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Our Sunday-School Work.

(Editorial.)

Scarcely any department of our church work is of more importance, and in no department can carelessness and incompetency work more disastrously, than in our Sunday-school. There are the undeveloped minds and characters of the children, plastic, seeking, finding their model. The teacher is the child's ideal. The superintendent gives character to the teacher and scholar, and the school, as a whole, types the church. This is the rule. There are, of course, some exceptions. Great care, therefore, should be exercised in the selection of a superintendent. We had almost said *greater* care should be exercised than in the selection of almost any other officer.

But what we want to call attention to at this time is the very general custom of distributing free to the scholars all the Sunday-school publications, and giving little or no attention to collections to pay for the same. In Sunday-school discussions we have frequently heard the statement, "To be a successful Sunday-school superintendent there is needed what has been called 'the three g's'—grit, grace and greenbacks." The superintendent needs the grit, he must have the grace; but the Sunday-school should furnish the greenbacks. The matter with so many of our churches to-day is, these collections have been neglected so long the children that were have become men and women, and have never felt the responsibility of contributing to church enterprises. We have known works with four and five hundred members pay their pastor a salary of only three, four or five hundred dollars a year, and only about one hundred dollars to other claims. An average of one dollar a year—less than two cents per week—a member. What is the matter? Almost invariably the answer is: The people are unable to pay more. The real trouble is twenty years old, having its seat in the failure to impress the scholar with a feeling of individual responsibility for the support of the Sabbath-school. If everyone of our 713,[illegible] Sunday-school scholars could be made to feel their responsibility for the financial, as well as spiritual, welfare of their several schools, the time would soon come when the forward move among Southern Methodists would be phenomenal. Its effects would be felt remarkably in our missionary operations, periodical literature, and various other church enterprises.

The new year is just beginning. Cannot we begin to correct some of the evil tendencies, and build for the church militant of the future as well as for the church triumphant? But the question arises, Can we build successfully for the church triumphant without building for the church militant?

To the Brethren of the Mississippi Conference.

1. We have secured an eligible location at 220 Capitol street for our depository. Bro. Lewis, assistant editor, has his office in the same building. We have on hand a general stock of books, that we may supply orders promptly from Jackson. All the books of record and Sunday-school supplies on hand. We give exactly the same prices and discounts that the Publishing House does. I have a large supply of Hurlburt's and Peloubet's Notes on Sunday-school Lessons. We can furnish stationery at good prices. A good envelope at $1.30 a thousand; a fair note paper at $1 per ream. Our Colportage Board recommended that the business of our Conference be done through the depository; that orders for Sunday-school literature be sent to us here at Jackson. When you need books, send me your orders, and we will fill them promptly. I have secured Rev. J. W. Cobb, of Vicksburg, to do colportage in Vicksburg district; and Rev. A. C. Burt, of this place, to work in Jackson district. Both these brethren are excellent Christian gentlemen and efficient workers. I bespeak for them a liberal patronage in the bounds of each district. I expect to have a splendid man in the Brookhaven district. I want an efficient man in each of the other districts.

Now, brethren, concentrate your efforts and orders for the depository at Jackson, and we shall have a large book-house at Jackson that will be a great blessing. Now, brethren, help me to put in the bounds of my territory thirty thousand dollars' worth of books in 1892. Fraternally,

W. D. DOMINICK.

Clerical Manners.

BY J. B. WALKER, D. D.

No one style of manners, so far as details are concerned, can be or ought to be rigidly uniform. The manners of the judge on the bench, the speaker in the chair, or the minister of the gospel, discharging the sacred duties of his holy office, ought not to be the same at the dinner-table and the fireside. Times, places, and duties have their proprieties, which all well-bred men will observe. Of course, all deportment in all places and on all occasions should be kind, just and considerate.

We naturally expect to see more cheerfulness and vivacity in the young than in those of riper years after time, care, and serious responsibilities have wrought their sobering influence. A young minister, with the solemn and cautious manners of some old men, would be a little incongruous, if not grotesque. Let such be natural, but, of course, always discreet.

A minister of the gospel should be a model of refinement, propriety, and gracious affability. It is a mistake to suppose that this involves the sacrifice of our convictions, or our dignity as ministers of Christ. It is a mistake to suppose that gruffness, curtness, or rudeness are necessary to support dignity or maintain authority. There are more pleasant and equally effective methods of amputating a leg or an arm than doing so with a cross cut saw or a butcher's meat-axe.

It should not be forgotten that there is a wide space between truckling sycophancy and coarse curtness. Between these lie the commendable proprieties which all, especially ministers, should observe. Of all men, ministers of the gospel should avoid these objectionable extremes of deportment.

Age and position seem to demand respectful deference, and a well-bred man, a real gentleman, will always recognize this demand. Gentleness and forbearance never look more lovely than when seen in the deportment of those regarded as superiors by reason of office, learning, talents or wealth. Especially will the minister of the gospel be gracious to the poor, the children, and the servants. He is a weak man, or else badly balanced, who makes a parade of his official or social power; who peremptorily insists on his prerogatives, so as to make others feel he is their superior and master. The wisest rulers have concealed the iron hand with a silken glove. There are few willing to be driven; but most men can be led by reason, love and gentleness.

One of the most influential and useful ministers of the gospel I ever knew, and one who most always carried his point, was most mild and pleasing. He seemed rarely to antagonize the opinions of others. In presenting his views in debate on the Conference floor, and elsewhere, he stung nobody, and made no enemies.

All honest men will occasionally differ; but wise men can differ, and yet be courteous; and, Christian men should be able to differ, and yet continue to love. A man who wishes to conciliate can generally do so by a kindly and courteous consideration of the claims of others; but if we are dogmatic and autocratic in our bearing and manners, we but drive in a thicker wedge and widen the breach. The Supreme Authority says, "In meekness instructing those that oppose themselves, that they may recover themselves out of the snare of the devil." The more courteous and agreeable we make ourselves within the limits of duty and principle, the more friends and the more influence for good we shall have. Those that despise these humble methods despise wisdom and success. Good manners are something to all, and nearly all to some.

I have known men of fair education, of more than average mental power, of considerable claims to respect and success, who failed because of a certain disregard of the little amenities and courtesies of social life. On the other hand, I have seen men who had little more than a good presence and pleasing manners; yet they so won on others that they were esteemed and successful beyond their real claims. Let the minister of peace and love strive to be agreeable, that he may win men; that he may win them for Christ. "But this will cost labor and frequent self-denial." Yes; but the end sought will more than repay the outlay. It is an object quite worthy of your best endeavors, and will in due season bring forth a rich harvest.

To the City-Churches Again.

A CHRISTMAS MESSAGE.

The city church, technically speaking, is comparatively a new thing with us in the South. We have had few cities of such magnitude as to produce the overgrown or aristocratic church. Hence, most of our churches have escaped the blight that has befallen so many in larger cities. The last twenty years, however, have developed us somewhat in those degenerate lines, and given us a few monitions as to what we may expect, unless we recognize the danger and determine that we will withstand it. This we must do at all cost. We can not afford the wasted energy that will take place if our city churches should become inefficient, as so many have done before them. Their resources are rich, and, if rightly used, will bring results that will contribute very greatly to the glory of God and the salvation of the world.

In a former editorial we stated the situation and some of the causes of the failure, or inefficiency, of the city church. What is the remedy of these defects? is now the vital question for us. And that it is a vital question, none can doubt. But how to overcome the troubles and bring into utility this immense, latent power, is worthy of the best consideration we can command.

To begin, we would say with all the force and emphasis of our nature, that some of our city churches are too large. They have more members than can be utilized. This is not necessarily true, and yet it is practically true. With our past and present habits and customs of church operation, we do not use one-half of the real force of our large churches. A leader who is expert in organizing and commanding might break the record and use every member; but this we hardly hope for, because we have rarely had it. No man can be a Christian, or retain his religion, who does not work. In many large churches there is a vast number who are not utilized in any vital work, and hence soon become a dead weight to the body, and at the same time draw off and corrupt the life of others. The large church is sought after in order to get its prestige and eclat. A large, fine building, with elegant appointments and accompaniments, seems to be the end or objective point with far too many. When this comes, in any degree, to be a prime object, the real power of the church is gone, and the club or society element supersedes. The fine church is all right when it is entirely subordinated to the great, true end of saving the people. As they are run, however, they are far too often a curse and a blight instead of being a help and a blessing. If these churches would save themselves, the best, first step will be to divide their forces and reach out after broader fields.

The next step will be to go out after the poor people and bring them to church. They need help bad enough, and we can not overestimate the benefit that may be conferred upon them; but you need them more than they need you. They can live along in their way without you; but you can not hold your integrity, be true to your vows and yourself, or keep from going to the lowest spiritual level without them. You have the means, the knowledge and the opportunity for helping them; and if you fail, great will be your failure. "To him that knoweth to do good, and doeth it not, to him it is a sin." "The poor ye have always with you"—except at church. Have them there.

Another step. You must go out after the sinners and bring them into your large, fine churches. Many of them, no doubt, go without your going after them; many more than are converted, or, perhaps, even benefited. But when you are sufficiently interested in their soul's salvation to talk to them about it and to bring them to church, you will be sufficiently interested to pray for them and direct the services so as to make the atmosphere favorable for their salvation. Many of our churches are far too formal and cold for the conversion of a poor sinner, however much he might desire it. Make him feel, when he comes, that he is not in a club-house, but in the circle of God's children, and among the brothers and sisters of the Friend of sinners.

A step more. You must carry your church out into the world. Go down among the unsaved masses and let them know that you have been with Christ, and that you have some of his Spirit. Go to the sick, the stranger, the troubled, the sorrowing, and cheer and help them. Establish schools, prayer meetings, mission services; and do anything—and everywhere to convince the world that you are in earnest to do good and to save the lost. You may feel that you haven't time to do this; but, my brother, the real truth is, you haven't time not to do it. You are dying, and your church is dying, because of the lack of it, and death will claim the whole body unless a revival comes in some way. Activity is the only law of life known to this world, and you must work or die; and if you die, great will be your death. Your *meat* and your *drink* is to *do the will* of him that sent you. This was Christ's food, and this is yours. So feed, drink and grow strong by *doing* God's will. No wonder there is so little reproduction and life in the city church when there is so little of the right sort, the divine sort, of feeding.

These are some of the steps you must take in the path that will lead you back to life, and make you a true and live church. You see that they indicate the old path, the good old Methodist, Bible path, the path our blessed Master traveled here; but that is the only one in which you can go and be a church. You left it when you first got it into your head that you were a city church, and must take on city ways. This is one of the enemy's bright delusions which has dwarfed many a strong church, and robbed the cause of humanity of that which ought to have been its mightiest force; and it will rob you, and those whom you should help, if you follow on. "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—*Wesleyan Christian Advocate.*

The Great Need of the Church.

Without controversy, the great need of the church to-day is the baptism of power. We certainly need a "stirring up to seek after holiness of heart." We have no time for disputations anent methods or theories—the *thing* is what we need, and what we should seek with strong crying and tears. Heart-holiness distinguished and made powerful the experiences and lives of the early Methodists. The lack of it enervates the church to-day. Numbers, wealth, church machinery, splendor of agencies—such things have become, in a degree, unconsciously to us the objects of our faith and trust, and not the Holy Ghost within us. We are in danger of forgetting that "it is not by might, nor by power, but by my Spirit, saith the Lord." Let the battle axes be thrown aside, and the combatants join in prayer and earnest seeking after the baptism of power. There is no use attempting to disguise the fact. We are useless, as a church, unless we stand emphatically and distinctly for the experience of perfect love. We must return to it, and preach it from our pulpits. Or, rather, first, if we have not experienced it, we must seek it until we realize the precious boon in our own hearts. Then we must stress it in our pulpits and press it upon our people. We must call the church to fasting and prayer, and an earnest seeking for the fullness of the Spirit.—*Tennessee Methodist.*

A. D. 1892.

To-day the people of the civilized world will commence to use a new calendar with the figures 1892 at its head. This means, in common phrase, that this is the 1892d year after the birth of Jesus Christ.

Of all the great number of eras and starting points from which the chronology of the world's history has been reckoned, the Christian era alone survives in any sort of practical use. Every people which had attained sufficient civilization to enable the keeping of records, necessarily established a starting-point from which its history was reckoned. The Greeks had the Olympiads, which were periods of four years each, marking the quadrennial celebration of the Olympic games, and date from the earliest times of their history. Any particular date was expressed as such a day of such a month of the first, second, third or fourth year of a particular Olympiad. One hundred Olympiads meant a term of 400 years. Thus, when it is stated that Christ was born on such a day of a particular month of the first year of the 195th Olympiad, it was meant that the nativity took place on the day and year mentioned of the 780th year of the Greek reckoning.

The Romans computed their annals from the founding of the Eternal City, A. U. C., *anno urbe condita*. The nativity of Christ is reckoned to have occurred in the 753d year from the founding of Rome. The Jews count from the creation of the world; the Mahometans from the Hegira, or flight of their prophet from Mecca to Medina. It corresponds to 622 A. D. The Chinese cycle begins more than 2300 years before Christ, and the Hindoos have a chronology which goes back to 3100 years B. C. Besides these, there are others almost without number which have at one time or other had more or less of important places in chronology, but have now gone into disuse. In all advanced nations the era of the nativity obtains, and all dates are referred to as either before or after Christ.

Few persons who use the ordinary calendar have any idea of the difficulties encountered and the labors performed in verifying dates, reconciling various systems of reckoning, and settling on a uniform and authoritative method of chronology. All the ancient records remaining after the wholesale destruction of the annals of the Greeks, Etruscans, Phœnicians and Romans, have been ransacked; the hieroglyphics of Egypt and Babylon have been deciphered, and the astronomers called in to calculate back into the dark past to discover the dates of events that coincided with eclipses and planetary conjunctions. And so the Christian era was established, its official cycle commencing with the first day of January after the nativity, which is set down for the 25th of December. Every event of history is figured from that date, those anterior being marked B. C., and those after it A. D., or Anno Domini. It makes no difference if our computations only go back 4004 years before Christ, according to the commonly received belief as to the date of creation, or to periods of millions of years or ages earlier, as many scientists claim. All history centers at the birth of Christ. Up to it the immemorial and hoary past reaches out of the awful gloom and chaos of the beginnings of the universe, and from the vast mysterious future every event of unexecuted history points and appeals to promises and pledges based on the nativity which occurred 1891 full years ago, this day being the first of the 1892d year from that date. May it be a blessed one!—*Picayune.*

FROM THE WORK.

J. W. P., Water Valley, Miss., Jan. 1: "Had a good day at Wood Street last Sabbath (Dec. 27). Two joined the church by certificate. Tuesday following we buried Sister Dunlap. She had been a member of the Methodist Church for forty years. She died in the Lord. At six o'clock P. M., Dec. 29, I married Mr. Charles David and Miss Blanche Duffy."

Rev. H. L. Norton, Madison, Miss.: "This is, indeed, a happy New Year. We arrived at Madison to-day, and met a warm reception. We were conducted to the parsonage by Bro. Jones, where we found a comfortable fire burning cheerfully, and everything in elegant order. Sister Stewart was at the parsonage when we arrived, and a fine dressed turkey, chicken, sausage, cake, butter, etc., made her presence mean something. Boxes and baskets filled with nice things came in until quite supper-time. This expression of love and appreciation, on the part of the good people of Madison, not only fills our hearts with gratitude to them and the Giver of all things, but it affords us encouragement to begin the year's work with renewed zeal and energy. No wonder that Mrs. N. observes she is happy that she has recently become a minister's wife."

J. W. Dawson, Lisbon, La., Dec. 28: "We are in the midst of Christmas, and although we are depressed financially, and despondency reigns, yet the people are trying to make the occasion a time of rejoicing. We had arranged a programme, and held our missionary services in the Sunday-school yesterday (Sunday), and at the conclusion took a collection of a 'Christmas offering' to help pay our mission debt. Results: $33.85. Now, if all the churches in our Conference would do this well, no doubt we would incite other Conferences to take up the move, and we would soon pay this debt, and sustain the action of our Mission Board and cause of our Master. We regret to part with our pastor, Bro. Randle. We loved him, and would have been pleased to have him again; but in the wisdom of the Bishop and his cabinet, he sends to our beloved Bro. J. A. Parker, whom we have tried before and learned to love. The farmers are all about through with their crops, and for the first time in many years they are ready to commence with the new year."

Rev. W. M. Young, Lula, Miss.: "We have reason to rejoice. This is our third year at Lula. We begin under favorable circumstances. After two years of hard labor on this charge, we see much improvement, mentally, morally, and spiritually. Our people are a reading people; and their attention is being directed to religion to great profit now. True, there is much sin here now, but development, religiously, is very perceptible in this Valley country. We have had a promiscuous pounding since the beginning of Christmas holidays. Our people have remembered us generally all over my charge, and Robinsonville in particular. We feel devoutly grateful to God for such kind and generous friends always, but especially so these hard times; and for people to be so liberal of their temporal things is good evidence of advancement in spiritual things. We will soon begin a new church in Tunica. Have just painted our parsonage here at Lula; have money on hand to repaint our church at Austin. Our congregations are good. The Woman's Missionary Society is doing good work. We hope and pray that the Lord will do great things for our people this year. With Bro. R. M. Standefer to lead us (this being his fourth year on the district), we expect it to be the most religious year in the history of the district. Brethren, let us make it so. God is willing. Much success to the ADVOCATE."

Rev. H. R. Tucker, Houston and Wesley, North Mississippi, Dec. 29: "We are now entering hopefully upon our third year upon the Houston and Wesley charge. Since our return from Conference—where, together with your publisher, Bro. D. L. Mitchel, we were royally entertained at the home of Capt. Matt Mahorner—we have received much encouragement, and feel determined to do a year of faithful work. On last Sunday we used the Christmas programme, prepared by our Sunday-school Secretary, and had a most delightful service. We would have been glad if our collection had been much larger, but rejoice that we have a part in paying our missionary debt. On last night we were made happy by the coming of many bright faces to the parsonage. Brethren and sisters of different denominations, and children came, and each brought something substantial. The evening was spent delightfully, and after divine worship the friends dispersed to their homes with the blessing and benedictions of this parsonage-home upon them. While these worldly supplies have their intrinsic value, the best of all is the expression and the consciousness of the fact that we were remembered. Thus we are made to resolve to serve the church and our Master better. We now have the shingles on the ground, and expect to have a new roof on the parsonage in a very short time. We welcome you or your colportant in our charge at any time, and promise hearty co-operation."

NOTE FROM GRENADA.

Grenada has a corps of new preachers. Dr. J. J. Wheat in the station, Rev. J. M. Huggins on the circuit, and Dr. W. T. J. Sullivan on the district. Then we have Rev. Thos. J. Newell at the college, who preaches every [illegible]. We expect much of these great and good men. Indeed, we have been taught to expect much of [illegible] who occupy these places by the [illegible] of their worthy predecessors. Thomas and Bobb and Price are hard to follow. We have had the pleasure of hearing Dr. Wheat several times. He is a grand preacher. His words are enforced by a personal experience, [illegible] much to them. His preaching is [illegible] ful; his people think they have the greatest of preachers. Dr. [illegible] has been with us, and preached two delightful sermons, though he [illegible] had a strong hold upon [illegible]. Mr. Huggins is here in the circuit parsonage. We have not heard him preach. I saw him on his way to the Grenada Collegiate Institute [illegible] with the people. What a blessing that [illegible] our preachers and people! We are glad the patronage to the [illegible] even in the midst of financial troubles. The people into whose hands you send your paper can not be [illegible] that send their daughters to Grenada Collegiate Institute. In [illegible] President Newell has [illegible] girl to a higher and better life [illegible] could to the church a [illegible] beautiful property; but [illegible] have made their marks on [illegible]. Beneath every [illegible] large line, or will be, the [illegible] of some great man. Dr. [illegible] son has unfortunately [illegible] Mississippi under the [illegible]

LOOKING BEYOND.

Sometimes we feel a longing for the pressure
Of hands grown cold and weary in the strife,
Hands, in the quiet grave now calmly resting,
So full of loving service when in life.

Sometimes our hearts are filled with bitter anguish
Over some grief that seems too great to bear,
For one to us more dear than life, has left us,
And all our future seems bereft and bare.

Sometimes we feel a deep and earnest longing
For something which in life has been denied,
And our vexed spirits make a low, sad wailing,
That we have missed those joys for which we sighed.

Missed them perchance within this earthly region—
But all we have is not our portion here,
No, our freed spirits have a wider kingdom;
A future lies before us bright and clear:

Bright with the radiance of a holy sun-light,
Clear with the clearness of the crystal sea,
And not dark sin-mists cloud our earthly vision,
Of the great life eternal yet to be.

But peace, faint heart! let faith spread broad her pinions,
Soar to the upper realms of joy and light,
Look on the things unseen with earnest glances,
Look upward, onward—walk no more by sight.

In the bright joy of that glad Easter morning—
The last, the grandest, that our earth shall know,
What joy, what rapture in the glad reunion,
When bliss shall rise supreme o'er pain and woe.

Let us walk onward through this lower region
Through this deep valley where sin's shadow lies,
Looking beyond; where sunlight gilds the mountains,
E'en sometimes now too bright for mortal eyes.

Great Sun of Righteousness, arise, and guide us
Through all the dark and dreary ways of life;
In life and death, shed thy bright beams upon us,
And make us more than victors in the strife.

—*Parish Visitor.*

Scylla and Charybdis.

The rocks are upon the one side and the whirlpool is on the other. With a steady hand, with eyes clear and cold, with a heart strong and trustful, the pilot stands grasping the helm. The sunbeams kiss the laughing waves; they shimmer, glisten and dance, throwing back to the sun-god his tender caresses from thousands of empearled, tiny spheres of imprisoned light. Above the goodly ship, which, like some light-winged swan, cleaves the waters defiantly, under the stress and drive of mainsail, foresail and gib, the blue sky arches like a benediction of the Father, "who is through all and in you all." Sunshine, glory, beauty; sparkling ripples beneath and smiling heavens above! But, steady there, helmsman! Over on the right port frown the beetling rocks, while on the left is heard the mad rush and roar of the circling vortex; and there are treacherous quicksands and dangerous currents right ahead. The scene may change—the winds rage, the surges roar under its anger, the clouds blacken and lower like flaunting serge, amid the wild, tumultuous gatherings of a storm-swept sea and sky.

"Such is life," saith my reader. True; but it is not thither, exactly, the parable runneth to-day. "Behold also the ships (of Zion), which, though they be so great, and are driven of fierce winds, yet are turned about with a very small helm, whithersoever the governor listeth." It is to those who hold with their hands the helm of the churches, to whom are entrusted the guidance of argosies, bearing freight very precious, that I would speak to-day. Whether he be a minister or layman, the pilot must be on the watch for the cliff or the maelstrom. Hard by, on the windward, may frown the rugged, ugly heights of "rigid sectarianism," while on the leeward, with eddying whirl, rush the dangerous waters men call "liberality." Beneath the old ship that has "landed many thousands, and will land as many more," are the shallows of "superficial sensationalism," and the shifting sands of "men's opinions." It requires care, patience, knowledge and grace to sail these straits. Steady there, pilot! With a clear head, a strong hand, and courage out of a pure heart, you can guide the good ship safely through. "He that hath ears to hear, let him hear" what this parable teacheth. Preachers, indoctrinate your people. Indoctrinate—an old-fashioned, deep-meaning word; and I fear we are forgetting the value of its meaning. Recently I have devoted much time to the study of what may be called doctrinal subjects, or the points of difference between our system of theology and other systems, and am impressed, as never before, with the order, harmony and symmetrical beauty of Wesleyan Arminianism. Never before did I know with what potent weapons we are armed, nor behind what impregnable fortresses we stand, when it comes to polemical preaching. The old ship is staunch and sound, built after the great Master's model. Her covenant charter dates from the time of Abraham, and is as limitless as the power and grace of her Builder and Captain are immeasurable. But, helmsman, beware! Scylla still threatens and Charybdis yawns. The lofty, precarious heights of "apostolic succession" on the starboard frown, and the "watery grave" of baptism by immersion only circles and whirls to the larboard. Some spirit of the mountain, or merman of the deep, may come on board, sometimes through your courtesy, and persuade your crew that the vessel is unsound and her charter illegal. I warn you especially against the merman. He is so captious, so plausible, frequently perverting the very elect. These he straightway taketh down into the depths; then, with a tear and a sigh, you erase their names from the good ship's register, and write, while pity strives with indignation, *Hic jacet sub aqua.*

Oh, when will men learn that Christ came, "not by water only, but by water and blood"?—the one a symbol of grace, the other of life! Or when will the human heart be emancipated from the visible mode or sign, and know that form is nothing, and spirit everything, with those "who worship God in spirit and in truth"? The *essence*, and not the *sense*, of life is divine. The fulfillment, and not the prophecy, is the important event. So when, with liquid phrases and flowing words, the merman cometh, telling of murmuring streams and silvery-flowing Jordans; beneath whose restful waters the old man of sin *must be* buried, and from the placid depths, considerably stirred just then, must rise in likeness to the new life, don't you trust him, pilot. He will conjure somebody, sure. Tell him you have letters of commission from the great King, and must be about your Master's business; that you have the royal chart before you, and have not time to waste in discussing the various routes; that your voyage is over water, and not under water; besides, you have an abundant supply of that refreshing liquid aboard for cleansing purposes. I tell you, *beware of this merman.* He will take your place at the helm, if you give him a half-chance; then, ten to one, he will sink the whole ship, for he believes in immersion anywhere and at all times. He is altogether too careless about water. Just study the log-book containing the record of many safe voyages in the past, glance over the chart (you should know it well), look where the index of faith is pointing to a star brighter and far more splendid than Sirius; then, grasping the wheel firmly, with a commanding voice bid the mariners unshroud more canvas, and throw it full and free to the breezes that come down from the mountains of God's eternal promises, and sweep over the ocean of his boundless love.

S. J. DAVIES.

Hard Knots.—Romans viii, 35-39.

BY "GILDEROY."

"Who shall separate us from the love of Christ?"

Ans. No one; for Christ loved us from the beginning, and he will love us to the end.

Is the apostle here speaking about our love for Christ or Christ's love for us?

Ans. Christ's love for us, and "the love of God which is in Christ Jesus our Lord."

Why should the apostle have written thus to the Romans?

Ans. Because some held and taught that the Romans, Gentiles, were not included in the atonement, were not embraced in the love of God and Christ.

Is this fact manifest from the body of this epistle?

Ans. It is, for the apostle emphasizes "Jews and Gentiles, Greeks and Barbarians, wise and unwise; there is no difference; all under sin; he is the God of the Gentiles also," and many like expressions.

What are we to understand from all this?

Ans. That some had undertaken to separate others from the love of Christ, and from "the love of God which is in Christ."

What are the leading thoughts of this epistle?

Ans. That all are sinners, all alike guilty before God, all were foreknown, all were included in the atonement, and that all may be saved by "the righteousness of faith in Christ."

What is meant by "the righteousness of faith?"

Ans. Justification by faith, or the forgiveness of sin. "It is one God which shall justify this circumcision by faith and the uncircumcision through faith."

Is "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword," any sign that Christ does not love us?

Ans. No; for these things are often necessary for the trial of our faith.

If they are patiently borne, what good comes to us?

Ans. We are made stronger thereby, and Christ loves us all the more.

What answer does the apostle give to the question about affliction separating us from the love of Christ?

Ans. "Nay, in all these things we are more than conquerers through him that loved us."

Where is the emphasis placed by the apostle in this answer?

Ans. On "him that loved us."

As no person or affliction in this life separates us from the love of Christ, can any power or spirit in the world beyond separate us from his love?

Ans. No; "for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Was this passage written to show that those who once love God will infallibly continue to love him to the end?

Ans. No; such a thought was not in the mind of the apostle, nor in the mind of the Spirit when it was written.

Has this passage any bearing on the doctrine of the "final perseverance of the saints," or against the doctrine of the "possibility of apostasy?"

Ans. None whatever. To apply this passage either way is to "wrest" or twist the Scriptures, and thus make them mean what they do not mean.

What great theme is the apostle here discussing?

Ans. The love of God and of Christ for every human being on the face of the globe.

True Preaching.

The true aim of preaching is to apply the truths of the gospel to the living experiences of men; hence the two-fold test of a preacher's homiletical orthodoxy. Does he fairly and fully present the truths of the gospel? and, Does he reach men? The history of preaching, even in our own day, reveals grave errors which have sinned against both these tests.

There is and, perhaps, always has been a tendency in many pulpits to slight the deep things of the gospel for the winning novelties of the day. A smile may be seen lurking on many faces when the preacher begins to speak of "Justification by faith," or the "Witness of the Spirit," while many are delighted with the preacher of "Social Science," or the abuse of his congregation. Pastors sometimes give way, more or less, to this popular taste, and deal out sensational trash or wholesale abuse in place of the comfort and instruction of Scripture.

There is a reason for this tendency on the part of both preachers and people. This reason is found in the opposite error. The tendency just discussed is an exaggerated rebound from the dry, unpractical preaching of what has the form, but not the power of Scripture doctrine. A want has been felt for more practical preaching, and this tendency to sensationalism, though an exaggeration, is an exaggeration of a truth. Some preaching, while it seems to expound the gospel, does not touch the life and experience of men. The religion of Christ is a religion for the shop, the market-place and the fireside; and he who is so intent on the beauty of the truth itself, that he does not bring it home in its force to the consciences and lives of his hearers, does not preach the gospel in its fullness.

There is no necessity, however, for an empty sensationalism on the one hand, or an unpractical exegesis on the other. One of the most thorough exegetes in our church to-day has extraordinary power in applying the gospel to the wants of the heart and the experiences of the life. While we are studying the Scriptures in our closets, we must not fail to study men in their homes and places of business. In thus guarding against what may be only tendencies in our church, we shall approach the practice of the model Preacher, who, while he "opened the Scriptures" and expounded the Prophets, lived among men, and made every truth he uttered an answer to the wants of men.

W. W. DRAKE.

Natchitoches, La.

The Sabbath a Home Day.

BY REV. H. H. GEORGE, D. D.

No institution is more sacredly fitted into the social system than the home. It is the first, therefore the oldest, and most signally favored of the divine appointments.

If is there children are born, nurtured, trained and made ready for life-work.

It is there the world's leaders get their first impressions, business men receive their early bent toward actual service, and all men and women are filled with first impulses toward Church and State life.

If the home be unfortunately constructed, and parental care be neglected, or unwisely exercised, influences for evil may go abroad that can never be measured and much less controlled. Were we able to trace backward the history of many of the business wrecks of our day, the defalcations and embezzlements, or many of the disasters and failures in social life, no doubt their earliest seed might be found to have been sown in the home. Hallowed influences were wanting, the worship of God was unknown, the sweet, softening, moulding influences of religion were not felt, and the natural tendencies of the human heart were unrestrained. The career of a life thus started must always be uncertain, and, sadly, too often perilous. It is not seldom that criminals upon the scaffold drop a hint of the life chain of causes and influences that led them hither. It is reported of a young man who was sentenced to be executed for murder, that he spent the night before his execution in drawing upon the walls of his prison cell the steps to the scaffold.

In this picture he drew four steps: First, disobedience to parents; second, Sabbath breaking; third, gambling and drunkenness, and fourth, murder.

Among all the environments for good that encircle the home none can be named more beneficent and salutary than the Sabbath. Its quiet, peaceful hours, its solemn, sacred service, its hallowed associations of the good and faithful and true, must make their mark upon youth and age for good.

It is the day when the week's work is stopped, when parents and children are brought together, when the family are at home. A home day for a toiling, struggling family must mean a great deal. The calm, sweet rest of it in the family circle can not but have a softening, quieting, heart-reaching effect.

How far the order and peace, the happy friendships and joyous pleasures that are found in society are traceable to a sacred rest day at home, only God who can trace out the causes of events can tell.

But if parents have any ambition to cultivate the minds of their children, there is no better time than the Sabbath to talk and read and investigate subjects. They will thereby store with information both their own minds and those of their children, fitting the family for its after responsibilities.

But, better than all, if parents have any desire towards the higher and better life for themselves and their children, the Sabbath is the day God made for his own service, a day for worship, for Bible study, and for the uplift of soul toward God and heaven. "Remember the Sabbath day and keep it holy." A religious man gets tired of the world's toil and rush and whirl of business for six days; he wants a day of rest, a holy rest day, when he can talk with God and walk with him and have some fellowship with the Father, Son and Spirit, and with God's dear people. Whatever his pleasures of the week may have been, he can truly say of the Sabbath,

"This is the day God made,
In it we'll joy triumphantly."

A religious family can't live without the Sabbath. It comes to them as a messenger from heaven to lead their hearts up to heaven. So sacred is it to them they can not afford to yield it, no, not to infringe upon it, and in no wise to compromise it. To every secular demand upon them to surrender it, they can only reply, "Now, then, can I do this great wickedness and sin against God?"

So sacred are all the joys and pleasures and worship of a holy Sabbath in a godly home, that no stranger, for any light reason, ought ever to invade such "heavenly places."

No family ought ever to intrude upon another on the Sabbath day for a pleasure visit. It is treading with secular steps into holy places and laying secular hands upon holy things. God made it to be a home day for the family, when it shall be together alone, and yet not alone, for he is with them. It is too hallowed for any unhallowed foot even to intrude. Let the visitor go back home, and make his own home sacred and worshipful, and then he will have no desire to invade the sanctuary of his neighbor.

It is to be lamented that so many who work hard all week, have so little appreciation of the Sabbath as a home rest day. Almost two solid months of each year are Sabbaths! What an opportunity to the laboring man for mental, moral and spiritual improvement!

Could the Sabbath be observed as a home day for rest and holy worship, and soul improvement in all the homes of this land, our standard of civilization and social improvement would get a grand uplift; and our nation would be as a beacon light to all the Sabbath-forgetting nations of the earth. And, better than all, God would crown us with his richest blessing as a nation that kept and honored his holy Sabbath—*American Sabbath.*

The Wife of the Circuit Rider.

Itinerants' wives, said a preacher past threescore years and ten, are the grandest women in the world. How so? Why, to begin with, the itinerant is expected, unlike any other preacher, to make two or three supreme efforts every Sunday. To do it, he must be on Sunday morning in the best physical condition possible to ensure a vigorous brain and active intellectual powers; to grasp the truth and throw it into the congregation with force. His wife is his trainer. How watchful of his health, how fastidious with his diet, how careful of his inner and outer wrappings; how quickly she brushes away all apparent cares, personal and domestic, from his presence; how quickly she lifts and carries any unexpected burden; keeps despondency away from his heart; throws the light of her cheerful face into his, to illumine his countenance; and as he passes from study to pulpit, sends her prayer of faith after him; and if no one else, while preaching, says from the heart, "God bless him!" her heart keeps the divine fountain and the unction pouring on him from text to amen; and looks after the children besides. Yes, and more than that; sometimes the remuneration is so little that domestic help is out of the question; so that when duty calls him for weeks away from home, she can not avail herself even of that kind of championship. I have known the itinerant and his wife to be so separated by the exigencies of the work, that neither could have received intelligence from the other, in case of sudden death, until after the usual time of the funeral. I have known the wife remain alone day and night for weeks, and part of the time he so ill as not to be able to provide herself with proper food. I know a preacher who of a Sunday, starting out to be gone from seven in the morning till eight at night, leaving his wife sick in bed with a bowl of gruel on the stand, lock her in for the entire day. On a suggestion of staying at home, the answer was, "By no means; we shall get on together till you return, my Father and I." Sometimes the members live half a mile away from the parsonage, and in case of casualty, the wife could not avail herself of their kindness. Often with a natural fastidious taste in dress and in household fixtures, decorations and surroundings, limited means have forced contentment with the plainest bonnet and suit, furniture and just natural flowers and shrubbery. Grand woman. She lives for her husband so that he can the more efficiently live for Christ. There is no doubt but that many a preacher has been started on his itinerant way by a godly mother which has been made eminently successful by a devoted and pious wife. When we preachers appear before the judgment seat of Christ, that everyone may have due praise of God, it will be a forecast of deepest interest, which shall have the largest share of praise, the itinerant or his wife.—*Selected.*

Signs of the Times.

There are signs of a general upheaval all through the pagan, papal and Moslem world. Japan has suffered from a recent earthquake, in which thousands are said to have perished. China was visited by most destructive floods, and now is the scene of widespread riot and not a little bloodshed. South America—Brazil, Chili and the Argentine Republic—has been and is undergoing civil and political disturbances, which in some cases amount to a convulsion. Russia is expelling the Jews and preparing for war, and all Europe is either in a state of ferment or of uncertainty and apprehension. No one on the continent feels sure of the peace of Europe for thirty days ahead, and a European war means a world's upheaval. Africa has been the scene of almost continual conflict since the Zulu and Soudan wars. Turkey is on the verge of perpetual disturbance. The isles of the sea are the scenes of repeated and sometimes widespread antagonisms, either within their own coasts or with foreign foes. No one can predict how long Mexico and Central America, Burmah and India, Thibet and Korea will keep their uncertain quiet. There are some sagacious students of affairs who boldly say that never within this century has there been such a general murmur of approaching conflict; and that only the destructiveness of modern engines of war prevents its outbreak. In the recent naval exhibition we saw a facsimile of a trial target upon which one of the largest of modern English ordnance, a 110-ton Armstrong gun, had expended its explosive force, and the ball—a conical one—had been driven through six feet of steel and iron, ten feet of oak timbers, five feet of solid granite, fifteen feet of concrete and six of brick masonry, in all penetrating forty-two feet before its progress was arrested!

Meanwhile, let it be recorded with thanksgiving that never has such a spirit of benevolence been exhibited as now among God's true children. For example, Mr. Thomas M. Russell, a Scotchman, has just willed £60,000 sterling to Rev. John Wilkinson for his work among the Jews; £8,000 were contributed by a single donor in Australia to modern missions, and we hear almost every week of large gifts to home and foreign evangelization. A prominent lady, a well-known countess, has sold all her jewelry and ornaments except heir-looms, that she may send her valuables to minister to God's kingdom; and amid all modern apostasies in doctrine and inconsistencies in practice, there is a practical protest of consecrated souls in the more complete self-surrender that includes property. Oh, for the new spirit of war for the Lord! When will the world be convulsed not by the preparations for gigantic destructive conflicts of arms, but by the universal uprising of the church of God in behalf of the world's conquest for Christ!—*Missionary Review.*

No Secret Followers.

Christ was not content to allow the woman who had been an invalid for twelve years to be healed without a public acknowledgement of his gracious power. It seems evident that she was unwilling to be healed publicly or openly. Not only the manner of her approach to Christ, but also her silence for a time to his inquiry as to who touched him, and her confession coupled with fear and trembling, show that she recognized a public healing by Christ as demanding a public confession of the same. Whatever may have been her motive for desiring to keep her healing a secret Christ would not allow it. She may have thought that if she acknowledged her healing to have been of Christ that she would be called upon to join the company of his disciples and minister unto him of her substance.

The practical truth taught us by the narrative of the woman's healing is, that Christ wants no secret followers. Those who are saved from the consequences of sin by his obedience and sacrifice, and the commission of sin by his imparted power, have less reasonable excuse than the healed woman for desiring to keep these facts a secret. Although she had spent "all her living"—that is, her means for daily sustenance—upon physicians, she had something left. Did she imagine that if she acknowledged Christ as her healer, honest gratitude would require a payment of money? Or did she think that being healed by Christ would require her to join the band of disciples and leave home and friends to tell the good news to other invalids that they might be healed? It seems as though such motives influence some to be secret followers of Christ. They do not make a public profession of their faith in Christ and join the church, because there is need of money and work to advance the kingdom of Christ. The church wants those who will give and work and pray. Sabbath-school, missionary and temperance workers are wanted, and, as professed followers of Christ, they feel as if they could not consistently refuse to become such workers.

The desire to be a secret follower of Christ arises from a love of the things of the world, or from ignorance of the blessings of publicly following him. Some think that if they are not known as Christians there is no inconsistency in their not doing as Christians should. Thus while they free themselves from the charge of inconsistency, they testify to their being lovers of the world, and by proving their friendship for it prove also their enmity to God. There is strength in union and organization in Christian work. The soldier in the ranks can accomplish more than when alone. The weak and slender thread twisted together make the strong cord. Christ wants no secret followers because a public confession of him as Savior honors him. Were all saved this would not needs be. This public confession and fellowship with other disciples are means whereby the weak increase their strength by having nourishment for and an opportunity to exercise Christian graces and virtues.—*Mid-Continent.*

Qualifications of a Preacher.

First of all, he should be a manly man. He should have that within him that would lift him to the consciousness of a noble manhood. Allowing that God is that intelligent personality that we conceive him to be, we must admit that in seeking his preachers, he chooses men who, as a rule, are men of such reputation and character. The preacher must be a partaker of the life he offers to his people. God has a process in saving souls and all who would enter his kingdom must do so through the portal of his methods. This is accomplished through the intelligence of a man. God works by method.

A man to be a preacher must be more than a manly man. There are thousands of men who are as manly men as ever stood in the pulpit, and yet they have no right on the platform. God selects his preacher and makes known the fact to the person selected and to others, making the ministry a divine vocation. The prime essential is that the man should have a call. God's method in dealing with men is to deal with them as rational beings and to reach them through the intellect. Hence the men who are called to do his work should be men who can present what they have to say in such form as to appeal to the intelligence of man. They must be able to understand the environment and circumstances of the people they address and to know the obstructions that lie in the way of truth. It is the duty of the pulpit to reach the mind through all possible paths of knowledge.

No man can look into the great questions of religion intelligently that does not think of God through his works and manifestations, and it is the function of the preacher to penetrate as far as any other man into the mysteries of God. It is the business of the preacher to remove doubts from the minds of others and to open up their minds to the reception of the truths of the gospel. The preacher must absorb all possible knowledge; so that touch him where you may, you will find him electric with knowledge. The preacher speaks to a new constituency every thirty years, but let him present the truth to a man and have it received and the man is conquered. They must be made to know themselves, but there is very little preaching in the pulpits that teaches them what they are. They are brought to see their sins, but not to know themselves.—*Bishop R. S. Foster.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE MODERN SUNDAY-SCHOOL SUPERINTENDENT AND HIS WORK. By J. B. Pepper, chairman of the Sunday-school Board of the Memphis Conference.

Though a small book, it is a valuable contribution to our Sunday-school literature. Every superintendent should have this little volume, and read it carefully. It would do him good in his work.

ECHOES FROM FOREIGN SHORES—LETTERS FROM BIBLE LANDS FOR CHILDREN. By Rev. P. L. Stanton. Vol. I. Barbee & Smith, Nashville, Tenn. Price, $1.

Here is another book of travels in the form of letters to the children. We think the children who are fond of books of travel will like this one. The style is clear, and the descriptions of scenes and places are vivid. The book is full of good illustrations.

HAND-BOOK OF SOUTHERN METHODISM. By P. A. Peterson, of the Virginia Conference. Barbee & Smith, Nashville, Tenn. Price, twenty-five cents.

Dr. Peterson has done a service of value in compiling this "digest of the history and statistics of the Methodist Episcopal Church, South." It is a little book of historic facts, and brings statistics up to 1891. If you want to know something of your church, you will find it crystallized in this digest.

THE LOST TRIBES OF ISRAEL. By J. C. L. McCartha, Alabama State Normal College. J. B. Lippincott, Philadelphia.

This subject has always fascinated people. The author seems to regard the dying utterances of Jacob and Moses as more than prophecies concerning the Tribes. They reached much farther and embraced much more in their scope. Indeed, the Tribes of Israel were prophetic of the nations of Europe and America. Working on this idea, the author has produced a very ingenious and readable little book.

PERIODICALS.

—The FORUM has been enlarged both in the size of the page and in the number of pages, and the magazine is issued with the cut edge, and not longer stitched with wire. It is now the largest and handsomest of the reviews. The January number contains two articles on the Louisiana Lottery; one by Judge Frank McGloin, of the Court of Appeals in this city, and the other by J. C. Wickliffe, one of the editors of the *New Delta.* A new departure of the *Forum* is the publication of a sermon on "Christmas, and After," by Bishop Potter, of New York. Dr. Schaff discusses the "Briggs Case and Heresy Trials," and Dr. Briggs contributes an article on "Theological Education and Its Needs." Other papers of value also appear. Forum Publishing Company, New York. Price, $5.

—ST. NICHOLAS gives the young folks enough good, pleasant and profitable reading to last them all the month of January. Century Company, New York. Price, $3.

Mission Notes.

The following paragraphs we clip from the Monthly Concert of Missions in the January number of the *Missionary Review:*

The reports of the American Board give the following facts: The Board has under its care 21 central missions with 97 stations, 1,136 out-stations and 1,287 preaching places. A total of 538 missionaries are employed, with 2,648 native laborers. There are 410 churches with 28,226 church members. During the year the additions were 3,554. In schools of all kinds 46,403 pupils are reported. Medical relief was given during the year to 100,000 patients.

As nearly as can be computed from the reports of various societies, the following summary of Protestant foreign missions is correct. From churches in United States, Canada, Great Britain, and Continental Europe there are in foreign lands 8,048 stations and out-stations, with 5,594 missionaries, 35,343 native helpers, and 681,503 communicants. The amount of money given last year was $11,429,588. Of course this summary is incomplete, as there are unreported missions and missionaries.

After two missionary sermons in Melbourne recently a hard-working man sent in the title-deeds of 93½ acres of farm-land, worth about $2,500, to be divided between India and New Guinea. Being asked afterward about his gift, he said: "This is how I look at it. Supposing I were a boy and my father gave me $5, but afterward wanted part of the money back again to help him in some work he was doing, and he came to me to help him, and I gave him a five-cent piece, what sort of a son should I be?"

There is a view of the benefits of foreign missions which should appeal even to worldly men. General Armstrong says: "America, through the American Board, expended in fifty years a million and a quarter dollars to evangelize Hawaii, and during that time has received about $4,000,000 a year in trade. England's missions are said to bring back £10 in trade for every pound given to convert the heathen. Christianity means a demand for clothing and utensils. The first sign of grace in a penitent savage is a request for a shirt.

The following figures are full of interest. Seventy-five million dollars are contributed yearly in the United States to the sustenance of the church, $31,000,000 more being given for purposes purely religious. Within the century now drawing to a close 150,000,000 copies of the Bible have been printed in 226 different languages. Fifty years ago there were 502 mission stations in foreign parts; there are now 5,765. Fifty years ago there were 653 ordained missionaries; to-day there are 6,696 such servants of the Lord. Then there were but 1,266 other laborers and helpers abroad; now there are 50,552.

If we can do nothing else, or whatever else we may do, we can all pray for the blessing of God upon the work of Christian missions, and prayer has mighty power. The worship of Durga, the blood-goddess of the Hindus, is attended by the most terrible excesses of sin. Some native converts have agreed that every evening this worship goes on they also will meet to pray to God to put an end to the wicked practices. "Let us go on praying night after night and year after year," they say, "till we have prayed down the Durga Puja. Let us pray it down." Christians everywhere should join in all such prayers.

An artist was asked, "What is your best picture?" He replied, "My next." That was a good answer for an artist to make. When a man looks back for his life's best work in any line, his feeling should be that of the other artist, who wept when he saw his completed masterpiece, because his satisfaction with it marked the climax of his life-work. It should be the same with our years; we should always look to the next as our best. This is a good thought too, for every Christian and every church with regard to the work of missions—our next year should be our best. We should surpass our best past in praying, doing, and giving. We should make our monthly concerts for 1892 the best we have ever had. We should become more familiar with the needs of the mission fields, and with the nature and extent of the work that the church is doing. We should seek to kindle missionary interest among our friends as in no former year. We should pray as never before for the cause of missions. We should give more than in any former year.

Some idea of the difficulties of city evangelization may be gotten from a statement, by the president of the Methodist Church Extension Society, that within one square mile of New York City there are 20,000 people, nineteen-twentieths of whom are foreign born and speak 30 different languages. Yet no work is more important just now than that which needs to be done in our great cities if they are to be saved for Christ. The real heathenism that is found in many of them is appalling. One of the most hopeful of recent movements is that which looks toward the regeneration of the slums. In London and now in New York there has been an arousing of the people which promises much. The work should go forward till all the cities have been cleansed. One of the saddest things about the slums is that they are fed from the churches and Sunday-schools and from Christian homes. The people there have fallen out and have drifted downward to where they now are. Many of them have memories of better days, even of holy things. In our prayers at the monthly concert, the efforts to evangelize our cities should have a place.

One of the addresses of President Storrs at the recent meeting of the American Board closed with these strong words: "It is a vastly critical time in the progress of Christ's kingdom, with all the world uprising before us, with wealth enough and men enough to meet the need, with only the spirit to use them wanting. Let us settle it in our minds that the world is not to be converted to God by good people sitting in pews and listening to sermons, even the best, or sitting in rocking-chairs and reading good books. The work is vast, difficult, possible—a work that calls for the labor of enthusiasm, for prayer and tears, for sweat-drops, and, perhaps, for blood-drops. Contributions of money are not enough. Our very life must be in it, in the temper of the divine self-sacrifice. But what a privilege and joy thus to work in it, with God himself and all the saintliest spirits of the earth, now and aforetime! Is it not the grandest testimony to the magnificence of human nature that God made us co-workers, not in the primary work of creation, but in the far grander work of redeeming the world? In this work we can make our lives luminous in this world, and bright forever with a celestial glory in the next."

For a good while the burden of the prayers at monthly concerts was for the opening of doors, the breaking down of barriers. Now from all the fields comes the cry that the doors are open everywhere, and that the want is for men to go in and occupy them. Later the prayers were for men and women who would go to the opening fields. These prayers have been answered, too, in most wonderful manner, and to-day there are 6,000 young Christians in our country alone who have volunteered for mission work, and are ready to go wherever they are sent; and now the cry from all societies is for money. Thus the responsibility for the work is thrown back upon Christian people themselves. God has done his part in opening doors and inclining men and women to be willing to go as missionaries; he has answered our prayers. Are we going to fail him now? Said President Gates, in an address at the last meeting of the American Board: "Oh, my brothers, what answer can we give for ourselves before the judgment throne of God, if this glorious work of preaching the gospel of light to dying men is checked and dwarfed, and fails of its glorious possibility, because we who are God's stewards hold fast to God's money for our own selfish uses? There is a time when the Almighty Banker of the universe calls in his loans."

THE LOTTERY.

The Lottery Struggle.

The struggle in Louisiana to free the State from the clutches of the lottery goes on with increasing intensity. The Boston *Traveller* says that the anti-lottery people of Louisiana are more hopeful than heretofore of defeating the proposed constitutional amendment through which the friends of the great swindle hope to perpetuate their control of the State.

The forces massed by the lottery people are tremendous. All that money, corruption, and the combined powers of evil can do will be exerted in its favor. The bribes offered are such, perhaps, as never have been equalled in the civilized world. This lottery company offers to give to charities, to the support of Confederate soldiers, and to public objects for which the people are taxed, the large sum of one million two hundred and fifty thousand dollars a year for twenty-five years, provided that its charter shall be renewed. Not only will this tremendous corruption fund be brought into service, but it is said that it has six millions of money set aside for the purpose of being expended in any way that may be necessary to carry the measure through. The potency of its power is such that many of the official powers of the State are under its influence. It is even said the Supreme Court of the State has by this means been influenced to render a decision in its favor.

If the corrupting influence of this monstrous institution were confined to the State to which it appeals for a renewal of its charter, it would be so much to be thankful for. But it is not Louisiana alone that is compelled to suffer. Its ramifications reach into every city and hamlet in the Union. Thousands of youth, men and women in every State succumb to its seductive attractions. As one of its arguments to the people of Louisiana in favor of the renewal of its charter, the Lottery Company asserts that ninety-three per cent. of its receipts come from beyond the State. Its receipts being twenty-two millions a year, this would mean that twenty and one-half millions of dollars are poured into the treasury of this fraudulent concern from the hard earnings of people outside of the State of Louisiana, leaving one million and a half, or two hundred and fifty thousand dollars more than the Lottery Company proposes to pay back to the State, to come from the State of Louisiana itself.

This tremendous drain of the lottery upon the States outside of Louisiana, and its widespread corrupting influence, give to it the importance of a national question. If the people of Louisiana are so morally paralyzed that they fail to throttle this great monster, other States should come to the rescue by so effectually closing up the avenues through which the lottery works, and making penalties for violation of the laws so severe that the evil will be largely confined to the community that permits it to exist.—*Methodist Recorder.*

The fact that the vote upon the constitutional amendment in Louisiana, involving the continuance of the lottery, does not take place until next April, should not cause the press to postpone discussion of the matter. It is stated that agents of the lottery are actively at work among the negroes with the most wholesale corruption. It is expected that the Democrats and the Farmers' Alliance will vote on an anti-lottery programme. But even should this be carried out, it is not certain that the Lottery Company will not carry the day. The whole country has an interest in the matter. The action of the postoffice authorities has only scotched, not killed the snake. Public sentiment throughout the land should be brought vigorously to bear on this demoralizing fraud.—*Watchman.*

The Lottery Condemned.

The people of Lincoln county, in mass meeting, denounce the gambling monopoly and express their sympathy with the patriotic people of Louisiana who are fighting it.

Whereas, Our sister State, Louisiana, has been plunged into an unparalleled state of excitement and struggle, by a proposition submitted by a combine of gamblers, to have re-chartered the Louisiana Lottery Company; and,

Whereas, The moral and upright citizenship of that State are making a heroic effort to repulse the infamous proposition to sell their State, politically, socially, financially and morally, into the unclean hands of an infamous combine of gamblers; therefore, be it

Resolved, By the citizens of Lincoln county, in mass meeting assembled, that we most heartily sympathize with the true Democrats of Louisiana in their splendid struggle against the Lottery Company.

Resolved, That we most heartily and enthusiastically endorse the superb ticket, headed by the dauntless Murphy J. Foster, named by the State Democratic Convention, held at Baton Rouge, on the 16th ultimo.

Resolved, That we send sincere congratulation and hearty good cheer to every true son and daughter of Louisiana in their courageous fight for the honor and safety of our fair sister State.—*Leader.*

Presbytery of New Orleans.

The following paper, offered by Dr. Palmer, was unanimously adopted by a rising vote:

In view of the fact that, under the ruling of a point of law by the Supreme Court, the re-charter of the Louisiana Lottery—or rather the grant of a new lottery franchise for another term of twenty-five years—is now an open and declared issue to be soon determined by the popular vote, the Presbytery of New Orleans, having its domicile in the same city with this huge iniquity, feels constrained to warn those under its jurisdiction of the danger of having it fastened upon the Commonwealth, perhaps forever. Fully persuaded that its own constituency is a unit in opposing the existence of an institution which saps the foundation of both private and public honesty, the Presbytery appeals with the greater confidence to them to relax neither their vigilance nor zeal until this corrupting influence shall be hurled beneath the vote of the people beyond the possibility of a resurrection.

The magnitude of the lottery evil is shown incidentally in Postmaster General Wanamaker's statement in his annual report, that the revenue of his department suffered a loss of a million dollars last year from the suppression of lottery mail matter. It also shows that the law was a large success. But if a million dollars were paid to the postoffices alone, how vast an evil must the lottery have grown! Some one has estimated the total loss from this form of gambling at one hundred millions annually. The Louisiana Lottery Company was rapidly making us a nation of gamblers. The evil is only scotched, not killed. The work of reform at this point of public morals must not be relaxed. The lottery is one of the most seductive roads to ruin. Fight it to the death.—*Western Christian Advocate.*

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

There is an unfortunate disposition in a man to attend much more to the faults of his companions which offend him, than to their perfections which please him.—*Greville.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:00 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:05 pm	No. 8 Coast....3:45 pm
No. 7 Coast....9:20 am	No. 6 Lim. Ex..7:20 pm
Lim. Express...4:45 pm	Fast mail.....6:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..6:45pm	No. 2. Local Mail and Express...7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No. 42. Chic. and St. L. F. Mail. 6:00pm
No. 45. Chic. and N. O. Lim...7:30pm	No. 46. Chic. and N. O. Lim. 12:01noon
No. 41. Memphis and K. C. Ex. 8:25am	No. 42. Memphis and K. C. Ex. 6:00pm
No. 5. McComb City Accom....9:15am	No. 6. McComb City Accom...4:30pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:30pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor..8:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd..2:30pm	No. 2, Lim'd.....5:00pm
No. 5, Fast Line. 7:00am	No. 6, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00am	No. 2, Limited....5:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:50 am	Leave.....4:15 pm

NEW ORLEANS AND GULF RAILROAD.

Pt. a-la-Hache 8h Bch. 9:00 a. m., 2:30 p. m., 4:50 p. m.	Pt. a-la-Hache 8h. Bch. 7:00 a. m., 10:00 a. m., 5:00 p. m.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, Jan. 7, 1892.

Notice.

The Executive Committee appointed by the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE is requested to meet in the ADVOCATE office, 112 Camp street, on Tuesday next, Jan. 12, at eleven A. M., to consider important business. The committee is composed of the following members: J. M. Beard, S. S. Keener, J. B. A. Ahrens, W. C. Black and J. D. Cameron.

BRIEFS.

An esteemed and prominent brother in the North Mississippi Conference sends us an appreciated New Year greeting, and adds some watch-words which we and all other Christians hope to bring to success all along through the year. He says: "Down with lottery! Down with whisky! Down with Sunday desecration! Down with lying and fraud in high and low places! Up with the Cross, on every rampart—over every door—on every way-post—in every mart!" To all of which we say, AMEN!

During seventy-five years the American Bible Society has received for its missionary and benevolent work $9,936,340.88, besides remittances for books and income from other sources amounting to $10,928 621.27, making a grand total of $20,864,-962.15. The sources from which the benevolent income of the society has been derived are as follows: From churches, $735,649.70; from individuals, life memberships, etc., $1,682,-225.85; gifts from auxiliary societies, $3,055.824.56; from legacies, $4,462,640.77.

The Ladies' Auxiliary of the Young Men's Christian Association, of this city, gave their annual lunch in the association rooms, Jan. 1. The friends of the Association attended in good force to participate in the New Year greetings and partake of the generous lunch that was spread. Everything passed off pleasantly, and many were the good wishes and not a few devout prayers for a more abundant success to crown the efforts and work of the Association in our midst. The editor and publisher and clerks were treated with distinguished attention. May God bless the Association, and make it a great power among the young men of our city!

Among the important educational movements of the day, we must give a foremost place to that which has just been inaugurated by a society known as the Patriotic League, incorporated at Washington, last month. The idea and general plan of the new organization originated with Mr. Wilson L. Gill, formerly of Columbus, Ohio, who is widely known in connection with the Society of the Sons of the American Revolution, and other patriotic organizations. The society will follow, in general, the lines of work which have proved so successful with the Chautauqua Literary and Scientific Circle, confining its educational efforts, however, to the promotion of the science of government in the widest and most popular sense of that term. It will proceed upon the conviction of the great need existing for a more specific and thorough course of training for the young in those studies having to do with the affairs of government and citizenship. Its specific aim will be to encourage and develop a spirit of rational, enlightened and practical patriotism in the youth of America on the basis of right character.

Die and Be Something.

If we had written the caption, "Die and go to heaven," it would have been regarded as commonplace of the commonest kind, for every Christian expects to do that, and a great many who are not Christians expect to do the same. But having written the caption as it is, you have been attracted to read and see what it can mean. Well, we don't want you to die and go to heaven, because you are not ready for heaven, and heaven is not yet ready for you. Our Lord said, "I go to prepare a place for you," but it is not ready for you, because you are not ready for it. Hence we write not, "Die and go to heaven," but, "Die and be something."

This is what we mean. Take our Lord's illustration about the grain of wheat, and you will see a great truth proclaimed, and that truth is: "Die and be something." Jesus said: "Except a grain of wheat fall into the earth and die it abideth alone, but if it die it beareth much fruit." If the grain stays as it is when planted—if it does not die—there is no reproduction. Perfectly sound grains of wheat have been found in the cerements of Egyptian mummies. They have lain in those cloths for centuries and have brought forth nothing. Those same grains have been planted and have died and reappeared in a luxuriant harvest.

Now, our Lord says in this same connection: "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." In the spiritual kingdom life comes from death. A man must die unto sin before he can realize the faintest quiver of spiritual life. In the spiritual realm the vigor of Christian life is proportioned to the deadness of soul to earthly and carnal things. The growth of the Christian life in power and influence depends upon the largeness and continuousness of self-sacrifice. Spiritual life takes root in the dead self, and its continuous growth depends upon the continuous deadness of self. When self revives spiritual life dies. We die unto self in order to live unto God. Paul said, "I die daily;" "What things were gain to me those I counted loss for Christ." He recognized the fact that in order to do something and be something he must die to self—give up everything—count all things loss. He nailed himself to the cross, and thus reached, through the death of the old man, the higher life of the new man in Christ. Having reached that life, he exclaims, "I live, yet not I, but Christ liveth in me." That higher life was made possible only by the death of self, and when that occurred Paul rose up into all the exuberant life of the spiritual kingdom. Then he began that marvelous work which has been the wonder of all history. Then he began that wonderful life which expanded and grew and bore precious fruits in every part of the Roman Empire, and which is to-day still bringing forth fruits in every part of the globe. He died and became somebody. So let us die. So let us live.

Mississippi Educators in Council.

The Mississippi State Teachers' Association held an interesting annual meeting in Jackson last week. The attendance was large, the spirit of the occasion pleasant, the hospitality of the Capital City generous, the carefully prepared programme admirably carried out, and the discussions able and valuable. Dr. R. W. Jones, of the University of Mississippi, presided and conducted the business with a skilled hand. The Hall of Representatives was filled with a fine audience on the evening of the twenty-eighth ultimo to hear the elegant address of welcome by Hon. C. H. Alexander, the felicitous response of Dr. Jones, his annual report as president of the association, and a much enjoyed speech by Col. Parker, of Illinois.

In his report as president, Dr. Jones made some practical suggestions looking to better administration and a broader educational policy. Among other interesting facts he gave the following:

He had come to Mississippi in 1876, and found one State institution of learning; now there are three, with 850 students. The number of white teachers in the State was 4,334, with 321,787 school-children in 1889. In 1891 the teachers number 7,564, children 327,762. In 1880 the amount of money appropriated for school purposes was $758,-000; in 1890, $1,169,000; number of public schools, 6,671.

In his appropriate response to the address of welcome, Dr. Jones thus referred to the educational enterprises of Mississippi's capital:

To us as teachers, that which is of peculiar interest is the prominence the place has assumed as an educational center. In addition to those admirable State institutions for the deaf and dumb, for the blind, the commercial college, there are going up now two other enterprises of immeasurable importance. Millsaps College represents the enterprise, liberality and culture of Mississippi Methodists; into it are going not only the money gifts of Maj. R. W. Millsaps and scores of others, but the tact and talent, thought and toil of Bishop Galloway and his co-laborers; in with the very brick and mortar is laid consecration to sanctified learning, the aroma of which will be sweet to the generations to come. Jackson is truly blessed in securing such an institution; her own boys will find collegiate training at home, and boys from all parts of the State will seek the advantages it will afford.

The other of the two referred to, you will know at once is the Mary Holmes Seminary—a gift from the people of a distant State, attracted by the local advantages of this city. The location of both these schools is the testimony of wise people to the favorable outlook of this place. All friends of the colored race will earnestly desire to see this Holmes Seminary a marked success, not only in the intellectual, but industrial training of those for whom it is intended, that they be made pure and virtuous home-makers and home-keepers, as well as intelligent, skilled workers in the business of life. May the generosity of the donors not be misplaced nor mis-directed, and may it accomplish glorious things in the elevation of the negro race!

A number of excellent papers were read, several of them eliciting earnest, vigorous discussion. This was notable in connection with the paper on the "Importance of Making the Course of Study of the High School Preparatory to the University." The entire scope of the high school, its proper organization, equipment, mission, methods of instruction, etc., passed under review.

Another very practical interchange of views was on a paper by Prof. Kincannon on "The Examination of Candidates for License to Teach, so as to prevent abuses." This will, no doubt, stimulate public and professional sentiment to demand a higher standard of qualifications for teachers—one of the pressing educational needs of the day.

"How to Get the Best Educational Results Under our New Constitution," awakened special interest, and elicited from State Superintendent Preston a strong speech, in which he gave the legislative history and present status of education in the State. Other papers which commanded attention and received commendation were a scholarly and discriminating discussion by Dr. W. R. Sims, professor of English in the University of Mississippi, on Tennyson's "In Memoriam;" "The Modern Woman," by Miss P. V. Orr, of the I. I. and C., and "Music in the Public Schools, and Why It Should Be Taught," by Miss Dyer, of Hillman College.

This is regarded as possibly the most profitable and satisfactory meeting of the association. After adjournment, at noon on Wednesday, most of the teachers, in private carriages tendered by the citizens, visited the Millsaps College grounds and other points of interest in the growing city of Jackson.

The officers elected for the ensuing year are: President, J. M. Barrow, Columbus; recording secretary, L. J. Corbly, Water Valley; corresponding secretary, J. C. Hardy, Jackson; first vice-president; R. B. Fulton, University; second vice-president, C. K. Reagan; third vice-president, G. C. Creelman; fourth vice-president, Miss P. V. Orr; fifth vice-president, Miss Boydston.

Executive Committee—Supt. Henderson, Prof. J. R. Preston, Supt. Wright, Pres. T. F. McBeath, Supt. T. J. Woofter, Prof. Dabney Lipscomb, Miss Pauline Orr.

Ministerial Education.

To All to Whom This May Come—

Dear Brethren: We would hereby remind you of our needs and dependence upon you to aid us in the education of the young ministers who have applied to us for help. At our regular annual meeting, during the recent session of our Conference, there were reported three young men as having received aid during the term soon to end at Centenary. One of these is in the senior class and with good prospects of graduation at the next commencement. Dr. Hunnicutt's reports concerning these three were very encouraging indeed. Evidently our money has been well applied.

We are glad to report that so far we have had the means to meet all demands. In order that we may continue these young brethren to the end of the session, it is necessary to appeal to those who have given their notes that they pay the amounts promised. We trust that all who see this may give it attention and send amounts, in whole or part, to our treasurer, Dr. C. G. Andrews, Meridian, Miss., at once. No work should more concern the church than the education of her ministry, and no excuse should suffice to neglect this duty. In the name of the Master and his church, we appeal to all who may see this for aid, much and little.

T. B. HOLLOMAN, Pres.

A Commendable Example.

A writer in the *Wesleyan Christian Advocate*, Rev. W. A. Huckabee, has method in his year's work. Hear him:

I am beginning this year with earnest prayer and fasting, and Bible reading, and church paper reading, and Discipline study, and Conference Minutes study, and study of our history, economy, doctrines and polity as never before, and am trying to profit by all. This year, God helping me, shall be more successful, as God counts success, than any before it.

The first month I propose to give prominence to the circulation of our periodicals—the *Weslegan* and *Christian Advocates*, the *Missionary Reporter*, the *Woman's Missionary Advocate* and the *Quarterly Review*. The *Weslegan* comes first. I do this to inform my people at the first of the year concerning our work. I will sell many copies of the Discipline and Conference Minutes also.

The second month I will give prominence to domestic missions, the third to education, the fourth to foreign missions. Then I will give four months to revival work. After this I will give two months to teaching concerning growth in grace.

In October I will bring the claims of our worn-out preachers, their widows and orphans prominently before my people, and in November I will take my church extension and Bishops' collection—still preaching on Christian development.

In September I will preach on the Bible and present the claims of the American Bible Society. I will also observe Children's Day and *Advocate* Day (I mean month). I have followed the above plan in a measure for two or three years, and by so much as I have been rigid in its observance I have been successful.

I will say this for the benefit of men younger than I: When I fast and pray earnestly on Friday, I preach with unction on Saturday and Sunday.

It seems to us that the foregoing plan might be followed with good success in these parts of the Lord's vineyard. There is nothing equal to regular systematic work.

Louisiana's Young Temperance Women.

Miss Belle Kearney, who last Fall made a tour through Louisiana in the interests of the work of the Woman's Christian Temperance Union, speaks in the *Mississippi White Ribbon*, on this wise of the young women of Louisiana who are engaged in that work:

I found the young women of Louisiana ready to enlist, gladly, in the White Ribbon army. We will have to look to our laurels that they do not surpass us in activity and advanced achievements. From Jackson to Baton Rouge; from Shreveport to Lake Charles and back to New Orleans; from the wide stretch of cotton plantations in the north to the dreamy loveliness of the Teche country in the south, with its magnificent extension of acres in sugar and rice, its orange groves and wealth of flowers and plants; from the picturesque bend of the Ouachita to the rythmical flow of the Atchafalaya; from the poetic land of Evangeline to the blue waters of Berwick Bay, a new spirit has arisen and found expression in the quickened lives of the girls of that section of our South, that promises to materialize grandly for the uplift of humanity, the broadening and strengthening of the bonds of our Christian faith and of our blessed cause of temperance!

This hearty and beautiful and true tribute will, doubtless, encourage our young women to "double their diligence" in the great enterprise in which they have engaged, and may they be more and more successful as the months roll by!

The "Envious Casca."

"History repeats itself." Men of the olden time are reproduced, especially the bad men. We reproduce from the *Richmond Christian Advocate* a couple of paragraphs, which we are ashamed to say are too true:

We marvel how Christian men grade sins. A word let fall on purpose at a dining in the ear of a Bishop at Conference—a crumb of dynamite to damage a minister of God—to smite between the ribs a brother; and if, moreover, it be not a true word, but a smiling slander—how devilish! Or to shrug the shoulders, or even be significantly silent when a man of God is mentioned in connection with some church—

"Damn with faint praise, assent with civil leer,
And, without sneering, teach the rest to sneer."

Is it not the motion of a stiletto in the dark? Or, if *he* is passing you in honors and fame, pull out your lens and put it over a mole—a misfortune by nature, and magnify it—what a cowardly stab of jealousy!

Have you not seen a noble fellow who had won victories against the Cimbri, the Gauls, Belgæ—rude enemies of the church—fall under the blade of "envious Casca," and his familiar, "honorable men;" there he lay (rather his reputation—*they* would not have confronted *him*) with wounds by the wit of one, by the wanton jibe of another, by the hearsay and whisper of a third.

In the name of the Lord, what can be done to stop this pernicious habit of innuendo among preachers? Will some one give a remedy?

If you want to do a good work this year, we can suggest nothing more profitable than persistent, continuous effort to *master* yourself. See Prov. xvi, 32.

NOTES.

There are a good many men in this country whose property is all in their "wives' names," and the same may be said about the religion of a good many men.

Dr. C. H. Parkhurst says: "The question that confronts us all, is not how many men we can get out of this world into heaven, but how much heaven we can get into the men of this world, and into the entirety of the associate and civic life of this world."

The *Central Christian Advocate* has this, which we adopt and send forth to our readers and writers:

Any communication sent to the *Central* office written with a lead pencil, or sent in a roll, unless it be "Home Conference News," has no welcome. The carefully prepared manuscript has always the preference, but some persons do not believe it.

At the recent session of the Louisiana Conference $1,200 was raised for "special" mission work, and $565 for church extension, $100 to reimburse a brother who had been robbed, and $90 to move a brother to a new work. Louisiana preachers and people can suffer more and work harder and get less for it and then turn in and give more than most other people.

We believe that drunkenness is both a disease and a sin. We suspect that sin is the foundation of the disease, and that to effect a permanent cure both phases must be met. To cure the thirst for drink is good, but that the patient may be *permanently* restored and cured, the grace of God alone can do that. We have very little faith in reformed drunkards who do not become possessed and stay possessed with the Divine Spirit.

The comment of a hearer on a prolix and pretentious preacher was: "He tried to make himself immortal by making himself eternal." Let preachers and prayer-meeting talkers and Sunday-school superintendents not try to win immortality in that way. Condensation is preferable to elongation. Pitch into your subject right away, speak clearly and vigorously, and quit when you get through. The merit of saying too little much overbalances the demerit of a long-drawn-out talk.

In his lectures to students Mr. Spurgeon says: "I aver that no pure mind ought to be subjected to the slightest breath of indelicacy from the pulpit. Christ's ministers must be without speck in their lives or stain in their speech." That suits us exactly. There are no words so beautiful and so powerful as "pure words." A preacher that uses any other in the holy place dishonors a pure Christ, puts to blush a pure religion, and ought to quit the practice or vacate the pulpit. We have had enough of this to last for all time to come.

One of the members of the Protestant Episcopal Church Congress, Prof. Grammer, has this to say of the historic episcopate. Speaking of the view that "it is an inherent part of the deposit of faith," he said:

Such a view of any form of church government finds no support in the Scriptures, and is clearly not Protestant. It is the product of the age of Cyprian, and is without catholicity. If such uniformity of organization is insisted upon, and particularly if it is urged in this spirit, the rest of Protestant Christendom will go on its way without us, consolidating more and more, and building up a vast co-operative federation and brotherhood.

The following note from the *Sunday-School Times* chimes in well with what we have often said on the same subject:

This question of the Bible in our colleges is a burning question. If it be true that any college proposes to take a young man for four of the most important years of his life, and direct his preparatory studies, without giving him an opportunity to know anything about the greatest of all classics and the foremost book in the world's literature, it may well be asked whether that college can fairly be called a well-furnished college, or whether a student has such advantages there as he is entitled to expect from a fairly well-furnished college.

What is called the "dead line" is a great bugaboo to some preachers and also to some congregations. Here is something from the *Mid-Continent* encouraging both to those ministers "beyond fifty" and to those congregations which "have to endure" such a preacher:

An exchange says: "John Quincy Adams was able to speak with superior intelligence and spirit on great national questions which came up for discussion in Congress when nearly eighty years of age. Hayden was seventy when he produced his masterpiece, 'The Creation;' and Michael Angelo finished 'The Last Judgment' when he was sixty-seven. Gladstone is still eloquent at eighty. Bismarck is a mighty man at seventy-seven. Oliver Wendell Holmes is eighty-two, and his poetic genius has not forsaken him." A note of such facts should be made by those church people who think that a minister has crossed "the dead line" who has passed his fiftieth year. That may be true of a few—in fact, such passed "the dead line" long before they were fifty, but it is not true of the majority of ministers. As a rule, a minister who has reached middle life is capable of far more usefulness than a young man.

PERSONAL AND OTHERWISE.

The postoffice address of Rev. W. W. Cammack is Union, Newton county, Miss.

The postoffice address of Rev. J. W. Luter, the treasurer of the Board of Missions of the North Mississippi Conference, is Wicona, Miss.

The assessments for collections on the Louisiana Conference for the year 1892 amount to $20,252—about one dollar per member. There is no burden in that!

Rev. L. W. Wood, our pastor at Scranton, Miss., had quite a spell of sickness here, but has recovered and gone to his work. We wish him great success.

The postoffice address of the treasurer of Board of Missions of the Louisiana Conference is W. B. Thomson, No. 66 South Rampart street, New Orleans, La.

Rev. R. A. Burroughs, P. E., of the Koscinsko district, North Mississippi Conference, will reside in Durant, the good people of that town having provided him with a home for the year.

The cards are out announcing the marriage of our young friend, Rev. H. W. Knickerbocker, of the Louisiana Conference, to Miss Ida Boring, of Homer, La., Jan. 26. We give the young couple our hearty good wishes.

We regret to announce the death of Mrs. Mary A. Davis, widow of Rev. John S. Davis, formerly a member of the Louisiana Conference. She died at her home in Opelousas, La., Dec. 30. A good woman has gone to her reward.

We call special attention to Bro. T. B. Holloman's brief article on Ministerial Education on the fourth page of this number. There is no subject of more importance to the church. Let those who are specially addressed be prompt in this matter.

Rev. William Wimberly has been transferred from the Louisiana to the Indian Mission Conference, and stationed at Guthrie, O. T. Bro. Wimberly left last week for his new field, carrying with him the good wishes of a host of friends.

We clip the following from the *Daily Clarion*, of Jackson, Miss.:

The Rev. E. H. Mounger and family have reached the city and are comfortably domiciled in the district parsonage. Mr. Mounger is a scholarly gentleman, an able preacher, a son of the late Judge Mounger, and is a welcome citizen to Jackson.

Of Bishop Duncan, the *Arkansas Methodist* says:

At our three Conferences in this State both preachers and laymen generally were clearly impressed that he is a wise, deeply pious and fearlessly faithful general superintendent, and he grew most in the admiration and esteem of those having longer and more intimate acquaintance with him.

The *Western North Carolina Methodist* speaks thus of a man well known to our readers:

Bishop Galloway is making a wonderful impression upon the church and country at large. He bids fair to become the leading light in Southern Methodism. His ready "wisdom, wit, point and good cheer" distinguish him as a great man.

At the late session of the Mississippi Conference Rev. H. Bradford was transferred to the Northwest Texas Conference, and appointed to Wortham circuit. His address is Wortham, Texas. We are sorry to lose Bro. Bradford, and trust that in the Empire State he will find plenty of work for his willing hands.

We are much pained to learn of the death of Mrs. W. A. Gunning, of Natchez, Miss., which occurred on the 21st ultimo. Mrs. Gunning was the daughter of the late Captain Reynor, who during his lifetime was a well-known citizen of Natchez. Bro. Gunning has been a prominent member of the Joint Board of Finance of the Mississippi Conference for several years, and in that capacity won the hearts of all the brethren, who will sympathize with him in his sore bereavement. A suitable tribute will be given at an early date.

The *Brookhaven Leader* has these two personals in regard to two prominent Mississippi Methodist preachers:

Rev. J. M. Weems and his estimable wife, for the past three years missionaries to Mexico, arrived in Brookhaven last Monday. Dr. Weems to assume charge of the pastorate of the Methodist Church, to which he was appointed at the late meeting of Conference. Before this appointment to Mexico, Dr. Weems filled most acceptably the responsible position of presiding elder of the Brookhaven district, and was an honored and esteemed citizen of Brookhaven, and we doubt if anyone who could have been selected as Pastor Huntley's successor would have been more warmly welcomed by our people generally than he.

Rev. W. H. Huntley, who was appointed at the recent Conference to the pastorate of the Methodist Church in Brandon, will leave with his family next week for his new charge. Mr. Huntley has served as pastor of the Brookhaven Church for two years, and by his culture, affability and genial manners has greatly endeared himself to our people, who see him depart with sincere regret. By the departure of Mrs. Huntley, Brookhaven, her home since childhood, loses one of her gentlest, purest and most lovable daughters, whose place in the esteem of all who know her can not be filled.

For the coming three months Rev. B. M. Palmer, D. D., will teach the International Sabbath-school Lessons, every Friday, at 7:30 P. M., in the lecture-room of the First Presbyterian Church, Lafayette Square, under the auspices of the Sunday-school Superintendents and Teachers' Union of the city. All are invited to be present.

At the Christmas celebration in Capitol Street Church, Jackson, Miss., Bishop Galloway, in his usual felicitous manner, presented a handsome gold watch to Rev. D. A. Little, who had served the Jackson district four years. This watch was the gift of the district, and shows the high esteem in which Bro. Little was held. While the General Conference was in session in St. Louis, May, 1890, the district presented him with a purse, and the two Methodist Churches in Jackson presented his wife with one, and they were requested to visit that august body.

Do not fail to go to P. Werlein's music store and examine his choice stock of Pianos, Organs, Violins, Guitars, brass and other musical instruments.

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

HOME NEWS.

Lafayette, La., has a new and handsome bank building.

Hon. E. Mayes has removed his residence from Oxford to Jackson, Miss.

A branch of Merchants' Mercantile Agency of Chicago has been formed in Baton Rouge.

Lake Charles, La., now has street cars. Getting ready for the Louisiana Conference, next December.

The corner-stone of a new Hebrew Temple in Port Gibson, Miss., was laid recently with masonic ceremonies.

The first train of the Houston, Central and Arkansas road passed over the new bridge at Alexandria, La., Dec. 31.

The *New South* newspaper has been purchased by J. Frank Parker, and will hereafter be published at Ellisville, Miss.

Work has begun on the Mary Holmes Seminary in Jackson, Miss. The Capital City will soon be an educational center.

Dr. T. J. Malone, of Holly Springs, Miss., has donated 500 acres of land, valued at $7,500, to the orphans' home to be built for colored children.

The new college building at Mount Zion, near Montgomery, La., was destroyed by fire recently. It is supposed to be the work of an incendiary.

Mrs. H. B. Kells has resigned the editorship of the *White Ribbon*, of Jackson, Miss., we believe, to take a position on the editorial staff of the *Union Signal*.

The town of Farmerville, La., had all its business portion, except one store, burned Dec. 29. The loss on stock and buildings is estimated at $50,000, about one-half of which was insured.

The presidents of the various Levee Boards, Police Juries and Boards of Supervisors in the Mississippi Valley in Louisiana, Mississippi and Arkansas will meet in Vicksburg, Jan. 13, to devise ways and means to provide a permanent fund for the use of the Interstate Mississippi River Improvement and Levee Association.

The African savage considers an English or American woman hideous because her front teeth are white and not extracted, and her lips untorn by a copper ring. Similarly the average American or Englishman can see no beauty in the Nubian belle, whose smile brings her lips on a level with her eyebrows, and draws her nose back of her ears.

Much depends upon the theory and the point of view, but there is one thing that all men, the most civilized as well as savage, admire in a woman, and that is the possession of a wealth of hair.

It is a duty that every woman owes to herself, as well as those around her, to take the best possible care of what hair she has, and recover whatever she may have lost. That this is what has been done in hundreds of cases by the use of the Louisiana Creole Hair Restorer can be substantiated by letters from every part of the country.

Ladies have used it, and it at once stopped their hair from falling out; the scalp was refreshed so that in some cases headaches ceased; hair began to grow where it was thin, or where there was none at all; and finally they rejoiced in full and luxurious suits of hair. This is what the Louisiana Creole Hair Restorer does, and it needs but a single bottle to prove its virtues. Apply to your druggist, or send to the Mansfield Drug Co., Proprietors, Memphis, Tenn.

The Brookhaven *Leader* has removed to Jackson, Miss. It will champion the Alliance and Prohibition.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., mentioning this paper.

Who Is on the Lord's Side?

A year has passed by since an invitation was given through me by a friend, who is a layman and a responsible business man, to nine others to join him in paying yearly $100 each for the purpose of sending a missionary to Japan and supporting him while there. Four men have responded—only four out of the scores and hundreds who are able to join in this good work.

The invitation remains open, although one of the four will not consent to be one of the ten unless the other five make themselves known to me by Feb. 1. Will they do it? Where are our men of means? Where are our women of wealth? Why do they not avail themselves of this opportunity for direct, personal missionary effort and enterprise? What an opportunity such combined, concentrated effort presents for communicating with the workers in the foreign fields, for ascertaining the needs and learning the results!

T. L. MELLEN,
1319 N. 22nd Avenue, Meridian, Miss.
Dec. 31, 1891.

Bishop Haygood and His Missioners.

Bishop Haygood passed through New Orleans, on the second instant, *en route* for California from Georgia, with reinforcements for our work on the Pacific Slope. Revs. D. M. Edwards, Fletcher Gilbreath, J. F. Tyson, John J. Kenney, Henry Branham, J. O. Davis, B. H. Greene, A. A. Tilley and L. W. Green composed the band of missionaries, several of these brethren having families who go with them to share the toils and triumphs of the work. Miss Pauline Dunlap, daughter of Rev. W. C. Dunlap, of the North Georgia Conference, went with the party to Laredo, Texas, where she will teach under the auspices of the Woman's Board of Missions. The entire party numbered twenty-nine.

This is the second band carried by Bishop Haygood to the Pacific and Los Angeles Conferences, the former having gone out in October—Revs. S. H. Dimon, H. T. Ethridge, W. T. McDowell, Wiles L. Pierce, John S. Jenkins and W. E. Vaughn—all from Georgia.

Mississippi Conference Minutes.

The "copy" was delivered to the printer to-day. He says that he will have the Minutes out in less than three weeks. I desire the postoffices of all the preachers and of the subscribers to the Minutes. Please forward them at once.

C. G. ANDREWS.
Meridian, Miss., Dec. 18, 1891.

Every bruise, every sore muscle, should be freely bathed in Johnson's Anodyne Liniment.

To Pastors and Stewards.

Are you troubled about the finances of your church? I have a system which solves the financial problem. It is scriptural, in thorough accord with the requirements of our Discipline, and perfect in all its details. The plan is endorsed by our Bishops, and highly commended by all who have tried it. It differs in essential features from any other plan yet devised, and these very points of difference make the system a success. This plan can be introduced to advantage any time during the year. Send two-cent stamp for full description and samples of supplies to

ELLISON R. COOK,
Pastor M. E. Church, South.
Sparta, Ga.

Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and grayness, use Hall's Hair Renewer, an honest remedy.

How to Begin the New Year.

Begin the new year happily for your little ones by subscribing to the *Little Worker*, the bright and breezy young folks' paper published by the Woman's Board of Missions, M. E. Church, South. Only twenty-five cents, postpaid. Many useful and instructive articles, too, as well as breezy ones; with all the latest helps and information for little missionary workers. Send twenty-five cents right away for a year's subscription, or a two-cent stamp for specimen copy. Address, Agent *Little Worker*, care Publishing House, Nashville Tenn.

"The doctor said my faith in Johnson's Anodyne Liniment was correct," writes a lady friend.

Information.

MR. EDITOR: I notice that at your Conference, which met at Brookhaven, a few weeks ago, there was a committee appointed whose duty it is to learn where the last resting-place of Lorenzo Dow is.

I would say for the benefit of said committee that the traditional place is under a large elm tree on the bank of Amite river, near the little town of Grangeville, La.

J. H. LANE.
Eastfork, Miss.

Have a bottle of Salvation Oil always on hand; it may save you infinite pain. 25 cents.

Don't forget to take a bottle of Dr. Bull's Cough Syrup with you to Florida this Winter.

NOTICES.

To the Preachers in Charge of Circuits and Missions in the North Mississippi Conference—

Dear Brethren: Please send me at once the name and postoffice address of each Sunday-school superintendent in your charges, and state which ones have their schools suspended during the winter.

Send, as far as practicable, to me all orders for Sunday-school books and papers, accompanying the same with cash.

Also ascertain, as soon as possible, the schools that need help from the Sunday-school fund, and make application to me for the same, stating the amount of literature of each class wanted for one or two quarters.

G. W. BACHMAN,
Sunday-school Agent.
Kosciusko, Miss., Jan. 2, 1892.

The Minutes of the recent session of the North Mississippi Conference will be out in a few days. Brethren whose postoffice addresses are not indicated in the appointments, will please send them to me at once. Preachers in charge of circuits, stations and missions will each receive fourteen copies of the Minutes. Presiding elders, presidents, professors, supernumeraries, etc., three copies each.

JOSEPH S. OAKLEY, Sec.
Columbus, Miss.

To the Members of the Louisiana Conference—

Brethren: Please send me the name of your postoffice for this year. Please do so without delay, and oblige

JNO. T. SAWYER, Sec.
New Orleans, La., Jan. 1, 1892.

QUARTERLY STATEMENT

—OF THE—

New Orleans Canal and Banking Com'y

AT NEW ORLEANS,

In the State of Louisiana, at the Close of Business on the 26th Day of December, 1891.

RESOURCES.

Real estate		$ 94,350 87
Invested in State and city bonds		141,065 00
Stocks		23,837 56
Loans and discounts maturing after ninety days	$ 350,980 14	
Loans and discounts maturing within ninety days	1,683,648 00	2,034,628 14
Suspended paper valued		1,037 63
Loans on demand	$93,882 07	
Sight exchange	365,472 76	
Coin, currency and checks for Clearing-house exchanges	980,079 93	2,239,431 76
Total		$4,534,353 96

LIABILITIES.

Capital stock paid in	$1,000,000 00
Surplus	300,000 00
Undivided profits	190,000 00
Dividends unpaid	16,986 00
Deposits subject to check	3,013,800 46
Circulation	8,567 50
Real estate in trust	5,000 00
Total	$4,534,353 96

I, the undersigned, do solemnly swear that the above statement is true to the best of my knowledge and belief.

EDWARD TOBY, Cashier.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this 28th day of December, 1891.

A. G. LA PICE, Notary Public.

NEW ORLEANS, Dec. 28, 1891.

At a meeting of the Board of Directors, held this day, a dividend of FOUR DOLLARS PER SHARE was declared, payable on demand.

EDWARD TOBY, Cashier.

Semi-Annual Statement of the

LOUISIANA NATIONAL BANK,

OF NEW ORLEANS,

At Close of Business, Dec. 31, 1891.

RESOURCES.

Bills discounted		$ 1,318,349 27
United States bonds, Louisiana consols and other bonds and stocks		418,410 00
Banking-house and other real estate		101,510 60
United States treasurer	$ 2,250 00	
New York exchange	264,650 11	
Demand loans	954,530 80	
Cash and checks for clearing-house	1,017,628 24	2,239,059 15
Total		$4,107,335 02

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00	$ 650,000 00
Net undivided profits		37,313 82
Circulation		44,400 00
Deposits subject to check		3,204,146 20
Balance on reduction of capital stock		800 00
Dividends unpaid		20,675 00
Bills payable		150,000 00
Total		$4,107,335 02

At a meeting of the Board of Directors, a dividend of FOUR DOLLARS PER SHARE was declared from the net earnings of the past six months, payable on demand in New Orleans, and at the Banking House of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

HOME LIFE.

NIGHT AND DEATH.

BY J. B. WHITE.

Mysterious Night, when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And, lo! creation widened in man's view.

Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
Whilst flower and leaf and insect stood revealed,
That, to such countless orbs thou mad'st us blind?
Why do we, then, shun death with anxious strife?
If light can thus deceive, wherefore not life?

Money-Making.

There is among women a growing desire to make money. It is not the sudden development of unnatural, feminine greed, but a very natural desire for financial independence. Thirty years ago there were so few women earning their own living, and those few by means so laborious and slow that they did not rouse the spirit of emulation in others and bring to observation all the possibilities of fortune-making.

There has been a revolution since that time and there are few girls who do not now consider some profession to be undertaken and learned, even if it is renounced later in life.

There are now a hundred avenues to employment opened where twenty-five years ago there was one. In the country, and even in the city, young women are making fine cookery a specialty, taking orders for salads, cakes, and ices; others, during the Fall, earn a year's pocket money making jellies and pickles and preserved fruits. Where this is well done there is a steady market and handsome profits.

The farmer's daughter is beginning to assert her rights, and she demands and is allowed her share of the profits of poultry raising and butter-making. With this she starts a bank account, or goes to school, or takes a journey—using it for some helpful and beneficial purpose. And the father, who never denied his son a right to a share of the crops, wonders that he never thought of his daughter's rights before.

With the growth of instruction in manual training girls are learning to use tools with great dexterity. They make all manner of boxes and toys and shelves, and find a good demand for their wares. One young girl who had mastered the difficulties of slojyd recently received the contract to put up all the window shades in a large house which a friend had just built. She did her work well, and found it no more difficult than counting the stitches in crotcheting. A lady in a suburb near Chicago, who had long experience in literary work, has retired from active service, having been promoted to housekeeping. She has, however, a good deal of leisure and the old habits can not be entirely overcome. She has found profitable enjoyment in "editing" manuscript, revising it and preparing it for the printer, which she is thoroughly competent to do.

Of course there are those who see signs of evil in all this. But actual results do not justify any such discouraging view of the matter. There is one little axiom that may be borne in mind, and that is that women will be women while time lasts. Self-supporting women are not in any way unlike other women, except that they are more independent and courageous. This their training has done for them. They are neither less loving as mothers nor less faithful as wives; and there have been crises when such a helpmeet was exceedingly "handy" to have in the family.—M. H. K., in *Inter-Ocean.*

PERMANENCE OF SPIRITUAL FORCES.—The light which the sun poured upon the earth hundreds of years ago, which gladdened and cheered and blessed the generations of the past, still exists in some form at this day, and still blesses the world. It was converted into rivers of oil, which flow beneath the surface of the earth. It was bottled up in the coal mines, which give us fuel and which light our homes. It was incorporated into the giant trees of the forest, which furnish us with wood for furniture. But why notice this? That we may use it as a simile. What is true of physical light is true of moral and spiritual light. The light which the Johns of the past shed is not lost. It still exists. It has passed into principles that are throbbing and acting in human society. It has embodied itself in grand institutions that are blessing the world. It has been transmitted from generation to generation. If we were able to handle and deal with spiritual causes and effects, as we are able to deal with material causes and effects, we should discover that the existing and reigning spiritual powers of to-day were born of the Holy Spirit in the men of the past centuries. God, who takes care of the light which he pours out of the sun, and who gives it permanency, takes care also of the moral influence and spiritual light of every John the Baptist, and gives these immortality.—*Dr. Gregg.*

GOD'S CRADLE SONG.—Two texts of Scripture there are, which, put together, I think are the most wonderful in the Bible. They suggest a child, lying in the cradle, a loving face bent over it, and a sweet voice murmuring above its head. But I marvel with inexpressible surprise and adoration when I find who the singer is, and who is the child. The first verse is found in Isaiah lxv, 13: "As one whom his mother comforteth, so will I comfort you." The other verse I find in Zephaniah iii, 17: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." Oh, I have thought again and again, in my history of this picture; and I am not too proud to say my eyes have filled with tears of emotion as I have tried to comprehend how the eternal Jehovah seems to *sing* beside one who loves him, as I remember my mother used to sing restful songs of comfort beside our bed on the old Sabbath nights!—*Congregational Magazine.*

BE IN EARNEST.—One reason why some of us do not have more prayers answered, is because we stop praying as soon as we come out of our closets. We forget that sometimes the most effective praying is done with hands and feet and brain and heart and pocketbook. We quit just when we ought to go on with the most intense earnestness. The able-bodied man who will not take off his coat and go to work to help support his family, has no right to ask help from anybody else, and the man who is not willing to do all he can to help bring about what he calls upon God to do, never attracts any attention in heaven.—*Selected.*

Knee Religion.

There is no religion like knee religion. A young man is disappointed in the one absorbing passion of his life. When he thinks it is to be gratified he is turned away by a decision from which there is no appeal. His case is hopeless. It is Disappointment, Discouragement, Denial. He goes down on his knees. The months pass, and afterwards when the years have gathered about him and the gray hairs have come, he sees that it was all for the best. He kneels down and thanks God for the mercy of prayer answered by denial.

A merchant is prosperous. Wealth and social position come to him. His wife is made much of, and invitations pour in upon her to go to this and that reception; the honor of her company is requested by Madame the wife of the distinguished banker, merchant, broker, lawyer, as the case may be. He is suddenly called away. "Death lays his icy hand" upon him, and the family is widowed and half-orphaned. Sorrow and anguish follow; the widow flees to the one Source of comfort. She is often on her knees; and at the last is heard to say, "Though he slay me, yet will I trust him. . . . It is good for me that I have been afflicted: before I was afflicted I went astray, but now have I kept thy word. . . . Thou has not delivered my soul unto death."

A mother has a son around whom her heart-strings twine as closely as the mistletoe around the withered branch. She prays for his health. She prays for his life. All in vain! By and by Death summons him; he responds to the summons; he goes to his long home and the mourners go about the streets. Years afterward that mother confesses to the goodness of the Lord. "It was better so," she says,—"better for me and for him; I never knew what it was to get in close touch to the Master till he took away my beloved boy." The admission is made upon her knees.

So it is with us all, everywhere. Our plans miscarry, fondest hopes turn to ashes, even the Faithful Promiser seems to fail us. But the failure is only seemingly so. The denial and the disappointment come, sometimes to bring us to our knees; always to give us something else that is far better. We ask blindly, but not so his answer. The last is always the best. There is no religion like knee religion: it is the religion of Christ himself.—*Christian at Work.*

The Great Problem.

BY J. H. W. STUCKENBERG, D. D.

Christ is the problem of the ages. This problem is freely, fully investigated now. The very secredness of the theme makes the inquiries the more thorough. Through him we know the Father, on him Christianity rests, in him are concentrated our hopes. Hence the anxiety to get all possible knowledge and certainty respecting Christ. Personality is being pushed more and more to the front. The gospel is concentrated in the person of Christ, and the personality of the believer is regarded as the product of the gospel. Theologians have taught systems, but Christ taught men.

Christian personalities are the fruit of the person of Christ. Thus with Christ, Christianity stands or falls. Hence it is around Christ that modern religious conflicts have chiefly raged. The supreme question is: "What think ye of Christ?" Just as respecting the Father, so respecting Christ, believers pass from dogmatic systems to the Scriptures. They want the direct testimony of his own consciousness and of his immediate followers. In many instances faith is less dogmatic than formerly, but it is living. Christ as a person, not so much as a dogma, is the living power of living Christian personalities. He lives in the heart of believers through his Word and Spirit.

FOR FATHER AND MOTHER.—Do not—mother at your housework, father in your study—do not be *always* "too busy." The little heart wants an outlet, the upraised rosebud wants a kiss, the little hearts have something to tell you, a little grief to bring, a small joy, a game of play expected now and then. Ah, beware! These requirements will slacken and will cease, if it be too often, "Now run away, dear, father is busy." "Don't be troublesome, dear, mother must do her work."

Of course there must be checks sometimes; of course over-indulgence is worst than unkindness. But be not, as a rule, repellant, unsympathetic; they will go elsewhere, after a while, with their little confidence, their little wants, their little losses, their little griefs and joys, their little winning ways, with the refreshment of their pure, delightful being. Perhaps you will be sorry than—then, when the mischief is done—sorry when the now toys are no longer, as a matter of course, brought first to "father" to see; when the toddling feet seek elsewhere than to "mother" for drying of tears, when the patter of the unsteady feet always passes your door. Ah, you will be sorry then that you were so foolish, sorry that you scared the birds away.—*The Quiver.*

SOCIAL CARD-PLAYING.—The genial Dr. J. G. Holland was no ascetic, but a cultured literary gentleman with a reputation on both sides of the sea. Here is his estimate of social card-playing:

"I have all my days had a card-playing community open to my observation, and I am yet to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked itself to tender, cleveting or beautiful associations can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it."

To which we add that there is a most momentous public consideration in the fact that this indulgence, even as a pastime and under whatever restrictions, countenances and fosters the gambling vice, which is one of the world's greatest curses to-day.—*Selected.*

NOT MUCH TO ASK.—"If you would say a word of encouragement, even once a week, it would be so much better for the boy's future." These words a wife and mother spoke in my hearing to a father, who, having too high an ideal of what his son, aged twelve, should be and should know, was always nagging at and finding fault with him. A word of encouragement once a week is not much to ask; but it would act like a tonic on some children and grown-up people who are in danger of losing hope, energy, and self-respect by living with chronic, constitutional fault-finders. The honest candor of the family circle nips all too many buds of moral and intellectual growth. If your child or your brother be blind or lame, you pity and tolerate him; why not do the same if he be dull-minded? Most of us should have a fellow-feeling with fools, and to suffer them is a Christian duty.—*Quiver.*

Conversation between a traveller and a lad of six or seven.—"Your grandfather there seems to be very old. Do you know what his age is?" "No, sir; I couldn't exactly say, sir. I'm sure he can't be very young. He's always been about the house as long as I can remember."

A little boy who has been to school only five months recently wrote to a friend: "I am writing the multiply cl tiply cation table off."

OUR YOUNG PEOPLE.

A POOR RULE.

Said Mary to Johnny: "O dear!
This play is too poky and slow;
There's only one bubble-pipe here—
O Johnny, please, *I* want to blow!"
"No, I'll blow them *for* you," said he;
"Just watch, and you'll see every one;
That leaves all the labor to me,
While you will have all the fun."

Said Johnny to Mary: "O my!
That apple, so big and so bright,
You can't eat it all, if you try!
O Mary, please, *I* want a bite!"
"No, I'll eat it for you," said she,
"And show you just how it is done;
I'll take all the labor, you see,
And you will have only the fun!"

—*Youth's Companion.*

A Boy's Manner.

BY LUCY ELLIOT KEELER.

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation lately said about a boy. "It wouldn't be worth so much to one who meant to be a farmer, or who had no opportunities, but to a young college student with ambitions it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger recognizing the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful, way. Of course the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up at the collar and drew down the wrinkled coat beneath. He would have done it for any man, the neighbor or the poorest.

The boy has not been in society a great deal. He has not learned orthodox selfishness. He positively can't be easy at the table until his neighbors are waited on; a chair is torture if he thinks anyone else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or the most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindliness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misunderstand, boys. You may be truly unselfish and yet not have this boy's prize. You may wish to do things for others and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but to put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.—*Congregationalist.*

Facts about Flags.

1. To "strike the flag" is to lower the national colors in token of submission.

2. Flags are used as the symbol of rank and command, the officers using them being called flag officers. Such flags are square, to distinguish them from other banners.

3. A "flag of truce" is a white flag, displayed to an enemy to indicate a desire for a parley or consultation.

4. The white flag is a sign of peace. After a battle parties from both sides often go out to a field to rescue the wounded or bury the dead under the protection of a white flag.

5. The red flag is a sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.

6. The black flag is a sign of piracy.

7. The yellow flag shows a vessel to be in quarantine, or is the sign of a contagious disease.

8. A flag at half-mast means mourning. Fishing and other vessels return with a flag at half-mast to announce the loss or death of some of them.

9. Dipping the flag is lowering it slightly and then hoisting it again to salute a vessel or fort.

10. If the President of the United States goes afloat, the American flag is carried in the bow of his barge or hoisted at the main of the vessel on board of which he is.—*Exchange.*

THE LANGUAGE OF ANIMALS.—Everyone who has heard a dog or a horse welcome its master with exclamations of joy, or a cat plaintively mewing for its food, ought to believe that animals can talk. The dog has different sounds to express hunger, pain, joy, sorrow, thanks and fear. Birds have different songs and notes to express their feelings. We recognize their songs of revelry and of love, as well as the notes of anger and fear. It is evident that these notes are understood, not only within the limit of one species, but among other birds; for different tribes often make a common cause of joy or battle. Monkeys express their passions, fears and desires by various cries and gestures. Some of the most uncivilized languages are but little richer than theirs. Abbott tells us that crows have twenty-seven distinct cries or utterances. Many scientists believe that certain sounds made by fishes are for the purpose of expressing their feelings. It is clear to the careful observer that language is universal wherever there is sensation, and all animal life more or less intercommunicative.—*Our Dumb Animals.*

A little girl was sent by her mother to the grocery to buy a cake of castile soap. When she got there she couldn't remember the name. "Is it glycerine or oatmeal soap?" suggested the grocer. Gracie shook her head. Then she brightened up like a flash. "Now I know!" she exclaimed triumphantly, "I want cast iron soap."

Dr. Cuyler tells the story of a little boy, the son of good Presbyterian parents, who was asked the question in the catechism "What is man's chief end?" and, he answered, "Man's chief end is to glorify God and annoy him forever." There are too many men, says Dr. Cuyler, who act as if that were their chief end.

During an epidemic of scarlet fever at Cornbondale, a gentleman, addressing the Sabbath-school, told the children to pray that it might be God's will that they should escape the disease. Little Maggie C. upset the gravity of the school by saying in very distinct tones, "I don't have to pray; I wear a campbor bag around my neck."

No one has true love who does not know that it is the inspiration of nobility, that it is a power which is carrying its object upward, being willing to suffer for the sake of lifting it higher and higher. That is the test of man's love because God has given it to us as the test of his own love.—*Henry Ward Beecher.*

SCIENTIFIC.

The World's Columbian Exposition.

The progress of the various divisions charged with the preparation of the World's Columbian Exposition of 1893 is not only satisfactory, but marvelous. The great buildings are beginning to rise from the ground as if by magic, the surrounding lands are rapidly being converted into gardens of beauty, railroads and avenues of access are being established, the hum of mighty workings is heard in every direction, and evidence of active growth toward early completion is everywhere presented.

In extent, variety, and novelty, this exposition will far overshadow anything of the kind the world has ever seen, or is likely to see, for years to come. The French Exposition of 1889 was a grand affair, greatly superior and much more costly than any similar preceding enterprise. The area covered by buildings was seventy-five acres, and the cost nine and a half millions of dollars. The architecture and general appointments were of the finest description.

The buildings of the Columbian Exposition it is estimated will cover one hundred and fifty acres, or double the space of the roofed Parisian exhibition. What a glorious spectacle, what a vast panorama of industrial wonders, will be presented to the eye of the visitor at Chicago!

Respecting the architectural qualities of the buildings, it is generally conceded the Chicago structures will surpass in beauty all previous works in the same line. The designs for the chief buildings were intrusted to a committee of the leading American architects, the members located in different parts of the country; and the adopted plans are the independent results of the best talent and careful study.

The Liberal Arts and Manufactures Building is 788 feet wide and 1,700 feet long, covering over thirty acres; astonishing for its gigantic dimensions, to say nothing of the elegance displayed in its constructive details.

The other principal buildings, such as the Palace of Fine Arts, the Woman's Pavilion, Agricultural Hall, Administration Building, Machinery Hall, Palace of Electricity, Horticultural Building, Transportation Building, Mining Building, Government Building, are notable for their great area and architectural beauty.

The estimated aggregate cost of this extraordinary exposition is twenty-three millions of dollars—a much larger sum than the original figures; but the original plans did not contemplate such vast and comprehensive proportions as were at last decided upon. Great as were the first plans, they proved to be inadequate for the enormous demands made upon the directors for space for most important exhibits. The enlargement could not be foreseen. It became necessary by a process, as it were, of natural growth, due to the stupendous nature of the whole undertaking.

Congress will be petitioned for additional aid to the extent of five millions. It is a reasonable and worthy petition, which we hope will be promptly granted, by unanimous voice, in both branches of the national legislature. The promotion of the exposition is a national duty. In the early days of this great enterprise the rivalries of different claimant cities gave rise to idle bickerings; but these have disappeared, and it is now plain enough the exposition is purely a national affair, in which every good citizen is bound to be personally interested, and from which every section of the country will derive incalculable benefits. It will enlighten the minds of millions of our people, hitherto restrained and dwarfed by local prejudices and narrow spheres of action, to the vastness of our country's resources. It will open their view to the astonishing enterprise, power, and activity which prevail in the more thrifty places. It will give new impetus to industries in multiplied forms, throughout the length and breadth of the land, inspire backward localities with the spirit of progress, and animate the entire country with desires for still higher and nobler achievements.

We devote billions of money to purposes of education, to the promotion of commerce, the improvement of highways, railways, rivers, harbors; we impose taxes, grant subsidies, create bureaus, and foster all kinds of schemes that give promise of public good.

The promotion of the Columbian Exposition is a measure calculated to uplift the nation and confer enduring benefits upon the inhabitants of all the States. The treasure so devoted will come back to the people with interest a thousandfold.—*Scientific American.*

ELECTRIC HEATING.—To many people electric heating is still one of those things to hear about and read about, but not to form any acquaintance with. But its actuality and nearness are to be inferred from the fact that one concern alone that supplies electric-heating apparatus has received orders for it from sixty electric street railways for use this Winter. It has long been the practice to light electric cars with incandescent lamps led directly from the overhead trolley wires, and a large proportion of the 400 American electric roads are now so equipped. As a further stage of evolution, the electric car heater has become a necessity, and its success is firmly established. As a matter of fact, its use on large electric railroads has not been found to make any perceptible difference in the coal consumption at the power house—*i. e.*, the current required for the heaters does not appear to add anything to the amount of the current normally required to operate the cars under ordinary conditions when no heat is wanted. This has been tested a good many times, with invariably the same result, showing that the heating current is an inappreciable addition to the average "load" of the station. It has been objected that as the electric heaters now cost four or five times as much as the common car stove, the chances are against their introduction. This does not prove to be the case at all. Coal stoves occupy, at least, the space of one seat in a car. It is not pleasant to sit next to them; it is equally unpleasant to face them. But the electric heaters go under the seats, like steam pipes, and the only sign of their presence is the steady warmth that they engender. This employment of electricity is already so general that several kinds of apparatus are competing in the market, and so many improvements have been made, that it is now seriously proposed by one of the largest steam railroads in the country to use these heaters on each of its cars as are now lighted electrically.—New York *Evening Post.*

THE CHEMICAL ANALYSIS OF MAN.—An eminent physician and surgeon of London has lately analyzed a man for the benefit of his class in chemistry. The body operated upon weighed 154.4 pounds. The lecturer exhibited upon the platform 23.1 pounds of carbon, 2.2 pounds of lime, 23.3 ounces of phosphates, and about one ounce each of sodium, iron, potassium, magnesium and silicon. Besides this solid residuum, Dr. Lancaster, the analyst, estimated that there were 5,595 cubic feet of oxygen, weighing 21 pounds; 105,000 cubic feet of hydrogen, weighing 15.4 pounds, and 52 feet of nitrogen in the man's body. All of these elements combined in the following: 121 pounds of water, 16.5 pounds of gelatine, 1.32 pounds of fat, 3.8 pounds of fibrin and albumen, and 7.7 pounds of phosphate of lime and other minerals.

MARRIAGES.

RBY—CRAWFORD.—At the residence of ide's father, near Terry, Miss., Dec. 16, y Rev. W. H. Lewis, Mr. S. Overby and amie Crawford.

VER—MILLS.—At Lake Charles, La., 0, 1891, by Rev. Thos. J. Upton, Mr. John ver and Miss Rosa L. Mills.

ON—ADAMSON.—At Lake Charles, La., 2, 1891, by Rev. Thos. J. Upton, Mr. Nicoon and Miss Annie S. L. Adamson.

PSON—LITTELL.—At Lake Charles, La., 4, 1891, by Rev. Thos. J. Upton, Mr. Henry on, of Houston, Texas, and Miss Katie L.

TILLS—ESTES.—At the residence of the s father, Mr. E. S. Estes, Dec. 17, 1891, by John W. Chambers, Dr. E. J. Mathis to Mary C. Estes, both of Clarke county, Miss.

NSON—JOHNSTON.—At the residence of ride's parents, Yazoo county, Miss., Nov. 1, by Rev. W. G. Forsyth, Mr. W. L. Johnnd Miss Mary K. Johnston.

E—BRIDGES.—At the residence of the 's brother, Dr. Robert Bridges, Dec. 24, by Rev. H. R. Caldwell, Mr. E. E. Junc, of riend, La., to Miss Jencie Bridges, of Cocounty, Miss.

BB—GODFREY.—At the parsonage, Sparenville parish, La., Dec. 24, 1891, by Rev. Godfrey, Mr. R. L. Webb to Miss A. Lulu cy.

YES—TOBY.—At McCane's School-house, ia, La., Dec. 24, 1891, by Rev. R. M. Blocker, F. Hayes to Miss Salina Toby.

MBELL—CADE.—At the residence of the 's mother, four miles west of Jackson, Dec. 22, 1891, by Rev. Wm. T. Beall, of Point, Miss., Mr. Horatio Kimbell to Miss le Cade.

NT—NEWMAN.—At the residence of Mr. , McCaa, near Hays, Miss., Dec. 9, 1891, by J. M. Cowan, Mr. R. C. Dent, of Shaw, , to Miss Anna Newman.

OBITUARIES.

CK—Mrs. Harriett Vick (nee Spann) was Feb. 26, 1818. She died Nov. 10, 1891, at n minutes to two o'clock. She was, there- seventy-four years old and almost nine ths at the time of her death.

hen about nineteen years old (in 1837) she married to A. J. Vick. Four years after (1841) she was converted and joined the . Church, South, and ever after was a conent and devoted member of that church. has long been a resident of Natchez. Durthe thirty years of her widowhood she d with her children, who seemed to try in y way to make her home pleasant to her. leaves three sons and one daughter to re her loss. I was her pastor for nearly e years, and I think I speak nothing but truth when I say, Her life was consistent her profession as a Christian. I have er heard one individual, man or woman, k of her except as a true follower of Christ. was much and often engaged in prayer, loved the sanctuary. I know that as long he was able to be there, her place was never et on Sunday at regular services. Prayer, se and experience meetings found her ays in her place, and a sympathetic listener ll said, and a frequent witness for the Lord Master.

or a little over two years she was afflicted h dropsy, the disease of which she died, , consequently, was much hindered from rch services, which she felt as a great priilege; but when she realized that the Master te call for her soon, she set her house in er; said "she was not afraid to die." Her words were addressed to her daughter, . Smokey, of Natchez, with whom she d. As she reclined on her breast, with her s around her daughter's waist, she said, h great earnestness, "Daughter, I do love ." Her love for her children and grandldren was very great, and the last expresn on her lips was the love of her heart.

ll who knew Sister Vick will readily agree h me when I say she was as good as she w how to be; and when I say, further, that lieve she has gone home to heaven, all will Amen! to that.

ister Vick had been for fifty years making paration for that place, and had lived with purpose in her heart. With these facts of before us, there is but one thing to say to Let us follow her as she followed Christ.

W. E. Balland.

UTLER—Fannie Butler, daughter and y child of F. P. and Minnie Butler, was born Rapides parish, La., Aug. 18, 1884, and dered this life near Pelican, in DeSoto parish, , at the residence of J. W. Nolan, her grandher, on Sunday, Nov. 29, 1891, at the age of ven years four months and eleven days.

ittle Fannie was a bright and lovely child, d was beloved by all who knew her. Sad d loving hearts watched the tender life fade m the suffering little form. She died of that most unconquerable disease, membranous oup. She was sick only two or three days; t her sweet little life was a joy to her parents. few hours before she died she said to her ther that she was going to leave him; going heaven to watch over him. We tender our artfelt sympathy to the bereaved parents, d pray that the God of all goodness may mfort, sustain and guide them by his Spirit, that they may meet their precious little one at has gone to that beautiful land where she ill be waiting and watching for them.

H. J. Boltz.

RICE—The subject of this tribute, Miss ussie D. Price, was born Dec. 25, 1869; joined e M. E. Church, South, when about nine ars of age; departed this life Nov. 22, 1891, in e triumphs of a living faith.

Sister Gussie had been in ill health for several onths before her death, and suffered greatly, t bore her sufferings with patience and ristian resignation. A short while before e last struggle came, she said to her weeping ter, whose loving hand ministered to her in r affliction, "When I am gone, don't weep r me, but shout, Hallelujah! for I am going ome to heaven." Thank God "our people die ell." Weep not, fond loved ones; Gussie is t dead; but lives with the angels in glory, aiting to welcome you home. May God comrt the bereaved ones!

G. R. Ellis.

CHAPMAN.—Thrasley Chapman was born in yne county, Miss., May 30, 1828, and died in sson, Miss., Dec. 14, 1891.

He joined the church and professed converon when a mere boy, and lived above reroach all his days. His father was a Methodt class leader. He married Miss Eliza A. llus in 1853. They were blessed with twelve ildren, nine of which are living, and eight of em members of the Methodist Church. Just fore he died he awoke out of a disturbed ap, and said he had one of the sweetest reams he ever had; soon after he drifted to unconsciousness, and never spoke again. his may have been a short glimpse of his ternal home. For several weeks before he was nscious of his approach to death, and was ly prepared to meet it.

T. S. West.

ABELS—Mrs. Catharina Abels (nee Schwartz) was born in Beilheim, Rhine, Bavaria, Jan. 4, 1826, and while yet young came to New Orleans, La., and was married to Peter H. Bramhring, by whom she was left a widow. Her second marriage was, April 17, 1855, to Dederich Abels, of honored memory. They came to the country and settled on a farm about two miles from Springfield, on the Ponchatoula road, and she died there Dec. 3, 1891, aged sixty-five years ten months and twenty-nine days. She was raised in the Protestant faith, and was a member of the Protestant Episcopal Church, and loved to sing the songs of Zion, as Germans can sing them. A few months ago she was received into the communion of the M. E. Church, South, at Springfield, on confession of faith.

Sister Abels possessed a strong and vigorous constitution, and loved her domestic home life. Her well-balanced mind and ardent temperament enabled her to nobly bear her part and make that home prosperous and, to all appearances, happy. The first blow that fell upon the family circle was the death of Mrs. Marion M. Sims, the daughter of Mrs. Abels. This was followed by a paralytic stroke of such severity, that life for a time was almost dispaired of; but while slowly recovering, her noble husband fell a victim under the hand of disease and death. Her cup of sorrow was now full; kind friends came and sympathized with her, her children tenderly watched over her, but her poor, broken heart refused to be comforted. Earth had lost its charms, and all her hopes, all her desires were to join the loved ones who had gone before, for she believed in a reunion; but God, who is full of compassion and tender mercies, has made that separation short, for she had a second stroke of paralysis, and after a few flickering, struggling efforts for the continuance of life her lamp went out, and left the surviving members of the family circle in sorrow. God be with them, and help them so to live that they may all meet again.

J. Boyes.

CARTER—S. A. Carter, the subject of this sketch, was born Feb. 14, 1843; departed this life Oct. 26, 1891, aged forty-eight years eight months and twelve days.

Sister Carter was twice married: first, to Wiley Roberts; second, to W. G. Carter. She joined the M. E. Church, South, in 1858.

Sister Carter was, indeed, a light unto those around her. She was a great sufferer; but, during all her suffering, she never murmured nor complained. She raised a family of six children. The attitude in which these children stand to church is evidence what Sister Carter was. She loved the church, God and her neighbors; had a special reverence for the pulpit and preachers. I shall never forget the kindness received from Bro. and Sister Carter and their children since I have been on this circuit.

May the good Lord take very special care of Bro. Carter and the childen. There is no doubt that she is at rest. Her relatives are inspired with new zeal from this fact. While children took the last look at mother, Murdock said, "Thank God! I will see her again." Matthew was overcome so he could not talk; the girls wept. Bro. Carter, like an old patriarch, stood with tears in his eyes; deep down in his heart resolved that heaven should be his home.

M. L. White, Pastor.

Vancleave, Miss.

NOPER—Mrs. Eugenia G. Noper, wife of Octave Noper, was born April 8, 1845; married Octave Noper in 1861; joined the Methodist Church in 1867, and died Nov. 14, 1891. These figures tell the times of the chief events in the earthly pilgrimage of a simple Christian woman who has gone to God; but they do not tell of the realities of her inward life and character, of her devotion to her husband, her tenderness to her adopted daughter, her energy in aiding in our common struggle for a living, and her faithfulness in all the relations of life. These will remain unwritten on earth, but not in heaven.

She suffered untold agonies for the last year of her life, being confined to her bed; but her Christian fortitude and trust in God's goodness and presence never failed her. Her patience was an example of what God's grace in the heart can make his children sufficient for.

Her death leaves a great sadness in the heart of her husband and friends, but to her it is all gain. Rest and joy in paradise must be sweet to her who suffered so on earth.

F. R. Alexander.

RANDOLF—Mrs. S. A. E. Randolf, daughter of Thomas Board, was born in Milledgeville, Ga., in 1818. She first married Mr. Atweed; after his death she married Mr. Randolf. She joined the Methodist Church in early womanhood, and lived a consistent member for more than fifty years. With great confidence in our blessed Lord, and perfect resignation to his will, she died in peace, in Wesson, Miss., Oct. 13, 1891.

T. S. West.

Let youth, the morning of your days, be cheered with the light and joy of religion; and though life may be somewhat a cloudy day, its progress will be pleasant, and its close delightful as a Summer evening.—*Cushing.*

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. M. L. White, Robt. Selby, J. M. Cownn, B. F. Lewis (5), J. G. Cammack, J. G. Sibley, R. M. Blocker, D. Wright, Jno. A. Ellis, J. E. Thames, A. J. Jones, Benton S. Rayfier, R. H. Sheppard, S. H. Whalley, D. M. Cogdell, V. V. Boone (2), J. J. Wheat C. G. Andrews, O. N. Koon, T. W. Hunnell, H. M. Banks, Wilson Moore, F. G. Hocutt, Geo. E. Greene, E. B. O'Quin, W. B. Lewis, W. Hoover, P. H. Howse, J. L. Gibson, C. C. Evans, Henry M Young, W. T. Ferguson, R. A. Sibley, J. F. Patterson, W. T. Currie, Jos Johnson, W. D. Dumlnick, G. W. Bachman, H. Armstrong, W. B. Lewis, J. A. Randolph P. M. Brown, W. L. Hamil, J. C. Long, R. B. Downer, Thos. W. Brown, L. W. Wood, John B Kent, E. L. Rawls, W. W. Cammack, W. B. Lewis (7), T. S West, J. A. B. Jones, J. Wallace Lester, W. H Huntley, J. P. Drake, W. J. O'Bryant, H. L. Norton, J. M. Glenn, E. S. Lewis, F. M Keen, P. A. Swann

Messrs. G. W. McElrath, H. H. Harris, R. G. Wood, G. W. White, M. S. Street, J. L. Cluchere, Geo. Batten, C. M. Mansfield, T. Harris, W. A. Gunning, M E. Fritz 2; W. F. Griffin, C. S. Croon, T. P. Filhiloe, Robt R. Howell, A. M. Harris, Monroe McClung, B. X. Bronte, W. N. Mase, F. Carruthers, L. A. Magruder, N. A. Faillio, J. A. Fishburne, J. F. Dunning, L. P. Gates, J. G. Ainsworth, Geo. J. Reiley, James M. Fly, W. C. Travers, G. D. Shands, C. O. Watson, W. C. Sandivant, W. J. Hunt, J. H. Barfantine.

Mesdames F. H. Degell, M. A Castell, L. B. Turner, J V Stuart, C. C. Steelman, Georgia Brewer, N. L. Claylar, S J. Fibble, A. Alexander, S. E Sanders, E W. Thompson, J. E. Sbailer, T. J Duncan L. E. Gaill, M. A. Milsburn, M. J. Holmes, M. C. Alexander, C. A. Jones, E. H. Campbell, H. Armistead, Gillis Smith, Virginia A. Nelson.

Misses Belle C. Taylor, Addie V. Darden, A. F. Clinton.

Jan. 5.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.—FIRST ROUND.

Scranton, at Zion	Jan. 9, 10
Moss Point	(at night) 10 11
Americus, at Paul's chapel	16, 17
Vancleave, at Shiloh	20
Bay St. Louis, at Bay St. Louis	23 24
Whitthington, at Coatville	30, 31
Pearlington, at Pearlington	Feb. 6, 7
Purvis, at Lumberton	13, 14
Ellisville, at Ellisville	20, 21
Heidelberg, at Paulding	27, 28
Enterprise, at Ropewell	(Wed.) Mar. 2
Ferry, at Galloway	5, 6
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	19, 20
East Pearl, at Columbia	19, 20
Mount Carmel at Sandtee	(Thu.) 24
Williamsburg, at Williamsburg	26, 27

The district stewards' meeting will be held at Hattiesburg, Wednesday, Feb. 17

JOHN A. ELLIS, P. E.

BRANDON DISTRICT.—FIRST ROUND.

Forest and Morton, at Morton	Jan. 9, 10
Homewood, at Mutual Union	11
Lake, at Lake	16, 17
Rose Hill, at Rose Hill	23, 24
Newton and Hickory, at Newton	30, 31
Marvin, at Marvin	Feb. 6, 7
Shiloh, at Cato	13, 14
Nesbit, at Hestor's Chapel	19
Decatur, at Decatur	20, 21
Carthage circuit, at Goshen	26
Carthage and Walnut Grove, at C.	27, 28
Walnut Grove cir., at Pleasant Hill	29
Hillsboro, at Coutrel	Mar. 1
Westville, at Goshen	5, 6
Raleigh, at Triplly	11
Mt. Rose, at Price's Chapel	12, 13
Trenton, at Trenton	19, 20

C. McDONALD, P. E.

WOODVILLE DIST.—FIRST ROUND.

Jackson station	Jan. 9, 10
Bayou Sara, at Thompson's Creek	16, 17
Woodville station	23, 24
Percy's Creek station	25
North Wilkinson at Macedonia	26
Amite, at Woodland	30, 31
Glostier and Pleasanville, at Gloster	Feb. 6, 7
Clinton and Slaughter, at Clinton	9
Zachery, at Zachery	13, 14
E. B. Rouge at Blackwater	16
Port Vincent, at Huff's Chapel	18
Springfield, at James' Chapel	20, 21
Covington, at Covington	27, 28
Talisheek at Hickory Grove	29
St. Helena, at Day's	Mar. 5, 6
Franklinton, at Mt. Hermon	8
Amite City, at Amite City	12 13
Live Oak, at Friendship	19, 20
East Feliciana, at Oak Grove	26, 27

P. A. JOHNSTON, P. E.

JACKSON DIST.—FIRST ROUND.

Sharon circuit, at Lone Pine	Jan. 9, 10
Camden circuit, at Camdentown	16, 17
Flora circuit, at Flora	23, 24
Mt. Olivet circuit, at Huntonia	30, 31
Yazoo City station	Feb. 6, 7
Yazoo circuit, at Short Creek	13, 14
Silver Creek circuit, at S. Lake	20, 21
Pine City and Lodi, at Lake City	27, 28
Newton circuit, at New Hope	Mar. 5, 6
Newton station	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Pocahontas at Pocahontas	26, 27
Raymond, at Raymond	Apr. 2 3
Edwards station	9 10

The district stewards' meeting will be held in Jackson at First Church, Wednesday, Feb. 3, 1892.

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg—Crawford Street	Jan. 9, 10
South Vicksburg	9, 10
Bartonton, at Bartonton	16, 17
Fayette, at Harrington	23 24
Martin, at Cane Ridge	30 31
Meadville, at Oak Grove	Feb. 6, 7
Rosspreville, at Mattoville	13 14
Point Warren, at Bovina	20 21
Warren, at Bradley's	27, 28
Anguilla and Rolling Fork, at Anguilla	Mar. 5, 6
Rocky Springs	12, 13
Pearl, at Hamburg	19, 20
Utica, at Learned	26, 27

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Vossburg circuit, at Vossburg	Jan. 9, 10
Meridian—West End	18, 17
Meridian—East End	(night) 17, 18
Linwood circuit, at Bethel	23, 24
Daleville station	24, 25
Enterprise and Stonewall	30, 31
DeKalb circuit, at Pleasant Ridge	Feb. 6, 7
Lauderdale circuit at Bigman	(Tu.) 9
Lookeyville circuit, at Adamsville	13, 14
W and State Line, at W	(Mon.) 15
Waynesboro circuit, at Winchester	20, 21
Shubuta circuit, at Shubuta	(Tues.) 28
Chunkey circuit, at Sageville	27, 28
Porterville circuit, at Chapel Hill	Mar. 5, 6
Binnsville circuit, at Scooba station	12, 13
Marion circuit, at Marion	(Wed.) 16
Clarke circuit, at Andrew	19, 20

The district stewards will meet in Central Church, Meridian, Tuesday, Jan. 26, at nine A. M.

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven	Jan. 9, 10
McComb City	16 17
Beauregard	23, 24
Wesson	23, 24
Topisaw	30, 31
Terry at Terry	Feb. 6 7
Magnolia, at Osyka	13, 14
Caseyville, at Sweetwater	20, 21
Adams circuit, at Adams	27, 28
Brookhaven circuit, at Adams	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 5, 6
Providence, at Bahala	12 13
China Grove, at Waterholes	19, 20
Bowerton, at Brandywine	26, 27
Lebanon, at Shady Blue	26, 27
Gallman, at Bethesda	Apr. 2, 3
Summit, at Summit	8, 10

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FIRST ROUND.

1. West Point	Dec. 19, 20
2. Starkville station	26, 27
3. Columbus station	Jan. 2, 3
4. Columbus circuit	8, 10
5. Starkville circuit	16, 17
6. Tibbee	23, 24
7. Sparta	30 31
8. Brooksville	Feb. 6, 7
9. Crawford	13, 14
10. Macon	20, 21
11. Hebron	27, 28
12. Sturges	Mar. 5, 6
13. Shuqualak	12, 13
14. Macedonia	19, 20
15. Phoebe	26, 27

The district stewards will meet in the Methodist Church at West Point, on Friday, Jan. 22, at eleven o'clock A. M.

T. O. WIER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Coffeeville circuit, at Coffeeville	Jan. 8, 10
Water Valley circuit, at Wyatt	12
Water Valley station	13
Abbeville circuit, at Abbeville	16, 17
Oxford	23, 24
Toccopola circuit, at Toccopola	30, 31
Banner circuit, at Pleasant Hill	Feb. 6
Pittsboro circuit, at Pittsboro	6, 7
Cherry Hill circuit, at Harleton	10
Atlanta circuit, at Benela	13, 14
Chapel Hill circuit at Mars Hill	18
Grenada circuit, at Spring Hill	20, 21
Tillatoona circuit, at Tillatoona	27, 28
Charleston circuit, at Oakland	Mar. 5, 6

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FIRST ROUND.

McNutt and Sunnyside	Jan. 9, 10
Brooklyn and Dublin	16, 17
Inglanola	23, 24
Lexington	30, 31
Greenwood	Feb. 6, 7
Black Hawk	13, 14
Sidon	20, 21
Carrollton circuit	27, 28
Winona circuit	Mar. 5, 6
Carrollton station	12, 13

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Australia	Jan. 9, 10
Friar's Point	16, 17
Lula	23, 24
Clarksdale	30, 31
Shelby	Feb. 6 7
Shaw	13, 14
Arcola	20, 21
Avon	27, 28
Jonestown	Mar. 5 6
Belen	12, 13

R. M. STANDIFER, P. E.

SARDIS DIST.—FIRST ROUND.

Como	Jan. 9, 10
Hatesville	16 17
Coldwater	23, 24
Pleasant Grove	30, 31
Courtland	Feb. 6, 7
Cockrum	13, 14
Arkabutla	20, 21
Coldwater mission	23
Nesbitt	27, 28
Wall Hill	Mar. 5, 6
Mt. Vernon	12, 13
Panola	19, 20

The district stewards will all please meet me at Senatobia, Friday 11 A. M. Jan. 22, 1892. The district stewards are G. H. Shanos, J. F. Lavender, J. W. Sharp, B P. Jones, B F. Ross, — Harington, J. B. Garison, J W. Jones, H. F. Johnson, W. S. Bailey, J. L. Boyd, — — McGebee, — — Jennings, Robt. Houston

H. C. MORSHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Shannon	Jan. 9, 10
Aberdeen station	16, 17
Pontotoc	23, 24
Prairie	30, 31
Amory and Smithville	Feb. 6, 7
Nettleton and Fulton	13 14
Saltillo	20, 21
Athens	27, 28
Houston and Weir	Mar. 5, 6
Okolona circuit	12, 13
Tremont	19 20
Buena Vista	26, 27

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Myrtle	Jan. 9, 10
Eagle Springs	16, 17
Holly Springs circuit	23, 24
Ashland	30, 31
Lebanon	Feb. 6 7
East Holly Springs circuit	13, 14
Olive Branch	20, 21
Mt. Pleasant	27, 28

The district stewards will please meet in Holly Springs, Thursday Jan 21, at ten o'clock A. M. We ask for a full attendance. The preachers' meeting for the district will be held in Holly Springs, commencing on Jan. 20, at 7 P. M.

JNO. W. BOSWELL, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Louisville	Jan. 9, 10
Weir	(Wed.) 13
Ethel	16, 17
Kosciusko and Durant	23, 24
Sallis	(Wed.) 27
Newport	30, 31
Pickens	Feb. 6, 7
Ebenezer	13, 14
Lexington and Tchula	(Wed.) 17
Belzoni	20, 21
Capital Street	27, 28
Rural Hill	Mar. 5, 6

The district stewards will meet me at the Methodist Church in Kosciusko at ten o'clock, Friday morning, Jan. 22, 1892.

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Moreau Street	Jan. 10
Algiers	17
Carrollton	24
Gretna	28
Felicity Street	31
Louisiana Avenue	Feb. 7
Baton Rouge	14
Rayne Memorial	21
Plaquemine and Donaldsonville, at P.	28
Thibodeaux and Houma, at Houma	Mar. 2
Craps and Soraparu	6
Lower Coast Mission, at Grand Prairie	13
Dryades Street	20
Parker Chapel	27
Gross Tete and False R., at Arbroth	Apr. 8

The district stewards are requested to meet in Carondelet Street Church, Thursday, Jan. 7, at 7:30 P. M.

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Delhi, at Delhi	Jan. 9, 10
Bastrop, at Bastrop	16, 17
Lind Grove, at Jones' station	23, 24
Oak Ridge, at Good Hope	30, 31
Rayville, at Rayville	(Tues., 8 P. M.) Feb. 2
Floyd, at Floyd	6, 7
Harrisonburg, at Harrisonburg	13, 14
Winsboro, at Winsboro	18
Oakley, at Holly Grove	20, 21
Indian Village	27, 28
Lake Providence, at Providence	Mar. 5, 6
Waterproof, at Waterproof	12, 13

The following district stewards will please meet at Delhi, Feb. 10: L. G. Johnson, Samuel Whited, D. W. Smith, Dr. A. S. Heimick, G. W. McDuffie, L. L. Upton, R. H. Doleride, Cary Holloman W. D. A. Gurtun, W. P. Burney, D. T. Whitaker, A. D. O. Moore.

H. C. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Plaquemine Bimlee and Rayne, at R.	Jan. 9, 10
New Iberia	16, 17
Lafayette	23, 24
Patterson and Morgan City, at P.	30, 31
Crowley, at Crowley	Feb. 6, 7
Abbeville, at Abbeville	13 14
Franklin and Jeanerette, at Franklin	20, 21
Lake Charles	27, 28
Kaine mission, at Keener	Mar. 1, 2
Gilaid Chenier, at Leesburg	5, 6
Sulphur Mine, at Vinton	12, 13
Lake Arthur	19, 20
Indian Bayou	26, 27
Huron mission	30, —

District stewards' meeting at Lafayette, Thursday, Jan. 7, 1892, at 2:30 P. M.

JNO. A MILLER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Shreveport	Jan. 10, 11
Shreveport mission	12
South Bosier, at Fillmore	17, 18
North Bosier, at Plain Dealing	24, 25
Natchitoches station	30, 31
Bellevue and Cane R., at Natchitoches	Feb. 1
Red River, at Camp O'Bell	7, 8
Grand Cane, at Grand Cane	13, 14
Mansfield sta. (Sun. night and Mon.)	14, 15
Wusler circuit, at Wesley	21, 22
Coushatta (Sun. night and Mon.)	22, 24
Mooringsport cir., at Mount Zion	27, 28
Many circuit, at Many	Mar. 5, 6
Fort Jesup cir., at F. J. (S. & M night)	6, 7
Pleasant Hill circuit, at Marthaville	13, 14
Sabine circuit, at Bayou Scie	19, 20
DeSoto circuit, at Bethel	20, 27
Annacoco circuit, at Holly Grove	Apr. 2, 3

ROBT. J. HARP, P. E.

ARCADIA DIST.—FIRST ROUND.

Downsville, at Downsville	Jan. 8, 10
Summerfield at Shiloh	16, 17
Haynesville, at Haynesville	23, 24
Minden, at Minden	29
Arcadia, at Arcadia	Feb. 6, 7
Homer, at Homer	13
Tulip, at Tulip	13, 14
Sparta at Ebenezer	20, 21
Ringgold, at Andrew Chapel	27, 28
Vernon, at Wesley Chapel	Mar. 5, 6
Ruston, at Ruston	11
Vienna, at Vienna	12, 13
Gainesville	19, 20

District stewards will meet at Arcadia, Feb. 5, at ten A. M., at the district parsonage.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou Chicot, at Chicot	Jan. 9, 10
Evergreen and Lecompte, at Bunkie	16, 17
Simsport at Simsport	23, 24
Alexandria, at Alexandria	30, 31
Pineville, at Pineville	30, 31
Melville and Big Cane, at Melville	Feb. 6 7
Centerville, at Centerville	13, 14
Vidalia, at Bennett's	17
Black River, at White's Ridge	20, 21
Castor Mission, at Master's Chapel	27, 28
Columbia, at Columbia	28
Montgomery, at Atlanta	Mar. 5, 6
Ada at Prospect	12, 13
Colfax and Boyce	19, 20

District stewards' meeting at Pineville, Jan. 30, 1892. Circuit stewards will please attend first Quarterly Conference.

J. IVY HOFFPAUIR, P. E.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

The Japanese government has issued an order appropriating $4,000,000 for the relief of the destitute and for the purpose of reparing broken embankments.

NEWS OF THE WEEK.

DOMESTIC.

A very destructive fire occurred in Nashville, Tenn., on Jan. 2. Four firemen were killed by falling walls. The loss is placed at $500,000.

Dispatches from various points in Illinois, Wisconsin, Iowa and Minnesota state that a severe blizzard is raging in those States. Snow has been falling heavily, and the mercury is rapidly reaching far below zero.

Gov. Russell has issued an appeal to the people of Massachusetts asking them to come generously to the aid of the famine sufferers in Russia, and has appointed a committee with Bishop Phillips Brooks at its head to receive contributions.

There are about 25,000 acres devoted to cane sugar cultivation in Florida, and over 200,000 acres of rich loaming soil admirably adapted to it. The sugar acreage, it is said, will be rapidly increased as the new lands can be prepared.

Texas rangers came upon a band of Mexican revolutionists on the border on Jan. 1, and a desperate battle ensued, in which the Mexicans were defeated. An engagement between the revolutionists and United States troops has also been reported.

Kansas City is doing her utmost to secure the Democratic National Convention. Fifty thousand dollars have been raised as a means to that end, and enough more money assured by the representative business men of the city to swell the amount to $100,000.

A train on the Mississippi Valley Road was wrecked at Shaw, Miss., on Jan. 3. The track was obstructed with logs placed upon a trestle at the crossing of a stream. The engine, tender and baggage car were wrecked. The fireman was killed, and several persons seriously injured.

The Ministerial Union of Baltimore has declared war against the practice of having funerals on Sundays. At a recent meeting unanimous resolutions were passed condemning the practice, and the ministers all agreed to give notices from their pulpits the next Sunday that they would decline to attend Sunday funerals.

An extensive company backed by Eastern capital has been organized in Chicago for the manufacture of American flax. This company has experimented to its own satisfaction that it can manufacture the American article much cheaper than it can be imported, and at the same time furnish as good an article as that made in foreign countries.

Among the bills to be introduced when the House of Representatives meets are several relating to lotteries. Mr. Robertson will present a joint resolution, submitting an amendment to the Constitution prohibiting lotteries, and Mr. Blanchard will probably introduce a bill to tax lotteries and lottery dealers under the revenue power of the Constitution.

The liquor sellers in Georgia are having hard times. While the Straight Prohibitionists were defeated in the late election in Atlanta, the successful party is so stringent that there is no money in the business, and this week about twenty-five saloons were licensed where there used to be 289. Two new counties, Hall and Dooley, were added to the list of dry counties on Jan. 1.

FOREIGN.

The Paris *Temps* says that the French government is on the eve of concluding a convention with the United States for a partial application of the minimum tariff.

Influenza is rapidly spreading in Belgium and Holland. In some districts of North Brabant every house is infected. The epidemic is virulent in Gothenburg, Sweden.

An arrangement is in progress between England and Portugal, which if successfully carried out, will go far to solve all the difficulties between the two countries in East Africa.

Fifty Nihilists, suspected of being connected with a conspiracy formed in Moscow, were on trial, last week, in the Warsaw Citadel. Among the prisoners are four women.

The American legation in Berlin is busy with the cases of American citizens of German birth who have been arrested in Germany for desertion from the army. The Hon. William Walter Phelps, the American minister, and Mr. Coleman, secretary of the American legation, find the government ready to accede to any reasonable demand for the release of the returned deserters.

Fourteen firms in St. Petersburg have announced their intention of sending exhibits to the World's Columbian Exposition at Chicago in 1893. The exhibits will consist chiefly of carriages, jewelry, silver, enameling, furs and spirits. The society of Russian ladies who sent exhibits to the Moscow Exhibition will send to Chicago a large and interesting collection of lace, fancy work, and gold, silver and silk embroideries.

Disastrous floods are reported in upper Austria. Many bridges have been badly damaged by rising rivers and hundreds of trees have been uprooted.

Morgan City, La., had a fire on Jan. 2. Fifteen buildings were destroyed and many others damaged.

LOUISIANA CONFERENCE APPORTIONMENTS FOR 1892.

District.	Missions—Foreign.	Missions—Domestic.	Conf. Claimants.	Bishops.	Delegates G'l Conf.	Education.	Ch. Ex.
New Orleans	$350 00	$800 00	$1,200 00	$272 00	$161 00	$272 00	$
Shreveport	1350 00	550 00	900 00	200 00	120 00	200 00	
Arcadia	1,350 00	550 00	830 00	191 00	115 00	191 00	
Delhi	250 00	400 00	630 00	145 00	86 75	145 00	
Opelousas	1,100 00	450 00	520 00	115 00	68 75	115 00	
Alexandria	600 00	250 00	420 00	97 00	58 50	97 00	
Total	$5,000 00	$3,000 00	$4,500 00	$1,020 00	$612 00	$1,020 00	$

ASSESSMENTS OF MISSISSIPPI CONFERENCE.

	General Conference.	Church Ext'n.	Fur'n Missions.	Dom. Missions.	Conf. Col'n.	Bishops.	Edu.
Meridian District	$150 00	$475 00	$1,450 00	$650 00	$850 00	$250 00	$
Jackson District	150 00	475 00	1,450 00	650 00	850 00	250 00	
Vicksburg District	150 00	475 00	1,450 00	650 00	850 00	250 00	
Brookhaven District	150 00	475 00	1,300 00	600 00	850 00	250 00	
Woodville District	85 00	350 00	1,200 00	500 00	650 00	150 00	
Seashore District	80 00	330 00	1,200 00	550 00	550 00	150 00	
Brandon District	80 00	240 00	1,000 00	400 00	500 00	150 00	

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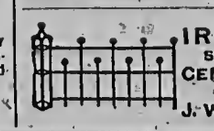

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REV. T. C. WIER, M. D.

Work for God.

eving just received a copy of the VOCATE, in which I find an article m Bro. T. W. Lewis, of the North sissippi Conference, under the cap- of "Friendship Sunday School," I inclined to write a few suggestive tences with reference to working God.

od never created anything in the y of angels, worlds or men, that he not place under specific govern- nt; the obedience of which demand- activity. He made the angels, and e them their mission or work in ven, which was to love, honor and ise him in elysian fields of felicity. created the visible worlds that look e lamps swinging in space above around us, the revolutions of ich were unrecognized by those o lived in the dark ages of the rld; but, as mankind began recover- from the damaging effects of the l, in that the race was traveling in direction of the Cross—the great ght of all worlds and all heavens— d when that light began penetrating minds and hearts of men, poor pherds were enabled to push back darkness that had intervened be- een man and God so long, and an- nce to the world, by the aid of tele- opic inventions, that those shining ra were moving worlds. Now, it is iversally known by all intelligent rsons that numberless bodies are ally engaged filling the purpose for hich the all-wise Creator designed em. Roll on, ye mighty worlds, th your lamps trimmed and burning! d made you, and gave you a work to . Also, when our heavenly Father ade man, he placed him in a delight- l garden, and told him to dress it and keep it; and when man failed to do e work God told him to do, he got mself and posterity into a gulf of , out of which there is no possible ay of escape, save in and through hrist. And to come on down to the story of the Word made flesh, and welling among us, and learn the uths as presented to us by the great eacher in the New Testament Script- res, we can not find where he ever rgave the sins of a person but that commanded that some kind of work done. Hence the injunction, "Son, work to-day in my vineyard," eans as much to-day—if not more— it did when it was first spoken.

So, dear brethren of the ministry, us be up and doing while the lamp life holds out to burn, for the night death is coming, when no man can ork. Let us preach a *working*, as ell as a *believing*, salvation; and in roportion as our number of workers crease, in like ratio we shall increase our velocity of leading this world ome to God.

I had the pleasure of serving the riendship Sunday-school, Bro. Lewis oaks of, as pastor for three years, uring which time I—with their faith- l superintendent, Bro. J. A. Lewis— aught the doctrine of *working for God.* It did my heart good to see in the olumns of your last issue the names of orty little workers, about three-fourths f whom I took into the church during y pastorate. May Heaven bless them! ord, give us more such Sunday- chools! Give the children something o do, that they may feel their personal bligations to the church, and identify themselves as workers together for God!

Please allow me hereby to announce to the children of Friendship that I am now at work for God in the Northwest Texas Conference, having been transferred here by Bishop Hendrix from the North Mississippi Conference, at its last session.

Well, I have wound about with my working proposition until I have struck Texas; and, as I am such a new-comer, I shall not attempt to tell the dear brethren anything of our wonderful Methodism in this great State, as they requested, and as I promised to do, but will await a more convenient time, when my thoughts will be more matured. It will suffice for the present to say that there is plenty of work here to do, and it is being done in Texas style—on galloping ponies.

Mr. Editor, if your editorship and district do not give you all the work you can do, come to Texas and spread yourself. Pray for us.

W. D. BASS.

Dawson, Texas, Jan. 6, 1892.

The Adornment of W. C. T. U. Women.

In a recent issue of *The Church Union* there appeared an editorial containing kindly criticisms of some people who figured extensively at the National Convention of the Woman's Christian Temperance Union, lately held in Boston. Among many observations made were the following:

"This was the first time that we had heard Mrs. Harris, who had charge of the music during the entire convention. . . . Mrs. Harris' personality is pleasing to those who can forget or fail to see her prominent ear-rings and the everlasting curlicues of hair which cover her forehead, destroying the contour of an otherwise pleasing face. . . . We have no special mission respecting the adornment of W. C. T. U. women, and it is not pleasant to hear complimentary, or the opposite, remarks respecting how the outer man shall be clothed; but the little things always add more or less weight to real, genuine talent and ability."

Unlike Mrs. Grannis, *I feel* that I *have* "a mission respecting the adornment of W. C. T. U. women," and it has been in my heart for months to write an article on this very theme. Now, it seems, is the accepted time. As long as there is a frivolous, fashionable world, and vain, self-centered feminine characters wedded to the pomp and show of a material existence, just so long will there be jeweled bedecked human beings; but, when a woman steps out upon the high ground of a strong and pronounced individuality, and catches the spirit of this matchless age, with its constantly evolving and uplifting tendencies; when she has declared her acceptance of the principles of a philanthropy, broad as humanity and deep as the love of God; when she has gained an insight into the pain and sin and *need* of the world, and consecrated herself to the Master's service for the help of such as this, then it is that the wonder comes: How can she reconcile it with her better self to appear as her weaker sisters, who have not "come into the kingdom" of a broadened, deepened, heightened, glorified "life hid with Christ in God"?

Note the inconsistency of a W. C. T. U. woman appearing upon a public platform, representing, ostensibly, an *advanced* constituency, "professing godliness," and undertaking to discuss such subjects as, "The Traffic in Law—Human and Divine," "The Emancipation of Woman," "The Holiness of a Christ-Life Necessary to a Successful W. C. T. U. Worker," etc., and all the while blinding her audience at every turn of her head by the glitter of "solitaires" in her ears, or the diamond pin at her throat, or making them nervous by the glare of the rings on her fingers, and the slip and slide of bracelets on her moving wrists.

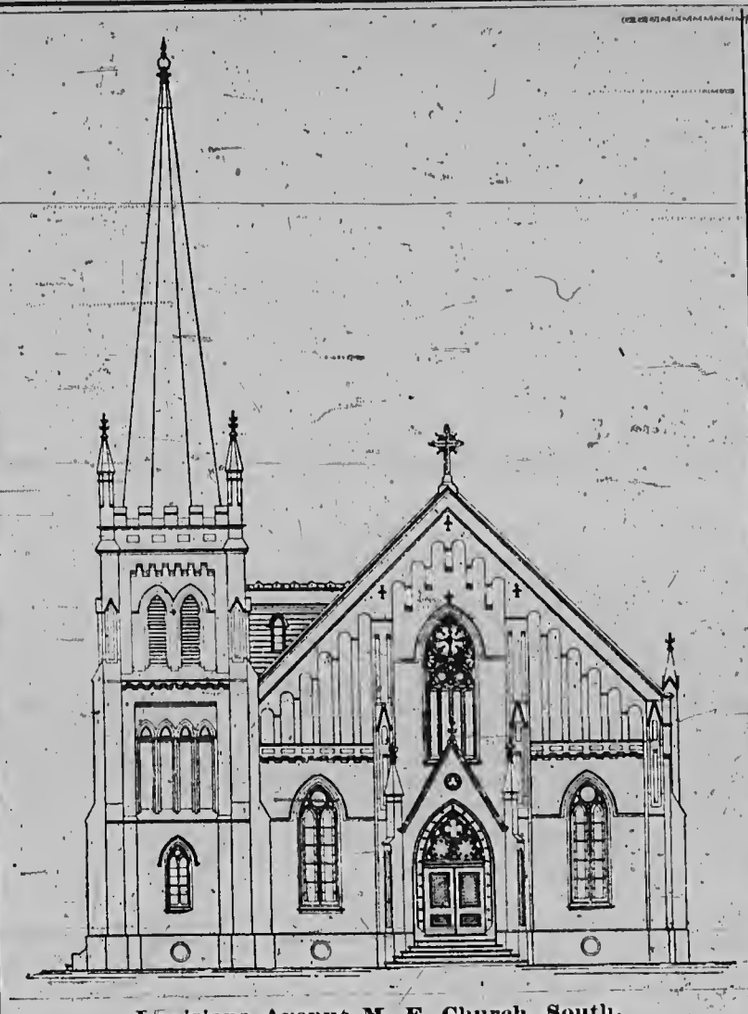
It is impossible to repress the dawn of a slow smile—one-third of pity, two-thirds of cynicism—when one of these good sisters, robed in "gowns" of the latest cut and finest texture, and blazing with costly jewels, rises at a private business meeting of the W. C. T. U., or in open convention, and says, with a doleful intonation of the voice and a mournful jerk of the cranium: "Dearly Beloved: Our treasury is almost, if not quite, empty, and the needs of the work numerous and pressing. The Lord only knows what we are to do to relieve the situation. Let me urge upon each of you the necessity for greater *personal sacrifice* and increased activity in raising funds to meet the growing demands of our sacred cause; but, if we have patience, and trust in God, he will make the way clear for us. Let us pray." When, if *one* of the "solitary" small fortunes from one car-dependent were given to "our sacred cause," it would pay it out of debt forever and a day; or support a room in a hospital for the physical comfort of some of God's poor, or carry the bread of life to many a starving and famishing soul.

Frances E. Willard is certainly a paragon among women. She has sounded the depths of things human and spiritual, and from the serene mountain-tops of a perfected life stands fair and shining—*untrammeled!* In some of her writings she says she discovered that a little trinket—a ring, perhaps—stood as a barrier between her and Christ, and she had to discard it, along with the remainder of her jewelry, save a *needful* pin, before she could hold unobstructed communion with him, and reflect his image in her daily walk and conversation.

Oh, friends and comrades, let us "lay aside *every weight* that doth so easily beset us, and let us run, with" unshackled feet, "swift and beautiful," "the race that is set before us!"

The world judges the work by us. Let us build *up*, not tear *down*; let us *advance*, not *stand still!* In all things, and at all times, "study to shew thyself approved unto God."

MARION OWENS.



Louisiana Avenue M. E. Church, South.

The beginning of the Louisiana Avenue Church dates back into *ante-bellum* times. It was originally the Laurel Street Church, and was built by Richard Keen, of blessed memory. In April, of 1853, its first charter was had. During the war it was moved from Laurel street to the corner of Magazine street and Louisiana avenue, and in 1866 was chartered as the Louisiana Avenue M. E. Church, South. It has had a very remarkable and honorable career, and very many precious souls have been born unto God at its altars. It has had among its pastors men eminent in Methodism. Of one of them, the sainted Bishop Linus Parker, it is remembered that it was always with real delight he preached from its pulpit to the faithful and intelligent people who, through the years, have made up its congregations. It is hoped that by the first of June the new building, as set forth in the cut above, will be ready for dedication. The auditorium of the new church is to be about 60x50, the inside finish of high order, and the entire structure, inside and outside, of such a character as to reflect credit upon the growing congregation who are to occupy it. The late pastor, Rev. Wm. Wimberly, has been transferred to Guthrie, O. T., and Bishop Keener has put the church for this year in charge of Rev. Jno. T. Sawyer, who thus returns, after fifteen years, to his first charge. Mr. W. B. Thomson superintends at Louisiana Avenue one of the largest and livest Sabbath-schools to be found in Louisiana Methodism.

Leaders of Men.

President Yates, of Amherst College, delivered before the alumni of that institution, Dec. 29, 1891, an address which we find in the *Christian at Work*, and from which we make same apposite extracts. Having said, "Wherever you work, and as long as you live, you are bound to be dispellers of ignorance, bearers of light and help to men," he continues:

To do this we must live strong lives ourselves.

It is not because scholars *have ideas*, that self-styled "practical men" now and then venture to sneer at scholars as "visionaries." It is because scholars do not *live by those ideas!* We must hold to ideas and enforce them in our own living, if we would win respect both for the truth and for ourselves!

The world looks to us to *live by* those ideas which are *the life of the soul!*

A CLEAN LIFE IN POLITICS.

Let us live up to the level of our own best thinking, in our social and political relations as well as in our private life. Since our conviction is clear that there is no reason why public office should be regarded as "the spoils" of a successful campaign, let us *stand* for civil service reform. Let us speak out clearly on all occasions, in favor of clean, honest administration of city and State government, and against jobbery and trickery of all kinds in elections and in administration. Let us not allow our standard of morality to become lower in political affairs than in business affairs. Since we know well that buying a vote is a sin and a disgrace, a wrong to the manhood of both buyer and seller, and the greatest danger that threatens our free government, let us *speak out* against it, whoever does it! Whatever the social position, the wealth or the influence of the man who is guilty of buying votes, or attempting to gerrymander a district, whether he belongs to your party or not, let him know, and let the community know, that you hold him criminally guilty! The quiet toleration of what we know to be immoral will undermine our own principles and relax our own moral tone.

BE HELPERS OF MEN.

To do this we must be leaders and masters of men in the highest and best sense. We must lead by first climbing the hard places ourselves that we may help others up. We must do more work and better work than other men. We must study most assiduously to be useful, for all men who succeed in life are life long students of that in which they succeed! We must put into our life more of self-sacrifice; for it is only by serving others that we can truly be leaders. Our highest wish is that each man of us may attain to what Ruskin has well called "the one pure kingship, that which consists in a stronger moral state and a truer thoughtful state than that of others, enabling you, therefore, to guide them and to raise them toward a better life."

How can we attain to this state, and by noble service keep ourselves "true kings of men?"

Be helpful! Communicate ideas! Give out moral energy! Let the light we have *shine!* We do not *lose* moral or intellectual power by giving an impulse to our neighbor. Here is the difference between mechanical forces and intellectual, moral, social forces: If you give your neighbor a "cut-off" with half the electric current that lights your house or runs your factory, your own house must go half lighted, your own factory can do but half its work. But when you give him your best thought and your heartiest, friendliest sympathy, there is more light, more warmth, more power for you both. By giving, *you gain!* Your own thoughts become clearer. Your own conviction is more intense. Your own power of right feeling and right willing is strengthened. By such unselfish efforts for others, we keep the horizon broader, and the heart fresher.

HOW GAIN SUCH POWER TO HELP.

To do such service we shall need a steady fire of love in the heart. To overcome inertia in ourselves and in others, not to be overawed and silenced by the numbers of the dull, the timid, and the vicious who oppose all changes for the better; to make our way up steep grades of moral progress; to *drain our load* steadily every day, and with our own burdens to bear also the burdens of others less strong than we—this calls for an impelling power constantly renewed and unfailing.

THE SECRET OF A STRONG LIFE.

The early invented locomotives all failed of practical usefulness, because they could not generate a sufficient power of steam. Then came the Stevensons, and by their invention of the steam-blast took the very breath of heaven into league with the fires within the engine. The steam that did the first few pounds of work was used to make a vacuum by which the pure air of heaven was hungrily sucked in to feed the fires and make more heat. This was giving to the world the secret of the power of all our modern locomotives. In this feeding of the fires within by the very winds of heaven, the great possibilities of our modern civilizing force stood revealed.

To enable us to do the heavy upgrade work of helpers of the weak and ignorant, to uplift society and raise our fellow-men to higher planes of thought and action, we shall need to have a breath from heaven itself feed the fires of love and life in our hearts.

"'Tis life whereof our nerves are scant,
More life and fuller than we want."

Such life and power as we need in our life-work comes only from God, who feeds our souls with thoughts of himself, with his Truth, which is Life.

We believe, then, that there is an especial fitness in our meeting a body of college alumni in the hall of the Young Men's Christian Association. As men come to understand the solidarity of interest that binds the entire race everywhere, the world round, there goes up a yearning cry for that true brotherhood among men which is possible only as men understand the Fatherhood of God. And if collegemen are to undertake, with deeper earnestness each year, the duties and responsibilities that belong to "men of light and leading," dispellers of gloom, how can they more hopefully and happily do this than by putting themselves under the leadership of him whom we know as the Eternal God, Giver of Light and Wisdom, and whose glorious, inspiring power for service the Greeks dimly discerned, when they spoke of their Sun-god Apollo as the radiant one "whose bright eye lends brightness and never yet saw a shadow?"

FROM THE WORK.

Rev. M. L. White, Mt. Carmel, Miss., Jan. 1: "Just arrived at Mt. Carmel, after four days' travel through the country from Vancleave. People here gave us a nice reception. On Thursday they brought eleven quilts, nine sheets, nine pairs pillow cases, four pillows, knives, forks, dishes, spoons, towels, corn fodder, and something for us to eat. I believe I am to serve an appreciative people, and believe that the Lord will bless us abundantly this year. Am perfectly satisfied with my work. Brethren are making arrangements to repair the parsonage yard and garden. May the Lord bless these good people!"

DOTTINGS FROM THE DELTA.

"Rolling Fork and Anguilla—F. M. Keen, Ira F. Hawkins," was the announcement which, on Dec. 14, last, was received with rapt attention by, at least, one of the aforementioned brethren. Rolling Fork and Anguilla are situated on Deer Creek, in Sharkey county, within five miles of each other. The L., N. O. and T. R. R. passes through both places. At Rolling Fork the road divides, and what is called the Riverside division branches out from the main line, runs *via* Greenville, and comes back to the main line between this place and Memphis. The soil of this county is of a black loam, deep and inexhaustible in every portion of the county; and it is said that it bids fair to be one of the richest agricultural counties in the State. It is drained by the Sunflower river and the Deer Creek, which flow through the entire length, from north to south, nearly parallel; and at Rolling Fork, Deer Creek divides, the largest prong making almost a right angle with Deer Creek, and flows almost east for nearly five miles, emptying into the Sunflower river. This is known as Rolling Fork, and was so named by an early settler on account of the swiftness of the current immediately preceding its emptying into the Sunflower. The principal products of this county are cotton and corn; and owing to the fact that the cotton crop in this section is about twenty per cent. below what it was last season, and owing to the low price of cotton, our people are somewhat financially depressed, and, as a natural consequence, several small firms, and some larger ones, in the Delta have failed, and the end is not yet. It looks strange to one coming from the hills to see so much cotton in the fields this late in the season. One man informs me that he has one hundred bales yet to pick. The mound builders were quite active in this section, there being probably seventy-five or a hundred mounds in all in this county alone. Some of them are quite tall, towering above the tree-tops. Nearly all of them in this county are found in groups; most of them are almost round and very regular in form. Near the town of Rolling Fork one of them has been graded down about half, and a neat residence erected thereupon, which presents a beautiful appearance in this level country.

Methodism seems to have full sway in all this great Delta. Oh, what a responsibility resting upon us! May the Lord help us to measure up to our privilege! The bane of this Delta country is the open saloon. This is as noble and warm-hearted a people as you will find anywhere. Some of the most liberal supporters of the church here are those who are not members of any church. Some of these are Hebrews.

Quite a number of Chinamen reside in the bounds of the work. One of these was asked to attend church one Sabbath. He consented to go, started, but on the way he stopped, and said, "Me got no mon," whereupon he was told that it was not necessary to have money in order to attend church; but he ran back, got fifty cents, and when the basket was passed around, he put it in, and did not take any change back, either. When our people stood up to sing, the Chinaman stood up also, and when the preacher kneeled to pray, the Chinaman kneeled, and at the same time a member of the church, who occupied the same pew with him, sat upright during the whole prayer. This was related to me by a former pastor of one of these churches; and if he was not so modest, and if he did not belong to that family which requires considerable explanation in order for one to understand just which one is referred to, I would tell his name. At any rate, the story referred to is a true one; therein lies its beauty.

Bro. Hawkins arrived last week, preached at one of his appointments—Carey—yesterday, and appears to be very much encouraged by the outlook on his portion of the work. He has four appointments. All of them, save one, is near this place. I preached at Anguilla on the third Sabbath in December, at Rolling Fork on the fourth Sabbath, and at Anguilla again yesterday. Each of these services was attended by large and apparently interested congregations. I have visited about seventy-five per cent. of all the families, both in the church and out of it, who reside in the immediate vicinity of my "doubled-barrel" station.

Our people have taken hold of church work with an enthusiasm that portends good things for this pastoral charge. They have already taken steps to thoroughly repair and refurnish the parsonage. When the work they have begun is completed, we will have a very comfortable parsonage. While this repairing is being done, we are the guests of Col. W. T. Bangard and his most excellent wife. Only those who have been their guests know what it means.

We regret very much to give up our old presiding elder; but we receive our new one with willing hands and open hearts. We are expecting great things of the Lord for this people. Brethren, pray for us.

F. M. KEEN.

Anguilla, Miss., Jan. 4, 1892.

"THE GREATEST OF THESE IS CHARITY."

BY EMILY BROWNE POWELL.

Three women stood together as the chime
Of distant bells rang in the Christmas time.
And lo! a vision, radiant and fair,
A heavenly presence, shone before them there!
The dear Lord stood revealed; he asked each one,
"In this bright year, for me what hast thou done?"

The first said: "Lord, thy voice seemed calling me
To distant lands, thy messenger to be.
To carry on thy work I have not failed;
In danger often, yet I have not quailed.
Among the heathen I have cast my lot
To teach the faith to those who know thee not."

The second said: "Lord, I have tried to be
A faithful steward. With full hands and free
I've given of my wealth to feed the poor;
Oft I've brought hope to those who hoped no more.
Of pain and suffering I have eased the smart,
And taught to thank thee many a grateful heart."

The third stood humbly there with downcast eyes.
"I have no wealth to give; I am not wise.
Dear Lord, 'tis little I have done for thee;
But I have walked with all in charity.
At others' sins, I, conscious of my own,
Point no accusing finger, cast no stone."

The Master smiled down on the drooping head.
"Whoe'er loves mine loves also me," he said.
"Whoe'er shows mercy shows it unto me;
She hath all graces who hath charity."

—*Californian Magazine.*

Report on Temperance, Louisiana Conference.

Your committee beg leave to introduce their report with the observation that intemperance in the use of strong drink is, among classified subjects, the great evil of our age and country. It destroys more property than flood, fire and earthquake. It destroys more bodies than war, pestilence and famine. It destroys more souls than theft, adultery, and bearing false witness.

But this monster evil, however destructive as a mere machine or missile of death, does more damage by indirection than by first intention. It is the enemy of government: national, state and domestic. It destroys first the happiness, and then the life of peoples, communities and families. It sits on thrones and inhabits legislative halls, and gathers about its bloated form the purple and ermine of sacred justice, and wields ballots more deadly to the prosperity of free communities than bullets. It enters into a league with red-handed crime of every description, and guarantees it life and liberty in exchange for the privilege of reigning and administering poison, pestilence and poverty in a realm of anarchy. In monarchies it is the handmaid of seditions; in republics and infant communities it is the mammoth disorganizer. Its cost is not so many billions of dollars in excess of material supplies—food, drink and clothing and luxuries—it is the price of a nation's liberties; it is the cost of that which is as estimationless in a realm of morals as star-dust in the gravity of the firmament.

But it not only destroys nations like the decayed States of Europe and the effete lands of the Orient; it strangles mighty civilizations like Africa that have with difficulty come to the birth, and like opium-cursed China, which for five hundred years with benumbed sensibilities, but with infinite yearning of soul, has been groping towards the light. Rum, rape and rebellion—mother and children; the three disgraces—are responsible for the ruin of more men and empires born for greatness, and for more "howling wildernesses" on the map of the world's civilizations, than any other baleful combination of cause and effect than were ever born out of Satan's quiver-full, or selected by him as test weapons from magazines of death. Therefore, when we mention the subject of intemperance, let it be with invective; when we apostrophize it, let it be with double and twisted anathemas!

But not only does intemperance throttle the living and put down the aspiring; not only does it destroy bodies of men and reap down communities as a scythe-bearer; it kills the immortal spirit of man and stands watch, like Pilate's minions at the sepulchre of the world's Redeemer, over the fair corpse. It says with a tone as loud as Revelation, and an emphasis as dread as the second death, that "no drunkard shall inherit the kingdom of heaven." It says and proves its proposition upon the souls of its victims, that the gospel of glad tidings shall not enter into competition with the gospel of gin. It drugs the souls that are candidates for heaven with a *nepenthe* as deadly as the bite of an Egyptian asp, so that for long decades before requiems are said over their bodies, they "sleep the sleep that knows no waking." If it is the enemy of States and compacts, it is the deadly foe of Christianity. If it is opposed to human governments, it assails with savage might and implacable rage the divine. It has said that Christ shall not reign in the earth, and it has entered into a league with all crime to uphold it. It will make desolations to spring up before his advancing armies, and to this end will beat plowshares into spears, and pruning-hooks into Damascus blades. To ignore it as a moral issue is to invite destruction upon its own terms. To parley with it or to attempt cajoleries upon it is worse than serpent taming or exorcism; it is the shortest and most effective method known to our age and calling of entering into a "covenant with death and a league with hell;" therefore, be it

Resolved, That, as a body of Christian ministers, we are the uncompromising enemies of the manufacture, traffic and use of intoxicants of all descriptions.

Resolved, That we will preach, teach, and write against the evil of intemperance in all its forms with all the might and constancy of our office as Christian heralds.

Resolved, That we are the allies of all its foes, and the foes of all its allies, and that we will never cease to be the former and the latter, both in word and deed.

J. M. BEARD, Chairman.

Mrs. Carrie Waterhouse.

The subject of this sketch was born in Coplah county, Miss., Oct. 31, 1863, and died in Radford, Va., Sept. 11, 1891. Her maiden name was Steele, and she was a niece of the sainted Elijah Steele, of precious memory. Her parents were thoroughly religious, and she was carefully brought up in the "nurture and admonition of the Lord;" hence from childhood she was the subject of deep religious impressions. She yielded to these and gave her heart to the Lord so early in life that she had no recollection of the time and place of her conversion. It seemed that from her earliest childhood she loved and trusted the Savior. But the fact of her conversion was a matter of daily consciousness with her, and she gave to the world the best of all proofs of her loyalty to Christ in a life of exceptional purity. It is not often that we meet with one so faultless as was Miss Carrie Steele, when I knew her and was her pastor in Crystal Springs, Miss. She joined the church at the Henington Camp Meeting, near Crystal Springs, when about ten years of age. She was educated at Whitworth College, Brookhaven, Miss., and at Abingdon, Va. She taught school several years after her education was finished, and excelled in this department of Christian work. At one time she felt moved by the Holy Ghost to give herself to the missionary work, and after much thought and prayer offered herself to the Woman's Board of Missions, and was accepted. But circumstances that seemed providential first delayed and finally diverted her from this field of labor to which she seemed eminently fitted in every way, except in her physical strength.

On Feb. 3, 1887, she was married to Rev. R. G. Waterhouse, of the Holston Conference. She was well adapted to this new position, and while she lived was an abiding inspiration and blessing to her husband. But soon her work was finished on earth and the Master called her to rest. In her last illness her sufferings were great, but she was patient and submissive to the will of God. She said she somehow could not pray to get well, but was always thankful when temporarily relieved from suffering. She was conscious to the last, but did not know she was dying; neither did her friends who attended her. She said, "I am going to faint," and was gone in a few moments.

But we all know where she went. And we all know where to find her. Her grief-stricken mother, husband and sister are in no doubt about her translation to heaven. Though she said not a word at the last, her whole life, so pure, so beautiful, so useful, speaks volumes for itself. May the blessing of God attend her little daughter, Edith, who does not know the loss she has sustained in this dispensation!

W. B. LEWIS.

Emory College.

I don't think it would be an exaggeration for me to say that this stands in the lead of Southern Methodist colleges. Its history is of profound interest, and since its establishment in 1837, has been so closely allied to the history of Georgia Methodism, that it is almost impossible to think of the one without the other being suggested.

Among the alumni of Emory College may be found many who stand at the head of Church and State, and a host of others who are doing valiant service for the cause of education in the high schools and colleges of our land. This is the *alma mater* of Bishops Haygood and Key, of L. Q. C. Lamar; of Dr. Young J. Allen, of China; of our own Dr. W. L. C. Hunnicutt, and last, but not least, of its distinguished president, Dr. W. A. Candler, who, with a corps of fifteen experienced professors, is doing more than has hitherto been done in Georgia for Christian education.

Emory is the property of the North Georgia, South Georgia and Florida Conferences, and its facility for doing more thorough collegiate work has lately been increased by the addition of a chair of applied mathematics and an endowment of $100,000.

Here the greater per cent. of the students are moral and religious, and work to make the others so. Those who feel called to preach the gospel, and hardly think they can spare the time to take a full college course before joining the Conference or going into the missionary work, are impressed with the fact when they come to Emory, that this is the best place for them to work, that here are boys who are not religious and ought to be saved, and that preparation for work is work itself.

The consequence is, that every class in college has a prayer meeting of its own once a week, and a general prayer meeting every Friday evening; the unconverted are brought to Christ, the Christians are built up in faith and the power of God made manifest.

Another fact which gives success to the college, and which should be inseparably connected with all church colleges, is the education of missionaries. Emory has certainly done a great work in this line; she is represented in nearly every mission field. We have now among the students a heathen convert from Corea who expects to return as a missionary to his people, and one from China, whom Dr. Allen sent to be educated here.

Those among the students who expect to be foreign missionaries meet once a week in what they call the "Missionary Band," and pray and talk over the work before them. This missionary spirit at Emory is one of the secrets of its success as a church college, and we can not wonder at the proposition made by Bishop Galloway to establish a scholarship at Millsaps College, to be named in honor of Miss Clara Chrisman, for educating one young man free of charge for the foreign mission field. No better scholarship could be established at Millsaps, for everyone may be sure that a Christian college to be successful must, like a Christian church, be missionary.

E. B. O'QUIN.

The Third Annual Convention of the American Sabbath Union.

The third Annual Convention of the American Sabbath Union was held in Des Moines, Ia., December 16 and 17. Ample preparations had been made by the local Committee of Arrangements, of which Rev. Dr. Howard A. Johnston, pastor of the Central Presbyterian Church, Des Moines, was chairman. The audiences were large and deeply interested. From the beginning to the close the utmost harmony prevailed in the deliberations of the convention.

Everyone present seemed to realize the important issues involved in the one great question: How shall the American Sabbath be upheld at this critical period? The papers and addresses, embracing nearly every aspect of the subject, are hereafter to be printed in complete form. The stirring address by Dr. Herrick Johnson, of Chicago, on "Sunday Closing at the World's Fair;" the papers read by Mrs. E. H. Slocum, of Iowa; Hon. F. J. Lamb, of Wisconsin; Hon. A. G. Scott, of Kearney, Neb., a World's Fair Commissioner; Rev. Dr. Helwig, of Ohio, and Hon. L. S. Coffin, of Iowa, were all worthy the occasion.

Appropriate memorial tributes were made in reference to the late Rev. Dr. J. R. Taylor, corresponding secretary of the Union, and Samuel C. Brown, Esq., of Philadelphia, an influential manager. The convention closed with impressive religious services at a late hour, December 17, after accepting a cordial invitation to hold the next Annual Convention in Chicago, December, 1892.

At a subsequent meeting of the managers of the Union, the offices of general and corresponding secretary were united, and Rev. J. H. Knowles, D. D., 23 Park Row, N. Y., was elected to fill that position. Rev. H. H. George, D. D., was elected general field secretary. It is understood that Dr. George will spend the month of January in Washington, D. C., in the interest of the cause.

Letter from Mrs. Weems.

MR. EDITOR: We are now in the home-land, and located in Brookhaven. We are among a kind and thoughtful people, and in a healthy place, where we hope, through the blessing of God, to gather some sheaves for our Lord, while Mr. Weems regains health and strength. He has had quite a siege of illness since our arrival. At Troupe, Texas, we had an accident: our train running into a freight. Mr. Weems was standing, and got a severe fall and a general shaking up, that, with a severe cold contracted on our journey, still keeps him a prisoner in-doors.

I hope all our Christian friends in this land will unite with me and our Mexican Christians in praying for the speedy restoration to health of my husband. I reported just before I left Mexico for the church in Mexico ten dollars from Bishop Haygood, and eighteen dollars from Miss M. Lily Johnston, and now I wish you to credit twenty-five dollars in Mexican currency given me by Dr. West, of Wesson, with permission to use as I please, and I gladly place it in this much-needed church. I will send the money to our Missionary Secretary, Dr. John. I hope other friends will send in their names and money, and let our church in Mexico be built, where our poor, suffering friends may hear the sweet words of life and hope that will fit them to live and prepare them for death. Our Lord has seen best to take us from among these people who love us so much; but we will labor for them here, and love them and pray for them and the prosperity of our church in Mexico. May the Lord bless the dear old ADVOCATE during this new year, and make us all active, loving workers in his harvest fields. Pray for us and for our work.

S. G. WEEMS.

Brookhaven, Miss.

Attention, Everybody.

Our little debt is troubling me somewhat, and, with your permission, I propose to start a subscription on the following plan, to wit: Let as many as will send to you what they are willing to pay—independent of what they have already paid—for those who are either unable or unwilling to contribute toward the payment of the little debt we owe. (Missionary debt.) Just think of it! Less than ten cents *per capita*. We ought to be ashamed of ourselves, and I feel that I am willing, able and do pay for fifty, at least, of those above mentioned. Please give space for names and amounts for this purpose in the ADVOCATE, with such heading as you see fit. Enclosed please find draft for five dollars, my contribution. Please withhold my name. The Lord has heard our prayers, "opened the doors;" but it will cost us ten cents to go in.

The foregoing is from a brother in Mississippi, and we hereby invite others to join him in filling out the list to help pay the missionary debt.

A friend in Mississippi.....$5 00

Religion and Politics.

We call especial attention to the following clipping from an English paper. It is a part of a sermon, and we think it applies to this country, and especially to Louisiana. We beg everyone to read it carefully.

Many of you take an intelligent interest in politics. That religion and politics are incompatible is too transparent a fallacy to need refutation. The day is not far distant when Christians generally will take a more active and conspicuous a part in controlling the legislation of the British Empire. And if a healthy Christian sentiment is needed anywhere, it is needed in the sphere of English politics. The politics of this country are dirty, and it will take you all your time to scrub them clean. They would have been dirtier still but for the purifying influence of religion. Christianity is the sweetening salt that is keeping the politics of this realm from decomposing into moral putrescence. Christians will have to vigorously repudiate the flagrant falsehood that the character of a man's private life does in no way affect his qualifications for public office. Such a shameless avowal is an outrage on the moral sense of the community. That such a vicious doctrine is so strenuously upheld by many of the leaders of the people is a sad comment on the moral state of public politics in England. Our country should blush for the unscrupulous partisanship that is ready to make use of such iniquitous theories to further its unrighteous ends. It is a disgrace to any constituency to choose a titled profligate or a convicted adulterer as its parliamentary representative. It is deplorable that politicians of position and influence should be found ready to sacrifice principles to the exigencies of party, and to resent any interference with their false-called rights as impertinence. It will be a sorry day for England when the public conscience will cease to thunder its condemnation of the policy that sets aside great moral principles for party ends. I verily believe that there are men who would vote for the devil if they could secure a majority for their blessed party in the House of Commons. They will move heaven and earth to further the interests of a party candidate, though his honor be stained and his morals worm-eaten and gangrened. They forget that whatever service these leprous politicians render to the State is more than neutralized by the injury they inflict on the moral sense of the community. What a mighty instrument of evil is the vicious supposition that, however notoriously bad his life may be, he has an unquestionable right to a seat in Parliament if legally elected by his constituency! If a man is too loose in his morals to mix up with your sons and daughters in your drawing-rooms at home, he has no right to a place in our Legislative Assembly. Should men whose very breath is a spiritual empoisonment be the chosen law-makers of the people? Are we justified in aiding and abetting men who live in open violation of the sacredness of home life to hold responsible positions in a Christian State? Are we blind to the importance of maintaining the purity of social life? He is a very short-sighted politician who does not see that the loss of home purity and conjugal fidelity would mean the collapse of the British Empire. Every time you vote for these flagitious subverters of morals, you aim a blow at a vital part of the nation's life—home. Remember that clean hands are of more importance to England than clever legislation, and that the House of Commons needs purification, not further contamination. Lift your voices against those unscrupulous journals who are seeking to thwart the national righteousness by howling down the Social Purity crusade, and by injecting subtle poison into the political mind. Denounce the iniquity that would sacrifice the highest interests of the nation in order to further the purposes of a faction. Do not allow the English democracy to be identified with loose morals. Set your faces against the silent forces that are attacking the sacredness of our British homes. Repudiate the unreal distinction between public and private morality. See that your candidates for municipal honors are pure men.

He who votes for an unclean man is a traitor to mankind. It is sad to know that some of the leading lights of the churches are guilty of aiding to civic honors men whose private life will not bear investigation. Such Christians are unwittingly fighting against God. The churches of this town should be strong enough to make it impossible for a man of known impure life to have a seat in the Town Council, or to hold any responsible public office. How utterly inconsistent it is for Christians to loudly lament the drunkenness and uncleanness of the people, and at the same time lend their aid to secure influential position for demoralized men! The conduct of Christian people in connection with civic affairs is not only a disgrace to themselves, but a crime against the religion which they profess. A private vote given in the secrecy of the ballot for a bad man will do more harm than all our public protestations against evil will do good. A Christian man should be on the side of morality and Christ in the Council Chamber, and at the polling booth as well as in the church pew. I don't believe in those professors of religion who sing the praises of Christ in public, and who stab him to the heart in private. My dear young friends, I pray that you may have grace to perform your duties as Christian citizens in the fear of the Lord. "Stand four square to every wind that blows," and hold fast your sacred convictions. Fight the battles of morality and religion with a passion that never cools, with a courage that never flags, though by so doing you strike a blow at your temporal interests, and lose the friendships that are dear to you. If ever we needed Christian men to do the right in the teeth of unpopularity, it is today. Whether the tide of public favor ebb or flow, dare to do that which is in harmony with your Christian principles.

Introduction of Religion in Vicksburg, Miss.

The following article on this subject we clip from the Vicksburg *Commercial Herald*. It was written by Rev. E. G. Cook, who has often furnished interesting historical and biographical articles for the CHRISTIAN ADVOCATE.

This topic may not suit your paper, because its readers are not, I fear, generally religious. Of this you will judge. My statements are made from memory. I am the last man whose recollections reach to the beginning of our city. I lived in the Open Woods, seven miles east of the town, and on Saturday, off days from school, when the other boys would go fishing, I had curiosity to see the town of which there is so much talk at our house. From 1825 to 1835, buying and selling lots and erecting houses for all purposes, were to such an extent as would be called a boom in 1890. The immigrants were largely from Virginia, Kentucky, and the British Isles. They were enterprising, we may infer, from their leaving civilized communities to seek their fortunes in a wild country.

By a common impulse they thought of churches and preachers, to which they had been accustomed, even if not religious. Many of them were educated. To improve their surroundings and the appearances of the town, with the expectation of increasing the value of their property, without primary meetings, they easily resolved themselves into committees of five for each denomination, to provide places to preach in, and to correspond for preachers. For the Methodist, Rev. John Lane, with several others, were trustees. The first services was preaching by the said Rev. J. Lane in his own blacksmith shop, southwest corner of Jackson and Adams streets, the Bible and hymn book resting on the anvil, the seats made of plank intended for a house. The seats were temporary, and men only occupied the shop at night. The Methodists arranged to have a local preacher as keeper of a hotel, called Steamboat Hotel, southwest corner of Jackson and Walnut streets. He allowed the circuit rider to preach in the dining-room, service to commence early and close in time to arrange tables and chairs for dinner. The Methodists occupied the court-room from its completion until their church was ready. The Methodist trustees were incorporated by the Legislature. Their successors are W. G. Paxton and others by church and State law.

For the Episcopalians, Dr. W. R. Ray, with others selected by him, procured the visits of a minister of that denomination, Rev. Muhler (pronounced Miller), in the rented court-house, quarterly several times. He was the guest of my brother-in-law, Dr. Ray, at whose house I saw this visitor. I heard this preacher. He was the first preacher I ever heard not a Methodist. I have not forgotten some things, new to me then—strange dress when preaching, or, rather, reading—and then it annoyed me to hear men talking out in service. I found out afterwards that it was a good way for many, who preferred it.

For the Presbyterians, D. L. McCord, a lawyer, with four others, by correspondence, secured the services of a missionary to Vicksburg, the Rev. Z. Butler. He visited Port Gibson also, preferring the latter place. He withdrew from Vicksburg and lived long in Port Gibson, where he was useful and distinguished in his church. His successor in Vicksburg was Rev. S. S. McRoberts, who preached in the court-house after the Methodist. I was the incumbent of one of the offices in the court-house, and attended the services of the preacher, to whom I became attached.

For the Baptists, B. Springer and others interested themselves to have a preaching-place for the denomination. Two Kentucky farmers, by the name of Fisher, brought horses to Vicksburg for sale annually. One of them being a Baptist preacher, was prevailed upon to preach in Vicksburg several times. I have heard him, and recollect his sermons.

For the Catholics, a committee of five interested themselves to make arrangements for a place to preach when a priest should come. Not one of the committee was a member of the church. Dr. Thomas Anderson (who was then a Methodist) was chairman. They were very successful, and raised more than $2,000. They bargained for a house on Walnut street, opposite the south end of the United States public building. When the Catholic Bishop came, the first act was to remove the committee, and take possession of the house, money and notes.

Some subscriber who had been made to trustees, as among the Methodists, did not approve of the new mode of managing church property. He complained through the paper, and the Bishop made reply through the same paper, stating the Catholic law in such cases. Dr. Anderson made a long communication in the same paper. The effect was that the Catholics kept their property in their own way. I was too young to take any part in such matters, but I saw and heard and read and have not forgotten. It was avowed that there should be no immediate preference nor little desire for religion in its true sense. One Methodist trustee framed in the act of incorporation was John I. Guion, afterwards judge. He was a member of no church. More than one of the Presbyterian committee belonged to no church. There was no Catholic on the committee of the church. Dr. Anderson was a Methodist, but his second wife being a Catholic, he died in that faith. I doubt if there was a Baptist on the committee with B. Springer.

I heard sermons by all of the preachers. As their teaching did not agree with my Methodist raising, it became the more established in what I did believe, and still think that if the last-named church be not the best, it is, at least, a church in which many may be saved.

GEN. BOOTH'S SCHEME.—The report of the first year's working of General Booth's "In Darkest England" scheme shows that during that time the sum of £25,000 has been expended in the over-sea colony. Nearly £40,000 has been absorbed in the purchase and leasing of land for city refuges and workshops. The sum of £41,000 has been expended on the farm colony. The food and shelter depots have been self-supporting. There has been a small deficiency in the anti-sweating workshops. The match factory has given profits of £475 in four months. The knitting factory and hook-binding have each earned profits. The operations of the farm show a loss of £10,000. To establish the labor bureau cost £3,000, but the bureau has been a great success. There have been 15,000 applicants during the year. There have been supplied 2,381,148 cheap meals, of which 1,097,866 were half-penny dinners, 555 were farthing dinners, and 25,000 were free meals. Three hundred and seven thousand cheap lodgings were furnished, at fourpence and twopence per night. The articles produced by the refugee and labor factories realized £15,191. Two hundred ex-criminals were reformed, and 445,170 visits were made to families in the slums. The number of the ill who were attended by the officers working in the slums amounted to 10,904.—*Christian at Work.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE ADVERSARY: HIS PERSON, POWER AND PURPOSE. A study in Satanology. By William A. Matson, D. D. 12mo. Cloth. 238 pages. Price, $1.25, postpaid. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

Universal attention will be awakened by so able and so sensible a discussion of the great foe to human good. The learned doctor who presents the volume gives with terse and pungent English the fruitage of much research and study. No work of modern times, if indeed of any age, gives so clear, crisp and compact a portrait of the person, power and purpose of the great adversary. He shows the wreck and ruin fallen angels have wrought, and surveys the wide-reaching desolations which have ensued. It is a very encyclopedia of fact and argument relating to diabolic sway and influence. Diviners, necromancers, demoniacal possessions, modern diabolism, spiritualism and supernatural forces, occult arts, magic and sorcery are treated, and much is to be acquired for argumentation and teaching by a careful survey of this timely book.

PERIODICALS.

The following January magazines have been received. They are all favorites and all are recommended by us:

—THE PANSY. D. Lothrop Co., Boston. Price, $1.

—THE PEACE-MAKER. Peace Union, Philadelphia. Price, $1.

—THE TREASURY. E. B. Treat, New York. Price, $2.50.

—THE CENTURY. Century Company, New York. Price, $4.

—OUR DAY. Our Day Publishing Company, Boston. Price, $2.50.

—OUR LITTLE ONES. Russell Publishing Co., Boston. Price, $1.50.

—LIPPINCOTT'S MONTHLY. J. B. Lippincott, Philadelphia. Price, $4.

—CASSELL FAMILY MAGAZINE. Cassell Publishing Co., New York. Price, $1.50.

—GOOD HOUSEKEEPING. C. W. Bryan & Co., Springfield, Mass. Price, $2.40.

—THE AFRICAN REPOSITORY, Quarterly. Colonization Society, Washington City. Price, $1.

—WIDE AWAKE is as bright and beautiful as ever. D. Lothrop Co., Boston. Price, $2.40.

—THE BEACON MAGAZINE is a new candidate for public favor. It is devoted to Religion, Literature, Music, Art and the Reproduction of Rare Manuscripts. This number gives promise of excellent work in the future. Beacon Publishing Co., New York. Price, $3.

TEMPERANCE.

LICENSED.

BY REV. ADDISON BRAINARD.

I.—FOR THE PEOPLE

Licensed by statute, as wisdom forgaaw,
Licensed to ruin, and licensed by law,
Licensed destruction, unholy to sell,
Licensed, the record of horrors to swell.

Licensed, a fountain unfathomed, of tears,
Licensed, a deluge of terrors and fears,
Licensed, a torrent of passion and shame,
Licensed for money, in equity's name.

Licensed, a mother's deep joy to efface,
Licensed to compass a father's disgrace;
Licensed, the infant to rob of its bread,
Licensed in crime's pure name, be it said.

Licensed to plunder, aye, licensed to kill,
Licensed, the almshouse and prison to fill;
Licensed, an evil, for Satan's delight,
Licensed, alas! it is said for the right.

II.—FOR THE RUMSELLER.

Licensed for money, yes, licensed to sell,
Licensed by statute, 'tis legal as well,
Licensed yet may be if only you know,
Licensed has, also, a message for you.

Licensed, the danger of folly to know,
Licensed, no pitying thought to bestow;
Licensed to listen to sorrow's appeal,
Licensed, no thrill of compassion to feel.

Licensed from justice and truth to refrain,
Licensed to barter thy conscience for gain;
Licensed thy noble and good to conceal,
Licensed, thy sordid and base to reveal.

Licensed, to fit your own spirit for hell;
Licensed, the tale of its ruin to tell;
Licensed to die unlamented, and then
Licensed to wail. Lost forever. Amen.

Alcohol and Death.

LONGEVITY OF ABSTAINERS AND DRINKERS.

Mr. Nelson, the most distinguished English life insurance actuaries, after long and careful investigations and comparisons, ascertains by actual experience the following astounding facts:

Between the ages of fifteen and twenty, where 10 total abstainers die, 17 moderate drinkers die.

Between the ages of twenty-five and thirty, where 10 total abstainers die, 18 moderate drinkers die.

Between the ages of thirty and forty, where 10 total abstainers die, 40 moderate drinkers die.

Or, expressing the fact in another form, he says:

A total abstainer 20 years old has the chance of living 44 years longer, or until 64 years old.

A moderate drinker has the chance of living 15½ years, or until 35 years old.

A total abstainer 30 years old has the chance of living 36½ years longer.

A moderate drinker 30 years old has the chance of living 13½ years longer, or until 43½ years old.

A total abstainer 40 years old has the chance of living 28½ years longer, or until 68½ years old.

A moderate drinker 40 years old has the chance of living 11½ years longer, or until 51½ years old.

A Temperance Problem.

The temperance problem is no longer a question of how much restraint can be placed upon a most hurtful and pernicious traffic. The point now to be decided is: Shall the government be framed and administered in the interest of the saloons and their patrons? Shall the government be directed for the protection, the benefit of the sober, decent, intelligent, law-abiding, industrious and upright citizen, or shall it be controlled by a business that can be dispensed with with less injury than any other authorized by law—a business that makes drunkards and paupers, criminals and lunatics, that converts men into brutes and devils, that is notoriously a violator of the law and a desolator of homes? Matters have come just to this pass. The saloon has been active in every election throughout these Northern States, especially during the past two years. The number of liquor dealers and their advocates in public offices has been largely increased during twenty-four months. The saloons have been taking possession of town, village and city governments. They have obtained the control of many. There seems to have been an organized movement throughout the North to seize the local governments, and it has attained an alarming success. The saloon has never given any community, and is now incapable of giving, a wise, economical, honest and just government. It is essentially and necessarily corrupt, unmerciful, unrighteous and vile. The question to be settled is rapidly becoming, not shall we have license, or high license, or have no license, but shall we have decent local governments?—*Christian Intelligencer.*

Woman is most beautiful when she is most herself and least conscious of it. This is well exemplified in the growing girl who, with hair loose and graceful even when blown wildly about, is utterly unconscious that it is her chiefest charm.

How often is this unconsciousness lost in later life, and however successful a young lady may be in arranging false hair, no matter how well it matches, it is difficult to overcome that consciousness of things being "not all they seem," which is often so apparent.

There is absolutely no excuse for anyone depending upon artificial hair, when nature's own restorative powers can be at once aroused and seconded by Louisiana Creole Hair Restorer, a preparation of which one of the most distinguished women in the country has said that it could "save any woman from being wholly ugly," for no woman is ugly who has fine hair.

It is a purely vegetable compound and at the same time combines a shampoo with a tonic while communicating to the hair and scalp just the stimulus and nutrition required. It has no oil or grease or pomatum, but is nevertheless the most elegant dressing yet devised, relieving the hair of its harshness and softening and regenerating the scalp. Ask your druggist for it or send to Mansfield Drug Co., Proprietors, Memphis, Tenn.

THE LOTTERY.

National Evils.

The gambling mania has fastened its fangs upon the American people. The Louisiana Lottery craze is one of the most destructive cancers that our civilization has ever been cursed with. It now seems that the anti-lottery voters of that State are in the hopeless minority. It is better to fight the gambling curse and try to abolish it late than never. But vigorous efforts should have been made to thwart the ravages of the enemy long ere this. In some things Americans are, perhaps, too fast, but in many other things we are too slow.

The gambling dens of our cities, betting on horse races, "dealing" in futures, and other forms of gambling have been tolerated by the laws of our land, and now the many-headed monster (gambling) has grown to such immense proportions that he now begins to swoop down upon our land in such a manner as to awaken a sleeping nation from Maine to California. The Louisiana Lottery is not a local evil, simply. The citizens of that State invest but little money in the lottery tickets. It seems that a majority of them are for sale, however, and are being bought (their votes) by the lottery company. Unless Congress comes to the rescue our nation will suffer untold injuries from this destructive leech.

The whisky evil has been allowed to curse our country so long, that it now holds the balance of power. The two leading political parties are now dumb on the whisky question. Just as we finished this last sentence the *Richmond Christian Advocate* came into our hands, and in glancing over the editorial page the following paragraph met our eye:

"One hogshead of whisky, in the city of New York, judiciously placed, can make or unmake a President."

The influence of the saloon in politics is great. It, however, hurts the cause of temperance to circulate such improbable and impossible things as quoted above. "One hogshead of whisky" can't control sixty millions of citizens so as to settle the choice of the Chief Magistracy of America. Exaggeration weakens a good cause.

The statement referred to by Bro. Lafferty may not be "nothing but the truth," but there is some shadow of truth about it. A *few* "hogsheads of whisky, in the city of New York, judiciously placed," would doubtless "make or unmake" a President.

The great inflow of foreign emigration is another public evil. We should welcome those to our shores who are respectable at home, but our country should not resolve herself into a scavenger's tub.

There are many other growing evils that need to be looked after by our law-making bodies. Until this be done, we may expect an increase of bloody crimes.—*Western North Carolina Methodist.*

The Lottery in Louisiana.

The chief event of the week was not enacted in Washington, but in Louisiana. The great moral struggle to which every decent man's eye must be directed, is that which broke out into open division and conflict in Baton Rouge, where the Democratic Convention was called to meet.

The selfish political interests involved, whether Democratic or Republican, we care nothing for. It is for us and all our readers a tremendously important question whether Louisiana shall be the purchased bondslave of the lottery, and shall corrupt not only herself, but the country as well, or whether the decent men of that beautiful State shall rise in their virtue and their might and spurn the bribe and hurl the corrupt conspirators from power. The facts in the case are these:

The Democratic party rules Louisiana, because white men rule Louisiana. Therefore the real responsibility of deciding this matter rests upon the ruling Democratic party. The Christian men in the State, the churches have spoken with an overwhelming voice against the lottery. But the lottery controls the vicious, as it controls the political rings in the cities. It bought, or held, the most of those who led the Democratic party. It offered to give the State a million and a quarter annually if its charter might be extended for twenty-five years; that is, it offered to pay the large part of the taxes for schools, asylums, levees, etc. This was a bribe to buy the State. Then it went into the field to buy the delegates to the Democratic Convention, which this year nominates governor and other State officers. The Christian people opposed it, and set up anti-lottery tickets everywhere. In New Orleans the lottery was successful, while in the country the Christian ticket was generally successful. Which had the majority it was difficult for us here at the North to tell; for the dispatches all came from advocates of the lottery. It has been very evident that with the pretense of being fair these correspondents colored their reports to the injury of the anti-lottery campaign. Every daily paper in New Orleans was bought up by the lottery, and it became necessary for its opponents to start a new paper, *The New Delta*, to have a mouthpiece. While the Associated Press was telegraphing North that the lottery had a majority of the delegates, *The New Delta* was constantly reporting that the anti-lotteryites were in the majority. The explanation is that wherever the lottery was defeated it sent a contesting delegation. The lottery had the advantage in that it had the main direction of the machinery, and could control, through the State committee, the admission of delegates.

Hence the split in the convention, or, rather, the two conventions. The delegates never met together, but, headed by those members of the State committee who favored either side, they were called in two different halls, each claiming to be the regular convention. The anti-lottery men met first, and drew up a ringing platform in opposition to the lottery. Their difficulty was in selecting a candidate for governor, for there had been an agreement between the anti-lottery forces and the Farmers' Alliance that the latter, which was also bitterly opposed to the lottery, should name the candidate, who was the president of their organization. But he was not a strong man, and was without political experience, and he would be a weak candidate at the polls. In a very generous way he withdrew, although formally nominated, and made place for a stronger candidate, one of the ablest and most popular men in the State.

Meanwhile the Lottery Convention was opened, with the help of some men who pretended to be against the lottery, but who were really pretenders on whom the lottery knew it could count when necessary. This convention, heralded all over the country as the regular convention, or the majority, attempted still further to hoodwink the people by nominating as its candidate a man who calls himself anti-lottery, but who, during his four years' term as governor, was always its willing servant and who could be depended on to do its will. With many attempts to deceive the people, the lines are yet drawn sharp and clear for all who want to see. It is no longer a question of Democrat or Republican; it is simply lottery and anti-lottery, and no man has an excuse for voting wrong.

We are thankful to say that all, or nearly all, the churches have spoken very clearly in their Conferences or through their papers. They are in this fight earnestly, which they do not recognize as a political fight, but as a fight for decent morals, and for the good name of the State. We earnestly support them and rejoice in their faithfulness. We can not believe that they will fail.

It is a matter now of immense importance what will the Republican party do. It has been the policy of the lottery to represent that their opponents are playing into the hands of the Republicans, and giving the State over to negro rule. This is not true. We see no evidence that the Republicans are willing to sell the State to the lottery. The lottery evidently has no hope from them. President Harrison and the last Republican Congress, which passed the Anti-Lottery Postal Law, hold the Republicans of Louisiana pledge against the lottery. Even were the Republicans to work simply for their party advantage, and not for the suppression of the lottery, there is a great deal of sense in what one of the Democratic anti-lottery leaders said, that they would rather have Republicans in power for four years in Louisiana than the lottery for twenty-five years. But we believe that the Republicans of that State will have first in view the honor of the State, and will do what will be of best service to destroy this destroyer of morals and homes. So we would give our earnest voice to all whom it may reach that they overthrow this corrupt organization. Let every Christian of Louisiana and every patriot give his vote where it will tell strongest against the Lottery. Let the administration enforce the laws in the strictest way. Let Congress make them stronger, if it may be. Let us in the North give our sympathy and aid to those who are fighting against this wealthy and unscrupulous iniquity, that the reptile may be crushed in its last lair.—*Independent.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.8:10 am	Kansas City and Memphis Ft Train.5:10 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 2 Lim. Ex.7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..7 30 pm
Lim. express,..4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No.1. Local Mail and Express..6:45pm	No.2. Local Mail and Express..7:00am
No.41. Chic. and St. L. F. Mail.3:25am	No 42. Chic. and St. L. F. Mail.6:00pm
No 45. Chic. and N. O. Lim....7:30pm	No. 46. Chic. and N. O. Lim.12:01noon
No.41. Memphis and K. C. Ex.8:25am	No.42. Memphis and K. C. Ex.6:06pm
No. 5. McComb City Accom....9:15am	No. 6. McComb City Accom...4:50pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:15 am
E.Rouge, local.10:05am	E.Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 15 Califor. 7:30 am	No. 18 Local....8:00 am
No. 17 Local...7:20 pm	No. 20 Califor..5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd..2:30pm	No. 2, Lim'd.....5:00pm
No.5, Fast Line.7:00am	No.8, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No.5, Fast Line.7:00am	No. 2, Limited....5:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:30 am	Leave.....8:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache Sh Bch. 9:00 a. m., 8:45 p. m., 4:35 p m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a m., 5:10 p. m.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, Jan. 14, 1892.

BRIEFS.

We call especial attention to the article by Dr. Hunnicutt, "A Letter and a Call." Surely there can be found enough persons to assist in this matter. What a cry the young man makes for work to enable him to prepare himself for the ministry! He is not asking alms! Who will be the first to help?

The Louisiana State Agricultural Society will hold its sixth annual meeting in Lake Charles, Jan. 27-29. Secretary Woodside has favored us with the programme. Essays and discussions of important topics will fully occupy the three days of the session.

For the benefit of our people who feel a little ticklish about money matters, we take pleasure in referring to the sound and healthy condition of our New Orleans banks, as shown by the report of the Clearing House, Jan. 5. The following figures and figures from that report show the real status: Resources—Loans, $22,296,875; bonds, $2,772,276; exchange and cash on hand, $10,402,151. All this taken together makes a neat little sum of resources.

For the information of our readers we give the following from an exchange. Whether it is all correct we can not tell:

Various governments pay their chiefs as follows: The United States, $50,000 a year; Persia, $30,000,000; Russia, $10,000,000, Siam, $10,000,000; Spain, $3,900,000; Italy, $3,000,000; Great Britain, $3,000,000; Morocco, $2,500,000; Japan, $2,300,000; Egypt, $1,575,000; Germany, $1,000,000; Saxony, $700,000; Portugal, Sweden and Brazil each, $600,000; France, $200,000; Hayti, $240,000, Switzerland, $3,000.

The Moravians are alive to their individual responsibility concerning the unevangelized nations of the world, and they hold themselves in readiness to go out as missionaries when called upon to do so. This is true of the most scholarly and distinguished among them as well as of others. Henry Augustus Jaeschke, late Moravian missionary in Northern India and Thibet, besides German, was master of Polish, Danish and Swedish, and was acquainted with English, Hungarian, Bohemian, Latin and Greek, and, after going to the East, already knowing Sanskrit, Persian and Arabic, and, no doubt, Hebrew, he learned Hindustani and Urdu, and lastly Thibetan. He was likewise versed in mathematics and natural science, especially botany. He obeyed the call of his church to go to the Himalayan regions unquestioningly and cheerfully, and he lived there in the most frugal and primitive fashion. He had no notion of being too valuable in Europe to be hidden away in the almost inaccessible uplands of Asia. He was a true Moravian. —*Exchange.*

"Isn't That a Coming Down?"

If a minister should be taken from a city station, and placed in charge of a village church or a circuit, the people, and sometimes the young preachers, ask the above question. We answer, No. Under our economy men are sometimes, and ought to be, sent to the weak appointments, if for no other reason, that by talent and experience these charges may be built up. Methodist preachers are soldiers and belong to an army whose mission is to save the world. If this object be kept in view, then every place is a post of honor. It is not the *work* that degrades a soldier, but it is the failure *to do* the work well, to which he has been assigned. It is not the place in a play that gives the actor renown, but the manner in which he performs his part. Let us hear the question no more.—*Wesleyan Christian Advocate.*

The Fiercest Foe of the Church.

To the Bible reader it seems very strange that the church has not yet accomplished the salvation of our race. The church has a heaven-given mission, and the continual presence of an omnipotent Lord is promised. Having, then, access to infinite resources of every kind needed, the question is, Why has the church accomplished so small a part of her work in such a long time? After the passage of 1,800 years, why is so large a part of her mission yet unfulfilled? She is aided in every direction by the blessing of God and by the co-operating power of the Holy Spirit and by the inspiring presence of her glorified Lord, and yet her progress is painfully slow. When she should be *running* the race she *creeps* like a snail. When she should be mowing down her enemies by wide sweeps of her glittering sword, she is too often "beating the air." When she should be marching forward with firm tread, chanting her stern and awful battle cry, too often she luxuriates in the tents of worldliness, and becomes enervated by lolling in the lap of self-indulgence.

It does seem to us that the church has not yet a clear conception of her enemy. In a general way she knows that she is fighting evil, or, rather, that it is her business to fight evil. But there are thousands upon thousands who look upon evil as an abstract thing, and the consequence is their battle is not delivered against anything specific. In this practical warfare, fighting abstractions is a delusion. Christ has taught the church a lesson at this point which she seems very slow to learn and practice. He began *his* ministry by meeting in open battle the biggest of all his foes. It was no abstraction that Christ contended against. At the very beginning of the fight he encountered the prince of all evil—the head and front of that army—the very tallest evil in the universe. By a dexterous use of the "sword of the Spirit," he drove the arch-fiend from the field. That was a victory, not only over the prince of devils, but over *all* the devils, for whenever Christ appeared in their midst they cried out: "We know thee." In conquering the *great* enemy, all the lesser enemies went down in his fall. In overcoming the head the whole body of evil succumbed.

The lesson is, fight and conquer the largest evil, and there will be little trouble with the lesser ones. There are too many people in the church who seem to think that the biggest devil is inside of a man. That may be true in special cases, but it is not true of the general church. It would be awful indeed if the fiercest foe of God's church was inside the church. No! no! We solemnly declare, after looking as carefully as we are able over the field of conflict, we believe that the fiercest and most inveterate and most determined foe of the church to-day in all civilized countries is the liquor traffic! An observing and painstaking philanthropist has uttered this awful sentence, which every other observer of the times is compelled to admit as truth: "In whatever direction you go, into whatever path you turn, with a desire to do some good to your fellow-creatures, there the drink demon starts up and blocks the way." There is one alarming fact which seems to have escaped the notice of very many people. It is that by the transformation of private distilleries and breweries into public companies, with almost boundless resources and capital, the number and influence of the opponents of temperance have been vastly multiplied. So vast has this influence become that it controls the municipal elections in every large city and in very many smaller ones. Through this one channel the liquor traffic has its grip upon nearly every Legislature in this land, and dominates the English House of Commons. This hydra-headed monster is continually appearing in new forms. The social clubs and workingmen's clubs, with their brilliantly illuminated parlors and social companions and drink, are destroying the happiness of the home and the purest pleasures of society to an extent that makes the heart sick to contemplate. Lunch houses and hotels, with their drink attachments, contribute to spread the awful plague in every direction and to every grade of social life. Stamp it out in one place, and soon it raises its horrid front in another place and plies its infernal temptations with a seductiveness made more alluring by experience. To show how widespread is this great evil, a Southern paper puts the case in a very unique way, and yet in a nutshell.

Here it is:

"What goes when the saloon goes?" inquires an exchange. Well, that is not hard to answer—the brothel, the gambling hell, the tramp, the criminal, the drunkard, political corruption, pauperism, ignorance, bad debts and hard times; while the saloon keepers go to work.

That sentence catalogues the extent of the evil.

Here, then, is the biggest foe of all, the tallest son of Anak, the very Goliath of evil. In the face of such a foe, threatening the social and civil and religious fabric, it is a delusion to think about fighting the little devils and overcoming them in detail. Such battling is worse than "beating the air." Every blow should be aimed at this giant. Kill him and the little devils will take to their heels. Now, when we look at what the great army of God is doing in this campaign, we are forced to the conclusion that the church has not yet a clear conception of the greatness and power of her enemy. She is actually asleep. WAKE UP, BRETHREN! FALL INTO LINE! MINISTERS TO THE FRONT!

Missionary Work and Individual Churches.

We believe most heartily that mission work should be enterprised and carried forward by congregations. We mean that every organization of Christians, that is able to maintain its separate existence, should have its special mission field to cultivate. Such a field is necessary to the development and growth of the spiritual life of that church as a corporate body. Corporate life can be maintained only in that way, and corporate spiritual life is as much a necessity to the church as personal spiritual life is to the individual. Just as mission work of some kind is needful to promote the growth and strength of personal religion, so it is needful to promote the growth and strength of church religion. The lack of missionary work by the whole body of the church is the cause of so many dead churches. If we imagine that because the membership is spiritual, therefore there is spiritual life and power in the whole body, there is a mistake. As in the individual, "faith without works is dead," so it is in the church as a body. It may be, and is, an organization, but it is a dead organization. A dead man, is in one sense, a perfect man, but he is useless, and soon becomes so offensive that it is necessary to put him out of sight. The only thing that we can see that is capable of maintaining and enlarging the life of a church as a body is for it to engage in and carry forward some form of missionary work. St. James is plain on the point, that works bear the same relation to faith that the spirit does to the body. "As the body without the spirit is dead, so faith without works is dead also."

We supplement these thoughts by some fine observations on the same point taken from the *Christian at Work:*

It should be noticed that to foster the missionary spirit in a congregation is to stimulate and deepen those very motives which are the truest factors of prosperity. For the whole idea and history of the missionary enterprise lead the soul in the direction of glorying in Christ. The Christian who keeps himself acquainted with the progress and facts of modern missions is always in thought face to face with the fearful degradation and misery wrought by sin; he is at the same time always witnessing the wonderful transformation wrought by faith in Christ; and so there is confirmed within him an enthusiasm for the gospel and reign of Christ as the sovereign remedy for the evil that afflicts mankind. Where there is a missionary spirit, Calvary, Olivet and the throne at the right hand of the Father, with its pentecostal gift and millennial promise, are ever in the foreground, dominating the whole movement of thought and hope. And whilst the religious life is thus drawn up into closer dependence on its supreme sources, it is at the same time enlarged and ennobled by the widening both of its sympathies and of its outlook. Is it conceivable that such a religious life as this can in any wise restrict or endanger the promotion of congregational prosperity? What are the motives which imbue this life with its missionary character? Love and loyalty to Christ; humble gratitude for our distinguishing privileges; an enlightened compassion towards our unsaved fellow-men; an honest recognition of the debt we owe them; implicit obedience to Christ's commandments; an earnest entering into Christ's own purposes. And are not these the very motives which are needed to breathe fresh interest and zeal into the worship of Christ, and all the work that is being done for him in and by our congregations? The Christians who have learned the primary claim upon them of Christ's command to evangelize the world are not those who manifest indifference to congregational interests; it is not they who neglect the prayer-meeting or fail in liberality for congregational purposes. The very opposite.

A Letter and a Call.

MR. EDITOR: I have just received the following in a letter from a young man living within the bounds of the Louisiana Conference. I send it for publication, leaving out the names.

Rev. W. L. C. Hunnicutt, D. D.—

Dear Sir: I take the privilege of addressing these lines to you, in order to lay my case before you, which I trust may receive your careful consideration. I am a young man, nineteen years of age, a member of —— M. E. Church, South, and have felt for years a call to enter the ministry. My education is very limited indeed, as I have had to work the last six or seven years to help support my smaller brothers and sisters and myself, as my father's salary is not sufficiently large to do so.

This I have done with pleasure up to date, but now feel it is time, if ever, to begin to prepare for the work I believe the Lord has for me to do. Of course, my parents will be unable to support me at school, nor would I have them; but I thought that if you could so arrange it that I might work for my board and tuition, I would most gladly do so. I have no money and would be willing to do any kind of work for my education. I would have to enter the preparatory department at first, and would do all in my power to be serviceable to you in any way you may assign. I have thought of writing you many times before, but *now* seems to me (somehow or other) to be the right time. I have not been licensed yet; but as to my good character and religious life you may address Bro. ——, under whose ministry I was converted. Please consider my petition, I pray, and let me know as soon as possible your conclusion. Your interest and attention will be most gratefully appreciated by

Yours truly, ——.

Now, if this young man is called of God to preach the gospel, is not this letter a call from God to the church to educate him? It may be hard to account for the fact that most of those called to preach are poor, but it is not a new nor a surprising thing. In the apostolic days "not many wise men after the flesh, not many mighty, not many noble were called."

We can not give this young man any work here at the college. Several with us now are trying to help themselves along by doing some outside work. But it is almost impossible for a young man to work enough to pay for his board and tuition, or either of them, and at the same time carry on his college course of study. That this young man is willing to undertake to do this shows the admirable spirit that is in him. Does he not deserve help?

Having tried, with only partial success, to organize a Preachers' Educational Society at the recent session of the Louisiana Conference, I venture to request all who will aid this young man, or others in similar need, to pay board at Centenary College (their tuition being already provided for), to send their contributions to me or to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE. All such contributions will be faithfully applied.

W. L. C. HUNNICUTT.

Bishop Brooks' Preaching.

Mr. Newell Dunbar, in his fascinating "Estimate" of Phillips Brooks, Bishop of Massachusetts (recently published by J. G. Cupples, of Boston), thus sums up his characteristics as a preacher. The first quality which he thinks strikes his hearers "is what may, perhaps, be termed, for lack of a better word, his *copiousness.* He is like a colossal reservoir, that seems full almost to bursting and well-nigh unable to restrain what it contains. * * * The parting of his lips seems like the bursting open of a safety-valve by the seething thoughts and words behind, and out they rush so hot in their chase the one of the other, that at times they appear to be almost side by side; and from then till the moment when he stops, with equal abruptness, he simply pours—pours—pours! out—out—out! It seems as if he could not possibly say enough, or begin to express what he has to utter. * * * He gives the *best he has*; never speaking, any more than writing, *down* to the supposed requirements of auditors only partially developed; not stopping to sort, but flinging his words out as they come, satisfied that each hearer will appropriate what belongs to him, and all will get something. Great torrents and waves, as it were, of appeal and aspiration and eloquence and thought rise and fall, and whirl and eddy, throughout the church, till they seem to become almost visible and tangible and to beat upon the eyes and foreheads of his hearers as they do against their hearts." He goes on: "In point of fact, cooly considered, Phillips Brooks exhibits, as a preacher, well nigh every fault of delivery; but he does not leave you time to criticise. There are in him a tremendous vitality, a vigor, an exhaustlessness, an irresistible onset of confident and ardent earnestness, that, whether you will or not, take you clear off your feet, and whirl you along—at their mercy, but pleased and, it is to be hoped, benefitted."—*Book News.*

An exchange has this piece of valuable information:

Judging from the number of children who attend school, the United States is the best educational country in the world. The number of children per 1,000 population who attend in the United States is 197; in Switzerland, 179; Austria-Hungary, 172; Norway, 154; United Kingdom, 143; Sweden, 142; Netherlands, 125; Denmark, 123; Spain, 106; Italy, 87; Greece, 72; Russia, 14.

NOTES.

"Molasses draws more flies than vinegar." Is that true of preaching?

A defalcation is now, not stealing, but "an evident sign of the inexactitude of past administration;" that is, if a preacher is not involved.

The disposition to discard the good old Anglo-Saxon seems to be growing too rapidly. It is not the thing now to say a man is a liar; the thing to say is, he is "an irresponsible pathological specimen."

Every man in the Methodist Church has openly said that he "renounced the world, the flesh and the devil." That is the vow. Let every Louisiana remember his vow when he comes to vote on the lottery amendment.

Zion's Herald published recently a symposium of "New Year's Messages to the Epworth Leagues." Among the contributors we notice the following names of prominent men in our church: Bishops Keener, Granbery, Hendrix, Duncan and Galloway, and Drs. Hoss, Southgate and Steel.

A newspaper man out West made a very safe offer, as newspaper men generally are sharp enough to do. He offered his paper free for one year to any man who says he is too poor to pay for it; "provided the applicant neither chews, smokes, drinks or keeps a dog." Catch a newspaper man napping!

If we were called upon to write the most important work before our pastors for the year 1892, we would say, after preaching the gospel, organize your people into working forces. You may take a force strong enough to move a mountain and scatter it and it amounts to nothing. Take again a force which seems insignificant and add a hundred well-directed forces to it, and you have power that will surprise you beyond measure.—*Alabama Christian Advocate.*

A man's actions react and leave their impress on his character. A man's character grows in the line of his deeds. The doing of unrighteous deeds produces unrighteous character. This may continue until unrighteousness is actually loved, just as "an organ of the body may be perverted until it has a reverse action." "The eye was made for the light, but a diseased eye prays for the darkness." The moral of this is: Don't perverse moral powers and reverse their action by unrighteous acts.

The *Central Christian Advocate,* speaking of our lottery contest in this State, says:

This is the first of a series of conflicts with the vice of gambling which is breeding bribery, dishonesty and fraud to an extent known only to those who have studied the subject.

The fight is assuming larger proportions and the earnestness is becoming more intense every day. We suppose there never has been just such a conflict before. We trust the praying people everywhere will not cease to cry to God in our behalf.

John Wesley spoke and wrote on almost everything. In his journal, under date Dec. 1, 1768, we find a note which some preachers and Sunday-school superintendents ought to take to heart. It is this:

I made an odd observation which I recommend to all our preachers. The people of Canterbury have been so often reproved (and frequently without a cause) for being dead and cold, that it has utterly discouraged them, and made them cold as stones. How delicate a thing it is to reprove! To do it well, requires more than human wisdom.

Here is a note from the *Christian at Work* which explains a thing that we sometimes see in this country:

Of late the papers have published foreign dispatches portraying an appalling state of drunkenness among the starving Russian peasantry. How reconcile this with the statement drunkenness produces poverty? Simply thus wise: That drunkenness in the past was the cause of the poverty-stricken state among the peasants at present, and their drunken habits unfit them for energetic effort to relieve the stress of the situation, hence to drown despair they drown reason in drink. Drinking in poverty intensifies the evil of poverty. The total abstainer rarely becomes poverty-stricken; but if he does, he knows that drink is no cure.

Here is a paragraph from the *Preachers' Magazine* which we commend to all our preachers:

The men we want to-day are not those who can give excellent reasons why they are unsuccessful preachers, but men who succeed in bringing others to God. Many of us have no "seals to our ministry" because we are content to preach sermons that have no saving power in them. Not long ago we were talking with a young preacher who said that, while he had found his preaching well received by his congregation, he had never known anyone converted through it. We did not bid him go on quietly and leave results with God—a favorite cant phrase to excuse ineffectiveness or even idleness—but sought to impress upon him the fact that God never meant him simply to please people, but had sent him to be a herald of salvation to them, and urged him to pray and preach with this special object. Within a month of our conversation he wrote to tell us, with infinite gladness, that his preaching had been blessed to the conversion of two people. A man generally attains what he strives for; God gives us what we request.

PERSONAL AND OTHERWISE.

The wife of Dr. James H. Carlisle, president of Wofford College, South Carolina, died Dec. 31. We tender Dr. Carlisle our sympathy.

The "Old *Richmond*" has "doffed the old suit and donned the new," and its appearance is much improved thereby. Our congratulations are "without woox."

We were delighted last week by a call from our old friend, Rev. T. W. Brown, and his daughter, Miss Jeannette. They were *en route* to Covington, La., their new field of labor for this year.

We had pleasant calls last week from Rev. H. Armstrong and Rev. R. Harry. The former was *en route* to his new work, Lafayette, and the latter *en route* to Winnsboro. We wish them great success this year.

The Woman's Anti-Lottery League will hold a woman's mass meeting at Tulane Hall, Monday, Jan. 18, at 7:30 P. M. Distinguished speakers will address the audience. Among others Bishop Sessums will speak.

Bishop Isaac Lane, of the C. M. E. Church, has appointed Rev. F. P. Gipson, of Fort Worth, Texas, pastor of the Mt. Calvary C. M. E. Church in this city. This new pastor gave us a call last week, and through us asks the aid and sympathy of our church in his work.

We call attention to the advertisement of T. B. Carson, dealer in all kinds of marble and stone-work, which appeared for the first time in last week's paper. Bro. Carson cut and put up the monument from which the photo. was taken, which appears in his advertisement.

The second Sunday in February is "*Advocate* Day" in Georgia, on which day "pastors and people are expected to make a united effort to increase the circulation of their official organ." Why can't we have something like that in Mississippi and Louisiana? It would, doubtless, result in much good.

Dr. Cuyler uttered the truth when, speaking of the temperance movement, he said:

The best evidence of the inherent vitality of our great reform is that it has managed to survive such an amount of fanaticism and of folly by some of its professed advocates.

Dr. C. W. Carter, of the NEW ORLEANS ADVOCATE, now "rides the black horse" in New Orleans. He is the "beloved" of the New Orleans district.—*Texas Christian Advocate.*

The said "black horse" must be of the mustang breed, for he has been "bucking" mightily since we mounted and he may land us "heels over head" into Texas, and then what can you do for the ex-"beloved?" Eh?

Do not fail to go to P. Werlein's music store and examine his choice stock of Pianos, Organs, Violins, Guitars, brass and other musical instruments.

A Correction.

In our last issue Bro. Dominick, our Conference colporteur at Jackson, Miss., published a communication which might be construed to mean that I am pecuniarily interested in that work. While the branch office of the CHRISTIAN ADVOCATE is in the same building with the depository, it is in a separate room, and I have nothing to do with the colportage work. My time is wholly given to the ADVOCATE. While Bro. Dominick did not intend making this impression, his article was so worded as to bear this construction, and I take this method of informing the brethren to the contrary.

B. F. LEWIS.

Almost a century ago, Johnson's Anodyne Liniment, a noble remedy, was first made known.

Notice.

To the Members of the Ministers' Relief Association of the North Mississippi Conference:

Rev. Thomas J. Lowry, a member of our association, died at Houston, Miss., Dec. 14, 1891. Your mortuary fee of $5 is now due, and must be paid by Feb. 15, 1892.

THOS. J. NEWELL,
Sec. and Treas.

Grenada, Miss.

Short, sharp, and decisive, in the cure of coughs and colds is Dr. Bull's Cough Syrup.

The cheapest and best remedy on earth for pain is Salvation Oil. Only 25 cents a bottle.

Notice.

The district stewards of Brandon district, Mississippi Conference, will please meet in the Methodist Church, Forest, Miss., Feb. 3, at eleven A. M.

C. McDONALD, P. E.

Georgia Letter.

Your kindness in sending me the ADVOCATE demands recognition, and as I send you a scrap of a letter. It has been my privilege to visit sundry Annual Conferences, and to make the acquaintance of divers and sundry Methodist preachers, and, as nearly all the *Advocates* are kindly visitors to my study, I keep up with those in whom I feel a genuine interest. The brotherhood are a royal clan. I never meet one anywhere that my heart does not warm toward him; but none of the clan are more to my liking than those who compose your constituency. Mississippi was once a part of Georgia, and the wildest time in Georgia politics was when the great Yazoo fraud was perpetrated in 1794, and Mississippi and Alabama were sold for $500,000. How the 80,000 people along the Savannah river, who were known as the people of the sovereign State of Georgia, ever got a good title to the Yazoo Bottoms, or the Natchez Hills, might puzzle a lawyer; but anyway we got it, and never gave up our hold on it till the United States government paid some millions for a quit claim. We have always had a kind, paternal interest in Mississippi since, and many Georgians have settled on the best land, and succeeded in securing the best offices in Mississippi.

Louisiana has had not a few of our people, and in the upper parishes Georgians are thick enough for comfort.

I was glad when Dr. Black invited me to come to him at Jackson. This genial, level-headed, intelligent Mississippian is too well known to your readers to need any introduction. If I had only seen your assistant editor and your college agent, I should have had my preconceptions of Mississippi pretty well confirmed; but Dr. Black, Bishop Galloway, Bro. Mellen and Dr. Andrews show there was something besides malaria somewhere in that land—a fact hard for a Georgian to believe. I have already written to the *Nashville* of the visit I made to the Capital City, so I will not repeat. I found Dr. Black, with great thoughtfulness, had made some arrangements for other meetings for me, and Dr. Andrews wrote me to come to Meridian. As I passed through Meridian on my way to Jackson, I saw (I thought) a flat, unattractive railway town, and I was ill prepared for such a city as I was introduced to by Dr. Andrews. High, well-drained, and with abundant supplies of pure water, and with some buildings equal to those in cities of 50,000 inhabitants, with handsome churches and large congregations, with fine schools, and large work-shops, Meridian ought to be the metropolis of Eastern Mississippi. Dr. Andrews, who met me at the cars, and whom I had known by reports these many years, is a fine specimen of a delicately reared Mississippian brought up on chills and quinine. He is only a little over 6 feet high, and weighs about 225. His stalwart form and elastic step were in rather striking contrast with that of the man from healthy Georgia.

I do not write much about meetings I hold, and, as for that, nobody else does either. I do not aim to make a great sensation. I certainly never make one. I have no objections to those who do, and no complaints because I can not run the same role, and my meetings at Jackson and Meridian were in no respects remarkable, and yet I can but think were profitable. I know they were to me. I was so delightfully domiciled and so kindly treated by everybody, and especially by my delightful hosts, Judge and Mrs. Hamm, that I shall long look upon my visit to Meridian as one of the most delightful of my life.

These two meetings at Jackson and Meridian closed up my series of meetings for the year. I have had much to gratify me, no little to alarm me.

I have been impressed with what I saw in Virginia, in North Carolina, in Alabama, in Mississippi, and what I see here, in my own city, and that is a peril which threatens the church with a great calamity. In order to save our young people by relaxing our discipline, *we are losing them*; not nominally—they are in the church and in the congregation and at the communion, but, as a spiritual power, the young men are drifting away into gross dissipations, the young women into a mere formalism. The faithful pastor sees it, and tries to prevent it, often at the cost of his position as pastor. Some of the official members see the danger and tremble in the presence of it; but others not only ignore it, but actually approve of an open violation of church obligation. They say, as one said to me: "I have been too strict, my father was, my church is; we must recognize the change in social life and relax our rules." And so the cards are brought in, the wine is offered, the german is danced, and the theatre is attended, and Miss Flora McFlimsey shakes her defiant head, and says she is only waiting till papa dies before she goes into *The Church*, where she can have latitude and society. I do not know that these remarks are applicable to every city; but I do know they are applicable to many cities of my acquaintance, and that the condition is found not only of Methodists, but of Presbyterians and Baptists.

"There is death in the pot;" but you can't get the Judge or the General, or especially Mrs. Judge and Mrs. General, to see it, and as to the Rev. Chas. Honeyweed, of St. Michael's, delighting in his descent from Pope Gregory X., through regular channels—he thinks it is simply horrid that I don't join in the litany and observe the festivals, and he thinks that I am very narrow, because I am disposed to see anything impure in the fact that these virtuous young men, flushed with wine, have a little innocent pleasure dancing the german, at two o'clock in the morning, with a white-souled angel dressed decolette. "*Hont sott!*" says Miss Flora, and I must, as my old friend, Dr. Bond, used to say, be "*Hont sold*" out of my common sense. And yet while the church is invaded by these immoral excesses, and its life imperilled, and while rationalism threatens our pulpit, good men are dividing the church on the question as to whether a perfect love, which none of them have, as far as we can see, is a first blessing or a second one.

Really I must stop. The patience that has its perfect work is hardly equal to this trial of it. Happy New Year to you all! GEO. G. SMITH.

Vineville, Ga.

The Family.

The strongest point in our American civilization is the *family*. As long as purity, affection, tender interest of the members in each other, thrift and intelligence—above all, true piety—are maintained in these citadels of our country, our "strength is firm." We shall not be "in trouble as other men" of other tribes and peoples who know little or nothing of such household life. These homes, these Christian homes, or homes dominated by influences born of Christianity, and kept alive by its indirect agencies—if *they* abide, we can never be overthrown; our liberties may be imperiled, but can not be lost. Break these down—by corruption of manners; by widespread infidelity and looseness of principle, especially the loss of a high conscientiousness and of living for eternity; by luxury and a highly artificial life involving vast expenditure of money and engendering tastes fatal to simplicity and genuineness of nature, to truth and sincerity and guilelessness; by sacrificing all to the gods of fashion, frivolity and amusement; by socialistic ideas and Malthusian *fads* about the trouble and burdens of large families, driving the men to club-house life and the women to boarding-houses—and there is no risk in predicting a crash of prosperity, a bloody and destructive end to our progress.

We were moved to these reflections by seeing two fine photographs of large families, the parents comparatively young. In one, the father and mother, hardly forty, are surrounded by a splendid bevy of boys and girls numbering *seven*; in the other, another fine couple are flanked and supported by their offspring to the number of *five*. Here are two homes with *fourteen* persons in them. People of intelligence, refinement, education, promise and good looks they are. The fathers are professional men; on their countenances is the impress of active employment, nor do the children lack the appearance of wise training. The mothers, rich in experience of intense human life calling for very high aspiration and effort, have a *look* of character and tone that never could have been in their expression when they were young beauties.

Photographing has come to be in our day a considerable art. It is no longer mere likeness-taking, reduced by science to a sitting of a few seconds, in place of the wearisome days of the old portrait painting era. Quicker than ever the process is, but it is a thing now involving study of attitudes and poses, and combinations of the effects of light and shade, in which there is no little true *art*, and in which the same materials, in different hands, come out very diversely. In our office there is a copy of the group taken by Pettyjohn's liberality in St. Louis—the Virginia delegation to the General Conference of 1890 (Governor Jackson excepted), and the wives of two of them. It is the best large group we have ever seen; every single face is good and most are excellent—in fact, perfect. How inimitable is Dr. Edwards'! Probably his last sitting for a picture, and it could not be improved!

But no group of men, however distinguished or famous or interesting in themselves, can have to the thoughtful mind the deep significance of one of these family groups—the father, mother, all the children, down to the baby! It is a picture of the workshop of the mightiest human social force. Here for good or ill—in much for good, anyhow, by the effect of the human relations established by our Creator—are in constant play, the most important factors that mold human character. By a sharp mind, something may be inferred from the mere "seeing of the eye" as to what has already been going on there. Those "little women" and "men" are looking their best in some senses; also very naturally expressing what father and mother are doing for them. Stimulation of some natural traits, repression or careful direction of others, the tender light of high ideals reflected from the teaching and life of the parents—all these speak more or less distinctly from these young faces.

The responsibilities of parents are great; the issues at stake in the bringing up of children are great; faint hearts or souls exquisitely sensitive, with tendencies to pessimism, dwelling much on family sorrows and calamitous family histories, may shrink from all that is involved, and say it is better never to be born, certainly better not to bring anybody else into existence. But God is wiser and better than our human thoughts. He "understands, and his ways are right." "Patient continuance in well-doing" along the lines of his ordinations will turn out best. Let us accept life as we find it, adoring our Maker's love and wisdom as we see it manifested in "our creation, preservation and all the blessings of this life," not the least of which is a *well-ordered Christian family*. Such it is possible to make every household in the land.—*Richmond Christian Advocate.*

HOME NEWS.

Gen. William Henry has been reelected mayor of the city of Jackson, Miss.

A postoffice has been established at the new town of Grayson, Caldwell parish, La.

Although Lake Charles, La., has two banks, another has been chartered with a capital of $125,000.

A large fire in Vidalia, La., last week, destroyed seven buildings. The loss is estimated at $20,000.

A gin and milling company, limited, with a capital of $30,000, has been incorporated at Mansfield, La.

It is said that the Postal Telegraph Company will have an office in Shreveport, La., in the next thirty days.

Definite arrangements have been made for supplying Alexandria, La., with waterworks and electric lights.

Columbus, Miss., is seeking to extend its corporate limits, whereby about 1,500 citizens will be added to its population.

Delhi, La., is showing signs of new life. A new hotel is about completed, a large saw-mill has been put in operation, and work on a cotton compress begun.

Dr. L. G. Perkins has resigned the superintendency of the insane asylum at Jackson, La., and his assistant, Dr. A. Gayden, has been elected to fill the vacancy.

The *Democrat-Star* says:

The largest prize that has been drawn in the Louisiana Lottery was drawn by a man in this town, who got three years and a half in the State penitentiary.

Henceforth Meridian, Miss., will "gleam under the soft electric light." The City Board has contracted with the Thompson-Houston Electric Light Company for five years to supply the illumination.

The police jury of the parish of Lafourche met recently. The treasurer's report showed a balance of $442.68 in the treasurer's hands on Dec. 31, 1891, to the credit of the general fund, and $3,562.34 to the credit of the drainage fund. For the first time in thirty years the parish has not issued any script during the year 1891.

The Winston *Signal* speaks thus of one of our preachers:

Rev. J. A. Leeob, who now has charge of the Louisville circuit, with his good wife and interesting family of children, has arrived in Louisville, and they are safely ensconsed in the Methodist parsonage. Their many friends extend them a warm and hearty welcome back to their old home.

The *Scott County Register* speaks of Bro. Bradford's return to that work in the following complimentary terms:

Rev. D. P. Bradford preached his first sermon of the new Conference year to a large and appreciative congregation on the twenty-seventh ult. There was no night service. All gladly welcomed Mr. Bradford's return to his charge. All appreciate his efforts in their behalf, and all promise to make light as possible his temporal burdens, that his labor in the vineyard may be fraught with more sacred unction than ever.

QUARTERLY STATEMENT

OF THE

New Orleans Canal and Banking Com'y

AT NEW ORLEANS,

In the State of Louisiana, at the Close of Business on the 26th Day of December, 1891.

RESOURCES.

Real estate		$ 94,350 87
Invested in State and city bonds		141,065 00
Stocks		23,837 56
Loans and discounts maturing after ninety days	$ 350,980 14	—
Loans and discounts maturing within ninety days	1,683,648 00—	2,034,628 14
Suspended paper valued		1,037 63
Loans on demand	893,882 07	
Sight exchange	365,472 76	
Coin, currency and checks for Clearing-house exchanges	980,079 93—	2,239,434 76
Total		$4,534,353 96

LIABILITIES.

Capital stock paid in		$1,000,000 00
Surplus		300,000 00
Undivided profits		190,000 00
Dividends unpaid		16,986 00
Deposits subject to check		3,013,800 46
Circulation		8,567 50
Real estate in trust		5,000 00
Total		$4,534,353 96

I, the undersigned, do solemnly swear that the above statement is true to the best of my knowledge and belief.

EDWARD TOBY, Cashier.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this 28th day of December, 1891.

A. G. LA PICE, Notary Public.

NEW ORLEANS, Dec. 28, 1891.

At a meeting of the Board of Directors, held this day, a dividend of FOUR DOLLARS per share was declared, payable on demand.

EDWARD TOBY, Cashier.

Semi-Annual Statement of the

LOUISIANA NATIONAL BANK,

OF NEW ORLEANS,

At Close of Business, Dec. 31, 1891.

RESOURCES.

Bills discounted		$ 1,318,349 27
United States bonds, Louisiana consols and other bonds and stocks		448,416 00
Banking-house and other real estate		101,510 60
United States treasurer	$ 2,250 00	
New York exchange	264,650 11	
Demand loans	951,530 80	
Cash and checks for clearing-house	1,017,628 24—	2,239,059 15
Total		$1,107,335 02

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00—	$ 650,000 00
Net undivided profits		37,313 82
Circulation		44,400 00
Deposits subject to check		3,204,146 20
Balance on reduction of capital stock		800 00
Dividends unpaid		20,675 00
Bills payable		150,000 00
Total		$1,107,335 02

At a meeting of the Board of Directors, a dividend of FOUR DOLLARS PER SHARE was declared from the net earnings of the past six months, payable on demand in New Orleans, and at the Banking House of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

HOME LIFE.

LIFE WORTH LIVING.

Is life worth living? Yea, to him that lives;
Whose soul hath caught the music of the spheres;
Who over all earth-jars, heavenly music hears,
And to attune his life thereunto strives,
Is life worth living? Ay, to him that gives
His life to God through few or many years;
Come infants one or ten; come faith or fears;
Come freedom's glorious strength or prison gyves.
God, give thy sons to live love-leavened lives,
To lift themselves to thee by lifting others,
To know that charity the spirit shrives,
That selfishness the fire from heaven smothers;
To know that he that lives is he who gives,
Who counts the world his home, all men his brothers!

—*Western Christian Advocate.*

The Real Power in Life.

There is no mechanism so delicate as the adjustment of forces which make up a human life. The most exquisite mechanical adaptations represent but grossly the fineness of moral, intellectual and physical adjustments which are ultimately secured in every human life. If we could only realize, for one hour, how subtle, manifold, and exact are the influences which shape us, there would be far less trifling with the serious concerns of character. If we could really feel that every sin, every negligence, every neglect, involves either a permanent or a passing loss of power, and that we are absolutely powerless to serve ourselves from the causes which we set in motion; we should walk with very careful feet. That which gives us the power of impressing our fellows is not so much the conscious direction of our abilities as the unconscious expression of ourselves. It is character in its continuous revelation which gives or denies us the power we seek with others. There is no possibility of concealing one's real self; it will discover itself, and in that discovery, constantly going on, lies our chief influence either for good or ill. The only way to make the most of ourselves is to hold ourselves in perfect humility to loyalty and obedience. There is a greater power behind us, ready to be expressed through us, than we can comprehend. Men who take their lives into their own hands, who obey or disobey as they choose, and use their gifts as forces which they can, in a way, detach from themselves, are continually coming to failure, if not to positive disaster. It was once said of a public man of great intellectual force, but exceedingly questionable moral character, who was put upon his defense by certain charges, that when he stood on his feet and spoke for himself it seemed as if no evidence could convict him, but when he sat down and was silent it seemed as if he had no friends and no cause. This man had detached his gifts from his character. When he could employ them consciously he made an impression, but the moment he was silent his power was gone. There was no unconscious atmosphere of truth and integrity about him. His character belied his gifts. The highest end of life is so to live that the great purpose behind us may work itself out through us, and that, whether speaking or silent, whether working or at rest, the unconscious atmosphere which we carry with us may breathe purity, fidelity, and loyalty.—*Christian Union.*

WHY CHRISTIANS DIE.—More Christians die from starvation than from any other cause. They starve not for lack of meat, but from neglect of eating. And strange to say that one of the first effects of negligence to eat is the loss of appetite. The starving Christian never suffers from hunger. Therefore many are deceived. They do not know their condition, and therefore persuade themselves that they are in good health when they are really dying. They imagine that they are eating meat when really they are not. The disciples of the blessed Master were astonished once when in reply to an invitation to eat, he said: "I have meat to eat that ye know not of." They said among themselves, "Hath any man brought him to eat?" Then Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work." This is the meat for which a greater part of the church is perishing to-day. The true disciple is like his Master. Christianity is Christ. The Christian is a reproduction of the characteristics of the Christ. To do the will of God is the meat and drink of the true Christian. A want of appetite is the sign of disease. The man of sound health gets hungry when the body needs meat. Meat satisfies hunger and gives life and strength to the body, and there is nothing more agreeable to the taste of a hungry man in sound health than meat. The same is true of Christian work and the Christian. Doing the will of God satisfies the deepest hunger of the soul. It sustains life and gives strength, and there is nothing which yields so much in solid joy. "It is more blessed to give than to receive." This is the highest ideal attainable in Christian life. Not until doing the will of God becomes the daily food of the soul can it be said the disciple is like the Master. In the Christian life work is food, and idleness is starvation.—*Texas Christian Advocate.*

CHRIST IN THE HOME.—The perfect ideal of a home is outlined in the Epistles; but the whole conception is based upon this primary condition—Christ must come into it. Listen how his name is bound up with every word: "Husbands, love your wives even as Christ also loved the church, and gave himself for it." "Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife even as Christ is the Head of the church, and he is the Savior of the body." "Children, obey your parents in the Lord, for this is right." "And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, and singleness of your heart, as unto Christ." "And ye, masters, do the same thing unto them, forbearing threatening, knowing that your Master also is in heaven." "Finally, my brethren, be strong in the Lord and in the power of his might." When Christ comes into a home he hallows every relation, ennobles every affection, and brightens every duty into privilege. He supplies motive and inspiration and recompense. He directs the natural instincts, and blesses the discipline of toil. He interprets home anew. Motherhood and fatherhood mean more than they have ever meant before, because he invests them with a larger sanctity. No one but Christ can tell how much home can be worth. He who had not where to lay his head has surely paid dearly for the home he gives. So, do not think that you can rule your household aright, or make it what it is capable of becoming, in any other way than by bringing Christ into it.—*Rev. John Stuffard.*

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.—*Carlyle.*

The Voices of Children.

"Mama, mayn't I have something to eat, I'm so hungry?" whined Willie Cooper, as he came in from school to his mother.

"Certainly, my dear," replied the mother; "but you must ask in a different tone from that. Now, smile and say, 'Mama, please give me something to eat,' in this tone," and she spoke in cheerful accents to show him how.

It took two or three trials, but at last Willie got all the whine out of his voice and all the cloud out of his face, and was given a generous slice of bread and butter to "stay" his hunger till supper time.

It was by no accident that all the Cooper children had pleasant voices, and clear, distinct enunciation of what they said; for the cultivation of their voices had begun very early in their lives, so their vocal organs had had no opportunity to form wrong habits or learn bad ways. They had not been allowed to use bad grammar, to clip their words, to indulge in slang, to whine; and the example of the clear, sweet, ringing cadences in which their parents spoke was more potent, perhaps, than any other influence in forming their habits of speech.

A child may be indulged in whining until his vocal organs are so set that he can not speak without whining; or may be allowed to talk in a high, shrill key until he loses command of the lower register, and can use only the high key. He may be taught to speak with distinct articulation, with natural resonant tones, with grammatical propriety and correctness, until this shall become a part of him and an inalienable possession.—*Christian at Work.*

MAKING THE SABBATH HAPPY.—We know a household in which the Sabbath is hardly over before the little ones begin the inquiry: "Mamm, when will it be Sabbath again?" To these children the Sabbath is the red-letter day of the week, looked forward to, and backward to, every other day; and this because on the Sabbath they have their father home all day. He dismisses his business cares, gathers his children close about him, listens to the histories of the week, reads to them, or walks with them. He is making beautiful associations to cluster around this beautiful day.

This should be the day of days in every household. Six days must the bread and butter be earned and the bread and butter be prepared, the raiment taken thought of and the raiment stitched. Six days must the father and sons and daughters and little children go abroad to the work and their lessons.

But then comes the seventh day, the beautiful Sabbath, in which business may be set aside, the lessons dismissed, husbands and wives, parents and children, brothers and sisters reunited. Let this day be consecrated to all that is highest and best in our natures, to thanksgiving and aspiration, and to the development in the home of those spiritual graces which make our homes heavenly places. Wise parents will make the day so bright and sweet with their joy and their children, their sympathetic conversation, their choice books, and their songs, and their bits of poetry, that they who come to the hearthstone weary and discouraged will be renewed and cheerful for the coming week, and all will bear in their hearts a bright memory to shine on them in cloudy weather.—*Guardian.*

WHAT FASHION DOES FOR ITS DEVOTEES.—When a woman listens to what color fashion dictates shall be her hair, she gives ear to an element in our modern life that is making society more and more insincere every day. I sometimes stop to marvel what this element called "fashion" has done. Through its teachings its devotees are made so insincere that you scarcely know when to believe them and when not. They ask you to "come and call," and you do not know whether or not they really want you or not. When they send their regards, you do not know whether it is an expression of their heart, or an external civility. One learns to take almost everything said by these people at a discount. Word is sent, "Not at home," when they are only too lazy to dress themselves. They say, "The furnace has just gone out," when in truth they had no fire in it all winter. They apologize for the unusual barrenness of their table, when they never live any better. They decry their most luxurious entertainments to win a shower of approval. They apologize for their appearance, as though it were unusual when always at home they look just so. They would make you believe that some nice sketch on the wall was the work of a master painter. "It was an heirloom once hung on the walls of a castle; and a duke gave it to their grandfather." People who will lie about nothing else, will lie about a picture. On a small income this "fashion" practically teaches us that we must make the world believe that we are affluent, and our life becomes a cheat, a counterfeit, and a sham.—*Ladies' Home Journal.*

REST IN THE LORD.—The wicked are like the troubled sea, which can not rest. Tossed and beaten by storms of passion, restless as the heaving tides, God's peace is unknown to them. They have no inward rest, and they have no resting-place where their soul can find refuge. Like Noah's dove, they "flit between rough seas and stormy skies." To mortals thus laboring and heavy laden, Christ sends the gracious invitation, "Come unto me, and I will give you *rest*. Take my yoke upon you and learn of me, and ye shall find *rest* to your souls."

The restless can not rest, wherever they are; and the faint and weary fail to rest because they have no resting-place. Christ gives an inward rest, a rest to the soul, and he also affords a resting-place where heart and flesh may find repose.

Rest in the Lord. Rest in his love, which satisfies the deepest yearnings of the human heart; rest in his care, which watches over the lowliest, and notes the sparrow's fall; rest in his providence, rest in his promises, which are exceedingly great and precious, and which cover the needs of his trusting children in every state and condition of life. O weary, wayworn, hurdened, tempted, despondent, troubled soul, there is rest for you. Go to him who giveth rest. "Rest in the Lord, and wait patiently for him." "Return unto thy rest, O my soul, for the Lord has dealt bountifully with thee." And beyond the blessedness of this present rest of faith and hope and love "there remaineth a rest for the people of God." Blessed are they who shall gain that Sabbath and share in its sweet repose.—*Armory.*

WHOA.—A little Indian boy who attends school at Oldtown, Me., takes an intelligent interest in his lessons, and does not simply learn them by rote.

The teacher had been giving instruction in punctuation, and closed by saying emphatically:

"Now when you come to a period, you must stop!"

A little black-eyed girl then got up to read, and went on in a reckless manner, paying no attention to the periods, whereupon the bright little Indian boy poked her in the side and called out, lustily,

"Whoa!"

OUR YOUNG PEOPLE.

DOLLY'S BUSY OWNER.

You needn't expect me to tend to you,
Dolly, darling, because, you see,
To-day I've a woman's work to do,
I'm just as busy as I can be.
Company's coming to-morrow, dear;
Uncles and aunts, and a lot of cousins,
Coming to spend Thanksgiving here,
And grandma is making pies by dozens.

I work all day without once stopping,
How could I have a child about me?
Beating the eggs, and the raisins chopping—
What would grandma do without me?
Look at the edge of those elegant pies,
Would you believe 'twas done with a door-key?
Listen! I'll tell you a great surprise!
Grandpa has killed the biggest turkey!

Now go back to your little bed,
I can't afford time to talk to you,
Have to be busy with hands and head
When I've a woman's work to do.
To-morrow you'll wear your hottest dress,
And you must behave your prettiest way;
There, go to sleep! When you wake I guess
You'll find it has come Thanksgiving Day.

—*Selected.*

A Sermon for the Little Folks.

"If ye know these things, happy are ye if ye do them."—John xiii, 17.

I. "These things;" that is, your duties, wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters, and servants.

2. At school, respect to teachers, and faithfulness in study, and fairness in play.

3. At church, be quiet, listen, worship, and give your hearts to the Savior.

4. On the street, good manners, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low motive. Some always ask: "What will you give me?"

2. But from love. So the Savior did when a boy at Nazareth. So the angels do God's will (which is only another name for duty). This will make you do it cheerfully.

3. Better every day. By trying to do your duties you will become more skillful. So you improve in reading, writing, and music. Peter says: "Grow in grace."

III. Doing duty makes you happy. Sin can not make you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy.

But happiness comes from doing your duty. That is God's reward. That is the promise in the text. Think of this every day for just one week, and see how true it is.

Try, then, to know your duty. Be faithful in doing it for love to God and man. Then you will be happy every day on earth and forever happy in heaven.—*Kind Words.*

GIRLS, LEARN TO BE HOUSEKEEPERS.—Here is a capital little sermon on housekeeping. *St. Nicholas* preaches it: "Begin with your own possessions. Reform your upper bureau drawer; relieve your closet pegs of their accumulation of garments out of use a month or two ago. Institute a clear and cheerful order in the midst of which you can daily move, and learn to keep it so that it will be a part of your toilet to dress yourself, leave the draperies you take off as lightly and artistically hung, or as delicately folded and placed, the skirts you loop to wear or the ribbon and lace you put with a soft neatness about your throat. Cherish your instincts of taste and find fitness in every little thing you have about you. This will not make you 'fussy;' it is the one thing that does that—the not knowing, excepting by fidgety experiment, what is harmony and the intangible grace of relation.

"Take upon yourself gradually—for the sake of getting them in like manner, if for no other need—all the cares that belong to our small territory of home. Get together things for use in these cares. Have your little wash-cloths and your sponges for bits of cleaning; your furniture brush, and your whisk and pan, your bottle of sweet oil and spirits of turpentine and piece of flannel, to preserve the polish and restore the gloss where dark wood grows dim or gets spotted. Find out, by following your surely growing sense of thoroughness and neatness the best and readiest ways of keeping all fresh about you. Invent your own processes; they will come to you. When you have made yourself wholly mistress of what you can learn and do in your department, so that it is easier and more natural for you to do it than to let it alone, then you have learned enough to keep a whole house so far as cleanly ordering is concerned."

WHAT INDUSTRY WILL DO.—The life of Charles O'Conor, the eminent lawyer, shows what diligence and perseverance will accomplish. When about eight years old he was an office boy and a newspaper carrier. When seventeen years of age he entered a lawyer's office as an errand-boy. He borrowed law books, took them home, and read them by the light of a tallow-candle far into the night. Several lawyers, noticing the boy's industry, aided him in his studies. When he was twenty-four years old he was admitted to the bar, and even then it was said that young O'Conor's legal opinion was worth more than that of many other lawyers. He worked hard at the smallest case, never slighting any trust, and in time secured the reputation of a man who would do his best for those employing him.—*Donahoe's Magazine.*

PREPARED THEM FOR THE FUTURE.—Little Edith had the habit of eating out the soft part of her bread and tucking the crust under the edge of her plate. Her mother had frequently reproved Edith for this reprehensible practice, but it appeared to have no lasting effect. The other evening Edith was detected at her old trick. Said her mother:

"Edith, how often have I told you about leaving your crusts? There may come a day when you'll be glad to get them."

"Yes, mama," replied Edith, with a demure, whimsical countenance, "that's what I'm saving 'em for."—Boston *Transcript.*

I asked a little tot one Sunday what church she had been to. She replied in the most dignified manner:

"To the 'Piscolopian Church." Then throwing up her head: "I don't think s'o minister is a bit nice."

"Why not?" I asked.

"Why, Miss Marion, just think he weared his slightie gown right into church."

This little story has a sting in it for a good many young public speakers. A young minister, unexpectedly called on to address a Sunday-school, asked, to gain time, "Children, what shall I speak about?" A little girl on the front seat, who had herself committed to memory several declamations, held up her hand, and in a shrill voice inquired, "What do you know?"

SCIENTIFIC.

Remarkable Fire Escape Trial.

A Chicago correspondent of the *American Architect* writes as follows: The copestone of the great Masonic Temple here in our city has been laid. Just a year has elapsed in the construction of the twenty stories which compose the building. The ceremony, without doubt, was interesting to the brotherhood of white-plumed knights, but to the world at large a much more interesting performance was one which took place a day later in the same structure, when a successful experiment was tried by the inventor of a pocket fire escape. The stairs in the building are not yet completed, and it was a tremendous operation: the climb to the top story enabled the spectators to fully realize the height from which the test was to be made. The machine which played the principal part in the experiment is a simple device. It consists of a metallic tape one-quarter of an inch wide and a thirty-second of an inch thick, running on a steel reel which is fastened to a web belt that passes around the waist. The reel is provided with a brake whereby the person using it can control the speed of his descent. There is also an automatic brake to keep a required tension on the tape and thus prevent a sudden drop. The end of the tape is provided with a thumb screw which can be fastened to the window sill or any object in the room. The machine in appearance is like a fisherman's reel and is about twice the size of a spool of thread. The experiment was entirely successful, but, to say the least, decidedly ghastly at the commencement, when, after having pinced the thumb screw and adjusted the webbing belt, the inventor stepped off apparently into space from the twentieth story. He at first descended slowly, then faster and faster, till it seemed as if he must have lost control over the little machine, the slender tape of which could scarcely be seen, and at any time looked no larger than an ordinary cord. At the tenth story the man stopped suddenly, gave the crowd beneath time to compose itself, and then made another run to the seventh story, from which he descended, running and stopping by turns until he reached the scaffolding, where he took three men on to the line with him and dropped to the ground with them. If the invention is what it appears to be, it is a very ingenious one, and one which will be of great use to mankind.—*Scientific American.*

Early Printing.

Block printing was invented by the Chinese about 593 A. D., and movable types were used by them in the tenth century. This method of printing was used in the twelfth century in Southern Europe for putting designs on fabrics of silk and cotton with ink. This method was also used in making playing cards, and in the fifteenth century illustrated manuals of devotion were thus made, each page containing a picture and a few lines of reading, all engraved on a single block. The earliest dated work thus made now extant bears date 1423. There is still some question as to the time when, the place where, and the persons by whom, movable types were first invented and brought into use. The honor rests between Laurenz Coster, of Haarlem (died about 1440), Johann Gutenberg, and John Faust, both of Mentz, and Peter Schoffer, the son-in-law of Faust. Dutch authorities claim that Coster was the real inventor, and that Gutenberg, who was one of his workmen, stole the idea from him. They fix the date of the invention at 1423. German authorities, however, regard Gutenberg as the real inventor, and give the date of his first successful use of the art as 1436. Faust and Gutenberg subsequently went into partnership, Faust supplying the money for the firm. When the partnership began is not exactly known, but there is a record of a book bearing the imprint of Johann Faust at Mentz, and the date 1442, which was called "Tacsatus Petri Hispani." This was printed on types of wood, and is supposed to have been the first book ever printed from movable types. Faust having obtained possession of most of the material, the partnership between him and Gutenberg was dissolved about 1455, and the two continued to carry on business separately, Faust soon after going into partnership with Schoffer. As Gutenberg did not put his name on all the books issued from his office, there is a doubt how many were actually printed by him. In 1456 he completed the first printed Bible. This was in Latin, a folio volume of 637 leaves, printed on vellum, with types imitating manuscript in form and illuminated by hand. The work must have occupied several years, and thus have been mainly done while Gutenberg and Faust were in partnership.—*Inter Ocean.*

HOW HIGH IS THE ATMOSPHERE?—One would hardly think of looking to the moon for information about the height of the earth's atmosphere. Yet it is in just that way that evidence has recently been obtained that the atmosphere extends much higher than has commonly been assumed.

Observations of lunar eclipses made at the celebrated observatory of Lord Rosse in Ireland have shown that the amount of heat received from the moon, which heat is, of course, merely reflected sun-heat, just as moonlight is only reflected sunlight, begins perceptibly to diminish several minutes before the shadow of the earth reaches the moon.

The inference is that the earth's atmosphere partially cuts off the sun's heat as it comes between the moon and the sun ahead of the edge of the solid earth, and calculations based upon the length of time during which the loss of heat from the moon is felt before the eclipse begins, indicate that our atmosphere reaches a height of at least one hundred and ninety miles.

How different this is from the height usually stated may be seen by consulting a popular school-book on physical geography, published within a few years, in which it is affirmed that beyond a height of forty miles the amount of air remaining would be too small to affect the sun's rays perceptibly in any way.

So in the most unexpected, and sometimes wonderful, ways we are continually learning something new about this time-worn globe on whose surface we dwell.—*Youth's Companion.*

The *Pall Mall Gazette* announces the result of its competition in regard to the best novels. "We did not," it says, "expressly limit the competition to English novels, but our readers have been patriotic and hardly a single foreign book appears in the lists. The result may be taken, therefore, as embodying the current opinion of the day on English novels and novelists: 1. The best historical novel, Scott, 'Ivanhoe.' 2. The best humorous novel, Dickens, 'Pickwick.' 3. The most imaginative romance, Rider Haggard, 'She.' 4. The best 'novel with a purpose,' Charles Reade, 'Never Too Late to Mend.' 5. The best tale of scattering life, Marryat, 'Midshipman Easy.' 6. The best tale of country life, George Eliot, 'Adam Bede.' 7. The best sensational novel, Wilkie Collins, 'Woman in White.' 8. The best tale for boys, Defoe, 'Robinson Crusoe.' 9. The best Irish novel, Lever, 'Charles O'Malley.' 10. The best Scotch novel, Scott 'The Heart of Midlothian.' 11. The best novel of all, Thackeray, 'Vanity Fair.'"

MARRIAGES.

FEARS—SADDLER.—At the residence of the bride's parents, near Bentonia, Dec. 27, 1891, by Rev. H. L. Scarborough, Mr. W. C. Fears and Miss Lula Saddler, all of Yazoo county, Miss.

PICKELS—WILLIAMS.—At the residence of the bride, Mansfield, La., Nov. 1, 1891, by Rev. Jno. H. Cassity, Prof. Geo. D. Pickels to Mrs. Bettie Williams, both of Mansfield.

CAPERS—DEBEE.—At the residence of the bride's mother, East Feliciana, La., by Rev. O. L. Parker, Miss Annie Dolee to Mr. Julian Capers, of Dallas, Texas.

COBB—FLOWERS.—At the bride's home, Wilkinson county, Miss., Dec. 24, 1891, by Rev. E. A. Flowers, Mr. Luther D. Cobb and Miss Georgia A. Flowers.

LAUGHTER—ANDERSON.—At the residence of the bride's mother, Dec. 23, 1891, by Rev. J. T. Howell, Mr. G. W. Laughter to Miss Lou Anderson, all of DeSoto county, Miss.

ALLEIN—COOK.—At the residence of the bride's mother, Mrs. E. B. Cook, Vicksburg, Miss., Nov. 17, 1891, by Rev. Robt. Selby, Mr. T. H. Allein to Miss Fannie Cook.

HESTER—CHILDRESS.—At the residence of the bride's parents, near Flora, Madison county, Miss., Dec. 17, 1891, by Rev. Robt. Selby, Dr. Hester, of Alabama, to Miss Octavia Childress.

NELSON—HUBBARD.—At the residence of the bride's father, Mr. R. F. Hubbard, Tuesday evening, Jan. 5, 1892, by Rev. R. O. Brown, Mr. Felix H. Nelson to Miss Mary H. Hubbard, all of Panola county, Miss.

OBITUARIES.

JOHNSTON—Mrs. CATHARINA A. JOHNSTON, the subject of this sketch, was born in Wilmington, N. C., Sept. 6, 1816, and died in Vicksburg, Miss., October, 1891. In 1828 her parents came to Mississippi, and settled near what was then called the Walnut Hills, now Vicksburg. She was married in 1837 to Mr. B. Davis, a prominent merchant, in Vicksburg, who died in March, 1840. She remained a widow till 1851, when she married Mr. D. B. Johnston, the oldest brother of the late Rev. V. H. Johnston, and Rev. P. A. Johnston, of the Mississippi Conference. He died May 10, 1852, after which she remained a widow and a citizen of Vicksburg till the close of her life.

She was a quiet, good woman, loved and honored by all who knew her, both old and young. She is spoken of as having been specially kind and attentive to the sick and suffering. Her last illness was of short duration, but very severe. Being unconscious from the time she was taken sick, she could leave no verbal testimony of her preparation for death; but her life is sufficient for the comfort and assurance of her only surviving child, a son, and other relatives and friends who mourn her loss. W. B. LEWIS.

McRANIE.—We chronicle the death of GEORGE W. McRANIE. He was born Nov. 2, 1846, and joined the M. E. Church, South, some time in the year 1835, and departed this life Dec. 16, 1891.

George W. McRanie's life was a consistent life up to the day of his death, as far as I know. He was a man of great patience and fidelity; was always too kind and liberal for his own good. He could not deny a friend or a foe a favor when asked, and was often imposed upon, and was too meek in spirit to resent a wrong done to him. His sickness was protracted for two weeks, but was not thought to be critical; therefore, his death was not expected when it came. The last few hours of his life was attended with great suffering—all of which he bore without a murmur. The last words he spoke were, "I have almost give it up," and as he spoke these words the breath left his mortal remains without a struggle. He was never married, and was a carpenter by trade, and has built many a fine church for the worship of the Master, and was always liberal in his donations to the Master's cause and kingdom. May the brothers and friends so live in this life as to have a blessed reward for them in heaven! J. H. EVANS.

WOODWARD—Sister C. ANNIE WOODWARD (nee Porter) was born Feb. 4, 1834; was converted in early childhood; was married to Rev. J. O. Woodward, Dec. 15, 1858 (Bro. Woodward was for years an honored itinerant Methodist preacher), with whom she lived a long and useful life; reared a large family of children, all of whom are consistent members of the Southern Methodist Church but one (Marvin), the youngest, who we expect will join soon.

Sister Woodward died Oct. 17, 1891, in Louisville, Winston county, Miss., where she had gone to educate her children. She died as she had lived; peacefully, quietly, trustingly she fell asleep in Jesus. From Salem Church we buried her; from the altar where she had so often worshipped and communed with the saints we carried her, and in the midst of a large congregation of friends and loved ones we laid her to rest beside her companion, to sleep together till the resurrection morn, when soul and body will go together to the reunion in the skies. Pray there be none missing then. J. H. SMITH, Pastor.

RUSSELL—*Whereas*, It has pleased God, in his infinite wisdom, to call from our midst our beloved friend and president, ERNEST RUSSELL, we, the members of Claiborne Mission Band of Hope, do feel that in his death we have sustained a loss from our band that can never be filled; a true, generous hearted and devoted member, and one whose greatest pleasure in life was trying to make those around him happy. Our hearts are bowed in deepest sorrow at having to part with him; but then we have the blessed thought of knowing that we shall meet him again, when our little band shall be joined together once more around our Father's throne, where there shall be no more parting, no more death.

SAGE—Died at Cockrum, Miss., Dec. 5, at eleven o'clock P. M., in her twentieth year, Miss EMMA, daughter of Mr. W. W. and Mrs. Kate Sage.

As we are called upon to deposit in the silent grave our beloved friend and schoolmate, Emma, we recognize that we put away from us forever one whose brilliant mind, ever-cheerful demeanor, and quick repartee, with her many virtues, have made her one of the brightest gems of which our society could boast. And in token of the high esteem in which she was held by her many friends, the following resolutions were adopted:

Resolved, That in the death of our beloved friend, Emma, we have sustained an irreparable loss in our community, and in the M. E. Church and Sabbath-school, of which she had been long an honored and efficient member. Our heartfelt sympathies go out to the bereaved family in this hour of unspeakable sorrow, and we, the members of the Sunday-school, pray that the hand of our heavenly Father may be laid in gracious healing upon their broken hearts, and that the sunshine of his presence may brighten the present sad separation by the hope of a reunion in the many-mansioned house of our Father, where sorrow and parting are no more.

Resolved, That a copy of these resolutions be sent to the surviving family, and to the NEW ORLEANS CHRISTIAN ADVOCATE and Byhalia *Journal* for publication. MANY FRIENDS.

WILLIAMS—ANNIE MISSOURI WILLIAMS, infant daughter of C. F. Williams and Harriet Ann Williams, was born Dec. 1, 1891, at Vancleave, Miss., and died Dec. 20, 1891.

We do not understand the providence of our God when he sends the angels and takes from the warm embrace of mothers their sweet little babes; but possibly we shall know hereafter. I know Fallie is almost heart-broken, and Hattie is so sad; but, praise God for the fact that gave the Psalmist so much consolation. While the babe can not come back, parents can go to it. God help Fallie and Hattie to go to their sweet little babe.

M. L. WHITE.

KIMBROUGH—Sad, indeed, was the death of little OLGA, daughter of Sister Georgia Kimbrough, at Jones, La., Dec. 7, 1891.

This lovely little child had greatly endeared herself to everybody, and especially her mother, who is a widow. Olga was born Nov. 8, 1886, and was, therefore, five years and twenty-nine days old. How short was her life, yet how beautiful! She talked of Jesus, and was learning, in her prattling way, to spell his glorious name. Now she is safe in his arms!

G. E. GREENE, Pastor.

WAY—The Sunday-school of the Methodist Church of Centreville, Miss., adopted the following resolutions in regard to the death of Mrs. FREMONIA WAY (*nee* Petty).

Whereas, God, in his providence, has seen fit to call from labor to rest our sister, comrade and co-worker, as a Sunday-school we mourn her loss, and bow in humble submission to the will of him who is too wise to err and too good to be unkind; therefore, be it

Resolved, That in the death of our beloved school-mate, we have met with an irreparable loss. A true Christian, indeed; one whose kind and genial presence was always welcome; in character and example of all that was good. Her bright manners made her life amongst us like a ray of sunshine. A true and noble woman; God's grandest work.

Resolved, That we tender our deepest, heartfelt sympathy to the bereaved husband and friends, not forgetting the dear little boy she left as a token of love to her dear ones. May you, dear friends, watch and guide his little steps in the "footsteps of Jesus", until he reaches that river across whose waters mama waits to meet him!

Resolved, That this tribute of respect be spread upon the minutes of our Sunday-school, a copy furnished her afflicted husband and family, and a copy sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

LILLIE BENSON, for Com.

Historical Famines.

The Russian famine now prevailing has drawn public attention to other terrible disasters of this kind. Famines were formerly much more common than during the last half-century, and many notable calamities of this nature are mentioned by historians. Not including the seven years' famine in Egypt mentioned in the Old Testament, the first great famine noted in history was in Italy, B. C. 436. Thousands of persons, driven mad by want, threw themselves into the sea and rivers to escape from further suffering. In A. D. 42 there was a great famine in Egypt, and another in Rome and the vicinity in A. D. 262. In 272 famine prevailed in the British islands, and people ate grass, roots, and the bark of trees; thousands died in Scotland from privation in A. D. 306, and over 40,000 persons perished in Britain four years later.

In A. D. 450 famine prevailed all over the south of Europe, raging worst in Italy, where parents ate their children, and in 739 England, Scotland, and Wales were again ravaged, also in 823, when thousands starved, and in 954, when the crops failed for four successive years. In 1016 an awful famine raged throughout all Europe, and again from 1193 to 1195, when crop failures caused terrible suffering. In England and France the people ate the flesh of dogs and cats, and many cases of cannibalism were recorded. There were famines in England in 1251, 1315, 1336, 1348 and 1565, and general distress prevailed also in both England and France in 1693, 1748, 1789, and 1795. The great Irish famines of 1814, 1816, 1822, 1831, and 1846 were in consequence of the failure of the potato crop, and no doubt in each thousands of persons starved to death.

European calamities of this kind, however, dwindle into insignificance when compared with the colossal dimensions of a famine in the crowded countries of Asia. In 1837 over 800,000 human beings starved to death in northwest India, and in 1860 another famine carried off 500,000. In 1865, 1,000,000 people were supposed to have starved in Bengal and Orissa, and in 1868 the death roll from famine in Rajpootana exceeded 1,500,000. Even as late as 1877 about 500,000 perished in Bombay, Madras, and Mysore. The worst calamity of this kind ever recorded took place in the years 1877 and 1878, in China. Complete crop failure took place in all the northern provinces, and the number of those who perished from want of food was estimated at 9,500,000. As the internal communications of a country are improved, the danger of wholesale starvation is much lessened. It is not likely that, save in Russia, Persia and China, there will again be such dreadful loss of life as has been experienced from the failure of the crops.—*Anon.*

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 1-16	— —
Ordinary	5⅝	— —
Good ordinary	6 1-16	— —
Low middling	6⅞	— —
Middling	7¼	— —
Good middling	7⅜	— —
Middling fair	9⅛	— —
Fair	— —	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
Open-Kettle:		
Prime	— —	3
Fully fair	2 13-16	2⅞
Good fair	2 13-16	2⅞
Common	2⅝	2 11-16
Centrifugal:		
Seconds	2⅝	3¼
Prime yellow	3 9-16	3 11-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
Open Kettle:		
Fancy	— —	— —
Fair	23	25
Good common	23	25
Syrup	24	29
RICE.		
No. 2	— —	2¼
Good	4½	4¾
Fair	4⅛	4⅜
Prime	— —	— —
Rough, ℔ bbl	2 75	4 40
Yellow, ℔ ton	22 06	24 00
FLOUR.		
Extra Fancy	4 70	4 80
Fancy	4 30	4 40
Choice	— —	—
Minnesota Patents	— —	5 60
Winter wheat patents	4 85	5 00
Minnesota bakers	3 30	3 50
CORN PRODUCTS.		
Corn meal	2 25	2 30
Cream meal	3 00	3 10
Grits	3 00	3 10
Hominy	3 85	—
GRAIN, ETC.		
Corn:		
White, ℔ bushel	— —	55
Yellow	— —	56
Mixed No. 2	— —	55
Oats:		
Western	42	43½
Texas rust-proof	57	58
Bran:		
℔ cwt	95	1 00
Hay:		
Prime	16 00	18 50
Choice	17 00	17 50
PROVISIONS.		
Pork:		
Mess (Standard)	9 75	— —
Prime Mess	— —	10 00
Rumps	— —	— —
Bacon:		
Fancy Breakfast	9½	10
Shoulders	— —	— —
Sides, short rib	6⅞	7
Sides, long clear	6⅞	7
Hams:		
Sugar-cured	9¾	10
Dry Salt Meat:		
Shoulders	— —	4½
Sides, short rib	6⅛	— —
Sides, long clear	6⅛	— —
GROCERIES.		
Coffee:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
Teas:		
Choice	40	50
Ile-No	— —	— —
Butter:		
Western Creamery	— —	— —
Western Dairy	22	23
Common	— —	— —
Lard:		
Refined	5¼	5½
Oils:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	24	25
Lard, Extra No. 1	30	— —
VEGETABLES.		
Cabbage:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	— —	— —
Louisiana, ℔ crate	— —	— —
Potatoes:		
New Louisiana	— —	— —
Western	1 60	2 00
Onions:		
New Louisiana	— —	— —
Western	3 00	3 25
BALING STUFFS.		
Bagging:		
Jute, 2 ℔, ℔ yard	6¾	— —
Jute, 1¾ ℔, ℔ yard	6½	— —
Lane Mills Cotton Bagging	— —	— —
Baling Twine:		
℔ ℔	7½	12½
Ties:		
℔ bundle	1 25	— —
SUNDRIES.		
Poultry:		
Old Hens, Western	4 00	4 50
Young Chickens	3 50	4 00
Chickens, Southern	2 25	3 00
Young	1 50	2 00
Turkeys, Southern	10 00	15 00
Eggs:		
Western	22	23
Southern	23	24
Wool:		
Lake, ℔ ℔	21	21½
Louisiana	17	18
Burry	10	13
Country Hides:		
Green Salted, ℔ ℔	3½	— —
Dry salted	5	— —
Fertilizers:		
Cotton seed, ℔ ton	10 00	— —
Meal	21 50	24 50
Pure ground bone	30 00	32 00
Muriatic acid, ℔ ℔	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, Jan. 12.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.—FIRST ROUND.

Americus, at Ward's Chapel	Jan. 16, 17
Vancleave, at Shiloh (Wed.)	20
Bay St Louis, at Bay St. Louis	23, 24
Whittington, at Coalville	30, 31
Pearlington, at Pearlington	Feb. 6, 7
Purvis, at Lumberton	13, 14
Ellisville, at Ellisville	20, 21
Heidelberg, at Paulding	27, 28
Kosabutchie, at Hopewell (Wed.)	Mar. 2
Perry, at Galloway	5, 6
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	19, 20
East Pearl, at Columbia	19, 20
Mount Carmel, at Santee (Tha.)	24
Williamsburg, at Williamsburg	26, 27

The district stewards' meeting will be held at Hattiesburg, Wednesday, Feb. 17.

JOHN A. ELLIS, P. E.

BRANDON DISTRICT.—FIRST ROUND.

Lake, at Lake	Jan. 16, 17
Rose Hill, at Rose Hill	23, 24
Newton and Hillsboro, at Newton	30, 31
Homewood, at Mutual Union	Feb. 4
Marvin, at Marvin	6, 7
Shiloh, at Cato	13, 14
Nesholba, at Hestor's Chapel	10
Decatur, at Decatur	20, 21
Carthage circuit at Goshen	20
Carthage and Walnut Grove, at C.	27, 28
Walnut Grove cir., at Pleasant Hill	28
Hillsboro, at Bonifrel	Mar. 1
Westville, at Goshen	5, 6
Raleigh, at Trinity	11
Mt. Rose, at Price's Chapel	12, 13
Trenton, at Trenton	19, 20

C. McDONALD, P. E.

WOODVILLE DIST.—FIRST ROUND.

Bayou Sara, at Thompson's Creek	Jan. 16, 17
Woodville station	23, 24
Percy's Creek station	25
North Wilkinson, at Macedonia	28
Amite, at Woodland	30, 31
Gloster and Centerville, at Gloster	Feb. 3, 7
Clinton and Slaughter, at Clinton	3
Zachery, at Zachery	13, 14
E. B. Rouge, at Blackwater	16
Port Vincent, at Huff's Chapel	18
Springfield, at James' Chapel	20, 21
Covington, at Covington	27, 28
Talisheek, at Hickory Grove	29
St. Helena, at Hay's	Mar. 5, 6
Franklinton, at Mt. Hermon	8
Amite City, at Amite City	12, 13
Live Oak, at Friendship	19, 20
East Feliciana, at Oak Grove	26, 27

P. A. JOHNSTON, P. E.

JACKSON DIST.—FIRST ROUND.

Camden circuit at Thonastown	Jan. 16, 17
Flora circuit, at Flora	23, 24
Mt. Olivet circuit, at Bentonia	30, 31
Yazoo City station	Feb. 6, 7
Yazoo circuit, at Short Creek	13, 14
Silver Creek circuit, at S. Lake	20, 21
Lake City and Lodi, at Lake City	27, 28
Benton circuit, at New Hope	Mar. 5, 6
Canton station	12, 13
Jackson First Church	19, 20
Jackson—Capitol Street	19, 20
Pocahontas, at Pocahontas	26, 27
Raymond, at Bolton	Apr. 2, 3
Edwards station	9, 10

The district stewards' meeting will be held in Jackson at First Church, Wednesday, Feb. 3, 1892.

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Bartonton, at Bartonton	Jan. 16, 17
Fayette, at Harriston	23, 24
Martin, at Cane Ridge	30, 31
Meadville, at Oak Grove	Feb. 3, 7
Mayersville, at Mayersville	13, 14
South Warren, at Bovina	20, 21
Warren, at Bradley's	27, 28
Anguilla and Rolling Fork, at Anguilla	Mar. 5, 6
Rocky Springs	12, 13
Roxie, at Hamburg	19, 20
Utica, at Learned	26, 27

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian—West End	Jan. 16, 17
Meridian—East End (night)	17, 18
Linwood circuit, at Bethel	23, 24
Daleville station (night)	24, 25
Enterprise and Stonewall	30, 31
DeKalb circuit, at Pleasant Ridge	Feb. 6, 7
Lauderdale circuit, at Scogan (Tu.)	9
Leakesville circuit, at Adamsville	13, 14
W. and State Line, at W. (Mon.)	15
Waynesboro circuit, at Winchester	20, 21
Shubuta circuit, at Shubuta (Tues.)	22
Chunkey circuit, at Sageville	27, 28
Porterville circuit, at Chapel Hill	Mar. 5, 6
Bloomville circuit, at Scooba station	12, 13
Marion circuit, at Marion (Wed.)	18
Clarke circuit, at Andrew	19, 20

The district stewards will meet in Central Church, Meridian, Tuesday, Jan. 26, at nine A. M.

T. L. MELLAN, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

McComb City	Jan. 16, 17
Beauregard	23, 24
Wesson	23, 24
Topisaw	30, 31
Terry, at Terry	Feb. 6, 7
Magnolia, at Cayka	13, 14
Caseyville, at Sweetwater	20, 21
Adams circuit, at Adams	27, 28
Brookhaven circuit, at Adams	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 5, 6
Providence, at Bahala	12, 13
China Grove, at Waterboro	19, 20
Bowerton, at Brandywine	26, 27
Lebanon, at Bethany	26, 27
Gallman, at Bethesda	Apr. 2, 3
Summit, at Summit	9, 10

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FIRST ROUND.

Friar's Point	Jan. 16, 17
Lula	23, 24
Clarksdale	30, 31
Shelby	Feb. 6, 7
Shaw	13, 14
Arcola	20, 21
Avon	27, 28
Jonestown	Mar. 5, 6
Belen	12, 13

R. M. STANDIFER, P. E.

COLUMBUS DIST.—FIRST ROUND.

5. Starkville circuit	Jan. 16, 17
6. Tibbee	23, 24
7. Sparta	30, 31
8. Brooksville	Feb. 6, 7
9. Crawford	13, 14
10. Macon	20, 21
11. Hebron	27, 28
12. Sturges	Mar. 5, 6
13. Shuqualak	12, 13
14. Mashulaville	19, 20
15. Phœba	26, 27

The district stewards will meet in the Methodist Church at West Point, on Friday, Jan. 22, at eleven o'clock A. M.

F. C. WEBB, P. E.

GRENADA DISTRICT—FIRST ROUND.

Abbeville circuit, at Abbeville	Jan. 16, 17
Oxford	23, 24
Toccopola circuit, at Toccopola	30, 31
Banner circuit, at Pleasant Hill	Feb. 5
Pittsboro circuit, at Pittsboro	6, 7
Cherry Hill circuit, at Hardison	10
Atlanta circuit, at Heneta	13, 14
Chapel Hill circuit, at Mars Hill	13
Grenada circuit, at Spring Hill	20, 21
Tillatobia circuit, at Tillatobia	27, 28
Charleston circuit, at Oakland	Mar. 5, 3

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FIRST ROUND.

Brooklyn and Dublin	Jan. 16, 17
Indianola	23, 24
Lexington	30, 31
Greenwood	Feb. 6, 7
Black Hawk	13, 14
Sidon	20, 21
Carrollton circuit	27, 28
Winona circuit	Mar. 5, 6
Carrollton station	12, 13

S. M. THAMES, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville	Jan. 16, 17
Coldwater	23, 24
Pleasant Grove	30, 31
Courtland	Feb. 6, 7
Cockrum	13, 14
Arkabutla	20, 21
Coldwater mission	23
Nesbitt	27, 28
Wall Hill	Mar. 5, 6
Mt. Vernon	12, 13
Panola	19, 20

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen station	Jan. 16, 17
Pontotoc	23, 24
Prairie	30, 31
Amory and Smithville	Feb. 6, 7
Nettleton and Fulton	13, 14
Saltillo	20, 21
Athens	27, 28
Houston and Wesley	Mar. 5, 6
Okolona circuit	12, 13
Tremont	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Eagle Springs	Jan. 16, 17
Holly Springs circuit	23, 24
Ashland	30, 31
Lebanon	Feb. 6, 7
Red Holly Springs circuit	13, 14
Olive Branch	20, 21
Mt. Pleasant	27, 28

The district stewards will please meet in Holly Springs, Thursday, Jan. 21, at ten o'clock A. M. We ask for a full attendance. The preachers' meeting for the district will be held in Holly Springs, commencing on Jan. 20, at 7 P. M.

JNO. W. BOSWELL, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Ethel	Jan. 16, 17
Kosciusko and Durant	23, 24
Sallis (Wed.)	27
Newport	30, 31
Pickens	Feb. 6, 7
Ebenezer	13, 14
Lexington and Tchula (Wed.)	17
Belzoni	20, 21
Poplar Creek	27, 28
Rural Hill	Mar. 5, 6

The district stewards will meet me at the Methodist Church in Kosciusko at ten o'clock, Friday morning, Jan. 22, 1892.

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 17
Carrollton	24
Gretna	28
Felicity Street	31
Louisiana Avenue	Feb. 7
Baton Rouge	14
Hayne Memorial	21
Plaquemine and Donaldsonville, at P.	28
Thibodeaux and Houma, at Houma	Mar. 2
Craps and Soraparu	9
Lower Coast Mission, at Grand Prairie	18
Divades Street	20
Parker Chapel	27
Gross Tete and False R., at Arbroth	Apr. 3

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Bastrop, at Bastrop	Jan. 16, 17
Lind Grove, at Jones' station	23, 24
Oak Ridge, at Good Hope	30, 31
Rayville, at Rayville (Tues., 3 P. M.)	Feb. 2
Floyd, at Floyd	6, 7
Harrisonburg, at Harrisonburg	13, 14
Winsboro, at Winsboro	13
Oakley, at Holly Grove	20, 21
Indian Village	27, 28
Lake Providence, at Providence	Mar. 5, 6
Waterproof, at Waterproof	12, 13

The following district stewards will please meet at Delhi, Feb. 10: L. G. Johnson, Samuel Whited, D. W. Smith, Dr. A. S. Helmick, G. W. McDuffie, L. L. Upton, R. H. Dolerhide, Cary Holloman, W. D. A. Gordon, W. P. Burney, D. T. Whitaker, A. D. O. Moore.

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Jan. 16, 17
Lafayette	23, 24
Patterson and Morgan City, at P.	30, 31
Crowley, at Crowley	Feb. 6, 7
Abbeville, at Abbeville	13, 14
Franklin and Jeanerette, at Franklin	20, 21
Lake Charles	27, 28
Sabine mission, at Keener	Mar. 1, 2
Grand Chenier, at Leesburg	5, 6
Sulphur Mine, at Vinton	12, 13
Lake Arthur	19, 20
Indian Bayou	26, 27
Huron mission	30, —

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

South Bosier, at Fillmore	Jan. 17, 18
North Bosier, at Plain Dealing	24, 25
Natchitoches station	30, 31
Bellewood & Cane R., at Natchitoches	Feb. 1
Red River, at Camp O'Bello	7, 8
Grand Cane, at Grand Cane	13, 14
Mansfield sta. (Sun. night and Mon.)	14, 15
Wesley circuit, at Wesley	21, 22
Coushatta (Sun. night and Mon.)	22, 23
Mooringsport cir., at Mount Zion	27, 28
Many circuit, at Many	Mar. 5, 6
Fort Jesup cir., at F. J. (S. & M. night)	6, 7
Pleasant Hill circuit, at Marthaville	13, 14
Sabine circuit, at Hayon Bele	19, 20
DeSoto circuit, at Bethel	26, 27
Annaroco circuit, at Holly Grove	Apr. 2, 3

ROBT. J. HARP, P. E.

ARCADIA DIST.—FIRST ROUND.

Summerfield, at Shiloh	Jan. 16, 17
Haynesville, at Haynesville	23, 24
Minden, at Minden	29
Arcadia, at Arcadia	Feb. 6, 7
Homer, at Homer	12
Tulip, at Tulip	13, 14
Sparta, at Ebenezer	20, 21
Bluegold, at Andrew Chapel	27, 28
Vernon, at Wesley Chapel	Mar. 5, 6
Ruston, at Ruston	11
Vienna, at Vienna	12, 13
Gausville	19, 20

*District stewards will meet at Arcadia, Feb. 5, at ten A. M., at the district parsonage.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Evergreen and Lecompte, at Bunkie	Jan. 16, 17
Simsport, at Simsport	23, 24
Alexandria, at Alexandria	30, 31
Pineville, at Pineville	30, 31
Melville and Big Cane, at Melville	Feb. 6, 7
Centerville, at Centerville	13, 14
Vidalia, at Bennett's	17
Black River, at White's Ridge	20, 21
Castor Mission, at Mosler's Chapel	27, 28
Columbia, at Columbia	28
Montgomery, at Atlanta	Mar. 5, 6
Ada at Prospect	12, 13
Colfax and Boyce	13, 20

District stewards' meeting at Pineville, Jan. 30, 1892. Circuit stewards will please attend first Quarterly Conference.

J. IVY HOFFFAUIR, P. E.

NEWS OF THE WEEK.

DOMESTIC.

The main building of the State University of Missouri was destroyed by fire on Jan. 7, causing a loss of $400,000.

Over one hundred men were killed and a great number wounded by an explosion in a mine at Krebs, I. T., last week.

Mr. Breckenridge, of Arkansas, has introduced a bill into Congress to authorize the erection of Indian Territory into a State.

An open switch on the Little Rock and Fort Smith railway at Palarm station, on Jan. 8, derailed a freight train. Three men were instantly killed.

The State Central Committee of the lottery faction of the Democratic party met in this city on Jan. 8. Geo. Leon Jastremski was elected permanent chairman, and Col. A. W. Crandall, vice-chairman.

No adjustment of the troubles on the San Antonio and Aransas Pass railway has yet been reached, and the strike on that road continues with a prospect of spreading to all connecting roads, which would practically tie up all the roads in Texas.

The silver question as a legislative issue is once more awakening the liveliest apprehensions of both political parties at the national capital, and within the past few days this topic has been the subject of even more discussion than has the time-honored issue of tariff-reform.

In compliance with the instructions of the Secretary of the Treasury, no immigrants were allowed to land on Sunday from the European steamships which arrived at New York, Saturday afternoon and Sunday morning, including the steamships *Umbria*, *Adriatic* and *La Burgoyne*.

The Anti-Lottery and Anti-Monopoly State Central Committee met in this city, on Jan. 7, to select its officers and prepare a plan of campaign. Ex-Congressman T. S. Wilkinson, of Plaquemines, was elected president, and E. B. Kruttschnitt, vice president and chairman of the Executive Committee.

A representative of an English syndicate has bought twenty-three, or all but six, of the flour mills in Utah. The transaction involves $1,800,000 for the plants and $350,000 for stock now on hand. The company proposes to erect a number of elevators and expects to control the entire wheat crop of the territory.

Pursuant to a resolution adopted by the third congress of colored Catholics, the executive committee of eleven, appointed to organize a permanent national organization for the purpose of creating a fund for the establishment of churches and schools for colored people, to be known as the St. Peter Claver's Union, have met and effected an organization.

Six hundred delegates from the cotton-growing States of Tennessee, Arkansas, Mississippi, Alabama, Texas, Louisiana and North Carolina were present at the opening session of the Mississippi Valley Cotton Growers' Association, in Memphis, Tenn., on Jan. 8. Decrease of the acreage devoted to cotton was discussed. Less cotton and more food products was the prevailing sentiment.

The Rivers and Harbors Committee of the House is now organized and ready for business. It is the intention of the committee to submit a bill as early as possible, say by the middle of February, as the hearings to be granted will close by Feb. 10. The aggregate of the appropriations is not likely to exceed $15,000,000, and probably no new projects will be provided for.

The Fifty-second Congress is now in its second month of existence, yet it has not materially advanced any legislation, nor is the present week likely to work any change in this particular. The Senate is waiting on the House, where the appropriation bills must originate, and in the absence of rules conferring the necessary authority, the House committees are unable to report any measures.

FOREIGN.

Tewfik Pasha, Khedive of Egypt, died on Jan. 7 from an attack of influenza. He will be succeeded by Prince Abbas Pasha, his eldest son.

As the result of Emperor William's strictures upon immorality, the Berlin police are making sweeping evictions throughout the entire districts in this city's slums. Their proceedings have revealed a dreadful state of overcrowding in those noisome localities.

The Reichstag, this week, will debate the bill for the repression of drunkenness. The Bundesrath has approved the measure as it was originated by Emperor William, only modifying the severality of the penalties to be imposed upon offending public housekeepers.

Severe snow storms, accompanied by intensely cold weather, are prevailing in many parts of the United Kingdom. The snowfall has been so heavy that traffic has been greatly impeded and telegraphic communication has been interrupted by the breaking of the wires and poles.

The London *Standard* warmly repudiates the idea that the English occupation of Egypt is continued out of hostility to France. It entreats the French to believe that England does not desire to be saddled with the Egyptian question, and to consider that the difficulties of England's position are largely increased by the death of Tewfik.

The strike of printers is still on in Berlin, Leipsic, Frankfort and Munich. The strike leaders say that 10,000 men are still out and the 14,000 men at work are contributing to the fund for the support of the strikers. The leaders also claim that if assisted from abroad the men will be able to hold out until their movement is crowned with success. A number of the master printers in Berlin have conceded the demands of the men, and 14,000 of the strikers have been enabled to return to work.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. H. Barr, James A. Parker, J. V. Penn, T. B. White, Robt. P. Howell, W. M. Sullivan, W. T. Woodward, M. L. Burton, W. T. Griffin, A. J. Lamar, R. A. Breland, J. D. Harper, C. R. Seward, T. W. Adams, J. Wilson Brown, L. M. Lipscomb, B. Jones, T. S. Rundle, James E. Riddle, B. F. Lewis, H. W. Wallace, J. B. Williams, Heslep R. Tucker, W. B. Lewis, S. H. Cox, R. O. Brown, O. L. Savage, J. W. Anderson, W. A. Bowlin, J. W. Trendwell, B. W. Lewis, T. G. Freeman, T. L. Lallance, W. W. Moss, V. V. Boone, C. A. Powell, L. L. Pickett, R. F. Lewis, G. W. Bachman, J. T. Nicholson, J. W. Poston, E. H. Rook, Fitzgerald Sales Parker, A. B. Dearing, B. P. Fullilove, N. B. Young, E. T. Benson, J. H. Evans, J. B. Kent, T. K. Fanni LeRoy, S. S. Hollaway, T. White Davis, H. Mellard, C. G. Andrews, C. H. Pitman, J. F. Wynn, J. G. Galloway, L. W. Wood, W. A. Dollar.

Messrs P. C. Webb, Sr., J. L. Daniel, J. H. Walker, W. R. Colton, J. H. Davis, J. L. Bell, J. T. Abney, J. B. Porter, J. M. Commander, R. J. Fairchild, E. T. Breeland, T. M. Babbington, W. F. Hale, Elmer Wilklow, J. S. Ollis, A. B. Swayze, H. M. Perdue, Dr. A. E. Thompson, D. M. Dixon, E. Carleton, A. J. Moore, L. W. Gaines, J. R. Tyler, E. J. Kennon, M. P. Barnes, F. M. Buckham, W. H. Drummond, J. M. Patton, W. P. Payton, I. Nolestine.

Mesdames Stella McCaughan, S. J. Lee, Anna E. Magee, S. A. McBride, S. C. Walters, G. H. Holmes, M. E. Colton, J. B. Ramsey, J. O. Pearson, S. B. Owens, W. S. Porter, E. M. Montgomery.

Miss Berta Pharr.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

Owing to a strike among the street car employees in Indianapolis, Ind., no cars were running on Jan. 11, and there seems to be no prospect for a settlement.

Christian Advocate

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

PATIENCE.

BY MARK MERLE.

In darkest night that e'er came down
When raging storms obscure the sky,
Beyond the clouds the smiling stars
Shine bright and clear in heaven high.
And would we but with patience wait
We'd find surcease of sorrow,
For, pass the night, the skies will clear,
The sun shine bright to-morrow.

An Awful Tragedy.

ITS SOLEMN WARNING.

MR. EDITOR: The holiday season was made fearfully sad to this section of country by the "Sims' riot" in Choctaw county, Ala. Many of your readers are, doubtless, familiar with details of the awful outburst of a volcano which has been smouldering for many years. Indeed, some of the daily papers have surfeited their readers with the harrowing minutiæ of a history sufficiently sorrowful even in its outlines.

Briefly recounting, we note first that the scene of these horrors lies between twenty and thirty miles from this place—just over the Alabama line—and that much of the news concerning these things naturally passed through this place, as the nearest railroad and telegraphic outlet to these *rural* districts. Here the tragedy has been much discussed, and, I suppose, the main truths elicited and the false-minds discerned and discarded.

The leading facts published are these: Last Spring an unoffending Baptist preacher, living not far from the recent battle-ground, was strangely assassinated. About the close of Summer a United States marshal and posse raided the illicit whisky distillery of a certain Mr. Bob Sims, notorious for many things in the vicinity of Winnmack Hill, Ala. While being conducted to jail, stopping at Bladon Springs, a party of the kindred and friends of said Sims rushed in unawares and rescued him from his handcuffed and captured state, meanwhile killing one of the guards and a most estimable physician who happened to be sitting near. The marshal's posse and others, hotly pursuing, avenged this innocent blood by the speedy slaying of two of the Simses—a brother and a son of the now famous "Bob." He, who was known as the leader of a large class called "Simsites," sailing under the guise of religionists, escaped to other regions, where, it is said, he has many ardent admirers and followers. At this juncture a large body of the leading citizens of the county and adjacent country massed together and forcibly drove away most of the family, near relatives and clansmen of Sims, including women and children. This was done because it was believed their presence in their homes was dangerous to the rest of the community, as they openly justified and upheld one who had distinctly made himself an outlaw. The refugees came over into Mississippi, and remained on and near the railroad for many weeks. Finally, by the friendly interposition of Gov. Jones, they returned to their homes in Choctaw, sadder, perhaps, but not wiser. A different course on either side might have brought less unhappy results.

No one supposed that Bob Sims would dare again to show himself openly in Choctaw; but, doubtless, relying on the strength of his following and the fort-like style of his family dwelling, and also having abundance of that style of courage known as foolhardiness, he returned the latter part of December. It is reported and believed that he declared he would have "a barrel of blood for every drop" which had been spilt from Simsite veins. It is certain that he and some of his family waylaid and robbed a wagon carrying groceries to the store of a neighbor, McMillan, sending him word that he would also kill him soon. About the following night, in the midst of the rain and darkness, eight or ten of the Simsites surrounded and set fire to McMillan's home. As the inmates fled out, they were shot down on every side with Winchester rifles. Little children were wantonly shot, and one little boy actually kicked alive into the blaze by the foot of Bob Sims. There he perished while the fiendish incendiaries gloried in their work with loud cursing and threatenings. Four of the McMillan family and friends were killed, and four badly wounded. This deed so roused the citizens generally that before many hours the Sims headquarters was surrounded by large bodies of armed men bent on swift and sure vengeance. The sheriff was apparently in charge, and seems to have done what was in his power to restrain mob law. After more than twenty-four hours' battle and seige of the "block-house," and when cannon were approaching from each side, the desperadoes were induced to surrender late Christmas evening. That night, as they proceeded to jail, the body-guard of fifty men, with the sheriff, was overpowered, and all four of the men captured were quickly hung to the same tree. Sims maintained his spirit of bravado to the end, and, horrible to relate, swung off into eternity mingling words of awful cursing with the tune of one of our most sacred and popular hymns. Before death, he said he had nearly forty other citizens marked down for death, and that he would be avenged. Several of the others most implicated in the riot have since suffered lynch law. Some innocent *may have* suffered. It is seldom otherwise in such outbreaks. One wild report we are authorized to contradict. For the honor of our section and the sake of humanity, we are glad to utterly discredit the report that even the *worst* of the women have been hung. We believe they have escaped, and trust they will lay to heart the dearly bought lesson.

Now, let us all take some of the teaching of this tragic history. Last year I saw in our ADVOCATE some warnings from the pens of Bros. Hunnicutt and McDonald about the insidious and insistent proselyting methods of the Seventh-Day Adventists in certain quarters of Louisiana. I have reason to know that much is being done through a teeming press and other methods to propagate this most silly and yet pernicious form of error. Here is an object lesson worth studying. Ten or fifteen years ago, and more, this man Sims (whose name is now the synonym of insane wickedness and hypocritical pretension to religion) was a "shouting member" of the Methodist Church, South. He had made such a brave soldier, and seemed so earnest, that all outward blemishes were hidden thereby. He was regarded by many as a saint; married into one of the best and most solidly religious families of the community. Presently there came along certain from the *Northward* who taught that Christians generally were keeping the wrong day for Sabbath. Working on that vein of superstitious adherence to the letter (even though flatly adverse to the spirit), Bob Sims embraced the Seventh-Day craze, and ere long began to flourish as a religious *crank*. His first real trouble—and sin—began by working his farm on Sunday. Ere long he gloried therein, and studiously cultivated, in sight of the public road, all through the Christian Sabbath. This naturally brought him before the civil courts. Combining the false plea of religion with that unanswered stigma that railroads are allowed to ply their work on Sunday, he always escaped punishment. Succeeding in one defiance of law, he tried another. He—at first secretly, and then openly—distilled whisky, etc., contrary to the laws, even such as we have. He waxed more and more independent of all government; prated of "personal liberty" to do what he wished with his corn and his fruit, etc. Through such demoralizing talk, aided by his cheap, unlicensed groggery, he drew a large following. Some seem to have been deluded by the religious (?) features of his teaching, and came almost to worship him as a god. They seriously talked of his rising again the third day after he was hung.

Through a series of years he has gone on from bad to worse, some of his neighbors protesting, others indifferent, and a considerable number drawn into his many and multiplying errors. Time and space would fail me to tell of all the foolish and pernicious errors taught by this clan, orally and through a small sheet issued at Womack Hill, but evidently printed chiefly in the Northwest. This was constantly filled with vituperation against the church, the ministry, all law and government, sacred or secular. With so much of outlawry professed and practiced, it is not wonderful, though very sorrowful, that such an end should have overtaken the leaders in this anarchism.

From this history let us draw these warnings: "Let him that standeth take heed lest he fall." Errors of the head lead astray the heart and life. It is dangerous, as well as foolish, to set up the judgment on religious subjects contrary to the general consent of religious teachers from the apostles down. Prying into and prophesying about the second coming of Christ is treading on forbidden ground. Let us make every effort to secure consistency in our laws. So long as railroads, etc., are allowed to desecrate the Sabbath, thousands will excuse themselves in other forms of violation of God's most oft-repeated command. Serious errors of doctrine, such as subvert the order of religious worship, ought to be rooted out of a community before they become deeply set. Plow deep and sow broadcast the seeds of that true kingdom which teaches reverence for authority; whose outgrowth, flower and fruitage is righteousness and peace and joy in the Holy Ghost.

J. P. DRAKE.

Shubuta, Miss., Jan. 12, 1892.

The End of War.

BY J. B. WALKER, D. D.

Nation shall not lift sword against nation; neither shall they learn war any more.—*Isa. ii, 4.*

War, so history would seem to teach, has been almost the normal condition of our fallen race. Before the flood the earth was filled with violence and blood. But once, in long centuries, was the Temple of Janus shut in token of universal peace. This was at the coming of the Prince of Peace.

So general and common has been war, and seemingly so inevitable, that not a few have regarded the prediction of universal peace and the final abrogation of war as little better than a fond imagination, and practically impossible. But the word of the Lord is true, and abideth forever, and not one jot or tittle shall fall until all be fulfilled. Heaven and earth may pass away; but God's word shall stand forever.

We believe the prophecy shall be fulfilled, because God says so, and because we think we see the trend of providential causes is moving toward this devoutly to be-desired consummation. Christianity is elevating the masses of men. It is continually increasing the individual value of life. It is increasing the interest in life, because it is ever increasing the comfort and desirableness of life. Its possibilities are unfolding and enlarging, and men are gradually learning to value and appreciate it more highly.

War is ever becoming more costly, and its destructions and losses greater, as values are ever increasing. Intelligent millions are considering these losses, and ever growing more restive under the crushing burdens of the needless wars of ambition and territorial aggrandizement. The war debts of the so-called civilized nations amount to more than twenty-five thousand millions of dollars, and the annual interest, at a moderate per cent., is more than fifteen hundred millions of dollars. To this must be added the vast destruction of property, the interruption of commerce and productive industries of all kinds.

Thoughtful millions are beginning to ask: "Can not civilized men adjust their differences in some less expensive and bloody way? Can not civilized nations, as well as civilized men, be governed by reason and justice?" Certainly they should. Already civilized nations are adopting the peaceable and inexpensive method of arbitration, and we doubt not, as men come more and more to see the immeasurable advantages of this method, it will be more and more resorted to.

Another and stronger reason for believing in the fulfillment of the prophecy in the final cessation of war, is in the ever-increasing destructiveness of modern warfare. Engineering, mechanical skill and chemical science are giving appalling efficiency to destructive implements. Men are killed and can be killed with a wholesale destructiveness and suddenness without precedent in all the centuries before ours. The power of steam on the seas and by railroads on the land has appallingly increased the power and sudden destructiveness of navies and armies.

Some thirty-five years ago, when pastor of the Carondelet Street Church, preaching a sermon on war and its evils, I said, to the surprise and horror of some, that I rejoiced in the invention of every new and improved implement of destruction to be used in war, and hoped the time would speedily come when chemical science would be able to kill an acre of men in a moment of time; when to march to battle would be equivalent to marching to a wholesale public execution. The outlook on this line is, that this awful consummation is rapidly approaching. When it comes, war will leave the earth, and men shall learn the bloody art no more. It was a most suggestive and awakening thought when the Peace Society, during the Crimean War, posted on the walls of Birmingham, England, "Wanted: Ten thousand able-bodied men to shoot, or be shot at, for a shilling per day." The time is coming, I trust, that the notice may be posted, "Wanted: Ten or twenty thousand men to be certainly and instantly killed, to settle some national misunderstanding." When the time comes, the twenty thousand men will not subside for a shilling a day. If nobody is to come back to be heroes, to be knighted, to be elected congressmen, governors and Presidents; if nobody is to live to get a pension, nobody will go, no battles will be fought, and swords will be beaten into plowshares, and the earth shall be filled with peace and plenty. The God of love speed the happy day!

Evangelism.

"Master, we saw some casting out devils in thy name; and we forbade them, because they followed not with us."

Not many days ago I met one of our preachers of large influence in our church, because he is able; and whom I love, for he is worthy. Conference was nearing, even at the door, and we were discussing our bright young preachers. I called the name of Bro. "A." as being full of promise.

"Yes," said the brother, "but his disposition to evangelize will seriously damage him."

I expressed surprise.

"The judgment, the convictions of a large majority of our church, both ministerial and lay, are against it."

Many of our most intelligent laymen, as well as ministers, have spoken out in disapproval of it. (Pardon me the heterodoxy, Mr. Editor, if I express the doubt as to the infallibility of "the Press" as an exponent of public sentiment.) I can not believe that the Press of your own State is an expression of its intelligence to-day upon the issues of the hour any more than I can accept as settled the foregoing conclusion, in the face of the immense concourses our evangelists draw. If curiosity was the incentive, the curious would hear and depart, which is not the case. Several important reasons are given why evangelists damage the regular pastorate.

1. Their work tends to discourage the regular work of the pastorate by making church work spasmodic. The object of preaching, as I see it, is to awaken men, make them think, prepare them to appreciate the importance of routine church work.

2. It is urged that it places the pastor at disadvantage by comparison in this: that any student, by applying all his investigations to ten or twelve texts, has every way the advantage of the pastor, who must preach from, at least, fifty-two texts.

If our pastorate could say, "The zeal of thy house hath eaten me up" (consumed the *ego*, the pride, the selfishness), it seems to me that the glory of the workman would be lost sight of in the success of the work.

"If these evangelists would go into the 'waste places,' instead of our cities and communities, where our churches are established, then their work would be appreciated, and they would be building upon their own, instead of other men's, foundations."

In all earnestness I asked, and still ask, Where are greater moral "waste places" than in the teeming thoroughfares of our crowded cities? Where is there greater need that some prophet, with his heart and tongue set on fire with a consuming zeal for God's house, should cry into the ears of the rushing, thoughtless, gain-getting crowd, "Thou fool, this night shall thy soul be required of thee," than in the streets of our modern Ninevehs?

Within the last five days I have met a "leader in Israel," who, in addition to the foregoing reasons, gives this as an objection, to wit: "There is only about a given amount of money in any community for ministerial support; and if these popular evangelists gather this, the tendencies are to weaken or, rather, cripple the pastorate."

My experience as a steward more than a third of a century does not corroborate this rather selfish proposition. There were two contribution boxes at the door of the temple, as well as pillars upon its porch. That box on the left represented the "strength" of the law—the tithes; that on the right the promptings of grace; and, as a steward, I have always, without trepidation, approached the left hand of the man who used his right freely.

Of the evangelist, in the popular sense of the term with us—in other words, of Sam Jones and George Inge—I would scarcely dare to speak. I could not do my own conceptions of their work justice. Their fruits manifest themselves, and their work is their vindication, rather than defense. Like their great antitype, John Wesley, the father of evangelism, the zeal of "my house" has consumed their egotism, their "conservatism" (their cowardice, their cringing fear of orthodoxy, of churchism), and sent them out armed with the manhood to say, "Thou art the man;" to tear open the strongholds of men's selfishness and egotism, and reveal to them their secret sins. Of these I say nothing but, God speed them! But it is of the lesser lights—such as the brother under consideration—I would speak, and of the effect of this spirit of opposition to evangelism upon the inner workings of our economy. And I approach the presentation of this subject with the shoes removed from my feet, and with fear, lest I offend; wound where I have the least desire to do aught but help, encourage, support.

Know, Mr. Editor, that I am supremely indifferent to the imbecile cry of "pessimism," with which any suggestion of error or complaint is met by the average thinker, if it be lawful to dignify them by such a term.

The first fact we present is, that we have a growing number of "boy preachers" entering our Conference (God bless them!). These are entering the "school of the prophets," and, by our economy, are so considered. I say nothing new to a well-informed Methodist when I say that each Conference is a ministerial university; that our preachers are more carefully educated, and more thoroughly, from a special standpoint, than the students of any college, on an average; yet there are dull students here, as everywhere else, and all must be in the matriculate stage—from four years and upward—and yet all must have work. And just here comes one of the great hardships upon the country circuits. These are the practical educators of our pulpits. These pay out more money, and make greater personal sacrifice for the education of our pulpit (ten times over in proportion to ability), than Jackson, with its $4,000, or any other city church. They take up these boys, they board them, they furnish conveyance, they pay them, and, what is infinitely harder, they often endure them, and this with a full consciousness that if they make anything superior out of them, some city, with self-assurance of its superior needs and merits, will "gobble" them up, and leave for our edification only the duller students.

Mr. Editor, I am not grumbling. This is not pessimism. This is only an honest diagnosis of a necessary malady, and a malady without the reasonable possibility of a cure. There are, it seems to me, mitigating conditions that might be utilized. For instance: I was impressed with the thought of our own peerless young Bishop Galloway, last year, when he made, in some instances, the experiment (?) of sending out our preachers (as of yore) in "twos"—the junior and senior; but this, to my mind, correct idea was ignored by our late Bishop, and boys (God bless them again, I say), to whose faces the razor is a stranger, have to meet the responsibility of preaching often to congregations and to churchmen whose ears have been trained (shall I say, unfortunately?) to the sharpest criticism by having drunken of "old wine."

When I was young, and a father realized that for any reason the pastor in charge could not reach his son or daughter, he could invite some other preacher to come over and hold a meeting for us; but "ministerial courtesy" has done away with that privilege, and no preacher dares to accept the invitation of a layman to preach at his church. And now the iron hand of "courtesy" says, or proposes to say, to the Christian minister whose heart is burning with the spirit of the missionary: "Back to your 'pent-up Utica!' Do the routine work assigned you, and let the souls Bro. 'B.' can not reach be lost."

Mr. Editor, our church was born of evangelism. Sam Jones and Inge are the true followers of Mr. Wesley now. Let our Conference lay aside selfishness, and study how to utilize, rather than suppress, this reserved force.

J. V. ENOCHS.

Terry, Miss., Jan. 10, 1892.

FROM THE WORK.

Rev. O. L. Savage, Minter City, Miss., Jan. 2: "I have just been around to see our churches at Minter City and Strathmore, Grenada district, North Mississippi Conference. Have received a warm welcome. The people have been very kind to us, and furnished us everything necessary. We are comfortable and happy. Hope to do some of the best work of our lives for the Master this year. Have received five members up to date; made fifty pastoral visits. Our first Quarterly Conference was held at Minter City, Jan. 2; Dr. W. T. J. Sullivan, P. E., in the chair. My people were delighted with him in the pulpit and social circle. We send you three new subscribers for the ADVOCATE, and wish you a happy New Year."

Rev. R. W. Tucker, Wilson, La., Jan. 10: "We are now located in the town of Wilson, on the L., N. O. and T. R. R., where we were appointed by Bishop Hendrix at the last session of the Mississippi Annual Conference. On our arrival here we were met at the train by Dr. Hooper and others, who conducted us to the preacher's home (a nice new cottage owned by R. F. Fridge, of our town), where we found a blazing fire in Mrs. T.'s room, and several kind ladies, who, after we were warm, escorted us to the dining apartment, where the board was groaning under many things that were nice. We desire here to thank our friends for such acts of kindness, and for their blessings to us. We pray God's benedictions upon them. We feel encouraged and determined to go forward."

Rev. H. W. May, Prattville, Ala., Jan. 8: "We are in the midst of a glorious revival of religion that has been going on since last Sunday. Seven souls have given themselves to the Lord, and the altar is filled with seekers. We did not intend to protract the meeting, but God has so ordered it. I arrived here last Friday night. I came to visit my father, whom I had not seen in nine years. Our pastor here asked me to preach for him on Sunday, and at the close of the service I received an answer to a prayer eight years long. The prayer was to live to see my father a member of the M. E. Church, South, and to be the instrument in God's hand of receiving him. At the close of the first service of this meeting my father and my sister came to be prayed for, and joined the church, and the meeting has been growing in numbers and power ever since. We had a regular old-fashioned Methodist shout last night. Quite strange for a fashionable church."

Rev. G. E. Greene, Lind Grove circuit, Louisiana Conference: "By waiting until Jan. 1, we were enabled to go through from Alexandria to our circuit, Lind Grove, on one railroad, the H., C. A. and N.; and my wife was the first lady passenger on the new division from Alexandria to Riverton. Arriving at the parsonage Saturday evening, Jan. 2, we found a warm dinner, hot coffee and two bright fires ready for our reception. Sisters Johnson and Brodnax were setting out dinner, which they and other kind ladies had procured. Sisters Gallegher, Higginbotham and Moore had come with baskets the previous Wednesday, expecting us, and many others helped in various ways. A barrel of flour, a whole hog, some coffee, sugar and butter, cakes, pies, salad, etc., were collected and stored away in the parsonage pantry, and numerous new articles of furniture adorned the kitchen, dining-room and living-rooms. Yesterday Bro. McCauley paid us a visit, and some money, and Bro. Lassiter brought us six gallons of fine syrup. May the Lord enable me to minister as well to their spiritual wants as they do to our temporal needs! My wife and I are certainly grateful for all these evidences of kindness and thoughtfulness on the part of all concerned. God grant that the year of grace 1892 may bring many conversions and much spiritual growth on Lind Grove circuit!"

THE WILL OF GOD.

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."—*St. Luke xxii. 42.*

O Lord my God, do thou thy holy will—
I will lie still;
I will not stir, lest I forsake thine arm,
And break the charm
Which lulls me, clinging to my Father's breast,
In perfect rest.

Wild fancy, peace! thou must not me beguile
With thy false smile;
I know thy flatteries and thy cheating ways;
Be silent, Praise,
Blind guide with siren voice, and blinding all
That hear thy call.

Come, Self-devotion, high and pure,
Thoughts that in thankfulness endure;
Though dearest hopes are faithless found,
And dearest hearts are bursting round,
Come, Resignation, spirit meek,
And let me kiss thy placid cheek,
And read in thy pale eye, serene,
Their blessing, who, by faith can wean
Their hearts from sense, and learn to love
God only, and the joys above.

They say, who know the life divine,
And upward gaze with eagle eyne,
That by each golden crown on high,
Rich with celestial jewelry;
Which for our Lord's redeem'd is set,
There hangs a radiant coronet,
All gemmed with pure and living light,
Too dazzling for a sinner's sight,
Prepared for virgin souls and them
Who seek the Martyr's diadem.

Nor deem, who to that bliss aspire,
Must win their way through blood and fire.
The writhings of a wounded heart
Are fiercer than a foeman's dart.
Oft in life's stillest shade reclining,
In desolation unrepining,
Without a hope on earth to find
A mirror in an answering mind,
Meek souls there are, who little dream
Their daily strife an angel's theme,
Or that the rod they take so calm,
Shall prove in heaven a martyr's palm.

And there are souls that seem to dwell
Above this earth—so rich a spell
Floats round their steps, where'er they move,
From hopes fulfilled and mutual love.
Such, if on high their thoughts are set,
Nor in the stream the source forget,
If prompt to quit the bliss they know,
Following the Lamb where'er he go,
By purest pleasures unbeguiled,
To idolize a wife or child:
Such wedded souls our God shall own
For faultless virgins round his throne.

Thus everywhere we find our suffering God,
And where he trod:
May set our steps—the cross on Calvary,
Uplifted high,
Beams on the martyr host, a beacon light
In open fight.

To the still wrestlings of the lonely heart
He doth impart
The virtue of his midnight agony;
When none was nigh
Save God and our good angel, to assuage
The tempest's rage.

Mortal! if life smile on thee, and thou find
All to thy mind,
Think who did once from heaven to hell descend,
Thee to befriend;
So shalt thou dare forego, at his dear call,
Thy best, thine all.

"O Father! not my will, but thine be done!"
So spake the Son.
Be this our charm, mellowing earth's ruder noise
Of griefs and joys;
That we may cling forever to thy breast,
In perfect rest.

The Possibilities of Man.

BY DR. J. W. HARMON.

The mind of man in its earnest researches and development, in the accumulation of knowledge and wisdom, is only limited by eternity and God. His capacity of mind is like and only a little lower than the mind of God, and man is exalted in greatness and the glory of his being just in the same ratio that he takes into his soul God's estimate of his endowments and the value of his immortal soul.

What mighty fields of thought have been traversed! What wide realms of investigation and discovery have been placed under tribute to his intellectual achievements!

His soul, with tireless wing, has winged its way over continents of science and art, over fields of music and poetry and philosophy; while its keen eye has penetrated the secret arcana of nature herself.

And then in the study of man and his marvelous environments his soul has pursued its majestic flight up into the august presence of God himself; and there, amid the peans of angels, laid down his crowns, his fame and honors at his feet: while unexplored visions of God's infinite nature and glory still spread out in matchless and measureless grandeur before him. What possibilities have been achieved, and what unknown realms will yet be surveyed!

Standing on the lofty mountain of knowledge, he has traced out in their trackless orbits, measured and weighed in the balances, the sun, moon and stars, and all the visible planets, as they whirl along in their abysmal depths of infinite space.

And, then, after all, in this bewildering sweep of his sovereign mind, he is compelled, like the great mathematician, Newton, to exclaim: "I know not what I may appear to the world, but to myself I seem to have been only like a boy playing with pebbles on the seashore, while the great ocean of truth lay all undiscovered before me."

And while the possibilities of man's mind shine out brilliant in the character of Newton, as he scanned the profound depths of the physical universe, so the versatile character of Shakespeare stands out in lofty attitude as he analyzes the mysteries of human nature, and with his instinctive intuition covering every age, and all races and all conditions of mankind. Sometimes he seems to stand at the very gate of heaven, measuring, with sublime conceptions, the possibilities of man to take on the angelic nature, and even the God-like; and then, at the very gates of hell itself, reproducing in man's character all the devilish elements of satanic hate and hellishness.

What wondrous endowments do men possess, what capacity of soul, to soar so high in the sweet realm of song and music, as to vie with the angels of God! What sublimity of enchantment, what heavenly fascination there is in Handel's "Messiah," and the "Fidelio" of Bethoven!—and all because man was made in the image and likeness of God.

And so in the world of art, Raphael and Angelo, in the sanctified flights of their pure and subtile imaginations, have given to the world in their inspired paintings the spiritual beauty of the child Jesus, and the holy maturity of manhood in the world's Redeemer. They have voiced on canvas the divine right to enter into the inner sanctuary of the soul—and, all alone, hold communion with God.

And just here we scale the walls of this world and reach the soul's marvelous capacity for spiritual visions, as thrown upon the canvas of this world's history by the exiled John on Patmos; and as we gaze with rapture upon the majestic beauty of his spiritual pictures, we catch fresh inspiration from their grandeur, and, lifting up our heads to the very stars in glory, we come at last to be God-like and unchangeable as God himself.

The only true possibilities of man in this world, and the only true life to live, is to make preparation for the real life hereafter.

Ten Reasons for Family Worship.

Doubtless many readers of the ADVOCATE have resolved, at the beginning of this new year, that they will live more devoted to God than they have done heretofore. Who can compute the good that would be accomplished this year if family worship was kept up regularly in every home where the ADVOCATE goes? And is this not "a reasonable service" that every head of a family should render unto the Lord? That it is, we hold for the following ten reasons:

First. It is a Christian duty for every head of a family, as far as possible, to bring glory to God from his family. It is not only the Christian's duty so to live himself as to bring glory to God, but so to order his household that they will bring glory to God by their lives.

Second. It is a Christian privilege. To receive the greatest good and accomplish the most, the Christian must look upon his religious as a privilege. Is it not an exalted privilege to have a home altar, where we may daily approach our Creator, with the assurance that he will hear and answer our petitions?

Third. It is a generally admitted fact that family worship is a means of accomplishing good. St. James says, "To him that knoweth to do good, and doeth it not, to him it is sin." Hence failure to have family worship is a *sin* of omission, and will receive from the Lord its legitimate punishment. (See Matt. xxv, 30.)

Fourth. The Bible implies this duty in such expressions as these: "Thou shalt teach them to thy children when thou liest down and when thou risest up;" "I will that men pray everywhere." The patriarchs and prophets erected altars of worship and prayed long before we have any account of any positive command to pray.

Fifth. Family worship unites and harmonizes the individual members of the family. Those who worship daily at the same altar feel more forcibly that theirs is a common interest. It has been truthfully said, "Family prayer is the oil which removes friction, and causes all the complicated wheels of the family to move smoothly and noiselessly."

Sixth. It aids parents in teaching the truths of God's Word to their children, and strengthens parental authority. By regularly and constantly reading the Scriptures at the home altar, the parent is enabled to keep the truths of God's Word ever before his children, and thus give them "line upon line." No one can calculate the good that thus accrues from family prayer.

Seventh. Family prayer benefits the parent in restraining him from wicked words and tempers. A sense of consistency will cause him who regularly prays with his family to be more careful about his own conduct. Is this not the experience of those who have tried it?

Eighth. It prepares the family for hearing the preached Word with more relish and profit. I feel confident that ministers who have thought much along this line will corroborate this statement. One of the great needs of the congregations of the present day is more appreciative hearers—that is, hearers who know more of God's Word, and can properly appreciate it as it is proclaimed from the pulpit. For lack of this often the minister seemingly speaks to many of his hearers in an "unknown tongue."

Ninth. Again, family worship educates and prepares laymen for praying in public church services and prayer meetings, etc. It is needless to argue this point. What is to become of our prayer meeting and Sunday-schools without such laymen?

Tenth. Finally, there is actual benefit to be derived from family prayer. All Christians admit that God hears and answers prayer—not only the prayers offered in secret and in "the solemn assembly," but that he answers prayer whenever and wherever offered. Hence these daily prayers at the family altar are of incalculable benefit to the family. Who can compute the good that is being accomplished by the tens of thousands of family altars that are erected all over our land? The family altar is the citadel of the home. The Roman orator said, "The republic is at the fireside." Equally so may it be said of the church. The great army of men and women that are pressing the Lord's cause to victory come from those homes where the fires constantly burn on the family altar. Philip Henry says, "If the worship of God be not in the house, write, 'Lord, have mercy upon us,' upon the door, for there is a plague, a curse in it." Archbishop Tillotson says, "that constant family worship is so necessary to keep alive a sense of God and religion in the minds of men, that he sees not how any family that neglects it can in reason be esteemed a family of Christians, or, indeed, to have any religion at all."

It seems to me that either of the above reasons is sufficient to convince any man of this important duty. Is it not cause for deep regret and shame that there are officials, and even ministers, who fail to perform this important duty?

Brother, are you living in the omission of Christian duty? If so, go this very day and erect in your home an altar to God, and never let the holy fire cease to burn there till God shall call you hence; then will you be the better able to render your account "with joy, and not with shame."

M. H. MOORE.

Woman's Parsonage and Home Mission.

[Mrs. S. S. King sends us the following, which we cheerfully publish.—ED.]

We regret the great delay in getting into print the minutes of the convention held on Dec. 3, 1891, in the interest of the parsonage and home mission work. Acting on the principle that it is never too late to do good, we herewith submit them to the readers of the ADVOCATE and all interested in the work:

The Convention of the Woman's Parsonage and Home Mission Society of the Louisiana Conference met in New Orleans, La., Dec. 3, 1891, in the Carondelet Street M. E. Church, South; Mrs. S. S. King, Conference secretary, presiding. There was a goodly number of Christian workers present, every live auxiliary society in the city being represented by one or more of its officers and members, and a delegate to represent the society at Boyce, La., in the person of Mrs. Tillotson.

The convention was opened by the choir singing, "I want to be a worker for the Lord," after which the audience joined heartily in singing Hymn 658. The Scripture lesson was read by Mrs. King, who selected Isaiah lxii for the occasion. Mrs. Auvray then led in prayer, after which Hymn 697 was sung. Devotional exercises being ended, Mrs. King read her report, which was able and full of interest, giving a synopsis of the work since its inauguration in 1886.

Reports from the different auxiliaries were then called for, to which eighteen responded, four of which were from the city and fourteen from the country. All of the latter except one had been but recently organized, and called forth remarks of explanation and commendation from Mrs. King.

Rev. Dr. Evans, presiding elder of the New Orleans district, then made a few remarks of encouragement, reminding the ladies that every work has its difficulties in the beginning, and that he saw no cause for discouragement.

Rev. Dr. Beard followed with some explanations about woman's work in connection with the Board of Church Extension, of which he is president in this Conference.

Mrs. Widney, Conference treasurer, then read her report. The amount collected during the year 1891 was $286.46, out of which help has been given towards building two parsonages, leaving a balance of $186.46.

The following named persons were elected officers of the Conference society for the year, viz.: President, Mrs. H. A. Lyons; vice-presidents: Mrs. B. D. Wood, Mrs. B. F. Alexander, Mrs. J. T. Sawyer, Mrs. A. E. Pharr, Mrs. Dr. W. H. Riley. Conference corresponding secretary, Miss Mary Werlein; recording secretary, Mrs. C. W. Carter; Conference treasurer, Mrs. Adele Widney.

The following named persons were elected district secretaries, viz.: Miss Kate Riggs, New Orleans; Mrs. Mattie Morrison, Shreveport district; Mrs. Bettie Glover, Arcadia district; Mrs. John E. Hanna, Delhi; Mrs. Henrietta E. Pharr, Opelousas; Mrs. S. E. Garner, Alexandria.

A vote of thanks was tendered Mrs. Tillotson, from Boyce.

Sixteen subscribers were secured to the little paper—the *Parsonage and Home Mission Quarterly*.

Resolved to hold the next annual meeting at Opelousas.

A vote of thanks was tendered Mrs. King for faithful services rendered the last two years, to which she made a feeling response.

Convention adjourned to meet at 7:30 o'clock P. M.

Owing to the inclement weather the attendance upon the evening session was not large.

Devotional exercises consisted of reading Scripture by Rev. F. D. Van Valkenburgh, prayer by Rev. J. T. Sawyer, and singing by the choir.

Minutes of the morning session were read and approved.

Report by Mrs. King was read, and the convention resolved to have it published in the NEW ORLEANS CHRISTIAN ADVOCATE. Rev. F. D. Van Valkenburgh argued that the publication would do much good.

Rev. Dr. Evans made quite a speech upon the advantage and comfort of having a house for the housing of the preacher's family, giving an episode in his own life, which was very amusing, notwithstanding the sadness of the reality and truth of it in many preachers' lives.

In the absence of the speaker of the evening, Rev. W. H. LaPrade, Rev. J. T. Sawyer proceeded to take a collection to defray the expenses of the convention, which amounted to sufficient for the purpose.

Convention adjourned.

MRS. M. M. AUVRAY,
Recording Secretary.

Old Clothes.

The subject of old clothes has a certain interest. True, it is homely, but not, therefore, to be entirely despised. Think of the clothes you wore so long ago you dislike to count the years. Imagine yourself clothed in those garments to-day, provided you could get yourself into them. You feel that your identity would simply be lost in their remoteness from the prevailing mode, to say nothing of possible reminders of previous rough usage. Yet once you felt well dressed in them, or, at the least, comfortable. To-day you look at them with a pity which you do not know where to apply, whether to them or to yourself. They have not changed; but you have, and so has the world about you. Hence, their unfitness for present use. They are outgrown. Only one kind of old clothes we know of that do not seem to be out of keeping with their surroundings. The mother stealing away to that little chamber and reverently opening the chest containing treasures of the departed, knows what we mean. The little shoes, wrinkled, run-down at the sides, yet still retaining the shape of the tired little feet, now forever quiet; the little dresses useless now, except as pathetic reminders of a day of agony in the long ago, when the house was hushed and darkened, and sorrow, a hideous shape, had taken possession of the home. How sacred these to the mother's heart! To her they are never out of fashion, for the child that wore them, to her thought and love, is ever the same she laid beneath the daisies so long ago. And the father, strong in home love, ready to fight a host to keep harm from his darlings, as he looks on these relics, reminders of hopes blighted and that fell down dead when his boy died, must needs turn away to hide his tear and swallow the grief he would not destroy. Do you and I wear old clothes? Do we like it? Don't we feel a trifle ashamed that the hat begins to show signs of premeditated poverty and shiny, shabby gentility? That the coat or the dress has a superabundance of crease and wrinkle, or lacks the fullness or draping that would make it in "the style?" After all, these old clothes are typical. They were the expression in their day of ideas of fitness based upon the common consent of their wearers. They are old clothes because the consensus has changed, or they are worn out, which practically amounts to the same thing. And even as the attics of our homes, or our heirloom chests, are full of worn-out or old-fashioned garments, or garments preserved because of tender associations, so are not the hy-rooms and attics of the church, of the State and of society filled with worn-out garments of fads and fancies, creeds and opinions, views, notions, plans for betterment, for which, in case of creeds especially, men were willing to hazard their lives? In their day they filled a certain place; they expressed the consensus of thought at a given contingency; they served their purpose, and henceforth may be permitted to rest, relics of the modes of thought of the past, samples of the garments in which the thoughts of brave defenders of truth were clothed. In this regard they have an interest and a value. But we want to be in fashion. We ought to be in fashion. Only the best of reasons—reasons with a heart and a soul to them—can justify any in clinging to old garments when better are to be had. We may not make a fetich of old garments—men sometimes make scarecrows of them—nor should we rest content with old forms for the expression of truth when our day demands with united voice, not the modification of the truth, but the modification of its expression. May we not cast aside some of the old clothes of our fancies, our prejudices, our errors of judgment and of practice as garments outgrown and useless except as relics? Still they are also a prophecy. All preceding labors see their finality in the present. They have been working towards this goal. The present is the sum of the past. Hence we may entertain a certain respect for outworn creeds and opinions as they not only represent what has been done, but serve as a foundation upon which we, of the present, may project our effort into the future. And so we may make respectful acknowledgment of the glorious robes in which the heroes of the past clothed the truth, remembering that truth is ever greater than its enswathements, and can not be limited by them. There is a garment pure, fair, beautiful, full of adorning that shall be in the day of God the universal pattern: new, yet old as eternity, and as lasting. It is the robe of Christ's righteousness, the last investiture of the truth, grandly simple, of universal adaptation. All efforts to answer Pilate's ambiguous question, "What is truth?" must, after all, but come back to the peasant simplicity of him who, on that night, stood before that bar of judgment declaring his coming to be for the bearing witness to the truth. It is our privilege in the noonday splendor of our age to be in the fashion that shall outlast all that is merely conventional and adventitious. To clothe ourselves in the new and grandly beautiful robes of the simplicity of the truth as it is in Jesus. Let the old rags and tatters of the past go. Do not resurrect them for altar cloths, or hang them as a veil between God and the soul. On the other hand, do not re-enact the folly of the fanatics of Munster, by declaring, as did they, for the naked truth. Truth must be clothed—that is, being abstract, must have its concrete expression to bring it into touch with our life; but let that expression be an improvement on all that has gone before of similar endeavor. Let what we believe be a working plan of what is to be done in our day for Christ and humanity.—Fra. Martin, in *Interior*.

Genuine Contrition.

The repentance set forth in the gospel as the gate to the kingdom, is a matter much wider than men usually suppose. It is a state as well as an act. So far from being a momentary aversion from sin, it is a state, a turn in the whole tide of life, a permanent setting of the soul towards God. The persistence is required to complete and fill up the act.

In the famous theses nailed to the door of the Wittenberg church, Luther brought out this continuous aspect of repentance: "When our Lord and Master says, 'Repent,' he means that the whole life of believers on earth should be a constant and perpetual repentance." The early Reformation churches went beyond Luther; they assumed that all trained in the true faith and living a sober life were to be regarded as regenerate. They left out of account the importance of the individual will and choice, the conscious turning from sin and the set of the will toward the right.

Then came the reaction, especially in the Methodistic movement, which gave emphasis to the momentary act, the conscious aversion from wrong; the set of the individual will heavenward. The individual was separated from the mass and made to realize that his salvation depended upon his personal act. The act should be immediate; the stress was laid, in all their preaching, on the present. Salvation was free and present; and its attainment depended less on the efficacy of any supposed covenant, in which our interests might be bound up with those of innumerable others, than on the conscious acceptance individually of the divinely imposed conditions. This new trend of thought and action was indispensable to the success of the movement. Under the old teaching the sense of individuality had been lost; it was necessary to revive it by an appeal to the conscience of each man.

After traveling so many years in this direction, it may be doubted whether the continuous element in repentance should not again be emphasized, at least, more fully than is now done in most Methodist pulpits, for we assume that all genuine repentance must be both instantaneous and continuous.—*Zion's Herald.*

Millsaps College.

One year ago the trustees of Millsaps College asked the two Mississippi Conferences to make an assessment of one thousand dollars each for *ministerial education* in said college. The assessment was levied by both Conferences. On the assessment in the North Mississippi, four hundred and thirty-five dollars were collected and placed to the credit of the Conference with the treasurer of the Board of Trustees. What amount was secured by the Mississippi Conference I do not know. I wish to emphasize the last and ask all our preachers to make it plain to the people, that this collection is not for the college proper, but for poor young men who are striving to fit themselves to preach the gospel. Many good men, who do not feel called upon to contribute of their small means to Millsaps College, would gladly deny themselves that they might help educate a worthy young preacher.

We will need all we can secure from these collections. Dear brethren, talk to your people of it. Lay this matter on their hearts. The college will open next Fall. The poor *preacher-boy* will be there, as he is at the opening of all church colleges—he can't remain without help. God has done two things. He has called the young man to prepare to preach. He has called you to help him make ready. I can not speak for other Conferences; but the time has come for the North Mississippi Conference to do something toward preparing her young men to enter upon the work of preachers and pastors in the church of God. Of the goodly number that comes from year to year desiring to enter this high and holy office, few are men of training minds and thoughtful habits. The books assigned to them for study in the four years' course, without an instructor, are in very many respects sealed to them. They do not know how to study, and their circumstances on the charges to which they are sent are not conducive to study. But these are good and true men—they feel called of God to preach, and would have attended some good school and college, but they were not able. No doctor, no lawyer, no teacher, no mental laborer, succeeds who comes thus unequipped to his work.

My lay brethren, you have not raised sons for the ministry—you have not educated one for this great work—perhaps, you would be greatly disappointed and somewhat humiliated were your son, rich in natural gifts and mental culture, to give himself to preaching the gospel. Will you not see to it that these collections are full and the young men have all the help they need. The field, as you see, is white unto the harvest, but in those parts most fertile the grain can not be garnered by uncultured men. Come to the rescue!

THOS. J. NEWELL.

PLEASANTRIES.

Before the Venus of Milo.—Smithers (reading sign, "Hands off"): "The poor idiots! Do they think anyone could look at that statue and not know the hands were off?"

It was the first time little Bessie had ever seen a snake; and, as it writhed along, she ran into the house breathless with her discovery. "O mama, come quick!" she cried. "Here's a tail out here wagging without any dog!"

A Frenchman of some literary distinction, after studying English for a few months, wrote to an American friend: "In small time I can learn as many English as I think I will come at the America and go on to the scaffold to lecture."

A successful competitor for the prize in a foot race made this graceful temperance speech in accepting it: "Gentlemen, I have won this cup by the use of my legs; I trust that I may never lose the use of my legs by the use of this cup."

Mrs. Tittle: "Yes, the Climers are looking up. There's that girl of theirs. Mrs. Climer says she's going to have her voice cultivated. If it doesn't cost too much." Mrs. Tattle: "I guess it won't cost a great deal. It can do its own harrowing, you know."

School-boy: "Mama, I wish you'd let the hired girl put up my lunch instead of doin' it yourself." Mama: "It's no trouble, my dear." School-boy: "I know." Mama: "Then why do you want her to do it?" School-boy: "'Cause she's got a better appetite than you have, and she puts more in."

It is told that one day during the war a squad of Confederates, wearing captured blue overcoats, rode up to a house in Tennessee, and greeted the owner with, "Well, old man, what are you, Reb or Yank?" Puzzled by the blue coats and gray trousers, and not knowing to which army his visitors belonged, Old Caution answered: "Well, gentlemen, I'm nothin', and very little of that."

An Episcopal and a Methodist clergymen were recently discussing the merits of their respective churches. "Well, anyhow," remarked the Episcopal brother, as a clincher, "we have the apostolic succession." "That's all right," cheerfully responded the Methodist; "but we have the apostolic procession." "What's that?" queried the other. "Why, the itinerancy," was the reply, "which gives to all our churches a noble procession of apostles."

MISSIONARY.

"ONE CENT A DAY."

One cent a day the Master asks
From every true disciple's hands;
One cent a day to tell his love
And teach his Word in foreign lands.

One cent a day to place ajar
The gates of mercy high and broad;
One cent a day to spread afar
The knowledge of our risen Lord.

One cent a day may send a blaze
Of gospel light o'er India's plains;
One cent a day may free a race
For ages bound by error's chains.

One cent a day—from China's shore
We catch the cry and hear the plea;
One cent a day a few years more,
And struggling China shall be free.

One cent a day may wake the note
Of Zion's song in fair Japan;
One cent a day, O blessed Christ,
May tell of all thy love to man.

—*Selected.*

How Shall Mohammedans Be Evangelized?

ONE WHO HAS LIVED FORTY YEARS IN THE TURKISH EMPIRE.

The subject is considered under the following heads:

1. Finding means of access to Mohammedans, they repelling all religious and social approach. 2. Their pride and arrogance of opinion, based upon the assumption that they are the favorites of heaven. 3 The strength of the fortress which Mohammedanism occupies; because there is so much of truth mingled with its errors. 4. Political complications give Mohammedanism greater power to oppose Christianity in the Turkish Empire, for it is a state religion, and so considered as essential to the integrity of the Empire. 5. The death penalty hangs over every Moslem who becomes a Christian; the Koran authorizes this, and religious liberty is inconsistent with the spirit of Islam. 6. Christianity is falsely represented by the character, the worship and conduct of nominal Christians, who still cling to their superstitions and idolatrous worship—greed and life bearing false witness against the gospel they profess. 7. Misconception by the Moslems of the cardinal truths of Christianity. They totally misunderstand what we mean by calling God "our Father," and Christ "the Son of God," and the Divine Being "a Spirit." 8. No liberty of the press in Western Asia, nor liberty of public discussion.

Has Christianity any allies upon which she can rely? Yes. 1. The progress of human thought, for every new discovery is a new peril to Mohammedanism, which is wholly out of sympathy with human progress. 2. The soul awakened to a sense of its wants which Christianity fully meets and Mohammedanism can not. 3. That course of Divine Providence which is weakening the political power of Islamism. The dismemberment of the Turkish Empire is preparing the way for the incoming of the gospel.

What agencies have hitherto proved most successful?

1. The circulation of the Word of God. 2. The education of Moslem children and youth (education means the undermining of the Koran). 3. Bible women, who have access to Turkish women in their homes and private life. 4. Cultivation of the acquaintance of Mohammedans, personal and friendly contact and winning attention. 5. Medical, and especially hospital work; the physician being the privileged character, welcomed everywhere and in peril nowhere.

Let us emphasize, (1) The vast importance of the theme, as every eighth or tenth person in the world is a Moslem.

(2) The difficulties in the way of reaching them do not relieve us of the responsibility of laboring in their behalf.—*Missionary Review.*

The Origin of Zenana Work.

[Understanding from Mrs. Armstrong, of Burmah, that Mrs. Elizabeth Sale, of Rockmount, Helensburgh, Scotland, could give information of the earliest movement in this direction, I wrote to her, and received the following reply. It will be of great interest to all who are interested in woman's work for woman.—A. T. P.]

As soon as I knew enough of the language to make myself understood I began going into the villages among the women of India, in 1852. In 1856 I got first an entrance into a Zenana proper. In 1858 I began work in Calcutta, and worked more than a year in my first house before I got anyone to take anything out of my hand. It was very difficult to get one of the ladies to look at a book, as they feared being made widows if they desired to know anything of the outside world. As soon as some little bits of work were finished—a little pair of shoes and a belt of canvas work—I had them make up, which so delighted the husbands and brothers, that the "wonderful work" was taken to other houses, when invitations came to teach there also. The needle work had to be made the bribe to induce the women to learn to read. I had then been so far blessed, that the ladies in three Zenanas were daily hearing the Scriptures read, and some had so far broken through their fears that they were learning to read.

In 1860 my husband was ordered to Europe, when I heard of the arrival of Mrs. Mullens and her daughters. I wrote in her of this opening, when she came and was introduced to the ladies of the three Zenanas. And from that time the work spread rapidly. Now there is no need of *work* as a *bribe* to learn to read; so anxious are the ladies in the Zenanas for instruction that where we have one female missionary we ought to have a hundred, and would if the Christian Church were alive to its responsibilities.

Excuse this hurried reply. I am,
Yours in the best bonds,
ELIZABETH SALE.

—*Missionary Review.*

The Methodist Episcopal Church has three Conferences in India, North India, South India, and Bengal. The statistics have recently been published of the three combined, together with corresponding figures for 1870, and the growth of 20 years thus shown is most cheering. The figures for two decades ago are put in parenthesis: Missionaries, 72 (19); wives, 62 (17); Hindustani missionaries, 54 (5); Zenana missionaries, 33 (2); baptisms in 1890, 7,661 (471); native communicants, 11,991 (600); day schools, 853 (117); scholars, 25,540 (4,309); money collected in India in 1890, 217,287 rupees (24,478).

Our Baptist friends are getting ready for the observance of the great Carey Centennial this year. A good deal of literature will, doubtless, be forthcoming, which will be helpful to them, and to all of us. The American Baptist Publication Society, Philadelphia, has just issued "A Century of Baptist Foreign Missions," by Mrs. Titterington. It is an outline of annals, briefly stated, and with a list of questions at the close of each chapter, suggestive of its being used as a text book. It is confined to American Baptist missions in Asia, Africa, Europe, and South America.

The Christian Newspaper.

Whenever the editor of a Christian newspaper urges, through the columns of his journal, the importance of having a paper of this kind placed in the hands of every professed Christian—to say nothing of others—the readers of such utterances are quite apt to infer that the editor is prompted by a selfish motive, and that his object is not so much to secure the highest good of his fellow-Christians as it is to advance the circulation of his paper, and thus reap a pecuniary profit from the same. And hence it is, because of an impression thus made, unfortunately—and I might say, unwarrantably—that editorial exhortations of this kind are often prevented from producing the good, practical effect which they ought to have.

Now, I undertake to say, in behalf of the editors of all truly Christian papers, that their chief and crowning purpose in emphasizing the importance of having a good Christian journal in every family is for the sake of the beneficent and blessed results flowing therefrom, rather than for the pecuniary advantages which may accrue to themselves. And such a purpose as this leads me to say something which may induce the readers of this paper to prize, with increasing appreciation, the Christian newspaper. As a pastor, I am frequently pained with regret, when I see so many of my own church, and those also belonging to other churches, who do not take any distinctively Christian paper. It is sometimes amusing, and at other times sadly provoking, to hear the flimsy excuses which members of our churches make for not taking such a paper. Oftentimes they tell us that they can not afford to do so, when at the same time they are in good circumstances. Such an excuse is so bold a contradiction of the truth, that a pastor, knowing the man's circumstances, is quite apt to lose confidence in the man's word and profession. The pastor sees that same man spend more money, by far, to support some useless, and even damaging, habit in one year than it would cost to take a first-class Christian paper, or several such papers, it may be, three or four years. The fact is, there is no one so poor who could not, with prudent foresight and a fair amount of industry, provide sufficient means for paying, and paying promptly, for one of his denominational papers. The real difficulty, in many cases, lies in the fact that there is a great lack of wise and devoted interest in the cause of Christ, and this lack of interest is due, in no small measure, to a want of vital spirituality. I know that there are many spiritually-minded Christians who do not take any religious paper, although able to do so. They love the Bible, and read it much; and are frequently engaged in prayer; and yet it may be said they are lacking in that breadth of spirituality which constitutes a fully developed and well-balanced Christian, because wanting the supply of the conditions of a larger intelligence.—*Watchman.*

THE PREACHER'S APPOINTMENTS.—The *Holston Methodist*, in discussing the subject of appointments, says: "What would be a good appointment for one preacher might be a very poor appointment for another preacher. No matter how abundant the opportunities and resources for doing good might be, they would be of no use to the preacher who did not have the capacity to use them. Fitness is to be considered. There is a great variety of talent among preachers, both in kind and degree, and it is fortunate that there is a corresponding variety of appointments. Because an appointment is considered good in the abstract, it does not follow that it would be good for a particular preacher. It would be a misfortune to an unlettered preacher to be appointed to labor among a learned and critical people. What might be a good appointment for a preacher of age and experience might be a very poor appointment for a novice in the ministry. No worse misfortune could befall a young preacher than to be appointed to a work for which he has not the capacity. He would not only not be able to accomplish any good, but the effect on him would be most hurtful. He would fail, and his failure would cause him to lose confidence in himself, and his friends to lose confidence in him. Both he and they would be expecting a failure next time, and it would come almost inevitably. A young preacher needs to pray to be delivered from unwise friends who seek to elevate him before he is qualified for it. In fact, no young preacher can be elevated by his friends—he must elevate himself. If you put him in a place too small for him, the natural demand for a wider place will be an honor. If you put him in a place too large for him, he will begin with shame to take a smaller place—a lower seat."

THE LOTTERY.

The Louisiana Lottery.

The State lying on our eastern border has fallen among thieves and robbers. Her true and loyal citizens are now making a mighty struggle to deliver her from their grip. They deserve the sympathy and prayers of all good people, and whatever other assistance it is possible to render. Neither is this merely a question of sympathy. Self-protection demands that the people of every State in the Union should help put down the lottery. Every State has been for the past twenty-five years robbed by it. One of the arguments used by the robbers for the perpetuation of their nefarious traffic is that the greater part of their booty is drawn from other States. The impression they desire to make is, that, through the lottery, Louisiana is to be enriched by the spoils from other States. That all the States are being continuously robbed by this corporation of gamblers is known to all. The life of the institution for another quarter of a century depends upon the popular vote of the people of that State. It is the question now before them. What is ordinarily called politics has been relegated to the background. The lottery has its ticket in the field, and no means, however foul, will be neglected to perpetuate its existence. It has bought legislators, senators and judges, and it will buy every purchasable vote necessary to carry the election in its favor. It has no lack of funds. It has been for years filling its coffers with stolen money at the rate of about $13,000,000 annually, less expenses of stealing. Whatever the power of money can do, it is able to do. But the stealing of money is not the greatest evil done by this corporation. Its worst result is the wholesale corruption of morals—its wholesale education of the people to gamble. It saps the very foundation of good government.—*Texas Christian Advocate.*

Only Half a Truth.

In the course of his letter of acceptance, Judge McEnery ventures a half-hearted defense of the lottery revenue amendment. He is quoted as stating, apologetically, that "in Europe at the present time, in many communities this method of raising money for special purposes is in vogue." This reference is uncandid and misleading. The writer must have known that had he stated his analogy with precision, named the countries in which governments raise money by means of the lottery, their forms of government, and the condition of their populations destroy the parallel and debase the precedent upon which he would construct a warrant for the Louisiana Lottery. But if this were not so, such an argument is an affront to the intelligence and virtue of a people who are entrusted with self-government, upon the theory of their ability to judge issues and set upright standards through their own intelligence. Judge McEnery might, with equal truth and equal force, have said that in some countries of Europe, the knout was used and women sold.

This reference to the European lotteries is fallacious in another respect. They are under such rigid government surveillance as to insure and compel honest administration, and are required to distribute a far greater proportion of the proceeds of sale of tickets in prizes. Nothing so gross and flagrant as this Louisiana Lottery would be tolerated in the Southern European countries—where the lottery prevails. In France or Spain, if the morals are lax—according to our code—the methods are summary and the popular rights and interests are guarded against the outrageous impositions and exactions of corporations; which have too much sway in America.—*Clarion.*

Dickens never introduced a cleverer piece of portraiture than that of the imaginary philanthropists, the Cheeryble Brothers in *Nicholas Nickleby.*

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.8:10 am	Kansas City and Memphis Ft Train 5:10 pm
Vicksburg and Natchez Express.....5:55 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 5 Lim. Ex.7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast.....3:05 am	No. 8 Lim. Ex..7:30 pm
Lim. Express,..4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No.1, Local Mail and Express..6:45pm	No.2, Local Mail and Express..7:00am
No.41, Chic. and St. L. F. Mail.8:25am	No 42, Chic. and St. L. F. Mail.9:00pm
No.45, Chic. and N. O. Lim....7:30pm	No. 46, Chic. and N. O. Lim.12:01noon
No.41, Memphis and K. C. Ex.8:25am	No.42, Memphis and K. C. Ex.6:08pm
No. 5, McComb City Accom....9:15am	No. 6, McComb City Accom..4:50pm

TEXAS AND PACIFIC.

No. 52 Californ-nia Express. 7:00 pm	No. 51 Californ-nia Express. 8:15 am
B.Rouge, local.10.05am	B.Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 7:30 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor..5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . .2:30pm	No. 2, Lim'd.....5:00pm
No.5, Fast Line.7:00am	No.6, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No.5, Fast Line.7:00am	No. 2, Limited....5:00pm

P. AND F. EAST LA.
(Ahita Springs.)
Daily Except Sundays.

Arrive.....8:30 am	Leave..... 8:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache Sh Bch. 9:00 a. m., 8:45 p. m., 4:55 p m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a m., 5:00 p. m.

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Rev. D. L. MITCHEL, Publisher.

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Thursday, Jan. 21, 1892.

BRIEFS.

Our preachers in this city have all "buckled down" to their work like good and true men, and the congregations have "squared themselves" for a year of honest and continuous work for the Master's cause. Our special need now is for a more hearty co-operation in the mission work here. Thousands of people never go to any of the churches, and we must go to them with the gospel. The obligation is on the church to tell out the good news of hope and help to the poor and despairing. We are glad to say that already there are signs of quickening in our mission work here, and we believe that we shall see much good done on this line during the year. We need means to enlarge this work. We can use this year to the great advantage of the church and to the good and salvation of souls the sum of *five thousand dollars*, and we ought to have it. Can not the religious business men of our church put us in the way to get this sum? What a thrill of joy would shoot through the heart of the church in Louisiana and Mississippi; if we could announce through this paper that that amount had been raised for domestic mission work in our city during this year! Such an announcement going out from this center would kindle enthusiasm and encouragement all over our territory, and would be a signal evidence of our devotion to the cause of humanity and of Christ. Such an announcement would be a challenge to every other place, great and small, to emulate us in "rescuing the perishing." Are we able to do this? Yes, abundantly able! Are we willing to do this? We wait to hear the answer.

A sneer is the last argument to bolster up a lost cause. The lottery papers and speakers are just now very free in the use of this argument. They are applying sneering epithets to the Antis with a profusion which shows that they have run short of legitimate reasons for their cause. We remember to have read of one Oliver Cromwell and his adherents who were reproached as being "saints," and to-day those "saints" are universally regarded as the men who gave England the best government on the continent of Europe at that time. The "saints" who are fighting the lottery intend to do the same for Louisiana, and thus show what saintship can do in modern days.

Judge Marr, of this city, has decided that a "primary election" is not an election that comes within the purview of the law governing elections. The case came up under an indictment of a man for selling liquors on election day within less than a mile of the polling place. The defense demurred on the ground that a primary election was not such an election as the law contemplated, and Judge Marr sustained the demurrer. Hereafter "primary elections" will be more disgraceful than ever.

Editorial Correspondence.

It is surprising how much fuss a little thing can make. When one of these little two-dollar-fifty-cent nickle-plated alarm clocks, for instance, goes off at the dead hour of midnight! Only one experience of this kind fully explains the exclamation of a certain old lady the first time she ever heard one: "Land o' sakes, old man, the judgment day sho' is come!" As often as we have been aroused by these little clocks, we have never failed of springing out of bed and seizing it—as if *that* was the very thing to do.

It was one of these delightful (?) little surprises that warned us at three o'clock on the morning of the fifth instant, that the west-bound train on the A. and V. railroad was about due. In due time we steamed out of Jackson *en route* to Vicksburg to look after the interests of the CHRISTIAN ADVOCATE. After an inviting breakfast at the parsonage of the Crawford Street Church, we began our work. In company with the pastor, Rev. W. B. Lewis, we spent the day mounting stairs, climbing hills, working our way through the maze of railroad tracks and machinery, and such like. When we had finished our work we felt convinced that Dr. Chapman, of the *St. Louis Christian Advocate*, must have had a somewhat similar experience which caused him to write quite recently that Vicksburg excelled ancient Rome, in that it was situated on fourteen hills instead of seven. But our greetings were so cordial, the kind words we heard of the ADVOCATE so many, the responses so cheerful, we were more than repaid for the jaunt.

We found business a little dull after the holidays, but there is always a calm after a storm. We judge houses must be in demand, for we found two in the middle of the street. We had the pleasure of looking at the site selected for the Northeast Vicksburg Mission Church. While some objections might be made to it, we are told it is admirably situated to meet the present demand. We were gratified to find so much interest manifested in this point, and sincerely hope by next December the work will command the serious attention of the Board of Missions, practically manifested.

Bro. Robertson, of South Vicksburg, has moved into his parsonage on South Washington street, and he and Bro. Lewis are both cheerful and hopeful. At eight A. M., on Wednesday, we left for Fayette *via* the L., N. O. and T. railroad. Bro. Bradly, our pastor there, took the train at Harriston and went down with us. Our reception was equally cordial with that of Vicksburg. In the face of a blustering wind ladened with dust and fine sand, we went from house to house renewing old acquaintances, thus combining pleasure and business. Many with whom we have romped and frolicked in childhood are now listening to the prattle of their own little ones; many veterans of the cross have laid aside their armor for the crown; and many recruits have become leaders of the Lord's hosts. The church-building in Fayette has been renovated, and is now a model of neatness. The church at Harriston is a new building not quite finished. It is built after a plan furnished by the parent Board of Church Extension, and, like all others built from these furnished plans, reflects great credit on the society. It is the desire of the brethren to have this church dedicated some time this year. The building and lot are the property of the M. E. Church, South. Harriston has grown considerably within the past twelve months, and it was a wise move to occupy that field.

We came to Port Gibson on the midnight train, Wednesday, to attend the meeting of the district stewards of the Vicksburg district, which was called to meet at ten o'clock, Thursday, morning. Presiding Elder Little was there looking hearty as ever, and well equipped for the fray. Bros. Lewis, of Vicksburg; Stevens, of South Warren; Cowan, of Martin, and Roberts, of Utica, were there, besides the official board. The attendance was as large as we have ever seen, and from what we saw and heard each delegate must have come "instructed." But when it was learned that the assessment on the district had been increased about five hundred dollars, each assumed his share cheerfully, and the apportionments were made without friction. The question of a district parsonage was discussed, but definite action was postponed until the meeting of the District Conference. Taken as a whole, the meeting was instructive and profitable.

The outlook at Port Gibson is quite hopeful. They are preparing for a forward move. The policy of Methodism since its birth in Oxford University, England, has been to move forward. In so far as we move forward, to that extent do we widen our sphere of usefulness and prepare ourselves for greater things from above.

B. F. L.

Sin and Salvation.

Christianity, looked at as a system of ethics, offers this distinctive feature: it puts the greatest possible stigma upon sin, and at the same time it offers the greatest possible hope to the sinner.

On the one hand, no other code of morals is so severe, so rigid, so exacting, so inexorable in its demands for a life of entire and absolute purity. Nowhere else is such a high standard of purity fixed. Nowhere else is so little allowance made for sin, so little toleration towards it shown. No other religion is so searching in its casuistry, so inquisitorial in its arraignment of conscience, so unsparing in the tax it levies upon human character, whether upon its passive or its active side. No other law of human life makes so few exceptions, no other grants so few exemptions. No other book contains such homilies against sin as the Bible, such invectives, such threats, such denunciations, such anathemas. No other jurisprudence prescribes such terrible penalties for the transgression of its laws, or enforces those penalties with so divine a sanction. No other penal system is so awful, so infinite in its severity: "The wages of sin is death;" no other is so universal in its application: "The soul that sinneth, it shall die;" no other is so unqualified in its ascription of guilt: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Other legislators have been content to let the overt act constitute the criminal. It is not so with the law of Christ. Human justice would teach us that adultery means illegitimate cohabitation; Jesus teaches that it means uncleanness of heart. Human justice would teach us that murder means the unlawful taking of human life; but Jesus, in his new interpretation of the law, proclaims that ill-will in the heart constitutes man at once a moral murderer.

Almost every other legal requisition or legal penalty is based solely on what a man does; it has been left for the biblical scheme to propose to punish a man for what he does not, as well as for what he does. Its broader and more comprehensive scope includes sins of omission as well as of commission. One definition of sin is given in the weighty words, "Sin is the transgression of the law;" but another and not less significant definition is given when it is declared that "To him that knoweth to do good and doeth it not, to him it is sin."

But, while we have here the most omniscient analysis of sin, the most unbending austerity towards it, the most unmeasured condemnation of it, the direst penalty against it; yet, on the other hand, Christianity holds out to the sinner his brightest hope, and affords him the only solid ground of safety. Herein is drawn the most boundless and emphatic antithesis in the universe. God hates sin, but loves the sinner. On the one hand, sin is heinous in the sight of God; it is an abomination to him; he will surely visit it with death, and with such a death as only the vocabulary of the infinite can portray. But, on the other hand, the sinner is the child of his tenderest love; of so great a love that he gave his only-begotten and well-beloved Son to die for him amid the shameful odium and untold agonies of the cross. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Set over against Sinai, there is Calvary. In contrast with the thunderings of divine law and divine wrath, there are the gentle wooings of divine compassion and divine mercy by which the sinner is urged and entreated to come back to God and be reconciled to him. The very words in which these invitations are couched are all a-thrill and a-throb with the pulse of divine affection. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." "Turn ye, turn ye from your evil ways," says the All-father, in loving remonstrance with the disobedient and refractory nation upon whom all the treasures of his grace had been lavished in vain; "turn ye, for why will ye die, O house of Israel." "Come unto me," says the All-savior, stretching out the arms of his love to a burdened world; "Come unto me all ye that labor and are heavy-laden, and I will give you rest." And then, as if to pile Pelion upon Ossa of divine urgency, he adds, with the imperative promise of a royal grace, "Him that cometh to me I will in no wise cast out." And the apostle catches the sweet echo of his words, and says, "He is able also to save them to the uttermost that come unto God by him." And John, the beloved disciple, standing amid the glories of that great and final revelation, where the dawning splendors of the New Jerusalem light up the rocky cliffs and barren wastes of "sea-girt" Patmos, records, as if in a last and lingering refrain, the tender words in which the chorus of divine grace still beseeches the sinner: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

A due sense of this gigantic scriptural contrast will be helpful in comprehending and in presenting Jesus as the world's Redeemer from sin. We need to realize that the weight of a divine and infinite opprobrium rests against sin; sin in all its forms, sin in any of its forms, sin everywhere, sin anywhere. We need also to realize the exhaustless depth of God's love for the sinner; the most hardened sinner, the most hopeless sinner, the lowliest, the basest, the chief of sinners.

The philosophy of the contrast is not far to seek. The problem is not hard to solve. The key to it is found in the cross. Here "vengeance and compassion join, in their divinest forms." Vengeance towards sin, compassion towards the sinner. From no other standpoint can we so well take in the mystery of the iniquity of sin as from that spot where we can look upon the dying Son of God, and know that he is giving his life to atone for sin. And the broken, expiring heart of Jesus is also the focal point of the manifestation of God's love to the sinner.

Paul, in the magnificent argument of the Epistle to the Romans, approaches to the very core and center of a demonstration of the whole theorem, and a statement of both sides of it, when he declares, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"Thus, while his death my sin displays,
In all its blackest hue,
Such is the mystery of grace,
It seals my pardon, too."

WM. RICE SIMS.

Mutually Honored.

A private note from Rev. Dr. Waller, secretary of the British Wesleyan Conference, informs us that Bishop C. B. Galloway has been elected to preach the annual sermon before the Foreign Missionary Society of that body. Dr. Waller says: "This sermon is generally preached by a distinguished minister of another church, and some of the leading Non-conformists have occupied the pulpit on the occasion. No American minister, so far as I know, has been asked. The reason for this might be the great distance. In years past we have had such men as Drs. Dale, Spurgeon, McGregor, McLaren, Raleigh, Parsons, Binney, and the very flower of our British ministers. This is meant as a mark of honor to Bishop Galloway." Our whole church will be greatly pleased with this courtesy to our fraternal representative. We trust that Bishop Galloway will be able to comply with the request that is made of him.—*Nashville Advocate.*

This is a great honor conferred upon Bishop Galloway, but it is worthily bestowed.

We regret, however, to state that Bishop Galloway says his duties are such that he can not visit England so early as the time of holding the anniversary of the Wesleyan Missionary Society. The Wesleyans will miss a great speech for that occasion, but will be repaid by the Bishop's visit and speeches and sermons at their Annual Conference. And when it is all over, they will consider that we have done them as much honor in sending Bishop Galloway to them as they did to us in sending Dr. Waller to our General Conference.

The Grave of Lorenzo Dow.

I see from a communication in the ADVOCATE that the Mississippi Conference wishes to know where Lorenzo Dow is buried. In the ADVOCATE, of the seventh, J. H. Lane gives the traditional place to be on the bank of the Amite river in Louisiana. A hand-book of Washington City, which I have, speaking of the cemeteries of that city, says, that in the Western, later known as the Holmead Cemetery, on 19th St., between S and T streets, N.-W., rested for forty years the remains of Lorenzo Dow. Removed to "Oak Hill" Cemetery (Washington City) in 1874. If the committee will write to the proper authorities of this cemetery, they will find out if this statement is correct.

MISS ANNIE H. GIBBS.

P. S.—The reason given for moving the body of Lorenzo Dow was the Holmead Cemetery was to be done away with.

A. H. G.

Raymond, Miss., Jan. 11.

NOTES.

Brother, don't "mark time" forever. March! march!

What is needed these days is a working consecration added to a living consecration.

If you have power at all in any direction, remember that it is given you for *helpfulness!*

There is a great deal of truth in what Hannah Whitall Smith says: "A great deal of so-called spiritual conflict is simply spiritual rebellion."

If every man and woman in our church would turn out and do an honest day's work for Christ, it would change the complexion of the whole world.

Practical religion is defined by one of our contemporaries as a "self-renouncing devotion to the good of mankind." Such a religion is the ever-present, never-absent want of the old sinful world.

It is said that a very simple experiment will demonstrate that a man don't like to be shown the devil that is in him. The experiment is this: "Show a cross child his face in a mirror, and he will strike at it." That tells the whole story. The preaching that shows a man how devilish he is will be resented in nine cases out of ten.

An exchange says of a certain preacher: "He seldom or never preached without actual conversions. He always expected conversions, and his faith was not in vain." There is a profound divine philosophy to explain the success of that preacher. It is found in the Psalmist, and corroborated by Paul, and is simply this: "I believed, and therefore have I spoken." "We believe and therefore speak." Is it so with you, brother?

"A revived ministry will be followed by a revived church, and a revived church will be followed by a converted world." Take it backward, and the minister will see how closely he is connected with the whole plan for human recovery and salvation. This shows also the great duty and the immense responsibility of the relation. And looking at it thus, have we, as ministers, a clear conception of our position? Do we realize the real, tremendous fact of the case?

More than 500,000 people from Europe came in 1891 to live among us. The class of immigrants is not what it once was, and because of this fact some more thoughtful statesmen look with some apprehension upon the results which must follow from the class of people that come to us in these latter days. The ignorant and superstitious and vicious and socialistic do not conduce a great deal to the maintenance of the virtue and patriotism of the country. We fear serious trouble in the future.

In the deafening whirl of the machinery of social, political and church life we are apt to forget the all important fact of personal influence. In the last analysis all influence is personal. There is some person somewhere back of every machine. The machine is the expression of personal influence. So it is in art, science, philosophy and religion. These are nothing else than the vehicles of personal influence. Let us not forget that back of our church machinery is a great Person, and that, through the church, He is achieving the greatest thing ever attempted, and that is, salvation. And He *alone* can do it.

The distinction between church music and God's praise is of vital importance. They are two things separable, and may be wholly distinct. There may be the finest music, faultless in its taste and execution, sacred in its character, with not one element of praise. Praised means to think highly of God, and express through the lips the heart's exalted estimate of him. The musician may have his soul in the music and render it with all the grace and influence of art and genius, and God be far away. Praise is God in the heart, and its songs flow out in melody to him. Many are making the serious mistake of substituting church music for God's praises. Praise is of first importance in God's service. Its virtue can not be magnified. Church music serves the purpose of flowers at a funeral.—*Nashville Christian Advocate.*

"A waste howling wilderness." We do not know who invented that expression, probably some man who has never been outside of the city limits of London or Boston. We have seen many a wilderness, but never a "howling" one.—*Interior.*

We respectfully ask the privilege to inform the *Interior* that neither London nor Boston can claim the nativity of the expression. We have found it in a book that originated in neither place, and its author never so much as heard of either of them. When the expression was "coined," the author knew from personal experience what he was talking about. If the *Interior* has an old book, commonly called the Bible, and will turn to the tenth verse of the thirty-second chapter of Deuteronomy these words will be found: "He found him in a desert land, in the waste howling wilderness." An apology to Moses is in order.

PERSONAL AND OTHERWISE.

The postoffice address of Rev. D. W. Babb is Stone, Ala.

The grip seems to have a firm hold, and its march is extending. A great many cases are reported in all sections of the country.

The weather has been exceedingly severe, even in this low latitude. The "beautiful snow" made its appearance in our city last week, a very rare occurrence here.

Dr. Clarence Riggs gave us a call last week. He was on a visit to his parents and friends in this city before leaving for his future work as medical missionary in Arabia. He sails from New York, Jan. 23, and has promised us news from that part of the Lord's heritage.

Brother pastor, if you want an assistant in all your work—one who will go regularly among your people and help you at every point to lift them up—get this ADVOCATE to circulating freely among them. It is already beginning to show the effect of the infusion of young blood, and is going to be better this year than ever.

A Baptist pastor, who is a regular subscriber to the ADVOCATE, said to us, the other day: "Your paper grows better all the time. I especially like that sixth page." Many others have, in effect, said the same thing. Brethren, set the paper going among your people. Don't allow them to miss the good things provided every week in the ADVOCATE.

Some of the brethren are beginning their reports from the work by using too many words. If they don't take care, when the time comes to report revivals they will find that they have used all the words in the "big dictionary." We don't want long-drawn reports. When you go to write, get your dictionary and find the meaning of the word "crisp," and be governed by it in your report.

This "personal" in the *Pacific Methodist Advocate* is very much appreciated in this office:

We overlooked before our holiday edition went to press the fact that Rev. B. F. Lewis, one of the younger members of our old Conference (the Mississippi), had been elected to the assistant editorship of the NEW ORLEANS ADVOCATE. We most cordially welcome Bro. Lewis to an office whose lightest responsibilities are arduous and unenviable, but not without reward.

Our young friend, E. M. Heroy, was the occasion of our first experience with the "phonograph." He has charge of the phonograph office in this city, and by his courtesy, the other day, we listened to several fine tunes and hymns and a genuine sermon from a colored brother, produced by his instruments. It is a most wonderful invention. The instrument failed, we thought, when it reproduced the editor's voice—at least, we did not recognize it as ours.

We are in receipt of a complimentary copy of the *College Reflector*, a monthly magazine published by the literary societies of the Agricultural and Mechanical College of Mississippi. From it we learn that Rev. Geo. H. Lipscomb, our young pastor at Jonestown, Miss., has just closed a most successful meeting in the Y. M. C. A. rooms of that institution. One sentence written by the editor of the Y. M. C. A. department especially attracted our attention: "These meetings have, so far, proved an unparalleled success." From a private letter written by Prof. Dabney Lipscomb we learn that seventy-five of the students, from seniors down—many of them leaders of their classes—were benefitted by the meeting. We are glad to hear such reports from our institutions of learning. There is where the character oftimes is moulded for life.

Noon-Day Prayer Meetings.

It was my pleasure, by request, to lead the Noon-day Meetings at the Y. M. C. A. rooms last week. I wish to call attention to the fact of the existence of the Noon-day Prayer Meetings, to which all men are invited. It is a most profitable way of spending half an hour, for that is their exact length; and any business man or clerk who makes use of them will find his spiritual strength renewed and he able the better to meet his daily, perplexing difficulties. The talks and prayers are always brief, and there is no singing of night and ten stanzas of a hymn. All that is said and done at the noon meeting is brief, pointed, effective, and calculated to act as an invigorating cordial to tired and care-worn men. I should be glad to know that a hundred or more were in attendance at this Y. M. C. A. meeting daily from 12 M. to 12:30 P. M. JOHN T. SAWYER.

Jan. 18, 1892.

"Don't Forget the Car-fare, Mary."

These were the words of one of the "so-called" second-rate members of one of our "up-town" Methodist Churches in the city of New Orleans, and were spoken to his wife, Mary, as he, having given the writer, a "local itinerant" preacher of the —— Conference (who was visiting in the city and had called to see him) a most cordial welcome, an earnest shake by the hand, and a hearty "God bless you!"

"I am glad to see you, brother. Am glad you thought enough of us to hunt us up. Just make yourself at home. Come when you please, stay as long as you please. Mary will entertain you, and when you come to the city don't fail to come to see us; and if you should wish to stay all night any time, do so, and by that means *I* will get a chance to have your company. We can and always will make room for you; we love God's ministers—yes, we do. We are poor, and have only a small house, and have to work hard" (he was a wood hauler), "and do not have much to eat, but always enough to be thankful for, thank God! .... Well, dinner is ready. Come, let's eat.... Ask the blessing, Bro.——;" and to work we went eating as delightful a meal as a king might relish if he had been at work and had an appetite.

Rising from the table at which his wife, who had cooked the meal, had presided with queenly grace, and, bidding us good-by, kissing his wife and little ones as he passed out of the house, he stopped on the threshold, and with tears in his eyes, evidencing the emotions of joy in his soul, this grand man exclaimed, "Don't forget the car-fare, Mary." .. "I was so sorry the other day when our pastor, Bro. ——, came to see us, and we forgot the car-fare; so be sure not to forget the car-fare this time, Mary," and away he went, singing, "Oh, how I love Jesus;" and as his voice died away, as he went singing on his way to his work, and heaven, the "local itinerant" thought he could almost hear the reverberation of his voice, as it was wafted away towards the throne of God, taken up by angelic choirs—"Glory to God in the highest, on earth peace and good-will to men." Don't you think so?

Well, how about "the car-fare?"

Here it is: After dinner was over, and a most delicious cup of coffee, by a rousing warm fire, in company with the wife, rosy-cheeked children, and a friend who called just then, for a couple of hours, the time passed most pleasantly, and having read the first Psalm, and sung, "Children of the heavenly King," etc., with body warm, hunger appeased, spirit refreshed, soul made glad, God's blessing invoked, overcoat on, hat in hand, the writer was in the act of leaving, when the "Mary" of this story gave him her hand, with a "Good-bye, Bro.——, God bless you! Always come to see us when you come to town;" and when our hands separated there were two round wheels, with *E pluribus unum*, left in this man's hand. Then I understood the meaning of "Don't forget the car-fare, Mary."

This incident has a sequel which we may all read without the aid of glasses, smoked or unsmoked, for we shall see "face to face" in that celestial city, "which has no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

LOCAL ITINERANT.

Notice.

Having resigned the position of Conference secretary of the "Woman's Parsonage and Home Mission Society" in the Louisiana Conference, I embrace this opportunity to inform the auxiliaries that all reports and communications to Conference secretary must be addressed to Miss Mary Werlein, corner Nashville and St. Charles streets, New Orleans, La., who has been elected to fill the vacancy.

SALLIE S. KING.

New Orleans, La., Jan. 12, 1892.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 10 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Business Manager.

Commissions will be allowed only when cash accompanies order for renewal and for new subscriber.

Handsome Gift to Millsaps College—$2,500.

Capt. W. H. Tribette, of Terry, a prosperous little town near Jackson, has again shown generous appreciation of Millsaps College. He was among the first to subscribe to our endowment fund. In a characteristic note to me he said: "If you will accept one thousand dollars for your endowment fund from an outsider, please draw on me for that amount." Subsequently he gave $500 to the location fund of the college, and now gives us $2,500 to endow a scholarship. He has given the same amount to endow a scholarship in Mississippi College, the prosperous institution of our Baptist brethren, located at Clinton, ten miles west of Jackson.

For this large-hearted, liberal appreciation of our Mississippi educational enterprise we are profoundly grateful. A man of culture himself—devoting his earlier years to educational work—he clearly discerns the sorest need of our time and section, and nobly consecrates thereto much of his hard earned fortune. Though not a member of any church, he recognizes the value of Christian culture, and that it is a divine function of the church to guard and guide the educational training of the youth of our land. This makes a total of $4,000 Capt. Tribette has already given to Millsaps College. May Heaven's most affluent blessings abide with this noble philanthropist!

What an appeal to Methodists is this benefaction of one not in our communion! Let it arouse us to enterprise larger things.

Among other buildings to be erected on our campus is a hall for our young preachers. That ought to be built in the Spring, and finished at the same time with others now in course of erection. Have we not some generous friend who will esteem this a providential opportunity to wisely place a part of the Lord's money entrusted to his hands? Two of our preachers visited the grounds a few days ago, and opened the books by subscribing each $50 for that hall. It must be built.

Surely the divine favor is upon our college, projected none too soon.

CHAS. B. GALLOWAY.

Jackson, Miss.

One of our exchanges gives this simple, yet comprehensive, definition of Christianity: "It is personal submission to the personal Christ, personal trust in the personal Christ, and personal obedience to the personal Christ." That meets the case exactly.

Hereafter receipts of money for subscriptions will be indicated by change of date on the label on the paper. If specially requested, receipts will be sent also through the mail.

HOME NEWS.

A fire in Water Valley, Miss., last week, did damage to the amount of $8,500.

Monroe, La., had quite a blaze last week, and came out loser by about $30,000.

The druggists of Hinds county and Jackson, Miss., have been indicted for the unlawful retailing of alcohol.

Some parties in Shreveport, La., are negotiating for a suitable site to establish a new ice factory in that flourishing city.

The new Acadia College building at Crowley, La., is now occupied by the school, which is said to be large and flourishing.

Lake Providence, La., now has an ice factory with a capacity of eight tons per day. The cost of the factory was $12,000.

A disastrous fire occurred last week in Aberdeen, Miss., which resulted in a loss of $50,000, and two young printers killed by falling walls.

Hon. Henry Watterson will deliver his famous address, "Money and Morals," in the Hall of the House of Representatives in Jackson, Miss., Jan. 28.

Oh, the cotton in this city! The presses are all full, the levee is full! Cotton, cotton everywhere, and very cheap at that. The report is that there are now in stock over 500,000 bales.

Mrs. Newcomb, of New York, who founded the Sophie Newcomb College for Young Ladies, in this city, has recently donated $40,000 to the same institution. This makes nearly $250,000 which she has given to this college.

The dispatches announce that Capt. W. H. Tribette, of Terry, Miss., has donated for the endowment of a scholarship in Millsaps College, Jackson, $2,500, and the same sum for the endowment of a scholarship in Mississippi College, Clinton, Miss.

The Board of Directors of the Capitol State Bank, of Jackson, Miss., recently presented its president, Major R. W. Millsaps, with a handsome gold watch and chain, in recognition of his valuable services and as a testimony of its appreciation of the same.

There is promise of high water. The recent heavy rains have filled the tributaries of the Mississippi, and the flood is pouring itself along this way. The levees are reported to be in better condition than last year, and there is no cause for fear of an overflow.

According to Commissioner Adams' report for December, the crop of Louisiana for last year was about this: Cotton, 500,000 bales; sugar, 375,000 hogsheads; corn, 16,000,000 bushels; sweet potatoes, 2,750,000 bushels; Irish potatoes, 668,000 bushels; rice, 78,192,000 pounds.

The general subject of talk and feeling during the last week all over our territory has been the cold weather. It has been exceedingly severe, and great fears are entertained that a serious injury has been done the stubble cane and the orange trees. Such weather as we have had is very rare in this latitude.

Franklin, La., must be a lively little city, judging by this from an exchange:

Among the substantial enterprises of Franklin are two sugar refineries, three shingle factories, two sash and blind factories, two wagon and cart factories, and several large saw mills. The town has forty mercantile establishments, a national bank, etc., and in all lines of business gives evidence of push, progress and prosperity.

The Vicksburg Hospital makes the following report for two years:

The number of patients treated during the two years ending Dec. 31 was 2,449; the surgical cases, 632; the death rate, 94 per 1,000. The hospital is maintained by a State appropriation of $10,000 per annum, and its revenues from railroads, Marine Hospital Service, etc., were $2,800 per annum. The total expenditures during the two years were $25,700 in round numbers.

HOME LIFE.

A CRY FOR HELP.

I went one day half careless to the darksome city slums,
Where sin and want run riot and the sunlight never comes.
There, prisoned from the happy blue—barred in by houses tall,
A message blazed before me like a writing on the wall.

O sisters, in the far west-end, I make appeal to you
Whose hearts beneath your silken robes are beating warm and true.
Why pass a score of empty days with white hands idly crossed,
While from the city depths there cry the perishing and lost?

My heart was well-nigh breaking for the little children there,
Who never clasped a father's hand or knew a mother's care;
No kiss had blessed their baby lips or dried their infant tears,
But woe and want had nursed them thro' the whitest of their years.

O little faces pinched and wan, ye haunt my soul to-night;
Your young sweet bloom that should have been a sweetness and delight
Is rubbed, and, seeing in your souls the blight that grows to worse,
Your thin shrill voices smite me like the sounding of a curse.

Ye—who to wile an idle hour along the busy street,
Scarce glancing, pass the shadowed rags with dainty stepping feet—
Could *ye* but know by what sad woe your trailing robes are spun,
Could ye but guess the hours of toil by which your ease is won,

Your woman's hands would *never* buy the sewing that goes cheap,
Your hearts would shrink if you had seen the weary worker weep;
A life, perchance, wore itself out upon some endless hem—
A blossom that too early drooped upon a broken stem.

Come from your enlitured homes, and bring your fairest, sweatest grace,
Give time and thought to hush and still the anguish of a race
That pines amid the city lanes, and whose sad cry at night
Sounds thro' our sleep like some dark soul, wild weeping for the light.

—*The Christian Leader.*

How to Take Life.

"It's awfully tiresome to be a girl," said a miss of thirteen Summers, as she folded up her work and put it carefully away in her basket. "It is nothing but 'Don't do this!' and 'Don't do that,' and 'Do this just so!' and 'Do that the other way!' from morning until night. I just get tired of living, indeed I do!" and two big tears fell upon her hands as silent punctuation marks in her conversation.

"My dear child," said her teacher, "did you ever read about the training of Victoria, Queen of Great Britain? She was likely to be queen some day, and this her mother knew. The Duchess of Kent was one of the wisest of women, and from the time little Victoria was a tiny girl her entire training was to one purpose, that she might worthily rule a great nation. When she was old enough to understand about such things, her possible responsibilities were explained to her, and when she sighed and complained, as she sometimes did, it was only necessary to remind her that some day she might be queen, and how would an ignorant, careless queen manage the affairs of such an intelligent, cultured people.

"Now, I do not suppose that you are likely to be the queen in any such sense as Victoria is, but you are, if you live, to be the queen of a beautiful realm called home, and every day's lessons well learned will make you more and more fit for your responsibilities and duties. Life is a very earnest thing, a very solemn thing, if you look at it in its great depth and comprehensiveness. I don't mean that you should be solemn yourself, or feel called upon to go about burdened with the weight of the world's woes and sorrows. You know the Bible says that 'A merry heart doeth good like a medicine.' Learn to be cheerful and bright and sunshiny. Be helpful, and hopeful, good-natured and obliging. It makes good friends and keeps them; that is one of the most important things in life. Try to learn something useful every day and hour, even when you are amusing yourself. It comes easy after a while, and it is quite as important to know little things as great ones. There is an old and very true saying, that trifles make up the sum of life, and little things make or mar the harmony of everyday affairs."—N. Y. *Ledger.*

Motive.

A life without some controlling motive is like a letter dropped into the post without an address. It is equipped with all that is necessary to carry it forward—vitality, energy, the power to do and to be—but it lacks the element of *direction.* It can go on—but whither? Too often, like the undirected envelope, it goes to the dead-letter office of disappointment, ruined prospects, and moral and spiritual death. The young man or young woman whose life lacks motive, is always in danger, as the common phrase puts it, of "going to the bad." How shall a life attain to anything, which does not even know the thing at which it aims? As well shoot an arrow at random into the woods, expecting to bring down some bright-plumaged bird. The very first requisite of success, in any department of life, is to have something definite to strive for. And this something must also be a worthy and sufficient object. Many fail from having inadequate motives; and they fail, not because they do not attain the ends for which they strive, but because these ends, when gained, prove utterly incompetent to satisfy the soul. For instance, a young man makes up his mind to become a recognized authority in so-called athletic matters. He attains his end, but is dissatisfied; feels that his time has been wasted, that he ought to have devoted it to some nobler purpose. He had a motive, but it was an inadequate one.

There are two rules, then, which young people ought to follow in planning their future lives: First, have something definite to strive for; secondly, let that something be a high and worthy object of pursuit. The higher and better the motive, the nobler and more truly successful, in the end, will the life be.

There is one motive which will ennoble, uplift, and crown with glory the most humble soul which adopts it. That motive is to be a true, thorough, life-long Christian. No ideal can be higher than this; no ambition offers wider possibilities of attainment. It is a motive which acts as the rudder of the soul, not only for time, but for eternity. You can not possibly go astray, or fail in the things of ultimate importance and value, if your life is hid with Christ in God.—*Zion's Herald.*

The Mission of an Organ.

A lady with a cottage organ moved into a house joining a saloon, so that what transpired in one place could be heard in the other.

A sweet child of the lady died, and the saloon keeper who owned the house professed much sympathy; but the next Saturday night a number of rough, drinking men met in the saloon to have some violin music, and as it was anything but soothing, the poor, lonely-hearted mother, doubtless, thought of the organ, and going over to it began playing; and as she played, sang:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!"

She had played but one verse, when all became quiet in the bar-room. Then she lifted up a silant prayer that the hymn might prove a blessing; and so God ordained, for when the lady ceased the shutters of the saloon were closed for the night.

The next evening the saloon-keeper sent two lady members of his family to ask the lady in play and sing,

"Jesus, lover of my soul!"

Wonderingly the lady complied. Still more strange, he sent again and again. The organ and hymn accomplished their mission. The man closed his saloon and abandoned the business.—*Zion's Watchman.*

What to Keep Lists of.

1. Keep a list of your *friends;* and let God be the first in the list, however long it may be.
2. Keep a list of your *enemies;* and put down the "old man" and the "old serpent" first, and pray for all the rest.
3. Keep a list of your *sins;* and let the sin of unbelief be set down as the first, and worst of all.
4. Keep a list of your *mercies;* and let pardon and life stand at the head.
5. Keep a list of your *sorrows;* and let sorrow for sin be first.
6. Keep a list of your *joys;* and let the joy unspeakable and full of glory be the first.
7. Keep a list of the *gifts* you get; and let Christ, who is the unspeakable gift, be the first.
8. Keep a list of your *hopes;* and let the hope of glory be foremost.

THE SUPERNATURAL.—Going back, what first of all do we find? The supernatural. It is the origin, the moving force, the explanation. The first intimation of the coming of the Mighty One is a footfall of an angel at the door. There are messengers and messages from heaven. There are angelic hosts and angelic songs in the fields. Stars are made guides, and men are strangely moved to obey them. The heavens are opened and the Holy Ghost comes down. There are miracles of healing, of cleansing, and casting out devils. Winds are over-ruled. The dead are raised. The miracle-made fame which flew over the land on the wings of the wind and brought in the multitudes. It made the occasion for great messages of truth, for mighty assertions of divine Sonship. Throw out the supernatural, and where is the story? Strike the supernatural from the birth, and where is even the mother's purity? Strike out the miracle of healing, and where is the multitude? Deny the signs and wonders, and what have you left of the authors of the Gospels but four colossal falsifiers, or a mythology which has taken refuge under their names? Nothing, therefore, which denies the supernatural can be in harmony with the Christianity of Christ, or a natural development from it. To discredit the supernatural is neither to go back to original truth nor forward to legitimate conclusions. It is simply to antagonize Christianity, root and branch. But, on the other hand, to restore Christianity to the letter of its first day's we must again have miracles of healing, lepers cleansed, blind eyes opened, lame limbs cured, multitudes fed, waves stilled, graves opened. Preachers of the gospel must draw multitudes by healing their sick, and enforce messages by miracle-working authority. Is this what is meant by those who insist upon an absolute restoration? If not, let us be discriminating. Let us not confound the letter with the spirit, the outer with the inner, the temporal with the eternal.—*Advance.*

DON'T HEAR EVERYTHING.—The art of hearing should be learned by all. There are so many things which it is painful to hear, very many of which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ear as a sailor would furl his sail and, making all tight, scud before the gale. If a hot, restless man begins to inflame our feeling, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the petty things said of one by heedless or ill-natured idlers were brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks. If we would be happy when among good men, we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs.—*Presbyterian.*

COWPER'S FAITH.—Cowper, the poet, speaking of his religious experience, says: "But the happy period which was to shake off my fetters, and afford me a clear opening of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair near the window, and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw was the 25th of the third of Romans: 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.' Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement he had made; my pardon sealed in his blood, and all the fullness and completeness of his justification. In a moment I believed and received the gospel."

A minister gives this story as an illustration of the possession of spiritual power by a believer in Christ: "There is a story told of John Rutledge, sailing on the American lakes, when the ice gathered around the ship, and destruction seemed inevitable, for the immense masses were gradually closing in, and the captain told them that no human effort could save them; how that he knelt down and prayed, and as he prayed, the wind which had been against them changed, and blew behind, and opened a way through the ice, pushing it back from the ship and widening a passage, so that she was saved. And when they came to the captain, and said, 'Shall we put on more canvas?' his reply was, 'No! don't touch her! *Someone else is managing this ship.*'"

I envy no man that knows more than myself, but pity them that know less.—*Sir T. Browne.*

OUR YOUNG PEOPLE.

NEVER OUT OF SIGHT.

I know a little saying
That is altogether true;
My little boy, my little girl,
That saying is for you.
'Tis this, oh, blue and black eyes,
And gray, so deep and bright;
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labor's hum,
Entice your feet to stray;
Some one is always watching you,
And, whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is always watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave, and true;
And, watchful more than mortal kind,
God's angels, pure and white,
In gladness or in sorrowing,
Are keeping you in sight.

Oh, bear in mind, my little one,
And let your mark be high:
You do whatever thing you do
Beneath some seeing eye.
Oh, bear in mind, my little one,
And keep your good name bright;
No child upon the round, round earth
Is ever out of sight.

—*Northern Advocate.*

MR. EDITOR: This is the first letter to the dear ADVOCATE. As my sister has written one, I am going to write one, too. My mama is sick now. I have one sister and three brothers. I am in the third reader, spelling book, geography, and arithmetic. I am ten years old. I go to Sunday-school and say my lessons. My papa takes the ADVOCATE, and I love to read the little cousins' letters. I hope my letter will not reach the waste-basket. I will close for this time. Your friend,

LUCY L. MCLEAN.

MR. EDITOR: I thought I would write to you, as I never saw a letter from our town. I am a little girl eight years old. I have a little brother and a baby sister. We have a good Sunday-school; Mr. Moose is our superintendent. Mr. Massey is our preacher. We all love him. With best wishes for the ADVOCATE, I am,

Your little friend, MINNIE MAYO.

Morrilton, Ark.

MR. EDITOR: As it has been a long time since I have written to the ADVOCATE, I will answer one of the little cousins' questions: "Jeroboam" was struck dead for disobeying God. I will close by asking a question: What was Samson's riddle? Your friend, M. F. MCLEAN.

A Genuine Ghost Story.

Some years ago there was a lone house standing near a plantation not far from Guilford, Conn. This house nobody would ever take, because it was haunted and strange noises were heard in it every night after dark.

Several tenants tried it, but were frightened away by the noises. At last one individual, more courageous than the rest, resolved to unravel the mystery. He accordingly armed himself *cap-a-pie,* and having put out the light, remained sentry in one of the rooms.

Shortly he heard on the stairs pit, pat; a full stop; then pit, pat; a full stop again.

The noise was repeated several times, as though some creature, ghost or no ghost, was coming upstairs.

At last the thing, whatever it was, came close to the door of the room where the sentry was placed, and listening, his heart, too, chimed in with the time—pit, pat, but rather faster than it was wont to do.

He flung open the door—hurry, skurry, bang!—something went down stairs with a tremendous jump, and all over the bottom of the house the greatest confusion, as of thousands of demons rushing in all directions, was heard!

This was enough for one night. The next night our crafty sentry established himself on the first landing, with a heap of straw and box of lucifer matches.

Soon all was quiet. Up the stairs again came the pit, pat—pit, pat.

When the noise was close to his ambush he scraped his match and set fire to his straw, which blazed up like a bonfire in an instant. And what did he see? Only a rabbit, which stood on his hind legs as much astonished as was the sentry.

Both man and beast having mutually inspected each other, the hiped hurled a sword at the quadruped, which disappeared down stairs quicker than he came up. The noise made was only the rabbit's fore and hind feet hitting the boards as he hopped from one stair to another. The rabbits had got into the house from the neighboring plantation, and had fairly frightened away, by their nocturnal wanderings, the rightful owners thereof. The more courageous sentry was rewarded for his vigil, for he held his tongue as to the cause of the ghost.

He got the house at a reduced rent, and several capital rabbit-pies made of the ghosts' bodies into the bargain.—*Golden Days.*

A WORD ABOUT CLOTHES.—Do clothes make a boy? Sometimes. I knew of a boy who was made by his clothes. I will tell you. He had a chum at school whose parents were poor, and who was obliged to dress coarsely and plainly. He could have offered his intimate friend better clothes, but that would have wounded the heart that he loved. What should he do? His friend dressed coarsely, but neatly. He resolved that he would wear exactly such clothes as his friend could afford, and dress as nearly like him as possible. His parents liked his sense of brotherly kindness and his true heart. The act was a lesson. It taught him the nobleness of self-sacrifice. As he grew older he seemed to think but little of his own gratifications—a true mark of a gentleman. He loved others more than himself. This caused him to be beloved, and when at last the people of his city and State wanted a man for a position of the very highest trust and honor, they selected him. Clothes make nothing but clothes, as a rule; but they show character, and a ten-dollar suit may be used to express as much character as one that cost fifty dollars. It is neatness and care and taste that make good clothes; they also make boys—not the tailors. Do you see the principle?—*Hezekiah Butterworth.*

Little Ella wanted candy, and this is the way she got it:

"Papa, you're going to give me three cents, aren't you?" she said.

"No."

"Two cents?"

"No."

"One cent?"

"No."

"Then, how many cents are you going to give me?"

"None."

"Well, I won't take it," with emphasis.

After a laugh papa gives her a nickel.

SCIENTIFIC.

Electricity in Ether.

One of the greatest scientific authorities, Prof. Crooks, of England, now tells us that it has been computed that in a single cubic foot of the ether which fills all space, there is a store of 10,000 foot-pounds of energy which has hitherto escaped notice; and that the latest researches warrant the expectation that this vast and hitherto inaccessible store of energy will one day be made readily available. Different steps toward this end are being taken in all the scientific countries. At Clark University, at Worcester, Mass., the electric state of the atmosphere, says *Practical Engineering,* is continually measured by an electrometer and a Thompson "water-dropping collector," the results being registered as a curve on photographic paper. An experiment of much importance regarding atmospheric electricity, recently carried out in England by Mr. Alexander McAdie, looks directly to the same purpose—though it takes us back to begin again at the very infancy of electrical science; for, though the conditions were somewhat different, the operation was substantially identical with Franklin's experiment with the kite. Mr. McAdie, however, has demonstrated something further, which is, that electricity can be drawn from a kite high in a cloudless sky. This experimenter also measured the electrical discharges from the lower end of an insulated wire connected with the kite, by means of an electrometer at the point where the wire reached the earth. So nearly did the quantity of electricity correspond to the height of the kite above the earth that it could usually be determined whether the kite was rising or falling by simply looking at the needle of the electrometer. The discharge sparks, varying in frequency according to the altitude of the kite, also demonstrated to the eye the reality of the electric current. From these facts, it is not difficult to conceive of procuring by means of a balloon equipped with collectors of electricity, a current of some degree of efficiency.—*Exchange.*

THE NATURAL GAS SUPPLY DECREASING.—While there has been a temporary increase in the flow of natural gas in the Pennsylvania fields during the past few months, the output of the Indiana and Northwestern Ohio fields has continued to decrease at an alarming rate. It is said that not more than one-tenth of the factories in the latter district are now using natural gas, and so uncertain has the supply become that many private families are returning to the use of wood and coal for fuel. The average pressure of the wells owned by the city of Toledo is only about 115 pounds at present; in 1890 it was 175 pounds, and in 1889 250 pounds. Notwithstanding this rapid falling off, the gas is apparently being used in the same wasteful manner as when the gas reservoirs were first tapped and the wells showed pressures ranging from 400 to 500 pounds. Pittsburgh, which was changed by natural gas from the smokiest city in the United States to a comparatively clean one, has learned to appreciate the advantages of this cleanly fuel, and is using it more economically. This, together with the new wells that have been opened of late, make it probable that a considerable supply of gas may be depended on for some time to come. From present indications the Western Pennsylvania fields will outlast those of Ohio and Indiana.—*Engineering and Mining Journal* (New York).

ELECTRIC TRANSIT.—The rapidity of the introduction of electric transit for street railways is well illustrated in the case of the city of Milwaukee, which in the tables prepared for the Census by Mr. Porter, based on statistics collected in 1889, is credited with 46 miles of street railway service, of which 40 miles were operated by horse power and six by steam. To-day, we are assured on the authority of the Milwaukee *Sentinel,* there are 105 miles of passenger street railways in Milwaukee, of which 75 are operated by electricity. By next summer there will have been completed 160 miles, all operated by electricity. The 70 miles of street railway track in the city of Lynn, Mass., are to be equipped with electrical motors in 1892, and it is proposed to unite Boston, Lynn, Salem, and Newburyport by the building of new electrical lines or by the change from horse power to electricity on lines already built. It does credit to the business acumen of the solid men of Boston that they have been quick to see the advantage of practically annexing the cities and towns adjacent by tying them fast to the Hub with electric wires.—Philadelphia *Record.*

THE SPONGE IS A FISH WITH A STOMACH.—The sponge is, perhaps, one of the most curious of fishes, for fish it is, although several eminent naturalists of the past have maintained that it is not. One naturalist says that the animalcule of the sponge is a stomach without arms, very simple, very elementary—in short, an animal all stomach. The innumerable canals in the sponge are at once its digestive organs and breathing pores. If a sponge is broken open, it will be seen that the pores are of two different sizes. In the living state the water containing the particles of food is constantly being absorbed by the small holes and is discharged by the larger, the food being retained. The number of species of sponges at present known is very large. In 1886 Dr. Bowerbank described nearly 200, and several others have since been discovered. Sponge fishing at the present time takes place in Grecian Archipelago.—London *Tid-Bits.*

THE MAN-FACED CRAB.—One of the most singular looking creatures that ever walked the earth, or "swam the water under the earth," is the world famous man-faced crab of Japan. Its body is hardly an inch in length, yet the head is fitted with a face which is the perfect counterpart of that of a Chinese coolie; a veritable missing link, with eyes, nose and mouth all clearly defined. This curious and uncanny creature, besides the great likeness it bears to a human being in the matter of facial features, is provided with two legs, which seem to grow from the top of its head and hang down over the sides of its face. Besides these legs two "feelers," each about an inch in length, grow from the "chin" of the animal, looking for all the world like a colonel's forked beard. These man-faced crabs fairly swarm in the inland seas of Japan.—St. Louis *Republic.*

RENEWAL OF BRAIN CELLS.—According to the novel computation of a German histologist, who has been calculating the aggregate cell forces of the human brain, the cerebral mass is composed of at least 300,000,000 of nerve cells, each an independent body, organism, and microscopic brain, so far as concerns its vital relations, but subordinated to a higher purpose in relations to the function of the organ; each living a separate life individually, though socially subject to a higher law of function. The life term of a nerve-cell he estimates to be about sixty days; so that 5,000,000 die every day, about 200,000 every hour, and nearly 3,500 every minute, to be succeeded by an equal number of their progeny, while once in every sixty days a man has a totally new brain.—*The Christian Commonwealth.*

MARRIAGES.

SURATT—HYNMAN.—At the residence of the bride's father, Mr. L. Hynman, three miles east of Corinth, Miss., Dec. 10, 1891, by Rev. W. M. Young, Mr. Chas. E. Suratt to Miss Mattie L. Hynman, both of Alcorn county, Miss.

DOLYHITE—MACKEY.—At the residence of the bride's step-mother, Mrs. Hyrn, three miles south of Lula, Miss., Dec. 23, 1891, by Rev. W. M. Young, Mr. E. L. Dolyhite to Mrs. Mollie Mackey, both of Coahoma county, Miss.

LESTER—PERKINS.—At the residence of the bride's brother, Mr. James B. Perkins, of Austin, Miss., Jan. 6, 1892, by Rev. W. M. Young, Mr. W. D. Lester to Miss Louise B. Perkins, both of Austin, Miss.

GOODWIN—MAGEE.—
HOLLOWAY—MAGEE.— } At the residence of the brides' father, Mr. Magee, Dec. 6, 1891, by Rev. Martin L. White, Dr. F. G. Goodwin to Miss Jennie Magee, and Mr. G. W. Holloway to Miss Mary Magee, all of Mt. Carmel, Miss.

GODWIN—IVY.—At the residence of the bride's parents, near Utica, Miss., Jan. 10, 1892, by Rev. W. H. Lewis, Mr. Clarence Godwin and Mrs. Ann Ivy.

SMITH—McCAA.—At the residence of the bride's mother, near Red Lick, Miss., Jan. 3, 1892, by Rev. B. W. Lewis, Mr. Carlton A. Smith to Miss Claudie McCaa.

CALL—DRAKE.—At the residence of the bride's father, Mr. Freeman Drake, Jan. 6, 1892, by Rev. J. F. Patterson, Mr. T. H. Call to Miss Leona F. Drake, all of Caldwell parish, La.

DEEN—COULTER.—At the residence of the bride's brother, Mr. W. S. Coulter, Williamsburg, Miss., Dec. 31, 1891, by Rev. J. H. Evans, Mr. G. L. Deen, of Good Hope, Covington county, Miss., to Miss Z. A. Coulter, of Williamsburg, Miss.

BRANDON—WEST.—At the residence of the bride's father, Mr. Samuel H. West, Shannon, Miss., Jan. 6, 1892, by Rev. F. P. Spencer, Mr. J. T. Brandon and Miss Ida E. West, all of Lee county, Miss.

COBB—LAGRONE.—At the residence of the bride's father, Rev. G. M. Lagrone, Jan. 6, 1892, by Rev. C. C. Grisham, Mr. John L. Cobb and Miss Dosia M. Lagrone, all of Calhoun county, Miss.

ALEXANDER—DeLOACH.—At the residence of the bride's father, near Howard, Holmes county, Miss., Jan. 5, 1892, by Rev. A. W. Langley, Mr. J. M. Alexander, of Cleveland, Miss., and Miss Lizzie C. DeLoach.

MAGEE—WARREN.—At the residence of the bride's father, near Summit, Dec. 23, 1891, by Rev. J. W. Ellison, Mr. Lem L. Magee and Miss Addie E. Warren.

SIGLER—KEAHEY.—At the residence of the bride's mother, Dec. 31, 1891, by Rev. J. W. Tindin, Mr. W. E. Sigler to Miss Willie Keahey, both of Waynesboro, Miss.

MARSALIS—GANDY.—At the residence of the bride's father, Dec. 24, 1891, by Rev. J. H. Stone, Mr. J. G. Marsalis to Miss Edith Gandy, all of Claiborne parish, La.

DILLON—SMITH.—At the residence of the bride's father, Dec. 27, 1891, by Rev. J. H. Stone, Mr. J. B. Dillon to Miss Emma Smith, all of Claiborne parish, La.

McQUAGE—MOODY.—In the Methodist Church, Pine Bridge, Miss., Jan. 6, 1892, by Rev. J. W. Tindin, Mr. J. A. McQuage to Miss Eugenia Moody, both of Wayne county, Miss.

ARCHER—FOSTER.—In the church at Memphis, Ala., Jan. 7, 1892, by Rev. D. W. Babb, Mr. James M. Archer, Jr., to Miss Dollie Foster, both of Memphis.

OBITUARIES.

IRWIN.—At the residence of her parents, near Clinton, La., Dec. 16, 1891, Sarah Louisa Lewis, infant daughter of J. E. and G. Irwin, aged six months and six days.

ELLIOTT.—F. Elliott was born in Pike county, Miss., Jan. 7, 1846, and died last Tuesday morning about o'clock Jan. 5, 1892, at the home of his son-in-law, Capt. S. B. Williams.

He was as much humility known made a profession of faith in Christ as a very early age, and joined the Methodist Church, of which he died a member. He claimed he was converted in the house of his sire, and his interest in the church was marked and those who knew him best for the last two or three years spoke of a most wonderful growth in piety and devotion to God. The all time he gave testimony in his sickness and death. He lingered for about seven weeks with slow hopes continually at Amite City, his place of business. From the first of his sickness he told his family that he would not recover and characterized death and talked of his father and loved ones gone with a perfect consciousness of his condition. In his dying hour he sent a message to his pastor with an assurance that he was well with his soul, and so he talked to the last moment. The last of his life was fully entering heaven, making the twelfth business prospect being buried on the twenty-third birthday. God called home my dear boy, I can't work and enter with my family upon the eternal enjoyment. Mother, may the latter and lower ones have been given a better comfort from him in whom we have eternal life. W. V. Booth.

GRAHAM.—Whereas, We, the members of the Woman's Missionary Society of the Jefferson Street Church, South, of Kansas City, Mo., have lost by death our corresponding secretary, Mrs. Graham, therefore be it

Resolved, That in her death we have lost one of our earliest active and zealous members, one who ever ready with sympathy and counsel to increase the usefulness of others, and who was peculiarly endowed with those graces which beautify and adorn the Christian character, that she possessed to a remarkable degree the qualities which particularly fit her for the department she loved as "missionary."

While our hearts are sad, and we might be as those who have no hope, we would rebellously murmur, we bow in submission to the will of our God, saying, "Even so, Father, for thus it seemed good in Thy sight."

Resolved, That we extend to the great bereaved mother, sisters and brothers our sympathy and pray that the God of all comfort may be their consolation in him who called them from earth to reward.

Resolved, That these resolutions be recorded in this society and that a copy be furnished the husband and mother of our departed sister, and that a copy be furnished the Christian Advocate for publication.

Mrs. Thomas J. Kent,
Mrs. Lomax,
For Committee.

[illegible] It has pleased the all-wise Being to suddenly and unexpectedly take from our midst our social friend and co-worker, it is the best for her, we bow to the will of our Father, and we would not wish to bring her back to this world of care and sorrow, but we miss her sadly in our work, and we feel that we have lost a valuable member. As W. J. Cox there [illegible] we honor the memory of our sister, who was so faithful in the cause of work for the Master, and we endeavor to follow her example in her earnest devotion to her Master and her warm remembrance of us.

Resolved, That on the death of our friend we lose a most earnest and energetic Christian worker. We will miss her in the affable disposition, the gentlemanly bearing and gentle kindness which rendered her universally loved by all who knew her.

Resolved, That we, the members of the Methodist Sunday-school of Jefferson Street Church, South, do tender our sympathy and condolence and prayers to the bereaved husband and children, and that a copy of these resolutions be tendered the husband of our departed friend, and that they be published in the New Orleans Advocate.

[illegible] Committee.

JOHNSTON.—Sister MARGARET J. JOHNSTON (nee Henderson) was born in Tennessee, May 11, 1834; moved with her parents to Claiborne county, Miss., in 1836; converted in childhood; married happily to L. G. Johnston, July 12, 1854; became the mother of nine children (four of whom live to mourn her departure from earth), and died Jan. 5, 1892, aged fifty-seven years seven months and twenty-four days.

She was taken with pneumonia on the last day of 1891, and on the fifth of this month God called her to his companionship in that "house not made with hands," where she lives, awaiting the resurrection of her body. Her ready answer to the question, propounded by her husband on Sunday morning, the third instant—"Is Jesus with you?"—was, "Yes, as he always has been." She was God's instrument in her husband's conversion; thus demonstrating the Scripture, "The believing wife sanctifieth the unbelieving husband."

Of Sister Johnson it can be truly said she was a true, loving, faithful wife, a tender, loving mother, a genuine friend and neighbor, a hospitable housewife, a generous sympathizer with the poor and suffering. The setting of her sun of time was the rising of the sun of her immortality. The pangs of her dying body were the battle in which her "last enemy was destroyed," and from which she came out the eternal victor.

Live on, thou translated of God, in the presence and ineffable glory of him "who is the resurrection and the life." We follow on, inspired with undying hope, that soon the pearly gates will open to us, and we, entering in at the bidding of Jesus, will find her and many others "who washed their robes, and made them white in the blood of the lamb," "waiting and watching" for us.

B. F. WHITE, Pastor.

The Practical Nature of the Christian Religion.

We all demand, and rightly, that any religion which calls for our attention and acceptance be practical. We want one which means something to us, and does something for us. We are too busy to waste time on mere sentimentality, however decorous its form and solemn its claims. Now, this quality of practicalness, good, sound, sensible, every-day applicability to human life, is a distinguishing feature of the Christian religion in itself, and also as compared with others.

The religion of Jesus Christ has for a primary aim the making men, women and children, as individuals, better, and not merely better, than they are, but actually good and holy in some true sense. Its endeavor is to transform personal character. It says to the mean man, Become generous and noble; to the sensual man, Control your passions; to the liar, Tell the truth; to the avaricious, Learn to be and to enjoy being, benevolent; to every one, Curb, and so far as you can, by divine help, eradicate absolutely everything that is evil within you. Moreover, it bids us do all this definitely for the sake of obeying and pleasing Jesus Christ, the Redeemer of sinning men. It does not seek to excuse, or compromise with, our besetting sins, but insists that we abandon them outright, and learn to abhor them. What could be more practical than this?

The religion of Jesus Christ also seeks to render this world a better place for us to live in. If we leave out of consideration its relation to the future—which certainly does not lack practicalness in the least—we still find ourselves face to face with the fact that if it prevailed here and now universally it would create as it does tend to create actually just so far as it does prevail anywhere, a state of society without free trade, rival jealousy, strife and every other form of evil. That there is nowhere yet, or anywhere such entire and blessed absence of all and of its miserable consequences, is because there is as yet no spot on this side of heaven where Christ's people have become absolutely supreme. But it comes and is continuously enough to make visible daily proof of its renovating practical power in the changed home and social relations of society, and material prosperity and thrift. Could any result be more practical than this?

To mention another of the more practical consequences. It does not stop short of trying to transform society as a whole. It recognizes that society is merely an aggregation of individuals, and therefore it begins by specially concerning the conversion of individual souls to God through Christ. It deals with them, and in much the same manner in which our economic business or political statesmen employ their energies. It follows up the individuals for whom it is laboring. It brings every legitimate means of influence to bear upon them. It takes them with their own serious attention and enlists their own interest. It aims to open to the possibility of failure and perversion. Without sacrificing reverence or delicacy it is thoroughly business-like in its working. Nothing else, it can be more practical.

We commend these points to all who claim to be practical people and to demand a practical religion. Christianity is not only practical, but it is the most practical, of all religions. It is the very one they need.—*Congregationalist.*

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 1-16	— —
Ordinary	5½	— —
Good ordinary	6 1-16	— —
Low middling	6½	— —
Middling	7	— —
Good middling	7⅜	— —
Middling fair	7⅞	— —
Fair	9⅛	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	2 13-16	— —
Fully fair	2¾	— —
Good fair	— —	3 11-16
Common	2 5-16	2⅝
CENTRIFUGAL:		
Seconds	2½	3⅛
Prime yellow	3⅛	3 9-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	25
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	— —	2½
Good	4½	4⅞
Fair	4⅛	4⅛
Prime	— —	— —
Rough, ⅌ bbl	2 50	4 25
POLISH, ⅌ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 60	4 70
Fancy	4 30	4 40
Choice	— —	— —
Minnesota Patents	— —	5 50
Winter wheat patents	4 90	5 00
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	2 30	2 35
Cream meal	2 65	2 75
Grits	2 75	— —
Hominy	3 55	— —
GRAIN, ETC.		
CORN:		
White, ⅌ bushel	— —	54
Yellow	— —	54
Mixed No. 2	— —	54
OATS:		
Western	42	43
Texas rust-proof	57	58
BRAN:		
⅌ cwt	85	1 00
HAY:		
Prime	15 50	16 50
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	9 82½	— —
Prime Mess	— —	10 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	9⅛	10
Shoulders	— —	— —
Sides, short rib	5⅞	— —
Sides, long clear	6⅞	— —
HAMS:		
Sugar-cured	9½	10
DRY SALT MEAT:		
Shoulders	4⅛	4⅜
Sides, short rib	5⅜	6⅛
Sides, long clear	6⅛	— —
GROCERIES.		
COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	16	— —
TEAS:		
Choice	40	80
He-No	— —	— —
BUTTER:		
Western Creamery	32	33
Western Dairy	22	23
Common	— —	— —
LARD:		
Refined	— —	6⅛
OILS:		
Coal, bbls	7⅞	— —
Coal, cases	13½	14
Cotton seed, crude	24	25
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ⅌ head	— —	— —
Chicago, ⅌ 100	— —	— —
Louisiana, ⅌ crt	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 00	2 25
BALING STUFFS.		
BAGGING:		
Jute, 2 ℔, ⅌ yard	5¾	— —
Jute, 1¾ ℔, ⅌ yard	5⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
⅌ ℔	7½	13½
TIES:		
⅌ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	3 00
Young Chickens	3 50	4 12
Chickens, Southern	2 75	3 00
Young	1 50	3 00
Turkeys, Southern	13 00	15 00
EGGS:		
Western	22	23
Southern	23	24
WOOL:		
Lake ⅌ ℔	31	31½
Louisiana	17	19
Burry	10	13
COUNTRY HIDES:		
Green salted, ⅌ ℔	5½	— —
Dry salted	3	— —
FERTILIZERS:		
Cotton seed, ⅌ ton	13 00	— —
Meal	23 50	24 50
Pure ground bone	30 00	32 00
Muriatic acid, ⅌ ℔	— —	3¾
Sulphuric acid	— —	3⅛

—*New Delta*, Jan. 19.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.—FIRST ROUND.

Bay St Louis, at Bay St. Louis	Jan. 23, 24
Whittington, at Coalville	30, 31
Pearlington, at Pearlington	Feb. 6, 7
Purvis, at Lumberton	13, 14
Ellisville, at Ellisville	20, 21
Heidelberg, at Paulding	27, 28
Satabutchie, at Hopewell....(Wed.)	Mar. 2
Perry, at Galloway	5, 6
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	19, 20
East Pearl, at Columbia	13, 20
Mount Carmel, at Santee....(Thu.)	24
Williamsburg, at Williamsburg	26, 27

The district stewards' meeting will be held at Hattiesburg, Wednesday, Feb. 17.

JOHN A. ELLIS, P. E.

BRANDON DIST.—FIRST ROUND.

Rose Hill, at Rose Hill	Jan. 23, 24
Newton and Hickory, at Newton	30, 31
Homewood, at Mutual Union	Feb. 4
Marvin, at Marvin	6, 7
Shiloh, at Cato	13, 14
Nebhola, at Hestor's Chapel	19
Decatur, at Decatur	20, 21
Carthage circuit, at Goshen	26
Carthage and Walnut Grove, at C.	27, 28
Walnut Grove cir., at Pleasant Hill	29
Hillsboro, at Contrell	Mar. 1
Westville, at Goshen	5, 6
Raleigh, at Trinity	11
Mt. Rose, at Price's Chapel	12, 13
Trenton, at Trenton	19, 20

The district stewards of Brandon district, Mississippi Conference, will please meet in the Methodist Church, Forest, Miss., Feb. 3, at eleven A. M.

C. MCDONALD, P. E.

WOODVILLE DIST.—FIRST ROUND.

Woodville station	Jan. 23, 24
Percy's Creek station	25
North Wilkinson, at Macedonia	26
Amite, at Woodland	30, 31
Gloster and Centerville, at Gloster	Feb. 6, 7
Clinton and Slaughter, at Clinton	9
Zachery, at Zachery	13, 14
E. B. Rouge, at Blackwater	16
Port Vincent, at Huff's Chapel	18
Springfield, at James' Chapel	20, 21
Covington, at Covington	27, 28
Tallahegh, at Hickory Grove	29
St. Helena, at Day's	Mar. 5, 6
Franklinton, at Mt. Hermon	8
Amite City, at Amite City	12, 13
Live Oak, at Friendship	19, 20
East Feliciana, at Oak Grove	26, 27

The district stewards will meet in Clinton, Feb 10, at ten A. M. Please let there be a full board. The pastors are cordially invited to attend.

P. A. JOHNSTON, P. E.

JACKSON DIST.—FIRST ROUND.

Flora circuit, at Flora	Jan. 23, 24
Mt. Olivet circuit, at Bentonia	30, 31
Yazoo City station	Feb. 6, 7
Yazoo circuit, at Short Creek	13, 14
Silver Creek circuit, at B. Lake	20, 21
Lake City and Lodi, at Lake City	27, 28
Benton circuit, at New Hope	Mar. 5, 6
Canton station	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Pocahontas, at Pocahontas	26, 27
Raymond, at Bolton	Apr. 2, 3
Edwards station	9, 10

The district stewards' meeting will be held in Jackson at First Church, Wednesday, Feb. 3, 1892.

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Fayette, at Harriston	Jan. 23, 24
Martin, at Cane Ridge	30, 31
Meadville, at Oak Grove	Feb. 6, 7
Mayersville, at Mayersville	13, 14
South Warren, at Bovina	20, 21
Warren, at Bradley's	27, 28
Anguilla and Rolling Fork, at Anguilla	Mar. 5, 6
Rocky Springs	12, 13
Roxie, at Hamburg	19, 20
Utica, at Learned	26, 27

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Linwood circuit, at Bethel	Jan. 23, 24
Daleville station....(night)	24, 25
Enterprise and Stonewall	30, 31
DeKalb circuit, at Pleasant Ridge	Feb. 6, 7
Lauderdale circuit, at Brogan. (Tu.)	9
Leakesville circuit, at Adamsville	13, 14
W. and State Line, at W.....(Mon.)	15
Waynesboro circuit, at Winchester	20, 21
Shubuta circuit, at Shubuta .(Tues.)	23
Chunkey circuit, at Nageville	27, 28
Porterville circuit, at Chapel Hill	Mar. 5, 6
Binnsville circuit, at Scooba station	12, 13
Marion circuit, at Marion....(Wed.)	16
Clarke circuit, at Andrew	19, 20

The district stewards will meet in Central Church, Meridian, Tuesday, Jan. 26, at nine A. M.

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Beauregard	Jan. 23, 24
Wesson	23, 24
Topisaw	30, 31
Terry at Terry	Feb. 6, 7
Magnolia, at Osyka	13, 14
Caseyville, at Sweetwater	20, 21
Adams circuit, at Adams	27, 28
Brookhaven circuit, at Adams	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 5, 6
Providence, at Babala	12, 13
China Grove, at Waterholes	19, 20
Bowerton, at Brandywine	23, 27
Lebanon, at Brandywine	26, 27
Gallman, at Bethesda	Apr. 2, 3
Summit, at Summit	9, 10

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FIRST ROUND.

Lula	Jan. 23, 24
Clarksdale	30, 31
Shelby	Feb. 6, 7
Shaw	13, 14
Arcola	20, 21
Avon	27, 28
Jonestown	Mar. 5, 6
Belen	12, 13

R. M. STANDEFER, P. E.

COLUMBUS DIST.—FIRST ROUND.

6. Tibbee	Jan. 23, 24
7. Sparta	30, 31
8. Brooksville	Feb. 6, 7
9. Crawford	13, 14
10. Macon	20, 21
11. Hebron	27, 28
12. Sturges	Mar. 5, 6
13. Shuqualak	12, 13
14. Mashulaville	19, 20
15. Phoeba	26, 27

The district stewards will meet in the Methodist Church at West Point, on Friday, Jan. 22, at eleven o'clock A. M.

T. C. WEIR, P. E.

GRENADA DISTRICT—FIRST ROUND.

Oxford	Jan. 23, 24
Toccopola circuit, at Toccopola	30, 31
Banner circuit, at Pleasant Hill	Feb. 5
Pittsboro circuit, at Pittsboro	6, 7
Cherry Hill circuit, at Haricon	10
Atlanta circuit, at Bonela	13, 14
Chapel Hill circuit, at Mars Hill	18
Grenada circuit, at Spring Hill	20, 21
Tillatoba circuit, at Tillatoba	27, 28
Charleston circuit, at Oakland	Mar. 5, 6

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FIRST ROUND.

Indianola	Jan. 23, 24
Lebanon	30, 31
Greenwood	Feb. 6, 7
Black Hawk	13, 14
Sidon	20, 21
Carrollton circuit	27, 28
Winona circuit	Mar. 5, 6
Carrollton station	12, 13

S. M. THAMES, P. E.

SARDIS DIST.—FIRST ROUND.

Coldwater	Jan. 23, 24
Pleasant Grove	30, 31
Courtland	Feb. 6, 7
Cockrum	13, 14
Arkabutla	20, 21
Coldwater mission	28
Nesbitt	27, 28
Wall Hill	Mar. 5, 6
Mt. Vernon	12, 13
Panola	19, 20

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Pontotoc	Jan. 23, 24
Prairie	30, 31
Amory and Smithville	Feb. 6, 7
Nettleton and Fulton	13, 14
Saltillo	20, 21
Athens	27, 28
Houston and Wesley	Mar. 5, 6
Okolona circuit	12, 13
Tremont	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs circuit	Jan. 23, 24
Ashland	30, 31
Lebanon	Feb. 6, 7
East Holly Springs circuit	13, 14
Olive Branch	20, 21
Mt. Pleasant	27, 28

JNO. W. BOSWELL, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Kosciusko and Durant	Jan. 23, 24
Sallis....(Wed.)	27
Newport	30, 31
Pickens	Feb. 6, 7
Ebenezer	13, 14
Lexington and Tchula....(Wed.)	17
Belzona	20, 21
Poplar Creek	27, 28
Rural Hill	Mar. 5, 6

The district stewards will meet me at the Methodist Church in Kosciusko at ten o'clock, Friday morning, Jan. 22, 1892.

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton	Jan. 24
Gretna	28
Felicity Street	31
Louisiana Avenue	Feb. 7
Baton Rouge	14
Rayne Memorial	21
Plaquemine and Donaldsonville, at P.	28
Thibodeaux and Houma, at Houma	Mar. 2
Craps and Soraparu	6
Lower Coast Mission, at Grand Prairie	13
Dryades Street	20
Parker Chapel	27
Gross Tete and False R., at Arbroth	Apr. 3

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Lind Grove, at Jones' station	Jan. 23, 24
Oak Ridge, at Good Hope	30, 31
Rayville, at Rayville.(Tues., 8 P. M.)	Feb. 2
Floyd, at Floyd	6, 7
Harrisonburg, at Harrisonburg	13, 14
Winnsboro, at Winsboro	18
Oakley, at Holly Grove	20, 21
Indian Village	27, 28
Lake Providence, at Providence	Mar. 5, 6
Waterproof, at Waterproof	12, 13

The following district stewards will please meet at Delhi, Feb. 10: L. G. Johnson, Samuel Whited, D. W. Smith, Dr. A. S. Helmick, G. W. McDuffie, L. L. Upton, R. H. Dolerhide, Cary Holloman, W. D. A. Gorton, W. P. Burney, D. T. Whitaker, A. D. O. Moore.

H. O. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Layfayette	Jan. 23, 24
Patterson and Morgan City, at P.	30, 31
Crowley, at Crowley	Feb. 6, 7
Abbeville, at Abbeville	13, 14
Franklin and Jeanerette, at Franklin	20, 21
Lake Charles	27, 28
Sabine mission, at Keener	Mar. 1, 2
Grand Chenier, at Leesburg	5, 6
Sulphur Mine, at Vinton	12, 13
Lake Arthur	19, 20
Indian Bayou	26, 27
Huron mission	30, —

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—FIRST ROUND

North Bossier, at Plain Dealing	Jan. 24, 25
Natchitoches station	30, 31
Bellewood & Cane R., at Natchitoches	Feb. 1
Red River, at Camp O'Bello	7, 8
Grand Cane, at Grand Cane	13, 14
Mansfield sta...(Sun. night and Mon.)	14, 15
Wesley circuit, at Wesley	21, 22
Coushatta....(Sun. night and Mon.)	23, 24
Mooringsport cir., at Mount Zion	27, 28
Many circuit, at Many	Mar. 5, 6
Fort Jessup cir., at F. J. (S. & M. night)	6, 7
Pleasant Hill circuit, at Marthaville	13, 14
Sabine circuit, at Bayou Scie	19, 20
DeSoto circuit, at Bethel	26, 27
Annacoco circuit, at Holly Grove	Apr. 2, 3

ROBT. J. HARP, P. E.

ARCADIA DIST.—FIRST ROUND.

Haynesville, at Haynesville	Jan. 23, 24
Minden, at Minden	29
Arcadia, at Arcadia	Feb. 6, 7
Homer, at Homer	12
Tulip, at Tulip	13, 14
Sparta, at Ebenezer	20, 21
Ringgold, at Andrew Chapel	27, 28
Vernon, at Wesley Chapel	Mar. 5, 6
Ruston, at Ruston	11
Vienna, at Vienna	12, 13
Gansville	13, 20

District stewards will meet at Arcadia, Feb. 5, at ten A. M., at the district parsonage.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Simsport, at Simsport	Jan. 23, 24
Alexandria, at Alexandria	30, 31
Pineville, at Pineville	30, 31
Melville and Big Cane, at Melville	Feb. 6, 7
Centerville, at Centerville	13, 14
Vidalia, at Bennett's	17
Black River, at White's Ridge	20, 21
Castor Mission, at Slaster's Chapel	27, 28
Columbia, at Columbia	28
Montgomery, at Atlanta	Mar. 5, 6
Ada at Prospect	12, 13
Opitaa and Boyce	19, 20

District stewards' meeting at Pineville, Jan. 30, 1892. Circuit stewards will please attend first Quarterly Conference.

J. IVY HOFFPAUIR, P. E.

NEWS OF THE WEEK.

DOMESTIC.

A fire in Kansas City, Mo., on Jan. 17, destroyed property worth $150,000.

A convention of the Prohibition party, to nominate a national ticket, will assemble in St. Louis, on June 29.

A terrific explosion occurred at the Phœnix Powder Mills, near Ceredo, W. Va., on Jan 18, in which four men were killed outright and many mortally wounded.

The Woman's Anti-Lottery League of this city held a meeting on Jan. 18. A large and enthusiastic audience was present. Speeches were made by Hon. T. S. Wilkinson, Bishop Davis Sessums, Dr. B. M. Palmer, and others.

Mr. Hopkins, of Illinois, has introduced a bill in the House of Representatives to prevent national banks from acting as agents for lottery companies, and forfeiting the charters of said banks for violations of the postal laws.

Delegate Smith, of Arizona, has introduced a bill in Congress providing for the admission of the Territory of Arizona into the Union, in accordance with the Constitution heretofore ratified and adopted by the people of the Territory.

The bills appropriating $10,000,000 for the improvement of the Mississippi river and $500,000 for the improvement of the New Orleans harbor, introduced by Senator Gibson, have been referred, at his request, by the Senate Commerce Committee to the chief of engineers for examination and report.

Although the National House of Representatives has not been able to act upon any of the hundreds of bills that have been introduced by its members, the Senate is now in the full tide of legislation. A dozen bills have already passed that body and have been sent over to the House.

Representative Alexander, of North Carolina, has introduced into the House a bill relating to "gambling in agricultural products." This gambling, according to the bill, is defined to be a contract to sell for future delivery corn, wheat, rye, barley, etc., the contractor or seller not being the owner or the agent of the owner at the time of making the contract.

The popular movement for the election of United States senators by a vote of the people is destined to be one of the most important subjects discussed by the Fifty-second Congress. It seems likely to be the great subject of national interest upon which party lines are not to be drawn, and from this fact the advocates of the proposed reform derive great encouragement of ultimate success.

The Holman resolution opposing bounties and subsidies was adopted by the House on Jan. 16. A second resolution, presented by Mr. Holman, providing that "no money ought to be appropriated by Congress from the public treasury except such as is manifestly necessary to carry on the several departments frugally, efficiently and honestly administered," was also adopted. The adoption of these resolutions was not effected until the author had consented that the interpretation should be in a sense "broad enough to permit any and all appropriate and legitimate legislation." The advocates of the World's Fair appropriation are finding great comfort in this interpretation, and even the friends of the mail steamship subsidies and sugar bounty maintain that the pledge of the government having been once passed, appropriations to fulfil those obligations are but "appropriate and legitimate legislation."

FOREIGN.

Cardinal Manning, Catholic Archbishop of Westminster, died in London on Jan. 14, aged eighty-four years.

Cardinal Simeoni, formerly papal secretary of State, and prefect general of the propaganda, died in Rome on Jan. 14. His death was due to an attack of influenza.

It is said the Bulgarian government has accepted, with slight modifications, the note which the Porte proposes to address to France, ending the Franco-Bulgarian dispute.

The Congress of Nicaragua has ordered that ten young men, to be selected from the different provinces of the republic, be sent to Europe to be educated at the expense of the state.

The negotiations between Spain and France for a treaty of commerce have failed of result. After Feb. 1. next, the maximum tariff of each country will be applied to imports from the other.

The Pope has sent a special letter to the cardinal archbishop of Paris, requesting him to instruct the French clergy to cease all opposition to the republic and to follow to the utmost the Pope's policy of conciliation.

The collapse of the printers' strike in Germany is absolute. This was partly due to the influx of a thousand foreign compositors. The loss to the strikers amount to 750,000 marks, while the total to men and masters is over 3,000,000 marks.

Prince Albert Victor, eldest son of the Prince of Wales, and heir presumptive to the throne of England, died on Jan. 14, aged twenty-seven years. He was to be married on Feb. 27. Queen Victoria is prostrated by the news of the death of her grandson.

The first railway to Jerusalem will be opened to traffic this Spring. It is a short line, running from Joppa on the Mediterranean. The work of construction is being carried out by a French company, which began laying down the line in April, 1890.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. O. L. Savage (2), Geo H. Thompson (2), J. W. Hearn, P. A. Johnston, T. J. Upton, D. W. Babb, H. H. Ahrens, D. P. Bradford, W. B. Lewis, G. A. Galloway, R. S. Gale, W. L. Linfield, H. M. Ellis, John A. Miller, B. W. Lewis, B. F. Lewis (3), A. T. Buck, J. Anderson, Heslep R. Tucker, J. C. Campbell, A. C. Hundley, R. W. Tucker, A. J. Jones, Robt. Randle, H. J. Boltz, I. B. Anderson, T. C. Weir (2), B. H. Rawls, J. H. Evans, D. C. Rawls, B. A. McCoy, J. G. Sibley, Wilson Moore, J. B. Kent, J. A. Parker, Isaac L. Peebles, W. J. Dawson, J. O. Keener, G. A. Mundoville, G. W. Bachman, Ira B. Robertson.

Messrs. J. D. Davis, J. L. Webb, L. D. Sigier, J. C. Roberts, A. W. Moore, Simeon T. Jackson, R. M. Tindall, J. G. Irving, M. K. Mister, R. N. Hall, S. S. Cage, Tennessee Willis, J. R. Anderson, Henry Ware, M. D. Fly, J. Y. Gilmore, N. G. Guice, E. Barouse, T. Fitzgerald, W. H. Moss.

Mesdames E. Davison, J. T. Moody, L. F. Blanks, A. L. Robeson, N. Williams, G. H. Ridgeway, J. A. Davis, H. C. Baird, E. L. McCoy, Ruby Moody.

Miss L. Lombard.

Jan. 19.

The Florida Christian Advocate,

A weekly religious paper, edited by Rev. Josephus Anderson, D. D., full of Florida news, able discussions, sound theology, general information. This journal has the rare good fortune of having it said of it that every issue is worth the year's subscription price. Its "Brevities" have become so popular as to be called for in book form. From Feb. 1 the paper will be a sixteen-page, four-column paper. Subscription price, $2; to ministers, $1. Write to J. ANDERSON, Leesburg, Fla.

Mrs. P. M. Goodwyn, the proprietress of the celebrated "Eureka Yeast Powder," has resumed control of her business, and desires her numerous patrons to renew their patronage and favor her with their helpful influence among their friends. She is prepared to fill orders both in bulk and in box. Her place of business is No. 90 Constance street.

The recent heavy rains have brought disastrous floods in Alabama along the Alabama river. Considerable damage to property has resulted in the flooded districts, consisting chiefly in the loss of cattle and other live stock by drowning. People living in the country along the river banks have moved out to the hills to escape the flood.

The American press is attempting to get up a war with Chili. It is known that the President and his Cabinet are out of patience with the Chilian government on account of its dilly-dally policy, and the question is being narrowed down to the alternative of an apology or war. The news from Chili is conflicting.

Servia is ravaged by diphtheria. All the schools of Belgrade are closed in consequence of the epidemic.

QUARTERLY STATEMENT

—OF THE—

New Orleans Canal and Banking Com'y

AT NEW ORLEANS,

In the State of Louisiana, at the Close of Business on the 26th Day of December, 1891.

RESOURCES.

Real estate		$ [illegible]
Invested in State and city bonds		141 [illegible]
Stocks		23,[illegible]
Loans and discounts maturing after ninety days	$ 350,930 14	
Loans and discounts maturing within ninety days	1,683,618 00—	2,034,[illegible]
Suspended paper valued		1,037 [illegible]
Loans on demand	893,882 07	
Sight exchange	365,472 76	
Coin, currency and checks for Clearing-house exchanges	980,079 93—	2,239,434 [illegible]
Total		$4,534,353 [illegible]

LIABILITIES.

Capital stock paid in	$1,000,000 [illegible]
Surplus	300,000 [illegible]
Undivided profits	190,000 [illegible]
Dividends unpaid	[illegible]
Deposits subject to check	3,013,[illegible]
Circulation	[illegible]
Real estate in trust	5,000 [illegible]
Total	$4,531,353 [illegible]

I, the undersigned, do solemnly swear that the above statement is true to the best of my knowledge and belief.

EDWARD TOBY, Cashier.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this 28th day of December, 1891.

A. G. LA PICE, Notary Public.

NEW ORLEANS, Dec. 28, 1891.

At a meeting of the Board of Directors, held this day, a dividend of FOUR DOLLARS per share was declared, payable on demand.

EDWARD TOBY, Cashier.

Semi-Annual Statement of the

LOUISIANA NATIONAL BANK,

OF NEW ORLEANS,

At Close of Business, Dec. 31, 1891.

RESOURCES.

Bills discounted		$ 1,318,349 [illegible]
United States bonds, Louisiana consols and other bonds and stocks		448,416 [illegible]
Banking-house and other real estate		101,510 [illegible]
United States treasurer	$ 2,250 00	
New York exchange	264,650 11	
Demand loans	954,530 80	
Cash and checks for clearing-house	1,017,628 24—	2,239,059 [illegible]
Total		$4,107,335 [illegible]

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00—	$ 650,000 [illegible]
Net undivided profits		37,313 [illegible]
Circulation		41,400 [illegible]
Deposits subject to check		3,204,146 [illegible]
Balance on reduction of capital stock		800 [illegible]
Dividends unpaid		20,675 [illegible]
Bills payable		150,000 [illegible]
Total		$4,107,335 [illegible]

At a meeting of the Board of Directors, a dividend of FOUR DOLLARS PER SHARE was declared from the net earnings of the past six months, payable on demand in New Orleans, and at the Banking House of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

Christian Advocate

VOL. 39.—NO. 4. NEW ORLEANS, THURSDAY, JANUARY 28, 1892. WHOLE NO. 1849.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A Revelation of the Lottery.

Judge Frank McGloin, of the Lon-ans Court of Appeals, and Mr. J. C. ickliffe, one of the founders of the nti-Lottery League and editor of *The* *ne Delta*, the anti-lottery daily of ew Orleans, both contribute papers the January number of *The Forum* the crisis in Louisiana. Judge Mo-loin discusses the question, Shall the arter of the Lottery Company be re-wed? and Mr. Wickliffe gives a his-ry of the company up to date. The cts stated by these two writers con-m all that has been spoken and writ-n concerning the infamous character the lottery managers and their busi-ss. If the history had been that of a gularly organized gang of thieves d swindlers, having no other reason r existence than the plunder of the ople, it could not be any blacker an it is. The marauder Lafitte, who nce had his lair in the swamps of ouisiana, was not a more implacable, angerous and formidable enemy to ciety than John A. Morris and his sociates in the lottery iniquity. Lafitte made no pretence of being any-ing else than a free-booter, whereas orris and his hand try to invest their ndorings with an air of legality and spectability.

The writers of *The Forum* articles how that from the beginning of its istory the Lottery Company has opped at nothing fair or foul to ac-mplish its purposes. It has bought egislatures, corrupted the judiciary, bsidized the Press, bribed juries and lectors, and in some cases openly de-ed and overridden the processes of he courts. Even darker crimes than hese are laid at its doors. To what ngth the conspirators will go in car-ying out their plans is illustrated in incident which occurred at Baton Rouge last Summer. After the Legis-ature had adjourned, it was discovered hat all the constitutional requirements the matter of the lottery amendment ad not been complied with. "Imme-iately the secretary of the Senate and he clerk of the House were tele-raphed to come to New Orleans. hey came, and, after a consultation, hey went to Baton Rouge, the capital, ith Lloyd, one of the lottery senators, nd changed and altered the journals f the two Houses so as to make them how that these formalities had been bserved. The journals had already een printed, but not bound. They estroyed four forms of twelve pages ach, forty-eight pages in all, and had orty-eight new ones set up containing he changes." Of course, this was learly an unwarrantable and unlawful act; but the agents of the lottery cared nothing for that. The bold manner in which some of the judges of the State how their subservience to the Lottery ompany was shown in the case of a egislator who was arrested during the ession last year under an information r receiving a bribe, filed by the dis-rict attorney. The evidence was as onclusive as circumstantial evidence ould well be. The lottery officers ere summoned to attend the trial and produce the books and vouchers of he Lottery Company. They disobeyed he subpœna and went to the State of Mississippi, beyond the jurisdiction of he court. The judge called the case p after ten o'clock at night on the last day of the term of court, and or-ered the district attorney to proceed ith the trial, despite the district at-orney's showing that the witnesses for he State had refused to obey the sum-ons to attend and testify, and that he books of the Lottery Company ere not in court. The judge peremp-orily ordered him to go on with the ase. This the district attorney re-used to do, and in order to prevent he defendant from having a good plea f former jeopardy, entered a *nolle* *rosequi*, thus reserving to the State he right to indict him again.

Incidents of this kind might be mul-iplied almost without number. Out-ide of the banded liquor interests here exists in the United States to-ay no organization so shameless and audacious in its iniquity and so for-idable in its proportions as the Lou-siana Lottery. Its triumph in the recent struggle would mean the turn-ng over of one of the oldest and reatest States in the republic to the ercies of a band of robbers as heart-ss, as selfish and as cruel as ever cut throat or scuttled a ship.

No effort can be too great and no rifice too dear that shall prevent the ulmination of this foul conspiracy against the welfare and happiness of a people.

Enough has been said as to the character and purposes of the Louisiana Lottery Company. The important thing now is to render the greatest amount of practical service to the citizens of Louisiana who are seeking to free the State from the grasp of this powerful and avaricious enemy. These citizens need not sympathy only, but they need money. There are numberless ways in which money can be spent legitimately and to good advantage in the fight which the Anti-Lottery League is waging. The Christian people of the country should make common cause with their brothers in Louisiana who are struggling not only to save their State from further shame and dishonor, but to defeat and suppress an organized iniquity whose evil and demoralizing influence extends over the whole land. The Christian people of the United States may, indeed, count no cost too great in the effort to overthrow this monstrous business. If the lottery is defeated in Louisiana, it is not likely again to secure a foothold in this republic. Let the citizens of the North then rally to the battle. It would be well if anti-lottery mass meetings could be held in every community in the land during these Winter months, the main object of these meetings being to raise money to send to Louisiana. Every church might well devote some part of its beneficent fund to this cause during the next six months, even if it were necessary to divert it from its regular channels for the purpose. We know of no cause in which a little money might do more actual and immediate good than in this anti-lottery campaign. The Christian people of this country can not afford to let the lottery win. It is as much their fight, in a large and true sense, as it is the fight of the people of Louisiana.—*Christian at Work.*

Preachers and Congregations.

This is an age when self-assertion is one of the enterprises of the day. Men must assert themselves one way or another; they must make themselves felt at all cost. Hence, we often have foolish assertion. Then we have had no little of a style of church and pulpit ministration that has made our people restless and produced weariness. They have had a maneuvering, sensational, quackish sort of gospel preached to them until they can not be satisfied with any other. Their appetites have been vitiated, they have lost their power, and now they will not endure sound doctrine. The evil of this is twofold. They decline in spirituality and divine power, while they become more critical and harder to satisfy. They must have the yellow-back, dime-novel style of gospel, or they must have another preacher. Of course, this light literature in the pulpit must not be too coarse; and hence, if our preachers will develop in the art of putting some history, philosophy, politics and a little religion now and then into his sermons to make the thing respectable, he will be "the man for our church and our times." Very few men know how to mix things that way, and hence very few men are in demand for these churches. We notice, too, that when a church sets itself to do the good old honest work of saving the world and making men better, there is not much trouble in pleasing them in a preacher.

But we can not deny the fact also that the preachers have not developed as fully as our opportunities demand. We, too, are much disposed to cavil about little things, and spend our lives on minor matters. We have some mind to please the people, and are dwarfed or worn out trying to carry the burdens that a worldly and exacting church has put on our shoulders. We are trying to catch attitudes, assume airs, take on tones, and deliver striking utterances that will please the popular ear and create a demand for our service. Of course, we fail, and, of course, we grow little all the time, and must soon go to the superannuate list, or into some pocket that has been made for us. When will we learn sense? The kingdom of God is not like any other kingdom, and can't be run on the lines of other kingdoms. The weapons of our warfare are not carnal, but spiritual. We do not need to develop in the ways of the world, or the demands of a worldly church, but in the ways of God and his Word, of Christ and his Spirit.

What we need now is to get back to our work. Preachers and churches have but one work; "'tis all our business here below to cry, Behold the Lamb!" A church that does not carry Christ to the unsaved masses is no church, is a cumberer of the ground, and the sooner it is torn down the better. And the preacher who has not the one aim of putting the life of Christ in the hearts and lives of his hearers, and making them better, has lost his bearings, and had better go back to the starting-point and fix his eye. We need to study more and study better. We need not burn more of the midnight oil, perhaps, but we do need to burn more daylight in our work, and especially to focalize more rays of the Sun of Righteousness on it. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the Word; be instant in season, and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (Paul to Timothy.)—*Wesleyan Christian Advocate.*

One-Sermon Test.

A brother seated by the table, a few weeks ago, remarked that one of the best tests of a good sermon is that its preparation has added to the stock of the preacher's own knowledge. This is, without doubt, a practical test of a good sermon; and many sermons utterly fail when submitted to this test. Their preparation adds absolutely nothing to the preacher's own knowledge; they are simply a recasting of facts already in his possession. They are as a former Scotch pastor of this writer used to say: "Cauld kail het ow'r again." Such preaching profits the preacher but little; indeed, sermons of this class may injure him by making his work professional, perfunctory and powerless. If a preacher can honestly say when he has prepared a sermon, that in its preparation he has become a larger man, intellectually, and a better man, spiritually, he certainly has a sermon which will greatly benefit the people to whom it is preached. If its preparation has added considerable to his growth, its delivery will add greatly to the growth of the hearers. Rarely is a man justified in preaching a sermon whose preparation has not made him a bigger and a better man. The recasting of familiar truths and the rehashing of platitudes is a process of doubtful value, intellectually, and of equally doubtful morality. This does not imply that old texts and former themes should not be used again; but it does imply that into the old texts and themes the larger life of a growing pastor should be liberally infused. It is a great thing for a pastor occasionally to attack themes which he must honestly admit are at the time of the attack above his level. He must work himself up by patient thought, careful reading, and earnest prayer as nearly as possible to the high level of these great themes. He must keep this exalted standard constantly before his mind. He ought to have such a theme always in his thought and on his anvil, and about once a month he can give the people the results of his most careful and thorough work. The standard of his ministry will thus be vastly exalted and his reputation will be fixed at the height of this higher reach. Once a month, at least, there ought to come a sermon far above the average in a pastor's ministry; the late President Anderson used to say to the writer: "Once a month give them a smasher." It is also greatly wise in the settled pastorate to select not only themes of this character, but long lines of thought. The pastor might take the summer vacation to select these lines, breaking them up into appropriate topics. Let him not accuse himself of presumption, at aiming at a high mark; let him rather stick deeply into his sides the spurs of a noble ambition, and then drive himself to the use of every ounce of power which God has bestowed. It is impossible for a long pastorate to avoid ruts, platitudes and repetitions except there be this constant reaching up to higher things, and this annual selection of new fields of thought, and this higher ambition to enter these fields and to traverse them to the utmost limits which time and talent permit. Seldom ought a pastor to prepare a sermon which does not add to his stock of knowledge, which does not send the red blood leaping through his body to the enlargement of his brain, and which does not send great thoughts plowing their way through the depths of his soul. A pastor who so works will never run out in any field of labor; he will always be fresh, vigorous, masterful in the pulpit, in the prayer meeting, and in the social circle.—*Dr. R. S. McArthur.*

Letter from Mrs. Weems.

MR. EDITOR: Letters from Mexico carry me back to that interesting field, and awake afresh my interest and sympathy for those dear people. Our leave-taking was so painful that at first I could not speak of it; but now that I see my husband improving in health, my hopes are brighter and my heart lighter. Our native ministers, and many of the lay brethren, our Bible women, teachers and pupils followed us to the train. We bade them farewell with tears, and they write that they still weep over our departure. But there are brave and true workers there to carry on the work, so that there can be no loss. We will ever feel a deep interest in that work, and carry it ever on our hearts. We brought with us one of the Mexican girls who was given to me; the other I left in Miss Holding's care, in Laredo, Texas. I want very much to educate the little girl I have, and send her back to Mexico to do the work I so longed to perform.

Last Sunday I met the children in our church in Brookhaven, and organized a society of Little Workers for the missionary cause. We enrolled thirty names. They agreed to meet every week; sing and pray and pay their dues for missions. No doubt, Dr. John will hear from these Little Workers later on.

We are hoping and praying for a prosperous year in our church here. I trust all our friends will unite with us in this prayer. It seems to me if there is one place in Mississippi, more than another, that ought to be deeply pious, it is Brookhaven. Here we have that grand institution of learning, Whitworth College, whose pupils are each Sabbath brought to church and Sabbath-school. They, of course, will be more or less affected by the spiritual state of the church. We are all striving to be more careful in our lives, that we may do these precious souls good.

Our presiding elder resides here, and our church has reason to feel proud of its nice home for the presiding elder, and the one for the pastor also.

Mr. Weems is now so far improved as to be able to fill his pulpit last Sabbath. We had much interest manifested in all the services of the day. We trust each Sabbath may be to us all a Sabbath day's journey toward the kingdom of our Lord and Savior.

Pray for us and for poor Mexico, and let our people continue to send contributions for our much-needed church. S. G. WEEMS.

Brookhaven, Jan. 20, 1892.

FROM THE WORK.

Rev. H. P. Lewis: "The sun is out to-day (Jan. 15) for the first time in a week. We have just had the coldest and most disagreeable spell of weather we have had in this county for many years. With a good house and plenty of fire-wood, it is difficult to keep warm. Sister Mary Jane McLaurin, of Bethel Church, died on Jan. 12, of typhoid fever. She was in the fifty-second year of her age. She died in peace at Dr. R. R. Applewhite's, one of her sons-in-law. She leaves six children—three sons and three daughters—and a host of grandchildren to mourn their loss. A good woman is gone to rest. To-date eleven have been received by letter; twelve removed by letter; one has died."

Rev. W. J. O'Bryant, Black Hawk, Miss., Jan. 13: "After a long and tedious journey through the country, I met the wife and children in Carrollton, Miss., where Bro. J. R. Bingham had secured a hack; were then escorted by him to this kind Christian home, where he and his good wife did all in their power to make us pleasant and happy during our stay. May the Lord bless them! We reached Black Hawk, Saturday, in the afternoon, about four o'clock, where Sisters Johnson and Conner waited to welcome us to our parsonage-home with pleasant smiles, brisk-burning fire, and a pot of hot coffee; the table well loaded with luxuries nicely prepared, and the safe displayed the culinary art in wonderful variety. In the cook-room we found flour, lard, sugar and coffee at our disposal. Sunday, at eleven, I preached to the good people of Black Hawk, and on Sunday night we had a most excellent sermon from Rev. R. A. Meek, of Carrollton, which was edifying to the people; and on Monday night we had the 'pounding,' participated in by the good people generally. They continued to come till some twenty-five or thirty were present, bringing in quite a variety of things, all of which were profitable to the inmates of the parsonage. May the good Lord bless and abundantly prosper the good people! So you see, Mr. Editor, the people of Black Hawk circuit know how to receive their preacher, in order to make him feel at home and get a good year's work out of him. We are praying for and expecting great results this year. Have visited and prayed with about fifty families since Conference; received into the church one adult by certificate. Hope we will be enabled to leave behind as many warm-hearted friends, and do as much good as our predecessor, Rev. B. F. Phillips."

Rev. A. J. Jones, Valden, Miss., Jan. 14: "We are in the parsonage at Valden at last. A change being made after Conference caused considerable delay in getting moved. We met with a very warm reception, just such as makes a preacher and his family feel at home at once. On New Year's Day the ladies stormed us with a pound party, supplying a very important part of a parsonage home. I believe we are to serve a kind and appreciative people. Work is abundant. The man who follows such workers as Bros. Evans and Lagrone will have his heart and hands full to keep up. We have received one into the church on profession of faith, and trust that we may be able to add many to [illegible] name during the year. Pray for us, brethren, that we may have a prosperous year at Valden."

Rev. H. P. Lewis, Caseyville, Lincoln county, Miss.: "We are comfortably fixed up in a nice new parsonage, well finished, well furnished, large, roomy, and it don't leak. Did you ever live in a leaky parsonage? We have four large rooms, kitchen and dining-room, with a nice little store-room; and every part of the inside, even back to kitchen and store-room, nicely ceiled and painted. Then we have a good corn-crib, two good stalls and buggy-house, good garden spot, nice yard for children to play in—all in a good neighborhood, among religious people. We have three churches near by—Presbyterian, Baptist and Methodist. Preaching every Sunday, and Sunday-school every Sunday evening. So far, congregations have been good, notwithstanding the cold and rain. The people here speak well of their former pastors: Johnson, B. F. Jones, Caldwell, Hinds, Howell, Ellison and Ellis—all good men, yet living and doing good work. Again, they say, 'Let's have a revival.' I say, 'Amen!' to that. If we want it, we can have it; if we have it, let us have it on God's terms. What are his terms? Let us see. Turn to Isaiah, first chapter; begin with the sixteenth verse, read down to the twentieth verse. Also read Malachi iii, 10. Then look to God, not man, for the revival needed. Let us not be satisfied with a mere ripple upon the surface. No, no. Let the work be deeply rooted, thorough, genuine; let our motto be, 'Holiness to the Lord;' let us not quarrel about how it is obtained—leave that to others. Don't stop to theorize, but get to work early; do a great deal of earnest praying; ask in faith, nothing wavering, and God will hear you. Let us be guided by the Divine hand. We must 'abide in Christ' if we would bring forth fruit to perfection."

Rev. L. M. Lipscomb, Australia, Miss.: "I arrived at Australia last Saturday. Found the people looking for me, of course, as the preacher's few days of grace were about out. I follow some good, strong men here, who have done their work faithfully and well. The man whom I immediately follow is Bro. O. L. Savage. The people here remember him kindly, and many of them say he is the biggest preacher in the Conference. To those who know him, this statement needs no elaboration. I am comfortably domiciled in the parsonage all alone. I never cooked enough to get my hand in good, and, therefore, I take my meals at Bro. D. J. Allen's. My first quarterly meeting was held yesterday. The weather was so very inclement that only a few were in attendance; but we had a good time. Bro. Standefer, our presiding elder, preached us a good gospel sermon. The people hold him in very high esteem. I am looking and praying for a good time this year. The Lord give it to us throughout this district and throughout this Delta country. We have a hospitable and kind people here, and, I must confess, a great deal more religious than I expected to find. This whole Delta needs salting down with the salt of which our Savior spoke. Put it on pretty heavy; then take off your gloves and rub it in. It is a rough process; but it will save the meat when everything else fails. I trust that the same fervent desire may be enkindled in every heart throughout this country that lived and burned in the prophet's heart, and that glowed in inextinguishable flame upon his lips, when he said: 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'"

Rev. P. M. Brown, Amite City, Jan. 14: "Have just finished reading the last issue of our ADVOCATE. The clarion notes of its editorial columns arouse our slumbering energies from the torpor into which they had fallen under the influence of this unusually freezing weather. We lay the paper aside with the wish in our heart that its inspiring influence could be felt in every Methodist home upon our pastoral charge. And why should not this be so? We are almost ready to say that this shall be our aim during the year which has just begun. Wonder and anxiety had full possession of our heart and mind as on the closing day of the recent session of the Mississippi Conference we sat before Bishop Hendrix to receive our first appointment in the Methodist itinerancy. The great question of, Where shall we be sent? was soon changed to, How shall we get there? In order to meet the demands of a depleted purse, we determined to make most of the trip to our work by hack. On Jan. 1, after the sun had dispelled the clouds and showers of the early morn, which had threatened a stormy day, we turned our backs on the little town of Slaughter, which had been the scene of the past year's labors as teacher and preacher. After a pleasant, but rather muddy, drive of forty-two miles, about eight p. m. we drove into the beautiful little town of Amite City. We soon found some of our flock, and were conducted to the parsonage by Bro. A. P. Stewart. The ladies, who were waiting to receive us, had left, having despaired of our arrival at so late an hour. However, rekindling the dying embers of what had been a cheerful blaze on the hearth, we found, upon inspection, that the good ladies had anticipated and provided for our every temporal want with comfortable rooms and beds, and a larder well filled with the nicest of groceries. Amid these cozy surroundings we erected the family altar, and, with hearts overflowing with gratitude to God and these, as yet, unknown friends, reconsecrated ourselves to the work of the gospel, and entered with buoyant hopes (which, we hope, are not all youthful enthusiasm) upon our year's labors. The intimation thus received, that our lines had fallen to us in pleasant places, has been verified by further acquaintance with the people of the circuit. We are well pleased to find this a prohibition parish. The parish court in session, with a jail with open doors and empty cells, is a fine illustration of the wholesome effects of the banishment of the open saloon. With this out of our way, and with the hope that in a few months that other great obstacle to religious work in Louisiana, the lottery, will be buried beyond resurrection by the righteous indignation of our commonwealth, we are encouraged to believe that success will attend our efforts this year. However, the devil is by no means idle, but is alive and active in various other forms. To follow successfully such zealous and indefatigable men as Bros. Keen and Anders will tax the capacities of mind and heart. Your 'field editor' is cordially invited to visit us in the interest of the ADVOCATE at his earliest convenience."

SINS OF OMISSION.

It isn't the thing you do dear
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time nor thought for,
With troubles enough of your own.

The little acts of kindness
So easily out of mind,
Those chances to be angels
Which every one may find
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and lagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.

—*Christian Leader.*

"Gilderoy" and His Books.

Well, I've been shut indoors for a week or more. The weather has been too bad for anything. First, we had four days of rain, and then a cold wave came, and now everything is hard frozen. All I could do was to build fires and read and write.

I read with great relish "Echoes from Foreign Shores," by Rev. P. L. Stanton, now presiding elder of Pueblo district, Colo. This is a good book, written in a taking style, for the young people. It is published in fine style by our own House at Nashville, Tenn. Those who want a good book for their children, one they will read, let them send for this one. A few typographical errors mar its pages.

I then dropped into "Pope's Compendium of Christian Theology," and read with great care and much prayer all he has to say on regeneration and sanctification. In the matter of suggestiveness, provoking thought, this book is far ahead of any theological work I have at my command. For this reason I enjoy it more than any other. It leaves me something to do, and stirs me up to doing it. The suggestions grow into sermons.

With this I turned back to some old books—some I had read when a boy, and again the first year of my ministry. "The Rise and Progress of Religion in the Human Soul," by Phillips Dodridge, was a great book with my mother, and did me good when I was in my teens, and later, after I began to preach. So I read it again, and with more profit than ever before. This whetted my appetite for another old book, one that I remembered as exceedingly helpful to me in my early religious life; so I got down and read with a warm heart "Interior Life," by Thos. C. Upham. I really did not know till this week how far this book had gone in forming and fashioning my own thinking on the doctrine of holiness. In many important particulars it is the best book on this subject I ever read—save, of course, the Word of God. It discusses and presents in a clear light some difficult psychological questions connected with this subject that are not touched by other works, at least, not by those that have come under my eye. No one can read this book without being benefitted by it. It incites one to holy living. How anyone can object to the Bible doctrine of holiness, to sanctification, to assurance of faith, to being made perfect in love in this life, after reading this book, is more than I can see. Mother is dead and in heaven, but I thank God again and again that she directed my attention to this book and urged me to read it when I was a boy at home on the farm. It has helped to save me from doubts, questionings, quibblings and fears in regard to this central thought of Christian life. I have firmly believed in the doctrine and duty of holiness from early childhood.

On this point, mother brought me up in "the nurture and admonition of the Lord." I am now more than ever impressed with the importance of the reading children and young people do. If anyone had told me that what I took to be my own thinking was so nearly the thought of this book, I would not have believed him. Without knowing it, the man and the book—a book read so early in life—are alike. What a blessing it is that it was a good book. I am inclined to think now that I have never had one purely original thought; they are all the thoughts of those who have gone before me and of those who are around me. They have entered into me; have become a part of me; and I have my own way of expressing them; but the seed-thought, or thought-seed, was planted in the soil of my mind and heart by some one else. I want to say now that if I am not sound on the doctrine of sanctification, Mr. Upham is largely to blame for it. He got a hold on me and got a strong grip on me when I was in the plastic stage and was easily moulded. He lives in me by a law of mind that is as certain and fixed in its operations as any of the other laws of nature. And, yet, some people feed their children on the "apples of Sodom," and then grieve and wonder that they do not "yield the peaceable fruits of righteousness." What farmer would sow down his land in tares before he put in a crop of wheat? There will be tares enough without the trouble of sowing them. The enemy that sows tares in the minds and hearts of children ought not to be the parents that bore them. If Mr. Upham's book has done me any harm, my mother is partially to blame for it. She read it, talked much of it in the family, urged me to read it and took pains to explain it to me. If it has done me any good, and I think it has, then the author, as an instrument in the hand of God, and my mother, as the responsible agent in training her children, deserve, through the grace of Christ, and will receive, reward for it. Mother—bless her memory!—bestowed more care on my reading than she did on my dress. The reading she selected for me was all fine, the dress all plain. I now believe if I were to turn back on the old books, the vain conceit of originality would all be taken out of me. I know nothing except what I have learned from others. The furniture of my mind is all borrowed. But enough for a cold day. This grew out of a bad spell.

GILDEROY.

An Item or Two.

First and foremost, I want to call the attention of Methodists, and everybody else, to our East Mississippi Female College, which is under the efficient management of President C. W. Anderson and a splendid corps of teachers. The religious and educational advantages of this excellent school are unsurpassed in the South.

Next should be presented the claims and merits of Fairview College, at Binnsville. President Moore and Prof. Burton have associated with them Prof. Harlan, who was a student at the University of Mississippi, and also at the Vanderbilt; and Maj. Mohler, one of the most experienced and successful educators in the State. The girls board in Maj. Mohler's family, and the boys with Prof. Burton. Faithful work is done in this school.

And, in conclusion, as chairman of the Colportage Board of the Mississippi Conference, I must remind the Methodists of Mississippi, and elsewhere, that the Rev. W. D. Dominick is the general colporteur of our Conference, and, as such, he has established a book depository at Jackson, and is prepared to fill orders for any good books, Sunday-school literature, periodicals, etc. He deserves liberal and continued patronage. At an early date he will have his district assistants to aid him in making a very thorough canvass of our territory. Let good books and papers have an ever-widening circulation.

T. L. MELLEN.

Shall the Church Educate Her Ministers?

In looking over the ADVOCATE, of a recent date, I noticed a call for help to educate a young man for the pulpit. The ministry is the noblest calling of men excepting my own profession—teaching. The Christian teacher is also a preacher spreading Christian love. He is brought in closer touch with humanity, and that in its tenderer and more impressible age. He is as much called to his work as the minister to his. If he is faithful, the foundation for a beautiful, Christian and useful life is laid before the child can appreciate the "preacher proper." Now, we hear much about educating the ministry, but never hear a word about educating the teachery. The work of the called Christian teacher does more to solve all religious problems than that of the preacher, because every child must go through the educator's mill, where his character is moulded before he reaches the preacher's. Christ was a teacher, not a preacher. Then, let me ask why we must educate our preachers and let the devil have our teachers and, consequently, our children? If God calls his preachers, and expects his people—the church—to educate them, he also calls his teachers, and expects his people to educate them. I believe that God calls both, but does not expect the church to educate either. I question the wisdom on the part of the church of educating boys for the ministry. Every man should enter the service of God to dispense and not to receive. Christ gave, but took nothing. Do you not believe that many a boy, through his zeal for an education, has mistakingly claimed to be called of God. It is a fact, but to be regretted, that there is to-day in Mississippi a scarcity of professional male teachers; but can't you imagine scores gently tapping at its doors, if the church would only educate them?

As I write over a *nom de plume*, I hope that a bit of personal history will be pardonable. I was born in 1865; my father died the same year, and my mother found that the ravages of war had confiscated all property except one colt and a small tract of woodland. As a result of energy, push and toil, at the age of sixteen, I found myself surrounded with plenty to give my mother and sister a comfortable support. I educated sister and myself without the aid of individual, church or State. At graduation I was chosen the annual speaker on Friday; traveled some hundreds of miles, and entered the school-room as teacher Monday, and have been teaching since. Am now teaching in one of the best female colleges in the State. What I have done any boy may do. When God has a work for a man to do, he places the means at his hand. The greatest preacher and man of the nineteenth century, Sam Jones, never attended a theological school, and says the way to learn to preach is to preach. The way for boys who want to enter the ministry to get their education, is to do their part and call on God to do the balance.

ENNIS.

Letter from Brazil.

This evening I am thinking of the readers of the ADVOCATE, and will attempt to give them all some news from the work at this point.

Piracicaba, as, perhaps, you already know, is one of the starting-points of our Brazil Mission. The church here was organized about ten years ago, and has had a varied experience. At present there is a falling off in membership; some have moved away, and others have grown indifferent. In spite of discouragements, our pastors labor earnestly among the people, and the majority of our members are regular attendants and good men and women. At present there is a lively interest among the children who attend all services well, and a number of them this year have united with the church in full membership. The Sunday-school is particularly interesting, and is well attended by old and young. There is a class for men, one for women, several for girls and one for boys. Near the church is a small office which serves as a room for the infant class. This room is furnished with nice little chairs from a contribution sent me by the Sunday-school children of the Seashore Camp Ground. There are thirty of these chairs, and usually most of them are filled. This is a very interesting class, and is taught by our kindergarten teacher of the college, Mrs. Breisford. The class of women taught by Miss Watts is particularly touching, as in it one sees the aged, the middle-aged, and the young women, all seeking together to learn of the Bread of Life. But no class is more attractive than my own, which is composed of six bright, smart girls. Two are members of the church, and expect to become teachers; two have taken the first step to become Christians, and the other two have expressed a desire to be good. On Saturday evenings we have a little prayer meeting service, which is to prepare the heart and mind for the Sabbath. It is a sweet and refreshing service, and one which would not be out of place in the home-land. On Sundays there are three, and occasionally four, services at the church. During the week there are prayer meetings in various parts of the city at houses of the members, and at the church also. Our native Christian women are very faithful, and many of them do Bible work among the people as occasion offers. They visit the sick, attend all divine services, and some make fervent, earnest prayers in public when called upon. The death of one of our women not long since was peaceful and triumphant.

The public mind is now absorbed in politics, but our people have their shoulder to the wheel and the gospel cause is moving forward. The Annual Conference of Brazil Mission convened at Piracicaba last July. There were about twenty preachers, and they gave thrilling accounts of their work. Our Christian paper of Brazil, *Expositor Christao*, is now published weekly. It gives the Sunday-school lessons, and affords valuable reading for our people.

In a few days our sister representatives of the W. B. M. will gather from their different homes to attend our annual reunion which, also this year, convenes at Piracicaba. The W. B. M. has now three colleges in Brazil—one in Rio de Janeiro, another in Juiz de Fora, and another here at Piracicaba. This last is the oldest and most flourishing. During the past week our annual term of ten months was brought to a close. All during the year there has been an average attendance of over a hundred. The deportment has been good, and a sweet spirit has pervaded the school. The examinations were fair, and the majority seem impressed with the truths of the Bible. Some have joined the church; others have taken the first step to become Christians. The year has been one of earnest work and it ends well. God has been gracious, and we go forward courageously. Pray for us.

SALLIE M. PHILLIPS.

Piracicaba, Sao Paulo, Brazil, Dec. 16, 1891.

Dickerson—Hazzard.

Two young men, John S. Dickerson and William S. Hazzard, emigrated from Maryland before 1840. They selected Vicksburg for their future home, where they lived and died—W. S. Hazzard soon after the war; J. S. Dickerson within the last few weeks. Industrious and useful citizens, they differed greatly from the immigrants whom we generally meet. They were Christians, which made them good Methodists, of which church they had been members and continued to be in their new home. They were zealous in church services, attending prayer and class meetings, praying in public and singing—Dickerson particularly.

Both married and had families. W. S. Hazzard left his body with his family and friends to be buried, whilst he went to God accompanied by heavenly beings who came for him, as he said, before he ceased to breathe.

J. S. Dickerson moved to Beauregard, where he lived, engaging in the lumber business and farming. Here, as he ever had been, he was a zealous worker in the church. So his pastors and brethren would testify. In 1891 he returned to Vicksburg, where he had some property. He prepared for himself and children and grandchildren a neat cottage home. His Christian zeal and service in the Methodist Church was unabated. He joined the resident preachers in prayer meetings in private houses, at times gladly having them at his home. I visited my friend of many years. Each of us near an eightieth birthday, our conversation was appropriate to old age. Our experience, though entirely different, was so much alike that we were congenial in sympathy as to trials and sufferings and gladness when relief came. We could increase the faith of each by the faith of the other. We spoke of scriptural words and the intended spiritual meaning for all, perhaps for us. Sanctification we knew was in the Bible, and we had heard and read that learned and good men had discussions about blessings from God, called first and second. We recollected that the divine Teacher had directed, "Seek ye first the kingdom of God." Success in this, if followed by another blessing, would be the second. J. S. Dickerson had been perplexed until he called his state of grace consecration. By this designation he intended to express,

"I give thee all, I can no more."

We parted with sensations, if not by words—

"God be with you till we meet again."

He died soon after.

E. G. COOK.

Hazlehurst, Miss.

The Quarterly Review.

The January number of the *Quarterly Review*, M. E. Church, South, edited by Rev. W. P. Harrison, D. D., LL.D., and published by Barbee & Smith, agents, Nashville, Tenn., is worthy of the subscription of every thinking man, both clerical and lay, in the church.

This publication should have the liberal support it deserves; and, as the price has been recently reduced from $2.50 to $2 per annum, it should induce those who are not subscribers to become such.

TABLE OF CONTENTS.

Religion and Politics.

Recently, in a Mississippi town, the principal of the public school invited a Christian woman to address the school. She did so, and the day following a prominent Jew, one of the school trustees, albeit he is a wholesale liquor dealer, reprimanded the principal of the school on the ground that a gospel talk, in which Christ was mentioned, was an infringement on the rights of the Jewish patrons.

Now, what ought a Christian community to do about that? What should the Christian ministers of that town do?

The same afflicted town has had Sunday baseball during two successive Summers, the games being played beyond the town limits, so that only county officials could take cognizance of them.

Ought the Christians of a town to have allowed that desecration of the Sabbath? The solution of such difficulties lies with the voter; must be reached through politics. It appears evident, therefore, that, however we may try to keep our religion out of politics, the politics will get in the way of our religion. What is to be done about it?

In the North the thousands of irreligious foreign voters have in many places gotten control of affairs; in some States the Bible has been forced from the public schools. The same thing may occur in the South. The Christians of Mississippi had better put more religion into their politics, or they will soon have to emigrate in order to enjoy religious liberty.

I give the brethren a topic for discussion: The Bible in the public schools.

E.

Suggestion to Presiding Elders.

I respectfully suggest that presiding elders ask the preachers in charge the following questions, viz.:

1. How many pastoral visits have you made the past quarter?
2. Do you teach fasting by precept and example?
3. Do you enforce the discipline of the church?
4. Do you travel on public conveyances on the Sabbath?

S. S. COPE.

Paulding, Miss.

The Club and the Home.

Several years ago we heard a prominent Sunday-school teacher in one of our large Sunday-schools give his class of boys a very earnest talk on this subject. He pointed out the evils of club life in a very clear and simple way, and showed how such a life endangered not only the character of those—especially young men—who frequent the clubs, but put in absolute peril all the best interests and all the purest enjoyments of the home life. We do not know how the talk influenced the future of his class; but we thought at the time that that teacher had done a good hour's work in a good direction. Since then we have observed that there is hardly anything that does so much damage to our young men in the cities as these same clubs. And there are hundreds of homes in our city that are being irreparably damaged, because these clubs allure young men, and old men, too, away from their sacred precincts. We commend to our city readers the following thoughtful editorial from the *New York Christian Advocate:*

Among the recent institutions of our modern city life, the club is prominent. Men's clubs are numerous and various in respect to their objects; but usually the social element enters largely into the institution. The club is provided with splendid apartments, where members of the society may resort, and spend more or less time, mostly in the evening, conversing, eating, smoking, and reading the news. The club-house is generally, if not in all cases, furnished with a bar, card-room, bowling-alley, billiard-room, luxuriously fitted up for the accommodation of members. Intelligent, wealthy, and prominent citizens patronize the club, and in the list of members may sometimes be found names of church members, and even ministers. Political, professional, business and social interests attract many excellent men to these places of resort.

The number of these institutions has become considerable and the membership enormous. Whether a Christian gentleman can be an active member of a club, and at the same time be true to his home and church, is a serious question. Leaving out of the account the consideration that the drinking and games are encouraged and indorsed by him, and that his example may lead others into a snare, even if he should himself escape unharmed, there remains the fact that his club-life and home-life may conflict.

Every sacred institution in the world is placed under a severe strain by our intense city life. The home is exposed to great peril. A thousand foes combine to disturb, to modify, and even destroy it. Men are compelled to be absent from home much of the time by the exigencies of business. No matter what a man's calling, it requires him to go from home by day, and often by night also. Some men spend most of their time abroad, and can only be at home a day now and then. Under such circumstances it would appear that every man who is loyal to his wife and children, and who loves them as a husband and father should, will have no wish to remain away from his home one hour more than is absolutely necessary.

If one is disposed to spend the time at his command in society other than that of his family, serious consequences may result. Men sometimes fail to appreciate the peculiar nature of women. Thousands of men have lived for years with wives, the depth of whose souls they have never sounded, whose feelings and thoughts they have never comprehended. Men are apt to think women are just like themselves. They imagine that because they would not be hurt if left at home alone in the evening, therefore their wives will not care if left in the same way. This is a grave mistake. Women are more sensitive to the little attentions and courtesies of domestic life than men. They endure the necessary separations which the care of business requires without a murmur. It is not pleasant, but endurable.

But when the husband adds to this hardship, by absenting himself needlessly, spending with other men at the club the hours which should be spent at home, his wife has cause for jealousy. She can not help thinking that other society is more agreeable to him than hers. Her sensitive heart is wounded, and home loses much of its charm. If her feelings and deportment toward her husband remain unchanged, it will be in spite of his imprudence and neglect. In this way many homes have been ruined, and others made unhappy.

These remarks apply only to married men. But most unmarried men have homes also. The young man owes a duty to his mother and other members of the family. One who forms a habit of going from home needlessly before he is married is in danger of bondage to this same habit after marriage. If homes are to be maintained, care must be taken by men not to do violence to their domestic feelings. These need cultivation. It is not merely the home that suffers when neglected by the man, but the man himself suffers as much as the home. No man can wander from home recklessly without serious injury. The man who finds more pleasure anywhere else than at home is already on the way to ruin, unless that home is unworthy of the name. These lines from Longfellow contain a lesson for every man:

"Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where,
Are full of trouble, and full of care;
To stay at home is best."

PLEASANTRIES.

The original whale was quite a male-carrier; but Jonah probably first impressed upon him the need of a true delivery system.—Boston *Courier.*

"That's what I call relief from an unexpected quarter," said the tramp, who asked for a nickel and got a twenty-five-cent piece.—Yonkers *Statesman.*

"A Young Writer" writes to inquire how he may write best. Write but little, and steer clear of what you know nothing of. If this bars you out altogether, you are lucky.—Fairhaven *Herald.*

It's a poor rule that don't work both ways. Mind-cure doctor: "Make up your mind there is no pain and there is none. Two dollars, please." Patient (moving toward the door): "Make up your mind there is no payin,' and there is none. Good morning."

One of the professors of the University of Texas was engaged in explaining the Darwinian theory to his class, when he observed that they were not paying proper attention. "Gentlemen," said the professor, "when I am endeavoring to explain to you the peculiarities of the monkey I wish you would look at me."—*Texas Siftings.*

A Brooklyn lady was much annoyed with "runaway rings." Determined to be sharp down upon the delinquents, she suddenly opened the door after a ring and catching the supposed offender by the collar, administered in the dark a severe boxing of the ears. Alas! it was her own minister (a little man) who had called to pay a friendly visit.—*The Morning Star.*

The struggles of childhood with long words are often as pathetic as they are droll; but it is the funny side which is apt to impress their elders. A lady went not long since to call upon a neighbor in the country and found the five-year-old son of the house playing upon the lawn. "How do you do, Georgie," she said. "Is your mama at home?" "No, Mrs. Gray," he answered, with the most approved politeness. "I am sorry for that," the caller said. "Will she be gone long?" "I don't know," the little fellow answered, doubtfully. "She's gone to a Christian and Devil meeting." "Gone to what?" the lady exclaimed in astonishment. "To a Christian and Devil meeting in the vestry," was the reply. And it suddenly flashed across the caller's remembrance that for that afternoon had been appointed at the vestry of the church a meeting of the Society of Christian Endeavor.—Boston *Courier.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

SHORTHAND AND TYPE-WRITING. By Dugald McKillop. Fowler and Wells Company, New York. Price, forty cents.

This is a sketch of the history of shorthand, with suggestions to learners and descriptions of the various kinds of reporting, and is an interesting little manual.

PERIODICALS.

—BOOK NEWS. John Wanamaker, Philadelphia. Price, fifty cents.

—THE BOOK BUYER. Charles Scribner's Sons, New York. Price, $1.

—THE WOMAN'S MISSIONARY ADVOCATE. Woman's Board of Missions, Nashville, Tenn. Price, fifty cents.

—THE QUIVER opens with an illustrated paper, "The Gospel in the Open Air," by G. H. Pike, and this is followed by some of the best reading to be found. This monthly is worthy of all praise. Cassell Publishing Company, New York. Price, $1.50.

—THE MISSIONARY REVIEW is steadily growing in power. The universal circulation of this magnificent Review would change the face of this old world in a short time. To the minister this is an invaluable monthly. Funk & Wagnalls, New York. Price, $2.

—THE MAGAZINE OF ART's leading article is, "John Russell, the Prince of Crayon Portrait Painters," by George C. Williamson. Then follow Artistic Homes, Winter Exhibitions, Book-Edge Decoration, and others. Cassell Publishing Company, New York. Price, $3.50.

—DEMOREST, for February, is already on hand, and opens with "At the Home of a Florida Cracker," which is followed by "The Home of a Specialist." Other articles of value follow these. A good thing in this monthly is the department called "The World's Progress." W. Jennings Demorest, New York. Price, $2.

—THE GOSPEL IN ALL LANDS, for January, begins a new volume in a new and improved and cheaper form. This monthly was a good missionary periodical before, and is much better now. We think it has decidedly improved in "matter and form," and we wish it more abundant success. Hunt & Eaton, New York. Price, $1.

—POPULAR SCIENCE is full of readable papers, and the variety is quite attractive. "Personal Liberty," by Edward Atkinson and Edward T. Cabot, opens this number. Electricity, University Extension, Gymnastics, Urban Population, Language of Animals, and Stilts, are some of the articles furnished. D. Appleton & Co., New York. Price, $5.

TEMPERANCE DEPARTMENT.

CONDUCTED BY REV. J. T. SAWYER.

The Temperance Lunch House.

It is with great satisfaction that we note the patronage bestowed upon the W. C. T. U. Lunch House, at No. 142 Gravier street, near St. Charles street, from 11 A. M. to 2 P. M. The temperance women, attentive and affable, are kept busy serving out their fifteen-cent lunches, or more extended bills of fare, as required, by the scores of patrons who daily sit at their neat and inviting tables. There is an air of home comfort and solid good cheer about that young and vigorous establishment which is thoroughly captivating to the hungry shout lunch time. May the good women keep at the blessed work and continue to enjoy, as now, the favor of God upon their labors and the generous patronage of their many friends.

The Prohibition Vote.

We see that June 29 has been fixed as the time, and Music Hall, St. Louis, as the place for the holding of the National Convention for the nomination of a Prohibition presidential ticket. It is quite in point, then, to note the steady growth of the Prohibition vote since 1872. The vote has been as follows:

1872	5,607
1876	9,737
1880	10,305
1884	150,626
1888	249,945

Should a strong ticket be put forth with Senator Colquitt, of Georgia, or some other such man, at its head, there might be possibly a half-million votes polled by the Prohibitionists. The liquor traffic has such absolute control in political matters, dominating, as it undoubtedly does, the two great parties of this country, making and unmaking men in most of the States, the growth of prohibition sentiment and the steady and handsome increase of prohibition votes is a something truly wonderful. May the year soon come when the Prohibition or some other party shall vote whisky out of the United States.

Is not every word of the following, from a New York secular paper, true of the liquor curse?

It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious condition of the masses, without encountering this monstrous evil. It is at the centre of all social and political mischief. It paralyzes beneficent energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It obstructs political reform. It rears aloft a mass of evilly-inspired power, which at every salient point threatens social and national advance; which gives to ignorance and vice a greater potency than intelligence and virtue can command; which deprives the poor of advantages of modern progress; which debauches and degrades millions, brutalizing and sodden ing them below the plane of healthy savagery and filling the centres of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation.

The following tells how it is in Iowa:

A speaker for prohibition, whose word is the best of authority, relates a personal incident that shows how prohibition doesn't prohibit. "I came through Iowa this morning, and when I took my breakfast on the dining-car I saw on the bill-of-fare, 'No liquors sold in Iowa.' While I was passing up on the Central Iowa road I ordered lunch, and on the bill-of-fare there were twenty-five or thirty kinds of liquors, including Old Bourbon and all kinds of liquors. I said this didn't look like enforcing *prohibition* in Iowa, with all kinds of whisky, gin, and rum on the bill-of-fare, and I thought I would try it. So I said to the porter: 'Get me a bottle of old Bourbon,' and he said, 'No, sah, couldn't do it, sah. We oan't sell it here.' 'Well,' I said, 'but you have it on your bill-of-fare.' And he said, 'Yes, sah, but we oan't sell it in the Prohibition States.' And at the top of that bill-of-fare I saw, 'No liquors sold within the limits of prohibition States.' Well, I thought maybe he was fooling me a little, but I looked around, and nobody knew me and I knew nobody, so I said to him: 'Couldn't you get a fellow a bottle of beer, anyhow?' And he said, 'Oh, no, boss; couldn't do it, nohow.' I said no one would know anything about it, and he said: 'Why, sah! dey oounted every bottle in the car before we reached the State, and then they count 'em after we leave it, and if a bottle is gone I has to 'oount for it.'

"As soon as we left the Iowa line the darkey came to me with a face like a full moon, and said: 'Now, boss, we's in Minnesota, I let you have what you want.' Not a drink in Iowa under prohibition—all you want in Minnesota under high license."—*Christian Statesman.*

The New York *Observer* says that in Kansas prohibition does prohibit. Just read this:

After several years of experiment, it is becoming known in what degree and under what circumstances prohibition actually prohibits. For a long time it was extremely difficult to obtain satisfactory testimony as to the degree in which its purpose to prevent the use of intoxicants was effectual. No utterances were more discouraging in regard to the law in Maine, than the complaints and remonstrances of its leading temperance advocates in regard to the failure of the authorities to enforce the prohibitory laws. Some time ago a representative of this paper made a tour in the West for the purpose of investigating the operation of prohibitory laws in Kansas and Iowa, and the results of his investigation were published at length in the *Observer*. His conclusions, which were in the main favorable to prohibitory legislation, are strongly confirmed by a remarkably intelligent and thorough inspection of twenty counties in Kansas by a representative of the New York *Times*. He is forced to believe that prohibition in Kansas is a permanent institution, that it is regarded as an advantage and blessing by a majority of the people, and that serious opposition to it is confined to a few large cities. Outside of four cities, there is no open saloon, and even in these cities the saloons are separated from the street by some other business, and liquor dealers are increasingly hampered and distressed by police interference and legal difficulties. Senator Ingalls' statement in regard to the activity of breweries is flatly contradicted, and also his statement in regard to the revenues of cities from the liquor business, only five cities out of sixty deserving mention, receiving any regular revenue from such sources.

Opponents of the law who admit that it can abolish almost completely the open saloon, contend that secret drinking is stimulated by this kind of rigor and that the people are demoralized by their efforts to evade the law. It is impossible to obtain statistics in support of this assertion, and the force of this objection can be measured only by moral results that will surely be manifest in various directions. Certainly the criminal statistics of Kansas do not confirm the notion that the benefits of prohibition are counterbalanced by its evils, says the *Times* correspondent. "When the prohibitory law was enforced there were 1,000 prisoners in the State penitentiary. Since that time there have been added to the population of Kansas more than 250,000 people, while the number of prisoners has been reduced to 812. Of the 100 jails in the State 80 are empty, excepting where insane persons are held awaiting room in the insane asylums, while the number of paupers on the poor-farms has decreased one-half."

In respect to the assertion that prohibition is a practical injury to the State, the same writer says: "The opponents of this law assert that the driving out of the saloons has caused a stagnation of business in all the cities, and that this law is responsible for the present dull times. And yet Topeka, with no saloons, has been constantly growing, while Wichita, with sixty saloons, has been decreasing in population. Pittsburg has doubled its population, while Hutchinson, of equal size, with saloons, has but held its own, although it has added to its industries thirteen large salt plants and three packing-houses. Similar comparisons might be made with other cities. These instances are given simply to show that no one can tell the causes of the present depression, not even an Alliance man, but at best can only assign what he believes to be the cause. Is Kansas better off? There are in the cities and towns thousands of boys sixteen years of age who never saw a saloon, and only know from hearsay what they are like."

All this encouraging testimony, however, does not in the least degree lessen the necessity of a strong moral sentiment in order to cope with the gigantic liquor evil. Prohibition prohibits in Kansas just to that degree in which the public sentiment compels and sustains the enforcement of the law, and no farther. There is no magic in a prohibitory law that will prevent the general sale of liquor in a community without a powerful purpose to expel liquor as a nuisance and a public danger. If there is sufficient public sentiment to enable us to expel it from certain neighborhoods, to make it an unprofitable business, to separate it completely from children and other helpless persons, we should avail ourselves of it in spite of the opposition of the liquor dealers and fanatics.—N. Y. *Observer.*

Rev. Dr. W. W. Wadsworth, not unknown to New Orleans Methodists, some time ago handled the club curse in vigorous style. He was thus reported by the Augusta *Chronicle:*

THE COMMERCIAL CLUB.

But this crying evil does not stop here. It goes above the administration; it goes above any single line of business; it goes to the plane of what is called the upper circles of society, and we have the spectacle of 200 men, some of them of large wealth, refinement and ability, organized as the Commercial Club and engaged in running a bar. A bar-room is a place where liquor is sold by the drinks, and money passed over the counter. The profits of the business in this case go into the support of the club and aid in perpetuating it. They say it is not a public bar, and is open only to the members of the club, and they have the same right to furnish liquor or wine to their members as a man has to furnish it to his family and guests in his own home. But a man does not usually furnish it to his guests and the members of his family by selling it over the counter at so much a drink. I saw the other day this advice to a drinking man: "If you must drink, buy your liquor by the gallon, carry it home and give it to your wife to sell to you. Then instead of patronizing bar-rooms buy it from her at the retail price charged by the bar-keeper, so that she can lay aside the profits to bury you with when you go down to a drunkard's grave, and have something left for your helpless and penniless children." But this big family in the Commercial Club has not even this humane provision, and when some of its members go down to drunkards' graves and to hell the profits made on the money they spent in the club does not go to providing them with burial, but to perpetuate the club in order that it may keep up its direful work and blight the lives of other young men who come after them. I am informed that they take in about $40 a day, and in a single year about $14,600 at their bar. I tell you, some of them drink like fish. They have increased the *per capita* for liquor consumed from $16.25 to $40.

IT IS A FREE SUNDAY BAR,

And, worse than that, it is a free bar. I put Council on notice that this bar owes the city a license of $250 a year, and unless it is paid they are conducting it in plain violation of the statute. But, worse than all, it is a Sunday bar, and week after week they violate the law in spite of your ordinance proscribing $100 fine for the first offense. The law is very strict on this point, and does not even allow a window or door open on Sunday, leading into a room adjoining a bar, and yet these young men air themselves on their verandah and go back and forth into their bar on the Lord's day in open violation of the law. It is the only bar in the city that openly overrides the sanctity of the Sabbath, and there is no reason for it under heaven except that they claim to be gentlemen. They say they have the newspapers there to read, and I know they have other papers there, about 3 by 4, with kings and queens and spades on them. And they have billiard and pool tables, and all that; but I tell you the bar is the chief attraction, and if it was not for the bar, the Commercial Club would go to pieces in sixty days. I have no doubt there are some perfectly temperate members of the club, and some, perhaps, who would like to see the bar taken out, but it is the chief attraction for three-fourths of the members, and without it the club would collapse.

ENEMY TO MORALS AND CHURCH.

It does more moral harm than any ten bars in town. It is dragging young men down to death, and is the greatest foe that the Young Men's Christian Association has to contend with. Some men give $50 to the Young Men's Christian Association and $200 to the club—the most inconsistent donations I ever heard of. The Young Men's Christian Association can keep the young men out of the low bar-rooms, but it is hard to keep them out of such attractive quarters, sanctioned by the leading men in the upper circles of society. It is blighting society at the very top, and the Y. M. C. A. fear its influence more than any other bar in the city. "Woe to him that buildeth a town in blood or establisheth a city by iniquity."

I am not surprised that the good women of this land have risen in their might to protest against this mighty curse, and with their white-ribboned army are waging battle against it "for God and home and native land."

All Happened on Friday.

Mayflower landed on Friday.
Bastile was burned on Friday.
Moscow was burned on Friday.
Washington was born on Friday.
Shakespeare was born on Friday.
America was discovered on Friday.
Lincoln was assassinated on Friday.
Queen Victoria was married on Friday.
Battle of Marengo was fought on Friday.
King Charles I. was beheaded on Friday.
Battle of Waterloo was fought on Friday.
Julius Cæsar was assassinated on Friday.
Battle of New Orleans was fought on Friday.
Joan of Arc was burned at the stake on Friday.
Declaration of Independence was signed on Friday.—Newark *Call.*

A life that will bear the inspection of God and of men is the only certificate of true religion.—*Selected.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:10 pm
Vicksburg and Natchez Express 5:35 pm	Vicksburg and Natchez Express 8:10 am
Baton Rouge "Coast Train" 10:00 am	Baton Rouge "Coast Train" 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:45 am	No. 4 F'st Ex. 7:45 am
No. 5 F'st Ex. 7:20 pm	No. 8 Coast 8:45 pm
No. 7 Coast 9:05 am	No. 6 Lim. Ex. 7:30 pm
Lim. express 4:45 pm	Fast mail 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express 6:45 pm	No. 2. Local Mail and Express 7:00 am
No. 41. Chic. and St. L. F. Mail 8:25 am	No. 42. Chic. and St. L. F. Mail 6:00 pm
No. 45. Chic. and N. O. Lim. 7:30 pm	No. 46. Chic. and N. O. Lim. 12:01 noon
No. 41. Memphis and K. C. Ex. 8:25 am	No. 42. Memphis and K. C. Ex. 6:06 pm
No. 5. McComb City Accom. 9:15 am	No. 6. McComb City Accom. 4:50 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 3:15 am
B. Rouge, local. 10:05 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local 8:00 am
No. 17 Local 7:20 pm	No. 20 Califor. 5:00 pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd 2:80 pm	No. 2, Lim'd 5:00 pm
No. 5, Fast Line. 7:00 am	No. 6, Fast Line. 8:45 am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00 am	No. 2, Limited 5:00 pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive 8:30 am	Leave 8:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.-a-la-Hache Sh. Bch. 9:00 a. m., 3:45 p. m., 4:55 p. m.	Pt.-a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a. m., 5:00 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

OFFICE: 112 CARONDELET STREET, NEW ORLEANS.

SUBSCRIPTION { PER ANNUM. Ministers and widows of deceased preachers, $1.

All Preachers of the M. E. Church, South, are authorized Agents, to whom payments may be made.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

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Thursday, Jan. 28, 1892.

BRIEFS.

The present postal cards are just the thing to use for reports "from the work."

The woman who has reared a manly boy and started him on a career of usefulness and honor, has done tenfold more for God and humanity than she would have done if she had, during the same time, held the highest position in any profession or in politics.

"Dogmatics in opinion and autocrats in action," is the last from the *Times-Democrat* in regard to preachers who oppose the lottery! That is good, coming from the lottery mouthpiece! The "dogmatics and autocrats" are getting to be too numerous for the lottery folks. That is all.

Goodness is greater than sects, and more than names. Let the world see the goodness, and they do not care what church that man goes to; whether he uses a prayer book or not matters to nobody, or whether he is led up to service by a peal of bells or a big drum. There are some whose religion may be laughed at as a folly; whose most sacred convictions are often the subject of sneer. Be of good courage. There is one thing men do know in their hearts, and do honor and envy—downright, thorough, consistent goodness.—*Rev. Mark Guy Pearse.*

An exchange says:

The wealth of the Protestant Church members in the United States, in 1890, was estimated at $13,076,300,000, and the entire wealth of the United States at $61,459,000,000.

With wealth running up into figures that bewilders all arithmetic, and dollars given to the Lord's cause that any schoolboy in his teens can understand, is it any wonder that there is such a pressure in money matters? Is it not the old story of "robbing God," and are we not reaping the reward of our robbery?

A COMMENDABLE EXAMPLE.—A little over a year ago Miss Emma Samuels, a teacher in the Carondelet Methodist Sunday-school, lost her father. Self-support became a necessity, and this young Christian woman selected the profession of kindergarten, and after a year's study graduated with great credit to herself, and has been appointed by the Directors of Public Schools principal of the kindergarten department in McDonough No. 4. Algiers, La. The energy and perseverance displayed by this young woman we commend to others as eminently worthy of imitation.

A man arose in one of Moody's meetings and gave his experience. He said: "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ last year?" was the sharp question that came from Mr. Moody in an instant. "Well, I don't know," was the astonished reply. "Have you saved any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well, we don't want that kind of mountain-top experience. When a man gets so high that he can't reach down and save poor sinners, there is something wrong."

The Missionary Spirit.

It is unfortunate for us, because it is a great hinderance to our personal development and a barrier to the aggressive movements of the church, that we study the spirit of religion as manifested in the lives of men rather than as manifested in the life of Jesus Christ. The rule that is followed with unbending rigor in other matters is very greatly relaxed when it comes to matters of religion. In other things our ambition is to imitate the *best models*, but we are not so strict in carrying out this rule in things of religion. This shows our folly and reveals clearly the source of all our weakness. That there is power as well as peace in a religious life is clearly demonstrated by the life of Jesus. That he had power, none will deny. That he had peace, his wonderful life demonstrated. And when we study closely we are surprised to discover that both sprang from the same source. He said, "I came not to do mine own will, but the will of him that sent me." There is the revelation of the spring which fed and nourished his whole being. Obedience to the Father's will is the simple solution of the wonders of his life.

The spirit of religion, as exhibited to the world in the conduct of Jesus, shows itself to be in all its phases the simplest sort of a missionary spirit. In him we see this spirit reaching out the hand of sympathy to the suffering—opening the treasures of charity to the needy—stooping to raise the fallen—pouring consolation into the hearts of the troubled—ministering at the bedside of the sick. At every point in his career his religion proved its heavenly origin by its *missionary* work. He *proved* the sincerity of his religion by the work which he did for others. He rigorously applied his own rule to his own conduct, "By their fruits ye shall know them," and in this way not only showed the sincerity of his heart in that work, but demonstrated his love for those who were the objects of his labors.

We show the measure of *our* discipleship in the proportion in which we manifest a like spirit. Our loyalty to our Master can be proved to the world in no other way. The only tests of our religion are obedience to God and helpfulness to men. These two things test all love. The only way we can prove our love to our Father in heaven is by obeying him, and the only way we can prove our love to our fellow-men is by helping them. And these two things can not be separated. Christ said that these two things were all there was in the law and the prophets. The two tables upon which God, with his own finger, wrote the moral law were exactly alike in shape and size and weight, and the inscription on the one balanced the inscription on the other! They were in perfect equipoise! We see, then, the folly of the man who tries to keep one of these tables to the neglect of the other. The thing can not be done. "This commandment have we from him, that he who loveth God, love his brother also." We see also how natural was the surprise of the Apostle John that a man could pretend to love God and at the same time not love his brother!

In manifesting the spirit of religion Jesus is our pattern. He took his stand upon the two tables of the law, and from that standpoint he lived his wonderful life and wrought his great deeds. His soul went out in loving, ceaseless obedience to the Father and in loving, ceaseless beneficence to men. He loved God and obeyed him. He loved men and worked for their good. The cheerfulness of his obedience was the measure of his love for the Father. The activities of his life were the measure of his love for men. It was the fullness of the missionary spirit pouring itself ceaselessly toward God and men. This is the religion we need—the religion that Jesus put in practice in his every-day life.

Ministerial Education.

At various times during the past year communications from various sources, and especially from Bro. T. B. Holloman, of Canton, Miss., have appeared in the columns of the ADVOCATE on the subject of Ministerial Education. Bro. Holloman is the president of an organization within the Mississippi Conference, which has for its object the aiding of young men at college who are preparing for the ministry. Dr. C. G. Andrews, of Meridian, is treasurer, and Bro. M. L. Burton, of McComb City, is secretary of this association. So far as we know, this is the only organization of its kind among our patronizing Conferences.

In a recent issue of the ADVOCATE, Bro. Holloman makes an appeal for aid for this association "in the name of the Master and his church," that they may be financially able to prosecute the work they have been so nobly doing for over twenty years. We join in this appeal. For the past ten or fifteen years, at least, the young men who have received aid from this association have attended Centenary College. The three at present receiving aid are at Centenary. Even after Millsaps College opens, so long as the Mississippi Conference retains her half interest in Centenary, we presume a young man seeking the aid offered will be allowed choice of the two schools.

Methodism has never made an iron-clad demand for an educated ministry, but she has never tolerated ignorance. When God lays his hand mightily on the heart of a young man and calls him to this important work, none dare say him nay. But a call to preach does not always imply an immediate call to the itinerancy, if at all. Ofttimes it more properly implies a preparation for this work. When a young man knocks for admittance at the door of the Conference, and is unqualified for the work, it is unjust to the church and to him to receive him. It is equally unjust to set him adrift, unencouraged, leaning solely on his own resources.

The churches are making greater demands upon their pastors. As a consequence, the Conference inquires more carefully into the intellectual endowments of the candidates. The per cent. of illiteracy is yearly decreasing, while the grade of intelligence is rapidly becoming higher. The ministry must keep pace with this forward movement. We do not believe the time should ever come when a diploma should be a necessary requisition for admission into the traveling connection; but the time should be hastened when something more than mere "natural smartness" should be required. Methodism has always stood in the very forefront with the religious bodies in point of intelligence, and has never lost sight of that great subject—Education. She numbers her communicants by the million, and her adherents by the tens of million, though only a little over one hundred and fifty years old. If she would retain this hold on the world, she must always have a ministry, *at least*, on a par with the laity. She has it now and must keep it.

Let all loyal Methodists read and ponder Bro. Holloman's article in the issue of the seventh, and Dr. Hunnicutt's, of the fourteenth, and act accordingly.

University Extension.

The subject of *extending* university teaching to persons who have not the means or opportunity of *attending* the university itself has commanded the attention of educators in England for several years. Within the last two years it has been much discussed in this country, and the discussion has led to the adoption of the plan and the carrying out of the work by most of our great institutions. Indeed, these institutions seem to have taken to the plan very heartily and are pushing the work with a great deal of enthusiasm. As we understand the subject, "University Extension" means a system or plan formulated and worked in any given community by which anyone in that community may have the opportunity afforded of availing himself of university teaching on any line of study that may be adopted, and that he may select. In other words, it brings "higher education" in reach of thousands who otherwise could never receive any benefit from it. Regular university instruction by university methods is placed at the doors of the humblest.

Through the courtesy of Dr. Wm. O. Rogers, the secretary of Tulane University, we have received the announcement and program of that institution in regard to this matter. President Johnston announces that his university is ready to begin this new departure for the extension of higher education as soon as classes of sufficient size can be formed. The instruction will be given in the form of lectures in Tulane Hall, "though if classes should be formed by societies and associations, other suitable places may be selected if desired. Some of the courses will be given in the evening, others may be given in the afternoon, if preferred by the classes." Six lectures constitute a "course." The program announces six lectures on English Language and Literature, by Prof. Sharp; six lectures on English History, by Prof. Ficklen; six lectures on the French Drama, by Prof. Fortier; six lectures on Psychology, by Prof. Dixon; six lectures on The Chemistry of Every-day Life, by Prof. Ordway, and six lectures on Electricity and Magnetism, by Prof. Ayres. A fee of *one dollar* is charged for each course. Here is a fine opportunity for our young men to add to their stock of knowledge and broaden their intellectual capacity, and we hope that many will avail themselves of it.

City Churches Producing Preachers.

We find the following in the *Wesleyan Christian Advocate*, of a recent date:

We have had presented time and again the alarming picture of large churches so feeble and emaciated as to have but few, if any, converts during a whole year. We have seen many times a great mass of worldly, wicked, godless people, dwelling for years under the shadow of our fine churches, and no hand or voice raised to reclaim them. And then the Macedonian cry is in our ears all the time, at home and from abroad, "Come over and help us." We need preachers—we need them here and we need them yonder. We wrote to Dr. Candler, a few weeks ago, to know how many men he had in training for the ministry, and how many from city churches. He replied, "Since I have been president, I find we have had in all seventy-six candidates to the ministry, and that seven of them came from city churches, four of the seven being sons of preachers. Only one of the seven was, strictly speaking, a city church product." He then adds, "You are on an important subject upon which you can not easily deliver yourself too strongly." We remarked to one of our most thoughtful, connectional men a few days ago that we were getting very few preachers from our cities. He said, "Yes, the young men there all go into real estate, or other money-making enterprises."

The churches of this city are an exception to what seems to be laid down as a rule in the foregoing paragraph. If New Orleans Methodism is noted at all, it is noted for its production of preachers. This has been the case from the time Methodism struck its roots in this soil. We can not, at the present moment, give the exact number of preachers our city churches have raised up and sent forth; but out of ninety-two men on the Conference roll last year sixteen had been sent forth from us, and three others appeared among the men on trial. Besides these there are, at least, a half-dozen more young preachers who are now attending schools, preparing for the ministry. And yet we do not think we are doing any great things, even in this matter.

A New Departure for Centenary College.

Bishop Keener, the president of the Board of Trustees of Centenary College, has at last seen his way clear to appoint an agent for this venerable institution. The letter below explains the matter. Rev. Robt. Harry is a member of the Louisiana Conference, and, judging from his past record, we think the Bishop has made a good selection. We heartily commend him to all our people in Louisiana and Mississippi. In helping him you are helping the cause of Christian education, and in doing that you are greatly furthering the interests of the church.

Here is the Bishop's letter:

MR. EDITOR: I have, with the advice of Dr. Hunnicutt, appointed the Rev. Robert Harry, of Louisiana Conference, to be the agent of Centenary College. He will keep you posted from time to time of his success in fully endowing this venerable institution.

I commend him to our Methodist people, to the young men, and the ministers of our church, and to all who have either attended, graduated at, or patronized this institution; in fact, to all who would further the cause of Christian education, both ministers and laymen.

Let us leave Methodism as strong as when we found it, and thus secure the labor and gifts of those noble spirits who preceded us, both of Mississippi and Louisiana, to those who may come after us—as in evidence of our appreciation of their memory. Yours truly,

J. C. KEENER.

Carrollton, La., Jan. 22, 1892.

A Lesson in Beneficence.

Bishop Galloway, in the *Clarion*, of Jackson, Miss., speaking of Capt. Tribette's gift to Millsaps College, deduces these wholesome lessons, which everybody may learn with profit:

1. His large success—the result of industry, economy and integrity—is a stimulus to young ambition. In this section from which many have removed westward in quest of a better country, he has achieved fortune and become "the providence of the poor."

2. He bestows his gifts upon his own people, with whom he has lived, and whose needs he best appreciates.

3. His benefactions, together with the wise and princely generosity of our townsman, Major Millsaps, will turn the thoughts of the wealthy to education and charity in dispensing their gifts. How unwise to leave large fortunes to children and relatives, which will make them spendthrifts and prodigals! In some sections of our country it is regarded as a reflection upon the memory of the rich not to give liberally to education and charitable institutions. How narrow and selfish the man who can not interpret the larger needs of humanity outside his family circle, and endeavor to minister thereto!

4. The wisdom of being the almoner of one's own fortune. Posthumous charity lacks some of the essential elements of virtue. Besides in our new Constitution gifts by will to church institutions are prohibited.

NOTES.

Men are not saved by sacraments nor syllogisms, but by personal contact with Jesus Christ and personal appropriation of his merits.

A man may enjoy religion in a selfish way. The true enjoyment of a religious life is that which springs from a helpful activity.

A brave preacher he was who said: "If it took half the brains to criticise a sermon that it takes to make one, there would be a decided falling off in the number of sermon critics."

The student should never forget that the object of study is such an acquisition of knowledge as will invigorate the mental powers, just as the acquisition of proper food invigorates the physical being. Knowledge is the mind's food, and healthy mental action depends upon how it is taken.

Preachers may take in this definition of a "good sermon." "A good sermon achieves *four* things. It makes men *listen*; it makes them *remember*; it makes them *think*; it makes them *act*." If your hearers listen, and forget or remember without thinking, they will never act and the sermon will be a failure.

The revelation of God the Father satisfies all the longings of the soul, and the incarnate Christ is such a revelation. When Philip said to Jesus "Show us the Father, and it sufficeth us," the reply of Jesus was, "He that hath seen me hath seen the Father." There is a good sermon in that request and reply, if you will work it out.

If you are thoroughly acquainted with your subject, and have the divine afflatus, you can preach a first-rate sermon in half an hour. If you don't know what you are talking about, and the "Lord has departed from you," you can talk for an hour and a half and get drearier all the time. And the Lord generally "departs" from the unprepared preacher.

All preachers have not the genius or eccentricity requisite for sensationalism, but all preachers have hearts which can be filled with the Spirit, and Spirit-filled hearts make eloquent and drawing pulpits. Pray for a baptism of the Spirit! When the fullness of the Spirit comes, power comes, men tremble under the preached word and devils flee away.—*Tennessee Methodist.*

One of the prerequisites of a successful Methodist preacher is *quitting sense*. Many a good sermon has been spoiled by rehashing certain passages, or by going over again what would have made a good impression on the mind of the hearer. Quitting sense supplies strength for many weak points; not having it weakens every strong point in a preacher's working faculties. Among the first things you get for eighteen hundred and ninety-two, let there be this faculty—quitting sense.—*Alabama Christian Advocate.*

The following suggestions from an exchange show how the Christian life can be lived with increasing power and usefulness: By a new consecration; by leaving Grumbler alley; by looking on the bright side; by rebuilding the family altar; by forgiving all your enemies; by speaking well of the parson; by loyalty to the prayer meeting; by planning large revival results; by parting company with the devil; by moving into Thanksgiving street; by harmonizing church differences; by taking an allopathic dose of sunshine; by getting cured of irreligious dyspepsia; by warmly greeting the stranger at church.—*Mid-Continent.*

There is a form of Christianity too prevalent in some places, and it makes a warm-blooded man shiver to come in contact with it. A geologist would label it as belonging to the "glacial period," and it might itself be very properly labelled "glacial Christianity." Strangers, strange to say, are the first persons to discover and locate it, and they too frequently find it practiced by members of a city church. Hunt it up, brother pastor, and focus the warming rays of God's love upon it and thaw it out!

The Christian, by the very terms of his religion, is compelled, when he exercises his right of suffrage, to vote against every candidate who is in favor of any scheme that promotes vice and discourages virtue. Every Methodist and Baptist and Presbyterian and Episcopalian and Catholic and those of every other denomination in Louisiana are bound to offer the most determined opposition to the lottery and its candidates. Nothing less can possibly satisfy the Christian conscience and the law of God.

Brother preacher, do you feel like Paul: "Woe is me if I preach not the gospel?" Then be careful. You may put the emphasis on the wrong word. The emphasis starts with the word "woe," but it only reaches its climax with the word "gospel." Be sure that you preach *the gospel*. We have heard from observing persons that there is a good deal of preaching *about* the gospel. That is not what Paul felt called to do. "Sloshing round generally" won't meet the demands of any man's call of God to *preach the gospel*. Be careful then to know the gospel by experience as well as from the Book; then and only then can you preach it with power.

PERSONAL AND OTHERWISE.

Rev. J. C. Campbell's postoffice address is now Gloster, Miss.

An exchange says there are twenty-one law firms in this country, the members of which are husbands and wives.

Dr. C. D. Oliver, a prominent member of the North Alabama Conference, died recently. "He passed peacefully away."

A modern scientist defines electricity as "that thing about which we know a little more than nothing and a little less than something."

Bro. John A. Lewis, a prominent layman of Central Church, Meridian, Miss., gave the branch office at Jackson a much appreciated visit the other day.

"Some of our churches want whales in the pulpit when they have not water enough to float a minnow." Which church is that carper striking at?

The grip is still raging in our midst. None of our preachers have been down with it yet, though several have been "barking mightily" during the past week.

Dr. A. H. Mitchell, of the Alabama Conference, is in the sixty-first year of his itinerant life, and has answered to the Conference roll-call fifty-eight times.

A man of decency will hardly leave a hotel without paying his bill. What sort of a man is he who will order his religious paper stopped without paying what he owes?

Two responses have been received by President Hunnicutt to the call in the ADVOCATE, of week before last, both from Mississippi laymen, amounting to twenty-five dollars.

An esteemed contemporary pays us the unique compliment of publishing six paragraphs from the NEW ORLEANS CHRISTIAN ADVOCATE, and not even saying, "Thank you!"

Rev. Robt. Harry, of the Louisiana Conference, has been appointed by Bishop Keener, agent for Centenary College, and enters upon the work with characteristic energy.

Our friends of the Colored M. E. Church, located on Prytania street, are making strenuous efforts to pay off their church debt. Any help our people can give will be appreciated.

Two of Bishop Galloway's children have been quite sick for some time; but we are glad to learn they are much better, and will soon be up. *La grippe* and typhoid fever were the unwelcomed visitors.

Dr. W. A. Candler, president of Emory College, has favored us with a copy of his address delivered at the dedication of the Agnes Scott Institute, Decatur, Ga. This is an interesting and able address, and the Doctor has our special thanks for remembering us in the distribution of it.

We are under obligations to Rev. E. R. Cook, of the North Georgia Conference, for a copy of the Year-book and Minutes of the twenty-fifth session of that Conference. The frontispiece is a fine picture of Bishop Key and his cabinet for 1891. This is easily the best arranged and completest Conference Minutes we have ever seen.

J. R. Dobyns, superintendent, has our thanks for a copy of the Fourteenth Biannial Report of the Board of Trustees of the Mississippi Institution for the Education of the Deaf and Dumb for the years 1890–1891. It is an interesting document and shows that a good work is being done for a most unfortunate class of people.

Bishop Keener is working steadily on his book during the week and preaching his grand sermons at the various churches in the city on Sunday. He informs us that when he gets his book finished, if there is anything in it, he will give it to the public; and if there is not, he will re-absorb it. We predict that he will not re-absorb it.

Mrs. J. O. Burruss, relict of Rev. John C. Burruss, of precious memory, and mother of Mrs. Bishop Linus Parker, of this city, died recently at the home of her daughter, Mrs. T. J. Foster, of Shreveport, aged seventy-five years. The remains were brought to this city and interred in the family tomb of Mrs. Parker. A long life closed well, and a rich reward in the heavenly home is reaped to be enjoyed forever.

The Winston *Signal* has this pleasant reference to one of our new presiding elders of the North Mississippi Conference:

Rev. R. A. Burroughs, who was raised in and made his start from Winston county, and who has been appointed presiding elder of the Kosciusko district, held quarterly meeting here last Saturday, and preached Sunday. He is a good preacher and an earnest worker, and will attend to the duties of his high office faithfully.

Hereafter receipts of money for subscriptions will be indicated by change of date on the label on the paper. If specially requested, receipts will be sent also through the mail.

An Important Matter.

To the Traveling Preachers of the Methodist Episcopal Church, South—

Brethren: The General Conference in St. Louis, May, 1890, enacted a law requiring the Bishops' Fund to be collected and paid to the treasurer of the Joint Board of Finance, whose duty it is to forward the same, without delay, to the Book Agents, and it is the duty of the Book Agents to forward the amount collected to the Bishops in monthly installments. (Discipline, page 183.)

It has been customary to pay the larger proportion of this fund at the sessions of the Annual Conferences, but that custom should change under the new law, or our chief pastors will be left without adequate provision for their support during the greater part of the year. The Bishops receive no money on their salaries except what is paid them by the Book Agents, and the Book Agents can only pay out what has been handed to them; therefore, if monthly remittances are to be made to the claimants upon this fund, the collections for that object should either be taken in full, at the beginning of the year, or taken continuously throughout the year.

Allow us, brethren, to respectfully suggest that every traveling preacher promptly bring this matter before his people, and raise the amount assessed to his charge now, and forward the amount immediately to the treasurer of the Joint Board of Finance of his Annual Conference. *Let no preacher send his collection for the Bishops' Fund to us,* but send it to the treasurer of the Joint Board of Finance. By prompt attention to this business, brethren, you will confer a favor on those who are most abundant in labors, and whom it is your pleasure to honor, and by observing our request in detail you will confer no ordinary favor on us, who are your servants for Christ's sake. Very respectfully,

BARBEE & SMITH, Agents.

Letter from Oklahoma, I. T.

MR. EDITOR: Guthrie is a city with eight thousand inhabitants, seven churches, three banks, several wholesale business houses, and electric lights. Think of it! Such a city, and not yet three years old. It is wonderful! What will it be in ten years from now? It is destined at no late date to be a great city, as it is the commercial center of the Territory, and is surrounded by the most fertile prairie land in America. Every quarter section of Oklahoma has a claimant, and most of it a settler. The land is a reddish loam, very rich, easily tilled, and grows wheat, corn, potatoes, cotton and vegetables of all kinds. The climate in Winter is generally very cold, sometimes going below zero. The Spring, Summer and Autumn are said to be delightful.

I have been here three weeks, and am prepared to corroborate Bishop Hendrix's statement, that "Guthrie is the most important point in the Territory for our church." We are building a beautiful church here, and, when finished, will be the most attractive and comfortable house of worship in the city. We need one thousand dollars to complete it. Our people here have done nobly, many contributing beyond their ability. The Church Extension Board has contributed fifteen hundred dollars. We are out of debt, and have a good subscription to the amount of three hundred dollars. Now, we must have the seven hundred. Let everyone who reads this send me something, *and do it at once.* The Northern Methodists, the Baptists, the Campbellites, the Catholics and the Congregationalists have their churches completed, and have had for some time. Anyone can see that, with an unfinished church, we are not on equal footing. It is the judgment of our best men that, with our house completed, we will very soon take the lead. I make the call, not simply because I want to take the lead, but because the work I am doing for the salvation of immortal souls and the glory of God will not succeed as well with an incomplete house as it would with the church finished. Brethren, sisters, don't delay! Send a contribution at once. Send from twenty cents up to any amount you desire to give.

There is a great work to be done here, and I expect, by God's help, to do it. God is with me. I know it!

W. WIMBERLY.

Guthrie, O. T., Jan. 21, 1892.

HOME NEWS.

Indianola, Miss., is making arrangements to start a bank.

A branch of the Merchants' Mercantile Agency, of Chicago, has been organized at Plaquemine, La.

The cost of maintaining the United States courts during the past year in Mississippi was $87,676 50, and in Louisiana, $13,815.25.

The Rapides Lumber Company is about to erect at Alexandria, La., a saw and planing-mill, with a daily capacity of 75,000 feet of lumber.

The Secretary of the Treasury has asked the Committee on Appropriations for $2,460, for the care and maintenance of the United States public building in Vicksburg, Miss.

A hospital for the treatment of drunkards is to be founded at Abita Springs, near this city, by Dr. W. F. Berry, formerly connected with the Keely Institute at Dwight, Ill.

The First National Bank building of Opelousas, La., will be an ornate structure of brick and stone, with interior finish and arrangement in keeping with the handsome external appearance.

St. Tammany parish, La., has doubled its population, and opened more than 800 new farms, and added $600,000 to its assessable property in ten years. It has between $6,000 and $7,000 in its cash box, and is going ahead generally.

The Hinds county grand jury has indicted the Southern Express Company for receiving and forwarding money to the Louisiana Lottery Company and returning tickets to purchasers. It is claimed that the express company acts as agent in doing this, which is positively forbidden by the laws of the State.

The Iberville *South* says:

The question of placing locks at the mouth of Bayou Plaquemine is being agitated in earnest. If our congressmen will work diligently and harmoniously, we may get them in the course of a few years. They are certainly needed.

Here is a bit of news for travelers from the Shreveport (La.) *Caucasian:*

It is understood that on or about Feb. 1 the passenger trains on the Texas Pacific will arrive at and depart from the depot of the Vicksburg, Shreveport and Pacific. The passenger traffic will be discontinued at the Texas and Pacific depot, and the ticket departments of the Vicksburg, Shreveport and Pacific will be combined into one office, and one ticket agent will sell the tickets for both roads.

For Missionary Debt.

P. A. Richardson	$5 00
Mrs. E. L. White	2 50

Resolutions of Thanks.

The eloquent Dr. LaPrade, of the Carondelet Street M. E. Church, South, preached a very interesting sermon to the congregation of Mt. Calvary C. M. E. Church on Prytania street, Sunday, Jan. 17, at half-past three P. M. A resolution was adopted by the members and friends of the Mt. Calvary Church to tender a vote of thanks to the Rev. Dr. LaPrade for his most valuable and timely instructions, and, in recognition of this most valuable favor, we respectfully ask that Bro. LaPrade will favor us with another such visit. It was further resolved that, as we are so nigh a relation to our mother, the M. E. Church, South, we respectfully ask the humble recognition of her beloved ministers by tendering us their several patronages, at least, once every Sabbath, with the fullest assurance of our humble gratitude and thankfulness.

Respectfully,

F. P. GIPSON, P. C.,
W. M. AUSTIN.

[We hope our preachers will accept this invitation and preach for this congregation as often as possible. They are struggling to build themselves up in this city, and we should help them all we can.—EDITOR.]

Those of our readers who wish to obtain any of the books published by our Southern Methodist Publishing House or by F. H. Revell, of Chicago, can procure them as prizes for new subscribers by writing this office.

The SOUTHERN INSURANCE - COMPANY,

OF NEW ORLEANS.

NINTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st day of December, 1891:

Premiums received—		
On fire risks	$518,578 30	
On river risks	16,385 97	
On marine risks	8,243 65	
		$543,207 92
Add—		
Unearned premiums of 1890		133,231 10
Total premiums		$676,439 02
Add—		
Interest and profit and loss		22,782 68
Total income		$699,221 70
Deduct: Losses Paid—		
On fire risks	$227,690 36	
On river risks	5,644 92	
On marine risks	6,647 24	
Total losses paid	$239,982 52	
Return premiums and cancellations	67,027 97	
Commissions	81,555 60	
Reinsurances	47,130 73	
Taxes and licenses (including all back taxes)	17,924 41	
Expenses—Home office and agencies, salaries, Fire Underwriters' Association, Salvage Corps and Babcock engines, rent, advertising, legal charges, etc.	49,344 37	
Total disbursements		$502,965 60
Surplus		$196,256 10
Of which—		
Reserved for unexpired risks		$133,565 59
Reserved for adjusted and unadjusted losses		44,859 55
Profit and loss		12,830 96
		$196,256 10

ASSETS.

(At their market values.)

Cash on hand, to-wit:		
In banks	$101,414 38	
In office	3,615 10—	$105,059 48
$100,000 City of New Orleans consolidated bonds (Crossman issue)		105,500 00
$120,000 City of New Orleans premium bonds (including drawn numbers)		192,000 00
$25,000 United States 4 per cent coupon bonds		29,250 00
$30,000 Louisiana 4 per cent		25,800 00
Demand loans secured by collaterals		18,885 00
One share New Orleans Board of Trade stock		20 00
One share Louisiana Sugar Exchange stock		125 00
25 shares New Orleans Warehouse Co		525 00
One share French Opera House Co.		150 00
One bond St. Bernard Steam Fire Engine Co		50 00
Premiums in course of collection		65,731 62
Furniture and fixtures, safe, etc		2,000 00
		$545,096 10

LIABILITIES.

Capital stock	$300,000 00
Reserve fund	60,000 00
Dividends unpaid	840 00
Reserved for unexpired risks	133,565 59
Reserved for adjusted and unadjusted losses	44,859 55
Balance (exclusive dividend July, 1891)	830 96
	$545,096 10

The foregoing statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me this day. New Orleans, Jan. 19th, 1892.

M. T. DUCROS, Notary Public,
138 Gravier street.

We, the undersigned members of the Finance Committee of the Southern Insurance Company of New Orleans, hereby certify that we have carefully examined the assets of the company, and that the above is a correct statement of the same.

FRANK RODER,
THOS. J. WOODWARD,
JOS. SCHWARTZ,
F. G. ERNST,
J. H. MENGE.

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay to the stockholders, on demand, the regular semi-annual interest dividend of FOUR PER CENT.

SCOTT McGEHEE, Secretary.

New Orleans, La., Jan. 19, 1892.

HOME LIFE.

PERFECT IN CHRIST.

BY S. F. SMITHER, D. D.

Perfect in Christ! Our spirits yearn to be
Perfect in manhood perfect, Lord, in thee;
Strong in thy strength, to love, to do, to bear
Strong through thy mighty arm, thy ceaseless care.

Perfect in Christ! nor pain, nor grief, nor loss,
Nor wearing toil, nor weight of wearying cross,
Shall check the fond desire that bliss to feel,
To bear the impress of the Spirit's seal.

As some glad morning-bird, on joyous wings,
Leaps from her nest and soaring heavenward sings,
So would our souls, from sin's dark thraldom free,
Bound upward, Lord, to find their rest in thee.

Perfect in Christ! There netures weak and frail
O'er sin and weakness shall at last prevail,
In him complete, before him reverent fall,
Our Priest, our King, our Savior, and our All.

How to Discourage Your Minister.

1. Hear him "now and then," and drop in a little late. Do not sing; do not find the texts in your Bible. If you take a little sleep during the sermon, so much the better.

2. Note carefully any slip he makes while you are awake; point out the dull portions to your children and friends. It will come around to him.

3. Censure his efforts at usefulness; deplore compassionately his want of common sense; let him know that you won't help him because A. B. does, or because you did not start the plan yourself.

4. Let him know the follies and sins of his hearers; show him how much he overrates them; and tell him their adverse criticisms on himself.

5. Tell him when he calls, what a stranger he is; how his predecessor used to drop in for an hour's chat, and how much you liked *him*.

6. Never attend the prayer meeting; frequent no special services. Why should you be righteous over-much?

7. Occasionally get up "a little gaiety" for the young folks. This will be found very effectual about the communion season. "There is a time to dance."

8. Give him no intimation when you are ill—of course, he should know; end your offended dignity when he comes, to see you will render his visit pleasant. On no account, intimate your recovery.

9. Require him to swell the pomp of every "important occasion," unless, indeed, there be prudential reasons for passing him over.

10. If he is always in his own pulpit, clamor for strangers. If he has public duties and sometimes goes abroad, complain that he is never at home.

11. Keep down his income. Easy means are a source of temptation, and "fullness of bread" is bad for everyone—but "the laity."

12. As he will probably find it hard to be always at home to receive callers, and always "running about among the people," and always well prepared for pulpit and platform, you will be sure to have just cause of complaint in one way or another. Tell it to everybody, and then lament that there is so general dissatisfaction with him.

Patient continuance in courses like these, modified according to circumstances, has been known not only to discourage, but to ruin the usefulness and break the spirit of ministers, to send them off to other charges, and sometimes to their graves.—*Selected.*

Marvels of Memory.

History furnishes us with a large number of examples of wonderful memory. Scaliger, an Italian, in twenty-one days committed to memory the Iliad, which comprises 15,210 verses, and the Odyssey, which also comprises a large number. Lipsius, a professor at the University of Leyden, offered to recite Tacitus' History in its entirety, in the presence of a person armed with a poignard, who should stab him with it at the first error. Louis XIII., after a year's time, could draw from memory the plan of a country, with all its details. The octor Lassaussielere, after reading advertising sheets for an hour, could repeat them textually, and this, it may be said by the way of parenthesis, must have been pretty wearisome. It is stated that an Englishman who had an extraordinary memory was introduced to Frederick at Potsdam, and on the same day Voltaire having brought some verses to the King, the latter had the Englishman concealed, and requested Voltaire to read his work. "But these verses are not yours," said the king, "they were recited to me this morning." He then produced the Englishman, who, to the astonishment of Voltaire, recited them without error.

It is especially in the legendary stories of antiquity that we find numerous examples of extraordinary memory. To Adrian, the successor of Trajan, to Mithridates, to Themistocles, to Scipio, to Cyrus, and to many others, is attributed the faculty of remembering the names of all their soldiers. It is claimed that Hortensius, the orator, attended a public sale lasting a whole day, and recalled, in order, all the objects sold and the names of the purchasers. The Embassador Cineas, having been received in the Roman Senate, saluted by name, on the following day, all the senators, whom he had seen but once. These numerous examples from antiquity are easily explained. In fact, before the dissemination of the art of writing, the development of the memory was indispensable. In our day, this faculty is less cultivated, at least for ordinary requirements, since, by means of notes, we can almost dispense with it.—*Selected.*

THE FACE OF LOVE.—There are many ways in which we may read the Bible—as a history of the past, as a cluster of portraits, as a code of morals, as a development of principles, as a treasury of promises, as a collection of precepts, as a volume of wisdom and poetry, or merely as a subject of exegetical criticism. The true key to it, and the one these pages will ever seek to make prominent, is as a revelation, on every page, of Jesus Christ. He, himself, has given the secret of all Hermeneutics, "Search the Scriptures—they testify of me." On one of the mountain crags of New Hampshire there appears a marvellous profile. But every page of Revelation bears upon its front, not a profile in stone, but a face of love. There is an ingenious engraving of the first draft of the American Constitution, so finely shaded that, at a little distance, it presents a perfect portrait of George Washington. So the Bible, while it is a record of history and divine legislation, is, above all, a portrait of Jesus. So may we study these ancient pages that, standing out in sweet relief, above history and biography, poetry and prophecy, precept and promise, faith shall see in vivid personality, and love shall grasp in adoring reverence, the form of Jesus only.—*The Christian Alliance.*

"Are You Going to Take All Your Things with You?"

The editor had just returned from a visit to a neighbor, who lies at the point of death. A little granddaughter, just five years old, sitting by, heard him say to her grandmother that the man was so sick he didn't know anybody, not even his wife or children.

With a very earnest look and serious tone of voice, she said: "Grandpa, is he going to die?"

"Yes, I think he will die very soon; so may grandpa and grandma, and papa and mama, and you too."

Turning to her grandma, she asked, "Will he go to heaven?"

"Yes, we hope and believe he will."

"Are we going to heaven, too?"

"Yes, we hope to go, too."

"Are you going to take all your things with you?"

"No, we have to leave all our things behind. You would have to leave your dolls and doll clothes, and your little Xmas piano, and everything else."

Her grandmother had just been showing her some very pretty perfume bottles, sent by her youngest son, in Brunswick. She was struck with the beauty of the bottles and the sweet perfume they contained.

Thinking of these things, she looked up, and said, "Grandma, you aint going to leave your pretty bottles, are you?"

"Yes, I would have to leave them, too."

How forcibly this conversation with the little child brought to mind our destitution and helplessness at birth, and the still greater helplessness and destitution at death!

At birth there is a beating heart, a heaving breast, a lustrous eye, a warm body aglow with life, while standing around are smiling friends, filled with joyful anticipations.

The proud father and the loving mother, forgetful of anxious moments and agonizing pains, think only of the treasure just come into their possession.

At death, there is a pulseless heart, a motionless breast, a lusterless eye, a body frozen by the chill of death. Gathered around are saddened friends, with tearful eyes, and father and mother, overwhelmed with grief.

Swaddling clothes and a crudle at birth; a winding-sheet and a coffin at death.

Yes, we leave everything behind. Alone, with empty hands, we are borne to the grave. In what utter poverty the dead are buried!

"We brought nothing into this world, and it is certain we can carry nothing out."

Reader, at death, you will leave all your earthly possessions behind, no matter how beautiful or valuable. Have you laid up any treasure in heaven?—*Christian Index.*

A MOTHER'S PRIVILEGES.—If you allow your duties to run you like a machine you will soon break down in body and mind, with no chance to recuperate. It is the constant succession that wears your patience and strength, especially if you have a large family.

If you are pressed for funds, the closest economy is necessary and right; if not, a jacket or a shoe is of little value compared to your health and happiness. Every women has tastes, wishes and preferences. She should require them to be respected. If you choose to omit a small duty for a pleasure that is more valuable to you, take the liberty to do so. You owe your family a bright face and well-informed mind, as well as buttons and patches. Just as you accustom them in this respect will their demands be. So many mothers are draining their lives away in little steps and stitches?

If you have a distaste for any special work, there is some way out of it without neglecting or hurting anybody. Teach a servant to do it, or exchange with a friend who likes it. For several years one of my friends did, my plain sewing, while I did fancy work for her. Each set a price on her work and kept an account of it, but no money was paid; we only balanced accounts occasionally. If you claim your privileges they will be granted you, and *vice versa.*—*Ladies' Home Journal.*

FATHER AND SON.—While we would not say or do anything to diminish the brightness of the glory that gathers about the head of the mother, we confess it is none the less pleasure to add this tribute to the father.

A father was seeing his son off on the cars for some distant point. There was a moment of quiet conversation between the two, perhaps a few words of such advice as a father should give a son, and then the train came thundering into the station.

As the latter, a tall fellow well along in his teens, stepped on the platform, he extended his lips to his father. There was a gentle kiss of farewell, and the two separated. There was no gush, no nonsense, no affectation; just the expression of fatherly tenderness that had followed that son since he lay in the cradle.

Is there any danger of that boy straying from the path affectionately pointed out by his father? or is there any danger of that father ever having to excuse that son because he is "sowing wild oats?" We think not. The gentle power of a mother's kiss has been sung by poets; but is there not also a wealth of tenderness and a lasting memory for good in the kiss of a father?

HONITON LACE.—The utter disappearance of genuine Honiton lace was imminent some ten years ago. The long and minute labor of the human fingers could not compete with the cheap rapid operations of the marvelous machinery in the Nottingham factories; the number of women who were versed in the old secret of Honiton lace-making began to diminish year by year, and Honiton town itself was already almost as little associated practically with lace-making as is Worsteed with the woolen manufacture, or Axminster with that of carpets, or Stilton with that of cheeses. Then the Devonshire ladies came forward; lace-making became fashionable in elegant drawing-rooms; classes were formed for the teaching of the young idea, and a great impetus was given by the annual offer of prizes by the Industrial Section of the Bath and West of England Agricultural Society. These combined efforts have resulted in an active resuscitation of a beautiful industry, and although the town of Honiton itself is no longer the centre, the lace now made and still bearing the famous old name is pronounced to be quite equal to the product of the palmy days of the past.—Chambers' *Journal.*

"GOOD MORNING."—Don't forget to say "Good morning!" And say it cheerfully, and with a smile: it will do you good, and do your friends good. There's a kind of inspiration in every "Good morning!" heartily spoken, which helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it.—*Selected.*

The poorest circumstances in life with a religious spirit of resignation, are far better than the greatest abundance and highest honors without it; for these can not give that peace of mind which the other can never want.—*Townson.*

OUR YOUNG PEOPLE.

THE WAY OF TRUTH.

Blest they who seek
While in their youth
With spirit meek
The way of truth.

To them the sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of endless bliss in heaven;
And e'en on earth the child of God can trace
The glorious blessings of his Savior's grace.

For them he bore
His Father's frown,
For them he wore
The thorny crown,
Nailed to the cross,
Endured its pain,
That his life's loss
Might be their gain.
Then hasto to choose
That better part
Nor e'en dare refuse
The Lord thy heart,
Lest he declare,
"I know ye not."
And deep despair
Should be your lot.

Now look to Jesus who on Calvary died
And trust in him who there was crucified.
—*Selected.*

MR. EDITOR: Here comes two country girls knocking for admittence into your happy circle. We have been a subscriber to the ADVOCATE for many years, and could scarcely do without it. We go to Sunday-school every Sunday. Cousin John F. Cassels is our superintendent, and we all love him. Bro. W. W. Simmons is our pastor. We will answer Waldo Moore's question: Nadab and Abihu were the men who were struck dead by their disobedience to God. Now, we will ask one: What prophet wore a wooden yoke to remind the Jews that they were in bondage? With best wishes to the ADVOCATE, we remain,

Your cousins, ALLA MCNEIL,
MARVIE MCNEIL.

Gloster, Miss.

A Boy's Pocket.

BY "DELTA."

Most persons are acquainted with the old illustration that you may fill a glass with shot till it will hold no more; then add a considerable amount of sand, water, and injected ether, without making the glass more full. But that is nothing compared to the feat of a small five-year-old boy with an apron pocket just three by three inches square. In it he had packed, somehow, a medical almanac; a gargling-oil circular; a sheet of note-paper; a half-dozen strips of tin wrapped in paper; a church-collection envelope; sixteen wooden toothpicks wrapped in paper; two blank cards; two snap-leather purses, one filled with bits of brown paper, eight pennies, and a burnt match, the other filled with nails; two sticks of wood; a piece of iron pyrites; one slate-pencil; one red, and one black lead-pencil; one shoe-buttoner; one eraser; one pocket-knife; three chestnuts, and two hickory nuts. Over fifty different pieces were in that boy's pocket. After I had taken them out and invoiced the lot, I tried to return them; but it was an absolute failure. Yet in less than three minutes the boy had put them all back, and was teasing his mother for another penny for his purse. He says he intends to be a preacher some day, and make sermons and write books; and if he does, and carries his present genius into his profession, he will be a mighty condenser—a delight to his hearers and a joy to his publishers. And under the tutelage of his Christian mother we doubt not his genius will be sanctified to God's work.—*Western Christian Advocate.*

Grandmother's Advice.

I want to give you two or three rules. One is—

Always look at the person you speak to. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is—

Speak your words plainly. Do not mutter nor mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

A third is—

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and, O children, remember it all your lives—

Think three times before you speak once!

Have you something to do that you find hard and would prefer not to? Then listen to a wise old grandmother. Do the hard things first, and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do the thing you don't like to do first, and then, with a clear conscience, try the rest.

WILLIAM.—This name has a curious history. It was not at first given to children, and even a man had to earn it before he could have it.

When the ancient Germans fought with the Romans, the Germans had only light weapons. The Romans were well armed, protected by armor, too, and some of them wore gilded helmets to shield the head. Whenever a German succeeded in killing a well-armed Roman who wore one of these gilded helmets, the helmet was put upon his head, and he was ever afterward known as Gildhelm, or, as we would say, Golden Helmet. With the French this was called Guilheaum; shortened to Guillaume; and with the Latin-speaking nations, Gulielmus. Finally the French Guillaume became Wulliame; the German Guildhelm is Wilhelm, and the English William.—*Selected.*

WITHOUT HIM YOU CAN DO NOTHING.—A little boy once said: "How hard it is to do right. I've tried and tried, and there's no use trying any longer."

But one day, after reading his Bible, he said: "Why, I have been trying to change myself all the time, and here I read that only God can change me. I can no more change my heart than a colored man can make himself white. How foolish I have been not to ask him!"

And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse, until you ask Jesus to give you a new heart.—*Selected.*

A minister's little daughter, who had been to church for the first time and heard her father preach, was questioned by him on reaching home as to how she liked his sermon. There was an embarrassed silence; then the little maid, tired out with the long strain of "being good," and yet anxious not to offend, made answer, with a long-drawn breath of patient resignation, "You preached awful long, papa; but I hoared it."

Mame: "Why, Susie, you've offered your candy to everybody but little brother. Why didn't you hand it to him?" Susie, with innocent candor: "Because, mama, little brother always takes it."

SCIENTIFIC.

Two New Inventions.

In the scientific chronicle of the current number of the *American Catholic Quarterly Review* is an account of two remarkable inventions. One is the use of ramie fibre as a material for the manufacture of steel pipes. The pipe is made out of ramie fibre and then subjected to tremendous hydraulic pressure. "Under this operation it becomes two and a half times as strong as steel, while remaining comparatively light. It will not absorb moisture, and consequently will not leak. It will neither swell nor shrink, nor rot nor rust. Ramie is a non-conductor of heat. Moreover, ramie, in this hardened condition, is sufficiently incombustible to make it safe for use in steam pipes."

Still more remarkable is the other discovery, announced in the same chronicle, which is to the effect that artificial ivory is to be made, in the future, out of milk. "The milk is first coagulated, as in the process of making cheese. This is then strained and the whey rejected. Ten pounds of the curd is taken and mixed with a solution of three pounds of borex in three quarts of water. This mixture is now placed in a suitable vessel over a slow fire, and left there till it separates into two parts, the one as thin as water, the other rather thicker, somewhat resembling melted gelatine. The watery part is next drawn off, and to the residue is added a solution of one pound of a mineral salt in three pints of water. Almost any mineral salt will answer; for example, sugar of lead, copporas, blue or white vitriol. This brings about another separation of the mass into a liquid and a mushy solid. The liquid is again got rid of by straining, or better, by filtering. At this point, if desired, coloring matter may be added; if not, the final product will be white. The solid is now subjected to heavy pressure in moulds of any desired shape, and afterward dried under very great heat. The resulting product, which has been named 'lactitis,' is very hard and strong. It may be used in the manufacture of a great variety of articles, such as combs, billiard-balls, knife-handles, penholders—in fine, for almost anything for which bone, ivory, ebonite, or celluloid have heretofore been employed."—*Review of Reviews.*

NATURE OF THE ETHER.—Speaking of the theory and function of the ether, Prof. Nipher said in the American Association that the slowing up of light in space occupied by matter shows that the ether within must be either more dense (as Fresnel believed) or less elastic than that existing in free space. It is certainly very difficult to understand what there can be in the molecules of matter that can increase the density of an incompressible medium. The experiments of Michelson and Morley show apparently that the ether at the surface of the earth moves with it. It is dragged along as if it were a viscid liquid. The field of a steel magnet, is, however, a rotational phenomenon. It is a spin which is maintained permanently without the expenditure of energy. It seems, therefore, that the resistance to shear which shows itself in the adhesion of the ether to the moving earth must be a rigidity due in some way to motion. Other experiments of Michelson and Morley on the motion of light in moving columns of water have been taken as proof that the ether in water is condensed to nine-sixteenths of its volume in air. The ether in water certainly behaves as if it were more dense, but it is another matter to say that it is so. It seems improbable. The speaker, after describing what might be a more satisfactory way of making the experiment, said that the question to be settled is whether the ether or any part of it is at rest in space, or does it sweep through the interior of bodies that move through it as wind sweeps through the leaves and branches of a tree.—*Popular Science Monthly.*

RAPID TRANSIT.—Prof. Lewis M. Haupt contributes a paper to the *Cosmopolitan*, for December, on that much-talked-of subject, rapid transit. Some method of rapid transit is, he maintains, absolutely necessary, for sanitary reasons, if for no other. There should not be more than eighty to one hundred persons to the acre. "At this rate a population of 1,600,000 would require twenty-five square miles for their habitation." The normal increase would require that one square mile should be added annually. But in order to do this, there must be some means by which the people in outlying districts shall be practically as near the business centres as are those dwelling just around that centre. "The fundamental idea of rapid transit is to abridge time without increase of risk or cost." "The areas rendered accessible will increase as the square of the velocity of travel increases, other things being equal." This increased speed can not be obtained on surface roads without imperilling life. So the new systems must be either overhead or underground, and the enormous expenses of indemnifying property owners for damage by overhead systems leads to the conclusion that "the most effective, rapid and economical system is that which is placed below the surface."—*Review of Reviews.*

RUSSIAN ROYAL TREASURES.—The Russian royal treasury contains some of the most valuable objects in the world. Among them is the throne of the Czar Alexis, which was brought from Persia, valued at one million dollars. It is enriched with 876 diamonds, 1,223 rubies, and unnumbered lesser gems. Another throne is studded with 9,000 turquoises. The orb of St. Vladimir has 58 diamonds, 89 rubies, 23 sapphires, and 50 emeralds, all of immense size. There are a dozen splendid crowns, the finest that of Peter the First, which is surmounted by a huge diamond cross rising from a ruby which is the largest known. Nine hundred diamonds and as many rubies and emeralds are on this royal head-piece. Catharine the First's crown contains 2,536 diamonds of the first water.

All birds seem to have an instinctive knowledge that if they once surrender to the force of the wind, and allow themselves to drift like leaves, there are unknown dangers in store for them. They will hardly ever do so unless to escape pursuit, and then only for a few minutes, when their pace is so marvelously rapid that, in the case of land birds, a few minutes is sufficient to carry them out of the district they know into others, from which they will, perhaps, never be able to find their way back to the fields which are their native home.

According to reported measurements, the largest erratic block, or bowlder, as yet recognized in the United States, and probably in the world, is in the town of Madison, New Hampshire, and according to Professor Crosby, of Boston Institute of Technology, has the following maximum dimensions: Length, 33 feet; width, in excess of 45 feet; height, 30 to 37 feet; contents, 30,000 cubic feet; and probable weight, 15,300,000 pounds, or 7,650 tons.—*Popular Science Monthly.*

A company is being formed in Pittsburg for the manufacture of glass enameled brick by a process invented by two Pittsburg glass workers. The coating of glass can be made of any thickness and in a variety of colors, and the inventors claim that they can make an article superior to the ordinary enameled brick.

MARRIAGES.

FORBES—GREEN.—At the residence of Mr. Wiley Noble, East Baton Rouge parish, Dec. 17, 1891, by Rev. Wiley Brown, Mr. J. H. Forbes and Miss Ruth A. Green.

WHITE—CLINE.—At Davis Chapel, East Baton Rouge circuit, Jan. 6, 1892, by Rev. Wiley Brown, Mr. F. H. White and Mrs. M. L. Cline.

McNEILL—PARKER.—At the residence of the bride's father, Mr. J. D. Parker, near Twistwood Baptist Church, Jasper county, Miss., Jan. 10, 1892, by Rev. J. L. Williams, Mr. R. A. McNeill and Miss Dora Parker.

OBITUARIES.

MILES—EUNICE NANCY, infant daughter of Elbert and Eunice S. Miles, was born Oct. 1, 1891, and died Jan. 12, 1892, aged three months and twelve days. GEO. W. FERRER.

COBB—*Resolved*, By the Quarterly Conference of the North Wilkinson circuit, in session at Hopewell Church, October, 1891, that in the death of Bro. JOSHUA COBB, steward of Mt. Carmel Church, we have lost one whose example as an officer of the church might be safely imitated by his younger brethren. He was painstaking and particular in all the duties pertaining to his office; always on time and at every quarterly meeting, unless providentially hindered.

Resolved, That in his death we and his own community feel keenly his loss to the church, and that we fear his place will not soon be filled efficiently. As a citizen, he was true and reliable; safe in counsel, firm in his purposes to do good, and, as a rule, he was ready for every good word and work. When the call came, there was no hasty and hurried preparation to make for the future. He had been ready and waiting for months for the Master's call. Therefore we submit cheerfully to this dispensation of God's providence, knowing that he is too wise to make a mistake, and that we offer our condolence and sympathy to the bereaved widow and children, and pray that they may be sustained by divine grace, and try to meet the loved father and husband in heaven.

A. WHITE, for Com.

DUHOISE.—PETER M. DUHOISE, the subject of this obituary, was born in South Carolina, June 19, 1813, and died near Wolfe City, Hunt county, Texas, on Dec. 25, 1891. He was married to Miss Lizzie Duhoise, in Alabama, Sept. 18, 1856, and professed religion—saving faith—in Christ about the year 1844 at a cottage prayer meeting, and joined the Methodist Church at Mt. Pleasant, near Russellville, Ala., with his companion, in which he lived till the day of his death.

The writer was personally acquainted with Uncle Mack, as he was familiarly called, and has been with him time and again in meetings, and has heard him tell of the dealings of God with him, and his resolutions to live nearer the Cross. The writer was also present with him just a few days before he left us, and talked freely with him about his afflictions. He said, "It is all right;" "The Lord doeth all things well;" "The will of the Lord be done." To his daughter, Sister Phillips, he said, "I have my check." He died well, for he had lived well. So, cheer up, Aunt Bettie; your companion has just gone up to possess the heavenly inheritance before you, "Be thou faithful unto death, and he will give you a crown of life." A happy meeting awaits you in the bright hereafter.

T. J. KININGHAM.

Boonville *Plain-Dealer* and *Corinth District Herald* please copy.

MARSHALL—ARTHUR C., son of T. E. and Sallie Marshall, was born in Carroll county, Miss., May 20, 1872. He fell asleep in Jesus in Rome, Ga., Nov. 14, 1891. His remains were brought home by his brother, Benjamin, and were placed in the family burying ground. In August, 1881, he joined the M. E. Church, South, under the ministry of Henry E. Smith. In the Fall of 1890 Arthur bid adieu to the loved ones at home, and went to Rome, Ga., to attend the Rome Business College. From this school he graduated. He conducted himself so well while here that he found a good position as a bookkeeper with one of the firms of the city.

While in Rome, as a student and as a business man, where do we find him? He hands his church certificate to a pastor of one of the churches; he sits under the ministry of the Word; he is found in the prayer meeting; he is a member of the Y. M. C. A., and becomes one of their leaders; he is a Sunday-school worker; he went about, like his Master, "doing good;" he was much loved in Rome as well as at home, where all knew him well. When he bid the dear ones at home good-by, little did they expect that it was for the last time on earth.

God's family is one; a part on one side of the river of death, the other part in heaven. Arthur was taken from a land of sorrow and death to that country where none of these shall ever come. He lived well; he died well. We know where to find him. One by one God calls us over the river to our eternal home. Dear parents, you have a noble boy in glory. Take courage.

May God, in his own good time, take us all home! Heavenly Father, bless and keep the bereaved ones! D. L. CODDELL.

The *Georgia Advocate* please copy.

Beauty is a thing often hard to define, but it is acknowledged that one of its greatest aids is looking where there is any deficiency or disease of the hair, especially if it be a woman.

The Creoles are noted the world over for the luxuriance and beauty of their hair. It should not be supposed that this results from carelessness. On the contrary, it is the outcome of the most careful attention. There is a peculiar dressing and tonic the Creoles have used for generations, and it is this that is made the basis of the Louisiana Creole Hair Restorer, generally considered the quickest and most satisfactory restorative for the hair now in use.

It promotes the growth, cures dandruff, stimulates the scalp and gives it a healthy tone, and in a great number of cases has cured absolute baldness, causing hair to grow on scalps that seemed absolutely barren.

As a dressing it is unexcelled, and it has a place on the toilet table of some of the most fashionable ladies of the country.

It is made by the Mansfield Drug Co., Memphis, Tenn.

I would ever awake with God: my first thoughts are for him who hath made the night for rest, and the day for travail; and hath blessed both. If my heart be early seasoned with his presence, it will savor of him all the day.—*Bp. Hall.*

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

We Can't do it

but are willing to pay for learning how to make as good an article as WOLFF'S ACME BLACKING of **cheap** material so that a retailer can profitably sell it at 10c.

Our price is 20c.

The retailer says the public will not pay it. We say the public will, because they will always pay a fair price for a good article. To show both the trade and the public that we want to give them the best for the least money, we will pay

$10,000.00 Reward

For above information; this offer is open until January 1st, 1893.

WOLFF & RANDOLPH, Philadelphia.

Pik-Ron is the name of a paint which does work that no other paint can do. *New* wood painted with it looks like the natural wood when it is stained and varnished.

PAINTERS AND BUILDERS

will find it profitable to investigate. All paint stores sell it.

Kennedy's Medical Discovery

Takes hold in this order:

Bowels,
Liver,
Kidneys,
Inside Skin,
Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DON ALD KENNEDY,
ROXBURY, MASS.

QUARTERLY STATEMENT

—OF THE—

New Orleans Canal and Banking Com'y

AT NEW ORLEANS,

In the State of Louisiana, at the Close of Business on the 26th Day of December, 1891.

RESOURCES.

Real estate		$ 91,350 87
Invested in State and city bonds		141,065 00
Stocks		23,837 56
Loans and discounts maturing after ninety days	$ 350,980 14	
Loans and discounts maturing within ninety days	1,683,648 00—	2,034,628 14
Suspended paper valued		1,037 63
Loans on demand	893,882 07	
Sight exchange	365,472 76	
Coin, currency and checks for Clearing-house exchanges	980,079 93—	2,239,434 76
Total		$4,534,353 96

LIABILITIES.

Capital stock paid in		$1,000,000 00
Surplus		300,000 00
Undivided profits		190,000 00
Dividends unpaid		16,986 00
Deposits subject to check		3,013,800 46
Circulation		8,567 50
Real estate in trust		5,000 00
Total		$4,534,353 96

I, the undersigned, do solemnly swear that the above statement is true to the best of my knowledge and belief.

EDWARD TOBY, Cashier.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this 28th day of December, 1891.

A. G. LA PICE, Notary Public.

NEW ORLEANS, Dec. 28, 1891.

At a meeting of the Board of Directors, held this day, a dividend of FOUR DOLLARS per share was declared, payable on demand.

EDWARD TOBY, Cashier.

Semi-Annual Statement of the

LOUISIANA NATIONAL BANK,

OF NEW ORLEANS,

At Close of Business, Dec. 31, 1891.

RESOURCES.

Bills discounted		$ 1,318,349 27
United States bonds, Louisiana consols and other bonds and stocks		448,416 00
Banking-house and other real estate		101,510 60
United States treasurer	$ 2,250 00	
New York exchange	264,650 11	
Demand loans	954,530 80	
Cash and checks for clearing-house	1,017,628 24—	2,239,059 15
Total		$4,107,335 02

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00—	$ 650,000 00
Net undivided profits		37,313 82
Circulation		44,400 00
Deposits subject to check		3,204,146 20
Balance on reduction of capital stock		800 00
Dividends unpaid		20,675 00
Bills payable		150,000 00
Total		$4,107,335 02

At a meeting of the Board of Directors, a dividend of FOUR DOLLARS PER SHARE was declared from the net earnings of the past six months, payable on demand in New Orleans, and at the Banking House of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

Sea-Shore Seminary,

A SCHOOL FOR BOYS AND GIRLS,

Will open its first session on the second day of February, 1892.

We have room now for a few boarders, and are building.

For particulars address

Rev. B. JONES,
Long Beach, Miss.

THE BEST COMPANY

Is the company which does the most good; and the company which does the most good is that which issues and maintains the largest amount of assurance.

	Am't of Assurance issued during 1890.	*Assurance in force Dec. 31, 1890.*
EQUITABLE	$203,826,107	$720,662,473
MUTUAL	161,365,921	638,041,180
NEW YORK	159,576,065	569,338,726
PENN MUTUAL	20,663,272	90,278,701
MANHATTAN	12,962,401	54,500,754

THE BEST COMPANY MUST ALSO BE THE SAFEST COMPANY.

	Surplus.	*Ratio of Assets to Liabilities*
EQUITABLE	$23,740,447	125
MUTUAL	9,981,233	107
NEW YORK	14,898,451	114½
PENN MUTUAL	1,634,452	110
MANHATTAN	1,036,632	109

The above companies are from nine to eighteen years older than the Equitable.

Write to the undersigned before insuring your life.

R. P. LAKE, General Agent, Jackson, Miss.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. O. FALLON, LUCAS E. MOORE, O. M. SORIA

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Home Insurance Co., of New Orleans

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82
CASH ASSETS, December 31st, 1891,	$600,414.81

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. R. RICE, W. B. BLOOMFIELD, W. T. HARDIE, THOS. SEFTON.

W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary.

Crescent Insurance Com'y

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

For **First-Class Photographs**

GO TO **SIMON'S,**

No. 183 Canal St., - - - New Orleans, La.

CLARK & MEADER,

—DEALERS IN—

FINE GROCERIES,

16 and 18 CARONDELET ST., and
Cor. ST. CHARLES and NAPOLEON Avenues;
NEW ORLEANS, LA.

Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

Lady Canvassers Wanted

TO SELL OUR NEW

Haut-ton Waists and Duplex Corsets.

Exclusive Territory Given.

Address Bortree M'f'g Co., JACKSON, MICH.

BOYS! GIRLS! EVERYBODY!

We want used postage stamps used before 1870; also Confederate bills. For 25 stamps or 10 bills we will give either 25 cards with your name printed on, 3 sheets of Scrap Pictures, 1 Autograph Album, 50 Foreign Stamps, or Cash. AGENTS WANTED. Circulars free.

J. E. HANDSHAW & CO., SMITHTOWN BRANCH, N. Y.

LOUIS GRUNEWALD CO., L't'd,

18 Baronne and 127 Canal Streets, New Orleans, La.

SOLE AGENTS FOR ALL THE LEADING

PIANOS!

Steinway, Chickering, Knabe, Schmer, Behr, Mehlin, Fischer, Pleyel, Pease, Shoninger, Sterling, etc.

Lowest Prices!! | Easiest Terms!

LOUIS GRUNEWALD CO. (Limited), New Orleans.

---

136 CANAL Street.

PIANOS! ORGANS! MUSIC!

Musical Instruments!

Largest Selection. Satisfaction Guaranteed.

Honorable Dealing. Reliable Goods.

Phillips & Perlich

DON'T BUY UNTIL YOU GET OUR PRICES AND TERMS.

SPECIAL ATTENTION TO COUNTRY ORDERS.

New Orleans, La.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. Our Prices Are Very Low.

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St., New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

B. D. WOOD & SONS,

92 Canal Street.

COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at **Lowest Market Rates.**

Metal Tipped. | EVER READY DRESS STAY | Will Not Cut Through.

See Name "EVER READY" on Back of Each Stay.

Acknowledged the BEST DRESS STAY On the Market

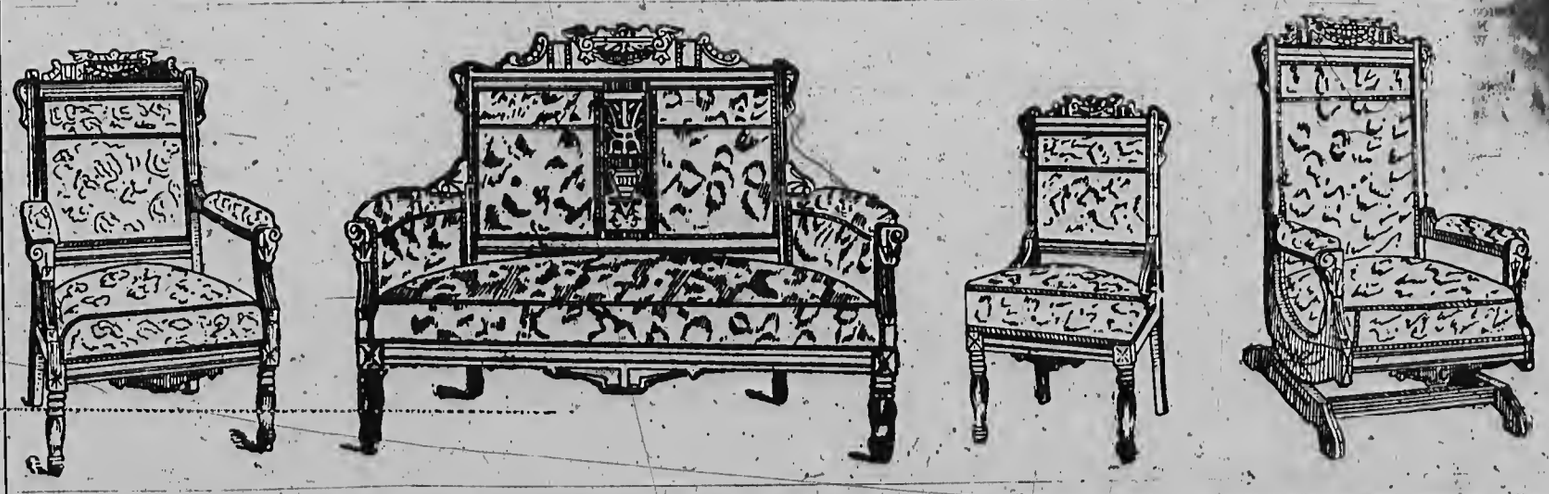
Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.

FOR SALE BY ALL JOBBERS AND RETAILERS.

SPECIAL DEPOTS. { MODEL DRESS STEEL CO., 74 Grand St., New York. BROWN & METZNER, 535 Market Street, San Francisco.

Latest Styles -- Lowest Prices!



This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000 Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, **28 CAMP STREET 30** | **J. G. GRANT,** | *CHEAPEST FURNITURE HOUSE in New Orleans,* **28 CAMP STREET 30**

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 3-16	— —
Ordinary	5⅝	— —
Good ordinary	6 3-16	— —
Low middling	6⅝	— —
Middling	7½	— —
Good middling	7½	— —
Middling fair	8	— —
Fair	9¼	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	9	— —
Fully fair	2 16-16	2⅞
Good fair	2 13-16	2⅞
Common	2⅝	2½
CENTRIFUGAL:		
Seconds	2¼	6¼
Prime yellow	6 9-16	3⅝
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
STRUP	— —	— —
RICE.		
No. 2	2⅛	2¼
Good	4⅝	4⅝
Fair	4⅛	4⅝
Prime	— —	— —
Rough, ₩ bbl	7 50	4 00
Polish, ₩ lbs	22 00	24 00
FLOUR.		
Extra Fancy	4 60	4 70
Fancy	4 90	4 40
Choice	— —	— —
Minnesota Patents	5 00	— —
Winter wheat patents	4 00	5 00
Minnesota bakers	3 00	5 50
CORN PRODUCTS.		
Corn meal	2 95	2 40
Cream meal	2 65	2 75
Grits	2 75	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	54
Yellow	— —	54
Mixed, No. 2	— —	54
OATS:		
Western	42	43
Texas rust-proof	37	38
BRAN:		
₩ cwt	— —	95
HAY:		
Prime	— —	17 00
Choice	18 00	18 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 25	10 50
Prime Mess	10 00	— —
Rumps	— —	10 50
BACON:		
Fancy Breakfast	9½	10
Shoulders	5½	— —
Sides, short rib	7½	— —
Sides, long clear	7½	— —
HAMS:		
Sugar-cured	— —	10
DRY SALT MEAT:		
Shoulders	— —	4⅞
Sides, short rib	— —	6½
Sides, long clear	6½	— —
GROCERIES.		
COFFEE:		
Prime	17½	— —
Fair	17	— —
Common	14	— —
SUGAR:		
Choice	40	90
No. 1	— —	— —
SYRUP:		
Western Creamery	32	33
Western Dairy	23	23
Common	— —	— —
LARD:		
Refined	— —	5½
OILS:		
Coal, bbls	7½	— —
Coal, cases	16½	14
Cotton seed, crude	24	25
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 25
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 25
BALING STUFFS.		
BAGGING:		
Jute, 2 ℔. ₩ yard	3½	— —
Jute, 1¾ ℔. ₩ yard	3½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ ℔	7½	13½
TIES:		
₩ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	3 00	4 00
Chickens, Southern	3 75	4 25
Young	2 50	3 30
Turkeys, Southern	10 00	15 00
EGGS:		
Western	22	23
Southern	23	24
WOOL:		
Lake, ₩ ℔	21	21½
Louisiana	17	18
Texas	15	18
COUNTRY HIDES:		
Green Salted, ₩ ℔	3½	— —
Dry salted	3	— —
FERTILIZERS:		
Cotton seed, ₩ ton	16 00	— —
Meal	22 50	24 50
Pure ground bone	30 00	32 00
Muriatic acid, ₩ ℔	— —	2½
Sulphuric acid	— —	2½

—*New Delta, Jan. 23.*

The Winter of Discontent.

Every Winter we have to combat coughs and colds. When you get a cold, go to your druggist and get a bottle of the favorite remedy for coughs and colds and croup in children—Marsden's Pectoral Balm.

Do not fail to go to P. Werlein's music store and examine his choice stock of Pianos, Organs, Violins, Guitars, brass and other musical instruments.

The Mills of the Gods

Grind slowly, but not any more surely than a hacking cough upon the breathing organs. Don't monkey with a cold when you know how it will result when neglected. Marsden's Pectoral Balm cures coughs and colds.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.—FIRST ROUND.

Whittington, at Coalville	Jan. 30, 31
Pearlington, at Pearlington	Feb. 6, 7
Purvis, at Lumberton	13, 14
Ellisville, at Ellisville	20, 21
Heidelberg, at Paulding	27, 28
Estabutchie, at Hopewell....(Wed.)	Mar. 2
Perry, at Galloway	5, 6
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	19, 20
East Pearl, at Columbia	19, 20
Mount Carmel, at Santee.....(Thu.)	24
Williamsburg, at Williamsburg	26, 27

The district stewards' meeting will be held at Hattiesburg, Wednesday, Feb. 17.

JOHN A. ELLIS, P. E.

BRANDON DIST.—FIRST ROUND.

Newton and Hickory, at Newton	Jan. 30, 31
Homewood, at Mutual Union	Feb. 4
Marvin, at Marvin	6, 7
Shiloh, at Cato	13, 14
Nesholba, at Hector's Chapel	10
Decatur, at Decatur	20, 21
Carthage circuit, at Goshen	26
Carthage and Walnut Grove, at C.	27, 28
Walnut Grove cir., at Pleasant Hill	29
Hillsboro, at Conirel	Mar. 1
Westville, at Goshen	5, 6
Raleigh, at Trinity	11
Mt. Rose, at Price's Chapel	12, 13
Trenton, at Trenton	19, 20

The district stewards of Brandon district, Mississippi Conference, will please meet in the Methodist Church, Forest, Miss., Feb. 3, at eleven A. M.

C. McDONALD, P. E.

WOODVILLE DIST.—FIRST ROUND.

Amite, at Woodland	Jan. 30, 31
Gloster and Centerville, at Gloster	Feb. 6, 7
Clinton and Slaughter, at Clinton	9
Zachery, at Zachery	13, 14
E. B. Rouge, at Blackwater	16
Port Vincent, at Huff's Chapel	18
Springfield, at James' Chapel	20, 21
Covington, at Covington	27, 28
Tallahala, at Hickory Grove	29
St. Helena, at Day's	Mar. 5, 6
Franklinton, at Mt. Hermon	8
Amite City, at Amite City	12, 13
Live Oak, at Friendship	19, 20
East Feliciana, at Oak Grove	26, 27

The district stewards will meet in Clinton, Feb 10, at ten A. M. Please let there be a full board. The pastors are cordially invited to attend.

P. A. JOHNSTON, P. E.

JACKSON DIST.—FIRST ROUND.

Mt. Olivet circuit, at Bentonia	Jan. 30, 31
Yazoo City station	Feb. 6, 7
Yazoo circuit, at Short Creek	13, 14
Silver Creek circuit, at B. Lake	20, 21
Lake City and Lodi, at Lake City	27, 28
Benton circuit, at New Hope	Mar. 5, 6
Canton station	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Pocahontas, at Pocahontas	20, 27
Raymond, at Bolton	Apr. 2, 3
Edwards station	9, 10

The district stewards' meeting will be held in Jackson at First Church, Wednesday, Feb. 3, 1892.

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Martin, at Cane Ridge	Jan. 30, 31
Meadville, at Oak Grove	Feb. 6, 7
Mayersville, at Mayersville	13, 14
South Warren, at Bovina	20, 21
Warren, at Bradley's	27, 28
Anguilla and Rolling Fork, at Anguilla	Mar. 5, 6
Rocky Springs	12, 13
Roxie, at Hamburg	19, 20
Utica, at Learned	26, 27

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Enterprise and Stonewall	Jan. 30, 31
DeKalb circuit, at Pleasant Ridge	Feb. 6, 7
Lauderdale circuit, at Brogan..(Tu.)	9
Leakesville circuit, at Adamsville	13, 14
W. and State Line, at W.....(Mon.)	15
Waynesboro circuit, at Winchester	20, 21
Shubuta circuit, at Shubuta..(Tues.)	22
Chunkey circuit, at Sageville	27, 28
Porterville circuit, at Chapel Hill	Mar. 5, 6
Binnsville circuit, at Scooba station	12, 13
Marion circuit, at Marion....(Wed.)	16
Clarke circuit, at Andrew	19, 20

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Topisaw	Jan. 30, 31
Terry, at Terry	Feb. 6, 7
Magnolia, at Osyka	13, 14
Caseyville, at Sweetwater	20, 21
Adams circuit, at Adams	27, 28
Brookhaven circuit, at Adams	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 5, 6
Providence, at Bahala	12, 13
China Grove, at Waterholes	19, 20
Bewerton, at Brandywine	26, 27
Lebanon, at Brandywine	26, 27
Gallman, at Bethesda	Apr. 2, 3
Summit, at Summit	9, 10

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Gretna	Jan. 28
Felicity Street	31
Louisiana Avenue	Feb. 7
Baton Rouge	14
Rayne Memorial	21
Plaquemine and Donaldsonville, at P.	28
Thibodeaux and Houma, at Houma	Mar. 3
Crape and Boraparu	8
Lower Coast Mission, at Grand Prairie	13
Dryades Street	20
Parker Chapel	27
Gross Tete and False R., at Arbroth	Apr. 3

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Oak Ridge, at Good Hope	Jan. 30, 31
Bayville, at Bayville..(Tues., 3 P. M.)	Feb. 2
Floyd, at Floyd	6, 7
Harrisonburg, at Harrisonburg	13, 14
Winsboro, at Winsboro	15
Oakley, at Holly Grove	20, 21
Indian Village	27, 28
Lake Providence, at Providence	Mar. 5, 6
Waterproof, at Waterproof	12, 13

The following district stewards will please meet at Delhi, Feb. 10: L. G. Johnson, Samuel Whitsed, D. W. Smith, Dr. A. S. Helmick, G. W. Mylburne, L. L. Upton, R. H. Dolerhide, Cary Holloman, W. D. A. Gorton, W. P. Burney, D. T. Whitaker, A. D. O. Moore.

H. O. WHITE, P. E.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. Watson Bradford, A. C. Duckworth, J. B. Cassity, B. H. Rawls, R. F. Wilt, J. R. Johnson, H. Dulloss, J. M. Belew, J. H. Smith, O. L. Savage, B. F. Lewis (4), H. O. White, J. L. P. Sheppard, N. J. Roberts, Thos. J. Upton (2), Lewis A. Reed, G. E. Greene, C. D. Cecil, A. A. Houston, J. F. Seurlock, Wilson Moore, F. T. Spencer, J. C. Campbell, J. R. Whittington, J. S. Onkley, J. H. Evans, R. M. Blocker, F. M. Williams, H. P. Gibbs; Benj. S. Rayner, of Holly Springs; Isaac T. Reames, R. A. Sibley, H. M. Ellis, Wm. Schulc, J. White Davis, A. C. Flowers, [illegible] Tuck Jr., I. A. Scale, H. G. Hawkins, W. M. Sullivan, B. F. White, H. Mellard, Henry D. Moore, V. V. Boone, W. W. Simmons, Thos. Cameron, A. Watson, J. R. Rogers.

Messrs. R. L. Binion, O. W. Meadow, P. D. Barker, E. V. Boring, J. W. Mayfield (2), J. F. Armstrong, J. H. Stone, B. J. Lindsey, J. D. Dovers, Geo. J. Reelelr, J. K. Starr, E. John, Walter D. Windham, O. L. Cowan, J. L. S. Hill, W. A. Oden, E. E. Perkins, T. M. Babbington (2), C. W. Breeland, N. J. Harris, M. J. Hancock, Dr. V. M. Neal, J. A. Williams, A. P. Edwards, W. H. Gibbs, C. T. Black, N. H. Campbell, W. N. Bonner, D. S. Travis, Hon. A. G. Mayers, W. H. Vaughn, W. A. Payne.

Mesdames Ada L. Page, M. E. Parker, H. McCallen, Sr.; Fannie J. Johnston, Bettie Robertson, C. P. Hobgood, M. C. Alexander, W. H. Elliott, E. V. Weissinger, G. I. Tilden, M. J. Brown, Stella McMullan, J. L. Scales, J. S. Ball, John Pipes, Ellen E. Hebron, Ruth Watson.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

One of the Good Things.

There is nothing "just as good" as Creole Female Tonic. Every lady who has given it a trial will tell you there is nothing like it for woman's peculiar ailments.

Twice-a-Week for One Dollar a Year.

The "Twice-a-Week" edition of THE ST. LOUIS REPUBLIC is unquestionably the best and cheapest National news journal published in the United States. It is issued on Tuesday and Friday of every week, making it in effect a SEMI-WEEKLY FOR ONLY ONE DOLLAR A YEAR. During the four winter months each issue contains eight pages, making sixteen pages a week, and no week's issue during the year is less than fourteen pages, of seven columns each. Five separate editions are printed, one each for Missouri, Illinois, Texas, Arkansas and Kansas, and a general edition for other States, containing nothing but details of important events, of interest everywhere. THE REPUBLIC is the leading Democratic paper of the country. Its Special Tariff Department, edited by Hon. Wm. L. Wilson, M. C., with contributions from other distinguished Democratic leaders, will be indispensable during the great political campaign of 1892. Remember the price, ONE DOLLAR A YEAR FOR TWO PAPERS EVERY WEEK. Sample copies sent free on application. Address THE REPUBLIC, St. Louis, Mo.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

The Florida Christian Advocate,

A weekly religious paper, edited by Rev. Josephus Anderson, D. D., full of Florida news, able discussions, sound theology, general information. This journal has the rare good fortune of having it said of it that every issue is worth the year's subscription price. Its "Brevities" have become so popular as to be called for in book form. From Feb. 1 the paper will be a sixteen-page, four-column paper. Subscription price, $2; to ministers, $1. Write to J. ANDERSON, Leesburg, Fla.

During services in a church at Gladivono, Russia, last week, the roof gave way and fell upon the congregation beneath. Fifty persons were either killed or injured.

For severe colds Johnson's Anodyne Liniment surely excels any remedy we ever used.

William II., the new King of Wurtemburg, arrived in Berlin, on Jan. 24. The Emperor William met the king at the station and cordial greetings were exchanged between the two monarchs. The king was the recipient of a popular ovation.

NEWS OF THE WEEK.

DOMESTIC.

The National Democratic Convention will be held in Chicago, on June 21.

Associate Justice J. P. Bradley, of the United States Supreme Court, died on Jan. 22, aged nearly seventy-nine years.

It is said that the United States government has sent a polite, but forcible, announcement to Chili that reparation must be forthcoming, or an immediate severance of diplomatic relations will be the result.

The National Surgical Institute, in Indianapolis, Ind., was burned on Jan. 21, at 11:45 P. M. About two hundred and fifty crippled people were in the institute at the time. A score of inmates perished in the flames, while many were seriously injured.

Representative Stump, of Maryland, the chairman of the House Committee on Immigration, has prepared a bill absolutely prohibiting the coming of Chinese laborers into the United States for a period of twenty years, which he will lay before the committee at an early day.

A serious wreck was caused on the Illinois Central at Jackson, Miss., on Jan. 23, by the collision of two engines. The belated north-bound cannon ball ran into some empty box cars, the engineer mistaking his order as to what switch to use. The fireman was killed and the engineer had his arm broken and is badly bruised.

Sir George Baden-Powell was among the passengers who arrived at New York, on Jan. 24, on the *Etruria*. He comes as a commissioner for the British government to endeavor to bring about an amicable settlement with the United States on the Behring Sea fishery question. He will probably go to Canada, and after conferring with that government proceed to Washington.

The course of proceedings in Congress during the ninth week of the session depends largely upon the manner in which the President's message and the Chilian correspondence are received. The probabilities, however, are strongly against the matter being precipitately taken up for consideration by either branch of the national legislature or any discussion of the subject immediately on receipt of the President's message.

The final meeting of the Committee on Revision of the Confession of Faith of the Presbyterian General Assembly was held in New York City, Jan. 22. The session was taken up in putting the report which is to be submitted to the assembly in shape. Very few dissents have been made, and they were only in relation to separate overtures. There was general unanimity and the subscription of a majority of the committee is confidently expected.

The Chilian government has sent a reply to the ultimatum of the United States. Chili agrees to withdraw the offensive note sent by Senor Matta to all the Chilian ministers abroad, and acknowledges that its issuance was due to an error of judgment. Chili also withdraws its request for the withdrawal of United States Minister Egan. In addition to this the Chilian government in its answer proposes that the affair of the attack on the *Baltimore's* sailors in Valparaiso be submitted to arbitration of some neutral nation. If this proposition is not acceptable to the United States government, the Chilian government suggests that the matter be submitted to the decision of the Supreme Court of the United States.

FOREIGN.

There were several severe shocks of earthquake felt in Rome on Jan. 22, which caused a panic in the more crowded part of the city. No one was injured.

The sixth International Art Exhibition will be held at Munich from June 1 to Oct. 31, 1892. Separate rooms will be set apart for the works of art of each nation. Exhibits must be sent on or before May 1, next.

A joint statement has been issued by the Archbishops of Paris, Toulouse, Rheims, Lyons, and St. Malo complaining that the state has become atheistic. This will increase the probability of the separation of Church and State and awakens the hopes of the Protestant sect in France.

The Sultan of Morocco has given permission to Great Britain to erect a semaphore, off Cape Espartel on the northwest coast of his dominions, at the entrance to the Straits of Gibraltar. This concession is made on the condition that in the event of war the semaphore must be closed at the demand of any European power.

The Polish papers announce that the government is about to close all the Catholic Churches and convents in the provinces of Podolia and Volhynia. They add that the authorities have already closed the Franciscan monastery at Dederkda and the Carmelite convent at Dubno, dissolved the congregations of monks and nuns and conveyed all the inmates of both institutions to Warsaw.

The Mexican government has purchased 150,000 bushels of corn, which it is selling at cost to provide the people in the famine-stricken districts with food, and it is estimated that 500,000 bushels more will be required before crops can be harvested next Summer. Many of the poorer people have no money to purchase supplies at any price, and unless they are provided for by public charity they are likely to starve.

Owing to the fact that speculators are massing wheat in the eastern provinces of Russia, to the detriment of the thousands of famished people in that part of the empire, the Czar has instructed the mayor of Moscow to purchase 15,000,000 roubles' worth of wheat, all of which will be distributed among the starving. He has empowered the mayor to offer a fair price for the wheat, and if the speculators refuse to sell at this price, he is instructed to confiscate the amount of wheat required.

Prevention Is Better

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. For this purpose Hood's Sarsaparilla is used with great success.

Commissions will be allowed only when cash accompanies order for renewal and for new subscriber.

The scope of the statutory prohibition of the appointment of ex-Confederates as officers in the United States army and navy does not seem clearly understood. Mr. Herbert, of Alabama, early this session, introduced a bill to repeal the statute. The matter assumes considerable importance in view of the possibility of a foreign war. There is no law preventing the enlistment of ex-Confederates in the army or navy. A good many have enlisted, but the act of July 28, 1866, prohibits their being appointed to any position in the army.

The Book and Its Theme;

OR, THE BIBLE AND ITS MISSION.

By Rev. L. L. PICKETT.

200 Pages, Cloth. Price, $1.00.

A Few Good Words.

Rev. R. M. Thompson: I have found this book one of the most pleasant companions I ever met. I wish everybody had a copy of it and would read it.

New Orleans Christian Advocate: The author has evidently given thorough study to his subject, and presents some rare views of old doctrine and urges some strenuous proofs in reply to objections to the "second blessing" theory of sanctification.

REV. L. L. PICKETT, Columbia, S. C.

World's Benefactors Series.

16mo., fully illustrated, 160 pages, cloth.

Henry M. Stanley, the African Explorer. By Arthur Montefiore, F. R. G. S.

David Livingstone, His Labors and His Legacy. By Arthur Montefiore, F. R. G. S.

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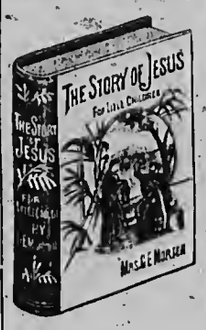
Each volume is finely illustrated with numerous engravings, maps, etc., and their popular character may be judged by the fact that repeated editions have been called for, Stanley alone having reached 20,000.

This set is given for four new subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE. Eight dollars must be sent with list of names.

The Story of Jesus.

For little children. By Mrs. G. R. Morton. 12mo., 316 pages, cloth, printed in colors.



A lovely book and one that mothers and Sunday-school teachers may well turn to account. By all means give the little ones this "Story of Jesus."—*N. Y. Evangelist.*

Mrs. Morton has done a none too easy work in a most creditable manner; we heartily commend it.—*Christian at Work.*

A successful attempt to adapt the life of Christ to the comprehension of young children. One of the very best books that can be given to a child.—*N. Y. Observer.*

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Bright Star Series.

For Boys and Girls. Containing twelve small volumes (six different books).

A most attractive series of delightful stories. Bound in boards, with chromo-lithograph covers, tinted edges. 72 pages each.

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Mother's Money.	A Blessing in Disguise.
Joe Underwood.	Short Stories for Girls.

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The Young Folks' Series.

Six volumes in set.

The most attractive set of juveniles issued. Well illustrated. Bound in cloth, with elegant designs in gold, silver and four color inks.

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Christian Advocate.

OL. 39.—NO. 5. NEW ORLEANS, THURSDAY, FEBRUARY 4, 1892. WHOLE NO. 1850.

ev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

ccount of Bishop McTyeire and One of His Sermons.

ORK.—The following is copied from my p-book, for which I clipped it from the st *Register*, of June, 1878. The sermon was ched by Bishop McTyeire, at eleven o'clock he morning of Sunday, June 20, 1878, at ton, where he was holding the Brandon rict Conference. The Bishop was in ro- health, and presided over the Confer- e with his usual ability and efficiency. sermon on Sunday morning was clear, rous and suggestive. The following ac- nt of it will be all the more interesting the readers of the ADVOCATE from the that it was written by a layman of another omination, and evidently a man of good d and close observation. It may, there- , serve to show the impression which hop McTyeire made on others, as a man, as a op, as a preacher. It is also, perhaps, more able because the sermon is not one of se included in "Passing through the Gates." M. RICE SIMS.]

The office of a bishop is a very high in any church. In the Methodist, highest; and, therefore, no little rest concentres about the individual o has received that honor. (Here ows an outline sketch of Bishop Tyeire's life to date.) In the col- e of bishops, Mr. McTyeire is re- ded as the working member. He is sulted as to the forms and substance resolutions and other matters of the d, is counselled with as to church vernment and ecclesiastical and ca- nical law; and thus he is a very ge factor going to make up the com- teness of the college as the head of M. E. Church, South.

n form and action Bishop McTyeire ites solid dignity with great natural, studied simplicity. He is about five t, ten and a half inches tall, heavy- , his body erect and firm as a statue, arms and legs being full-muscled d converging to shapely wrists and les; hand neither small nor large, t of agreeable outline; and feet that, h their deep instep, are just such as artist would desire to see. A short k is surmounted by a noble, intel- tual head; forehead broad and of dium height; eyes large and far art, protecting their blue-gray by vy lashes; nose large and straight, not broad at the nostril-base; uth broad and descending graceful- at the corners....a regular old Vir- ia pattern gotten up in South Caro- a; light auburn hair, with some sil- threads furnished by labor and e. These, with a most benignant pression playing throughout the olc contour, even back to the grace- ears that lie close up to their solid kground of brain, will enable the der to form some idea of this bishop the church. Neat, but inexpensive parel, scrupulously free from dirt or n, completes the picture.

Eleven o'clock found the house well d with pious women and men of church and others who were drawn her by the fame of the gentleman the pulpit. With great dignity he e and with slow deliberation read opening hymn. This having been g by the choir and congregation, proceeded to read the Old Testa- nt selection and the sixteenth chap- of Luke in the New. The Bishop graceful and effective reader, paus- often for the mind to grasp the son, and now and then furnishing a el comment in the intervals for re- tion. Singing and the regular prayer hich was longer than we had ex- ted) being over, he selected as a the latter clause of the eighth of the chapter last read: "For children of this world are, in their eration, wiser than the children of t."

ORK.—The opening words of the sermon characteristic of Bishop McTyeire, and of strong and practical mode of exegesis. They as follows: "It puzzled me a long time to w why the *lord* commended the unjust stew- ; but finally, one day, I looked right close at word *lord*; and I saw that it was spelled ...and it meant a *little lord*.... THE LORD of heaven and earth, but the st steward's earthly master, commended ."—W. R. S.]

ome philosophers have maintained t all conceivable truth is equally en and easy of apprehension to the eryant and thinking soul; others say re fields of thought to be reached ly by transcendent effort....Bishop Tyeire is clearly not of the lat- division; but by his exposition this text he showed himself a master the former. He would, doubtless, d that the structure of a steam ine is quite as easily understood as of a coffee-pot, if the proper time d attention be given to its study. e reader now begins to see how he aid the subject of his discourse. introductory to his direct exegesis of the text, he plays around on the context, until you begin to say to yourself, There is nothing left for the sermon. The landscape is opened up to view, and the attention called to every stump, tree, clump of willows, streamlet, flock and herd, and the background of forest, ocean or sky. This is all pleasant, because it is nature. You see everything in a beautiful and clear, though soft and mellow, light. The listener has no trouble in the world, nor is he fatigued in understanding the exposition offered. The speaker is very deliberate, uses but little gesticulation, confines himself chiefly to the easy conversational style, tone and manner, so entertaining you that you are perfectly at ease, although he is carrying you by degrees over rugged paths, with yawning chasms on one side and overhanging rocks on the other....until you reach the summit, and wonder how easily you attained it. There is no "eloquence," no pretension to the higher flights of oratory; but the pleasantness and impressiveness of earnest disquisition and exhortation compensate you for any lack of fiery appeal to feeling and passion. You grasp the subject at last, with the same confidence and pleasure with which it was elucidated by the speaker. Bishop McTyeire is the best lazy listener's preacher we have ever heard.

We should be glad to lay before our readers the Bishop's treatment of his text; but our space does not admit it. Suffice it to say, he showed how much more earnest, prudent and wise the men of the world are in adapting the proper means to the accomplishment of their ends than the members of the church ("children of light") are in applying their resources and powers to the advancement of spiritual interests.

Letter from South Carolina.

MR. EDITOR: I want to express my unaffected pleasure and gratitude in the recent privilege of reading regularly the NEW ORLEANS CHRISTIAN ADVOCATE. I used to see it and read it every week while I was editor of our *South Carolina Advocate*. It is to me now a reminder of the past, when first the classic Parker, and after that the vigorous and accomplished Galloway, were its successful editors. I never knew it when two other of our then inchoate Bishops were in turn its editors. It is pleasant to be reminded of such a past as your excellent journal has. But it is not of the past I would write; of the present rather. You have come to the kingdom (Est. iv, 14) for such a time as this to do a work and meet a responsibility out of the reach of your gifted and distinguished predecessors when they were on the editorial tripod.

We have about begun in good earnest another year's work for the Master in the South Carolina Conference. Ours is a compact little body, and our railroad facilities are so abundant that it takes comparatively little time, trouble and expense to make the average number of changes that a Conference session obliges. And, then, I think we lead the connection in the number and comfort of parsonages. An important item this in these inevitable changes. Of the 200 men appointed to work of various kinds, including local supplies, ninety-one are new men—*i. e.*, first-year men. We have only fourteen men serving for the fourth year in the pastorate. It is the rare exception for a preacher to serve out his full quadrennium on a circuit or station in South Carolina. We are an old-fashioned Conference. We believe in the itinerancy, and our faith and practice agree.

I don't know but that we have made, at least, one new departure recently. We haven't hitherto provided either stalls for giraffes or giraffes for stalls elsewhere. At our last Conference session, however, we sent from one of our very best charges one of our very best men to serve the leading church of our denomination in Little Rock, Ark. I must curb my erratic pen. Dr. Richard D. Smart is no giraffe in any offensive sense of that word. He is as far from being a self-seeking preacher as any man I know. He goes to Little Rock as he went to Charleston, and as he has gone to all his appointments for the past twenty years, at the appointment of the church, which he interprets as the voice of God. Dr. Smart is an educated gentleman. He graduated first at Wofford College, and then at the Southern Presbyterian Seminary in Columbia, our State capital. He is an instructive and edifying preacher, and a first-class pastor. He looks well to all the interests of the church. I take the liberty of prophesying that his present charge will think more of him the end of his fourth year than at the end of his first. He wears well.

I thank your correspondent, in last week's issue, for the most intelligent and satisfactory account I have seen yet of the terrific Sims tragedy. How sad a commentary the whole affair on the possible excesses of unrestrained and unsanctified human nature! From a fervid experience of grace down to the point of the ribald and irreverent caricature of a Christian hymn as one is launched into eternity at the end of the rope of a band of lawless lynchers—oh! me, the distance is immense; and yet how rapidly it may be run! We speak of such conduct and such crimes as being unnatural. Unfortunately they are too *natural*. This human nature of ours, let loose on itself, what enormities may it not commit and then justify!

To get back to South Carolina, we had, during the recent session of our Legislature, what, to say the least of it, may be called a *moral* success for the cause of prohibition. The fight was made largely under the lead of Rev. H. F. Chritzberg, of our Conference. He circulated petitions all through the State. These were numerously signed and presented to the State Legislature. Our *Southern Christian Advocate*, too, entered the field, and issued a prohibition number, besides urging with vigorous insistence for several weeks the passage of a prohibitory law. The champion of the bill in the House of Representatives was Col. L. D. Childs, a prominent and useful member of our church in Columbia. The bill, though defeated in the Senate, passed the lower House. I was in Columbia the day of its passage, and in the gallery of the House when the vote was taken. It was a clear and substantial victory for temperance reform in South Carolina. I was in conversation with Mr. Childs, the author of the bill (it goes down to history as the Childs' bill), on the afternoon of the day of his victory. I was delighted with his spirit. He feels that the hand of God is in the movement; and so do I.

Be assured of the deep sympathy of the best people of the Palmetto State with the best people of the Pelican State on your lottery issue. May God give success to the right! Your Dr. Palmer is our Dr. Ben Palmer. We lent him to you years ago. We have great satisfaction and delight, and we take pride in the ponderous blows he has been giving to this monstrous and monumental infamy.

Our beloved Methodism is more and more a success in South Carolina. We have well on to 70,000 white members; according to actual count, 69,283—an increase of 2,250 for the past year. And these numbers mean more and more each succeeding year in the continual improvement of our preachers in keeping the records and making reports to the Conference.

Yours for the Master,

SAMUEL A. WEBER.

Winnsboro, S. C., Jan. 25, 1892.

"Too Busy Making Money to Make a Living."

The above caption sounds paradoxical, and yet such was the language which fell from the lips of a business man a few days since.

How truly does the sentiment seem to apply to the thoughts and actions of the day! From the bloated bondholder and merchant prince down to the humble clerk and wage earner, the theory applies with equal force. While all agree that a man should "enjoy the good of all his labor that he taketh under the sun, for it is his portion," so great is the greed for gain that the teaching of Solomon is construed to read: "Get money; in all thy getting, get money."

The teaching to be gotten from the busy, thoughtful little ant is construed to mean a life of incessant worry and trickery to secure the "almighty dollar." Our Master's teaching concerning riches is reversed; and, instead of, "Seek first the kingdom of God," is substituted, "Seek first the kingdom of mammon."

In the genial, sunny climate of the South, with its varied soils and diversified crops, where a living can be secured more easily and with less labor than in any other section of our broad country, we find a general neglect of those interests which are essential to success and happiness; and men overlook the small things, which go to make a life of comfort and genuine pleasure, in their greed for the filthy lucre. Instead of the apostle's teaching, that "Godliness, with contentment, is great gain," we have the theory that "Great gain alone can give contentment and secure God's favor." So widespread is this conception of life that the most devout must take heed lest they be caught in the destructive maelstrom. With the vast majority of our people the measure of success is the number of bales of cotton that may be produced on a given territory. All energy is bent to this end. Smaller things are contemptible in their eyes. The very idea of consideration of such is a degradation to their conception of *business*. The friendly cow in the stall, the happy pig in the sty, and the golden grain in the crib—all give place to visions of happiness to be derived from lazy negroes, broken-down mules and cotton bales. For more than a decade of years our people have seen the folly and apparent ruin in such a course of life, and yet the suicidal policy has gone on until the cotton belt has awaked to the startling condition of threatened bankruptcy and almost famine. But for the money lender, or the ruinous credit system, our farmers could not pitch the crop; and but for the pork and bread of the West, dire famine would stare us in the face ere half the year had passed. I doubt seriously if our people could stand a blockade sixty days, and all this in the boasted garden spot of the continent; in a land admired and wondered at by all who visit it, a land of fertile soil and genial climate, a land of magnificent resources. While this is the condition of our Southland to-day, no one can deny that our cotton crop has steadily increased in all these years. The trouble has not been in the amount of cotton raised so much as in the utter inattention to smaller things.

"Too busy making money to make a living." When I see the cattle shivering in the fence corners, the thousands of mules brought to our markets every year, the farmer's wagon returning from the towns groaning under the produce from the West, while his pigs freeze and starve to death, I say, verily it is true. Too busy to make a living.

When our war closed in 1865, in those sections where the ravages of the enemy were not felt, the condition of our people was better than to-day. Cotton was not planted to much extent, and everybody was busy with the one thought of making a living for the home and for those on the battlefield. At the return of peace and the high price for cotton, the people abandoned these home industries, and thus the tendency downward has resulted in disaster and poverty.

"Too busy making money to make a living" has almost proved our ruin. Strange as it may seem, no one seems surprised at the result; but the solution is sought in some other channel. Farmers' organizations, cries for retrenchment and reform, Alliance conventions, all look to relief in legislation, cheap money, and sub-treasury schemes. While there may be some relief gotten from these sources, I confess my inability to see any relief, but in a return to a consideration of the *small* (?) things of farm life. No more can legislation make the poor rich than could it make the negro white—a policy faithfully tried by the nation for years.

T. B. HOLLOMAN.

FROM THE WORK.

Rev. W. H. Sanders, Sidon circuit, North Mississippi Conference, Jan. 26: "I have been all round my circuit, and visited a number of families, and can say that the prospects are good for a fine year's work. We are still improving our church at this place, and will soon have a very neat little church. We are still growing in numbers, and I hope that we may grow in the spirit and power of the Holy Ghost. We need a revival all over the charge, and we are going to try to have it. We are going to do our best to build one church. Bro. Bachman spent one week with us since Conference, and I am glad to hear him say that the young preachers of our Conference are buying more good books this year than ever before. Boys, we must not only buy and read the books, but we must learn them. I think the ADVOCATE gets better every issue. May the Lord bless you!"

Rev. F. M. Keen, Anguilla, Miss., Jan. 29: "I have just received some copies of our Minutes. They are a model of neatness and accuracy. However, I find that South Vicksburg is credited with only $8.45 for education; whereas the assessment was not only paid in full, but $72.50 beside. This latter amount was raised for the purpose of sending Rev. T. J. Roddy to Centenary College."

Rev. W. M. Sullivan, Franklinton, La., Jan. 22: "We are now located in the town of Franklinton. On our arrival here we were met by Bro. Robert Babington and others; received a warm welcome. We are very comfortably situated here; a nice parsonage very well furnished. The good ladies of this town had a supper for us that was a week long. The people are very kind to us. We hope to be able to do a good year's work for the Master."

Rev. D. C. Langford, Benton, Miss., Jan. 30: "Bishop Hendrix sent me to Benton circuit, near my old home, when I was a boy, and we got to our new home on Dec. 23, and was received with a nice, kind and bountiful reception. The good people have been very kind to us. The stewards met at once, and made a liberal assessment for our support. The circuit is repairing the parsonage, garden and yard, and have supplied the parsonage with new mattresses, linen and crockery. This is one of the best circuits in the Mississippi Conference, and we hope to have a gracious revival all over the work. One of the great needs is the baptism of the Holy Ghost. You have a goodly number of subscribers now, and we will try to get you many more."

Rev. T. Cameron, Batesville, Miss., Jan. 28: "The Minutes of the North Mississippi Conference show no report at all from Batesville and Wesley for 1891, and I, therefore, ask space in the ADVOCATE for a statement. Being prevented by sickness from attending the session at Macon, I sent forward my report, as I supposed, in time to be recorded by the statistical secretary; but have learned only this morning that such was not the case. Without troubling you with statistics, I will say, that while the report is not altogether full in some things, yet it shows considerable increase over the report of 1890 in almost everything. I have been the victim of a malignant attack of *la grippe*, as has every member of my family; and scarcely a family in Batesville has escaped."

Rev. J. A. Randolph, Starkville, Miss., Jan. 26: "We have been at our new home one month. Received a royal welcome, and it lasts. Have preached nine times; visited two hundred of our members. Have had sixteen accessions, and organized an Epworth League with fifty members; will get seventy-five. Bro. W. W. Magruder, a grandson of Dr. Richard Abbey, is our president. Bros. W. S. Harrison, W. H. Chiles and J. H. Connell are our vice-presidents. They are men who have always succeeded. They are busy men. When we want work done, we select busy men. Bro. Geo. R. Stuart will be with us in a meeting soon. Mrs. Randolph's health is better than for years. She is now in Memphis under treatment, and we believe she will be entirely well in a few weeks. Many of our people are suffering from *la grippe*. We came very near forgetting to say we have one of the best Sunday-schools in the State. Enough for a postal."

Rev. T. Y. Ramsey, Corinth, Miss., Jan. 23: "The third year of my pastorate here began auspiciously. My people were very kind in their expressions of appreciation for past services and encouragement for the future. Have had five accessions since Conference. *La grippe* has been very severe in our community. Several deaths already, and a number quite sick now. Bro. F. M. Bell and his wife, Sister Mary Bell, died within five days of each other. He was our mayor; a good citizen, a fine business man, a consistent Christian, and died in the faith. She was a devoted wife and mother, a true Christian, and died triumphantly. United in life, in death they were not divided. Our new church has the roof on. It will be completed in the early Spring. Our people are looking forward to the Conference with much pleasure, and are already laying plans for its entertainment. Bro. Lagrone is at work with his accustomed energy and push. The preachers are all at their posts, and the outlook on the district is promising."

Rev. C. McDonald, presiding elder of Brandon district, Forest, Miss., Jan. 29: "After an absence of three years, I am back on the old stamping-ground, and shaking hands with former friends. Many faces and places look as when I left here. Some of our best people, especially here in Forest, have crossed over the last river in the past three years. The memory of good lives remains with us. Last Saturday and Sabbath I was at Rose Hill. Bro. Thompson is comfortable in his parsonage, and is getting hold on the affections of his people. Money is distressingly scarce. Rev. T. Y. Armstrong, a superannuated member of the Mississippi Conference, lives here. He is in his eightieth year, and is feeble in body, but bright and hopeful in spirit. He is nearing the end with an exceedingly mellow and sweet spirit. Here at Rose Hill is where a certain young preacher is said to have had such a trying time in carrying his saddle-bags on his first circuit. It was told me as follows: He put them behind his saddle, and they soon fell off. He tried them again, with the same result. The third time he put them on his arm, and found he could take them."

Rev. J. N. Ware, Clarke circuit, Mississippi Conference: "We arrived at Matherville, on the Clarke charge, Dec. 29, 1891, and met a warm reception. We were conducted to a borrowed house, where we found a comfortable fire and everything in elegant order. The parsonage at the old stand has been sold, and we are building a new one at Matherville, where we have mail every day except Sunday. We have an elegant little house of five rooms on a two-acre lot, and, when finished, will be an honor to the circuit. The plan for building the parsonage was made by my predecessor, and part of the work was done when we came here. I have filled all of the appointments up to date except last Sabbath, and that was on account of the high water. We find much to be done, such as visiting and praying in the families, as well as other things. Many family altars ought to be erected; many families without any church paper at all. The old complaint is still with the people (Mr. Hard-times), and they are not mistaken this time. With many of them it is hard times, while others have plenty and some to spare. We are not getting much as quarterage, but we find some of the young people are still marrying, and we get a nice little fee now and then. We hope to bring up a good report by our next Conference."

Rev. J. H. Evans, Williamsburg, Miss., Jan. 19: "As I have not said anything about my return to the Williamsburg circuit since Conference at Brookhaven, I will try to say a few things about the times and seasons; and as I am sick with *la grippe*, and just able to sit and bake around a good pine-knot fire, and nurse my aching limbs, and cast a look out at the window and see the falling snow, I can very truthfully say the season is not very pleasant; and as for the times, they are very hard up here in the pine woods. Doctor, they are so hard that we pine-knot preachers have come down to hard-tacks, and it looks like that the time is near at hand when we will have the hard without the tacks; but we have one consolation that two of the largest families of this town have gone, and one more will be out as soon as the snow will permit them, and that will leave a few more hard-tacks for those that are left. As I was sick last Sunday, I did not get to my appointment, which I very much regret. I never missed an appointment last year. I find the work very much like I left it. It is in a strait betwixt two. About money, there seems to be no money in the hands of the farmers. I am doing all I can for the dear old ADVOCATE. I am collecting some, and have got some new subscribers. I send to-day by registered letter $7, and hope to be able to send more soon. We have had a very quiet Christmas; had no dancing in our town. I think we have, through the power of the Spirit of God, whipped the dancing-devil out of this place, and almost off of the entire work. Pray for us, and may God bless you and the ADVOCATE!"

UNFINISHED MUSIC.

BY EINNIE E. KENNEY.

I sat alone at the organ,
At the close of a troubled day,
When sunset's crimson embers
On the western altar lay;
I was weary with vain endeavor,
My heart was ill at ease,
And I sought to soothe my sadness
With the voice of the sweet-toned keys.

My hands were weak and trembling,
My fingers all un-skilled,
To render the grand old anthem
With which my soul was filled.
Through the long day's cares and worries
I had dreamed of that glorious strain,
And I longed to hear the organ
Repeat it to me again.

It fell from my untaught fingers,
Discordant and incomplete,
I knew not how to express it,
Or to make the discord sweet;
So I toiled with patient labor,
Till the last bright gleams were gone,
And evening's purple shadows
Were gathered one by one.

Then a Master stood beside me,
And touched the noisy keys,
And lo! the discord vanished
And melted in perfect peace.
I heard the great organ pealing
My tune that I could not play,
The strains of the glorious anthem
That filled my soul all day.

Down through the dim cathedral
The tide of music swept,
And through the shadowy arches
The lingering echoes crept;
And I stood in the purple twilight
And heard my tune again;
Not my feeble, untaught rendering,
But the Master's perfect strain.

So I think, perchance, the Master,
At the close of life's weary day,
Will take from our trembling fingers
The tune that we can not play;
He will hear through the jarring discord
The strain, though half expressed;
He will blend it in perfect music,
And add to it all the rest.

Letter from California.

We have been having a taste of eastern Winter in Southern California. It has been one of the coldest winters ever known here. The orange crop has been seriously injured, and many of the young and tender-trees killed. It is also exceedingly dry, having been but one very light rain in the last ten months. The rancheros especially are beginning to be alarmed through fear that we may have another severe drouth, such as have in the past devastated the country. We only have about six weeks yet to come this season in which we may reasonably expect rain in this section. The scientific rain makers are preparing to test their powers in a few days in some of the sections north of us. It remains to be seen what can be done.

A few weeks past our section was visited by an unusually severe wind storm that blew off fruit and destroyed the trees in many orchards. It also destroyed many buildings and some lives. It was especially disastrous in the towns of Pasadena, Azusa, Duarte, and other places along the foot of the mountains.

We have been afflicted with an unusual amount of sickness, mainly influenza or grip, which has been quite fatal with old and infirm people. If we did not hear of so much of the same trouble in other sections, we might begin to feel uneasy about California's reputation for healthy climate.

There is much talk and some excitement here over the prospects of a war with Chili. Probably the interest is greater here because this is the only portion of our country that would be exposed directly to the depredations of the enemy.

We are moving on in our church matters here, so far as I have been able to learn, without any unusual excitement, but with encouragement and hope. Some of the brethren are reporting revival interests in their charges. We are looking forward for a large increase on all the lines of our work before the end of the year.

Bishop Haygood has returned from his tour of visitation to his Conferences, which he extended to his old home in Georgia, from which he returned with ten young preachers for the coast, and between two and three thousand dollars to pay their way and help to support them this year. The Bishop has come to the coast and seen, and, we believe, he has started out on the right line and will conquer. The work that he is now doing is what should have been done years ago. We have lost much by the delay. What we have needed on this coast was proper episcopal oversight.

The Bishop is full of hope and encouragement over the situation, and well calculated to lead in the great battle for the Master. He has inaugurated a campaign of union revival services in the city of Los Angeles and the surrounding country charges. The work was begun last Monday night in Trinity Church, Los Angeles. From there it will be continued in the other three churches in the city, and then in the churches in the surrounding country. Think of a Bishop leading a series of revival services both in the city and country churches! May there not be as much good in this as in attending Ecumenicals, preaching college commencement sermons, and dedicating fine churches in rich and popular places, and many other things of the popular and notable character? This is not intended as a criticism of the course of any of our chief pastors, as there is no reason to doubt their willingness to work anywhere and in any way the good of the church demands.

My home, Norwalk, is situated seventeen miles east of Los Angeles, on the Santa Ana branch of the Southern Pacific R. R. The place has about two hundred inhabitants, with a comparatively thickly settled section around. In the place we have three church buildings—M. E. Church, South, Adventist and Holiness—and we also have a considerable Campbellite organization, but they have no house of worship. The Adventists are of the seventh-day school. The gist of their teaching is the Saturday Sabbath, and many other Judaizing practices. They are also, practically, materialists, denying the existence of a soul independent of the body. They claim that when people die there is no more of them till they shall be raised in the general resurrection. They claim that the resurrection will take place when Christ comes to reign in person on earth, which will be heaven; that the righteous will rise first, and then the wicked, who will be burned up and forever annihilated. They have been conducting a series of services for over a month here. They deal altogether in efforts to establish the seventh day as the Sabbath, to prove the mortality of the soul, the destruction or annihilation of the wicked, and the immediate coming and personal reign of Christ. It is a system of religiously coated infidelity, and very seductive and dangerous in its influence.

Our Holiness brethren hold the second blessing theory of sanctification, and have set up a church to themselves all over this coast. Their chief labor seems to be to prove all other churches to be Babylons, and to induce members to come out of them and profess sanctification after their view of the doctrine. They seem to me to be the narrowest and most bigotted people I have ever come into contact with. As soon as they get into this church they think their only work is to testify and to declare war upon everybody that can not exactly pronounce their "shiboleth." Our second-blessing brethren beyond the Rockies may look sharply for these troubles, for the indications, to my mind, is that they are coming for the whole church. Our brethren of this denomination are holding a series of meetings here, and have been for some time. We have also had a series of lectures recently, by a woman, in the interest of evolution in science and liberalism in religion. This week we are to have a series of lectures and seances by a spiritualist, also by a woman. Only think of women going round traducing the character of Mary's Son and the great Teacher and Redeemer of mankind, who has done so much for the liberty and elevation of downtrodden woman! Don't you think this is enough for one small town all at once? This is only an instance of what is going on all over California. Oh, for an awakening of the hosts of Zion, and the making bare the arm of God to conquer and save this bright and glorious land from the powers of hell!

Q. A. OATES.

Norwalk, Cal.

The Grave of Lorenzo Dow.

Referring to the "Life of Lorenzo Dow" (eighth edition; corrected. Published by H. S. and J. Applegate & Co., Cincinnati, 1853), in the "Introduction," the publishers copy from the "Cyclopedia of Religious Knowledge," which states that "Lorenzo Dow died in Georgetown, District of Columbia, Feb. 2, 1834." If this is correct, "his grave is not under a large elm tree on the bank of Amite river, near the little town of Grangeville, La.," as tradition says.

A monument should mark his grave when found. "He was one of the most remarkable men of his age;" his zeal and labor knew no bounds; he was a great preacher. It is said of him that he "could put into a single sentence an argument that an octavo volume could not answer."

WM. HOOVER.

Summit, Miss.

A Very Trying Case.

One of those of whom the Lord said, "Inasmuch as ye did it to one of the least of these, my brethren, ye did it to me," writes from Oklahoma Territory: "Can you not make our case a special one. Dr. Morton can tell you of our plain summer quarters of two rooms for wife, babe and company. Rent high, surroundings the worse that can be imagined; 'the door perforated with a bullet; moved from its foundation by the wind.' Dr. Morton, in the house a short time in the Summer, found it 'an insufferable bake-oven, enough to kill anybody.'" The wife and child were both taken with fever. Of this he says, "Wife scarcely escaped, but our darling was called. She was our only child. My wife is now in Missouri. Our rented house is too open to winter in. We must get out of debt or we are ruined. To rent a better house means to live above our income. My wife is delicate and needs my care. We want to remain in the field if it is God's will. We can not do so unless we can procure a parsonage—more than a mere shack."

This is a man every way worthy of esteem and eager to remain in the field—strictly missionary—to which he has been sent. But an only child sacrificed, wife's health ruined, compelled to live separated from her if he remains, how can the man do, as it should be done, the work given him? Who will help us to relieve him? We give you the facts and leave them between you and God. The place is an important one at which it is desirable the church should be established. Those willing to aid in building this parsonage will please send their contributions with a statement of their object to the general treasurer, Mrs. Geo. P. Kendrick, 820 Fifth street, Louisville, Ky. "The King's business requireth haste."

LUCINDA B. HELM,
Gen. Sec. Parsonage and Home Miss'n Society.
1500 3rd Ave., Louisville, Ky.

Woman's Work.

Miss Mary Helm wisely suggests to auxiliaries to form circulating libraries by means of united purchase of several or more books, adding to the number as they can. She has carefully and advisedly selected missionary books, which she recommends. In the December issue of *Woman's Missionary Advocate* may be found the list, with prices and where they may be obtained.

In a letter from Rev. J. J. Methvin, Anadarko, Oklahoma Territory, to the foreign secretary, we find that aid can be extended by filling barrels (barrels require less freight than boxes) with clothing or material to make clothes for the Indian children of the school, and sending them to him. Second-hand clothes both for boys and girls will greatly help in the present strait.

Some of our Christian women have made great sacrifices to obtain funds, and earnest prayers have been offered for open doors and funds. "The money came, thousands of doors in heathen lands were thrown wide," plaintive pleadings from starving souls were wafted over the seas, and the members of the Woman's Board of Missions, "bewildered" and "sick at heart," are powerless unless more warm-hearted, faithful stewards of the Lord respond, "Here am I; send me, send me." Oh! may the Holy Spirit move the hearts of those whose duty it is to go! "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

Five young ladies who have been accepted as missionaries are now in the Chicago Training-school preparing themselves for service, and two others have received their appointment to report in foreign fields.

The first term of the Scarritt Bible and Training-school will begin Sept. 14, 1892. Money is now being raised by our Conference Society to place a memorial window in the chapel commemorative of Clara Chrisman.

MRS. E. D. JONES,
Editor W. M. Society, Miss. Conf.
Carlisle, Miss.

To the Pastors of the North Mississippi Conference.

At the last session of our Conference the Board of Education requested me to collect some statistics to be used in our next annual report.

It will save me much writing if each pastor will send me, on a postal card, answers to the following questions in reference to the Methodist girls and boys in their charge:

1. How many girls are attending Methodist church schools?
2. How many boys are attending such schools?
3. How many girls are attending schools that are not church schools, but are chiefly under Methodist influence?
4. How many boys are attending such schools?
5. How many girls are attending the public school?
6. How many boys are attending the public school?
7. How many teachers are there in the public school in your charge?
8. How many of these teachers are members of the Methodist Church?
9. How many Methodists are principals or proprietors of schools in your charge?

Brethren, please answer these questions. If you will do so, we will be able to form a more correct opinion as to what our people are doing toward the education of their children.

E. H. MOON.

Tupelo, Miss.

Every man's own besetting sin is the tempest. You love God; you walk upon the sea; the swellings of this world are under your feet. When your heart fluctuates with the desire of sin, call on the divinity of Christ, that you may conquer that desire.—*Anselm.*

SUNDAY-SCHOOL LESSON.—Feb. 7, 1892.

BY REV. W. H. LAPRADE.

Isaiah lv, 1–13.

TIME.—B. C. 712. PLACE.—Jerusalem.

Topic.—The Call of the Gentiles.

In the preceding chapter Israel is encouraged by assurances of God's favor and of his gracious purpose to enlarge her borders and to establish her in righteousness. (Chap. liv, 2, 3, 14.) Now, looking beyond Israel and recognizing the universal scope of the mission of the coming Messiah, as indicated in chap. lii, 12, Isaiah breaks forth into the hearty, earnest invitation to all men to come to the Christ with which the lesson opens. (See Luke xxiv, 47.)

1. "Ho, everyone that thirsteth, come ye," etc. (Read also John vii, 37, and Rev. xxii, 17.) All who have any sense of need. The gospel is for all, and furnishes not only that which maintains life (*water*), but that which nourishes (*milk*) and cheers (*wine*): "Buy.... without money." Of infinite worth, it can not be bought; of universal need, it is a free gift.

2. "Wherefore do ye spend money for that which is not bread?" That which *money* can buy can not satisfy. Now, as never before, men believe in the omnipotence of wealth. Spiritual things, which are the only *real* things, lie beyond the purchasing power of money. "Man shall not live by bread alone"—that is, by things material. (See John vi, 32–35.)

3. "Incline your ear.... sure mercies of David." A promise to apply to *all men* the blessings in the covenant with David. (See II. Sam. vii, 12–17, and Acts xiii, 34.) All the spiritual benefits of the coming of Christ.

4, 5. "A witness to the people.... nations.... shall run unto thee." (See Psalms ii, 8, and Acts i, 8.) Christ shall—he *does* "draw all men unto him." He is the *Word*; he is the "desire of nations." He is God's testimony—of grace and truth—to all the peoples. *We* are *his* witnesses. The Church, the Bride, is to say, "Come." (See also Isa. xlv, 22.)

6. "Seek ye.... may be found.... call ye.... is near." *Inasmuch* as he may be found. The purpose is to encourage rather than to warn. Paul enforces the idea, applying a quotation in Rom. x, 8, 9, and Jesus himself in Matt. xii, 7, 8. It is the *sureness* of his mercies, not the *changeableness* of his attitude, that is suggested.

7. A statement of the conditions of acceptance. (Read chap. i, 16, 17, 18.) These conditions are unvarying—*i. e.*, the sinner must forsake *his way*, his *thoughts*, purposes, plans, desires—and return to God—trust God. Repent—believe. The conditions have ever been, will ever be, the same, and the reception the same—mercy, abundant pardon. (Illustrate by prodigal's return and reception—Luke xv.)

8, 9, 10, 11. "God's thoughts are not your thoughts," etc. God does not deal with men as they do with each other. His nature measures his goodness. It is not limited by your worth. Nor is the power and effectiveness of the gospel to be determined by man's wisdom and strength, but by God's.

12, 13. Here we have the prophecy of the going forth of the church on her mission of evangelization—of witness-bearing—and of the glorious result of her going. All nature is joyous. Peace and plenty abound. Thorn and brier give place to fig and myrtle, curse to blessing, and the blessedness of the result, continued forever, becomes the monument, the "everlasting sign" of the power and wisdom and goodness of God as known in Christ Jesus.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Church Extension Items.

BY THE CORRESPONDING SECRETARY.

INCREASED COLLECTIONS ON ASSESSMENTS.

We have returns from most of the Conferences, of which, however, more than a third are incomplete, and, when amended, will improve the showing.

To date the reports give an increase in collections on assessments of over $4,500, which we have reason to believe will reach $5,000 when all the Conferences are heard from.

HELP US CLEAR THE DECKS.

With $2,000, in addition to what we now have in hand and in sight, we can pay all outstanding appropriations, new and old, absolute and conditional, foreign and domestic, made by our Board. This is the best showing we have made for several years. If our friends will come to our help with a few special donations over and above and in addition to the regular assessments, it will enable us to clear our decks and be ready in April, next, for the most advanced movement we have ever made. Can *you* not?

FINISH A CHURCH

By sending us $1,000, $800, $600, $500, $300, $200, or $100. We can use either of those sums in completing a single house. If you may not send so much, let us have any sum. Who will join in clearing the decks by a prompt remittance?

APPLICATIONS FOR AID.

All applications for aid must be made as the Discipline and our By-laws provide, upon blank forms furnished by the Board, and in strict accordance therewith, and must be in the hands of the corresponding secretary, at least, thirty days before the annual meeting of the Board, April 13, 1892. Blanks on which to make applications can be obtained of DAVID MORTON,
Corresponding Secretary.
705 West Chestnut St., Louisville, Ky.

Woman's Work.

Report of treasurer of the Woman's Missionary Society, North Mississippi Conference, for quarter ending Dec. 31, 1891:

WINONA DISTRICT.

Winona station	$ 14 00
Carrollton	39 15
Juveniles of Carrollton	22 45
Acona	8 25
Juveniles of Acona	2 10
West's Best (Juveniles)	1 00
Juveniles of Greenwood	16 65
Blackmonton	8 00
West	7 80
Juveniles of Lexington	8 00
Black Hawk	8 70
Juveniles of Black Hawk	80
Foust's Chapel	85
Greenwood	19 50
Lexington	4 35
Kosciusko	1 80
Juveniles of Kosciusko	70
Pickens	13 55
Pickens Pickers (Juveniles)	7 35
Total	$185 00

ABERDEEN DISTRICT.

Aberdeen	$ 8 45
Juveniles of Aberdeen	15 00
Prairie	30 00
Verona	4 85
Juveniles of Verona	2 20
Pontotoc	4 75
Okolona	1 90
Houston	6 90
Juveniles of Houston	4 05
Total	$ 78 10

SARDIS DISTRICT.

Sardis	$ 10 70
Mt. Tirzah	68
Pleasant Grove	10 00
Juveniles of Pleasant Grove	11 60
Mastodon	7 00
Juveniles of Mastodon	3 00
Courtland	4 75
Juveniles of Batesville	3 85
Harmony	11 15
Cold Water	24 20
Juveniles of Cold Water	11 40
Como	4 00
McGhee's Chapel	6 20
Juveniles of McGhee's Chapel	3 50
Juveniles of Harmony	14 00
Total	$126 03

COLUMBUS DISTRICT.

Columbus	$ 9 25
Juveniles of Columbus	10 00
Earnest Workers, Juv. of C.	3 50
Macon	4 00
Crawford	5 00
Juveniles of Crawford	5 00
Addie Gordon, I. I. and C.	13 45
Starkville	16 80
Juveniles of Starkville	6 25
West Point	5 62
Trinity	6 85
Macon Jewels (Juveniles)	2 50
Total	$ 88 22

CORINTH DISTRICT.

Corinth	$ 10 75
Guntown	3 00
Juveniles of Iuka	5 00
Iuka	11 00
Ruth Neblett Memorial	42 50
Juveniles of Corinth	5 00
Boonville	2 40
Total	$ 80 45

GRENADA DISTRICT.

Grenada	$ 21 45
Juveniles of Grenada	4 90
Spring Hill	4 30
Juveniles of Oxford	8 00
Strathmore	75 00
Water Valley	5 05
Juveniles of Water Valley	2 95
Sunny Side	5 00
Eden	8 30
Hemingway	2 70
Coffeeville	3 50
Juveniles of Coffeeville	6 40
Shell Mound	9 50
Minter City	20 00
Total	$177 05

GREENVILLE DISTRICT.

Greenville	$ 32 35
Juv. Greenville (Swamp Lilies)	16 00
Clarksdale	1 80
Jonestown	4 55
Indianola	7 10
Juveniles of Jonestown	5 30
Lula	4 00
Shaw's	1 00
Juveniles of Gunnison	1 00
Total	$ 73 10

HOLLY SPRINGS DISTRICT.

Holly Springs	$108 20
Lochie Rankin Band of H. S.	4 00
Early Grove	10 00
Total	$122 20
Total receipts for quarter	$930 15

At the suggestion of our president, I wish to call the special attention of all of our auxiliaries—both adult and juvenile—to the fact that this is my last report for the missionary year, except one, and that we are not coming up well in the matter of our pledge-money; and to urge upon all that we put forth our most earnest efforts during the space of time that remains, so that we may not only make our average, but, if possible, come out ahead.

MOLLIE A. CLARK, Conf. Treas.

Manners.

"Did you ever think what be[illegible] manners Christ had? It is ev[illegible] that in a few minutes he could [illegible] friends with a total stranger. W[illegible] charm his recorded conversa[illegible] have! How courteous his gre[illegible] and his parting words were! [illegible] If we try to copy him at all, [illegible] should try to copy his manner[illegible] they are not among the least of [illegible] beautiful examples which he se[illegible]

Now, one root of a perfect man[illegible] love. If you have a heart full of [illegible] you never can be rude, for you [illegible] not wish to hurt people's fee[illegible] You will long to please peop[illegible] help and comfort them, and to [illegible] them happier; and so your [illegible] heart will be constantly teachi[illegible] to pay little deferences and resp[illegible] those whom you should hono[illegible] will prompt the sunny smile an[illegible] preciative word. Your manner[illegible] be interested. Those little kind[illegible] called courtesies will be unfailing[illegible] if you have a heart like this, such [illegible] ing will become easy to you; it will [illegible] come the habit of your life, and [illegible] no matter into what company you [illegible] be thrown, whether you are invi[illegible] dine with the queen, or go to take [illegible] with your old nurse who took c[illegible] you when you were a baby, you [illegible] be equally unembarrassed; for whe[illegible] has a heart which is full of the spi[illegible] Christ, one can not do much th[illegible] amiss.—*Eleanor A. Hunter.*

PLEASANTRIES.

Mrs. Pester: "So you've been [illegible] furnishing your dining-room, eh, [illegible] Mixum?" Mrs. Mixum: "To a [illegible] ten extent, yes. Keepin' up wi[illegible] time, you know. Been puttin' [illegible] lampkins on the mantle-piece a[illegible] druggist under the dining table."

A short time ago an old negro [illegible] before Judge Guerry, of Da[illegible] charged with some trivial offe[illegible] "Haven't you a lawyer, old man?" [illegible] quired the judge. "No, sah." "[illegible] you get one?" "No, sah." "[illegible] you want me to appoint one to de[illegible] you?" "No, sah; I jes' tho't I'd [illegible] the case to de ign'ance od de co'[illegible]

"Comparative craniology," said [illegible] learned professor with the im[illegible] head to the awestruck com[illegible] "shows that the skulls of women [illegible] much smaller than those of me[illegible] all countries. Now, what does [illegible] intimate?" he concluded, lo[illegible] around triumphantly. "It pro[illegible] answered the host's wife; "what [illegible] generally been believed, that [illegible] don't go by quantity, but by qua[illegible]

On a Niagara street car, the [illegible] night, was an aged Irishman, who [illegible] a pipe in his mouth. The cond[illegible] told him he could not smoke, bu[illegible] paid no heed. Presently the con[illegible] tor came into the car and exclai[illegible] with a show of irritation, "Didn't [illegible] tell you you couldn't smoke on [illegible] car?" "Well, Oim not smokin[illegible] "You've got a pipe in your mou[illegible] "So Oi have me feet in me boots, [illegible] Oim not walkin'."

When the late Bishop Magee [illegible] appointed to Peterborough, there [illegible] a certain readjustment of preferm[illegible] in the diocese, and with it came [illegible] promotions. At this time the [illegible] bishop was visited by a curate w[illegible] antecedents had hitherto prev[illegible] his obtaining any benefice, and [illegible] thought that his time had now c[illegible] to make a decided push. "Well, [illegible] lord," said the curate, "now that [illegible] raining livings, what are you g[illegible] to give me?" "An umbrella," [illegible] the bishop, coolly.

BOOKS AND PERIODICALS.

All books received will be acknowledg[illegible] this column. A fuller notice will depend [illegible] the interests of our readers.

PERIODICALS.

—UNIVERSITY EXTENSION has [illegible] interesting articles. Price, $3. [illegible] Haseltine Shinn, Philadelphia.

—THE MISSIONARY REPORTER [illegible] February, is well filled. Price, [illegible] cents. Barbee & Smith, Nash[illegible] Tenn.

—CASSELL'S FAMILY MAGAZINE [illegible] February, is full of pleasantly told [illegible] ries. This monthly is a favorite [illegible] house. Cassell Publishing Comp[illegible] New York. Price, $1.50.

—THE LADIES' HOME JOURNAL [illegible] packed with the very choicest r[illegible] and will delight all readers. T[illegible] the "Famous Daughters" issue. [illegible] tis Publishing Company, Philade[illegible] Price, $1.

—THE AMERICAN AGRICULTU[illegible] comes to us in a superb semi-ce[illegible] nial issue. The articles are of fi[illegible] der, and the illustrations exceed[illegible] good. Price, $1.50. Orange [illegible] Company, New York.

—THE CHAUTAUQUAN has a [illegible] table of varied contents for this m[illegible] Here is food for every quality of [illegible] and of a good, healthy, nour[illegible] kind. Of course, this monthly is [illegible] cially devoted to the Chautauqua [illegible] ple, and is their organ. T. L. F[illegible] Meadville, Pa. Price, $2.

—True and tried friends are al[illegible] welcome, consequently VICK'S FL[illegible] GUIDE is sure of a warm recepti[illegible] pecially when dressed as dainti[illegible] this year. The "Nellie Lewis" C[illegible] tion, on the front of cover, and [illegible] lant Poppies," on the back, are [illegible] ally attractive, and the numerous [illegible] ored plates of flowers and vege[illegible] are certainly works of art and [illegible] The first twenty-four pages, prin[illegible] violet ink, describe Novelties and [illegible] cialties. Send ten cents to J. [illegible] Vick's Sons, Rochester, N. Y., [illegible] procure a copy of this attractive [illegible] useful catalogue. It costs nothi[illegible] the ten cents can be deducted fro[illegible] first order.

PAMPHLET.

—"In the Time of Sickness" [illegible] very stimulating and suggestive [illegible] booklet just issued by Thomas W[illegible] ker, 2 Bible House, New York. [illegible] author is the Rev. George Hodg[illegible] well-known minister of Pittsb[illegible] His message to those in sickness [illegible] distress is uplifting and comfo[illegible] indeed. Send ten cents in stamps [illegible] copy.

THE LOTTERY.

ask our readers to give careful at-
o to the two articles below which
opy from the *New Delta*. These
es open up *only one* department in
the lottery will carry on its
ions work; but this one view is
gh to arouse every man and
n in Louisiana and elsewhere
cares a straw for the young peo-
That such a thing is probable all
the State is argued from the fact
the diabolical work has already
n in this city.
l any man of honor, any man of
otism support an institution that
deliberately do this heinous busi-
Read these articles, and if your
don't burn with indignation, we
olle mistaken.

Robbing the Babies.

e indictment heretofore brought
st the Lottery Company has been
it was inculcating the gambling
in the men and women of Louis-
and such other of the States as it
d reach; that it was acting as a
e" for the reception of stolen
y and was the cause of the ruin of
sands of young men, especially in
Orleans, every year. This,
e knows, was a terrible accusa-
and worse still was the fact that
ccusation was proven to be true.
all of this sinks into insignificance
e the story which is told in our co-
lumns this morning. Twenty-five-
policy shops, with a daily draw-
where the father of a family could
order the money which should
gone for bread for his hungry
ildren, and where the servant could
d the money filched from the
et basket of her employer, were
enough, in all conscience. But
cent gambling shops have now been
lished to catch the pitiful five-cent
s which are given the children to
d for candy.
e millionaire gamblers are now
ng dice for babies; the lottery is
the kinchen lay." We all remem-
that when the cowardly Noah Clay-
, in "Oliver Twist," was offered by
an his choice of the different lines
which the calling of the London
f was then divided, he chose what
then known as "the kinchen lay,"
ch Fagan described as waiting for
dren who had been sent on errands
knocking them down and taking
y the money which had been given
m with which to make purchases.
of the speak-thief Claypole took
e risk; if a policeman or even an
inary citizen should be near when
attacked his victim, he stood some
nce of being punished for his in-
ous robbery; but the lottery is
ning no such risk. The law stands
bound hand and foot, helpless to
vent, while the babies of New Or-
ns are inveigled into these hell-
es and robbed. "The law allows
"It is so nominated in the bond."
Hard pressed, indeed, must the lot-
y be to be compelled to resort to
ans like this. The war opened on
y the Antis and the United States
tial laws must be restricting its
rations to a very small compass
eo it spreads its snares for sucklings
d invades the very cradle in search
victims. But the ten-cent politician
st be provided for, and if the
enty-five-cent offices will not hold
t, if there are not enough of them to
around, if the money which can be
axed and wheedled out of the pock-
of the men and women is not
ough to bring to the support of the
tery and its candidate all of the men
n now be sold to the children of
w Orleans, they can and will be sold
the children of the country as well,
the lottery becomes ingrafted upon
r organic law for the next twenty-
e years.
The question now presented to the
en of Louisiana is not, "Shall we
se the revenue necessary to run our
ate government by means of a lottery
arter," but it is, "Shall we license an
stitution which will have it in its
wer to entice the very babies of the
te into gambling, and which will
t be hampered by the law in so
ing if it so desires?" In short, shall
sacrifice our children to this Moloch
gain? The only thing upon which
uld depend the establishment of
ese gambling shops for children
der the sanction and the protection
the law would be the will of the
ttery Company, and we think that
e fact that such shops are right now
tablished and running in this city,
rowded with children from ten to fif-
years of age, is the best evidence
at that will will not be lacking.
athers of Louisiana, are you ready to
crifice your children to the lottery?—
ew Delta.

"The Law Allows It."

The fact published yesterday in *The*
ne Delta that five-cent policy shops
d been opened in this city and were
full blast, selling tickets to little
ildren, opens up a train of thought
connection with the proposed
endment to the Constitution of Lou-
iana rechartering the lottery, which
e fathers and the mothers of the
ate would do well to follow. There
a lesson in it which those who have
ildren to raise here would do well
heed.
As the proposed amendment now
ands, and as it must be voted upon
d adopted or defeated, the Lottery
Company is authorized to do for the
ext twenty-five years just what is
ow being done in the city of New
rleans—sell to babies lottery tickets
r five cents each. That the people
ay know exactly what they are asked
grant, we reproduce the exact lan-
uage of the proposed amendment.
ere it is:
"In consideration of the sum of thirty-one
illions two hundred and fifty thousand dol-
rs, to be fully secured and paid as hereinafter
ovided, John A. Morris, his heirs, agents and
signs, are hereby authorized and empowered
r the term of twenty-five years ensuing the
st day of January, 1894, to prepare schemes of
tteries, to sell lottery tickets and to draw and
onduct lotteries in this State.
This is every word in the whole bill
regard to what sort of lotteries shall
e drawn; there is not a word in the
hole bill from beginning to end,
which in any way limits or controls the grant above made. It will be within the power of the Lottery Company, if the amendment will be adopted, to draw any sort of lotteries it should please, to fix the prizes at any amount it should see fit, to sell tickets at any price great or small, as to it should seem proper, to deal with anybody, big or little, young or old, black or white, male or female, with whom it should see fit to transact.

Nor is it confined in its operations to the city of New Orleans or to one lottery. By the very terms of the act it is authorized to draw "lotteries." It can arrange to have a drawing in every city, town and hamlet in the State. It can place a wheel and a couple of commissioners at every cross-roads in Louisiana if it so desires. Its croupiers can be placed in every nook and corner of the State to cry to men, women and children, "Make your play."

Worse than all, it can establish a policy shop alongside of every school-house in the State, and, at recess, can call upon children to spend their time, not in the play of innocence, but in the play of the gambler. It can put its five-cent tickets in competition with the ginger cakes and taffy, and can offer to our little boys the delights of the gambler to take the place of marbles and baseball. It can make it easy for our little girls to lay aside their dolls and amuse themselves with lottery tickets instead. In short, it can establish alongside of every seat of learning in the State, not only of the city brick school-house, the academy and the college, but of the log school-house in the woods as well, an academy of vice and a school of crime.

Nor could the teachers, or the parents either, for that matter, say one word to dissuade the little ones from playing. They could not say that it was wrong to gamble in lottery tickets, for the children could retort that their education was being paid for with money which was derived from that source. The most subtle casuist in the world would find himself speechless when called upon to answer this argument. Thus would be laid the foundation for raising a race of gamblers.

If the lottery amendment is adopted, there would be but one thing in the world to prevent these five-cent lottery shops from being opened for the special benefit of the children all over the State, and that would be the will of the Lottery Company that they should not be opened. The fact that some of them are now open in the city of New Orleans shows that that obstacle would not long stand in the way. If they who are "out for the stuff," then the children must be put under contribution and their little souls smirched with the sin of gambling that more votes may be piled up in the lottery column on election day.

What does the lottery candidate for governor think of the last scheme to further his campaign? What does he think of the concern whose candidate he is? Will he now leave the bench, or will he still stay there and wait, as judge of the Supreme Court, to pass upon the case of some young man for embezzlement or larceny, who was started on his downward path by the craze for lottery gambling, in which he had been educated by the concern which put this judge to nomination, the groundwork of which was laid in that youth's infancy in one of these five cent policy shops started in aid of his candidacy for the governorship of Louisiana?—*New Delta.*

The Women's Anti-Lottery League.

The Women's Anti-Lottery League, from a handful, as it were, in the beginning, is taking on gigantic proportions. The meeting, last Monday night, at Tulane University Hall, was a demonstration not to be sneered at, and will leave its impress for good upon coming generations. It was "a still small voice;" but it had a power behind it that will be felt when the history of this light is made and the smoke of battle lifts.

It is not for love of notoriety, or a laying aside of the sacred duty of home-makers, that the women of Louisiana have come to the front. It is because they see the homes, of which they have been "chaste-keepers" heretofore, endangered by an unscrupulous gambling concern that is corrupting the morals of their fathers, sons, brothers and sweethearts—aye, and even daughters, servants, and all that are weak enough to yield to the insidious foe.

It is because they love their fair State, and do not propose to sell it to a lottery king and his unknown courtiers, or themselves for one dollar and a quarter a head, to be his willing subjects for twenty-five years.

It is because they have determined that they will be "the power behind the throne" that will toil who is on the Lord's side in that day when the vote shall be counted, for their influence is not to be ignored in this respect.

Mrs. Wm. Preston Johnston, president of the league, in a letter to the writer, says: "Every woman wields an influence in this mighty struggle, and every patriotic woman in the State owes it to herself to use her influence and work with her might to put down this destroyer of happy homes."

But the lotterylics say the women are "out of their sphere, and meddling with politics." If battling for all that they hold dear and sacred—their homes, their friends, their country and their fair name and fame—be unwomanly, then are they out of their sphere.

In saying that they are meddling with politics is but proving the utter falsity and weakness of their position, as they have said, time and again, that it is not a political question. They are meddling with the lotterylites, and that is what hurts them so. All hail to the Women's Anti-Lottery League of fair Louisiana!

MRS. L. CRARY SADLER.

The Lord's Portion—How Much?

Thirty years ago the writer adopted the system of proportionate giving to the cause of God. His income has never been large; his family, as regards number, sickness, education and deaths, has entailed, at least, an average amount of cost and responsibility. Yet, thanks to a loving Father's gracious providence, the Lord's purse has rarely been quite empty; and although the contributions to many objects have been small—smaller than he would have preferred—scarcely an object has ever been refused.

Many persons—it is believed a steadily increasing number—give systematically, but probably few give as large a proportion as they ought, and *still fewer increase the percentage with the increase of income.* The increase of percentage is almost as important as the principle itself of systematic giving. Ten per cent. out of an income of $5,000 is really much less than the same percentage of a smaller income. From a too tender regard for the domain of their brethren's consciences the proportion is seldom suggested by either writers or preachers. A layman wishes to indicate what he thinks a fair proportion to be given, and the *amount left*, after deducting the Lord's portion. Will the reader try the plan for a single year?

Yearly income.	*Percentage given away.*	*Clear income remaining.*
$ 1,000	10 per cent.	$ 000 00
2,000	12½ "	1,750 00
2,500	15 "	2,125 00
3,000	16 "	2,520 00
3,500	17 "	2,955 00
4,000	18 "	3,280,00
4,500	19 "	3,645 00
5,000	20 "	4,000 00
6,250	21 "	4,937 50
7,500	22 "	5,850 00
10,000	23 "	7,700 00
12,500	24 "	9,500 00
15,000	25 "	11,250 00
20,000	26 "	14,800 00
25,000	27 "	18,250 00
30,000	28 "	21,600 00
35,000	29 "	24,850 00
40,000	30 "	28,000 00
45,000	31 "	31,050 00
50,000	32 "	34,000 00

and so on.

J. P. B.

Liverpool, England. *Standard.*

Scientific men of late have come to the conclusion that there is comparatively little difference between the diseases that affect the domestic animals and man. Some of the greatest discoveries for man's relief in medicine, as well as in surgery, have been made through study and experiment upon animals. It was so with vaccination, and Koch's consumption cure is the latest illustration.

It is certain that the domestic animals feel pain in the same way as human beings, and that they are similarly relieved, for Mansfield Magic Arnica Liniment has in hundreds of cases cured both. There is no ordinary pain outwardly manifested in man or animals that is not relieved, often instantly, by the application of this sovereign remedy.

The effects are, perhaps, more quickly manifested in animals, and it is as gratifying as interesting to see the evidences which the poor dumb creatures give that the remedy has had its effect.

All the familiar diseases to which horses and cattle are prone are immediately relieved and promptly cured by this efficient preparation, which is now known all over the United States. Mansfield Drug Co., Proprietors, Memphis, Tenn.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

Use Salvation Oil at once for severe headache and neuralgia. Price, only 25 cents.

Go where you will, you will always find Dr. Bull's Cough Syrup conveniently. 25 cents.

It is not necessary for all men to be great in action. The greatest and sublimest power is simple patience.—*Horace Bushnell.*

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer.

The harder our work, the more we need solitude and prayer, without which work becomes mechanical and insincere.—*Maclaren.*

The Best I Ever Used.

So says Dr. S. S. Herrick, former secretary of the Louisiana State Board of Health, speaking of Marsden's Pectoral Balm, which he recommends as the best remedy for coughs, croup, colds, bronchitis and sore throat.

He is great whose eyes are opened to see that the reward of action can not be escaped, because he is transformed into his action and taketh its nature, which bears its own fruit like any other tree.—*Emerson.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:10 pm
Vicksburg and Natchez Express 5:35 pm	Vicksburg and Natchez Express 9:10 am
Baton Rouge "Coast Train" 10:00 am	Baton Rouge "Coast Train" 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:45 am	No. 4 F'st Ex. 7:45 am
No. 5 F'st Ex. 7:20 pm	No. 8 Coast 3:45 pm
No. 7 Coast 9:05 am	No. 6 Lim. Ex. 7:30 pm
Lim. Express 4:45 pm	Fast mail 8:25 pm

ILLINOIS CENTRAL.

No. 1, Local Mail and Express 6:45pm	No. 2, Local Mail and Express 7:00am
No. 41, Chic. and St. L. F. Mail 8:25am	No. 42, Chic. and St. L. F. Mail 6:00pm
No. 45, Chic. and N. O. Lim 7:30pm	No. 46, Chic. and N. O. Lim 12:01noon
No. 41, Memphis and K. C. Ex. 8:25am	No. 42, Memphis and K. C. Ex. 6:06pm
No. 5, McComb City Accom 9:15am	No. 6, McComb City Accom 4:50pm

TEXAS AND PACIFIC.

No. 53 California Express 7:00 pm	No. 51 California Express 8:15 am
B. Rouge, local 10 05am	B. Rouge, local 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 7:30 am	No. 18 Local 8:00 am
No. 17 Local 7:20 pm	No. 20 Califor. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd 2:30pm	No. 2, Lim'd 5:00pm
No. 5, Fast Line 7:00am	No. 6, Fast Line 8:45am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line 7:30am	No. 2, Limited 5:00pm

P. AND P. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive 8:30 am	Leave 3:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.-a-la-Hache Sh. Beh. 9:00 a. m., 3:45 p. m., 4:35 p. m.	Pt.-a-la-Hache Sh. Beh. 7:00 a. m., 10:00 a. m., 5:10 p. m.

Christian Advocate

Rev. D. L. MITCHEL, Publisher.

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Thursday, Feb. 4, 1892.

BRIEFS.

The best thing that has been done for the whole country in twenty-five years is the recent decision of the United States Supreme Court upholding the constitutionality of the anti-lottery postal law. We congratulate everybody upon the issue of this celebrated case.

In the death of Mr. Spurgeon the Christian Church has lost one of its greatest preachers and most earnest workers. If within the past twenty-five years the opinion of the Christian world had been obtained as to who was the most popular preacher in the world, we doubt not the verdict would have been largely in favor of Charles H. Spurgeon. After much suffering for a long time, this eminent man went calmly to rest in the bosom of his Father and his God.

The W. C. T. Union of this city held its annual meeting last week in the Coliseum Baptist Church. Gratifying progress has been made in every branch of the work and the members are much encouraged. The lunch house established last December has been a financial success; but we do not believe that it is reaching that part of the community which it was hoped it would benefit. After various reports and speeches, the union re-elected the old officers and started out for another year's work in the good cause of temperance.

Dr. A. H. Mitchell, of the Alabama Conference, says this: "I venture to say that not half the members of this Conference can pronounce the benediction correctly, and it is to be regretted that old men, and even presiding elders, get it wrong; and more, I have known even a Bishop to blunder right here." That sounds very strange to us, especially when preachers are required by our ritual to "pronounce the apostolic benediction in dismissing the congregation." Can't they learn those few words by heart? Or do they think they improve upon them? Or what?

What "floppers" the lottery papers are! A few months ago they were letting the world know that the "saints" were preaching revolution and blood, and to a man they deprecated with ghastly horror such a thing. Now, however, they are talking blusteringly about going to the "polls next April with a ballot in one hand and a shot-gun in the other." We respectfully inform them that the "saints" are not, and will not be, intimidated by such bluster. The "saints" have been accustomed to "weapons of war" ever since there were any "saints." They *fought* their way into Canaan under the leadership of God. They rebuilt the walls of Jerusalem under Nehemiah, holding their weapon in one hand and their working tool in the other. And certain "saints" under a certain Cromwell demonstrated to all the world how they could use weapons of war. The "saints" are not scared at the lottery threats.

Endued with Power.

The last words our Lord spoke to his disciples assured them that when they received the Holy Ghost they would at the same time receive power, and this power would enable them to be witnesses unto him to the uttermost part of the earth. We understand that this promise was fulfilled on the day of Pentecost. The injunction which he had given previously was: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." Taking the passage in the last chapter in Luke and comparing it with the one in the first chapter of the Acts, and then looking at both in the light of description of the descent of the Holy Spirit, as recorded in the second chapter of Acts, we can not come to any other conclusion than that this special outpouring of the Spirit was to fulfill the promise and specially qualify the disciples to be witnesses of Christ wherever they might go. Some people seem to think that this was the first time the Holy Spirit ever came to human hearts. Such people have forgotten that there are several persons spoken of in the New Testament prior to this transaction who were said to have been *filled* with the Holy Ghost. Nor do we think they are correct who interpret the descent of the Holy Spirit on Pentecost Day as the sanctification of the disciples. We interpret the fact by the previous promise. The promise was, that after *not many days* they should receive power in the coming of the Holy Spirit to do a certain work. The fulfillment was, on the day of Pentecost they received the Holy Ghost and began *immediately* to do that very work. What those disciples received that day was the witnessing power of the Holy Spirit to the life and work and atonement of Jesus Christ. It was a special manifestation of divine power for preaching the gospel, and its divine origin was authenticated by the results of preaching on that day. The greatest of all power was manifested there in smiting to pieces hard and stony hearts and opening seared consciences. And the history, as it goes on in the Acts, relates how there was always an intimate connection between this power and successful preaching. The two were joined in the promise of the Lord, and they were joined in the fulfillment of that promise on Pentecost, and they have never been put asunder to this day. The special presence of the Holy Ghost accompanying the Word with his power has always resulted in successful preaching; and by successful preaching we mean that presentation of the gospel which arrests and attracts and leads sinners into the great salvation Christ has provided for them.

If these things are so, then no preacher should be satisfied until he has his Pentecost, until the power promised his witnesses by our Lord is realized in personal experience. It is the only way to true success. Any success without this is a sham. The need of the world to-day is witnesses to Christ *who can testify with power*. It is said of the disciples, "with great power gave they witness of the resurrection of Jesus." And Paul speaks of some who "preached the gospel with the Holy Ghost sent down from heaven." And of others it is said, "They preached the gospel in demonstration of the Spirit and of power." This is the crying need of our times. Men of power—Israels, men who prevail with God and men—men whose hearts are aglow with a Spirit's presence, whose lips have been touched with divine fire—whose tongues are tipped with Pentecostal flame.

Brethren, we can get it! Every minister called of God can verify the Savior's promise! Every such man is in easy reach of the infinite resources of the Holy Ghost! Every member of the church of Christ has this divine and wonderful possibility. The disciples were told to "tarry in Jerusalem" until the great event happened, and they tarried in prayer and supplication and praise and joy until the awful sound of his coming startled the guilty city and the cloven tongues of fire descended and prepared them for their work. Have we to preach on Sunday, then let us tarry a day with God sueing and pleading and agonizing for the true preaching power. It is worth more to us in the way of successful preaching than all the learning of all the schools.

Heart-Help in Thinking.

A wise man once said concerning discourse, "Cut it small, place it low, warm it." Difficult, very, to do the first. The supply is so ample that one instinctively desires to dish it out in huge chunks. Difficult, but necessary; for men eat by mouthfuls, not by chunks.

The second is still more difficult. Men have stood on tiptoe and strained for the truths they have—at any rate, they think so. To place these truths on the plane of mere commonplace things, down to the comprehension of the masses, is not difficult only, but humiliating—humiliating, that is, to the man who has been on tiptoe. A seer can do it. He did not strain after the truths. They came to him, drawn as it were by the counterpart of themselves in his own soul. The true seer, whether of perfect and universal vision, as was Jesus, or seeing only "in part," as do all others, has in himself much of what he beholds, and sees outside truths by "the light that is in him." To him, therefore, all things are suggestive of truth, all things symbolic of it. To him, in the best, truest sense, truth is commonplace. What is *thought out* may be above us; what is *seen*, whether much or little, is *of* us, because to see it at all we must be of it. So the seer speaks naturally, simply, unaffectedly, of the most sublime things, and is understood just in so far as his hearers have somewhat within that corresponds with his deliverances. By and by they will understand more of his message—all of it when they come to "be like him."

So the seer never strains after truth, nor is he hard to be understood by those who can understand him at all. As much as we are able to bear of his declarations (he declares, not argues) we grasp at once; for the other we must wait.

But the mere thinkers, you and I, how can we get the product of our thought down where others who have not the time, perhaps not the inclination, to do their own thinking can get it? I answer, "*Warm it.*" A warm thought, one aglow with emotion, and especially with the emotion of love, or its kindred emotions, pity and tenderness, is next in rank to a vision, and, as it approaches a vision in clearness and naturalness, will find natural and simple expression. Thought dipped in the warm current of emotion speaks itself in the universal language. It types itself in all visible things, and when words are wanting tells itself in tones so that the barbarian, aye, even the dumb brute, can comprehend. Warm the tallest peak of icy thought; 'twill trickle down into brook and river, carrying freshness everywhere. At last it will reach the level—the great sea of human needs.

I am not sure that an icy intellect, be it never so honest, can think wisely for the race. Truth, somehow, will not mingle with the fibre of it. Ultimate truths are always spiritual, and spirit is *warm*. "God is love." He who would think for his kind must throw wide open the door of communication between heart and brain. The current must flow brainward, warm and strong. The cold intellect may think intensely, never broadly nor wisely; nor does its thought touch and move men. Our great thinkers—our Shaksperes and Goethes; our Newtons and Carlyles and Emersons—have all been men of warm hearts. And more plainly this is seen when we regard religious thought and thinkers. Moses was a man of tenderest tone; Samuel was loving and intense; Daniel's heart overflowed with sympathy and so bathed his brain with its affections that his highest thoughts come to us saturated with tenderness. Isaiah and Jeremiah—were they not as broad and as deep in their affectional as they were grand in their intellectual powers? Paul always gives his sublimest discourses, his grandest arguments, a peroration that is a heart-burst of pent-up emotion; while John, whose pure eye saw farthest into the mystery of his Lord's nature, and whose intellectual plummet found the deepest reaches of his eternal purpose, warmed his mighty brain against the tender heart of Christ.

WM. H. LAPRADE.

Report of City Churches for Month of January.

Carondelet Street.—Morning congregations have averaged 350; night congregations are larger. Prayer meeting attendance, 127. Young peoples' meeting fully attended. Three class meetings kept up. Eleven members received. Have paid off $1,000 on parsonage debt. Raised a thank-offering of $74 for the missionary debt. Sunday-school well attended; raised for foreign missions, $7.50. This school has agreed to raise $100 on special missionary collection for the support of Rev. B. D. Lucas in China.

Dryades Street.—Bro. Clay reported: Increasing congregations. Altar exercises growing in interest. Several bright conversions, seven additions. Have rented and furnished a parsonage. Sunday afternoon free lectures to the masses attended by hundreds. This movement is about to ultimate in the formation of a "Humane Society" for this State, chiefly for the prevention of cruelty to children. All persons desiring to join this society will meet at Dryades Street Church, Sunday, Feb. 14, at three P. M.

Rayne Memorial.—Bro. Keener reported: Average church attendance—morning services, 60; evening, 20. Pleasant social meetings. Average Sunday-school attendance, 95, and 3 new scholars. Raised by Sunday-school, for missions, $7.

Algiers.—Bro. Johns reported: Average attendance, 50. Two received. Sunday-school attendance, over 100. This school expects to raise over $100 for missions this year.

Parker Chapel.—Bro. Parker reported: Average attendance on Sunday services—morning, 50, and 80 at night. Prayer meeting well attended. Held one missionary prayer meeting. Five additions. Sunday-school attendance, 80.

Craps Street.—Dr. Ahrens reported: Average attendance at church, 50, and five applicants for membership. Has a fine Sunday-school. Also held monthly missionary concert. Collection taken.

Carrollton Avenue.—Bro. Henry reported: Average church attendance—morning, 41, and 25 in the evening. Held a fine missionary prayer meeting. Raised $6.65 by collection. Raised $23.40 on special collection for missionary debt. Sunday-school attendance: average, seventy. This church has raised for all purposes $150 during the past month. A fine report for this church.

Moreau Street.—Dr. Walker reported attendance below the average on account of sickness prevailing. Did a good deal of pastoral work. Received four. The Sunday-school is doing well. Mission school in a prosperous state.

[No report from Felicity or Louisiana Avenue, the pastors being absent from the preachers' meeting.]

THE BETHESDA MISSION.

The Bethesda Mission organized two months ago by Bro. Fred Stanley, and now under the auspices of the Carondelet Street Church, is doing finely. The mission has a large three-story building on Tchoupitoulas St., near Delord. The first floor is used for gospel meetings; the second has rooms of the janitress, general reading room and free dispensary. The third floor is used as a lodging apartment where the destitute may find comfortable quarters and a good bed.

The Mission Sunday-school numbers 90. Thursday night is devoted to gospel temperance work. Religious services Saturday and Sunday night. The average attendance at night meetings is 100. A prosperous sewing-school is conducted Saturday afternoon. Tuesday afternoon is given up to a mothers' meeting. Two men have united with Carondelet Street Church as a result of the work done at the mission. The work is most encouraging. Let all friends of missionary work contribute of their substance.

A Tragedy and a Moral.

The whole country has been shocked by the awful tragedy committed in Memphis, Tenn., last week. Miss Mitchell, a beautiful, wealthy young lady, killed her friend and former school-mate, for whom she had a strange infatuation, using a razor to accomplish her desperate purpose. A more distressing homicide, in all its details, has scarcely been paralleled in a civilized community. The only ostensible reason for this deadly deed of the young murderess was that her friend had slighted her, had ceased to speak to her, and determined to discontinue even an acquaintance. Saying that she could not live with her friend, she took her life, and in the most horrible manner. No doubt her mind was unbalanced; but why that morbid, mental condition? On this subject the *Appeal-Avalanche*, published in Memphis, thus pertinently speaks:

The case has more matter for the investigation and study of the physicians than for the lawyers and the courts. How came it that this winsome girl was so wrought upon as to become transformed, for an instant, into a maniac, without sense of right and wrong? What books had she been reading? What put the strange fancy in her mind, and why could it not be dislodged? It is a subject which should give parents pause? The child that broods is in danger. The best medicine is a change of scene, and the inculcation of new aspirations. Particularly should the parent exercise the strictest surveillance over the literature that comes into the girl's hands. Many of the novels now offered for sale in public places are utterly vile in their teachings. They contain ideas which grow rankly in the minds of the young, and are of fatal consequence oftentimes to the nobler impulses. The poison is not easily eradicated. Its development takes strange phases. False notions of social relations are insidiously cultivated in these books prepared by wicked writers for morbid minds. We do not know that the poor child who now awaits the law's course was given to indulgence in this direction, but it may not be amiss to make these suggestions in discussing the psychological mystery which envelops the murder of Frederica Ward. It may put some parent on guard.

Our Jackson Office.

A branch office of the New ORLEANS CHRISTIAN ADVOCATE has been established at 220 E. Capitol street, Jackson, Miss. It is in the same building with the Mississippi Conference Depository; has been nicely fitted up, and many of our best exchanges will be always on file. The office is in charge of the assistant editor, who will be glad to see the brethren and friends while visiting the capital of Mississippi. In his absence the room will be open and the papers arranged for the accommodation and entertainment of visitors. A cordial Methodist welcome will be extended all who may favor us with a call. This will also serve notice on our Jackson and Mississippi business men that our columns will furnish them exceptional advantages for advertising. Extensively circulating over the entire State, you will be able to reach a large class of reliable customers, many of whom make frequent visits to the State capital.

NOTES.

There being so much talk about "curing drunkenness," one of our contemporaries gives the naive opinion that "the best cure for drunkenness is to quit drinking." We think that recipe is, at least, worth trying.

It has been said that human nature is about the same in every age. In the New Testament we read that certain persons said to Philip, "Sir, we would see Jesus." We do believe that is what people want to-day. That vision alone can satisfy. The question is, Do we, as preachers and members, show Jesus to those whose hearts are inquiring for him?

We think the fraternity play between the two great Methodisms of this country will soon reach the last scene in the last act. Some recent utterances of the "Beloved" in higher latitudes have decidedly quickened the pace of the farcical drama. Dr. Buckley, the Missionary Committee, and Bishop Mallalieu, in the *New York Christian Advocate*, have given the final cue and we are listening for the jingle that rings down the curtain.

At the late session of the Florida Conference a large and fine class of preachers was received on trial—among them Rev. A. S. Whedon, son of Dr. Daniel D. Whedon. We give him welcome for the sake of his father, who was not merely one of the ablest theologians that Methodism has produced, but also one of the truest and strongest believers in our peculiar episcopal polity of whom we have any knowledge. Bishop Mallalieu will please to take notice of this incident and blow another blast upon his ram's horn.—*Nashville Christian Advocate.*

The Southern Methodist Publishing House has recently published in Spanish a volume of Wesley's sermons for special use in its Mexican mission. Each sermon is preceded by a brief statement concerning the circumstances attending its preparation and analysis and other matters to facilitate the ready understanding of the subject presented. The work of Prof. Rodriguez, of Vanderbilt University, is so skillfully done that many Spanish scholars affirm that they read sermon after sermon without any consciousness that they are translations from another language. The missionaries look to its spread with great hope as a mighty influence in educating and elevating the people by stimulating their preachers to a higher grade of work.—*Independent.*

Bishop Keener's appointment of Rev. Robt. Harry, as agent for Centenary College, is already bearing fruit. The agent gave us a call last Tuesday and from him we learn that he has already secured several students for the next session. Capt. Pharr, of Brunswick, La., has given an additional $500 towards the endowment of the college. This amount raises Capt. Pharr's endowment notes to $10,000. We do not doubt that others will follow the lead of this generous brother. Bro. Harry is much encouraged and confident of large success in his future operations. Let everyone help in this great cause.

If any of our readers, who are farmers or planters, pass over lightly Bro. Holloman's article on the first page, "Too Busy Making Money to Make a Living," they will make a serious mistake. That article needs to be read and re-read and then read again by every tiller of the soil. We might say to the planters and farmers of this country as Pharoah's magicians said to him: "Knowest thou not that Egypt is destroyed?" The ruinous policy of making much—more—most cotton has brought the country to the precipice of bankruptcy and starvation, and one more step and we are gone! The only way to remedy ruinous policy is to reverse it. Read Bro. Holloman's article.

PERSONAL AND OTHERWISE.

We see it stated that Bishop Merrill, of the M. E. Church, has written a book on *Organic Union*.

Several of the editor's family "have been down" with the prevailing disease, and the editor has been dodging it, not very successfully, for ten days.

Rev. Thomas Armstrong is now editor of the *Alabama Christian Advocate*. We extend to Bro. Armstrong the usual courtesy, and wish him great success.

Bro. T. W. Lewis, of Holly Springs, Miss., in a private note informs us that he has raised nearly all his assessment for foreign missions. That is a good start.

We take pleasure in saying to our readers that we have again begun the Sunday-school Lessons, a sample of which is given this week. Bro. LaPrade, of Carondelet Church, will have charge of this department.

The Arcadia (La.) *Advance* speaks thus of one of our New Orleans boys:

Rev. J. F. Foster, the new Methodist minister, preached his first sermon at the Methodist Church, here, last Sunday, and bids fair to be a favorite with our people.

Rev. J. A. Ellis, presiding elder of the Seashore district, visited Scranton last week accompanied by his family, who will spend a few weeks at Capt. John B. Delmas' residence, on Pascagoula river, previous to returning to the parsonage at Hattiesburg, Miss.—*Democrat-Star*.

We have received *Our Homes*, a quarterly published by the Parsonage and Home Mission Society of our church. This first number gives a good promise for the future. Miss Lucinda B. Helm is editor, and it is published by Barbee & Smith, Nashville, Tenn., for twenty-five cents a year.

Our friend, Rev. J. S. Oakley, brings us under new obligations for a copy of the Minutes of the twenty-second session of the North Mississippi Conference. The pamphlet is a handsome one and contains a complete record of the doings of that Conference in Macon, last December.

With the "compliments of F. L. Reid," we have received the Journal of the fifty-fifth session of the North Carolina Conference. In this journal there are two items we think good: one is a chronological roll of the Conference, and the other, a roll of the local preachers in the bounds of the Conference, giving the postoffices and districts in which they reside. Bro. Reid has our thanks.

The Young People's Societies of Christian Endeavor of New Orleans will hold a union meeting at the Prytania Street Presbyterian Church, corner Josephine and Prytania streets, Thursday, Feb. 4, at 7:30 P. M. Dr. F. E. Clark, of Boston, president of the United Societies of Christian Endeavor, and founder of the movement, will address the meeting, to which everyone is most cordially invited. Ministers especially are requested to attend.

A letter to the editor from Rev. R. S. Trippett, one of our superannuates now residing in Doncaster, England, says:

My dear wife and self suffer much at times from rheumatism and sciatica, which was, doubtless, brought on by exposure in our early itinerant days; but if we had life to go over again, I would rather be a preacher in Louisiana than in any other part of the world. I love my brethren and the people of Louisiana. I pray that you may have glorious times this year, and that the Word of the Lord may have free course and be glorified.

We are sure all the brethren in Louisiana will join us in praying God's blessing upon our venerable and suffering brother and his wife.

Rev. J. G. Cammack, Summit, Miss., writes, Jan. 30: "Our dear Bro. Strickland, a superannuate of the Mississippi Conference, who lives here, has been seriously ill for two weeks, and, using his words, 'is nearing his long home.' We can not tell what the result will be as yet. We hope his many friends and brethren will remember him in their prayers. Am glad to say that our precious Bro. Hudson was able to be out yesterday and visited Bro. Strickland. We do hope that God may yet spare him a long time to his dear family, to us and the church. We are moving along smoothly after so much bad weather, grip, etc. Hope to have a pleasant and prosperous year. We have already been shown that this people know how to care for their pastor."

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female ailments.

A fire, last week, in the shops of the Queen and Crescent railroad at Meridian, Miss., destroyed $75,000 worth of property.

Tried in the Balance.

Marsden's Pectoral Balm is not an experiment. For twenty-five years it has been "tried in the balance" and not found wanting in its ability to speedily and permanently cure coughs and colds.

Hereafter receipts of money for subscriptions will be indicated by change of date on the label on the paper. If specially requested, receipts will be sent also through the mail.

Notes from Our Jackson Office.

Mr. Hunt, architect of Millsaps College, was in the city a few days ago. He expressed himself as highly pleased with the progress being made on the building now in process of erection.

Rev. J. D. Crymes, of Flora, Miss., was to be ordained to the eldership last night at the First Methodist Church, this city, by Bishop Galloway, after a sermon by Rev. E. H. Mounger, the new presiding elder of the Jackson district.

We have recently visited Utica, Natchez, Madison, Canton and Pickens. We found all the brethren at their posts, rapidly getting under full headway. In all the works the outlook is hopeful, and in some the prospects are brighter than for years.

We have had quite a host of visitors at our Jackson office for the past few days from home and from abroad. That is right, brethren; the door is open. Come when you can, and make yourself at home. Let this be headquarters for Mississippi Methodism.

Rev. R. M. Standefer, presiding elder of the Greenville district, North Mississippi Conference, visited the capital last week, and reports a strong sentiment among the leading planters in the Delta in favor of the temperance law now before the Legislature.

We are pained to learn that Rev. H. C. Brown, of East End, Meridian, lies dangerously ill at his home in that city. He contracted the *grippe*, which ran into a complication of diseases, and, though not out of danger at the time of this writing, we are glad to learn he is in a fair way to speedily recover.

The Senate has passed the strongest prohibition bill ever before the Legislature. If it passes the House without amendment, it will make Mississippi virtually a prohibition State. The House has passed a bill prohibiting liquor dealers from serving on grand juries, and making the business a cause for challenge on petit juries.

The whisky lobby at Jackson, coming up from Natchez, Vicksburg, Meridian and other places, is strong, active and aggressive; but the temperance forces are united. The whiskyites are resorting to all kinds of subterfuges; but the indications are that they will soon hie away sadder, but wiser men. The saloon must go.

Our citizens generally, and the Methodist particularly, are gratified that ex-Chancellor Mays, of the University of Mississippi, and his family have moved to Jackson. Chancellor Mays is a member of the committee appointed by authority of the last General Conference on the codifying of our church laws. Dr. R. H. Mahon and Dr. Anson West are the other members of the committee.

Hon. Henry Watterson, journalist and statesman, of Louisville, Ky., delivered his famous lecture on "Money and Morals" in the Representatives' Hall, last Thursday evening. A large audience greeted and greatly enjoyed the brilliant lecturer. He was gracefully introduced by Gov. Stone, and for over an hour held the enthusiastic attention of his audience. He is a philosopher, rhetorician, and orator. His discussion of money in its relation to moral character and the moral, benevolent uses of money, was able and philosophical.

Mississippi Conference Minutes.

I commenced mailing the Minutes to the subscribers to-day. I had to guess at the postoffices of some, as I had received no information from them. If any fail to get their *quota*, let me know and I will try to rectify the matter. I had 1,200 copies printed. They ought to be in the hands of our people, and can be had for ten cents per copy by applying to me.

C. G. ANDREWS.

Meridian, Miss., Jan. 27, 1892.

Johnson's Anodyne Liniment, used externally, cures rheumatism; not in a minute, however.

Notice.

I deem it necessary to state in behalf of myself and the good people of Carthage circuit that I was unable to attend Conference; but sent my report, which I suppose reached there too late to go into the statistical report. Thus the report in the Minutes, which are so far incorrect that I will not undertake to correct them.

JAS. G. CAMMACK.

Summit, Miss., Jan. 30, 1892.

The Favorite.

For twenty-five years Marsden's Pectoral Balm has been well and favorably known in the South. It is an unfailing cure for la grippe, coughs, colds and croup in children.

Those of our readers who wish to obtain any of the books published by our Southern Methodist Publishing House or by F. H. Revell, of Chicago, can procure them as prizes for new subscribers by writing this office.

Notice.—Address Wanted.

Will Rev. Wallace Wood please send me his address?

REV. T. W. LEWIS.

Holly Springs, Miss.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

A Red Ear Calendar.

Calendars are more certain to fly at this season than snow itself. The crop is always large, but the individuals generally lack utility. One of the very best we ever see comes from N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia. It is the red ear of the crop. It looks and talks business. Its size is generous, its figures very plain, while it is printed so handsomely as to make one willing to keep company with it the entire year. Like the other productions of the firm, this bears their famous phrase, "Keeping everlastingly at it brings success"—a text which they both preach and exemplify. The calendar is sent by them, postpaid, for 25 cents, and what is again unusual in such cases, it is so packed as to pass through the mails uninjured.

Chinese Matrimony

Is a subject of much general interest. How it is associated with flower culture is told in the attractive advertisement of Peter Henderson & Co., in another column. Ladies will be especially interested in this advertisement—and what interests the ladies will certainly be worth the attention of the men.

Where did you get that sweet-toned piano?

At Philip Werlein's grand Music Emporium, No. 135 Canal street, where he has great variety of pianos and organs.

HOME NEWS.

Monroe, La., has lost three of her physicians by death since the year began.

Columbus, Miss., is to have a dummy street car line within the next three months.

Washington county, Miss., has sixty saloons—twenty of which are in Greenville.

The Union Hotel in Meridian, Miss., was damaged by fire, last week, to the extent of $3,000.

The Standard Oil Company have completed the building of an oil depot at Bay St. Louis, Miss.

Claiborne county, Miss., shipped 18,000 bales of cotton this season—that is, from Sept. 1, 1891, to Jan. 1, 1892.

Grand Cane, La., had a disastrous fire last week, which resulted in the destruction of a whole business block.

Abbeville, La., has voted a five-mill tax for ten years in aid of the construction of the Iberia and Vermillion railroad, which, it is expected, will be completed by next September.

Mississippi has 75 counties. Of these 34 are license and 41 prohibition. The license counties contain 206,750 whites and 459,639 blacks; the prohibition counties contain 335,717 whites and 332,540 blacks. We get these figures from the Mississippi *Leader*.

Moss Point, Miss., has about fifteen saw mills, all doing a lucrative business, a hard-wood factory, two foundries, four ship-yards, one grist mill and some forty stores and shops, churches of every denomination, an academy and several private schools, and a first-class literary society.

The *Democrat-Star*, Scranton, Miss., is responsible for this "fishy" news:

A haul of 14,000 pounds of trout, averaging one and a half pounds each, was made in front of Pascagoula, and another haul of 1,538 pounds of fish at Bayou Casotte, last week, which was shipped by Capt. John Foster to the different markets. This gives an idea of the abundance of fish in our waters this season.

If it's sciatica, bathe with Johnson's Anodyne Liniment, pressing the muscles and nerves hard.

The SOUTHERN INSURANCE COMPANY,

OF NEW ORLEANS.

NINTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st day of December, 1891:

Premiums received—		
On fire risks	$518,578 30	
On river risks	16,385 97	
On marine risks	8,243 65	
		$543,207 92
Add—		
Unearned premiums of 1890		133,231 10
Total premiums		$676,439 02
Add—		
Interest and profit and loss		22,782 68
Total income		$699,221 70
Deduct: Losses Paid—		
On fire risks	$227,690 36	
On river risks	5,644 92	
On marine risks	6,647 24	
Total losses paid	$239,982 52	
Return premiums and cancellations	67,027 97	
Commissions	81,555 60	
Reinsurances	47,130 73	
Taxes and licenses (including all back taxes)	17,924 41	
Expenses—Home office and agencies, salaries, Fire Underwriters' Association, Salvage Corps and Babcock engines, rent, advertising, legal charges, etc.	49,344 37	
Total disbursements		$502,965 60
Surplus		$196,256 10
Of which—		
Reserved for unexpired risks		$138,565 59
Reserved for adjusted and unadjusted losses		44,859 55
Profit and loss		12,830 96
		$196,256 10

ASSETS.
(At their market values.)

Cash on hand, to-wit:		
In banks	$101,414 38	
In office	3,615 10	$105,059 48
$100,000 City of New Orleans consolidated bonds (Crossman issue)		105,500 00
$120,000 City of New Orleans premium bonds (including drawn numbers)		192,000 00
$25,000 United States 4 per cent coupon bonds		29,250 00
$30,000 Louisiana 4 per cent		25,800 00
Demand loans secured by collaterals		18,885 00
One share New Orleans Board of Trade stock		20 00
One share Louisiana Sugar Exchange stock		125 00
25 shares New Orleans Warehouse Co		525 00
One share French Opera House Co		150 00
One bond St. Bernard Steam Fire Engine Co		50 00
Premiums in course of collection		65,731 62
Furniture and fixtures, safe, etc		2,000 00
		$545,096 10

LIABILITIES.

Capital stock	$300,000 00
Reserve fund	60,000 00
Dividends unpaid	840 00
Reserved for unexpired risks	138,565 59
Reserved for adjusted and unadjusted losses	44,859 55
Balance (exclusive dividend July, 1891)	830 96
	$545,096 10

The foregoing statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me this day. New Orleans, Jan. 19th, 1892.

M. T. DUCROS, Notary Public, 138 Gravier street.

We, the undersigned members of the Finance Committee of the Southern Insurance Company of New Orleans, hereby certify that we have carefully examined the assets of the company, and that the above is a correct statement of the same.

FRANK RODER,
THOS. J. WOODWARD,
JOS. SCHWARTZ,
F. G. ERNST,
J. H. MENGE.

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay to the stockholders, on demand, the regular semi-annual interest dividend of FOUR PER CENT.

SCOTT McGEHEE, Secretary.

New Orleans, La., Jan. 19, 1892.

HOME LIFE.

GOING HOME.

BY S. M. C.

Is your daily cross so heavy
That its burden weighs you down?
Does the shadow hide the brightness
Gleaming round your waiting crown?
Is your heart alone and lonely,
Tossing wildly o'er the foam?
Courage, weary soul, remember
"You are only going home!"

Going home! a weary journey;
Stormy, dark and rough the way;
If the "golden" light has faded
And the night replaced the day,
But reflect, poor, weary pilgrim,
Will it matter how you roam,
If the stormy waves that drift you
Safely to the port—at Home?

Human love may bring you sorrow—
Human love is poor at best;
Creatures know us just a little—
God alone knows all the rest.

A Lesson in Faith.

One Sabbath afternoon, not long ago, I attended the service in Westminster Abbey. The place was crowded, so that I could only secure a seat in the transept, distant from choir and pulpit. As it was not possible to hear, I gave myself up to the impressive associations of that historic sanctuary. Around me were the splendid memorials of England's greatness in peace and war, those magnificent statues which are a nation's tribute to wisdom, valor and patriotism.

As I recalled the achievements which are thus immortalized, the sunset hour drew on, and the daylight began to fade away. Suddenly there was heard the roll of distant thunder, and a flash of lightning was seen. The Abbey became very dark. The rain began to fall in torrents, and the rushing wind rattled the casements. The preacher concluded his discourse.

A few prayers were read. The anthem was announced. By this time the storm had reached its height. The thunder was incessantly echoing among the arches. The lightning brought out into strong and bold relief the marble statues. It was a strange, weird experience, there among the living and dead, with nature convulsed. The organ's notes were inaudible. No ear could distinguish the language of the anthem, although the full choir was engaged in the service of praise. There was a pause, brief, but impressive, a lull in this contest between man and the elements, when a single voice took up the cadence, only one, and sang it gently like a seraph before the throne. Again in higher key, and still again in key yet higher, and higher still that voice was heard, above hissing of the wind, and the beating of the rain, and the tumult of the thunder, until it seemed that no voice of man could strike a higher note, announcing calmly and exultantly that one sentence, only one, "and his truth endureth from generation to generation."

I shall never forget that hour and that voice. My unbelief was rebuked. My faith was strengthened. "His truth endureth!" For us, "the truth as it is in Jesus," is the truth essential. Therefore, to know that truth, to love that truth, to live that truth is present duty, and will be joy for evermore.—*Dr. Henry M. Booth, in Evangelist.*

The Domestic Interregnum.

In spite of her dependence upon her servants, once in a while the housekeeper feels distinct relief when the cook and the other servants combine in giving notice and then depart, leaving their mistress the sole possessor of her kitchen. Even when the maid of all work is the only servant employed, there is apt to be joy at her departure.

The reasons for this pleasure are numerous, being more or less according to the condition of the domestic service problem in the household. It is impossible to feel regret at the loss of an unsatisfactory servant, who has tried the patience of her mistress by her many faults. Forbearance has ceased to be a virtue, and the family is induced to adopt the phraseology of the departing daughter of Erin, "Good riddance to bad rubbish." At first there is a feeling of exhilaration in the family, caused by a new independence. The housekeeper is for the time an emancipated being, as she moves about freely in her own kitchen, and is no longer held in awe by the superior culinary belog. In the interregnum between servants much is learned of the condition of kitchen affairs. An experienced housekeeper says that she has always considered of great value the time spent in doing her own work, until the "new girl" comes. She has found out how many dishes have been broken, how many pots and pans have been cracked, and how much improvement is needed in the way of new dish-cloths and other articles. The time between girls is a period of renovation in the kitchen, when new utensils are purchased, new paint is added, and other necessary changes are made. "My last servant never washed dishes as they should be washed. In homming some new cloths and dish towels, I resolved that her successor should be taught the proper methods of dish-washing, and made to conform to them." Many new rules are drawn up while the housekeeper is in her kitchen; but it is to be doubted whether they will be followed by the new cook. This period of domestic interregnum is one of hopefulness, alternating with discouragement, as the candidates for the position of servant are examined one after the other. "If it were not for the fatigue and my many social duties," said one housekeeper, "I should really enjoy doing my own work."—Boston *Journal.*

EDUCATION OF GIRLS.—Louisa M. Alcott, the well-known author of "Little Women," wrote these most sensible words about the best kind of an education for young girls: "I can only hope that with the new and freer ideas now coming up, some of the good old ways may also be restored. The respect shown to the aged, modest women, simple dress, home-keeping daughters learning from good mothers the domestic arts, so much better than the too early frivolity and freedom so many enjoy. The little daughter sent me by my dying sister has given me renewed interest in the education of girls, and a fresh anxiety concerning the sort of society she is to enter by-and-by. Health comes first, and an early knowledge of truth, obedience, and self-control. Then such necessary lessons as all must learn, and later such accomplishments as taste and talent lead her to desire. A profession or trade to fall back upon in time of need, that she may not be dependent or too proud to work for her bread. Experience is the best teacher, and with good health, good principles, and a good education, any girl can make her own way in the world, and be braver and better for the exertion and discipline. No late hours, unwholesome pleasures and dress, no mixing of school and flirtation, but simple amusements, daily duties, and a purpose in life to keep them girls at heart, even while preparing for the work and happiness of women."

Ambulances and Artillery.

BY REV. JAY BENSON HAMILTON.

Ambulances and artillery are equally essential in a campaign for conquest and occupation. The sagacity of true generalship provides nurses and surgeons for the sick and wounded as surely as food and clothing and shelter for the vigorous and active. Reckless bravery may forget in the heat of battle that there is no field-hospital and the wounded are counted as dead; but the thinking soldier will hesitate to follow the leader who values life and limb so lightly as to begrudge its useless waste the surgeon's expense for lint and linen. A thousand glorious victories could not gild the shame of one retreat like Napoleon's from Moscow, where the sick and dying were left by the wayside the victims of the pitiless elements and the prey of savage beasts or fiercer men. Methodism has shown such eagerness for the conquest of the world for God, that she has been fittingly named the flying artillery of the Lord's army. From the beginning of her first campaign she has not been unmindful of the necessity of a hospital department and ambulance corps. No Protestant Church in this country has shown such a real interest in her veteran ministers as ours. The bare pittance we have been able to offer toward their support is bountiful when compared with the provision made by our sister churches. What might have been allowable or excusable in the rapid or forced march of a conquering army may become a shame and a sin in a force of occupation and settlement. The crippled soldier who may have received scant nursing upon the battle-field should not be supported in the almshouse when the battle is over and the victory is won.—*Central Christian Advocate.*

The Personal Touch.

We live in the age of machinery. Labor-saving appliances abound. Much work is done by proxy. Society is permeated with a mania for organization. Political organizations, commercial organizations, social organizations, educational organizations, benevolent organizations! Before anything important can be undertaken, it must be canvassed by a committee, and moved and seconded and carried by a majority vote. Red tape is in great demand. The same thing is almost true of religious activities. The church has societies, boards, officials and committees almost without number.

This is all very admirable in many respects. But is there not danger? Is there not a temptation to lose a personality in the organization, to magnify the importance of the machine? We think so. The point can not be too strongly emphasized that in the work of soul-saving nothing can be a substitute for personal, hand-to-hand, face-to-face endeavor. A visitor to a glass manufactory saw a man molding clay into the great pots which later were to be used in making the glass, and, noticing that all the molding was done by hand, said to the workman, "Why do you not use a tool to aid you in shaping this clay?" "There is no tool that can do this work," replied the artisan. "We have tried a number of tools, but somehow it needs the human touch." In this simple reply is the philosophy of all successful Christian work. Neither money nor machinery can take the place of individual effort and sympathy. Nine out of every ten of the living Christians of our day were led to the Savior through the influence of persuasion of some individual. The world is to be saved in that way. This idea of doing service by proxy is all wrong, and must be abandoned. The power of personal appeal, when that appeal is directed and enforced by the divine Spirit, is practically irresistible.—*Epworth Herald.*

"THE OLD OAKEN BUCKET."—"There have been several versions of the origin of 'The Old Oaken Bucket,'" says George M. Young in the *New England Magazine.* The most widely circulated and popularly believed is as follows: "When Woodworth was a journeyman printer in an office on the corner of Chatham and Chambers streets, in New York, near by in Frankfort street was a saloon kept by a man named Mallory, where Woodworth and several particular friends used to resort. One afternoon the liquor was unusually excellent, and Woodworth seemed inspired by it. After taking a draught, he set his glass on the table, and, smacking his lips, declared that Mallory's *eau de vie* was superior to anything he had ever tasted. 'No,' said Mallory, 'You are mistaken; there was one thing which in both our estimations surpassed this in the way of drinking.' 'What was that?' asked Woodworth, dubiously. 'The draught of pure spring water that we used to drink from the old oaken bucket that hung in the well, after our return from the field on a hot day in Summer.' A teardrop glistened for a moment in Woodworth's eye. 'True, true!' he replied, and shortly after quitted the place. He immediately returned to the office, took a pen, and in half an hour 'The Old Oaken Bucket' was ready in manuscript to be embalmed in the memories of succeeding generations."—*Exchange.*

THE WORLD DOES GROW BETTER.—Grows the world better or worse? After all, that is the vital question. Whatever of history we read of the year that is past, its real significance is the answer it gives to this momentous query. Upon the whole, doubtless, the world does grow better. There is a mighty meaning in the fact that it *seeks* and *means* to be better. In the old days, when war was the chief, esteemed the only really noble, human occupation, when a spirit of selfishness pervaded all classes, of which one now reads with a shudder, when laws were cruel to an extent which almost passes belief, when the poor man had no hope and the rich man no compassion, when the world was one vast mill of unrequited human toil, millions wearing out their lives for the enrichment and the luxury of the pampered few—the years came and went with almost no light on the human pathway. And still, a light there was; faint at first, but growing; and now, save in certain regions which are still habitations of cruelty, there is light everywhere. There is now a chance for every man, if he *be* a man, and not a brute.—Chicago *Standard.*

A CHRISTIAN.—A CHRISTIAN IS ONE WHO HAS bowed his will to Christ's will, who has been born again, who is penitent for sin, who believes in Christ as his personal Lord and Savior, who is united to him by a living faith, who is justified by his righteousness, cleansed by his blood, saved by his grace, and an heir with him to everlasting life. Surely such a man, respecting himself, magnifying his religion, and praising God, should come out from the world, and separate himself from it, and deny himself, and take up his cross, and follow Christ wherever he pleases to lead him—even to other insulting, and unjust judgment-seats—even to another Calvary.—*Christian Weekly.*

Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it and is so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Leighton.*

OUR YOUNG PEOPLE.

LITTLE BELLE.

BY MARIA SOHN.

Have you heard of "Little Belle?"
If you haven't, I will tell
How her face is always bright,
How from early morn till night
She does all her lessons well.
And our darling "Little Belle"
Never gives an angry word;
Never from her lips are heard
Words which may give smallest pain.
Be it sunshine, be it rain,
Ever is her song the same;
Little Sunshine is the name
Papa calls his little girl.
Should you give her help, though small,
"Thank you" from her lips will fall;
While "If you please" and "You are kind"
Have ready utterance, you will find.
Dear children, be like "Little Belle,"
Whom everybody loves so well.

From Aunt Loretta.

Dear Nieces and Nephews: The kind editor and generous publisher have given us such a big corner of late, we all ought to be proud and work hard to make it attractive and entertaining. The print is fine; but that is a compliment to all your bright eyes. The larger type is for older eyes; but, between you and me, we just know that a good many old eyes read all that is in our corner. You all tell about pets, and that is well enough. I hope that you are all kind to your pets and to all animals. It is a bad sign to see a boy or a girl unkind or cruel to animals. I remember that often, when I was a little girl, I had my very soul vaxed to see cruel drivers beat and whip horses that were doing all they could for them, and felt like a few lashes on their own backs would have been a good thing. Thanks to Mr. Bergh that such sights are not quite so common as they used to be. If horses could speak, there would be more than one Balaam astonished. There are so many interesting anecdotes in the *Nashville Advocate* about the sagacity of animals. I suppose that some of you read them.

I must tell you of my pet cat. Her name is Minnie. She is a very devoted mother, but her family often disappears very suddenly. Once her last baby kitten was given to a young lady. Nearly a year afterward the same young lady was on a visit to us, and Minnie had one kitten left again; but the very day the lady came it disappeared. All wondered where it was and looked for it; but it could not be found. After several days the lady left, and immediately after the kitten was found lying under the stove in the kitchen, and the mother by it, looking as knowingly as if she had said, "Miss Sallie did not get my baby that time." She had hidden it in the loft.

Minnie is very fond of rats. She even goes to the neighbors for them. At one place she got caught in a trap that was set for rats, and was found with one hind leg broken, and was released. She was gone some time, and all thought she had been killed. One day she hobbled in on three legs, with the other hanging by a cord and part of the skin. She was almost starved. Of course, she was well taken care of; but the leg needed amputation. No one would play the surgeon, so I had to perform the operation myself. I could not get even two young ladies that were here to help me hold her. With sharp scissors I severed the tendon, and she spun around, and then ran off. In time it healed, and she is a faithful rat-catcher yet, and has one great big baby kitten larger than she is. She suckles it, and takes as much care of it as if it was a wee one. To the children that see her first, she is a wonder. One little girl told her mother that "Aunt Loretta had a cat that only had one leg." Another bright little girl, upon seeing her first, said, "Your cat only has three legs *yet;* when will she have five?" She had an idea that legs grew like teeth. Poor old Minnie has hobbled on three legs more than two years, and it is not probable that she will ever have five. All domestic animals have an instinct akin to reason, and it is a good thing to study these when you have the opportunity.

I began this letter to you without a thought of spinning it out so long, and so will end it with an extract from a letter from one of my real dear nieces (because it is apropos of the subject) which I have just read since the last sentence was written. My niece, writing of the present inclement weather, and its effects upon the poor, exposed animals, says: "I told Alice (her cousin) that I knew they had suffered so much, and she said I had spent half of my life grieving over some poor animal. If she was *one,* she would like to belong to me, but she knew I could not return the compliment." God bless all my nieces and nephews!

MR. EDITOR: This is my first letter to the CHRISTIAN ADVOCATE. I will write one, as I see so many nice ones in it. Mama takes the ADVOCATE, and I love to sit down every night and read it after I come from school. Samson's riddle was this: Out of the eater came forth meat, and out of the strong came forth sweetness. I will close by asking a question: Which of the giant kings had an iron bedstead, and how large was it? I hope my letter will reach the ADVOCATE.

Your little friend, U. E. CROSS.
Purvis, Miss.

MR. BEECHER WAS SURPRISED.—Rev. Henry Ward Beecher's love for children was well known. He always listened to their prattle with interest, and they talked to him with fearless frankness on all subjects. He was sometimes rather startled by their remarks. He used to tell the following story with enjoyment:

One Sunday, as he was returning from church, he was overtaken by one of his parishioners who held his little daughter by the hand. In his sermon that day he had earnestly exhorted everyone to practice human kindness. The little girl, evidently anxious that her father should be rebuked, volunteered the information that papa had scolded Mary that morning.

"And who is Mary?" inquired Mr. Beecher.

"Why, Mary is our cook," replied the little gossip.

"Well, well, that is too bad. But I hope papa doesn't scold mama," said Mr. Beecher, with a twinkle in his eye, as he glanced at his old friend. "Well, I guess not!" said the small damsel. "My mama isn't a servant—none of my parents ain't servants. Why, they ain't even servants of the Lord."—*Selected.*

SHE WANTED TO BE RIGHT.—Mama: "You naughty girl; you've eaten every cookey there was on the plate. I told you you might have three."

Little Edith: "Yes, but you didn't tell me which three; so I had to eat all to be sure to get the right ones."—*Selected.*

GETTING ALONG IN YEARS.—Conversation between a traveler and a lad of six or seven:

"Your grandfather there seems to be very old. Do you know what his age is?"

"No, sir. I couldn't exactly say, sir. I'm sure he can't be very young. He's always been about the house as long as I can remember."

SCIENTIFIC.

What Is Electricity?

BY CARL GRANZ.

It was a favorite saying of Zollner's that the great difference which he found between educated and uneducated people was that the latter accept all the phenomena of nature as matters of course, while the former find themselves encumpassed with riddles, seeming contradictions, and wonders.

Just as, until Newton, no one wondered that the apple fell to the ground, so to-day the great majority of people discourse about electricity, magnetism, electric currents, electric machines, etc., in so familiar and matter-of-fact a manner as to intimidate inquirers, without realizing how very meagre is our knowledge of the essence or substance of electricity and its relation to other natural forces or manifestations of force.

It is true that in physics we talk about positive and negative electricity, about an electric fluid, etc., but this "fluid" is only a word which serves our purpose in the absence of more exact knowledge.

Is there such a thing as electricity? And, if so, what is it? What is this puzzling, invisible, imponderable so-called fluid which courses through the telegraph wires? What force is in the cable that connects the machine with the dazzling electric light? There is nothing on the wire to indicate to the naked eye whether the electric current flows through it or not. There is no change of color and no appreciable change in its taste or temperature; nevertheless, a wonderful something from without operates in it. If I hold my watch near it, under certain conditions, it will be stopped and permanently damaged. If I file the wire thinner in any spot, it becomes heated to redness. If I cut the wire through, a shower of sparks spurt out, accompanied with flashes of light dangerous to life, and in all respects resembling lightning. The mystic force disappears as rapidly as it comes, traversing thousands of miles in a second.

These are facts with which every school-boy is acquainted, but the more familiar the phenomena, the more painful for the thinking man is the uncertainty as to its essence and its relations.

An electric stream flowing through a wire is interrupted if the wire be cut; and in 1831 Faraday made the remarkable discovery that at every opening and closing an electric current of short duration was set up or "inducted" in every metallic body in the neighborhood. This appeared at first glance to indicate that the electric force was capable of operating at a distance, without any channel of communication. Faraday, however, was convinced that this was no adequate explanation, but that the transit of the fluid was accomplished by the mediation of some unknown conductor.

But if electric induction is dependent on some medium in space, the question arises, should not experiment afford evidence of it, first, by enabling us to determine the speed of transit, and further, what is the transit medium?

Federsen was the first to discover that the transit of electricity from point to point was not instantaneous, and recalling what was said above as to all metallic bodies in the neighborhood of the cut wire becoming subjects of induction, is it not reasonable to infer that the operation is conducted by a species of waves of motion.

An analogous instance to the transit of electricity through space is afforded by the following very familiar phenomena:—

The reader will almost surely have remarked that on opening the door of a room suddenly, a window on the opposite wall sprang open.* To a man unaware of the existence of air, the phenomena must necessarily suggest the idea of force acting at a distance, but with our knowledge of air and its properties the explanation is simple: the opening of the door sets in motion waves of air, which, reaching the window, act mechanically upon it. Electric induction is now explained by a similar hypothesis. The principal worker in this field has been Prof. Hertz, now of the University of Bonn, whose experiments and deductions are of epoch-making significance, and whose views may be concisely stated as follows:

We may now deem it extremely probable that there is no such thing as electricity or magnetism in the sense in which it has been hitherto conceived, viz., as a certain imponderable fluid, attracting and repelling from a distance, but rather that light, heat, magnetism are electrical phenomena; or otherwise that light, heat, electricity, magnetism are kindred phenomena, all depending on the motion of the ether, which we think of as invisible and of incalculable tenuity, penetrating all bodies and filling space. It is clearly evident that electric induction is not immediate, nor due to a force springing through space from point to point, but that it requires measurable time in transit, and that its extension is similar to that of light and heat, viz., by waves of motion.—*Literary Digest.*

*The writer refers, of course, to hinged windows.

How the Heart Beats.

Dr. B. W. Richardson, the noted physician, says that he was once enabled to preach an effectual temperance lecture by a scientific experiment. An acquaintance was singing the praises of wine, and declared that he could not get through the day without it.

"Will you be good enough to feel my pulse as I stand here?" asked Dr. Richardson.

The man did so.

"Count it carefully. What does it say?"

"Seventy-four."

The physician then went and lay down on a sofa and asked the gentleman to count his pulse again.

"It has gone down to sixty-four," he said, in astonishment. "What an extraordinary thing!"

"When you lie down at night," said the physician, "that is the way nature takes to give your heart rest. You may know nothing about it, but the organ is resting to that extent; and if you reckon the rate, it involves a good deal of rest, because lying down the heart is doing ten strokes less a minute.

"Multiply that by sixty, and it is six hundred; multiply by eight hours, and, within a fraction, there is a difference of five thousand strokes; and as the heart throws six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of lift during the night. When I lie down at night without any alcohol, that is the rest my heart gets.

"But when I take wine or grog, I do not get all that rest, for the influence of alcohol is to increase the number of strokes. Instead of getting repose, the man who uses alcohol puts on something like fifteen thousand extra strokes, and he rises quite unfitted for the next day's work, until he has taken a little more of that 'ruddy bumper' which he calls 'the end of the man before.'"—*Reformed Church Messenger.*

To arrest an importunate appetite, to silence the clamor of a passion, and to repel an assault upon our virtue, are noble instances of force, and handsome proofs of temper and discretion.

MARRIAGES.

LARKIN—PRYOR.—At the residence of the bride's mother, Jackson, La., Jan. 21, 1892, by Rev. W. L. C. Hunnicutt, D. D., Mr. Robt. Larkin and Miss Annie Pryor.

MAYNARD—FITZGERALD.—At the Methodist Church, in Friar's Point, Miss., Jan. 19, 1892, by Rev. J. H. Shumaker, Mr. Geo. F. Maynard to Miss Mattie M. Fitzgerald, daughter of Col. W. H. Fitzgerald, both of Friar's Point, Miss.

BROWN—CLARK.—At the Methodist Church, Madisonville, La., Dec. 17, 1891, by Rev. Thomas W. Adams, Rev. Henry Copeland Brown, member of the Mississippi Conference and pastor of East End Meridian Church, and Miss Alice A. Clark, of Madisonville.

HAINING—HARRIS.—At the residence of the bride's mother, Mrs. Harris, at Phœnix, Miss., Jan. 3, 1892, by Rev. Wilson Brown, Mr. Robt. W. Haining and Miss Sue Allee Harris.

GROSH—BLACKFORD.—In Lake Charles, La., Jan. 20, 1892, by Rev. Thos. J. Upton, Mr. Wm. H. Grosh and Miss Nusa C. Blackford, both of Welsh, La.

HUDSON—RUSSELL.—At the residence of Mr. Theodore Williams, near Fannin, Miss., Jan. 19, 1892, by Rev. H. R. Caldwell, Mr. B. G. Hudson to Miss Hattie E. Russell, all of Rankin county, Miss.

POWELL—BRIDGES.—At the residence of the bride's mother, near Yazoo City, Miss., Jan. 20, 1892, by Rev. Hervie Mellard, Mr. J. S. Powell to Miss Sallie P. Bridges.

BUCKHALTER—WELCH.—At the residence of the bride's parents, near Frankliinton, La., Jan. 7, 1892, by Rev. W. M. Sullivan, Mr. Wm. Buckhalter to Miss Minnie Welch, all of Washington parish, La.

BURTON—LEGETTE.—At the residence of the bride's father, Mr. B. R. LeGette, near Mt. Nebo, Kemper county, Miss., Nov. 18, 1891, by Rev. W. W. Moore, Prof. G. W. Burton, of Binnsville, Miss., to Miss Linnie A. LeGette.

PICKETT—CLARKE.—At Dripping Spring Church, near Gholson, Noxubee county, Miss., Nov. 25, 1891, by Rev. W. W. Moore, Mr. T. W. Pickett to Miss Nannie Clarke, both of Kemper county, Miss.

MOORE—COKER.—At the residence of the bride's mother, Mrs. Sallie Coker, Dec. 23, 1891, by Rev. J. N. Ware, Mr. W. W. Moore and Miss Lela Coker, all of Lauderdale county, Miss.

JONES—McINNIS.—At the residence of Mr. J. C. Jones near Meridian, Miss., Jan. 7, 1892, by Rev. J. N. Ware, Mr. J. C. Jones and Miss Alice McInnis, all of Lauderdale county.

FERRELL—EVERETT.—At the residence of the bride's father, Mr. Everett, near Mathersville, Miss., Jan. 20, 1892, by Rev. J. N. Ware, Dr. J. H. Ferrell, of Quitman, Miss., and Miss Hattie M. Everett.

GARDNER—BURKS.—At the residence of the bride's father, Mr. C. M. Burks, near Rocky Mount, Bossier parish, La., Jan. 14, 1892, by Rev. E. B. Foust, Mr. John T. Gardner and Miss Georgie A. Burks.

ALLREAD—BUTLER.—At the residence of the bride's parents, near McBride, Miss., Jan. 20, 1892, by Rev. B. W. Lewis, Mr. Lucien Allread to Miss Crissie Butler.

LATTURE—PRICE.—At the Methodist Church, Corinth, Miss., Sept. 24, 1891, by Rev. T. Y. Ramsey, Mr. Jno. A. Latture, of Union City, Tenn., and Miss Nettie Price, of Corinth.

LAUDEAIN—PATE.—At the residence of Mr. Walter Pate, Corinth Miss., Nov. 9, 1891, by Rev. T. Y. Ramsey, Mr. James Landlain and Miss Rosa Pate, of Cherokee, Ala.

SURRATH—McCLUSKEY.—At the residence of the bride's father, near Corinth, Miss., Oct. 7, 1891, by Rev. T. Y. Ramsey, Mr. Jno. Surrath and Miss Julia McCluskey.

MEEKS—KERR.—At the residence of the bride's father, near Kossuth, Miss., Nov. 16, 1891, by Rev. T. Y. Ramsey, Mr. J. W. Meeks and Miss Lizzie Kerr.

POTTERFIELD—BRADLEY.—At the residence of the bride's father, Corinth, Miss., Dec. 16, 1891, by Rev. T. Y. Ramsey, Mr. R. T. Potterfield, of Florence, Ala., and Miss Jennie Bradley, of Corinth.

BOONE—BURNETT.—At the residence of Mr. Frank Burnett, near Corinth, Miss., Dec. 13, 1891, by Rev. T. Y. Ramsey, Mr. Oliver Boone and Miss Olivia Burnett.

WEBB—BURNETT.—At the residence of Mr. Frank Burnett, near Corinth, Miss., Dec. 17, 1891, by Rev. T. Y. Ramsey, Mr. Columbus Webb and Miss Mattie Burnett.

PARKER—PORTER.—At the residence of the bride's father, Mr. John Porter, near Corinth, Miss., Dec. 27, 1891, by Rev. T. Y. Ramsey, Mr. James Parker and Miss Sallie Porter.

SHRIVER—MANSTON.—At the residence of the bride's mother, Corinth, Miss., Jan. 14, 1892, by Rev. T. Y. Ramsey, Mr. J. W. Shriver and Miss Mary Manston.

McPETERS—BAKER.—At the Cumberland Presbyterian Church, Corinth, Miss., Jan. 20, 1892, by Rev. T. Y. Ramsey, Mr. W. T. McPeters and Mrs. Ella Baker.

OBITUARIES.

CARRUTH—During the year 1891 many homes were made desolate, many hearts made sad. The ruthless hand of death entered many homes. The Christmas just passed was to many good people a sad day. Among the many homes visited by the hand of death, on Dec. 23, last, was that of my well-tried friend and precious brother, Jno. P. Carruth, of Amite county, Miss. His father, SAMUEL O. CARRUTH, in his eighty-second year, quit the shores of mortality and went home to rest.

Bro. Carruth joined the Methodist Church in early life, in which he lived a faithful and true Christian until death. He was born on June 18, 1810; married to Martha Adams in April, 1836. Sister Carruth died in the faith several years ago. Since her death Bro. Carruth has made his home principally with his only son, J. P. Carruth. They had only two children, a son and daughter, both of whom, together with a host of children and grandchildren are left behind to mourn their loss. Bro. Carruth was ready, his passport was signed, his work was done, and well done. I have known him long and well. His funeral was preached by Bro. P. Howard, Dec. 25, and he was buried at old Adams Church, in Lincoln county, Miss.

A former pastor, H. P. LEWIS.

STEPHENSON—From the home of her parents, in Warren county, Miss., Oct. 26, 1891, at the age of nine months and six days, NANNIA MABEL, infant daughter of R. C. and N. A. Stephenson, was taken to our Father's house above.

He who by human birth, life and death, and a glorious resurrection and ascension, hath illumined earth's pathway from the cradle to the skies, said the third time to those parents, "Let this little one come unto me, for of such is the kingdom of heaven."

This short life, which despite careful attention, physician's skill and Christians' prayers, after a fearful struggle closed, by its lessons and experience to the living and by the spirit's return to him who gave it shall glorify God forever. Jesus said to one, "Thou shalt know hereafter." Let us await his revelations in eternal glory. J. WILSON BROWN.

JOHNSON—DAVID BLEWETT JOHNSON was born in Henry county, Ala., Nov. 2, 1858, and died at Ellisville, Miss., Sunday, Dec. 27, 1891. At an early period of his life his parents moved near Winchester, Wayne county, Miss. His early boyhood was marked by that fair dealing and kindly manner that characterized his subsequent life. In 1880 he married Miss Ida Pitts, who with their son, Walter, survive him. That same year he joined the M. E. Church, South.

As a husband and father, none were more affectionate, thoughtful and kind. Blessed with a congenial companion, his was a happy Christian home. His union with the church was not solely for personal benefit; it meant work for Jesus. His pastors were not slow to recognize his consecrated ability, and early in church life he was placed in positions of responsibility. About the Spring of 1891 he began to realize that he was in the grasp of a relentless, deadly disease, and the care of his health compelled him to resign the superintendency of Ellisville Sunday-school. The office of steward he held up to the time of his death. The unobtrusive manner of Bro. Johnson would not indicate to a superficial observer any great attainment of the divine life; but to those who knew him his whole life at home and abroad spake with an emphasis most convincing, even to the ungodly, that his service to Christ was truly loyal.

About a month before his death he sought a more genial climate near San Antonio, Texas; but, alas! it was too late to benefit him. While there he wrote to me, "I always try to keep up with my religious duties and be ready for God's summons at any time he should see fit to take me." On his return home he realized fully that the end was near. Amidst the surroundings of home and loved friends he lingered on to the last Sabbath of the year. He saw the rising of the sun, but as the hour neared for its going down God's messenger came, and, as a babe falls asleep upon its mother's breast, thus gently he closed his eyes; his weary heart gradually ceased its pulsations; he was gone to that rest that remains for the people of God.

Our whole community feels bereaved of a true man and Christian brother. God grant that the mantle of the father, in due time, may fall upon the son, Walter. R. B. DOWNER.

THOMAS—Died, in Raleigh, Miss., Oct. 29, 1891, in full hope of heaven, JOSEPH THOMAS, son of Marra and Elizabeth Thomas. He was born in Davie county, N. C., May 26, 1816; came to Mississippi, December, 1839; was married to Miss Nancy Guthrie, Nov. 21, 1841; was converted and joined the M. E. Church, South, in 1865, and was ever after a consistent and devoted Christian. He loved the church and her ministry; was a true, kind and devoted husband; good citizen; a friend to all true morality. This writer had in him a true and devoted friend and brother; was his pastor; knew him long and favorably. He was successful in business; therefore, left a competency for his once devoted, but now bereft, companion. No child was born to Bro. Thomas. He reared and educated one or two orphans. Dear brother, rest under the shadow of that great rock until we meet again.

R. A. SIBLEY.

DUSON—Mrs. JULIA I. DUSON, daughter of Dr. Bennette E. Clark, was born Jan. 19, 1866; was married to W. W. Duson, April 27, 1882; was converted and joined the M. E. Church, South, when quite a girl. She was an humble, consistent Christian till her death, which occurred Jan. 20, 1892, in Crowley, Acadia parish, La.

Medical skill and human love and attention could not keep her; God had called her. The crowded church at her funeral attested her influence and how dearly she was loved in the community. Her pure and noble Christian life attested her readiness for a home and mansions above. She was a true, loving wife. Having no children of her own, she was a devoted mother to her little step-daughter. The husband, father, brother and sister, with many friends, feel deeply this loss. God bless the bereaved. JNO. A. MILLER.

BEESON—Mrs. SALLIE EMALINE BEESON was born March 30, 1872, and died Dec. 21, 1891, aged nineteen years eleven months and nine days. Her maiden name was Jenning. She was married to Harvey W. Beeson in the early part of 1889, and in the Fall of that year she joined the Methodist Episcopal Church, South. She was soundly converted, and lived a consistent member until death.

She bore her affliction with Christian resignation, and we feel confident that our loss is her gain. She leaves a devoted husband and a little girl eight months old. May the Lord bless the bereaved ones, and help them to live so as to meet the loved one in the sweet by-and-by! H. A. B.

There is a time when men will not suffer had things because their ancestors have suffered worse. There is a time when the hoary head of inveterate abuse will neither draw reverence nor obtain protection.—*Burke.*

The Florida Christian Advocate,

A weekly religious paper, edited by Rev. Josephus Anderson, D. D., full of Florida news, able discussions, sound theology, general information. This journal has the rare good fortune of having it said of it that every issue is worth the year's subscription price. Its "Brevities" have become so popular as to be called for in book form. From Feb. 1 the paper will be a sixteen-page, four-column paper. Subscription price, $2; to ministers, $1. Write to J. ANDERSON, Leesburg, Fla.

A meeting of tableware glassware manufacturers will be held at Wheeling, W. Va., to form a syndicate similar to the United States Glass Company. Seventeen firms have signified their intentions of joining the new association. Its object will be to regulate the price and production. The companies are located in the West and represent several million dollars capital.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FIRST ROUND.

Shelby	Feb. 6, 7
Shaw	13, 14
Arcola	20, 21
Avon	27, 28
Jonestown	Mar. 5; 8
Belen	12, 13

R. M. STANDEFER, P. E.

COLUMBUS DIST.—FIRST ROUND.

8. Brooksville	Feb. 8, 7
9. Crawford	13, 14
10. Macon	20, 21
11. Hebron	27, 28
12. Sturges	Mar. 5, 6
13. Siluqualak	12, 13
14. Mashulaville	19, 20
15. Phœba	26, 27

T. C. WIER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Banner circuit, at Pleasant Hill	Feb. 5
Pittsboro circuit, at Pittsboro	6, 7
Cherry Hill circuit, at Harricon	10
Atlanta circuit, at Benela	13, 14
Chapel Hill circuit, at Mars Hill	13
Grenada circuit, at Spring Hill	20, 21
Tillatobia circuit, at Tillatobia	27, 28
Charleston circuit, at Oakland	Mar. 5, 8

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FIRST ROUND.

Greenwood	Feb. 8, 7
Black Hawk	13, 14
Sidon	20, 21
Carrollton circuit	27, 28
Wiaona circuit	Mar. 5, 8
Carrollton station	12, 13

S. M. THAMES, P. E.

SARDIS DIST.—FIRST ROUND.

Courtland	Feb. 6, 7
Cockrum	13, 14
Arkabutla	20, 21
Coldwater mission	23
Nesbitt	27, 28
Wall Hill	Mar. 5, 6
Mt. Vernon	12, 13
Panola	19, 20

H. C. MOREHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Amory and Smithville	Feb. 8, 7
Nettleton and Fulton	13, 14
Saltillo	20, 21
Athens	27, 28
Houston and Wesley	Mar. 5, 6
Okolona circuit	12, 13
Tremont	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Lebanon	Feb. 6, 7
East Holly Springs circuit	13, 14
Olive Branch	20, 21
Mt. Pleasant	27, 28

JNO. W. BOSWELL, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Pickens	Feb. 6, 7
Ebenezer	13, 14
Lexington and Tchula (Wed.)	17
Belsona	20, 21
Poplar Creek	27, 28
Rural Hill	Mar. 5, 6

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Louisiana Avenue	Feb. 7
Baton Rouge	14
Rayne Memorial	21
Plaquemine and Donaldsonville, at P.	28
Thibodeaux and Houma, at Houma	Mar. 2
Craps and Soraparu	6
Lower Coast Mission, at Grand Prairie	13
Dryades Street	20
Parker Chapel	27
Gross Tete and False R., at Arbroth	Apr. 3

C. W. CANTER, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Feb. 8, 7
Harrisonburg, at Harrisonburg	13, 14
Winsboro, at Winsboro	18
Oakley, at Holly Grove	20, 21
Indian Village	27, 28
Lake Providence, at Providence	Mar. 5, 8
Waterproof, at Waterproof	12, 13

H. O. WHITE, P. E.

ARCADIA DIST.—FIRST ROUND.

Arcadia, at Arcadia	Feb. 6, 7
Homer, at Homer	12
Tulip, at Tulip	13, 14
Sparta, at Ebenezer	20, 21
Ringgold, at Andrew Chapel	27, 28
Vernon, at Weeley Chapel	Mar. 5, 6
Ruston, at Ruston	11
Vienna, at Vienna	12, 13
Gansville	19, 20

District stewards will meet at Arcadia, Feb. 5, at ten A. M., at the district parsonage.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Red River, at Camp O'Bello	Feb. 7, 8
Grand Cane, at Grand Cane	13, 14
Mansfield sta. (Sun. night and Mon.)	14, 15
Wesley circuit, at Wesley	21, 22
Coushatta (Sun. night and Mon.)	22, 23
Mooringsport cir., at Mount Zion	27, 28
Many circuit, at Many	Mar. 5, 8
Fort Jessup cir., at F. J. (S. & M. night)	6, 7
Pleasant Hill circuit, at Marthaville	13, 14
Sabine circuit, at Bayou Scie	19, 20
DeSoto circuit, at Bethel	26, 27
Annacoco circuit, at Holly Grove	Apr. 2, 3

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Crowley, at Crowley	Feb. 6, 7
Abbeville, at Abbeville	13, 14
Franklin and Jeanerette, at Franklin	20, 21
Lake Charles	27, 28
Sabine mission, at Keener	Mar. 1, 2
Grand Chenier, at Leesburg	5, 6
Sulphur Mine, at Vinton	12, 13
Lake Arthur	19, 20
Indian Bayou	26, 27
Huron mission	30, —

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Melville and Big Cane, at Melville	Feb. 6, 7
Centerville, at Centerville	13, 14
Vidalia, at Bennett's	17
Black River, at White's Ridge	20, 21
Castor Mission, at Master's Chapel	27, 28
Columbia, at Columbia	28
Montgomery, at Atlanta	Mar. 5, 6
Ada, at Prospect	12, 13
Colfax and Boyce	19, 20

J. IVY HOFFPAUIR, P. E.

The Dayton (Ohio) Woman's Christian Association building, for which they paid $50,000, was dedicated on Jan. 31, with a vast crowd of people participating in the ceremonies.

NEWS OF THE WEEK.

DOMESTIC.

Ex-President Cleveland visited this city on Feb. 1, and held a public reception at the City Hall, where he was greeted by thousands who shook hands with him. The distinguished visitor left for home on the evening of the same day.

Representatives of six beet sugar factories met in San Francisco, last week, and formed an association to develop the industry. Three were Californian and three Eastern factories. This year there is sure to be another beet sugar factory established in California, as all three are now paying well.

The official correspondence between the United States government and Chili was transmitted to Congress by President Harrison, on Jan. 28, congratulating the nation upon the successful termination of the negotiations. The President advocated immediate steps toward the final settlement of the affair.

At the session of the National Board of Trade in Washington City, last week, a resolution was adopted requesting Congress to amend the interstate commerce law by establishing a uniform bill of lading for interstate commerce, involving the liability of carriers, as established by common and statutory law.

A large delegation of representatives of the deep waterway convention, held in Detroit, in December last, was given a hearing, on Jan. 30, before the House Committee on Rivers and Harbors and the Senate Committee on Commerce, in joint session, these committees having in charge the operation of the regular river and harbor appropriation bill. The maintenance of deep water connections to the sea was urged.

Two thousand railroad men, representing every State and Territory of the United States, met in New York City, on Jan. 31. Conductors, engineers, firemen, brakemen and telegraphers were present, all members of organizations distinct from each other. One object of the meeting is to effect a consolidation of the various orders at no distant day, and to bring about closer and more friendly relations among the members.

The east-bound passenger train on the Texas and Pacific railroad was totally wrecked two miles west of Robeline, La., on Jan. 30. The train ran upon a burnt bridge, and the entire train, consisting of baggage, postal and express cars, two day passengers and one Pullman, was completely destroyed, all the cars save the Pullman having telescoped. The wreck took fire, and soon was a mass of ashes. The engineer was killed, and a young lady was taken from the wreck burned beyond recognition. Many passengers were bruised.

The Peary Relief Committee, of the Academy of Natural Sciences, is preparing a circular estimating that the cost of the expedition will be about $10,000, and though the Academy will contribute liberally towards the relief fund, outside help will be needed. It is expected to find Lieutenant Peary at 77 degrees north of McCormick Bay, about the middle of August, and the only fear of the committee is lest he should have exhausted his provisions, a large stock of which will be carried to last him over next Winter, should such prove the case.

FOREIGN.

The Salvation Army, while holding a special celebration in Eastbourne, England, on Jan. 31, to commemorate the founding of the corps, were attacked by a mob, and many were injured in repeated assaults.

A band of members of the Salvation Army met with a highly hostile reception on the Boulevard des Italiens in Paris, on Jan. 31. There were a number of scuffles between roughs and salvationists, the mob which encouraged the assaults hissing and hooting the harassed band.

The Spanish Minister of Public Works has declared that the government would accept the anarchists' May day challenge. Hitherto, he said, the government had been content with simply dispersing the anarchists on that day, but they had resolved henceforth to decimate them.

Severe floods prevail in the Scottish highlands owing to a thaw which has melted enormous quantities of snow and ice in the mountains. A part of the city of Perth, which lies on the right bank of the river Tay, is inundated, and in many portions of the country the railways have been flooded.

The town of Chimay, in the province of Hainault, Belgium, has been visited by a terrible conflagration, which destroyed fully one-fourth of the entire number of its buildings. The fire, which originated in a church, spread with great rapidity. The firemen, much aided by a timely downpour of rain, succeeded in saving the threatened residence of the Prince of Chimay.

Election riots are reported from many places in Hungary. In a disturbance of this kind at Tiszalook one person was killed and many wounded. In a riot at Cziesco three persons were killed and fifteen seriously wounded, while Banffy Hunyad was also the scene of a serious conflict. In the last-named town all the members of an election committee and many other persons were wounded, two of them so seriously that they have since died.

Chili's apology in the *Baltimore* affair has been accepted by the United States government, and Secretary Blaine has notified Minister Egan of the restoration of friendly relations between the two countries.

WEEKLY MARKET REVIEW.

COTTON:		
Low ordinary	4 15-16 @	— —
Ordinary	5⅝	— —
Good ordinary	5 15-16	— —
Low middling	6⅝	— —
Middling	6⅞	— —
Good middling	7¼	— —
Middling fair	7⅝	— —
Fair	9 3-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	2⅞	2 15-16
Fully fair	2 11-16	2 13-16
Good fair	2 11-16	2 13-16
Common	2¼	2⅜
CENTRIFUGAL:		
Seconds	2¼	3¾
Prime yellow	3½	3⅝
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2⅛	2¼
Good	4⅜	4⅝
Fair	4½	4⅝
Prime	— —	— —
Rough, ₩ bbl	2 50	4 00
Cargo, ₩ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 70	4 80
Fancy	4 40	4 50
Choice	— —	— —
Minnesota Patents	5 40	— —
Winter wheat patents	5 00	5 10
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	2 45	2 50
Cream meal	2 65	2 75
Grits	2 75	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	52
Yellow	— —	53
Mixed No. 2	— —	53
OATS:		
Western	42	43
Texas rust-proof	57	58
BRAN:		
₩ cwt	92½	95
HAY:		
Prime	— —	17 00
Choice	18 00	18 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 50	— —
Prime Mess	10 00	— —
Rumps	— —	10 50
BACON:		
Fancy Breakfast	9½	10
Shoulders	5⅝	— —
Sides, short rib	7¼	— —
Sides, long clear	7⅛	— —
HAMS:		
Sugar-cured	— —	10
DRY SALT MEAT:		
Shoulders	4⅞	5
Sides, short rib	— —	6¼
Sides, long clear	— —	6⅜
GROCERIES.		
COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	80
Ile No.	— —	— —
BUTTER:		
Western Creamery	33	— —
Western Dairy	23	25
Common	— —	— —
LARD:		
Refined	— —	5⅛
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	23	24
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 25
ONIONS:		
New Louisiana	— —	— —
Western	2 50	2 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	6¾	— —
Jute, 1¾ lb. ₩ yard	6¼	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7½	12½
TIES:		
₩ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 00	4 00
Chickens, Southern	3 75	4 25
Young	2 50	3 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	20	21
Southern	21	22
WOOL:		
Lake, ₩ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	22 50	24 50
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, Feb. 2.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. S. J. Davies, H. W. Lewis, B. F. Lewis (2), H. R. Caldwell, Jno. F. Foster, T. S. West (2), James G. Cammack, Chas. F. Smith, R. H. Barr, W. J. O'Brynnt, H. M. Ellis, E. T. Breland, H. O. White, J. J. Kelly, J. P. Drake (2), D. F. Gulce, J. W. Malone, C. R. Godfrey, Harry W. May, H. B. Trevilion, W. W. Hopper, S. J. Davies, J. T. Browning, C. G. Andrews, J. H. Holland, R. S. Isbell, C. C. Grisham, Ben P. Jnco, D. P. Bradford, W. N. Bonner, G. H. Galloway, Wm. G. Evans, R. B. Downer, J. T. Leggett, W. B. Lewis, W. C. Lester, E. L. Rawls.

Messrs. T. C. Sledge, W. N. Muse, W. D. Wall, R. Moore, Jerome Foxworth, W. D. King, H. S. Gunn, M. Lee Starke, J. F. Martin, J. J. Daniels, R. P. Golden, P. H. Hale, W. J. Hancock, D. M. Foster, L. E. Richardson, J. W. Lee, W. S. Mansfield, J. Miller, Floyd Lewis, S. S. Wilson, Wiley Mixon, J. N. Slough, W. N. Lewis, C. M. Noble, T. L. Mount, J. W. Dodson, M. Gerrell, H. Carlton, J. M. Odom, N. H. Benson, S. Y. Puckett, W. H. Archer (2), N. R. Colquhoun, W. P. Wright, F. A. Parker, J. B. Morgan, J. M. Black, R. Murray, J. L. Hopkins.

Mesdames G. W. Brown, Sallie Hightower, M. T. Sullivan, C. L. Treat, L. J. Whitaker, Geo. E. Thatcher, Wm. H. Brown, L. L. Barton, A. Morton, W. Denny, M. J. Gayden, J. S. Bracey, S. A. Swayze, E. S. Coward, M. J. Fondren, E. T. Ogilvie, Celesta Smith, Nannie M. Knight, Rev. Mrs. John Barcroft, Mrs. Dr. Spikes.

Miss L. L. Robertson.

Feb. 2.

In a dynamite explosion in Hornorhrook, Pa., on Jan. 28, two men were killed and thirteen injured.

Christian Advocate.

VOL. 39.—NO. 6. NEW ORLEANS, THURSDAY, FEBRUARY 11, 1892. WHOLE NO. 1851.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

St. Paul's Architectural Figures.

BY J. B. WALKER, D. D.

It is clear that the Holy Spirit permitted the various writers, whom he inspired, to use such illustrations as their education, habits and surroundings suggested, as the best illustrations of the spiritual ideas they were inspired to communicate to men. St. Paul was born in Tarsus, a city of no mean reputation, and was educated in Jerusalem. He visited in his missionary tours most of the principal cities of Asia Minor, Greece, and the Roman Empire. He was familiar with temples, palaces, castles, town halls and public prisons. He saw and was familiar with the most magnificent structures in the world. The building, the symmetry and beauty of the noble piles readily occurred to him as apt and impressive illustrations. Some fifteen times in his inspired writings he uses architectural figures. Such figures are comparatively rarely used by other sacred writers.

St. Paul often uses the word "edify," from edifice, and to build. He uses it with various applications, and properly so; for we believing men and women are declared to be the temples of the Holy Ghost; and it is declared that believers are not mere materialities of brick and marble, but "living stones built up a spiritual house." So in Paul's Epistle to the Romans (xiv, 19) he says, "Let us, therefore, follow after things which make for peace, and things wherewith one may '*edify*' another." The spiritual temple can not be built with discord, nor with impure materials. We are to be careful of our influence. Our good example builds and establishes the faith and Christian character of others.

In Paul's Epistle to the Thessalonians (i. Thess. v, 11), he proceeds to exhort them, from the blessed fact that Christ died for them, to comfort themselves and "*edify*" one another, even as they also did. In his Epistle to the Corinthians (i. Cor. viii, 1) he writes: "As touching things offered to idols, that all had knowledge; but that was not their need, for knowledge puffeth up, but charity edifieth—it buildeth up." Of such excellent material is the spiritual temple to be built. In the tenth chapter to the Corinthians, writing about his spiritual liberty, he says, speaking of this same matter of things offered to idols, "All things are lawful to me, but not expedient;" harmless to him, but all things do not "edify." He ever keeps in view the importance of building up on Christ, the chief cornerstone. In the fourteenth chapter of the first Epistle to the Corinthians, St. Paul considers the importance of order and discretion in the use of spiritual gifts. He says, "Let all things be done unto edifying." He is ever alive to this sound and safe building. So again in Romans, fifteenth chapter, he directs that believers please, or seek to please, their neighbors to "edification"—to building up the spiritual temple of holy character. In addressing those who at publicly addressed the people, he uses the architectural illustration—to do so to edification. The unknown tongue and unknown style of speech might "edify" the speaker, aid in building him, but would not help and build up others. In the tenth chapter of the second Epistle to the Corinthians, in speaking of the authority with which he was clothed as an apostle and founder of churches, he resorts to his architectural illustration, and says this authority was not given him for destruction, for any hurt, but help, or, as he loves to express it, for edification. In the fourteenth chapter of the first Epistle to the Corinthians he exhorts those who had spiritual gifts to seek to excel to the "edifying" of the church. This is the great purpose in the bestowment of spiritual gifts; not self-aggrandizement, but the edification of the church, the building it up in all the graces of the Spirit. This should ever be borne in mind in all our writing and preaching. In St. Paul's second Epistle to the Corinthians he says to them, in defending his course of procedure towards them, "I do all things, dearly beloved, for your edification." And in his first Epistle to Timothy he charges him not to give heed to fables and endless genealogies, which minister questions rather than godly "edifying." So we see this spiritual growth and improvement of the church, which was his great desire, led the apostle to use this architectural figure of edifying or building the church. In writing to the church at Ephesus to grow up into Christ, the Head, he exhorts the church to "edify itself in love." He knew that all other materials were but "wood, hay, stubble," and in the end to be burned. All else apart from love was "nothing," and would "profit nothing."

This figure of the edifice, or spiritual house, built of spiritual living stones, whether applied to individuals as temples of the Holy Ghost, or to the whole body of believers as constituting the great spiritual temple of God, built of better materials than marble or gold, even of living immortal stones, the adopted sons and daughters of the Lord Almighty, was, as we have seen in this paper, a favorite and frequent illustration of St. Paul in his inspired letters to the churches. A consideration of this peculiarity of the apostle's style ought to be interesting and instructive.

The New Prohibition Law of Mississippi.

The Mississippi solons, now in session in this city, have been paying their respects to the liquor traffic. The House has just adopted with some amendments a bill which originated some days ago in the Senate, based on the dram-shop chapter of the new code, prepared by commissioners appointed by Gov. Stone. This bill contains some provisions which are considerably in advance of all our previous legislation on this subject. The Local Option Law of 1886 is re-enacted with important modifications. In a county which has voted "for the sale," the would-be saloon keeper, instead of simply getting twenty-five freeholders to sign his petition, as per act of '86, must present a petition signed by a majority of the qualified voters of the municipality, or supervisor's district. Moreover, any person may get up a counter petition, and names which appear on both petitions will be counted on the counter petition only. This feature of the bill alone sounds the death-knell of the liquor traffic in a multitude of localities. Saloons are to be open to public gaze, screens of every kind being prohibited. The saloon keeper is not only prohibited from selling to minors, but he is required under heavy penalties to exclude them from his premises altogether. Billiard-rooms and similar establishments are not to be operated in connection with saloons. All license moneys go into the State treasury. This is a very valuable feature of the bill, as the most effective argument of saloon keepers everywhere is the local revenue argument. Saloon keepers are excluded from grand juries altogether, and are subject to challenge on petit juries. The stigma thus put upon the traffic will have a very wholesome effect. The bill retains the provisions of the old law as regards selling on Sunday, selling to minors, and selling to persons intoxicated, and also prohibits the sale to persons who are habitual drunkards.

For a violation of any of the laws regulating the traffic, a saloon keeper's license may be summarily cancelled by any chancellor on complaint of any citizen. Other valuable features of the bill might be mentioned, but these give a general idea of its character. This bill was adopted by the House yesterday evening by a vote of 72 to 21. It now goes back to the Senate. That it will become a law there is little doubt, as the temperance sentiment is stronger in the Senate than in the House. Without claiming the gift of prophecy, I hazard the prediction that this legislation is the beginning of the end of the liquor traffic in Mississippi.

W. C. BLACK.

Jackson, Miss., Feb. 6, 1892.

Letter from the Agent of Centenary College.

When Bishop Keener appointed me to the agency of Centenary College, I was far from being enthusiastic, or even hopeful, over the appointment. I knew that I was undertaking an arduous task, and that, too, under most unfavorable circumstances, this being a year of the, perhaps, greatest financial depression in this and adjoining States since the war; but, after visiting Jackson, La., where the college is situated, and talking with President Hunnicutt, and the faculty, and the citizens, and the boys, and looking at the noble and venerable pile from which some of the best men in our State and Mississippi have graduated, I received an inspiration that, I trust, will, with the help and guidance of my God, carry me on to success. If there is a preacher in the Louisiana Conference who is not heart and soul with and for Centenary, I would advise him to go to Jackson and see for himself; look at the young men there being educated free of charge for the ministry of our church, and our preachers' sons being educated for the different walks in life, besides numbers of others who are being educated at low rates of tuition, who are to play an important part in the future history of our State and country. And with reference to the work that is being done there, let me quote from that large-hearted and loyal Methodist with whom I have been staying since Saturday last, and who has one son who graduated last year, and another who will graduate this year, and still another who will graduate later on—Capt. John Pharr: "I would not wish anything better for my boys than Centenary College. They are being well educated; they are surrounded with moral and religious influences that can not be found in connection with any other school in the State, and I am perfectly satisfied with the result."

This is from a man who knows Jackson and Centenary by heart, and whose word can not be disputed. Another grand feature about it is this: By an act of the Legislature, no whisky or other intoxicants can be sold within five miles of the town. Think of that, and compare it with the other towns in which are situated institutions of learning, where there is a bar-room almost on every street-corner, and other places of vice which are calculated to ruin our youth. Then let us rally, preachers and people, to the support of an institution of which so much can be said.

I have already received some boys for next session, and Capt. Pharr has generously increased his endowment contribution to ten thousand dollars. I have also made some friends for the college in this neighborhood, who, I am satisfied, will come to our help in the near future. I met a Catholic gentleman, a few days ago, who told me, after I had described the college to him: "That is the place where I must send my boys. I would rather send them there, and pay tuition, than send them to my church schools, and have them taught free of charge."

Brethren, help me, by your prayers and co-operation, to increase the endowment and patronage of this grand old institution, and God will bless us in the effort.

My dear Doctor, excuse the length of this note. I will be more brief in my next, and hope to send you a statement of greater results.

Yours fraternally,

ROBT. HARRY.

P. S.—My address for the present will be 112 Camp Street, New Orleans, La.

Berwick, La., Feb. 1, 1892.

Aberdeen District.

The Minutes of the North Mississippi Conference just received. They are neat, well printed, and, as far as examined, satisfactory. The editor and statistical secretary have done their work well, and deserve the thanks of the church. A study of these Minutes, as compared with the Minutes of former years, shows development in many directions. The Aberdeen district makes a good showing, comparatively; but not such as she has ability to make. There was reported from this district to the last Conference for all purposes $6,035 55 more than was reported to the Conference ten years ago. There was reported then 4,789 members, and now 7,224—an increase of 2,435. The district then had 69 churches, valued at $56,050, and now 73 churches, valued at $69,100. Then there were 4 parsonages, valued at $3,900, and now 12 parsonages, valued at $12,975. Four parsonages built this year will give a parsonage for each charge in the district.

The Aberdeen district reported for 1891 for all purposes $819 90 more than the Columbus district; and, not counting the amount paid the presiding elder and the preachers in charge, the Aberdeen district reported $1,758 94 more than the Columbus district. The Winona district reported for all purposes only $747.82 more than the Aberdeen district; but, not counting the amount paid the presiding elder and the preachers in charge, the Aberdeen district paid $1 305 97 more than the Winona district. The Greenville district reported from all sources $18,840.61; but, subtracting the large sum of $12,356 55 paid to the presiding elder and to the preachers in charge in that district, then the Aberdeen district reported $1,939.25 more than the Greenville district. The Aberdeen is in advance of either of the other districts.

The Aberdeen is the banner district in Sunday-school work in the Conference. She reported to the last Conference 4,192 in Sunday-schools—an increase of nearly 1,500 in ten years. She expended more money the past year (about twice as much as ten years ago) than any other district for Sunday-school purposes, with the exception of the Winona district. Children's Day was generally observed the past year, and the district reported considerably more raised on that day than any other district in the Conference. The district has annually a Sunday-school Conference, which is helping largely to develop the Sunday-school interest. With the presiding elder, and the preachers, and many Sunday-school workers, it is the aim of the district to make a fine showing in this department at the next session of the Conference.

The Aberdeen district reported more baptisms than any other in the Conference. While she is ahead in adult baptisms, it is not so in infant baptisms. This may not be a good indication, and should serve to call our attention to the fact that our people neglect the baptism of their children.

As part and parcel of the Aberdeen district, I feel encouraged, and am resolved to unite with presiding elder, preachers and laymen, and the good women, to make this district, in every department, what it should be.

HESLEP.

Jan. 27, 1892.

FROM THE WORK.

Rev. W. C. Black, Jackson, Miss.: "In looking over the Minutes of the late session of our Conference, I find an error in the statistical report of First Church, Jackson. We are credited with $35 paid for church extension, whereas the amount paid was $55—our full assessment."

"The Parson" of Rose Hill, Miss., discourseth thusly: "It was Thursday night in the itinerant's home. The 'parson,' seated by a small table under the glow of a pale lamp, was getting from the Bread of Life food for his congregation on Sunday. 'The busy housewife' had ceased 'to ply her evening care,' and had seated herself near the 'parson,' softly humming, 'In some way or other the Lord will provide.' A cheerful fire burning on the hearth was gently 'popping snow,' 'while all the air a solemn stillness' held. The creaking of the yard-gate breaks the silence; the steady tramp of marshalled forces bursts upon the ear; the door flies wide, and in they come with baskets and buckets, boxes and bundles, bags and bottles, until the pantry groaned with its burden. Such was the scene to be witnessed at Rose Hill parsonage, Jan. 28, 1892."

Rev. J. R. Roberson, Sallis, Miss., Feb. 1: "Our new presiding elder, Bro. Burroughs, came over to Newport circuit on Jan. 28, and spent four days with my people, renewing acquaintances and making new friends. He served this work three years in succession several years since, and the people were delighted to have him visit them again. His presence was a delight, and his preaching a benediction to our people. How refreshing to have an humble, meek, unostentatious presiding elder, who delights in consulting with the preacher and people in reference to the best methods of accomplishing the Master's work! He is perfectly free from all affectation or bossiness, nor does he seem to think it is his God-given privilege to 'lord it over God's heritage.' We had a delightful quarterly meeting on Jan. 30. Newport is, up to date, ahead of any former year; and I am determined, by the help of the Lord, she shall still be ahead of any former record at the end of the year."

Rev. W. Wimberly, Guthrie, Oklahoma, Feb. 2: "Our first Quarterly Conference was held yesterday, with Presiding Elder Worley in the chair. He preached Sunday evening one of the most unique sermons I ever heard. His text was, 'What is truth?' and it was handled in a masterly manner. The basement of the church was crowded—many standing. The attention was perfect. The Holy Ghost came upon us. We rejoiced together in Christ Jesus. I was greatly encouraged when I found my presiding elder to be an experienced, eloquent preacher, and a man full of the Holy Ghost. Oh, how we need our church finished! If we could complete it in sixty days, our church would come to the front at once, and in six months be far in the lead. Help us, brethren; help us now. One of Bro. Beard's members has sent a small contribution. It reached me the same day the ADVOCATE did in which my letter was published. I am doing what I can here; but our people have contributed about all they can at this time. We must complete the church at once, if possible. Let those who read this make it possible. Send money to me at Guthrie, O. T."

Rev. H. Armstrong, Lafayette, La., Jan. 30: "Well, sir, since we saw you in your sanctum, we have gone to keeping house in Lafayette. It is cheaper, so considered, for a small family to keep house than to board; but, as 'Gilderoy' intimates in a recent letter to the *Arkansas Methodist*, it is a troublesome business. In the first place, one usually finds, or we do, the parsonage premises out of repair, and repairing is both troublesome and expensive. Then, after things are passably straight, there is no end to wood-cutting, fire-making, water-drawing, and errand-going. These things must be done by somebody, and yet, with all these chores, the poor itinerant must visit his people, and have something to say from his pulpit on Sunday. But our condition might be a hundred times worse. We are not like Paul, living in our own hired house; but we are in a furnished one, free of hire. In addition, we are getting a living. Our temporal wants are provided for; but the best part has not been told. We have the sympathy, prayers, and the co-operation of our people. We are not called on by the good sisters alone, as we usually are, but the brethren call to see if we are 'lacking anything.' Many thanks to Bros. White and Miller, the Bishop, and especially to the good Lord, for our pleasant appointment. God bless you!"

Rev. J. W. Malone, Coldwater, Miss., Jan. 26: "Nothing, I believe, has been written you from this end of the 'vineyard' since the session of our Conference at Macon. The Sardis district, one of the best and most compact in the North Mississippi Conference, is composed of fifteen pastoral charges, about one-half of which have been visited to date by the new presiding elder, Rev. H. C. Morehead. Bro. Morehead is taking hold of the work heartily and readily, and is making a fine impression upon both pastors and people. As a boy preacher, he began his ministry some twenty years ago in this district, under the tuition and guardianship of Uncle Jo. Brooks. With such training he entered the work as one from the school of the prophets, and from then until now he has shown himself 'a workman that needeth not to be ashamed,' filling, with great satisfaction to the people, some of our best appointments. His preaching is earnest, clear, thoughtful, strong; and, as a man of affairs, the peer of any in our Conference. His appointment to the district is a wise and happy one. No charge or preacher will suffer under the painstaking care, counsel and direction of this new sub-bishop. This district was less disturbed at the last appointing-time than, perhaps, any other in the Conference; yet we have R. O. Brown, E. Johnson, C. W. Perkins, T. W. Dye, and W. W. Williams—five new men in the district. These are men good and true. All of them, with the exception of Bro. Dye, are in this section of the State for the first time. Every pastor, whether new or old, has been heartily received. The new year promises well. The old rule that usually obtains in times of financial depression, 'Retrenchment first in the house of God,' has so far miscarried. Every charge that has up to date made an assessment for the pastor's support, has stood by the figures of last year. Not one has even made a motion for reduction; and one, Sardis station—J. Richey, pastor—has made an advance of fifty dollars. The district stewards' meeting, though the attendance was small in consequence of the sleet and cold, was one of unusual harmony and satisfaction. Rev. Eugene Johnson comes into this section for the first time. He served the Houston and Wesley station for four years, and has just closed a four years' term at Verona. I had the pleasure of being at his first Quarterly Conference at Senatobia. The reports evinced a gratifying and auspicious beginning. T. Cameron is back for the fourth year at Batesville and Wesley. As is his wont, he is moving off steadily and well, and will, no doubt, round up his term with credit to himself and much profit to his people. J. Richey is also serving his fourth and last year at Sardis and Davis Chapel. Sardis has been, for years one of our best stations, and, under the able pastorate of Bro. Richey, it continues to be. His last year there promises to be his best. Rev. R. O. Brown, of the Courtland circuit, has a parsonage enterprise on hand. The parsonage for the work, located at Pope's Station, has been sold, and the proceeds, with cash and subscription to supplement it, will be put into a better building at Courtland. With a good parsonage well located, this circuit will be one of our best. My own charge, Coldwater and Hernando, promises well for the new year. Much of the time since Conference the weather has been such as to preclude the possibility of much pastoral visiting. With few exceptions, however, we have held all of our regular services. Our first quarterly meeting, held Jan. 23, 24, was extremely pleasant, and of unusual interest. The year just closed was a good one, and we confidently expect 1892 to be better still. Now for a revival that will sweep every heart and home."

Rev. Thomas B. Clifford, P. C., Arcola and Hollandale, Feb. 1: "This is my first letter to the ADVOCATE; but, if God spares my life, I hope to write many times in the future. Some of my people who subscribe for the paper have asked why the preachers do not send more tidings from the field than they do. Mr. Editor, this question has often suggested itself to me. I love to read the letters from the brethren telling of their successes. It always acts as an inspiration to me; and if I am not doing as well as they appear to be, I praise God that he has thus prospered them, and I take fresh courage and go forward. I heard some one say last year that it looked egotistical to write of 'one's self' and 'my work.' In answer to that remark, I would simply say, '*Honi soit qui mal y pense.*' It is God's work, and let us talk and write about it. This is a double station. Both towns are situated on the bank of Deer Creek, in Washington county, and are on the main line of the L., N. O. and T. R. R., and also branch line of the Georgia Pacific railroad. The church-building at Hollandale, and which has been erected during the past three years, is one of the finest in the Delta, both in point of size and architectural design, and would not look out of place in a city. We have visited about forty homes since Conference, and would have done better than this, but weather has prevented. During the past week we have organized a juvenile missionary society, with thirty-five enrolled members, and more to follow; also a Woman's Missionary Society. Sister Clifford is superintending this branch of the work, and we are praying for and expecting great results along these lines. Oh, that God would revive religion in the hearts of these kind and hospitable people during this year! His arm is not shortened, nor his ear deafened. Oh, for a pentecostal shower! I want to say, Amen! to the closing sentences contained in Bro. L. M. Lipscomb's letter in your last issue. I send you two subscribers to the ADVOCATE; hope to send more later. Glad to note the appointment of Bro. Robert Harry, of the Louisiana Conference, in connection with Centenary College. He is a fellow-countryman and warm personal friend of the writer."

What does the thoughtful preacher think of this, from over the water?

It is sometimes said that facility of expression can only spring from the pre-arrangement of words in the memory. It is not so. Facility of expression comes from the character of the thought germinated in our mind. He who is full of a truth will have a happier utterance than he who is full of words. Sentences ought to be the offspring of thought, not the playthings of a pen, or the dressed-up dolls of a would-be master of marionettes. Indeed, the thought that springs spontaneous in the mind will always make the tongue its humble and obedient servant, *but not always the pen.*—*Free Methodist.*

My First Appointment.

BY JOSEPH B. COTTRELL, D. D.

The announcement of the death of Rev. C. D. Oliver, of the North Alabama Conference, at Calera, Ala., a few days ago, that reaches me in the *Nashville Christian Advocate*, has served to awaken in me feelings of profoundest tenderness. Memories of the first year of my itinerant life gather upon me, and there is an experience of a retouching, as it were, vivification unto a re-realization of what, at the opening of my ministerial career, was as a baptism from out the ultimate springs of refreshment. I was assigned by Bishop Capers to Montgomery as junior preacher with C. D. Oliver. The negroes who had been served at three o'clock of Sunday afternoons in the "white folks' church," were relegated to a church exclusively for them, and it was arranged for the junior preacher to occupy the pulpit of the white church once a month, and every other Sunday minister to the negroes. His first sermon to the whites (the third he ever preached) was occasion of flattering comments and prophecies. Then came the second deliverance. The text was. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." In treatment of the theme, I suggested that, in order to fraternize and liberalize the citizenship of the State, it would be a wise policy for the children of all the sects of religion to be associated in the same schools, forming their friendships for life in a natural, unrestrained matter-of course way. In order to this, I suggested the State should project the wisest educational system for all her children, effectively consummating the enterprise through unstinted appropriation of money in securement of the most approved teachers. I had just graduated in a State institution in Charleston, S. C., and was all aglow with what the author of "*Ecce Homo*" terms "the enthusiasm of humanity." I had an ideal of citizen solidarity, and of a genius of aggressive, progressive civilization that would effectually, through educational agencies, lift society forward into a more compact, organic membering of her children, securing whatever special benefits the several organic developments called church might yield in the make-up of a unity heighted all the more through the varieties. Some criticisms in the sermon of the tendency to narrow and to flush with passion or lust for merely sectarian propagandism, were with emphasis, in ingenuousness of supposition that the whole range of speculation was free to such as, in pulpit or elsewhere, chose to speak tentatively in respect of the questions at issue. I hadn't the remotest suspicion I had contravened aught to which I was committed by being appointed to preach. Alas! Joseph, it was thought, would *do less harm* to confine his ministrations chiefly, if not wholly, to the negroes. And so the year passed without his again appearing before the congregation of whites in Montgomery, Ala. His opportunity to hear the senior every Sunday, morning and night, was duly improved. Services at the negro church only in afternoons.

But the junior brother was somewhat in requisition in neighboring towns, Wetumpke and Benton particularly. At Benton, Dr. Jefferson Hamilton, then stationed at Selma, would have the young preacher to alternate with him through a two weeks' siege. Think of it! A mere beginner to take it time about with one of the most gifted and experienced of the pulpit of the land! The gratefulness I've carried through all the years for the consideration and courtesy shown me, in a manner void of all patronage, by that most admirable gentleman, has served to soften and assure.

Dr. Oliver was acceptable at any point in the Conference. He served at Demopolis, Tuskegee, Montgomery and Mobile; and his congregations never ran down at either point. There was no malevolence in his nature. Mrs. Oliver was a woman of more than ordinary intellect, and every memory of her is pleasant. The little boys, her three sons, were of special interest and refreshment to me.

It is a great temptation to me to elaborate reminiscences of the opening years of an itinerant life that I entered upon (from Tuskegee, Ala., where I had buried my wife just one week before the session of the Alabama Conference) at Marion in the Fall of 1852. Walter C. Harris, F. M. Grace, Jas. A. Peebles, Patton, Bolton, Coxe, Mark S. Andrews, and enough others to make up a class of thirty-four or thirty-five, joined at that Conference.

Friendships form themselves; and, in forming themselves, they form us. Inspiration of confidence and admiration that leads another to be inwrought with our conscious being, as of sap and substance thereof—what is of greater wealth?—greater enrichment? Of course, I do not hint a limitation of friendship to these of my own class—Wm. M. Motley, Shores, Angus Dowling, W. L. Norton, Ben Selman, Ethelbert Smith. These, with A. J. Briggs, L. M. Wilson and Frank Brandon, have been carried along, with others, in most grateful regard, sustaining the springs of life as I've meditated their worth. It is neither exaggeration or affectation when I say the name and memory of each of these is a charm. A. J. Parker, too; to omit his name were a wrong to one of my most fervent friendships.

F. M. Grace and I correspond. Bishop McTyeire and I used to discuss him. I was associated with him intimately; was his pastor at Tuscaloosa; had opportunities of studying him under most trying circumstances; and I now write it in deliberation: Take him all in all, he is the most admirably touched and tempered, and the most finely drawn character I have ever been associated with among men. As Bishop McTyeire remarked in nearly the last interview I had with him: "His style of writing is Addisonian." I deemed it a compliment to Addison. Grace is one of the exceptionally few I've known, who, in honor, prefer others. I am fully aware of the unseemliness of gush and effusiveness in our expressions of personal regards in the papers; but I have had a fall on the ice that came near passing me over to the majority, and lest another such should finish up the work, I have ventured, in this, to dip my pen into my heart and write with as little refrain as if I were talking to Motley, at Judge Pullum's, or Dick Powell's, or Threadgill's, in Union Springs, as in '66 and '67. The cream of life is the love it yields; and what luxury above that of contemplating men in the clear depths of our souls—the image of them—like seeing fishes in Silver Spring, Fla!

Greenville, Ky.

"Corley's Lives of the Apostles."

Having been called upon to examine (with a view to handling it) the above-named book, I take this opportunity of paying it my respects, as I shall certainly leave to others the task of selling it.

The writer manifests decided ability as a third-rate pettifogger in a country justice's court. Symptoms also crop out characteristic of a one-horse preacher of rather novel theological views. This mixture, backed up by a fair amount of egotism and a small smattering of information, has enabled him to get out a book. And such a book!

I shall make a few extracts from its pages. From the Introductory: "I deeply regret that so important a part of the very foundation of our plan of salvation as the lives of its authors has been so long neglected, that there is now but little known of them." That the lives of the apostles constitute an important part of the very foundation of our plan of salvation, is certainly a piece of information reserved to be discovered in these last days by one D. B. Corley, of Texas. Again: "The Virgin Mary, who was the daughter of Joachim and Anna." *Ex cathedra!* That settles it! We know now who was the father and mother of Mary! And thus is history made!

Again: "Numerous traditional histories describe his (Jesus') birth in divers ways. But our best scholars are inclined to regard them as spurious productions. It may be that some one of them is correct. I have selected that one which I consider the most likely to be correct, and here submit it to you. My reason for placing more confidence in it than any other is a two-fold one. First, because it was accepted as the truth for the first three hundred and twenty-five years after it happened by those people who knew more about it than anybody else." Accepted as truth for three hundred and twenty-five years! Indeed! This is certainly news to students. And it is asserted with a positiveness and an air of authority that seems intended to carry conviction to young and ignorant minds. I continue the extract—

"Second, it sounds like persons would have talked under the circumstances. It is common sense." He seems to know common sense when he sees it!

Then follow several chapters from the old silly apocryphal gospels, known by every scholar to be utterly void of truth, and too indecent and vulgar to be read in the family circle, and too silly for even the amusement of children, and in which the Virgin Mary is made to swear to a lie in the first chapter given in the book. And this he calls sense!

The lives of the apostles that follow are largely made up of traditions that learned scholars have generally agreed are unworthy of credence. And yet these things are told with an assumption calculated to convince the young or immature reader that they are well-established truths. Of this character are the statements about Mrs. Procla Pilate, and others as to the parents, relatives, etc., of the apostles.

I give one (of several) examples of the specious pettifogger. Trying to clear Peter from the charge of lying, he says: "Take the instance in John xviii, 25, where they ask him this direct question: 'Art thou also one of his disciples?' He denied, and said, 'I am not.' Now we all know that Peter was a disciple of John the Baptist and an apostle of Jesus Christ. It might have been his idea, as it is mine, that he could not be a disciple of both. If this was his idea, as I maintain that it most likely was, then he did not tell a lie by saying, 'I am not.'" How is that for a plea? Then follows:

"Again, take his statement in Matthew xxvi, 74, 'I know not the man.' Might it not be that Peter meant by this that it was impossible for him, a poor, weak man, to comprehend the deity of the man sufficiently to say that he did know him? In fact, could he truly say that he did know him? There is a broad difference between knowing a man and being acquainted with him."

Could Jesuitical casuistry go farther than that? As an instance of silly and uncalled-for effort to belittle the reverence and sorrow of the worshipers of our Lord when witnessing or considering his crucifixion, it seems to me the following will do: "We often hear a great deal said about the Virgin Mary and the deep sting of her sorrow and grief as she stood and gazed upon her Son writhing upon the cross; but to me and my mind it was not so sad a scene as this of poor Mariamne," (on witnessing the death of her brother).

Of this book it may well be said, "The new things in it are not true things; the true things are not new things." The original part is silly, and, on the whole, the book is calculated to do little or no good and considerable harm. It has no literary or historic value, and may well be classed with the trashy and pernicious of its kind. But I am told that one hundred itinerant preachers in one Annual Conference each took a copy. I was not told how many members of the same Conference failed to subscribe for it. I have mingled freely with my itinerant brethren in several Conferences, and have decided that each Conference has some sensible men in it. I am glad to believe that this was the case with the one under consideration.

F. D. VAN VALKENBURGH.

Warning from a Local Preacher.

MR. EDITOR: As it has been a long time since I contributed to your columns, and since which there has been a great change in my environments, perhaps a few words from me will not be amiss.

At the session of our Annual Conference at Jackson, Miss., December, 1890, owing to the ill health of my wife, I felt, at the time, that I should locate, in order to provide for my helpless family. Accordingly, at my own request, a location was granted. Afterwards I cast our lot among the people I last served; purchased a piece of land, and began to improve it for our use. We are situated in the community known as "Woodland," Amite circuit, Mississippi Conference. Here we find about all that can be desired to make one healthy and happy. The country is high and dry; not too rolling, but sufficient to drain the land of all surplus water. It abounds in the long leaf yellow pine, so valuable for lumber; white oak, beech, some few magnolias, hickory, dogwood, and other varieties which indicate a lively soil. We have the purest of water, and in abundant quantities for man and beast, in the form of rivers, creeks, rivulets, springs and wells. Our land will grow any kind of crop known to Southern farmers. In former years wheat was grown in this climate.

Woodland is situated seven miles east of Gloster, Miss., on the upper Gloster and Liberty dirt road. We have here a Methodist Church; a large and flourishing school, ten months in the year, under the able management of Pres. R. T. Zeard, who is also a citizen of this place; a saw and planing-mill of sufficient capacity to furnish all the lumber of every description needed for the surrounding country; and, better still, the best people, in many respects, it has been my good fortune to be acquainted with. Several years ago the citizens of this county arose, put their votes on the neck of the monster whisky traffic, and banished it from the county; so we have a *sober* people. Several years ago Rev. W. W. Simmons was called to assist in a revival meeting at this place, and was successful, in God's hand, of the conversion of many people, which grand work has been continued from time to time by various preachers and godly laymen laboring here. So we have a *religious* community. Baptists, both Primitive and Missionary, and Presbyterians as well as Methodists are represented at or near Woodland, and to my certain knowledge for the last two years universal peace, harmony and good-will have prevailed among us. No unchristian criticisms, uncalled-for epithets, and the like, have gone forth from any of these pulpits or pews, which to me is simply marvelous. Baptists, Presbyterians and Methodists all worshiping in the respective churches together, and a stranger could not tell which is which. So we have a *peaceable* neighborhood. In these and other respects this people are in advance of any neighborhood within my acquaintance.

Under these circumstances, it does seem that anyone could be religious and enjoy the life which God has been pleased to give. But to one called of God to *go* into all the *world* and preach the gospel to every creature, these environments are lost. If I know my own heart's desire, it is to obey God. How pleasant it is to *do* his will! But, ah! how hard to *suffer* his will. I had rather be an humble minister of Christ in charge of a work than to have all the temporal wealth and honor of this world. If my short experience could be of any avail to any itinerant preacher, I would say "be content" where you are. To locate to better your financial circumstances, will not make the lines more pleasant to you, but will bring with it corresponding cares and spiritual unrest, which will more than counterbalance the comforts of home life. "Be not weary in well doing, for ye shall reap if ye relax not."

J. W. TUCKER.

Bewelcome, Miss.

Arbor Day at Topisaw Camp Ground.

In olden times men were accounted mighty as they lifted up axes against the thick trees; and they continued to lift them up until the forests were destroyed and the Holy Land became a desert.

In some parts of the Orient it is now considered an act of piety to plant a tree of whose fruit others may eat, and under whose shade the stranger may repose.

No doubt, as the wise man saith, there is a time to plant and a time to pluck up. Howbeit, our people, young and old, turned out at the camp ground, last Saturday, not to cut down the groves that are already there, but to add to the goodly company. Trees were set out and named for the sainted dead, for relatives and friends, and for many worthy and illustrious of our Zion, from our beloved Bishop down to this circuit rider. The boys named their trees first, each for his bright particular; but their names were known to their true hearts alone. Nevertheless, the secret was discovered by guile. The grave and wily seigniors afterwards planted trees for their daughters; and as each tree was named for a particular girl, whoever had named a tree for her was obliged to confess it, whereby the hearts of the young men were as an open page before their elders.

I think people should plant out trees more than they do. Every country church should have its grove, and I hardly think a judicious effect of light and shade would interfere with the ecclesiastical architecture of cities. Perhaps some of them would be none the worse for a gentle obscuration. With a little disinterested care every preacher might literally dwell under his own vine and fig tree, and every parsonage might present, at least, an external air of quiet and repose. All visible, natural things are so many shadows of the unseen, eternal. A tree is not all wood—the wood is merely the body from which a beautiful soul looks out; therefore, plant out trees.

J. HERBERT WOODWARD.

Geology and the Bible.

Geology or the Bible is in error with regard to the creation of the world. The science of geology teaches that the world was not created in six literal days, but that each day represented a long period of time (it may be a thousand years or more); hence that the six days in Genesis represent six periods of long duration. The Bible teaches that in six *literal* days God created the heavens and the earth, and all that in them is; or else the sacred historian intentionally, or otherwise, used unintelligible language. So one or the other theory is evidently wrong; and I shall believe, until convinced to the contrary, that the Bible teaches the six *literal* day theory—geology, with its advocates, and infidelity to the contrary notwithstanding.

Now, if I am wrong, I would be glad to be set right, as I am an earnest seeker after the truth; but if I am right, then some one else is wrong, and hence ought to give up their theory or the Bible. A man ought not to go about with the Bible in his hand preaching and teaching that it is God's Word, and written by inspired men, and then contradict it, or say that it does not mean what it says, when the language is so plain and unmistakable. And I believe that the man who does will be a failure, so far as winning souls to Christ is concerned, and will be an instrument in the hands of Satan and infidelity in overturning the truth of God's Word, impeding the progress of the church of Christ, and endangering the salvation of souls.

Now, a man may be ever so learned, and may preach ever so eloquently, and draw and hold audiences for years, and yet I do not believe that his ministry will be honored of God in the conversion of souls or advancing the spirituality of the church. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," etc. (Rev. xxii, 18, 19.)

Now, I would like for some of the advocates of the geological or evolution theory to rise up and explain, tell us how long the periods were, and why they think they were more than twenty-four hours. If they will, the common people *like myself* will hear them gladly. If I am wrong, doubtless a large majority of the people are wrong, as I believe a large majority of the people believe in the six *literal* day theory; so it would be a great kindness for some competent one to show up the true theory.

A. D. MILLER.

Barlow, Miss., Jan. 22, 1892.

"Evangelism."

Under the above head, Bro. Enochs has given us an article which, it is to be hoped, will set many to studying the subject. In Smith's Bible Dictionary I find that the term "evangelist" signifies "publisher of glad tidings," and that "in the New Testament the evangelists appear after 'apostles' and 'prophets,' and before 'pastors' and 'teachers' (Acts xxi, 8; Eph. iv, 11), and their work was the proclamation of the glad tidings rather than the pastoral care of those who had believed and been baptized: and that the name corresponded to our term 'missionary.'" Certainly, every Christian will welcome such as these, and cry, "Blessed is he that cometh in the name of the Lord!" But if devout, earnest followers of our Lord Jesus Christ find something to object to in the methods and "fruits" of the so-called evangelists of to-day, shall they be decried as enemies of the cross of Christ? If they are pained by a want of purity of language in the pulpit; by theatrical strainings after effect; by Sabbath desecration in the running of trains, driving of hacks, and selling of tickets at camp ground on Sunday; by the general tone of levity which too often characterizes these meetings; by the selling and using of song books in defiance of the Methodist Discipline, which requires "the use of our own hymn and tune book in all our congregations;" by the reproach often brought that these men are preaching for money, and often make more in one week than some hard working pastors receive in a year—if, I say, some of God's people are grieved at these things, does it not behoove the church to inquire into them? "But," some will say; "what is the remedy?" It seems simple enough to the writer. Let us borrow an idea from the Presbyterian Synod of Mississippi, which keeps five evangelists at work in the borders of this State, all paid from a fund subscribed by the churches for that purpose. Let our evangelists be regularly commissioned by the Conference or Conferences, or by the General Conference; let them be paid a stated salary like other missionaries, and let them be subject to the authority of the appointing Conference and to the Discipline of the church. This will do away with the reproach under which they now labor: that of using the Methodist Church for their own aggrandizement, while defying its authority and violating its discipline.

FANNIE M. MONTGOMERY.

Crystal Springs, Miss.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—THE TREASURY contains Sermons, Leading Thoughts of Sermons, Pen Pictures of Eminent Preachers, and other helpful matter. E. B. Treat, New York. Price, $2.50.

—ST. NICHOLAS is full of pleasant and instructive reading and most beautiful illustrations, which serve to emphasize the text in a manner to impress it in the memory. Century Company, New York. Price, $3.

—WIDE AWAKE is a favorite with a great number of young people, and the February number will *not* be a disappointment to any of them. It is full of beauty, and brightens and dispenses both with a free hand. D. Lothrop Company, Boston. Price, $2.40.

—CHRISTIAN THOUGHT has a good table of contents for this month, among which we find Matter and Man, by Rev. C. W. Millard, Ph.D.; Calvinism and Art, by Prof. Kuyper, and The Influence of Association, by Rev. W. C. Wilbor, and Doubts and Doubters, by Rev. J. Q. Adams. W. B. Ketcham, New York. Price, $2.

—THE REVIEW OF REVIEWS has several notable articles: two on Hon. D. B. Hill; a group of articles on The Laymen's Movement; Help for Russian Starvelings; Regent Street Polytechnic Institute of London. Besides these, there are the usual reviews and illustrations, all of which are excellent. Review of Reviews, New York.

—The great interest hereabouts in the February number of the CENTURY is in an article by one of the editors on The Degradation of a State; or, The Charitable Career of the Louisiana Lottery. Let everybody procure this number and read that article. Other papers of great interest and importance are presented. Century Company, New York. Price, $4.

—OUR LITTLE ONES, published by the Russell Publishing Company, Boston, at $1.50 a year, is the best monthly for the "wee little ones" that come to our office.

PAMPHLETS.

—Annual Report of the Postmaster-General of the United States for the Fiscal Year ending June 30, 1891.

—Delsartean Physical Culture. By Carrica Le Favre.

This little book embodies the principles and inculcates the practices of physical culture put forth by Delsarte, and, we presume, will be of service. We are thinking sometimes that this thing of physical culture is carried so far as to neglect other kinds of culture just as important. Fowler & Wells, New York.

SUNDAY-SCHOOL LESSON.—Feb. 14, 1892.

BY REV. W. H. LAPRADE.

Jeremiah xxxi, 27-37.

TIME.—B. C. 600. PLACE.—Jerusalem.

Bengel says: "A lesser and a greater event, of different times, may answer to the single sense of one passage of Scripture, until the prophecy is exhausted."

Evidently Jeremiah, throughout this chapter, refers both to the restoration from Babylon and to the spiritual restoration through the coming Messiah. In verse fifteen reference is made to Ramah, where Rachel was buried, and in which she is represented as weeping at the scattering of her children (the Ephraimites), whom Nebuzaradan collected, with the other Jews, and carried in chains to Babylon. Matthew quotes this in connection with his account of the massacre of the babes by Herod, thus connecting the prophecy with the coming of Christ. So in the lesson for to-day the repopulating of the wasted country of the Jews, accomplished by deliverance from Babylon (vers. 27, 28), and by such rapid increase as is indicated by the words, "I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast," prefigures the greater deliverance and upbuilding under the Christian dispensation. The faithfulness of God in chastising for sin is made the measure and pledge of his care for their coming prosperity (ver. 28), and so also for the establishment of the spiritual kingdom of his Son.

A proverb had arisen, probably among the children born in exile, "The fathers have eaten sour grapes, and the children's teeth are set on edge," expressing not only trouble, but complaint of wrong. (See Lam. v, 7.) This proverb, the prophet affirms, shall no more be used. Personal responsibility is, always has been, will ever be, the basis of rewards and punishment. All suffering is not punishment. (Read Ezek. xviii, 2-5, and Gal. vi, 5, 7.) No one was ever *punished* for the sins of another; many have *suffered* because of them.

Vers. 31, 32. We are to understand that the attitude of God toward sin and holiness, toward repentance and grace, has never changed. The Jews had broken the former covenant with God, which was, in effect, on their past obedience to his revealed will, on his past protection from their enemies, and their general prosperity. The new covenant involved the same principle; but the law, by the work of Christ, should be written in their hearts. The Spirit's law of "life in Christ Jesus" should control; the knowledge of God should become universal; his mercy should be made more manifest; obedience through love would be seen to be better than obedience through fear.

Vers. 35, 36, 37. God here makes the continuance of the laws of nature, through his power and wisdom constantly put forth, the pledge of his faithfulness to the covenant. The continuance of Israel as a nation rests upon fidelity to the covenant. Not the destruction of racial peculiarities, but of national existence. The continuance of them as a distinct body is clearly implied.

Israel did depart from God; no longer has distinct nationality; has, in a wonderful manner, through centuries of persecution and amid all changes of habitation and conditions of life, been preserved as a separate people. And the "seed of Israel" have not been "cast out." In the Jews of to-day this prophecy is fulfilled. St. Paul (see Rom. xi, 1, 2) shows that while, as a nation, they were cast away, a "remnant, according to the election of grace," remained—that is, by the provision that "by grace through faith" all who accepted Christ were saved. And he argues further that "all Israel shall be saved" (see Rom. xi, 26)—that is, the Jews, not in their national, but in their individual relation, are included in the plan of redemption through Christ, and will finally, as do the Gentiles, accept Christ as the Messiah.

The leading thoughts of the lesson are:

First. God's faithfulness to threat and to promise.

Second. His provision for our spiritual enlightenment.

Third. His great mercy and untiring patience.

Fourth. That obedience on our part is the condition of continuance in his favor.

MISSIONARY.

A Missionary Church.

BY THE EDITOR-IN-CHIEF.

The *Unitas Fratrum*, the Moravian otherhood, may well provoke to ulation all other bodies of Christian ciples, for their consecrated zeal in work of missions.

The whole church is a missionary dy. No board, society or committ- shoulders the responsibility and nopolizes the privilege of procuring orers and providing for them. The ire Brotherhood is engaged in the rk, and there is no thought of doing by proxy. The Mastership of Christ practical article of their creed, and last command and commission of Master is not forgotten by the ciple. Rev. Archibald J. Brown, of ndon, tells how his daughter was to give her life to Inland China. e said: "I have long known Jesus my Redeemer and Friend, but when ll down before him and acknowl- ed him as my *Master*, he said to me, m I then your Master? Then go u to China.'" The Moraviana re- rd as impertinent and irrelevant h questions as these: Do foreign sions pay? Are they expedient? ll they be successful? for the Master left his marching orders, and that ies all controversy.

Obedience to this Master is the nciple of the whole body of the ited Brethren, prompt and implicit mpliance with his will as expressed the voice of his Word and the vote his church. Count Zinzendorf said a Moravian believer, "Will you go Greenland?" "Yes." "When?" "*To-morrow!*" What readiness to y, what immediate obedience to heavenly vision! And think of a ole church trained from infancy to s sense of individual duty and mptness of obedience!

The "regions beyond" represent the *ferred* sphere of Moravian missions. t where Christ has been named, not ilding on another man's foundation; they would help fulfill that proph-

whom he was not spoken of, they shall see:
d they that have not heard shall understand."

ry Lyon used to say to her pupil- ughters, "If you would heroically ve Christ and humanity, seek not y fields of labor, but *go where no one will go!*" And just that the United ethren do. No field so far off, so ficult, so inaccessible, so walled in h adamant, so shut in with gates of el; no people so repulsive and so tile or cruel, that to that field and ople their missionaries will not go. may be the stupid, stolid Esquimaux, the slaves of the West Indies, blear-eyed cretins of the Alps, the gusting lepers of Africa, the cannibals of the South Seas—but anywhere d everywhere they rejoice to go and nt the cross. And the fact of greater tance, degradation, destitution, debility, constitutes with them only a ghtier appeal and argument for going ere the neglect is apt to be the eater because of such repellant features. They have learned that it is not arity, but selfishness, that "begins at me," and stays there; and, like Redh and Marx, who, during the past r, passed from Leh, the mountain post of Little Thibet, up to their rious reward, the most self-sacrifing post of duty is the sentinel-box this vanguard of the church's army! This noble *Unitas Fratrum cultivate roism.* We have often feared that in ese days the heroic spirit is fast ing eliminated from modern missions. One argument often urged upon ung people for devoting themselves the foreign field is, that they will d little self-denial in such a course, ce in most countries the highest ilization has found its way, and y will find the comforts and conveniences and even luxuries of their mes still available. To our mind s is the worst sort of appeal—it is dressed to selfishness, and leaves out very heroism of sacrifice. A people that, in their very Litany, insert petition, "From the unhappy dey of becoming great, good Lord deer us!" is not very likely to court idly comforts, honors, dignities d indulgencies. And where the *law* even *love* of self-abnegation for rist are at the bottom of all mission- endeavor, we may well feel no prise to find that by far the largest portion of laborers in proportion to ir numbers, and by far the largest rage of gifts in proportion to their ans, this little Moravian Church ers to the Lord's work. It is from njamin that the leader comes who nds above all the rest from his uiders upward.

The Moravian Church is not only si among the tribes, but poorest. out of their poverty have abounded riches of their liberality. They to shame the richer bodies of dis- les and tempt us to believe that nes bring the Laodicean spirit with m, and are a curse instead of a essing, judged by their fruits in urch life. Certainly the United ethren are a standing testimony t small numbers and little money not prevent consuming zeal for sions and burning passion for souls, en in all the work the chosen mula and motto is

"IN THE NAME OF JESUS. AMEN."

—*Missionary Review.*

What Is the Next Step?

There has been during the past ten rs a widespread echoing of the cru- e cry: "Let us in our generation y the gospel around the world!" has been discussed in pulpit and ss, at home and on the foreign field. imated and inspired by this motto, missionaries in far-off lands have t to consider what can be done; s hold great conventions like that Shanghai last year; have issued their d calls for "a thousand more work- " at once to enter the field, etc. The na Inland Mission, Church Mission- Society, London Missionary Society, glish Baptist Society, etc., have all pealed for more men and women and ey, with a view to the immediate upation of the fields as yet unsup- ied, and the vastly increased occu- cy of fields in which at present there an insufficiency of laborers. What the next step?

I think we need, first of all, to realize that the *evangelization of the world in this generation is not a mere wild dream*, but may be made a fact if the church of God will have it so, and use the means God has given her. Great things may be done in a very short time if there be a determination to do them, and a proper energy, promptness, and co-operation in action. When the English government wished to take the census of India, Feb. 26, 1891, it was *all done in six hours* when the appointed time came. Arrangements were so complete that at the set hour, from all quarters, the agents of the government moved forward within their limited territory, and the proper inquiries were made and answered and the records made.

We have often called attention to the energy and celerity with which, in the days of Ahasuerus, three times the entire empire, that reached from the Golden Horn to the Ganges, was reached with a royal decree; and the third decree, we know, took less than ten months to run from the palace at Shushan to the limits of the Persian Empire. Here is a world about twenty-five thousand miles in circumference, inhabited by about one thousand millions of people, yet unreached with the gospel. Christianity holds the strategic centres. Even Africa is girdled and penetrated by missionary bands; Asia is occupied, from Turkey to Japan; South America is imperfectly supplied with Christian missionaries, but two of the greatest of Christian nations occupy the territory north of the Gulf of Mexico; we have a band of six thousand missionaries, of six times as many native evangelists and teachers scattered over the pagan and heathen world. In the Protestant Churches of Christendom, exclusive of the Greek and Latin communions, and Oriental Churches, we have over forty millions of professed disciples who have thousands of millions of dollars at their command. All the appliances of the nineteenth century are in their hands, for they represent the intelligence, enterprise, and enlightened force of the world. Who can tell how rapidly the gospel message might be diffused over the habitable globe if all this available material could be utilized?

After twenty-five years of constant study of this subject, and conference and correspondence with hundreds of students of missions and missionary workers, I am more and more satisfied that if the church would but imitate the laudable "push" and "dash" of the men of this generation, the children of light would flood the world with the gospel in as little time as Ahasuerus dispersed his royal decree from the Bosphorus to the Indus. Will anyone tell us why not?

"Where the word of a King is, there is power." "And the King's business requireth haste." These two texts ought to be our motto and our warrant for doing this work now and for the whole world. Back of the King's word lies the authority and the assurance of divine co-operation; the very fact of its being the King's business is the all-sufficient warrant for haste. Nineteen centuries have sped by, and the King's business remains undone; the power back of the King's word has never yet been fairly tested and proven. Oh, that the children of God in our generation would at least honestly *undertake* to see that the gospel is borne to "every creature" in "all nations" before the generation passes to the great account that fixes eternal destiny!

To my mind, one step that can be taken at once toward this world-wide evangelization is to *gather for prayerful conference*, at an early date, *the leaders of modern missions.* Perhaps the first conference might be comparatively a private one; in the parlor of some devoted servant of Christ. Why not call together such men as Dr. A. J. Gordon, Dr. C. C. McCabe, Dr. Arthur Mitchell, Dr. Judson Smith, D. L. Moody, Bishop Ninde, Bishop W. R. Nicholson, the Bishop of Huron, Ontario, J. Hudson Taylor, F. B. Meyer, Robert E. Speer, etc., and prayerfully consult as to the wider measures necessary to be instituted in order to secure larger results? There are men on both sides of the sea, and women too, who, after a godly sort, have been studying this question, upon whose minds it has been a burden for years, and who have been praying over it. Some of them we have mentioned because we know they are alive with intelligent zeal for a world's evangelization. We yearn to see some such meeting called, where at least united prayer may be offered for the speedy inauguration of that new effort—shall we not say new *era?*—of world-wide missions.—*Missionary Review.*

Mission Notes.

The Methodists are jubilant over the fact that their missionary society is free from debt for the first time in twenty-five years.

Miss Charlotte M. Yonge, the writer, recently subscribed $10,000 for building a missionary college at Auckland, New Zealand.

Two hundred and twelve thousand copies of the New Testament in Hebrew have been distributed among Jews in all parts of the world by the Mildmay Mission to the Jews.

Next to the Moravians the United Presbyterians of Scotland are *the* missionary church. Their 570 churches, with 185,000 members, contributed $400,000 last year, and the gain of converts was 600 during the year.

The schools sustained by the various American missionary societies contain almost 175,000 pupils, and the 12,000 Protestant mission schools are training to Christian intelligence an aggregate of not much less than 600,000 children and youth.

The statistics of the American Board in the Pacific Islands are as follows: Five hundred and thirty-eight missionaries, 2,648 native preachers and teachers, 410 churches, 38,226 communicants, and schools of various grades with 46,403 pupils, are the salient and expressive figures.

The American Board has put up $1,000,000 as its goal in annual receipts for foreign missions. It hopes to reach this mark by constant advances, and as the missionary impulse grows stronger in the Congregational Churches. The Methodists have fixed their high-water mark at $1,250,000 for home and foreign missions, and they will reach it. The Presbyterian Church has proposed $1,000,000 for foreign missions, as its aim. It is creeping up slowly to that point, having contributed over $900,000 last year.

Men would have missions, remarks Dr. Warneck, leave the *apostolic* for the *mediæval* method. That explains why, especially in Germany, Rome and her methods are coming to be so vehemently admired, and the patient humbleness of evangelical missions misliked, as by the world "the folly of the cross" has ever been. But the *end* of missions, as given by Christ, is as fixed as the methods of missions are left by him flexible. Jesus is not only the origin, he is the prototype of the work. As Luke says, he *began* to do and teach, and after Pentecost he *proceeded* to do and teach through his messengers. The work which is a continuance of his is the work of Christian mission; no other is. Forgiveness of sins and eternal life are what he came to bring; that must be, fundamentally, what they go to offer. The foreign mission work differs from the pastoral work in this; and this alone; it is a new message. This involves many differences in form, but none in substance. *The salvation of souls* is the central work at home and abroad. The degeneration of the work of Christ's messengers begins when, either here or there, this is thrust out of the centre.

A SYMPATHETIC JEWEL.—I heard Doctor Virgin, of New York, say the other day, that he visited with a friend Tiffany's great jewelry store. His friend showed him a magnificent diamond, with its gleaming yellow light, and many other stones. As they went along he saw one jewel which was perfectly lusterless, and he said: "That has no beauty about it at all." But his friend put it into the hollow of his hand and shut his hand, and then in a few moments opened it, and he said: "What a surprise!" There was not a place on it the size of a pin-head which did not gleam with the splendor of the rainbow. And then he said: "What have you been doing with it?" His friend said:—"This is an opal. It is what we call the sympathetic jewel. It only needs contact with the human hand to bring out its wonderful beauty."

All childhood needs is that the human hand should touch it, and it will gleam with all the opalescent splendor that can shine from heavenly minds.—*Dr. A. E. Dunning.*

A thing of beauty, the poet sings, is a joy forever. So it is if it is preserved, but not if it is lost or allowed to decay. It is a singular thing that while so much attention should be given, as a general thing, to the teeth, the hair should be so neglected.

Men are notoriously more erring in this respect than women, but even they, though they may brush and comb this fair adornment daily, often fail utterly to realize that the scalp needs treatment, and the hair proper stimulant and sustentation until they find it going.

It is fortunate for womankind that a ready and reliable agency for overcoming the difficulty is provided in the Louisiana Creole Hair Restorer, which not only, sometimes in a single application, restores the original color of the hair, but stops it from coming out, and gives it renewed and luxurious growth, so that through its use it is possible for a woman of forty to have hair in every way as attractive as at twenty. It is the finest hair dressing for ladies' use known, and if once used no other will ever be tolerated. Mansfield Drug Co., Proprietors, Memphis, Tenn.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

Don't trust or try everyone's remedy. Use Dr. Bull's Cough Syrup and be cured at once.

The question of the hour—Can any better remedy exist than Salvation Oil? No, sir.

The Word of God is like music; every hearer—though there should be hundreds and hundreds of them—takes the whole without robbing his neighbor.—*Berthold Auerbach.*

A clergyman says, "Johnson's Anodyne Liniment cured me of diphtheria." One among many.

God demands an account of the past, and that we must render hereafter; he demands an improvement of the past, and this we must attend to now.—*Jay.*

The Best I Ever Used.

So says Dr. S. S. Herrick, former secretary of the Louisiana State Board of Health, speaking of Maraden's Pectoral Balm, which he recommends as the best remedy for coughs, croup, colds, bronchitis and sore throat.

The Savior intended that affection, passionate affection, for himself should be the motive power in his followers' lives.

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.8:10 am	Kansas City and Memphis Ft Train.5:10 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....8:45 pm

LOUISVILLE AND NASHVILLE.

No. 2 Lim. Ex.7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Chast....8:45 pm
No. 7 Coast....9:05 am	No. 6 Lim. Ex.7:30 pm
Lim. Express...4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No.1. Local Mail and Express..0:45pm	No.2. Local Mail and Express..7:00am
No.41. Chic. and St. L. F. Mail.8:25am	No 42. Chic. and St. L. F. Mail.6:00pm
No.45. Chic. and N. O. Lim....7:30pm	No. 46. Chic. and N. O. Lim.12:01noon
No.41. Memphis and K. C. Ex.8:25am	No.42. Memphis and K. C. Ex.6:06pm
No. 5. McComb City Accom....9:15am	No. 6. McComb City Accom...4:50pm

TEXAS AND PACIFIC.

No. 52 Californ- nia Express. 7:00 pm	No. 51 Californ- nia Express. 5:15 am
B.Rouge, local.10:00am	B.Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 13 Califor. 7:30 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . .2:30pm	No. 2, Lim'd.....5:00pm
No.3, Fast Line.7:00am	No.6, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No.5, Fast Line.7:00am	No. 2, Limited....5:00pm

P. AND P. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:30 am	Leave.....3:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache Sh. Bch. 3:00 a. m., 3:45 p. m., 4:35 p. m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a.m., 5:00 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION $2 PER ANNUM.
Ministers and widows of deceased preachers, $1.

All Preachers of the M. E. Church, South, are authorized Agents, to whom payments may be made.

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Thursday, Feb. 11, 1892.

The following change has been made in the appointments of the New Orleans district:

Plaquemine and Donaldsonville, at Plaquemine, Feb. 21. Rayne Memorial, Feb. 28.

C. W. CARTER, P. E.

BRIEFS.

If you are building a church and want a little help, the publisher says, if you will procure *five new cash* subscribers at the regular rates, you may put the ten dollars on your church-building account. Perhaps a good many will subscribe under these conditions, seeing that the money does good in two ways. Try it and see how it will work. Of course, this only applies to pastors and churches in the bounds of our *three* Conferences!

Bro. Carradine has our thanks for a copy of his little book, "Church Entertainments: Twenty Objections." It is gotten up in good form and published by A. W. Hall, Syracuse, N. Y. We have always thought that on this subject Bro. Carradine was very sound. We have never read an argument in favor of church entertainments to raise money for church purposes that had any soundness in it. If a church *is necessitated* to resort to such methods to raise money to perpetuate its existence, then it has no good reason for existing. If you have any doubts, get this book and read it and your doubts will be dissipated.

The *Standard* says:

A hymn, too, is often more than a sermon. It should never be imagined that singing is just for the sake of variety in the service. Gospel song may be the very best kind of gospel testimony; the heart's closed door may open to the singer where it was fast shut, locked and bolted against the preacher.

So, brother, if you can't "preach much," learn how to sing! How wonderful sometimes was the effect of a song from the pulpit in the days of our fathers. We have seen it save many a sermon and sweep everything before its resistless tide of victory! Learn to sing with "the spirit *and with* the understanding," and your preaching will rarely fail.

The thirty-ninth anniversary of the Young Men's Christian Association, of this city, was held last week. There was a large crowd of ladies and gentlemen present. The meeting was opened with religious services conducted by Dr. Markham, of the Presbyterian Church. S. S. Prentiss, the president of the Association, presented his address, which was an interesting history of the organization from its inception to the present time. The Committee on Membership reported 375 members, divided as follows: Active, 168; associate, 47; active and sustaining, 25; subscribers, 135. New members elected—active, 46; associate, 46; total, 92. Managers and trustees were elected for the coming year. Good work in various ways has been done, but the Association finds itself limited in its operations by lack of means.

Anent the Revenue Amendment.

Last week Mr. Morris, the lottery chief, published in his organs this document:

New Orleans, Feb. 3, 1892.

To the People of the State of Louisiana:

In the Spring of 1888 I was, at different times, approached by a number of prominent Democrats of Louisiana, who urged upon me the propriety, in the interest of the finances of the State, of submitting to the Legislature a proposition for a constitutional amendment, which would grant me and my associates a lottery privilege for twenty-five years in consideration of a license sufficiently high to be of material assistance to the State. It was urged upon me by these gentlemen that my associates and I should be willing to give to the people of Louisiana an opportunity of obtaining, proportionately, as great a material benefit from the proposed charter as the holders of the existing charter have obtained from the current one.

I was assured, moreover, that the proposition would meet with little, if any, opposition under such conditions, for the opposition to the present charter was said to be based mainly upon the fact that the amount of license paid was entirely inadequate in the light of the needs of the people in the prevention of increased taxation, or to the reduction of present taxation by providing for charities, schools, levees, etc. These suggestions prompted me to announce to the people of the State of Louisiana that I would apply for such a charter, and would give the sum of $500,000 per annum as a license tax. Until I had announced that I would make such a proposition to the State, there had been no opposition manifested toward the continued existence of a lottery in Louisiana.

After I had publicly submitted my offer to the people, and had committed myself to its terms, to my surprise some of the prominent men who had approached me on this subject, and who had urged me to make such a proposition, became opponents of the project, and aided in organizing public hostility against it.

At the solicitation of a number of gentlemen who still favored the proposition, and whose property had suffered from overflows of the Mississippi river, I increased the amount that I had originally offered to pay as a license tax for the privilege of a new charter to $1,000,000. This latter amount was increased still further by the Legislature $1,250,000 per annum, and in this condition the amendment was ordered to be submitted to the people by the requisite two-thirds votes of each branch of the Legislature.

Then began a crusade on the part of those opposed to the proposition, inside and outside of the State, for the purpose of preventing the adoption of the revenue amendment, and of making the management of a lottery as objectionable to the people of the United States as possible. The fact that $1,250,000 per annum license tax, which was to be paid to the State of Louisiana, would be derived from a business which would come from other States and foreign countries, brought about the enactment by Congress of what is now commonly known as the "Anti-Lottery Postal Law." It was charged at all times that it was my object to have the revenue amendment passed by negro votes against the wishes and desires of a majority of the white people of the State of Louisiana; yet, on all occasions, I had strongly urged that the amendment should be submitted to the white people at a primary election, so that they could pass upon the question whether they wanted the amendment adopted or not, as I had no desire to be connected with the proposition unless it received the approval of a decisive majority of the white people of the State of Louisiana.

After the passage by Congress of the Anti Lottery Postal Law I was informed by a number of eminent and able attorneys, whom I consulted, that this law was a violation of the rights of the State and of the freedom of the press, and such would be, in their opinion, the decision of the Supreme Court of the United States.

Accordingly test cases on the question were made up and submitted to that court for determination. From the institution of the test cases until now the opposition to the revenue amendment has intensified in its bitterness.

Realizing thoroughly, my associates and I, that we have been incorrect in our opinion of public sentiment on this question of a new charter, and not desiring to see the people of the State of Louisiana involved in strife over this question, I hereby declare on my part, and on the part of my associates, that we would not accept or qualify under the amendment, even were it to be adopted by the people at the general election of April, 1892.

As the Supreme Court of the United States has decided the Anti-Lottery Postal Law to be constitutional, it is my purpose and that of my associates to respect that law and abstain from violating it in any manner.

Our offer was prompted as much by a desire to benefit the people of the State of Louisiana as by the prospect of profit to ourselves from the grant as a business proposition. My associates and I are closely identified with the interests of the people of Louisiana, as we own much property within the borders of the State.

Convinced that the granting of another lottery charter in the State would be the cause of continued agitation and discontent upon the part of a number of the citizens of Louisiana for the entire period for which such a charter might be granted, we would be unwilling to accept such a charter, even though it were given to us without the payment of one dollar of license tax.

JOHN A. MORRIS.

The lottery papers published this document under flaming headlines,

"WITHDRAWN! WITHDRAWAL!"

and their editorials make the impression that the revenue amendment is withdrawn from the people by this letter of Mr. Morris. That is a wrong impression, for neither Mr. Morris nor anybody else has the authority to withdraw the proposition that is now before the people to be voted on next April. Mr. Morris does not say that he withdraws his proposition. He says this:

I hereby declare upon my part, and on the part of my associates, that we would not accept or qualify under the amendment, even were it to be adopted by the people at the general election of April, 1892.

And he closes his letter with these words:

Convinced that the granting of another lottery charter in the State would be the cause of continued agitation and discontent upon the part of a number of the citizens of Louisiana for the entire period for which such a charter might be granted, we would be unwilling to accept such a charter, even though it were given to us without the payment of one dollar of license tax.

The proposition is before the people by an act of the Legislature, interpreted by the Supreme Court, and it will take something more than "displayed type" and "flaming headlines" and "letters to the people," no matter by whom written, to effect a "withdrawal" of that proposition. Mr. Morris may "withdraw" his support from that side of the question, but that does not affect the question at all. It still remains to be voted on by the people at the coming election.

There is one thing Mr. Morris does say, to which we call special attention. He says:

Realizing thoroughly, my associates and I, that we have been incorrect in our opinion of public sentiment on this question of a new charter, and not desiring to see the people of the State of Louisiana involved in strife over this question, I hereby declare, etc.

Here is a plain acknowledgment of defeat three months before election day! He gives it up because he "realizes thoroughly that he has been incorrect in his opinion of public sentiment on this question!" Seeing defeat staring him in the face, he exercises the wonderful magnanimity to say that he "will not accept or qualify under the amendment." But what do Mr. Morris' sayings on this point amount to? Didn't he once say that he would not ask for a re-charter of his company? Is not the present hub-bub in Louisiana the direct result of his violation of that promise? What gives him the right to expect that the people of Louisiana regard him as a sincere man in his sayings when he talks about his lottery? We are disposed to look upon Mr. Morris' letter simply as a *ruse de guerre*. Mr. Morris will convince the people of Louisiana of his sincerity only by withdrawing his candidates from the field!

The way some of the papers refer to this matter is really ridiculous. The staid old *Picayune*, in semi-lugubrious leader, lifts up its voice and wails mightily. Listen at this:

Louisiana must hereafter depend on her own resources for the maintenance of the great interests which the large revenue proposed by the amendment were intended to conserve.

Every decent man will agree with us when we say, a State that has not manhood and honesty enough to "depend on her own resources for the maintenance of her great interests," deserves to be kicked out of the brotherhood of States, and a paper that will publish such a pitiful whine ought to pray for grace enough to be ashamed of itself.

Listen to the *Picayune's* commendation of Mr. Morris' patriotism:

Mr. Morris has acted in a spirit of patriotism, which deserves commendation. He sees that a proposition, which he believed, and a majority of voters believed, would bring substantial benefits to the people of Louisiana, has been the means of precipitating them, through the ravings of fanatics, into turmoil and bitter contention, and, therefore, he withdraws it.

Mr. Morris' shrewdness to discover defeat and to try to avoid it is the "spirit of patriotism." Many such patriots there are in this land. After what has been done by this nefarious business in the way of corrupting political and social and home life for twenty-five years, it is an insult to all the people to talk about the "commendable patriotism" of the head sinner of the whole concern. There was no patriotism about it. Mr. Morris himself gives the reason for his action, and that reason is, his thorough realization that he was incorrect in his opinion of public sentiment on this question. The Supreme Court of the United States shut him up to Louisiana, and, having already drained her nigh unto death, he found his "occupation gone." No, *Picayune*, not patriotism, but balked covetousness! That's all!

Quoth the *Picayune*, "The mission of the Anti is ended!" Why, bless your simplicity, "lay not that flattering unction to thy soul!" The "mission of the Anti" is just begun. Mr. Morris' letter is nothing to the Antis. It is as idle wind. They have nothing to do with it. They have marked out their course and will listen to no siren songs nor heed any offers of compromise on this great moral question. They have a duty to perform to themselves, to the State and to the whole country, and they intend to do it. To compromise now, when the general-in-chief on the other side publicly acknowledges defeat, is to show themselves unworthy of the cause in which they are engaged, and to commit an outrage upon the moral sentiment of the land, which has shown itself so plainly in their behalf. The Antis will be more active, more earnest, more vigorous, more enthusiastic in pushing the campaign that has been forced upon them, than ever before. No, no; "the mission of the Anti is" not "ended" yet, and the *Picayune* had better turn over to that side before the "days of grace" are ended. After those days, there will be no place for repentance. There will be only the unavailing tears, as of one "who sold his birthright for a mess of pottage."

"The Perfecting of the Saints."

This phrase occurs in one of Paul's long sentences in the Epistle to the Ephesians. For a long time we puzzled sorely over this whole passage without getting any definite or clear idea of its real meaning. Naming the different offices or officers of the church, the common version makes the apostle say, they were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Our difficulty was in the words, "for the work of the ministry," being in that particular position in the sentence. It always seemed like a tautology, and we could not believe that an *inspired* writer could be guilty of saying more than was necessary. Finally we got hold of Dr. Whedon's Commentary and the matter was made plain, even to our dull understanding. Dr. Whedon translates the sentence thus: "He gave some to be apostles * * * *in order* to the perfecting of the saints *for* a work of service and *for* the building up the church." His *note* on this passage is: "This *perfecting* or fitting *the saints* is *for* two things: first, for *a* (not *the*) work of service (not an *official ministry*), so as to be a true working church in all temporal, benevolent and spiritual matters; and, second, *for* the building up the church, so that it be at once a strong edifice, and that edifice *the body of Christ*. The figures of architecture and of anatomy are blended." We find upon examination that this exegesis is substantially sustained by Jamieson's, Olshausen's and Lange's Commentaries on the passage.

It now seems to us a very clear and very beautiful and very forceful passage. According to this passage, the work of the ministry means something more than saving souls from sin. That is a most wonderful work indeed; but a ministry is not successful that ends with that work. Here is the point where the Methodist ministry has made its greatest failure. We have been so eager to carry the good news to perishing souls that we have paid too little attention to the "perfecting of the saints," that have been made by our preaching, "for a work of service and for building up the body of Christ." The consequence is, we find ourselves today a great body of Christians with a *very small number of trained workers*. The proportion of workers to the whole number of members is ridiculously small! And we are beginning to see and feel the evil results of this policy, especially in our cities. Our ministry has reached the condition of the farmer who has cleared more acres than he can cultivate. With a population rapidly increasing by natural law and immigration, and with the necessities of people rapidly growing in many directions, there is not one of our ministers who does not feel the need of men and women "perfected for a work of service and for building up the church." What we specially need now is to train our members for service. One of the comments referred to above is this: "*The task* of the official persons is the perfecting of the saints for ministration. The first link in the chain of congregational activity is the officers, the second is every Christian in healthy activity at his post, and thus the joyous upbuilding of the whole is advanced, which reacts on the ministers and individual members of the church. Thus it goes from above to below, from the ministers in immediate *rapport* with the Lord to the individuals, the church, the whole, and from individual to individual, and through them to the whole, and from this back again to the individuals. The lay element must be cultivated, set in motion, sustained, animated and guided." The work of our ministry, in the particular direction in which we have wrought, has been so successful in gathering members and adherents, and there has been so little training for service, that our church resembles more an undisciplined horde of raw recruits than a trained army of veterans. And because of this we not only don't fight well, but we fail to achieve victory and not infrequently suffer defeat. So, brethren, train your members for service and for building up the church. According to Paul, this training is a part of the minister's work; and how can he neglect it and be blameless?

By Force of Arms.

In addition to the indignities which, in the course of twenty-five years, the Lottery Company has heaped upon the people of Louisiana, the last act is the crowning criminality of all. Having come to the conclusion that it will be defeated at the polls next April, if something extraordinary is not done, it has determined to carry that election by force of arms! There has been shipped to this city from New York several cases of Winchester rifles, consigned to the chairman of the Campaign Committee of the McEnery faction. This chairman does not hesitate to say that these rifles are for use at the polls, and that other consignments will follow this! This surely manifests the animus of the Lottery Company and the McEnery faction. No one can be in doubt any longer as to what is intended. It is simply this: "We will carry this election, if we have to shoot down everyone who opposes." Do the men of Louisiana need anything more to open their eyes to the purposes of this wicked faction and the corporation that is behind it? Will the men of Louisiana submit like whipped curs to such monstrous demonstrations as these? Will brave and honorable citizens who have the honor of the State on their hearts be cowed by such exhibitions of murderous intentions? After having by earnest efforts, awakened the moral sentiment of the whole land against this concern and its supporters, will the heroic sons of Louisiana quail before these threats of a sullen and defeated foe?

If they do, they will deserve to wear the badge of the lottery infamy forever. But we are clearly of the opinion that these Winchesters, imported for the purpose of fastening the lottery upon the State, will make more votes for the Antis than anything else that could be done. So let every man stand in his place and do his duty and he will see visited upon this lottery and its supporters a retribution as dire as any ever recorded upon the pages of history.

NOTES.

"Many a public speaker cuts short his influence by failing to cut short his address."

The universality of the grip seems to point to that Scripture which represents the seventh angel as pouring out his vial upon the air!

Here is a sentence from W. T. Stead, which we commend to the thought and practice of every pastor: "You do not know the quantity of good that can be done by judicious wire-pulling; it is quite phenomenal." Try it among your members, brethren.

The model layman never hires out his part of the public services in God's house. He is always at his post, does his own singing, speaking and praying himself, no matter how many paid singers there are in the choir, nor how gifted in prayer and eloquent of speech the pastor may be. And the churches of to-day need more model laymen.—*Religious Telescope.*

People ought never to cherish or even tolerate the habit of imagining evil of others. It is the sure evidence of a deceitful heart, for the proverb says: "Deceit is in the heart of them that imagine evil." By the way, reader, is it not about time that you were refreshing your memory about what is contained in the Book of Proverbs? Suppose you sit down next Sunday afternoon and give that book a going over!

Human wisdom can not devise any method by which the favor of the absentee element can be won to the church. The obligation resting upon every church is to strictly adhere to its divine charter, making no concessions whatever to the world, and earnestly employing itself in evangelistic efforts to seek and save the lost. The church which is pervaded with the missionary spirit will never have reason to complain of nothing to do, and it will probably find, as a result of its efforts, that its empty pews are gradually filling up with people who want to hear the gospel. It is along this line that the solution of the absentee evil lies, for consistent, aggressive Christianity will make its influence felt among all classes.—*Mid-Continent.*

President Dunton, of Claflin University, in the *Western Christian Advocate*, writes in favor of three colored Bishops for the colored Conferences of the M. E. Church. In regard to a colored Bishop who would be universally acceptable in that church, he says:

The election of a colored Bishop who can represent the church anywhere is an interesting theory, and I am as willing as anyone to have it done; but while the church is waiting for the modification of sentiment and the development of the full-orbed colored man who would be universally accepted to fill this office, our shepherdless flocks will have been so shorn and scattered that his services will not be needed.

In the meantime the colored brother won't wait for the "modification of sentiment," nor for the "development of the full-orbed colored man!"

How fruitful are the ways devised to "raise church funds!" We clip from *Zion's Herald:*

One day Rev. Mark Guy Pearse, in a tramp through Cornwall, came to a little village in which a tea meeting was going on. Mr. Pearse entered the little chapel and joined in the feast. He was in the most unclerical of costumes, which was an act of sense on his part, but during the process of tea one or two of the "leaders" managed to recognize him. Whereupon one of them approached him, and said in an anxious whisper: "Be you the Rev. Mark Guy Pearse?" "Yes, I be," he answered. "I thought as how you was. Now, do you see, we want to raise a little money, and a thought have struck us. Now, do 'ee just come out quiet like and say nothing to nobody, and then we will put 'ee in the vestry and we will go into the chapel and say: 'The Rev. Mark Guy Pearse, author of *Daniel Quorm*, is in the vestry and can be seed at threepence each, the proceeds to go for the good of the cause!'"

Notes from the Assistant Editor.

Rev. W. M. Stevens, of South Warren, gave us a delightful visit a few days ago. This is Bro. Stevens' third year on that work. He reports everything in a good condition.

Our office in Jackson, Miss., now being in good working order, we not only invite our brethren and friends of Mississippi to visit us in person, but when this is impracticable, let us hear from you through the mails.

Rev. J. S. Oakley, of Columbus, has our thanks for a copy of the Minutes of the North Mississippi Conference, which was held in Macon, Dec. 2-7, 1891. Bro. Oakley has served as secretary of that body for a number of years. We take this opportunity of returning thanks also to Bro. R. G. Porter, of Pickens, for a similar favor.

In the last three or four years our work at Utica has grown from a circuit of five appointments, paying for ministerial support $450, to one station (Utica), paying to the pastor $750, while the four remaining churches raise for the same purpose $550. The membership has increased in like manner, while churches have been built and improved.

While visiting one of our subscribers in Pickens, a few days ago, we were made to feel the great importance of personal contact with them; for as we left the house, our hand was given a hearty grasp, with the remark, "I feel drawn nearer the ADVOCATE because of this visit than ever before." Such words of appreciation make us feel that the efforts we are putting forth to make our paper a household necessity are not in vain.

From the Minutes of the Mississippi and North Mississippi Conferences, just out, we glean the following facts, which will be of interest to many of our readers:

In the two Conferences we have 343 local preachers, 79,272 members, giving us a total membership of 79,615. There was raised last year for ministerial support, $143,217.83; for missions (foreign and domestic) $17,674 50, and for all purposes, including the above, $256,504.17.

While on a brief visit to Vicksburg, last week, we were glad to see the lumber on the ground for the Northeast Vicksburg Church. The outlook at this point is as promising as was that of any of our second churches. A room has been rented, and weekly services are being held in still another part of the city. This last is the third mission which has been projected by the Crawford Street Church within the last few years. The parent church has not swarmed either; it has simply gone out and occupied the waste places.

When the *Times-Democrat* reached Jackson, on last Thursday evening, the fourth instant, and the letter of John A. Morris was read, in which he announced his withdrawal from the lottery contest now waging in Louisiana, stating, "I hereby declare on my part, and on the part of my associates, that we would not accept or qualify under the amendment even were it adopted by the people at the general election of April, 1892," a resolution was offered in the House of Representatives congratulating our sister State on her prospective riddance of that foul blot which has tarnished her fair name for so long a time. The resolution was unanimously adopted by a rising vote, amid great applause, both on the floor of the House and in the galleries.

In speaking to one of the brethren, a few days ago, about some ADVOCATE subscriptions, now due, within the bounds of his charge, he replied, "Don't give yourself any concern about them, for I propose, as soon as I get better acquainted, to take as much time as is necessary and make a house-to-house canvass, putting the ADVOCATE into every family on my work." This brother did that very thing last year. *Result:* Every family in his former charge now receives the ADVOCATE weekly, and subscriptions which had been due for two and three years were collected, *and without a compromise.*

Another brother remarked to us not long ago, "I will be glad to see you at any time and will give you all the aid possible in your work, but you can hardly be more faithful in looking after the interests of our paper than I try to be. Every two or three months I take a copy of the ADVOCATE into the pulpit with me, call attention to it, and urge subscribers to pay their subscription, and those not subscribers to take the paper."

If all would do as these two brethren do—and there are others just like them—we could soon put our paper into nearly every one of our fifteen thousand Methodist families in the State. Brethren, let us do it this year. There are hundreds of people who would gladly take the paper, if asked.

PERSONAL AND OTHERWISE.

Rev. W. B. Palmore, business manager of the *St Louis Advocate*, is on a trip to the West Indies.

It has gone out of fashion to say, "He has the grip." You now say, "He has the 'great prevailing.'"

Rev. John A. Ellis, presiding elder of the Seashore district, gave us a pleasant and appreciated visit last Monday.

Rev. B. St. J. Fry, D. D., editor of the *Central Christian Advocate*, of St. Louis, died, last week, in his sixty-eighth year.

The postoffice address of Rev. J. I. Humphreys, presiding elder of the Alexandria district, Louisiana Conference, is Lecompte, La.

The *Youth's Companion*, of Feb. 4, is a double number, and is notable for its articles of special interest and for its distinguished writers.

The Virginia Conference has lost another eminent man in the death of Dr. Leonidas Rosser. He died, Jan. 24, in his seventy-seventh year.

The postoffice address of Rev. R. A. Burroughs, presiding elder of the Kosciusko district, North Mississippi Conference, is Durant, Miss.

There will be a preaching service at the mission school, 706 Annunciation street, every Sunday, at 4:30 P. M., conducted by Rev. J. M. Beard, pastor of Felicity Street Church.

A young man on the Haynesville circuit, Louisiana Conference, sends through Rev. H. W. May $5 to help the young man whose call for help for an education was made public by Dr. Hunnicutt.

A card from Rev. J. P. Drake, Shubuta, Miss., says he has been so "gripped" by the nose and head as to render it impossible to do anything. We can sympathize, for we know what that means.

The more a man has to do the better he does everything; that is, if he is concientious. We are getting notes from the brethren and sisters in every part of our territory, and nearly all of them have this short, but encouraging sentence: "The ADVOCATE gets better and better." If the brethren will push the collection for past dues and send the money along, and the grip will let us alone, there is no telling what we will do. Help us, brethren and sisters, by work and prayers in our behalf.

HOME NEWS.

Shreveport, La., is to have a 5,000-ton ice plant erected at a cost of $100,000.

The *Clarion* says that thirty-two of the forty-five senators in the Senate of Mississippi are natives of that State.

Meridian, Miss., is making preparations to advertise itself all over the North and West. Nothing like advertising.

Lake Charles, La., will vote, Feb. 16, to see if the city will vote a tax of one and one-half mills for a term of ten years for water works.

A Woman's Exchange has been organized by some of the leading ladies of Natchez, Miss. Its object is to enable women to dispose of the products of their skill.

The Vicksburg *Herald* reports as follows:

Work on the levees in the fifth Louisiana levee district is progressing very favorably and in the majority of cases approaching completion. Point Lookout levee will be finished in about two weeks.

Wesson, Miss., now has a Board of Trade whose objects will be to advance the commercial and industrial interests of the town; to restrain, to modify and control the credit business; to look after the construction of roads and bridges leading to the city; to encourage manufacturing and other industrial pursuits, and to look after any and all other material interests of Wesson.

Mr. J. W. Crump has finished his contract for enlarging and repairing the levee from Point Lookout to Wilton, on the Louisiana side. President Maxwell, last Monday, let out the contract for enlarging and repairing Lower Ashton levee, in East Carroll parish, and for some new work on the same line, to Mr. E. P. White. It is estimated at 50,000 cubic yards and will be built by James' convict force. President Maxwell reports that all work in the district is progressing well, and that he had no fear that high water would find any of it incomplete.—Vicksburg *Herald.*

A Mistake Corrected.

We are glad to be able to publish the following, which corrects an unintentional error:

MR. EDITOR: One of your Mississippi items of last week says:

"The druggists of Hinds county have been indicted for the unlawful retailing of alcohol."

While it is true that many druggists in Hinds county have been indicted for retailing alcohol, there are druggists in the county who have not been indicted, and among the latter is Geo. W. Harper, druggist, of Raymond.

JUSTICE.

Wanted.

I want 5 or 10 copies of my missionary discourse, "Obligations and Objections," which was published a few years ago. I am willing to pay for the same to anyone mailing me the desired number and addressing me by letter or by postal card. T. L. MELLEN,
1319 N. 22d Avenue, Meridian, Miss.

Officers of the Joint Board of Finance, Mississippi Conference.

Chairman—Rev. John W. Chambers, Enterprise, Miss.

Secretary—W. A. Gunning, Natchez, Miss.

Treasurer—W. M. Thornton, Lake, Miss.

A Correction.

I find in the Minutes of our last Annual Conference, held at Brookhaven, Miss., that North Wilkinson circuit is not credited with one cent of the collections ordered by the Conference. The assessments were paid in full on my part of the work, with $11 for special missionary; $3 50 for foreign missions by the Bethel Sunday-school; $5 85 collected on Children's Day. Raised for other objects, $40. I don't know that the secretary is to blame for the mistake. The assistant pastor in charge can speak for his part of the work. W. M. SULLIVAN,
P. C. for Last Year.

Franklinton, La.

North Mississippi Conference Items.

Rev. J. W. Treadwell is down with *la grippe.*

Sturgis will soon have a new parsonage.

Rev. T. L. Foster is recovering from the sickness which has confined him at home ever since Conference.

Rev. R. A. Burroughs and family are at home in Durant in the house rented and furnished by the good people of that thriving town.

The district parsonage at Starkville has recently been repaired and beautified under the tasteful direction and by the hands of the present occupant, Rev. T. C. Wier.

The Epworth League in Starkville is in a flourishing condition under the supervision of that indefatigable worker, Rev. J. A. Randolph. A large lot of the "Reading Course" has been ordered.

The Conference colporteur is in the field and at work. At Starkville, Aberdeen and West Point recently he found open doors, and, having the hearty co-operation and personal companionship of the pastors, he succeeded in circulating a goodly number of religious books and papers. Specialties are being made of "Sunday-school Lesson Notes," "Disciplines," and "Hand-book of Southern Methodism." Brethren, send your orders and help us in this work. G. W. BACHMAN.

The members of the commission which visited Europe for the purpose of investigating the subject of immigration to the United States have submitted their report to the Secretary of the Treasury.

Hereafter receipts of money for subscriptions will be indicated by change of date on the label on the paper. If specially requested, receipts will be sent also through the mail.

Those of our readers who wish to obtain any of the books published by our Southern Methodist Publishing House or by F. H. Revell, of Chicago, can procure them as prizes for new subscribers by writing this office.

The clouds never grow so dark over the Christian's path but that sunlight of God's promises can shine through.

HOME LIFE.

LOWLY SERVICE.

In some still nook dost toil unknown?
Thy simple fare unnoticed take,
Keeping true heart asleep, awake
While deeds less brave than thine have flown
Where fame's proud trump is loudly blown?
Work patiently for God's dear sake,
Give what then canst to hearts that ache;
Thy Lord some day will claim his own.
And when he counts his treasures o'er
Upon eternity's bright shore,
It may be he will value more
The fragrance of the lily's bell,
Shed richly in its narrow dell,
Than stars whose praise the ages tell.

—*Methodist Magazine*

A Delicate Test.

"I like to be with Mrs. Goodwill," said a friend to us the other day; "she always leaves me feeling better toward my kind. I think she doesn't praise people very much, but she speaks of their good qualities rather than of their bad, and she *loves* those that are really lovely and tolerates those that are not."

Now, there is a great deal in actually loving what is lovely; in feeling one's whole nature go out to admire and approve and *love* the pure, the beautiful, the noble, the true, the lovely. Anyone who makes us do that confers upon us the most valuable of gifts.

After being with some people the whole world seems cold and dreary and empty, life without meaning, death mere negation. "When I stand in the presence of the most beautiful landscape with some people," said Helen Hunt, "all the beauty dies out from before my eyes." Now, we may not all be lovers of fine scenery, but we can all be lovers of that which is good; we can cultivate charity toward the neighbor and good-will to all men; we can avoid speaking ill of others; we can dwell on the good and ignore the bad in our associates; we can surround ourselves with an atmosphere of "grace, mercy, and peace," for the strongest Power on earth and in heaven is pledged to aid us in every endeavor in that direction.

Two ladies sat in a pew together listening to a discourse on charity. As the preacher went on with his remarks one of the ladies went very carefully over in her mind a discussion the day before in which she had been one party. To recall if she had said anything unkind of the lady who was the subject of the discussion, and was glad that she could not condemn herself in any particular.

The next day her companion in the pew took occasion to mention all the good qualities and great capabilities of her whom on Saturday she had found so full of faults. The preacher's arrow went to its mark.

It is very delightful to meet bright, witty, vivacious people, to listen to pungent criticisms, to watch intellectual sword play, and pleasant to remember it afterward, if it leaves no bitter, nauseating, corroding taste on the spiritual palate. The aftertaste of association with friends and acquaintances is the test, delicate and decisive, as to the quality of that association.—*New York Christian Advocate.*

One of Character's Foundation-Stones.

One sometimes feels that the whole value of life depends on truth; that it embraces all that goes to make life worth living. So much of the friction, the pain, the disorganization of life is due to lack of truth; so many of us lie passively, keeping silence when truth demands speech clear and free.

The majority of us would resent the charge of cowardice with indignation, but often we are not above defending silence by calling it reticence, which we feel is a word that involves the possession of a strong character. It is an element in a strong character if it does not overbalance equally desirable traits. How much courage it takes to speak when speaking involves disagreement with one whose opinion we value or whose displeasure we dread! Yet how can we hope to keep a place in a friend's estimation unless we have the courage of our convictions? Being truthful involves being brave. Spiked guns never won a battle, and never will. But being truthful does not mean rattling shot, not sharp-shooting. It means a fair, open field, a face-to-face encounter.

Silence, we say, is golden. It is if speech is unnecessary; but it becomes the basest metal if truth demands speech.

Life is too short to waste it in useless encounters after date. Meet each obligation as it comes, and peace and respect, the foundation of confidence and love, will be the natural outcome.—*Christian Union.*

UNANSWERED PRAYERS.—"Silver and gold have I none; but such as I have give I thee—rise and walk." This was not what the suffering beggar asked, but a gift how far more precious! A cure, in the stead of a temporary relief. It is even so the God of pity answers our prayers. When the hand of sorrow is heavy upon us; when some great evil presses and our needs become extreme, we cry to him for help. The petition for relief on earth, perhaps, is refused; that which we would have is denied; the affliction is continued, and the pressure must be borne. But there comes in the midst of it a far richer gift. We are healed; our hearts are converted, our sins are forgiven; we are weaned from earth and made meet for heaven. Ah, who would not encounter such refusals? Who would be so senseless as to doubt if they are gainers by their sufferings? He who asked alms would surely not have preferred the silver and the gold.—*Selected.*

TO PREVENT FAMILY QUARRELS.—We have read somewhere the following arrangement for avoiding family quarrels: "You see, sir," said an old man, speaking of a couple who lived in perfect harmony in his neighborhood, "they'd agreed, between themselves that whenever he came home a little 'contrary' and out of temper he wore his hat on the back of his head, and then she never said a word; and if she came in a little cross and crooked she threw her shawl over her left shoulder, and then he never said a word." As it takes two to make a quarrel, either the husband or the wife might often prevent one by stepping out of the room at the nick of time; by endeavoring to divert attention and conversation from the burning question—above all, by breathing an instantaneous prayer to God for calmness before making any reply.

GROWING THROUGH STRUGGLE.—The nominal Christian life that costs nothing is not worthy of the name. There must be self-restraint, discipline, severe schooling. There must be struggle, the agonizing effort. If you are to reach the goal and win the prize, you must put every energy of your life into the race. There must be sacrifice of indolence and self-will and personal ease. Too much pampering spoils many an earnest Christian. Every noble life is a struggle from beginning to end. Only those who resist and fight and overcome are successful in life. This is true in every sphere—in business, in study, in professional life and in spiritual life. Are we resisting sin, overcoming temptation, living victoriously in trial? If not, we are not living worthily.—*Bits of Pasture.*

Jenny Lind.

Jenny Lind, the woman, was greater than Jenny Lind, the singer. "I would rather hear Jenny talk than sing—wonderful as it is," wrote Mrs. Stanley, the wife of the Bishop of Norwich, in whose palace the great singer was a guest while in that city. The Bishop's son, subsequently Dean Stanley, who had no "ear for music," and on whom, therefore, her singing was wholly lost, wrote that she had "the manners of a princess with the simplicity of a child, and the goodness of an angel." Her character showed itself, he added, "through a thousand traits of humility, gentleness, thoughtfulness, wisdom, piety."

She looked upon her natural beauty as a gift of God, and never sang without reflecting that it might be for the last time.

"It has been continued to me from year to year for the good of others."

This feeling was no fine sentiment, but a religious principle. While she was the Bishop's guest she begged Mrs. Stanley to allow her to take three of the maids to a concert where she was to sing.

At a service in the cathedral she was moved to tears by the singing of the boy choristers, and had places reserved for them at her concert the next morning. When she came on the platform she greeted them with a smile of recognition, which the boys never forgot.

She gave to charitable objects thousands of pounds gained by her wonderful voice. While singing in Copenhagen, such was the excitement that court and town begged her to give them one more day of song. A gentleman of musical culture had, with his wife, anxiously looked forward to her visit. When she came, he was on a sick-bed. Jenny Lind heard of his desire, and found time to go to his house and sing to him and his wife.

When she went to London, Mendelssohn asked her to sing to a friend of his, who had long lain upon a bed of sickness. She went and cheered him with songs, the remembrance of which is still cherished by the family.

Again and again, when the opportunity offered for such an act of kindness, she sang to invalids who could not be present at her concerts. The gift of God within her was a trust to be administered for the good of others.—*Selected.*

THE SUPREMACY OF THE AFFECTIONS.—To love is more and better than to know. The infinite knowledge of God is less than the marvelous fact that he so loves the world as to give himself for its rescue from danger and death. The exercise of affection is the joy of human as of heavenly society. What is the neighborhood, the church, the family, when devoid of the feelings of interest, sympathy and attachment? A loveless world, however beautiful in other respects, would be next door to pandemonium. Nothing could be an equivalent for the divine charities of the soul. Home is the best place, the anticipation of heaven, because it is the abiding-place of love. The affections reign there.

"We are but shadows," wrote Hawthorne; "we are not endowed with real life, and all that seems most real is but the thinnest substance of a dream till the heart be touched. That touch creates us—then we begin to be—thereby we are beings of reality and inheritors of eternity." We then, as it were, take hold upon the nature of the divine; for God is not simply power or intelligence, but he is love. Love is the highest expression of his nature, the supreme attribute.—*Zion's Herald.*

LIFE AFTER FORTY.—The best half of life is in front of the man of forty, if he be anything of a man. The work he will do will be done with the hand of a master, and not of a raw apprentice. The trained intellect does not see "men as trees walking," but sees everything clearly and in just measure. The trained temper does not rush at work like a blind bull at a haystack, but advances with the calm and ordered pace of conscious power and deliberate determination. To no man is the world so new and the future so fresh as to him who has spent the early years of his manhood in striving to understand the deeper problems of science and life, and who has made some headway toward comprehending them. To him the commonest things are rare and wonderful, both in themselves, and as parts of a beautiful and intelligent whole. Such a thing as staleness in life and its duties he can not understand. Knowledge is always opening out before him in wider expanses and more commanding heights. The pleasure of growing knowledge and increasing power makes every year of his life happier and more hopeful than the last.—*Exchange.*

EVOLUTION OF THE HANDKERCHIEF.—The authorities are neither clear nor in harmony as regards the history of the handkerchief known popularly in English as the pocket handkerchief. The etymology of the name is, nevertheless, sufficiently clear. The last syllable comes from the old French chief, meaning head; the syllable "ker" is from the French couvrir, to cover, while the prefixes "hand" and "pocket" were applied when the article began to change its mediæval use of head covering and became the aid to neatness and decency which it is at present.

The old French name couvre chef, or chief, came over to England, with a host of other French words, after the conquest, and in time became "kerchief," which is long since obsolete in America, though it may, perhaps, be still heard in parts of England. For long ages after the Crusades even woman of rank wore the kerchief, which, after many changes, became the modern hat and bonnet. But exactly at what period it began to be carried in the hand or exterior pocket or handbag is uncertain.—San Francisco *Chronicle.*

"GOING TO BED" ETIQUETTE.—It is always a debatable point of etiquette whether hostess or guest make the first movement to go to bed, and thus break up the evening gathering. The guest may be overcome with fatigue from a day's journey, the host may be fidgeting under the strain of entertaining, and longing for the guest to show some signs by which he can gracefully and hospitably suggest "that it is growing late," yet neither quite like to appear, as they think, impolite. In fact, many visitors have suffered agonies in trying to be agreeable, while the host and hostess were doing their best to suppress their yawns and to "make conversation," until chance offered a solution of the difficulty. There is, however, but one rule to be followed in this relationship of host and hostess, and the hour of retirement. The host or hostess must always take the initiative and say an appropriate word as to the lateness of the hour and the desirability of going to bed.—Boston *Beacon.*

JEWELS OF A WOMAN'S LIFE.—There are many jewels that might be worn day and night; so many gems that are always and only your own that you need not grieve for those that show their brightness only by day. There is the jewel of Consideration, that you may wear just over the heart; there is the moonstone of Hope, that may glitter over your brow, filling your eyes with brightness; there is that brilliant stone of Sympathy, the emerald, that makes you put out your right hand of help; and there is the beautiful one of Loving-kindness, that makes the left hand help the right. But above all, overshadowing all, pinning down your tresses is the diamond of true Love—love which endureth all, suffereth all, hopeth all. Are not these better than jewels dug out of the earth? For, indeed, these jewels come from the heaven above.—*Lutheran.*

OUR YOUNG PEOPLE.

WHAT THE SCHOOL BELL SAYS.

BY JAMES BUCKHAM.

It's wonderful what unlike things
The school bell says to the boy when it rings!
For instance, the laggard, who drags along
On his way to school, hears this sort of song:

Oh—suz—hum!
Why did I come?
Study till four—
Books are a bore!
Oh, how I wish
I could run off and fish!
See! There's the brook,
Here's a line and a hook.
What's that you say?
Hurry up—eh?
Oh—hum—bo!
S'pose I must go.
Study till four.
Books are a bore!

Then the boy who loves to be faithful and true,
Who does what his parents think best he should do,
Comes bravely along with satchel and books,
The breeze in his whistle, the sun in his looks,
And these are the thoughts that well up like a song,
As he hears the old bell with its faithful ding-dong:

Cling, clang, cling—
I'm so glad I could sing!
Heaven so blue;
Duty to do!
Birds in the air,
Everything fair,
Even a boy
Finds study a joy!
When my work's done
I'm ready for fun,
Keener my play
For the tasks of the day.
Cling, clang, cling—
I'm so glad I could sing!

These are the songs which the two boys heard,
When the school bell was ringing, word for word.
Which do you think was the truer song?
Which do you hear as you're trudging along?
Don't be a laggard!—far better I say,
To work when you work, and play when you play.

—*Journal of Education.*

MR. EDITOR: You being so kind in sharing the cousins a column in your paper, as I have never written, I will write a few lines. I live in the country five miles of Lexington. I am a member of the Methodist Sunday-school at Bethany, about a quarter of a mile from where I live. We have a good Sunday-school. Our superintendent is J. W. Morris. Our pastor for this year is Rev. A. W. Tangley. He has preached for us twice. We like him very much. Grandfather takes the ADVOCATE, and reading the cousins' columns is my chief delight. I will close by answering M. F. McLean's question: "What was Samson's riddle?" It was: "Out of the eater came forth meat, and out of the strong came forth sweetness." (Judges xiv, 14.) I will ask the cousins a question: Who was it that had a boil, and was cured by putting figs on it? With best wishes to the ADVOCATE, I am, Your friend,

NELLIE FONVILLE.

Lexington, Miss.

MR. EDITOR: As I have not seen any letters from our little town, I thought I would write one. I go to Sunday-school and to church. Our superintendent is named Mr. Martin. Our pastor is Bro. Ira F. Hawkins. We all like him very much. He only preaches once a month. We would like so much if he could preach oftener, as we need so much done for these poor souls. Mr. Editor, if you think this is not worth printing, consign it to the waste-basket.

Yours truly, PEARL GREEN.

Cary, Miss.

MR. EDITOR: As I see so many letters from our little cousins, I thought I would write one, too. My mamma is a widow lady. She takes the good old ADVOCATE. We all like to read it. I have two sisters and one brother. We all go to Sunday-school and to church and day-school. Mama says it is so nice to say our prayers at night. I wonder if all mamas teach their little ones to pray to our good Lord. Please correct. Youre truly,

MAUDDIE GREEN.

Cary, Miss.

MR. EDITOR: I thought I would write to the dear ADVOCATE. I am a little girl nine years old. I have two pets—a cat and a dog. I have one sister and five brothers. I go to Sunday-school. Miss Lena is my teacher. She has fifteen little girls in her class. My papa is superintendent. My papa takes the ADVOCATE, and I love to read the cousins' letters. I will close by asking a question: Who knelt upon his knees three times a day, and prayed?

Your friend, LOU S. HALL.

Bay St. Louis, Miss.

MR. EDITOR: It has been some time since I wrote to the ADVOCATE. It snowed week before last. It turned awful cold. I got two nice presents—a Christmas ring and accordion. I am going to ask a question: Had even the priests and prophets become drunkards? I will close with best wishes to the dear old ADVOCATE. I remain, Your little friend,

HATTIE WOODWARD.

Wesson, Miss.

MR. EDITOR: It has been some time since I wrote to the dear old ADVOCATE. I would like to ask a question: How far is God's ways and thoughts different from man's? I will have to end with this much. Your dear friend,

D. WOODWARD.

Wesson, Miss.

A teacher in a Sunday-school tells of an experience he had recently. He had charge of a lot of boys one day, and was trying to make them understand that all good comes from one source. As an illustration, he told them of building a house, putting water-pipes in with spigots in all the rooms, these pipes not being connected with the main in the street. He said to them, "Suppose I turn on a spigot, and no water comes; what is the matter?" He naturally supposed that some of the boys would answer that the water was not turned on at the main. But they didn't. On the contrary, one boy at the foot of the class called out in a voice which showed that he thought that he was right, "You didn't have your water rent paid."

Dr. Cuyler tells the story of a little boy, the son of good Presbyterian parents, who was asked the question in the catechism, "What is man's chief end?" and he answered it, "Man's chief end is to glorify God and annoy him forever." There are too many men, says Dr. Cuyler, who act as if that were their chief end.

"They must have a very feeble constitution in Congress," said Mrs. Partington, "if they haven't got power enough among 'em to count a few votes. Why, Isaac would do it in five minutes by simple admonition."

SCIENTIFIC.

The Real Inventor of Telegraphy.

Weber was the first who established a permanent workable telegraph line, and thereby demonstrated the practical value of the electric telegraph. Weber's house in the city was connected with the astronomical and magnetic observatories by a line between three and four kilometres (over two miles) in length. The signals were made by the deviations of the needle of a galvanometer to the right and left and were interpreted according to a conventional alphabet. The use of interrupted or reversed currents did not permit the transmission of more than one or two words a minute, but the speed was increased to seven or eight words by the use of induced currents.

The following first notice of this telegraphic connection was published in one of the numbers of the *Gottingischen gelehrten Anzeigen* (or Gottingen Scientific Notes) for 1834: "We can not omit to mention an important and, in its way, unique feature in close connection with the arrangements we have described (of the Physical Observatory), which we owe to our Prof. Weber. He last year stretched a double connecting wire from the cabinet of physics over the houses of the city to the observatory; in this a grand galvanic chain is established, in which the current is carried through about nine thousand feet of wire. The wire of the chain is chiefly copper wire, known in the trade as No. 8. The certainty and exactness with which one can control by means of the commutator the direction of the current and the movement of the needle depending upon it were demonstrated last year by successful applications to telegraphic signalizing of whole words and short phrases. There is no doubt that it will be possible to establish immediate telegraphic communication between two stations at considerable distances from one another."—*Popular Science Monthly.*

THE SUN'S RAYS.—A very striking illustration of the power of the sun's rays is afforded by a simple lens used as a burning glass. No very great burning lens has been constructed for a long time. During the last century an enormous one was made in France, all the heat falling upon it being concentrated upon a smaller one, and the smaller one concentrating it in turn, until at the very focus it is said that iron, gold and other metals ran like melted butter.

In England the biggest burning glass on record was made about the same time for the British Government, which designed it as a present for the Emperor of China. It was three feet in diameter, and beneath it even the diamond was reduced to vapor. The Emperor, when he got his lens, was much alarmed lest possibly it was sent by the English for the purpose of injuring him. By way of a test a smith was ordered to strike it with his hammer, but the hammer rebounded from the solid glass, and this was taken to be conclusive evidence of magic in the thing, which was immediately buried, and probably is still reposing under the soil of the Celestial Kingdom.

Many attempts have been made to utilize the sun's rays for running machinery. The idea ought to be in some way practicable, inasmuch as every square yard of earth receives enough energy in the shape of sunbeams to represent one-horse power. Even on such a small area as Manhattan Island the noontide heat is enough, could it all be utilized, to drive all the steam engines in the world. Sun machines have already been made to go, though not successfully as yet from the economical point of view. However, the day is not unlikely to arrive before long when the thing will be done, and the orb of day fairly harnessed for working all the engines on the earth.

DEVICE TO TELL HOW FAST A STEAMER GOES.—Among the various systems of signals required on board the ocean greyhounds, one of the most importance is a convenient means of determining quickly and accurately the number of revolutions of the engine shaft or shafts without waiting to count each turn. An ingenious electric device to accomplish this has recently been invented by an Englishman.

A circular contact maker is fitted to the shaft and over it work two contact brushes, so that at each revolution of the shaft the circuit is made and broken four times. In the circuit is placed an electrical clock-work, and when the button is pushed at one of the stations the counting circuit is thrown on. The apparatus begins to count the instant the button is pushed, the operation lasting fifteen seconds. At the end of that time figures appear at the openings of the indicator, and show the exact number of revolutions per minute.

When the button is pressed again the last indication is automatically cleared away and the wheels set at zero. A number of indicators may be placed on the same circuit, but while a record is being taken on one, the others are locked automatically to prevent the upsetting of the record being made. The tests made with the device on English warships have been very successful, and engineers say that it fully meets every requirement.—*Exchange.*

NEW WONDERS IN ELECTRIC LIGHTNING.—By means of currents alternating with very high frequency, Prof. Nikola Tesla has succeeded in passing by induction through the glass of a lamp energy sufficient to keep a filament in a state of incandescence without the use of connecting wires. He has even lighted a room by producing in it such a condition that an illuminating appliance may be placed anywhere and lighted without being electrically connected with anything. He has produced the required condition by creating in the room a powerful electrostatic field alternating very rapidly. He suspends two sheets of metal, each connected with one of the terminals of the coil. If an exhausted tube is carried anywhere between these sheets, or placed anywhere, it remains always luminous.

The extent to which this method of illumination may be practically available experiments alone can decide. In any case, our insight into the possibilities of static electricity has been extended, and the ordinary electric machine will cease to be regarded as a mere toy.—*Popular Science Monthly.*

THE PICTURE OF A SOUND.—Mr. Leon Esquine, a Mexicanized Frenchman, is said to have perfected a marvelous invention which combines electricity and photography in a most unique manner. By speaking into a photophone transmitter, which consists of a highly polished diaphragm reflecting a ray of light it coil is set into rapid vibrations and a photograph is made of the sound of the voice as it travels along a band of sensitized paper. Now comes the most wonderful part of the whole story. If the image of the photographic tracing is projected by means of an electric arc or oxy-hydrogen light upon a selenium receiver, the original speech is instantly emitted from the tube of the receiver and may be heard as plainly as if uttered by a human being in an ordinary tone of voice. If true, this is a most wonderful discovery, as it is evident that there is no limit to the development of this peculiar combination of methods.

The only way to flee away from God is to flee unto him.—*Phillips Brooks.*

MARRIAGES.

ANSLEY—ULMAN.—At the residence of the bride's father, Hay St. Louis, Miss., Feb. 3, 1892, by Rev. W. G. Forsyth, Mr. M. E. Ansley to Miss Mary Ellen Ulman.

HARGROVE—BROWN.—At the residence of the bride's mother, Mrs. E. A. R. Brown, Brownsville, Jan. 27, 1892, by Rev. Lewis A. Reed, Dr. Jones H. Hargrove to Miss Mary Brown.

EDGERTON—BELL.—At the residence of the bride's mother, Mrs. Abbie Bell, Coushatta, La., Jan. 30, 1892, by Rev. Lewis A Reed, Dr. C. E. Edgerton to Miss Susie Bell.

PITTS—BUSBY.—At the residence of the bride's father, Jan. 26, 1892, by Rev. J. V. Penn, Mr. L. S. Pitts, of Waynesboro, Miss., to Miss Lorane Busby, of Buckatunna, Miss.

COLE—HARVILLE.—In the Methodist Church, Doyline, La., Jan. 24, 1892, by Rev. G. W. Hartfield, Mr. Bailey Cole, of Arcadia, to Miss Stella M. Harville, of Doyline.

BRISTER—PEPPER.—At the residence of the bride's father, Mr. Z. Pepper, near Deasonville, Yazoo county, Miss., Jan. 6, 1892, by Rev. D. C. Langford, Mr. W. L. Brister and Miss C. L. Pepper.

EWING—PEPPER.—At the residence of the bride's father, Mr. Z. Pepper, near Deasonville, Yazoo county, Miss., Jan. 27, 1892, by Rev. D. C. Langford, Mr. James A. Ewing and Miss S. K. Pepper.

WARD—KIRKLAND.—At the residence of the bride's mother, Quitman, Miss., Jan. 24, 1892, at 4:30 P. M., by Rev. J. P. Drake, Mr. Clarence H. Ward to Mrs. V. K. Kirkland.

HOLMES—WINGATE.—At the residence of the bride's father, near Winona, Montgomery county, Miss., Dec. 24, 1891, by Rev. R. C. Callaway, Mr. L. L. Holmes to Miss Myra Wingate.

MIMS—SANDERS.—At the residence of Mr. Alexander Sanders, Ehren, Ala., Jan. 21, 1892, by Rev. D. W. Babb, Mr. R. C. Mims, of Starkville, Miss., to Miss Kever Sanders.

LEWIS—HARRISON.—At the Methodist Church, Winchester, Miss., Jan. 24, 1892, by Rev. J. W. Tinnin, Mr. A. J. Lewis to Miss Lillian B. Harrison, all of Winchester, Miss.

DELESDERNIER—LOGA.—On Monday, Feb. 1, 1892, by Rev. John T. Sawyer, Mr George A. Delesdernier and Miss Julia T. Loga.

HAMBRICK—KING.—At the residence of the bride's father, Dec. 24, 1891, by Rev. R. C. Callaway, Mr. I. W. Hambrick to Miss Ida King all of Montgomery county, Miss.

OBITUARIES.

NORWOOD—Mrs. ELEANOR S. NORWOOD was born in East Feliciana parish, July 16, 1822, and died in Point Coupee parish, Jan. 18, 1892. She was married to Capt. Samuel J. Norwood, Nov. 23, 1842, and soon after, with her husband, moved to Avoyelles parish, and remained until just before the late war, when they removed to Jackson, La., to educate their children. In 1872 they returned to Avoyelles parish, and finally became residents of Point Coupee, where she was called to exchange this for the heavenly world.

For forty-nine years she walked by the side of her husband as his support and comforter. She was the mother of nine children, eight of whom are still living, one (a daughter) having entered life to rest while young. She was the centre of attraction to her devoted husband, and to their eight children. No wife and mother had a stronger hold upon her household than she. In the home circle her social and Christian virtues shone in the most beautiful and consistent life.

She became a member of the M. E. Church at the age of fourteen years, became an active member in advancing the cause of her blessed Lord, and continued so until death cut short her faithful work. Her pastors were always welcome guests at her house, and some of them found a home beneath her hospitable roof as long as their pastorate continued. Her pastor for the present Conference year was not permitted to visit her but once, and this was to witness the last fearful struggle for life. He asked her but three questions with regard to her spiritual state. Said he, "Do you have peace?" and, in a whisper, she said, "I do." "Does the grace of God support you?" "It does." "Have you comfort of mind?" and she made the same response. After fifty-six years of service in the church of Christ she fell peacefully on sleep. "Let me die the death of the righteous, and let my last end be like his."

J. F. SCURLOCK.

TATE.—On Jan. 10, at 3:30 o'clock, one of the sweetest flowers of our cherished group and brightest jewel of our family circle, nourished in our inmost affection, STELLA E. TATE, daughter of Mr. and Mrs. G. W. Kent, and wife of L. J. Tate, was ruthlessly taken from us when least expected, and transplanted to those celestial realms, there to enjoy the presence of the Lord and the glory of his power forevermore. Her days on earth were thirty-three years.

In her eighteenth year she joined the Methodist Church under the ministry of Rev. Ira H. Robertson, and was ever faithful to her vows. In 1882 she was married to L. J. Tate, and in mutual loving devotion lived a genial and happy life. "Oh, what a hard struggle it was for him to give up his precious wife—all that was nearest and dearest to him on earth! In 1883, believing all branches of the Lord's church grew from the same trunk, and all pointing heavenward, wishing to act in harmony with her husband's desires, and to encourage him on the way to salvation, she joined hands with him in the Baptist Church, and with him kept the faith until her death. She was a pure, consistent Christian, a devoted wife, and always loyal in her filial affections, loving everybody, and loved by all who knew her.

Her afflictions were extremely severe; but she bore them all with patience and resignation. Only a few hours before death she said she had no fears; was resigned to the will of God, and that there was not a shadow of doubt between her and her God; then, raising her feeble hands, and in meek ejaculation, with eyes and face all aglow with the heavenly radiance, exclaiming distinctly and earnestly, "Oh, precious, sweet Jesus, come down and relieve me of my suffering!" She did not crave to live, but, with patient resignation, submitted all to the Lord. Sweetly she sleeps in the arms of Jesus. Good-by, sweet, precious daughter, till we meet again.

PA AND MA.

TOWNSEND—*Whereas*, It has pleased our heavenly Father to call from our midst our beloved brother, R. W. TOWNSEND, who was born in Pickens county, Ala., on Jan. 26, 1821, and died Sept. 28, 1891, in his seventy-first year. He joined the Methodist Church in 1840, and lived a consistent Christian life until his death. He was a steward for many years, and always one of the chief supports of our preachers in all the charges where he lived.

Resolved, By the Chester Circuit Quarterly Conference, that in the death of Bro. R. W. Townsend we have lost one of our best members.

Resolved, That we tender our sympathies to his bereaved family.

Resolved, That a copy of these resolutions be sent to his wife, and to the NEW ORLEANS ADVOCATE for publication.

Resolved, That these resolutions be spread on the Minutes of our Quarterly Conference.

Done by order of the Quarterly Conference.

S. S. SMITHBURCK.

NOTESTINE—DANIEL VALENTINE NOTESTINE was born in Allen county, Ind., Feb. 14, 1860, and died in Calcasieu parish, La., Jan. 2, 1892, of typho-malaria fever, after a lingering illness of five weeks.

He was soundly converted to God and united with the M. E. Church, South, January, 1881, in Pawnee county, Kans., and on Oct. 7, 1888, married Miss Clara Lee Funk, of the same county.

From the time of his conversion fire Notestine seemed to be fully consecrated to the service of God, and was always ready to perform any work required of him by the church: a good steward and Sunday-school teacher, and ever at home in the prayer meeting. The fire upon the family altar was always burning, and his communion with God constant and sweet.

During his long illness the spirit of Christian patience and submission kept his mind at rest, and his many clear and cheerful statements of perfect peace with God and bright prospects of heaven leave no doubt upon the minds of his surviving friends about where to find him in the world beyond.

He leaves a wife and one child, also his parents and brothers and sisters, all of whom, we believe, expect to meet him again in the house with many mansions.

J. L. GIBSON.

LIGHTFOOT—Dr. ROBERT LIGHTFOOT was born in Washington county, Ga., Dec. 13, 1808. He married Miss Elizabeth Perry in 1826, and came to this State in 1839, where he lived up to his death. After the death of his first wife he married Mrs. M. A. McClelan, in 1865, who still lives. He was the father of eleven children, five of which are still living.

He joined the church when he was eleven years of age, in his native State, of which he remained a member all his life, growing riper every day, and getting ready for the Master's call. The Doctor was ready to die, and ready for heaven, and was willing to go. The Doctor had a clear understanding of the plan of salvation, and knew what it took to make a Christian.

Bro. Phillips and myself held the last protracted meeting the Doctor ever attended, and that was the last time he was able to attend church, for he was taken sick soon afterward, and never recovered. He practiced medicine fifty years. His sickness lasted five months and seven days. He died Jan. 21, 1892, making him eighty-three years old.

We buried him at Jordan's Chapel, in Holmes county, Miss. The Doctor leaves many friends and a good wife, who miss him.

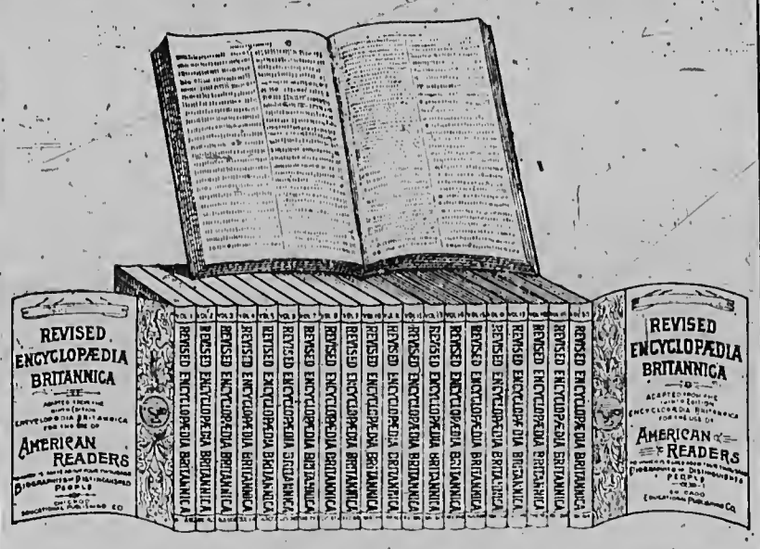
W. H. SANDERS.

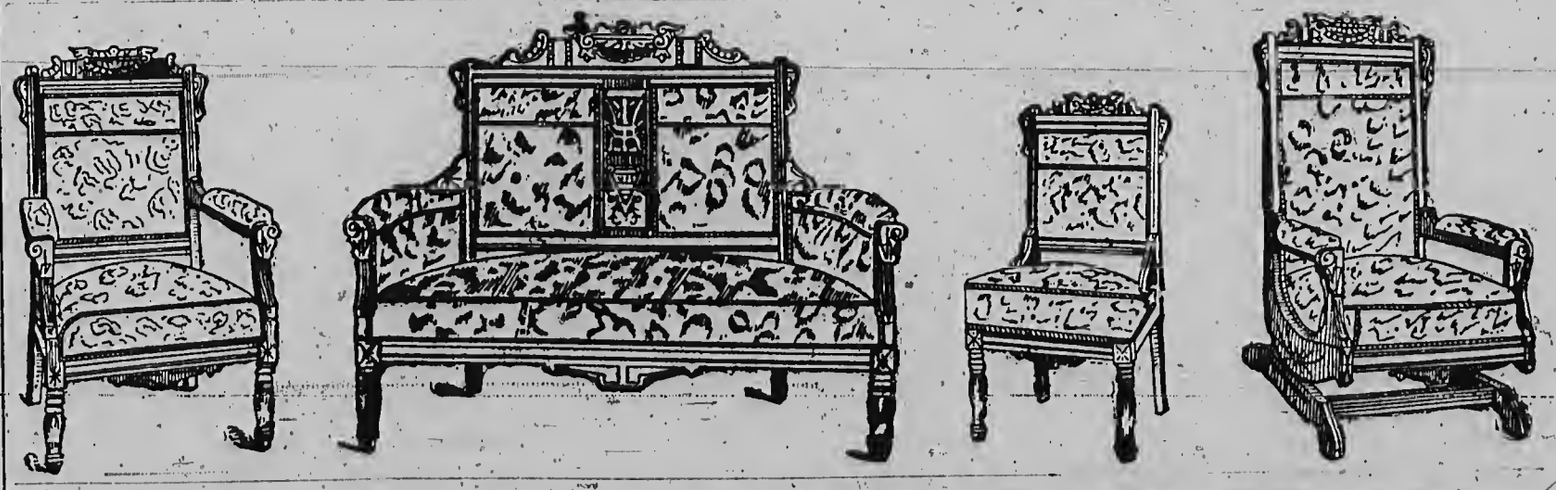
HERNDON—Sister ANNIE E. HERNDON was born in Guilford county, N. C., Oct. 31, 1819; died Jan. 21, 1892. She professed faith in Christ and joined the M. E. Church, South, in Columbus, Miss., in 1847. She lived for God from that day till the day of her death.

She was truly a good woman, full of faith, living a consecrated life. She died a triumphant death. Her remains were followed to the cemetery at Columbus by many weeping friends, where she sleeps to rise triumphant at the great day, while her spirit has gone to the God who gave it.

K. M. HARRISON.

Simplicity and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention; purity in the affection. Simplicity tends to God, purity apprehends and tastes him.—*Thomas a Kempis.*





Commissions will be allowed only when cash accompanies order for renewal and for new subscriber.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. T. G. Freeman, J. W. Raper, Thomas B. Clifford (2), E. W. Barrington, J. Ivy Hoffpauir, Wm. Schuhle, M. L. Burton, R. C. Calloway, W. M. Stevens, Geo. H. Thompson, Irvin Miller, J. N. Ware, J. A. B. Jones, T. J. Norsworthy, Geo. A. Mandeville, R. A. Davis, J. H. Brown, A. J. Jones, W. G. Backus, V. V. Boone, R. A. Burroughs, J. F. Wynn, J. Herbert Woodward, J. E. Denson, H. W. May, C. G. Gothings, J. H. Smith, J. T. Nicholson, H. Mellard, Geo. W. Gordon, Thos. W. Brown, Benj. S. Rayner, H. S. Johns, G. E. Greene, J. M. Morse, N. B. Young, B. F. Lewis (3), C. F. Staples, G. R. Ellis, J. C. Park, W. T. Currie, L. P. Meador, R. C. Grace, M. J. Miller, J. D. Newsom, J. H. Evans, J. T. Sawyer, H. M. Booth, G. W. Bachman, A. D. Miller, Geo. E. Greene, J. White Davis, J. F. Scarlock, L. W. Wood, Bishop Haygood, N. J. Roberts, W. L. Graves, E. F. Edgar, Hicks M. Ellis, A. C. Hundley.

Messrs. J. H. Burt, E. Pope, W. D. Burroughs, J. M. Davenport, J. P. Short, Wayne Sutton, R. M. Clifton, R. F. Wilson, T. A. Overton, J. R. Bingham, Geo. R. Pattison, J. S. Stockton, Paul De Maisade, J. A. Peeples, De M. Foster, J. E. Hamlet, H. E. Robinson, T. M. Babington, J. W. Lee, E. A. Gober, R. W. Lee, J. L. Dunnica, A. C. Scott, S. Y. Puckett, W. W. Benson, W. L. Weber, W. A. Turner, J. M. Odom, T. H. Wellman.

Mesdames S. C. Cone, M. T. Sullivan, E. R. Anderson, W. B. Alexander, Kate Kennedy, A. J. Witt, M. J. Cameron, W. R. Skinner, M. S. M. Seales, M. E. A. Bishop, Sarn C. M. Slocum, A. V. Travis.

Feb. 9.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.—FIRST ROUND.

Purvis, at Lumberton	Feb. 13, 14
Ellisville, at Ellisville	20, 21
Heidelberg, at Paulding	27, 28
Estabutchie, at Hopewell....(Wed.)..	Mar. 2
Perry, at Galloway	5, 6
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	19, 20
East Pearl, at Columbia	19, 20
Mount Carmel, at Santee....(Thn.)..	24
Williamsburg, at Williamsburg	26, 27

The district stewards' meeting will be held at Hattiesburg, Wednesday, Feb. 17.

JOHN A. ELLIS, P. E.

BRANDON DIST.—FIRST ROUND.

Shiloh, at Cato	Feb. 16, 14
Nesbota, at Hestor's Chapel	19
Decatur, at Decatur	20, 21
Carthage circuit, at Goshen	26
Carthage and Walnut Grove, at C.	27, 28
Walnut Grove cir., at Pleasant Hill	29
Hillsboro, at Coutrel	Mar. 1
Westville, at Goshen	5, 6
Raleigh, at Trinity	11
Mt. Rose, at Price's Chapel	12, 13
Trenton, at Trenton	19, 20

C. McDONALD, P. E.

WOODVILLE DIST.—FIRST ROUND.

Zachery, at Zachery	Feb. 16, 14
E. B. Rouge, at Blackwater	18
Fort Vincent, at Huff's Chapel	18
Springfield, at James' Chapel	20, 21
Covington, at Covington	27, 28
Talisheek, at Hickory Grove	29
St. Helena, at Day's	Mar. 5, 6
Franklinton, at Mt. Hermon	8
Amite City, at Amite City	12, 13
Live Oak, at Friendship	19, 20
East Feliciana, at Oak Grove	26, 27

P. A. JOHNSTON, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit, at Short Creek	Feb. 13, 14
Silver Creek circuit, at B. Lake	20, 21
Lake City and Lodi, at Lake City	27, 28
Benton circuit, at New Hope	Mar. 5, 6
Canton station	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Pocahontas, at Pocahontas	26, 27
Raymond, at Bolton	Apr. 2, 3
Edwards station	9, 10

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Mayersville, at Mayersville	Feb. 16, 14
South Warren, at Bovina	20, 21
Warren, at Bradley's	27, 28
Anguilla and Rolling Fork, at Anguilla	Mar. 5, 6
Rocky Springs	12, 13
Roxie, at Hamburg	19, 20
Utica, at Learned	26, 27

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Leakesville circuit, at Adamsville	Feb. 13, 14
W. and State Line, at W.....(Mon.)..	15
Waynesboro circuit, at Winchester	20, 21
Shubuta circuit, at Shubuta..(Tues.)..	26
Chunkey circuit, at Sageville	27, 28
Porterville circuit, at Chapel Hill	Mar. 5, 6
Binnsville circuit, at Scooba station	12, 13
Marion circuit, at Marion....(Wed.)..	16
Clarke circuit, at Andrew	19, 20

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Magnolia, at Osyka	Feb. 13, 14
Caseyville, at Sweetwater	20, 21
Adams circuit, at Adams	27, 28
Brookhaven circuit, at Adams	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 5, 6
Providence, at Bahala	12, 13
China Grove, at Waterboles	19, 20
Bowerton, at Brandywine	26, 27
Lebanon, at Brandywine	26, 27
Gallman, at Bethesda	Apr. 2, 3
Summit, at Summit	9, 10

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Baton Rouge	Feb. 14
Plaquemine and Donaldsonville, at P.	21
Rayne Memorial	28
Thibodeaux and Houma, at Houma	Mar. 2
Craps and Scraparu	6
Lower Coast Mission, at Grand Prairie	13
Dryades Street	20
Parker Chapel	27
Gross Tete and False R., at Arbroth	Apr. 6

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Harrisonburg, at Harrisonburg	Feb. 13, 14
Winsboro, at Winsboro	16
Oakley, at Holly Grove	20, 21
Indian Village	27, 28
Lake Providence, at Providence	Mar. 5, 6
Waterproof, at Waterproof	12, 13

H. O. WHITE, P. E.

ARCADIA DIST.—FIRST ROUND.

Homer, at Homer	Feb. 13
Tulip, at Tulip	16, 14
Sparta, at Ebenezer	20, 21
Ringgold, at Andrew Chapel	27, 28
Vernon, at Wesley Chapel	Mar. 5, 6
Ruston, at Ruston	11
Vienna, at Vienna	12, 13
Gamville	19, 20

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FIRST ROUND

Grand Cane, at Grand Cane	Feb. 13, 14
Mansfield sta. (Sun. night and Mon.)	14, 15
Wesley circuit, at Wesley	21, 22
Coushatta....(Sun. night and Mon.)	22, 23
Mooringsport cir., at Mount Zion	27, 28
Many circuit, at Many	Mar. 5, 6
Fort Jessup cir., at F. J. (S. & M. night)	6, 7
Pleasant Hill circuit, at Martbaville	13, 14
Sabine circuit, at Bayou Scie	19, 20
DeSoto circuit, at Bethel	26, 27
Abnacoco circuit, at Holly Grove	Apr. 2, 3

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Abbeville, at Abbeville	Feb. 13, 14
Franklin and Jeanerette, at Franklin	20, 21
Lake Charles	27, 28
Sabine mission, at Keener	Mar. 1, 2
Grand Chenier, at Leesburg	5, 6
Sulphur Mine, at Vinton	12, 13
Lake Arthur	19, 20
Indian Bayou	26, 27
Huron mission	30, —

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Centerville, at Centerville	Feb. 13, 14
Vidalia, at Bennett's	17
Black River, at White's Ridge	20, 21
Castor Mission, at Master's Chapel	27, 28
Columbia, at Columbia	28
Montgomery, at Atlanta	Mar. 5, 6
Ada, at Prospect	12, 13
Colfax and Boyce	19, 20

J. IVY HOFFPAUIR, P. E.

It is said the Turkish government will spend over $12,000 in restoring the sanctuaries of Abraham, Isaac, Jacob and Joseph, in the village of Haili.

Postmaster-General Wanamaker has issued an order giving money order facilities to all postoffices where the compensation of the postmaster reaches $200 per annum.

The Florida Christian Advocate,

A weekly religious paper, edited by Rev. Josephus Anderson, D. D., full of Florida news, able discussions, sound theology, general information. This journal has the rare good fortune of having it said of it that every issue is worth the year's subscription price. Its "Brevities" have become so popular as to be called for in book form. From Feb. 1 the paper will be a sixteen-page, four-column paper. Subscription price, $2; to ministers, $1. Write to J. ANDERSON, Leesburg, Fla.

BOUND TO HAVE IT.

"I MUST and I *will* have it," exclaimed the little man, and he dashed the paper to the floor, jumped from his chair and brought his clinched hand down on the table vigorously; then, mopping his brow and adjusting his glasses, he seated himself, seized his pen and in a nervous, excitable hand wrote: "D. M. Ferry & Co., Seedsmen, Detroit, Mich., *Gentlemen:* Referring to your advertisement in the *National Intelligencer*, I notice that you say that your Seed Annual for 1892 is free to all applicants. As I buy considerable quantities of vegetable and flower seeds each spring, I would esteem it a favor if you would mail me *your* Catalogue. My neighbors say it is the best.

"Very truly yours, RICHARD DOE."

The first consignment of fresh salmon from British Columbia to Europe, which consisted of 30,000 pounds from Frazer river, left New York, the other day, for Hamburg in a cold storage compartment of a German steamer.

NEWS OF THE WEEK.

DOMESTIC.

An open switch at Larabee, on the Chicago and Alton railway, caused three deaths on Feb. 7.

A whole block in the heart of the business section of Memphis, Tenn., was detroyed by fire on Feb. 8. The loss is $1,000,000.

A cotton factory with 30,000 spindles is to be erected in Oak Cliff, a suburb of Dallas, Texas. The estimated cost is $250,000. It will furnish employment to 200 people.

The Hotel Royal, in New York City, was burned on Feb. 7. At the time of the disaster there were nearly 150 guests in the hotel. The employees numbered 55. About 100 persons perished in the flames.

Mr. Blaine has written a letter to the chairman of the Republican National Committee, in which he states that he is not a candidate for the presidency and will not permit his name to go before the Republican National Convention for the nomination.

Forest fires were raging in Polk and Montgomery counties, Ark., on Feb. 8. The pine woods on the line of the counties are a mass of flames for twenty miles in length and several miles in width, doing great damage to crops and destroying much property. Thousands of head of live stock have been burned to death.

The National House of Representatives is at last equipped with a code of rules for its government, and the way is now clear for legislation, which may be expected to begin in earnest this week. The programme for this week includes, at least, one measure of great popular interest, namely, the Paddock bill, to prevent the adulteration and misbranding of food and drugs.

The political outlook in Alabama is threatening and alarming to the Democratic party. A chasm yawns between the old guard, or the regulars, headed by Gov. Jones, who seeks renomination at the hands of the party, and the alliance wing, headed by Ex-Agricultural Commissioner R. F. Kolb, who was defeated in his race for governor two years ago, and still aspires to that high office.

The Garza movement along the Mexican border is giving the officials of the War Department considerable trouble just at present. No secret is made of their disappointment that Garza is still at large in American territory, and his operations can not be confined exclusively to Mexican territory. The United States troops have given up the task of finding the Mexican brigand and have returned to their respective posts.

The Sugar Bounty Division in Washington City is actively engaged in sending out drafts for bounty. The total for last week amounted to about $325,000, which makes the aggregate payments to the end of the week about $2,085,579, and of a total of claims received here of $5,865,954. It is expected that the bounty will be paid hereafter at the rate of $125,000 a day, as a very strong pressure has been brought to bear on the officials by the Louisiana senators.

FOREIGN.

Over sixty persons were killed and a hundred wounded in an election riot in the City of Guatemala.

At a meeting in Dublin of the McCarthyite section of the Irish parliamentary party, Mr. Justin McCarthy was re-elected president.

In the different States of Mexico commissions have been formed to push forward the work in connection with their exhibits at the Chicago Fair.

The Danube and Theiss rivers are overflowing their banks, the floods doing immense damage in the adjacent country. Seventeen villages in the districts tributary to Buda Pesth are to a greater or less extent inundated. Many families have been driven from their homes, but so far as reported no lives have been lost as a result of the freshets.

The Bulgarian government has decided to remodel its army after the pattern of the German army. The number of cavalry will be reduced, and the infantry and artillery divisions increased. The war materials will be drawn from German manufactures. The Emperor's approval of this arrangement is a distinct departure from the policy of non-intervention in the Balkans.

At the annual meeting of the Chamber of Shipping of the United Kingdom, to be held in London during February, a proposal will be submitted pointing out that it is needful for the preservation of life that lightouses, lightships and coast guard stations should be placed in telegraphic communication with each other and the general telegraphic system of the country where practicable.

It is stated that Pope Leo has addressed an inquiry to the members of the Cardinals' College, both in Italy and abroad, asking for their opinions as to whether the successor to the papacy should be an Italian. Until the Pope receives answers from the cardinals abroad he will not communicate the result to the powers. It is said, however, that the Italian cardinals are unanimous for one of their own countrymen, and this practically decides the question.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4 11-16	— —
Ordinary	5⅛	— —
Good ordinary	5 11-16	— —
Low middling	6 1-16	— —
Middling	6 9-16	— —
Good middling	— —	— —
Middling fair	7 9-16	— —
Fair	9 1-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	2⅞	2 15-16
Fully fair	2 11-16	2 13-16
Good fair	2 11-16	2 13-16
Common	2¼	2⅝
CENTRIFUGAL:		
Seconds	2¼	3⅛
Prime yellow	3½	3 9-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2⅛	2¼
Good	4⅝	4⅝
Fair	— —	— —
Prime	— —	— —
Rough, ₩ bbl	— —	— —
Polish, ₩ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 75	4 85
Fancy	— —	4 30
Choice	— —	— —
Minnesota Patents	5 40	— —
Winter wheat patents	4 95	5 10
Minnesota bakers	4 00	5 50
CORN PRODUCTS.		
Corn meal	2 45	2 50
Cream meal	2 70	2 80
Grits	2 80	2 90
Hominy	6 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	51
Yellow	— —	52
Mixed No. 2	— —	52
OATS:		
Western	41	42
Texas rust-proof	54	55
BRAN:		
₩ cwt	90	92½
HAY:		
Prime	16 00	18 50
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 50	— —
Prime Mess	10 00	— —
Rumps	— —	10 50
BACON:		
Fancy Breakfast	9½	10
Shoulders	6	— —
Sides, short rib	7⅛	— —
Sides, long clear	7⅛	— —
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	5	— —
Sides, short rib	6½	6⅝
Sides, long clear	6½	6⅝
GROCERIES.		
COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	55
Hee-Sue	— —	— —
BUTTER:		
Western Creamery	33	— —
Western Dairy	23	25
Common	— —	— —
LARD:		
Refined	— —	5⅝
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	23	24
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 25
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 ℔, ₩ yard	6¾	— —
Jute, 1¾ ℔, ₩ yard	6½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ ℔	7½	12½
TIES:		
₩ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	3 00	4 00
Chickens, Southern	3 75	4 25
Young	2 50	3 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	20	21
Southern	21	22
WOOL:		
Lake, ₩ ℔	21	31½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ ℔	6½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	21 50	24 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ ℔	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, Feb. 9.

Excursions to Mardi Gras, New Orleans and Mobile.

The Queen and Crescent Route will sell tickets Feb. 26, 27, 28 and 29, at one fare for the round trip, to New Orleans and Mobile, account of Mardi Gras, March 1. Tickets good for return until March 15, 1892.

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Rev. B. F. LEWIS, Ass't Editor.

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St. Paul's Military Metaphors.

BY J. B. WALKER, D. D.

No one can carefully read St. Paul's pistles without being struck with s use of metaphors, figures and illustrations drawn from military life. e was much more familiar with solers than we. An American tourist France, Germany and Russia is surised by the number of the soldiers ling and marching through the streets, s large barracks in every considera- e town, every strategic point forti- d, and frequent parades. With all ls St. Paul was familiar. Syria alone s garrisoned with an army of 60,000 en to keep its restive and turbulent opulation in subjection and in order. that St. Paul was continually reinded of armor and military life; so at his frequent use of such illustrations of the Christian conflict is most perfect harmony with the laws thought. Even heathen poets and hilosophers, from their own experice, had represented virtue as a conct with temptations to vice. The ldier camped out-doors, marched rough all changing conditions of eather, had almost no luxuries and w comforts. So the apostle exhorts hristians, and especially Christian inisters, to "endure hardness as good ldiers." He exhorts them to be clad the "armor of light," of righteousess; to put on the whole armor of od, that ye may be able to stand ainst the wiles of the devil; the solerly pose and self-possession that revents panic and alarm at the bluster nd strategic wiles of the enemy of all ghteousness.

It is noteworthy that all our armor *defensive*, with one exception—that the "*sword*;" but the divine Author Inspiration is careful to have it writn that it is "the sword of the *Spirit*, hich is the Word of God." And why e our weapons not carnal? Because we wrestle not against flesh and ood;" a spiritual warfare against a piritual enemy. We are "to be girt bout with truth." The military belt as not a silken sash, or soft and deliate morocco, but a strong leather rdle, strengthened with thin metallic lates. This is selected as the first iece of armor because truth is the rst and most essential element of haracter. Lacking truth, all else is ain. It encircles, braces and sustains l else. Having on "the breastplate righteousness;" the most vital parts uarded and secured with a strong, olished metallic plate. Whether this eans "the righteousness of faith," ith "counted in God's gracious reemptive scheme to us," for righteousness, or the righteousness of walkg in the commandments of the Lord meless, it's the grand protection the conscience and affections, and kes the man inwardly strong in the rd and in the power of his might. And your feet shod with the preparaon of the gospel of peace." The oman legionaries that Paul was acstomed to see in his long missionary ensions were accustomed to long arches, unknown to these days of amboats, steamships and railways. was essential that they should be ell shod. Otherwise the sufferings of alley Forge, or the snowy retreat om Moscow, with their horrors, ould often have been endured. Then, hen broaches were driven through e crumbling walls and burning timrs, the feet had to be well secured ainst the roughness of the fiery passge. So the Christian soldier, in his ng marches over the rough ways of e, needs to be well shod. But see, s with the preparation of the gospel *peace* he is shod; always peaceable, d conquering by peace, and conquerg a peace. "Taking the shield of ith." This polished metallic guard as on the left arm, and defended the hole person from the sling, bow, velin and sword-cuts of the enemy. ith is the Christian's defense against ubts, discouragement and fear. Some the darts were so constructed that ey took fire in the swiftness of their ght, or through concussion, when ey touched the object at which they ere hurled or discharged; but, striking these metal shields, the flame was enched; so it is "our faith that overmes the world." "And take the lmet of salvation." This was a spees of brazen cap sufficient to turn the gn of the sword and blunt the arws. "Salvation"—a consciousness being saved from sin—and, fearing od, the Christian soldier has nothing else to fear. Taking the sword of the Spirit—not a carnal and flesh-mangling weapon, but the Word of God—

"It is a sword of double edge,
And heavenly temper keen."

Three times the tempted Savior thrust the great enemy with this heavenly tempered blade, and Satan fled from the fight. At the close of many campaigns, and near the close of the last battle, Paul exclaims, "I have fought a good fight."

"From the East"

In California means that one is from beyond the Rockies. Maine, Virginia, Georgia, Illinois, Kansas, Louisiana, are all East. So is Texas and Minnesota. Scores of friends in our Southern-East and along the Mississippi Valley country wish me to tell them about California. And I ask the ADVOCATE to help me answer inquiries. I can't do it all at once. It is not easy to tell people who have not been here—and out into the country at that—about this coast. It is so big, so manifold in its developments, so unique, so surprising, that one can hardly tell the truth without endangering his reputation for veracity. One should be here much longer than seven months—we got to this fair city the last week in June, 1891—to be entitled to opinions on most subjects cognate to this marvelous State.

The South has suffered so much and such cruel injustice from hurry-graph notes on its people—the observers peeping through Pullman car-windows and getting their information from the "porter"—that a man once resident in the South will not rush into print with his own concinsions on most matters. A few things I know. I find, as I see it, a beautiful country, fertile beyond all Eastern conception, with a matchless climate. During the "dry season" there is no rain, and this season is most charming. During the "rainy season" it rains about as often as it does in Middle Georgia during the Winter.

From the front porch of the parsonage I see to-day great fields of snow on the Sierras, say forty miles away. In the yard the young blue grass is growing; geraniums, calla lilies, violets, pansies and roses are blooming. In the hall, away from fire, the thermometer was, at sun-up, 58 degrees; at noon, 62 degrees. This is about what it will show, they tell me, till Spring. Last July we needed a blanket—at least, every night. The climate can not be exaggerated; it *is simply matchless*. In Dudley Warner's beautiful book, "Our Italy" (Harper & Brothers), which I read over and over before moving, and after having decided to come, I find not one exaggeration.

Men ought to live out their full term here. As a matter of fact, but for invalids who come too late, our annual death-rate would be so small as to be hardly credible. In Los Angeles, 1891, the death-rate was, per 1,000, 12.78; and of 174 who died of pulmonary troubles, only 20 were natives; the others came too late for cure. But I met very many who have been made sound and well in this great sanitarium of nature.

This country is all alive and full of push. The people are energetic, and have a certain instinct of victory. They expect to succeed, and, for the most part, they do.

Twice I have been into the territory of the Pacific Conference (am to make other gospel raids into that fine region very soon), but, so far, my observations have been chiefly in Southern California.

California is a very big State, to begin with; in size, next to Texas. For diversity of climates, soils, productions, perhaps no country can equal it. It is hard to think of anything that can not be grown somewhere in this wonderful State. Indian corn, all the small grains, grow to perfection, and show yields incredible to most States. And as to fruits, nature seems to have concentrated her energies here to make gardens and orchards.

Stock-raising is a big business; horses, cattle, sheep find, in abundant grazing in season and cheap and nutritious feed out of season, the finest opportunity. The Winters are never cold enough to check growth. A horse is as well grown here at three as in cold countries at five. I believe the principle holds good as to children. Sixteen-year-olds here are nearly full grown.

The California free schools run ten months in the year, and their grade is very high. It is purely secular education; but of its sort I believe it to be the best in the United States. They cost in 1891 considerably more than five million dollars. A poor man's child can get as good an education here as anywhere in the world. I doubt if he can do so well anywhere else.

Everything seems to be well planted out here but the church. No church is strong here. The world is strong, and the world only. Religion is not opposed by most people; it is simply ignored. All sorts of opinions are entertained; but the people, as I have found them, are tolerant, cheerful, open-hearted, amiable, and easy to get acquainted with.

But they are intent on making money, and more people succeed than in any country known to me—especially working people. It costs more to live here than in the older States; but earnings are greater in proportion. In the cities the professions are crowded; the surest incomes come out of the ground. And why not? A good, faithful farm laborer may count on from $25 to $30 per month and his board. A good man cook in this city can easily get from $25 to $30 per month. A little German girl wanted $20 from us. As there never was slavery, and as there are few negroes here, white people don't mind doing their own work. And they know how to do it conveniently. As it seems to me, the most comfortable and independent people I ever saw are those out here who own farms of from 20 to 30 acres, or orange, walnut, apricot, or other fruit farms of from 5 to 10 acres. The yield is to an "Eastern" man fabulous. For illustration, I copy from the Los Angeles *Herald*, of Jan. 1, a few statements said to be absolutely reliable every way. The reports were made by the owners of the places.

Oranges.—G. P. Yoakum, Vernon, 7 acres, produced 1,000 boxes; sold for $1,000; cost of production, $140; net profit, $860; trees 7 years old.

F. Q. Story, Alhambra, 25 acres; product sold for $13,500; cost of production, $3,200; net profit, $10,300; trees 6 years old; land in 1883 a barren waste.

George E. Prentiss, Downey, 10 acres; product sold for $4,350; other fruits paid expenses.

E. J. Baldwin, Santa Anita, 75 acres, produced 80,000 boxes; sold for $104,000; cost of cultivating and irrigating, $1,105; net profit, $102,895; one-half orchard in old and one-half in young trees.

And many like these.

Apricots.—T. D. Leslie (one mile from Pomona), 1 acre, produced 10 tons; sold for $250; cost of production, $60; net profit, $190.

George Lightfoot, South Pasadena, 2 acres, produced 11 tons; sold for $260; cost of production, $20; net profit, $240.

Prunes.—C. D. Ambrose, Pomona, 12 acres, produced 77 tons; sold for $3,850; cost of production, $150; net profit, $3,700.

Berries.—Benj. Norris, Pomona, blackberries, one-half acre; produced 2,500 pounds; sold for $100; cost of production, $5; net profit, $95.

Onions.—Charles Louler, Downey, 1 acre, produced 113 sacks; sold for $642; cost of production, $50; net profit, $592.

And three columns of the same sort, these reports being from the country roundabout Los Angeles.

In this part of California—and I speak of it because I now know something of it—population increases fast. In Los Angeles county—and it is a big one—the population in 1880 was 33,381; in 1890, 101,454.

They are from all the States and from most all countries—English-speaking people predominating and controlling everything.

Our church grows healthfully and steadily. In 1883, as Bishop McTyeire's History tells us, there were in our church in California 4,480; 1891 showed 8,222—a rate of increase much beyond the average of the whole church.

Yet some people think we have no business here, where the great majority of the people have no church relations, where no church is strong. We are as surely needed here as in any part of the world, for these thousands have souls, and we have the best and purest form of Methodism in the world to-day.

There are now going on many genuine, old-fashioned Methodist revivals in our church in California. The people are awakened, convicted and converted as in the days of our fathers, when they were planting Methodism in what were then new, but what are now the older States.

Brethren, pray that the work of the Lord may prosper in our hands.

ATTICUS G. HAYGOOD.

The Parsonage, Los Angeles, Cal.

The Missionary Debt.

Very much has been said on this subject, and several plans of relief have been suggested, and yet the debt is not paid and the cause of Christ suffers. Now, will you allow me to say a few words, and then to suggest a plan? To whom do we owe that debt, and for what purpose? We do not owe it to any individual, corporation, or bank. The Board of Missions said, as our agents, that our church should contribute so much money for the extension of the kingdom of Christ, and we failed of that amount, and now there is a debt; that is to say, we failed to pay all we promised to pay to the cause of Christ, and now we are in debt to Christ. Suppose a bank did trust the church, and advance the money, and now holds a promissory note from the Board, that does not and can not relieve our original obligation to Christ. Then who owes this debt? The Missionary Board? Not by any means, only as the agent of the church. I owe it, and every other member and friend of the Southern Methodist Church owes it. It is our debt, and we owe it to Christ.

Then, how is it to be paid? Evidently by those who owe it, and by no one else. It was very kind and generous of Bishop Keener and others to offer to be one of so many to pay that debt. But was it just for these brethren to pay our debt, and would it be honorable in us to allow them to do so? Who among us is willing for Bishop Keener or anyone else to take his crown by paying what we owe to Christ? I am sure I am not, nor will I suffer it. Now, I propose that every pastor present the matter in a special appeal to his people, *and to himself*, and never cease presenting it until he has his collection for missions in full, and a little over to pay the interest on what we owe to Christ, and the debt will be paid by those who owe it.

I know some will say money is scarce, and the people are so distressed I have not the heart to press this matter. I beg our preachers not to be moral cowards in pressing duties upon the church she owes to Christ, nor to attempt to hide themselves behind an excuse that can never exist. What would such men have done had they been in the place of the prophet, as recorded in I. Kings xvii? They would have agreed that times were hard, and, failing to ask for the first cake, would have gone away hungry, and the poor widow and her children would have starved because the preacher thought it was hard times, and refused to enforce duty to God. After all, may this not be the real cause of our hard times? Read and pray over Malachi iii, and Matthew vi, 24-34, and tell us what you think about it.

Let us prove the Lord by paying this debt before the May meeting of the Board, and see what the Lord will do for us in the year 1892.

J. M. WEEMS.

Brookhaven, Miss.

FROM THE WORK.

Rev. Wilson Moore, Bayou Chicot circuit, Louisiana Conference: "We arrived on our work in time to see the new year ushered in upon us, bringing with it new responsibilities and new relations. Though the weather has been inclement, we have filled nearly all of our appointments, and the congregations have been very good. We made one trip that we will never forget. Our horse had to break his way through the ice as he went. When we got out of one pond, another was in sight. We went along cheerful, however, believing no sacrifice too great to preach the glad tidings of great joy to a lost and ruined people. We reached our destination in time to preach to a people that have heretofore been almost destitute of preaching. We are greatly encouraged, and hope that we may be instrumental in the salvation of many souls. We are trying to build a parsonage at this place; but the work has been retarded for the lack of funds."

Rev. J. W. Ellison, Satartia, Miss., Feb. 9: "I send you a note from Mt. Olivet circuit. I and family, with baggage, arrived here the day after Christmas. Since then we have had some very cold weather. On Jan. 30, Bro. Mounger, our presiding elder, held our first quarterly meeting at Bentonia. There was a good attendance of the officials. They made a good report, and all seemed encouraged and pleased with the outlook for the year. We hope to do a good work here this year. We have been kindly received by all."

Rev. C. McDonald, Forest, Miss., Feb. 12: "Please send my ADVOCATE to Forest, Miss. My family reached the district parsonage safely on yesterday, and had a pleasant reception. The good ladies of Forest were represented by Mrs. Wooton and Mrs. Gardner. The dinner was very nice, indeed, and bountiful. *La grippe* prevails generally, so far as I have traveled. I learn that in the Polkville section of country there have been many deaths. Fourteen persons buried there in ten days' time."

Rev. W. T. Currie, Live Oak, La., Feb. 8: "I have just finished my first round. My people are very kind to me. I have done a good deal of visiting. I expect to see all of my people. The Lord has wonderfully blessed me at every appointment. I am expecting a grand time this year for the blessed Master all along the line. I have five churches on my work. I found all of the Sunday-schools had gone into winter-quarters—as usual in the country. I am going to try and get one hundred subscribers this year for the dear ADVOCATE. Pray for us."

Rev. J. R. Roy, Lower Coast Mission, Daisy, La., Feb. 9: "There is a distance of 112 miles south of New Orleans where the need of gospel effort is very great. I may safely say that in this whole distance there are not so many as 100 Christian people. I am the only Methodist preacher, and this is my first year in the traveling connection. I have on this Mission forty-eight members, one of whom I received since I came. When we look at the satanic powers in this country, the prospects are gloomy; but when we look at the spiritual agencies that may be employed against those powers, we believe great good can be accomplished. Our Savior has said, 'Ask, and ye shall receive,' and I believe his word. Yesterday I made seven pastoral visits, preached four short sermons, and sold $14.10 worth of religious books. I have secured nine new subscribers to the ADVOCATE, and hope to get more soon. I am a young preacher, with little experience, and, therefore, ask the brethren to pray for me, that the Lord may bless my efforts to give this needy region the pure Word of the Gospel."

Rev. J. F. Scurlock, Simsport, La.: "I took the steamer *Warren* at New Orleans, on Jan. 13, and reached this place on the fifteenth. The whole trip was made during the coldest weather of the season. Fortunately, no ill effects from it have been felt since. Next morning I was up early, even before the alarm of the clock apprised me of the hour, and, satchel in hand, I went to the mail carrier's house, took a cup of coffee, and by the earliest dawn set out in a gig, one wheel of which was in a precarious condition, and promised no safety to my journey's end. But I was here, and ready for work; and as it was the day on which the Baptists held their regular services, and inasmuch as the town was not large enough to furnish two congregations at the same hour, and as I wanted to throw no obstacle in the way of the pastor of our sister denomination, and as I had a strong desire to cultivate a friendly relation, I went my way rejoicing. The ground was frozen, the air was cold, and our progress was slow, on account of the wheel, which was 'dished in' instead of cut. After nine miles of the trip was accomplished, we came to a postoffice, where we warmed; but, as my feet were like cakes of ice, it took half an hour, or more, to thaw them, and for the heat to diffuse itself so generally as to render them comfortable. Twelve miles brought me to Mr. Bentley's, where I was kindly received. As there was little time to circulate an appointment, the congregation was small, even though it was the holy Sabbath, numbering, I think, as many as Noah had in the ark. But they sang well, and gave me their undivided attention, which is often requested by ministers going to proclaim the words of eternal life. At this point Bro. Alexander, of precious memory, organized the society, and his name still lingers in the minds of the people as a priceless treasure. On Monday I returned to Simsport, to witness the last hours of our lamented Sister Norwood, the oldest member in our church. Her death was a victory, grand and peaceful, present and everlasting, over the enemy of our souls, over fear and over sin. While the pastor can but feel deeply her loss, yet such was her triumph that he can but rejoice that she now rests from her labors, and her works do follow her. Whilst her family feels, with grief-stricken hearts, the final conquest of death, and the church mourns, with tearful eyes, the stroke which has torn one of her members from the body, tender and loving as it is, yet they are comforted with the blessing she left behind, and with the strong and glorious consolation of the gospel. She was buried in the presence of a large assemblage of relatives and friends. Thus sleeps our believing sister in the tomb until the restitution of all things, when she will rise to meet the Lord in the air. Our first quarterly meeting is past. Our presiding elder, being down with *la grippe*, could not be present, and the Conference and the services devolved upon the pastor, as in many cases during the past. As the people expect something more than at the ordinary services of the church, it is not according to our liking to stand in the presiding elder's shoes. Our feet are not unfrequently too small to fill them, and even if they could, that would not satisfy the people. Sunday was very cold, and the congregation small; yet the services were not entirely destitute of interest. I have a horse furnished me; one which Revs. Dunstan, Foster and Evans have all backed and used in their itinerant labors here. He is a good traveler, a willing worker, and one which has the endurance needed for such a work as this circuit imposes. He knows the places he has visited in years gone by; and does not willingly fail, when an opportunity presents itself, of calling upon his old friends. He seems to feel that he is called to aid in disseminating the truth of the gospel as an itinerant co-laborer. He has been four years in the work, and is now entering upon his fifth, with renewed energies. He is modest, sober, dignified, and withal, quite gentle and courteous. He has passed through many afflictions, and on one occasion came near dying. He deserves the kindest treatment for the services he has already rendered. The good he has done can only be properly estimated when the final accounts of all men shall be settled. No overflow is anticipated this year in this region. The anti-lottery men are rejoicing over the failure of the Lottery Company."

Rev. R. A. Burroughs, P. E., Kosciusko district, North Mississippi Conference: "The new district starts off well; the preachers all at the post of duty, and doing well. We have held nine Quarterly Conferences, and of the nine, five have made much larger assessments for the support of the ministry than they made last year; the other four remain at the old assessments; so we have made some advancement in that way. The presiding elder and family are comfortably domiciled at Durant. There being no parsonage for the presiding elder, the good people of Durant got together and rented a good house, and furnished it with the very best furniture of every kind a family needs; so, while we have no parsonage, the presiding elder is not forced to the necessity of renting and furnishing his own house. The reception given us when we arrived was all a preacher could wish. Many of the ladies were awaiting our coming with a fine supper, good fires, good beds; and, in fact, all we had to do was to hang up our hats and feel at home. When the ladies had gone we soon discovered in the larder a good supply of such things as make glad the preacher and family—enough to last for many days. The people of Durant are anxious for a district parsonage, and we are going to have one ready for the next presiding elder—that is, for the presiding elder next year. In my place I hope to do much for our church papers this year."

WHAT MIGHT BE DONE.

BY CHARLES MACKAY.

What might be done if men were wise,
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn for one another

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime might die together,
And wine and corn
To each man born
Be free as warmth in sunny weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.

What might be done? *This* might be done,
And more than *this*, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other

Are We Evangelizing the Masses of Our Cities?

BY REV. JOSEPHUS STEPHAN.

There is a class of good people who are exceedingly optimistic in reference to the success of the church in the world, and who refuse to recognize anything but its brighter aspects. They point, with manifest pride, to the progress of Christianity in the world at large, the advance of the church in its social position, its increasing wealth, its learned ministry, its costly edifices and its multiplied organizations. Such is a natural conclusion amid our enthusiastic gatherings, and in a superficial and hasty view of our missionary operations. But if we would see things in their right relations—especially in the centres of population—let us walk the crowded thoroughfares, count the thousands of saloons and other damning agencies of the Evil One. See the power of the world on its votaries; behold the awful grip of mammon on its worshippers; follow the crowd of pleasure seekers; visit the hovels of the suffering and irreligious poor, the homes of the unchurched workingmen, and the multitudes of practical heathen; witness the sins and crimes of those districts abandoned by the church: then, when we contemplate the fact that we are failing to influence these classes, our glowing optimism is greatly modified. It is true that our church, in some of the great cities, has been awakening to the demands of the masses; but are we really doing our duty and entering the open doors of opportunity in any of our cities? Are we making efforts worthy of our past history and achievements in this mission of reaching the masses, which has been the glory of Methodism? It is very evident we are neglecting these classes, when we honestly and fearlessly begin to look into the facts connected with our individual surroundings and the question in its general bearings. A very enlightening pursuit would be to consider the small proportion of churches and missions established to the increase of population in any one of our large cities.

It is a very commonplace fact that our cities are growing rapidly, and becoming the chief centres of evangelizing agencies. This growth comes from every section and almost every nation. The unevangelized element are also usually in preponderance in this increase. The ratio of increase in population is greater in the cities than in the country, notwithstanding the influx of the foreign elements. About one-fourth the entire population now of our country is massed in these centres. But with this marvellous increase, the churches have fallen behind correspondingly in their work of reaching them. It is unnecessary to produce the figures here which are conceded by all as pronouncing to us, "Thou art weighed in the balances and found wanting." Let me give simply a sample of a city of over 600,000, where Southern Methodism has had a grand opportunity. Our church has been operating there for seventy years, and among the first to begin evangelistic work. What is the result? After all these years, and in a constantly increasing population, there have been only eleven societies organized—two of these in the last three years, and one transferred from the adjoining country. This would make only about one organization for every six years. When we consider that most of these churches do not touch in any way the non-church-going and vicious classes, nor have an aim in that direction, it is significant. We feel sure this example can be uniformly applied to all our cities as a type.

The results of our churches in the cities, as a rule, have been meagre in actual conversions among the masses. It can be shown that a very small per cent. of the membership of our churches come from this class—the positively non-religious and the non-church-going, what may be called *raw material*.

To use the same city as an illustration: During the past two years there was added to the church by letter 972, 906 by ritual, and a net gain of 846; this result being the work of churches aggregating nearly 4 000 souls, and at a cost of about $65,000. How few of that result were really original conversions and from the class that we usually agree ought to be reached. When we consider the 846, net gain, over one-half are by letter, and the other remnant is largely a second hand result. Investigating the religious pedigree of these people, we shall find that nine out of every ten were church-raised or church-going people before, and many of them had once been members of the church in the past.

While the preacher's heart is elated and his church applauds, and others congratulate on their seeming prosperity, some other congregations are suffering a corresponding depression. At this rate we are paying a large price to convert souls, and the very ones we are sent and profess to reach are not being affected. The work of winning to our churches and to Christ the stragglers, the backslidden and the religiously trained is a very necessary field to be occupied. But we are not exempted from the distinctive work of the church as embraced in our Lord's last command, to reach every creature. This I consider the real test of the character of our city evangelism. "By their fruits ye shall know them." We are not truly evangelical unless we evangelize.

What large populations in all our cities which are practically left to themselves and the devil! Sections open to the church; but in their extreme destitution and vice they are neglected. The question is, Who is responsible for these people? Certainly, *somebody*. If our church is not, then who is? If we shift responsibility, then all may. It is a very easy matter to quiet conscience by considering the magnitude of our individual church fields; but on this ground we might also exempt ourselves from all responsibility for the heathen.

Is it right to surrender, for example, the slums and other unchurched districts to undenominational missions, the permanent efficiency of which may be questioned? The fact of the business is that, on the whole, undenominational work does not amount to very much. They usually fail in getting the people fully indoctrinated and to realize real identification with the church. There is always an undefined and irresponsible sort of feeling experienced by such persons. It is certainly the wisest plan to work among these classes right in the lines of a church organization, even if it must be in a hall. If we stand for anything distinctive as a church, we ought to carry it to everybody. The charge against the church among these very classes is that the church is withdrawing itself from them in its sympathy and its operations. How can it be otherwise when they contrast the magnificence of the work and expenditure of the church in the cultured side of society and the pitiable ventures—if any at all—among the poor and unfortunate? An undenominational mission says to a man when he is converted, "You'd better join some church." But to get him to join a church is a hard task. He naturally wants to join where he has been converted; and if he does join a church, the people fail to take hold of him without some misgivings and coldness because he comes from a missionary district. Instead of our churches standing where they originally started, they have left these fields, and now to successfully reach, as a church, these people, it means aggressiveness and sacrifice.

It is evident from the foregoing facts that our gospel in the cities does not sufficiently verify itself as the power of God. Methodism has done wonders in the country, and it can do the same in the city if faithful to our trusts and the conditions of power.

There is everything in the city to try the adequacy of the gospel in its power to meet human wants and to break down the strongholds of Satan. The population is usually cosmopolitan; every nation is represented; people of every creed and no creed at all. Formalism, Romanism, infidelity, superstition, ignorance, vice, the saloon and every conceivable error and opposing force here meets the gospel face to face and challenges it to prove its adaptability and its power. Our failure to cope successfully with these elements and classes is a practical confession of the failure of our Protestantism. It is just as good as saying that our religion and our gospel is very good for the cultured or for certain nationalities, but not for the human heart. Church and religion has been demonstrated over and over again to reach the extremest conditions of society, and it will always do so when properly directed. We are partially responsible for the vicious neighborhoods and for the just charge against a powerless gospel in the cities.

If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No. I shall say indolence. Who conquers indolence will conquer all the rest. Indeed, all good principles will stagnate without mental activity.—*Zimmerman.*

SUNDAY-SCHOOL LESSON.—Feb. 21, 1892.

BY REV. W. H. LAPRADE.

Jeremiah xxxvi, 19-31.

TIME.—B. C. 606. PLACE.—Jerusalem.

Wickedness and Folly of Jehoiakim.

Jehoiakim was a son of the good king, Josiah. It will be remembered that in the eighteenth year of Josiah's reign the Temple copy of the Book of the Law (Pentateuch), which had been lost during the reigns of Manasseh and Amon, was found by the high priest Hilkiah while he was engaged in repairing the Temple. Josiah immediately arranged that the people should be made acquainted with its teachings, and, both personally and as a ruler, brought himself into conformity with its requirements.

Jehoiakim must have known these things; but, so wedded was he to wickedness, that he was blind to the good results of his father's conduct, and hated anyone and anything that rebuked sin or threatened punishment.

During the fourth year of his ungodly reign the Lord said to Jeremiah, the prophet: "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin."

The prophet immediately called his amanuensis, Baruch, who "wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book."

Afterward Jeremiah—who, for some reason, was prevented from going into the Temple—sent Baruch to read the prophecies in the hearing of all the people. This Baruch did, and especially during an extraordinary fast that had been appointed by the chiefs at the suggestion of the people (not by order of the king), in order to avert a threatened invasion by Nebuchadnezzar. The princes (or chief men of the court) having been informed of the contents of the roll, sent for Baruch and required that he read the prophecies to them, and also that he should state to them the exact circumstances under which he had penned them. These princes were evidently impressed with the importance of bringing these things to the attention of the king; but, being friendly to the prophet and to Baruch, first suggested that they hide themselves from the anger of Jehoiakim (ver. 19 of lesson).

Ver. 20. Having placed the roll in the royal archives under charge of Elishama, the court scribe, the princes made known to the king what they had heard.

Ver. 21. Jehoiakim at once sent a servant, Jehudi, to bring the roll; not that he wished to honor God by hearkening to the words of the prophet, but that, having first assured himself of the truth of the report brought by the princes, he might take vengeance of Baruch and Jeremiah for their fearless exposure of his wickedness.

When sin is protected by authority, or by custom, he who rebukes it will be hated. The man of God, layman or preacher, who denounces the dramshop, the devices of the gambler, the impurities of fashionable society, the violation of the Sabbath and the time-serving practices of those in authority, may look for the ill-will of the wicked.

Vers. 22, 23. Jehudi read to the king as he sat in his winter apartment in the palace in December (ninth month), warming, as was the custom of the land and time, by a brasier of burning charcoal. As the reading proceeded, Jehoiakim, with the childish anger so characteristic of the obstinately wicked under rebuke, cut the roll into strips as it was unwound, throwing the fragments into the fire, until all was consumed. The cutting was done with the pen-sharpener (the pens were of reed), which had, doubtless, been brought with the roll.

This action seems silly. So it was. Sin is always silly. It is unwisdom in the nature of it; it resents correction; it hates the light. (John iii, 19.) But men can not alter facts by refusing to see them, nor escape consequences by being indifferent to them. (Read Prov. i, 24-33.) Babylon did, as Jeremiah had prophesied, invade and waste the kingdom of Jehoiakim. God's word stands, whatever men may do.

Vers. 24, 25. Sin hardens. A quiet conscience is no proof of innocence. Sin warps the judgment, and makes the sinner blind to the enormity of his own deeds.

Ver. 26. (Read also Matt. xiv, 3-5.) God always cares for his messengers; but he does not always save them from persecution and death. Death is not the worst thing that can come to men. We are to be *right*, whatever may be the consequence. But God was not ready yet for Jeremiah to die.

Vers. 27, 28. The truth of the prophecy would have remained even had the roll not been rewritten. Burning Bibles does not turn truth into ashes; God looks after that. He is not defeated by the silly anger of the wicked—not even of sceptered and crowned wickedness.

Vers. 29, 30, 31. Jehoiakim had simply added to his guilt, and, therefore, to his punishment; all Jerusalem with him, because they, partners in his guilt and impenitence, were included also in the threatened punishment.

The practical, pertinent questions of the lesson are:

First. Have *you* heard God's Word?

Second. What *have* you done about it?

Third. What *will* you do *now*?

To the Woman's Christian Temperance Unions of Mississippi.

Beloved Sisters: In the beginning of this new year it has seemed to me right that I should send you a greeting and a message of cheer. Perhaps some of you think there is reason for discouragement; but to me there are more signs of hope for the future than ever before. One great and abiding blessing is that the cause is God's cause, that Christ is the leader of the temperance hosts, and that the White Ribbon army of the world is gaining recruits daily. In our State work we have met with a great loss in the removal of Mrs. Kells to Chicago. Miss Willard writes, however, that we should rejoice in the transplanting of our editor; that it is distinctly a promotion for the South to have a Southern woman at the "center of things," and that she has long wanted one of our brightest and best on the *Union Signal*. It is but right that you should know that the suspension of our paper, which has seemed a consequence of Mrs. Kells' departure, was not unforseen by your Executive Committee, and the editor for our dainty *White Ribbon* was always too expensive for our resources, and we would have been compelled to call a halt in any case. If other Southern States had come to our help, as we hoped, with money for stock and goodly lists of subscribers, we could easily have gone on; and even yet we hope to resume publication on a reduced scale with a common organ for several States.

In the last circular from your Executive Committee, the unions were asked to say what should be done about the lot in Jackson which was purchased as a site for State headquarters. Thus far very few have responded, and these are not unanimous. In my judgment, we should keep the lot and carry out our original plan. We can do it. The property is rising in value, and we can borrow enough money on it to pay the balance due our creditor. My plan would be to divide this balance into three annual payments with interest, and these smaller sums can be easily raised each year. It does not seem just to those unions and individuals that have entered so heartily into this plan to give it up now. At any rate, we should wait for the action of our State Convention in May.

It should be a source of pride and gratification that three of our State workers received national appointments at the Boston Convention. Our Mrs. Kells was made one of the editorial staff of the *Union Signal*, the official organ of the World's and National W. C. T. U. Our State evangelist, Mrs. M. McGee Snell, was made a national evangelist, and our Y. president, Miss Belle Kearney, was enrolled among the national organizers.

Both these latter are constantly receiving calls to other States; but their hearts are with Mississippi, and they have pledged me to stand by the State Union at this time. Mrs. Snell has gone for a brief while to Washington by invitation of the District of Columbia W. C. T. U., because so few of our local unions have responded to my recent letter concerning her work. She hopes on her return to find favorable weather and a list of calls that will enable her to make a tour of the State with as little travel and expense as possible.

Dear sisters, you do not realize what you lose in not calling her to you. She is not only eloquent and gifted, but the power of God is with her, and her heart is full of burning zeal for the redemption of Mississippi. Send in applications; any union can pay her expenses from the last point; and if this is all you can do, she will not complain. She only asks to work for us, though our neighboring States offer her great inducements.

Do not forget that our superintendent of juvenile work and medal contests, Miss Anna Simonton, is at the service of any union that desires her assistance in preparing speakers for medal contests, only asking entertainment and traveling expenses.

In conclusion, let me urge the members of our unions to wear the white ribbon, observe the noontide prayer, and contribute toward the State work according to the plan recommended in the circular from Executive Committee. Faithfully yours,

LAVINIA S. MOUNT,
President Miss. W. C. T. U.

Greenville, Miss.

Christmas in Japan.

The Japanese are a mirth-loving people. Kind, gentle and friendly, light-hearted, gay and joyous, they have cultivated for centuries the social side of their natures. Their calendar shows a list of eleven annual holidays, on each of which Japan gives itself to pleasure. In addition to these, each neighborhood has several matsuries, or festivals, during the year in honor of its particular god or temple. These are great occasions, and generally last several days, and are attended by large concourses of happy people. It has been a problem to missionaries in Japan how to direct the social element in the lives of the native Christians; how to furnish a substitute for the heathen celebrations they surrender when they become Christians, which shall be at the same time profitable and harmless. One plan that has been adopted—perhaps the favorite and most successful one—is what is called a shimhakkwai (heart-love assembly), or social meeting held in private houses, at which games are indulged in, tea and cake are served and speeches are made. These are always opened and closed with religious services of a simple nature. These meetings are very profitable and result in good to the church, socially and otherwise. In all our efforts in this direction great care has been taken to inculcate a reverence for the church as a sacred place, and I am sure the lesson has been so well learned that the Christians here would, one and all, be shocked if I should throw our church open for amateur theatricals, concerts, fairs or oyster suppers. This precaution on our part is all the more necessary in view of the fact that the Buddhists seem to have little or no idea of sacredness connected with their temple-buildings and yards. They will rent them for any purpose, moral or otherwise, provided the rental is sufficient. Only last summer I attended a Christian Conference which was held in a temple, and it is no unusual sight to see all sorts of shops, even saloons, menageries, etc., within the temple grounds.

But, pardon me; I have drifted away from my subject—Christmas in Japan. There is only one service not strictly religious, which we permit in the church-house, and that is our Christmas exercises, and we always aim not to have anything inconsistent with the character of the place or the event celebrated.

The Japanese Christians take great interest in Christmas and participate in its festivities as though they were to the manner born. They are essentially an æsthetic people; and some of the most artistic and beautiful Christmas decorations I have ever seen, both as regards conception and execution, have been here in Japan.

Our celebration this year occurred on Christmas night, and was attended by, at least—two hundred people. The programme was excellent throughout, a marked feature of it being its religious character. I have no doubt but that good seed was sown and that impressions were made which will tell for eternity. At this distance, both as regards time and place, the items of the programme have no particular interest; but I must refer to two of them, at least—parts taken by the youngest and the oldest of the flock. Picture, if you can, eleven boys and girls, from five to twelve years old, reciting, without missing a word, the account, by St. Luke, of the birth of Christ and an entire Psalm in Japanese, and then singing, "Jesus loves me, this I know," in English, and furnishing three dialogues in the same tongue, and you can have an idea of what Mrs. Lambuth's class of children did. I have never seen children at home do better. The last thing on the programme was a "Christmas hymn" by the "aged sisters." Five of our oldest lady members, ranging in age from fifty to seventy years, sang, with trembling voices, "There is a gate that stands ajar."

Mr. Editor, I am certain that if you had been present, you would have felt your heart growing mellow and your eyes becoming moist, as mine did, while listening to these aged disciples of the Master, all of whom four years ago were in the darkness of heathenism, singing their "Christmas hymn" of "good tidings of great joy," of a salvation that has been provided for all. The piece wasn't very artistically rendered, and by the rules of the schools I am certain that it would have been condemned; but there was heart in it, there was worship in it, and I am sure that the angels listened to the music thereof, for they heard that which was but a continuation of the song which they themselves had sung while hovering over the plains of Bethlehem on that still December night, nearly nineteen hundred years ago.

Think you, my brother, that the angels when they behold a company of people who have been made glad by the coming of that Savior, whose birth they proclaimed, ever regret having left the holy courts of heaven to proclaim to this sin-cursed world their message of "good tidings of great joy?" "No!"—a thousand times "no!" Think you not, my brother, that they behold with surprise and sadness those who, professing to love the Savior, refuse to give of their means to help carry this message of great joy unto "all people?" If the angels ever weep, it seems to me, it must be when, hovering near earth, they see such a travesty of the Savior's name and spirit as this. Such "Christians" would be out of place in heaven, for up yonder they believe in foreign missions. If you have any of this kind among your readers, my brother, they had better examine themselves whether they be in the faith, for if I understand the teaching of the Book, they have not the spirit of the angels nor of Christ, which is essentially one of foreign missions.

W. E. TOWSON.

Kobe, Japan, Dec. 30, 1891.

To the Ministers of the Mississippi Conference.

Brethren: Your Joint Board of Finance presented a report, at the recent Annual Conference, which you adopted without a dissenting vote. This report, among other things, requested the taking of the "Conference collection" early in the year, and that it *should be taken upon its own merits.*

Now, brethren, the Board calls on you to do as you have agreed. All of you now know your assessment. If you expect the Board to carry out the plan you have adopted for the quarterly payment of the Conference claimants, you must do your part of the work.

If there is any obligation that ought to rest heavily upon the heart of the church, if any one claim ought to be more stressed than another, this is that claim. It provides for the care and comfort of her worn-out soldiers who have stood in the battle front and faced the enemy until stricken down; it furnishes aid to the widows and orphans of our soldiers, old and young, who have died in the service of the church.

Now, brother, let me tell you, all you have to do is to ask your people for this money, and you will get it. The most close-fisted man you know will give you money for this cause, you know he will.

Make your collection, and be sure that you don't mix up some other collection with it. Get it all cash if possible; if not, get as much cash as you can and promises for the remainder, with a definite time for payment. Send the amount you collect to the treasurer of the Board, William M. Thornton, Lake, Miss. This money must be in the hands of the treasurer by the first of April, so that *the first* quarterly payment can be made. In making your remittance to him, send draft on New Orleans or New York or postoffice order on Jacksen, Miss. State the amount of your assessment, giving your work and district; and when the entire amount is not remitted, tell Bro. Thornton when to look for the balance due.

The secretary forwards this week to those preachers having claimants upon their works a blank form to be filled out and forwarded to the chairman of the Board, Rev. John W. Chambers, Enterprise, Miss. Please fill up this form at your earliest convenience and mail it.

Now, brethren, we give you as little work as possible. We send you a printed form, put in an envelope already stamped and directed. A few of our preachers have never seemed to understand the necessity of furnishing the Board with information. By the resolution of the Conference no claimants can well be considered unless the reports are in hand.

Some of our claimants live in Louisiana, Alabama and Florida. Let these write to the secretary at once, so that a blank may be sent them. Get your pastor to sign it. Should any of our preachers fail to receive a blank within a week from the time this notice appears in the ADVOCATE, a postal card to the secretary will receive immediate attention.

W. A. GUNNING, Sec.

Natchez, Miss.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—THE BOOK BUYER is a summary of American and foreign literature, giving brief announcements of new books etc. It is very valuable. Charles Scribner's Sons, New York. Price, $2.

—BOOK NEWS is a similar monthly, being somewhat larger. Published by John Wanamaker, Philadelphia. Price, fifty cents.

—THE GOSPEL IN ALL LANDS, for February, is devoted mostly to missionary work in China, and is a very valuable number. Hunt & Eaton, New York. Price, $1.

—THE CALIFORNIAN ILLUSTRATED MAGAZINE, for February, has some interesting articles, especially the one "The Recent Revolution in Chile," by George L. Dyer, U. S. N., and "The Forests of California," by Abbot Kinney. There are other articles of more or less value. The Californian Publishing Company, San Francisco; Price, $3.

Charles Haddon Spurgeon.

BY THE REV. THOMAS ARMITAGE.

This great man and renowned eacher, who died at Mentone shortly fore midnight of Jan. 31, was born Kelvedon, Essex, June 19, 1834, his ents being Congregationalists, and father a clergyman of that body. hile a mere child Charles was inted to the care of his paternal andfather, who was the pastor of the ongregational Church at Stambourne, ssex. His grandparent and all about m soon perceived that the boy was dowed with remarkable self-control, ecision, a fine memory, a strong will, d ardent affections. A great career s often predicted for him, and in Rev. Richard Knill stated his emn presentiment that Spurgeon uld preach the gospel to many housands. First he became a pupil the private academy of Mr. Leeding, Colchester, and then he spent a year an agricultural school at Maidstone, family intending to educate him at mbridge; but he insisted on entering once upon active life. At the age fifteen he heard a sermon in a countchapel from an unlettered Primie Methodist preacher from Isaiah 22, and became a convert to rist. After examining the New tament on the subject of baptism, was immersed, on a profession of faith, at Isleham, May 3, 1850, by Rev. Mr. Cantlow. At this time had become a tutor in Mr. Leed's school at Newmarket, and acmpanied its removal to Cambridge, ere he became a member of St. drew's Street Baptist Church, of ich Robert Hall and Robert Robin had so long been pastors. Soon he gan to address collections of Sundayhool children, with the greatest posle success, and preached his first rmon in a cottage at Feversham. om that time crowds began to follow m, and at the age of eighteen he beme pastor of the Baptist Church at aterbeach, a village of 1,300 people. His fame soon spread through the th of England, and reached London, where in 1853 he accepted a unanous call to the pastorate of the w Park Street Church. This church d been served by Drs. Gill and Rip in for more than a hundred years. e church had long struggled with verse circumstances, and its congreion had decreased to about two ndred members when Mr. Spurgeon came its pastor. In a few Sundays ministry drew larger throngs about in London than had gathered in Cambridge villages, and in less an a year his chapel, which seated out twelve hundred people, was enged. While this was being done he eached to multitudes in Exeter Hall, the Strand, and his ministry became ed throughout Great Britain. But returning to his own sanctuary the wds which followed him were so eat that the enlarged house was reively smaller for their accommodation n before, and his church was comlled to remove to the Surrey Music all, a building which held about 7, people. Such a ministry had not en known in London since the days Wesley and Whitefield, and somees the gardens in which the hall od contained thousands of people o could not find admittance within walls. As this was a public hall wly built, of great beauty and ceority, and not a "conventicle," tens thousands who would not enter a senter's chapel flocked there from nday to Sunday, amongst whom re many members of the governent and of Parliament, with wellown nobles, and not unfrequently e sons and daughters of the Queen. The first sermon which Mr. Spurgeon eached here brought him to an imriant turning-point in his life. On e nineteenth of October, 1856, when e hall was scarcely finished, he eached in this vast audience-room, d a slight hanister leading to one of e galleries broke before the press of e throng, when an alarm of fire was sed, and the mass of people were own into a panic. The scene which lowed can not be described, and out a dozen persons were trodden to th, while many others were seriously ured. For weeks the shock prosted Mr. Spurgeon and confined him his bed, and the press denounced m as a "monster," a "mountebank," "young religious clown," and so th, until the strong man was almost shed beneath these calumnies. But and his church rallied above this amity, and the same month they k the first steps toward building grest Tabernacle at Newington. e foundation-stone of this building s laid by Sir Morton Peto, Aug. 16, 9, and the edifice was dedicated rch 25, 1861, free from debt, although ost $155,000. When the church left w Park street its communicants mbered 1,178, and now they number far from 6,000. From the time of erection until the present, 5,500 sons have regularly been furnished h seats in the Tabernacle, and 1,000 re with standing-room, making in a constant attendance of 6,500 for rty years together.

During all these years the Tabercle has been one of the great centres attraction in the metropolis of the rld. Men of thought and position, learning and distinction, in all the eres of life, citizens of London, and iors from the ends of the earth, ve alike felt that they would do emselves a serious injustice if they led to hear the great Puritan of the eteenth century preach in the latthalf of the nineteenth. As in the e of many other distinguished achers, his auditors have been at s to account for the spell under ich he held them, and the charm of ich they never wearied. Greater tors, scholars, theologians, rhetians, and profounder thinkers may ve addressed them, but never captived their souls in such perfect subtion, and the question has been ost universal, "Wherein lies this n's great power?" Countless mulides of the poor and unlettered ve hung upon his lips with rapture profit, under every imaginable umstance, and have left his minisunder the impression that they er understood the gospel before. It eed they had ever before heard it Nor has anyone yet been able to nt out any one distinguishing power ich stood out pre-eminently above others.

Yet all perceptive minds have discovered in Mr. Spurgeon a combination of gifts, graces, and energies which very seldom meet in any man, and the whole galaxy has met in the same person only at long intervals of time. Until within a few years, his physique was so robust as to defy the fatigue of all labor, no matter of what character of amount. His voice was rich, of large volume, full of melody, and under perfect command, so that he could whisper or thunder at pleasure, and twenty thousand people would catch his sympathetic words. His countenance bespoke every coming emotion of his soul, and all his movements harmonized instinctively with his sentiments, while his entire manner was free, earnest, fearless, and natural. He was blessed with a most perfect verbal memory, which retained all that he ever read or saw or heard with a tenacity which few men know, and he could recall every item committed to its keeping at will. His tastes as to language inclined to the nervous and quaint old Saxon, especially that of the Elizabethan age. His heart was true and tender, his imagination pure and fertile, and his convictions living and magnetic. As a rule, he dealt in the pulpit only with what he believed to be the old gospel truths which occupied Christ's mind and challenged all the reverence of the apostles. With all his soul he believed in every reality of time and eternity, and loved the immortal interests of his fellow-men with a consuming intensity; hence he spoke as a man sent directly from God on a personal embassy. Add to this a thorough knowledge of human nature, a stout common-sense, a great talent for illustration, and an aptitude for organizing and administering all the productions of his clear mind, and it is apparent that it would be miraculous for such a preacher to be a failure. If his ministry were not of the most marked order, both nature and the gospel would have been untrue to themselves.

In 1854 he began to publish his sermons weekly, and they have appeared in a yearly volume since 1856, so that more than thirty volumes have been issued, many of which have been translated and printed in various languages. Besides these, he has given the world a commentary of seven volumes, known as *The Treasury of David*, a work of boundless labor; *John Ploughman's Talk; The Saint and his Savior; Lectures to my Students;* and two most valuable works on devotion, known as *Morning by Morning* and *Evening by Evening*. In addition to all this he has edited a monthly magazine, *The Sword and Trowel*, since 1865, and penned a countless number of articles on miscellaneous subjects.

Few men have possessed his talent for organization. In 1856 he commenced his Pastors' College, for the education of young men for the gospel ministry, principally those who had been converted under his own ministry. They were mostly poor, and he began simply to help them to a free education, but he soon found it needful to furnish them with books, clothing, food, and other necessaries. This burden put him to all sorts of straits, but in one honorable way after another sufficient funds have been raised, until instead of a handful of students, with which he began, for about thirty years they have numbered from seventy-five to one hundred annually; and now the graduates of the institution occupy some of the first pulpits in Great Britain. The college buildings alone have cost about $75,000, besides the support of a competent corps of tutors, and that of many hundreds of students.

In 1866 Mrs. Hillyard, the widow of a clergyman in the church of England, offered to give Mr. Spurgeon $100,000 as a fund for the establishment of a home for fatherless boys. Dreading this new responsibility, he advised her to give the money to Mr. Muller, of Bristol, for the same purpose. But she pressed the claims of London, and in 1867 a legal corporation was organized, and an Orphanage was established at Stockwell.

The Coiportage Association is also a child of Mr. Spurgeon's zeal. For many years it has employed between seventy-five and one hundred colporteurs, and they circulate books annually of a value of about $50,000.

No man in the ministry can be a greater debtor to his wife than was Mr. Spurgeon. She is the daughter of Robert Thompson, of Falcon Square, London. They were married Jan. 8, 1856, and were blessed with twin sons—Charles and Thomas—both of whom became clergymen of high ability.—*Harper's Weekly.*

It is not what one says, but everybody who knows it praises Johnson's Anodyne Liniment.

Progress in the North Mississippi Conference.

MR. EDITOR: If you will permit, I will give some statistics of the North Mississippi Annual Conference. The Minutes of 1891 are before me; very neat, and in good time, thanks to the secretary. The Minutes of our Conferencea are not only bulletins from the field, but they preserve a wonderful history.

We find the following facts in our favor, when we contrast statistics of ten years ago and now. Below I give a table that will possibly be of some interest:

	1882.	1891.
Churches	428	480
Value	$366,145 00	$481,772 00
Average value	$850 00	$1,000 00
Parsonages	39	106
Value	$42,750 00	$100,666 00
Average value	$1,090 00	$950 00
Sunday-schools	279	425
Sunday-school scholars	11,864	20,102
Church members	29,081	41,231
Traveling preachers	120	141
Local preachers	164	158
Paid P. E.	$6,410 00	$8,567 00
Average	$800	$1,070 00
Paid P. C.	$41,035 00	$61,355 00
Average	$366 00	$472 00
Paid for foreign missions	$4,004 00	$5,620 00
Per capita	13 cents	13 cents
Paid for church extension		$1,842 00
Paid for education		$1,773 00
Paid for all objects	$55,555 00	$91,910 00
Per capita for all objects	$1 68	$2 22

Our increase in paying *per capita* is fifty-four cents. Our increase of members is forty-two per cent. The increase of population in the State is fourteen per cent. So you see that our increase per cent. of the church over the State is three times as much. Our increase has been sturdy, and it has been substantial. Notwithstanding our large increase in members, these members do not only pay as much per member to the support of the church, but each pays more to the same object, and besides contribute to other objects. Let us take courage from the success of the last decade, and begin the new with increased consecration and zeal. There has surely been an increase in purity in heart and life, and a growth of knowledge of the Lord and Savior Jesus Christ. Brethren, let us go on unto perfection.

J. H. SMITH.

Weir, Miss., Feb. 2, 1892.

Mission Rooms.

The collections for foreign missions reported by the Annual Conferences, as far as heard from, are very encouraging. With one or two exceptions, the Conferences report an advance on the collections of the preceding year.

We are much concerned, however, about the collections for the months of January, February and March of this year. Last year there was a marked decline in the collections during these three months as compared with those of the preceding year. This occasioned very serious embarrassment to the Board and largely swelled our interest account. It is a matter of great importance that the collections for these three months this year show a large advance on the collections for the same months of last year.

The expenses of our missions must be met each month, and if the collections are delayed, we must borrow the money in order to carry on the work. As we have often stated, early collections will not only insure full collections, but the interest they will save would keep several missionaries in the field. If each pastor in the church will, without delay, present the cause of missions to his people, and forward the collections to the treasurer, it will greatly assist our work and prevent this serious waste in the way of interest.

We are sure you will appreciate the importance of this call, and we trust we will have an early and liberal response from your charge.

I. G. JOHN, Sec'y.

T. B. HOLT, Treas.

Nashville, Tenn.

Among the many medical agencies for mitigating pain the value of arnica is universally recognized. Hence the basis of that most successful of applications, Mansfield's Magic Arnica Liniment, needs no comment.

It is not upon arnica alone that this potent prescription depends for its virtues as an anodide sedative, disinfectant, and stimulant; but upon the camphor, the rare essential oils, and especially the extracts of a magnetic character, that are combined with it in skillful proportions. The magic of Mansfield's Magic Arnica Liniment is the magic of science, the magic of nature, and needs only a trial to be realized. It acts like a charm, and so well is it adapted to instantaneous action on the nerves and centres of suffering, that it gives relief as readily to animals as it does to man, and no remedy in use has done so much to lessen the often silently endured afflictions of horses, dogs, sheep and the brute creation in general, as this remarkable Nineteenth Century Panacea. Mansfield Drug Company, Proprietors, Memphis, Tenn.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

When the scalp is atrophied, or shiny-bald, no preparation will restore the hair; in all other cases, Hall's Hair Renewer will start a growth.

It does not require great learning to be a Christian and be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—*Barnes.*

The Best I Ever Used.

So says Dr. S. S. Herrick, former secretary of the Louisiana State Board of Health, speaking of Marsden's Pectoral Balm, which he recommends as the best remedy for coughs, croup, colds, bronchitis and sore throat.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.—*Robertson.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.8:10 am	Kansas City and Memphis Ft Train.5:10 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 5 Lim. Ex.7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..7:30 pm
Lim. express...4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No.1. Local Mail and Express...6:45pm	No.2. Local Mail and Express...7:00am
No.41. Chic. and St. L. F. Mail.8:25am	No 42. Chic. and St. L. F. Mail.6:00pm
No.45. Chic. and N. O. Lim.....7:30pm	No. 46. Chic. and N. O. Lim..12:01noon
No.41. Memphis and K. C. Ex.8:25am	No.42. Memphis and K. C. Ex.6:05pm
No. 5. McComb City Accom.....9:15am	No. 6. McComb City Accom..4:50pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:15 am
B.Rouge, local.10:05am	B.Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 7:30 am	No. 18 Local.....8:00 am
No. 17 Local.....7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No.1, Lim'd . .2:30pm	No. 2, Lim'd.....5:00pm
No.5, Fast Line.7:00am	No.8, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No.5, Fast Line.7:00am	No. 2, Limited....5:00pm

P. AND P. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive.....8:30 am | Leave.....8:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache Sh. Bch. 9:00 a. m., 8:45 p. m., 4:35 p. m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a. m., 5:00 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

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REV. T. C. WIER, M. D.

Thursday, Feb. 18, 1892.

BRIEFS.

"The stream of Christian song rising out of the faith and love of the first ages has, with the growing centuries, widened and deepened, fed from a thousand different sources, until it now has the breadth of an ocean, and its voice is as the sound of many waters." And it is now said that by actual computation there is in existence 400,000 hymns in 200 different languages!

The last thing written by Dr. Fry, late editor of the *Central Christian Advocate*, was this:

There can be no truer description of a disciple of Jesus than he who busies himself in helping his follow-men. No one need be careful as to the line of work that opens before him, for Christ's work is of equal honor and brings equal benefit to the soul that engages in it. We miss the largest blessing of this life by failing to do little things, or those which seem of least importance.

To the true-hearted disciple of Jesus Christ, Jesus Christ is both Life and Lord. He who is saved by being made partaker of the life that is in Christ, is saved in order that he may serve and glorify him whose life he shares. All that the disciple is, and all that the disciple does, is of Christ and for Christ. It is not for the disciple to be Christ's for one purpose, without being his for every purpose. A divided heart, or a divided life, is inconsistent with the very idea of Christian discipleship. Nor is it for the disciple to count one phase or sphere of Christ's service the pre-eminent phase or sphere of that service. Christ is not divided. He who shares Christ's life and serves him where and as he would have him serve, is in the best possible sphere of service that he could be in, or that Christ could assign him to. And only he who does share Christ's life and is serving as and where Christ would have him serve, has the right to count himself Christ's or to feel that he is truly in Christ's service.—*Sunday-school Times.*

It takes an expert to explain the commonest thing. It seems that the thing we are doing now—writing—is a most complicated process. Hear an expert on the subject:

The number of muscles put in action when a person is writing is prodigious; and it is probable that, in beginners, every muscle of the body must yield its assent before the graphic symbols trickle from the pen. The fingers, wrist, elbow and shoulder must all be held steady. The spine must be rigid and fixed below as well as above. The pelvis must be firm, and to this end the child often gets a support by its feet from the legs of the chair. The thorax is more or less rigid, and its movements are determined more by the work of the hand than the respiratory needs. Lastly, the knit brows and protruding tongue are unconscious muscular acts which serve to mark the effort, both of body and mind, which the child undergoes when learning to write.

If the child know all that before he began to learn, he would be so overwhelmed with dispair that no amount of coaxing or authority would suffice to induce him to begin. We have often wondered what it was that tired us so when we went home from this office, but that is plain enough now. Brethren, give us your sympathy.

"We Know."

In every avocation and profession and calling there is nothing so important as positive knowledge. Imperfect knowledge is the parent of doubt and distrust and uncertainty. In our education, the elements of every study must be mastered before progress can be made with any satisfaction. He who does not master the multiplication table can never succeed in mathematical studies. This he must *know*, or he will fail forever. It is the same in every pursuit. The elements must be absolutely known.

It is just so in religion. If there is anything in which positive knowledge is requisite, it is in religious knowledge and experience. The most unhappy Christians are those who are not well grounded in the elements of Christian faith and knowledge. The most unsatisfactory church work is the work done by those whose religious experience has not brought them to the firm ground of knowledge of divine things. There is scarcely anything positive about the Christianity of such people. When they give their testimony for the Lord, there is a certain flavor of hesitancy and a decided lack of heartiness, which go far to neutralize the good effect of that testimony. When they do anything for the Lord's cause, there is manifested a lack of that spiritual *abandon* which carries the whole being into that work with an enthusiasm that refreshes the hopes of those for whom the work is being done and infuses courage into the hearts of the co-workers. Such workers soon become routinists, and their work mere routine work, and little real advancement is accomplished.

There are too many such Christians in our churches to-day, and they need immediate attention from the pastors. Their limping, hesitating faith needs to be looked after. Their imperfect knowledge needs to be corrected and supplemented. They must be "turned back" to the first "principles of the doctrine of Christ," and have them ingrained into their spiritual being by personal experiences with the Holy Spirit. They must, by those experiences, come to *know* Christ and the power of his resurrection before they can witness with power to that resurrection. Imperfect knowledge of Christ is the cause of a weak faith in him, and this weak faith is the reason for so much low Christian living and so much poor Christian service! When we *know* Christ as we ought, we will believe in him with heartiness and we will serve him with enthusiasm.

The early Christians manifested no such hesitating faith as is common to-day. They gave it no countenance whatever. They accepted the gospel as the greatest of all facts, and their sturdy faith exhibited itself, not only as a vitalizing power in their own souls, but as a moving force in the church and community around them. They did not deal in "theories" and "suppositions" and "ifs," but they said emphatically: "We know whereof we affirm;" "We know that we know him;" "We know that he abideth in us;" "We know that we dwell in him;" "We know that we love the children of God;" "We know that we have the petitions desired of him."

That's the kind of religion needed to-day to counteract the effects of doubt. We want Christians who can speak out like John, and say, "We know," and can re-enforce that testimony by heroic deeds for Christ's representatives, even the needy sinners at our very doors.

The greatest need of the times is a positive Christianity, a Christianity that believes with the heart and speaks in the power of that belief and works up to the fullest measure of that belief.

Another Good Example.

The *Raleigh Christian Advocate*, of Jan. 27, has this cheering piece of news in regard to Trinity College:

We have often heard it said that when a man does one handsome thing, it opens the way for him to do another. He feels so good over the thing he has done that he wants to feel that way again, and so he does another good thing. This seems to be the case with that big-hearted man, Mr. Washington Duke, of Durham, N. C. He has made another handsome donation to Trinity College. Last Friday the members of the Executive Committee of the Trustees of Trinity College were in session at Durham, and were trying to devise ways and means to complete the "College Inn" and the other buildings on the grounds. Mr. Washington Duke proposed to donate fifteen thousand dollars more in cash, and to give to Trinity College the property of Louisburg Female College, which Mr. Duke owns, provided the Methodists of the State would equip the new main building of the college now nearly completed and raise fifty thousand dollars endowment for the college, in addition to what it now has. The committee promptly accepted this generous gift and promised to comply with the proviso placed upon it.

We sincerely hope that somebody will be found to meet Bro. Duke's proposition. It is certainly a generous offer and ought not to go by default.

We have some painful memories and experiences along that line which do not to a great extent encourage hope. Three years ago a member of our church in Mississippi made a proposition to the church in regard to Centenary College somewhat similar to Mr. Duke's proposition to the Methodists of North Carolina. He offered to give $25,000 to the endowment fund of that college, provided the church would raise an equal amount! We threw up our hats and shouted, for we really thought the proposition would arouse intense and universal enthusiasm. We knew several parties who were abundantly able to meet the proposition and expected to hear them gladly accept the challenge; but, alas! the proposition seemed to fall upon listless ears, and no one seemed specially called to answer. The college lost $25,000 and the church a great opportunity.

Another member of our church in Mississippi, about the same time, offered to give $50,000 to the endowment of a college to be built for the Methodists if the church would raise a like sum. Indications were soon observable that this proposition had aroused very little feeling among the Methodists of Mississippi, and had not Bishop Galloway made a most vigorous and untiring canvass of the State, aided by Agent Watkins and others, this proposition also would have fallen dead. Bishop Galloway and Agent Watkins saved the $50,000 by raising the additional $50,000, and the new college is going up and will soon be open for the reception of students.

The one proposition failed because it was not vigorously taken up and kept before the people; the other succeeded because that very thing was done.

Our North Carolina brethren can learn from us the way to failure and the way to success! May they choose the latter!

The Missionary Debt.

I have adopted the rule of giving, or rather paying, one-tenth of my income to the Lord, and after a careful examination of the past year's business, I find that I have still on hand some of the Lord's money. There are so many "*good causes*" that I can hardly decide how to apply this balance.

But as *we* are in debt, I have decided to send you another contribution for the missionary debt. Enclosed find draft for twenty dollars, which will increase the list somewhat, and still hope to see a long list in the ADVOCATE for this purpose.

There is no doubt in my mind but that this is an honest debt, and while I have always had a horror for debt-making, am not in favor of making debts, yet this debt has been made and ought to have been paid long since. May the time *soon* come when it may be said the missionary debt *is* paid.

P. A. RICHARDSON.

Centerville, Miss.

A Neglected Anniversary.

The Discipline has the following:

¶338, Art. XIII. The Conference Board (of Missions) shall arrange for holding anniversary meetings within the several presiding elders' districts of the Conference in the interests of missions.

If this law has ever been complied with, such a fact escapes our memory at this time. Our impression is that this law is a dead letter, and the "anniversary meeting," which it *commands* to be held is a perpetually neglected meeting. Now, as presiding elder of the New Orleans district, I call upon the Louisiana Conference Board to "make arrangements" for holding this anniversary meeting "within" this district. The presiding elder and preachers and official members and private members will co-operate with the officers of the Board to the extent of their ability and influence in making such anniversary a success. It is not, perhaps, for the elder to say *when* such meeting shall be held, but he will suggest to the Board that he thinks the best time will be during the session of the District Conference, which will be held in this city, April 7-10. If the Board will make the necessary preparations, I doubt not the Conference will allow it an evening during the session for such an anniversary, and great good will be accomplished. Now, let the Board act immediately, one way or the other, upon this suggestion. There is no time to lose.

C. W. CARTER, P. E.,
New Orleans District.

The Business Man's Pastor.

We commend to all our pastors the following clip from an article in the *Nashville Christian Advocate*. We believe the suggestions made are wise and can be carried out by the judicious pastor and will result in great good. Let us try every means to reach the busy people with the gospel of rest and comfort.

The business man must have a pastor, and love him. It is not an uncommon thing to hear a business man speak of certain clergymen as "my wife's pastor." Why? Does he not belong to the same church as his wife? Yes, but the clergyman is not a pastor to both. He has visited the family, and is known and loved by the women and children of his flock. They become personally acquainted with their pastor, have seen him as he is, and love him as they should. But how different with the husband of the house! He could not be at home when the pastor called there. The pastor never was in his office; press of business forbid that, perhaps. He passes his wife's pastor on the streets, but feels that the preacher does not know him personally; and what is, alas! too often the case, thinks the preacher does not care to know a business man at all.

A little attention and vital effort on the part of the pastor will change this state of things. Let the pastor be sure he knows where every male member of his church is employed, and what the nature of his business is. Then at an hour best suited, go and spend a few moments with each one. Talk with him, if it be not objectionable. Where this can not be done, stand by the hero of toil and show him by pastoral presence that he is not forgotten. A simple grasp of the hand, the exchange of a few brotherly words, are worth more than can be told.

How refreshing it is to the taxed nerve of a business man to see some one come in who has a smile on his face and love in his heart. A thousand times per day there enters the door of an exchange or bank those whom the proprietors know come for the express purpose of driving a sharp bargain, of collecting bills, etc. Like a watch-dog the teller stands at his window, the clerk at his desk, to prevent some rascal from taking an advantage of the house. Would not such a one rejoice to see one person come in who does not have it in his heart to get an advantage if he can?

A few friendly visits, not too long, nor frozen to death by religious dignity, but radiant with sunshine and brotherly love, will do more to fill the pew with business men on Sunday morning than all of flaming advertisements and "star preaching."

Let persons love their pastor, and they will be found faithful at church worship, and stronger elsewhere. How can you truly love one whom you do not know personally? A business man would love his pastor and gladly hear him preach if he had the slightest chance ever to become well acquainted with him. It is due both the pastor and his flock that an intimate acquaintance should exist between them. It is the first duty of a pastor to know every one of his flock—the business men not excepted.

A pastor must ever work at an immense disadvantage until this acquaintance does exist. Most men of to-day care but little about the discussions of vast theological problems, or for glittering rhetoric. But what they do thirst for and appreciate is sympathy and love—the evidence of the fact that their pastor is in soul-touch with them in their trying life. Make the business men love their pastors, and they will soon learn to love Christ and his cause. They read the message of Christianity in the life of their pastor. Get the business men to love their pastors, and the great question of the evangelization of money is solved.

C. H. BUCHANAN.

To the Preachers and Laity of the Meridian District.

Dear Brethren: At the request of the Joint Board of Finance, our last Annual Conference directed that the collection for the benefit of the Conference claimants be taken early in the year and on its merit—separate from all other collections. Let this matter be attended to at once, notwithstanding the stringency of the times. "Prove the Lord herewith."

Eleven out of the nineteen pastoral charges in this district were in arrears on this assessment last year, and some of the arrearages were disheartening. Let us determine that there shall be no deficit this year in this collection or in any other required of this district. Let us work together to bring our district to the front. We have the means, the membership and the preachers to do it. All together, brethren!

Our District Conference will probably be held in April, and I do most earnestly entreat that every charge report this collection as well as that of foreign missions paid in full.

Yours faithfully,

T. L. MELLEN, P. E.

Meridian, Miss.

A good movement was started in this city, last Sunday, by Bro. A. E. Clay, our pastor at Dryades Street Church. It was the incipient organization of a society for the prevention of cruelty to children. Quite a number of prominent ladies and gentlemen have enrolled themselves as members of the society; and as there is abundant room for the work of such a society, we are sure that it will do a good work among a class of people which have been heretofore sadly neglected.

NOTES.

Hugh Price Hughes says: "We Christians must be prepared, if necessary, to die rather than worship the devil by lying and cheating behind the counter."

Wesley's desired outfit for the reclamation of the world: "Give me 100 preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the kingdom of hell and set up the kingdom of heaven upon the earth."

Bishop Goodsell's article in the *New York Advocate*, last week, "Concerning the Negro in the South," is, in every way, a very different production from Bishop Mallalieu's article in the same paper, several weeks ago. These two Bishops have resided for several years in the South, and yet how different the impression made upon each!

The world's work and the church's work are accomplished by mediocre men. These men may not see the visions, but they make real what the few rare souls prophesy as the possible. There is nothing so limits a man's work as the endeavor to be that for which he is unqualified. Browning saw this when he cried, "Make no more giants, Lord." It is a grander thing to face the common lot and the daily task right manfully than to dream of the great and covet positions we could never adorn even if raised to them.—*Free Methodist.*

We need a religion that is a thorough nuisance to those who want to do wrong; with an eye like an eagle's for anything that is not straight, and making a hideous noise about it such as will set the Pharisees grumbling indignantly. A courage that can die, but can not be put down; that can be laughed at and starved, if need be, but can not do other than the right and speak other than the truth. There is much faith to-day, but we want this courage to go right out to live, and dare, and endure—in one word, we want a great enthusiasm for Jesus Christ.—*Exchange.*

A vast deal of unbiblical sentiment is discovered in the talk about the "Macedonian cry." Some men can only hear such a cry in Polynesia, China, or Africa. St. Paul's "Macedonian cry" came from the proudest, richest and most enlightened cities of the civilized world. The man of Macedonia beckoned the apostle to classic soil. Philippi, Berea, Athens, Corinth and Eternal Rome were pointed to by that pale sentinel by the Bosphorus. The call to American Methodism to-day is first to the great cities and the newer commonwealths of its own land. It is also to the heathen, but to the former not the less, therefore.—*Pacific Methodist Advocate.*

To-day religion is not so much a battlefield as it is a hospital for sick and disabled folks; it is very often only a round of poultices and plasters and nourishing diet, where the talk is of troubles and trials and what we have to go through. I have met religion looking very unlike the warrior or the maiden martyr. A poor thing, coughing a feeble apology for its existence, and timidly promising not to get in anybody's way if we will only let it alone; that shuts its eyes for fear of seeing what is wrong, and holds its tongue for fear of giving offense; a poor, sick, sighing thing that can do nothing in the world but sit down by the fire nursing itself, creeping very occasionally into the sunshine when the wind is not in the east.—*Exchange.*

The members of a congregation, as a rule, are quick to discover indifference and laziness on the part of their pastor in the preparation of his discourses. Many an able and once highly appreciated minister has allowed his grasp on his church to become loosened, and his usefulness to be largely destroyed by indulging in the luxury of idleness during the week, and then bringing ill-considered, badly-formulated, and poorly-expressed extemporaneousness into the sanctuary on Sunday, instead of the well-beaten oil to which his people were entitled, and with which God is honored. Nor can he compensate for this lack of preparation by loud and fierce declamation. The occupants of the pew are much too shrewd and penetrating to be fooled in this way more than a few times, if at all.—*Christian Union.*

Dr. S. A. Steel, pastor of McKendree Church, Nashville, gives in the *Arkansas Methodist* his view of the value of the pastorate in this paragraph:

We are all sorry over here that Dr. Coke Smith will not remain among us. I do not wonder that a man of his gifts and cast of character prefers the pastorate. It is the field of greatest usefulness, the freest and widest sphere of work accessible to a Methodist preacher. I used to think our connectional men had the biggest field; but I have changed my opinion. A pastor's charge is the best position of all. I don't mean the McKendree, or the Centenaries, or the fine first churches of our large cities only; but I mean our smaller stations and circuits as well. The wide-awake, capable pastor is more needed now than any other class of preachers.

The publishers of *The Century Magazine* have issued a pamphlet entitled "Cheap Money," containing the articles on Cheap-Money Experiments which have been appearing in "Topics of the Time" of *The Century* during the past year or more. Single copies cost ten cents each, postpaid. The pamphlet will be supplied in packages by the hundred, at five cents each, for distribution. This is an exceedingly valuable pamphlet, giving the best thought of the editor of *The Century* on the various phases of this important subject. We read these articles with interest as they came out in successive numbers of that periodical, and the publishers have done well to gather them all in one pamphlet.

PERSONAL AND OTHERWISE.

The postoffice address of Rev. R. P. Howell is Athens, Claiborne parish, La.

Dr. Anson West, of the North Alabama Conference, is writing the History of Methodism in Alabama.

The Board of Missions will hold its annual session in the Mission Rooms, Nashville, Tenn., Friday, May 6, next.

Rev. J. R. Roy, who has charge of our Lower Coast Mission, has sent us in *nine* new subscribers since he took charge. That's good missionary work.

We neglected to state last week that we had received a copy of the Minutes of the last session of the Mississippi Conference, for which we are under obligations to the efficient and courteous secretary, Dr. C. G. Andrews.

If this present issue of our paper is not "good to the use of edifying" our readers, we are greatly mistaken. And we are not "bragging" when we say they have not had such a treat in a long time! And yet they may look for something better.

Rev. W. B. Austin, formerly of the North Georgia Conference, passed through New Orleans, Wednesday, Feb. 10, accompanied by his wife, *en route* for the Pacific Conference, to which he was recently transferred by Bishop Key, at the request of Bishop Haygood.

HOME NEWS.

Winona, Miss., up to date has received this season 11,000 bales of cotton.

The Public School Library of New Iberia, La., will be formally opened on the twentieth instant.

A new paper—*The Concordia Democrat*—has been started at Vidalia, La. It supports the Foster Anti-Lottery ticket.

Ellisville, Miss., is making preparation to build a large school-house for a graded high school, and expects to have it ready for the next term.

The Shreveport (La.) Mill and Elevator Company has erected a fine building and will begin business in March. The works will have a capacity of 700 barrels of meal daily, and a flour mill will also be operated next year.

The City Council of Alexandria, La., has levied a tax of ten mills, apportioned as follows: Four mills for waterworks, one and one-half mills for improving public school buildings, and four and one-half mills to the general fund.

The Lake Charles (La.) *American*, referring to improvements in that city, says:

The sound of the saw and hammer is heard on every side, and buildings are starting up in all parts of the city, and yet there is a great scarcity of houses. Surely Lake Charles is rapidly pushing ahead.

We are glad to learn that Bolton is rising from the ashes to which she was lately reduced, with redoubled strength. The frame buildings that were destroyed by the fire are being replaced by handsome brick structures. This is greatly to the credit of the town, and shows how much can be done when there is a will to do it. We congratulate Bolton upon its enterprise.—*Clarion.*

This dispatch from Franklin, La., shows a good beginning for the year:

Plantation work is progressing most favorably, the weather being all that planters could desire, and the seed cane the finest in many years. The stubble cane has, it is thought, suffered no injury from the severe weather of last month. The prospect for the season of 1892 is very promising, and planters are very hopeful.

A dispatch from Alexandria, La., says:

L. W. Kennedy, of the firm of Kennedy & Stone, who have the contract of completing the Kansas City, Watkins and Gulf railway to this place, has arrived here, and says that said line was completed this morning to Spring Creek, twenty-two miles from here. He has sixty carpenters at work on the bridge and he expects to cross with his train before the middle of next week. Work is being pushed rapidly.

Articles of incorporation have been filed with the Secretary of State for the Alabama and Mississippi railroad. The incorporators are a number of gentlemen from Columbus, Miss., and Pickensville, Ala. The proposed road is to run from Pickensville, in Pickens county, in a northwesterly direction to the Mississippi State line, where it will connect with a road to Columbus, Miss.

The capital stock of the company is $10,000, divided into 100 shares of $100 each, and it is said that the road will be built as soon as possible.

A dispatch from New Iberia, La., says:

Mr. E. B. Cushing, of the Southern Pacific Railroad Company, accompanied by his corps of assistants, arrived here yesterday, and will begin a survey immediately of the country between this place and Abbeville, to establish a line for the New Iberia and Vermilion railroad, which is to be constructed by the Southern Pacific Company, in view of the passage of special taxes for that purpose by this place and Abbeville. The road is now a certainty, and will receive every encouragement from the people, who are now unanimously in favor of the road, which will tend to build up the valuable territory lying between its terminals.

The Minutes.

I have been requested to correct the Minutes of the Mississippi Conference in regard to several matters in the Seashore district. A few other works have *corrected* the Minutes for themselves.

In the first place, the Minutes can not be corrected, and hence it is folly to write.

In the second place, with all the matter which goes through the hands of your secretary, and again through the hands of the printer, and the proof reader, without mistake, you might reasonably look for a few errors, especially as the responsible parties work for nothing and pay their own board.

In the third place, a history of these errors would not, as a rule, reflect credit on the pastor in charge. Our Carthage brother gives the facts. He failed to make a report. Who is to blame? Our brother from Jackson, Miss., does not state that he did not know *what* his report was until after the statistics were made up. Our brother from Franklinton fails to state that he was at Conference ready to report as pastor in charge, without knowing anything as to what his junior preacher had done. Our brother from Rolling Fork would have been in trouble if the Board of Education had arrested his character until he had made good the amount reported for education.

As to the brethren who have kindly written to me in regard to inaccuracies in the published reports, I trust that this article will be considered a satisfactory explanation. We need a new question in the order of business of an Annual Conference, a question to be asked and answered on the first day of Conference, viz: "Have all the preachers handed their reports to the statistical secretary?" Your brother,

JOHN W. CHAMBERS,
Statistical Secretary.

Program for Preachers' Meeting.

MR EDITOR: Will you please publish the following program for the preachers' meeting of the Greenville district, North Mississippi Conference, which will convene at Rosedale, Wednesday before the third Sunday in March, at 7 P. M., and continue through Thursday.

Sanctification—J. W. Honnell, J. W. Dorman.

Temperance—J. H. Shumaker, L. M. Lipscomb.

What Is Regeneration?—M. D. Fly, W. A. Bowlin.

Saving Faith—J. W. Dorman, W. W. Moss.

Successful Preaching—W. S. Shipman, H. P. Crowe.

Pastoral Visiting—Geo. H. Lipscomb, T. B. Clifford.

Pulpit Reproofs—R. M. Standefer, J. W. Honnell.

Witness of the Spirit—R. H. Gladney, W. W. Woollard.

Congregational Singing—R. M. Young, R. M. Standefer.

W. S. SHIPMAN, Sec'y.

Cleveland, Miss., Feb. 12, 1892.

Woman's Work.

The ladies of the New Orleans Woman's Indian Association met on Wednesday, Feb. 10, in the parlors of the Christian Woman's Exchange. The ladies have undertaken work among the Seminoles of Florida, a tribe for whom nothing has yet been done. They are the victims of the whisky sellers, who take all, and give in return what will ruin soul and body. The ladies have already sent the Seminoles a complete and acceptable Christmas box. Now they are anxious to build for these neglected people a chapel, where they may learn of the Great Spirit, whose children they are. So far $35.12 has been collected for the chapel, many children contributing of their pennies. Contributions will be received by Mrs. E. John Ellis, president, 304 Jackson avenue, New Orleans, La.

All money received will be promptly acknowledged by the treasurer. Give as the Lord shall prosper you, "good measure pressed down and running over."

"The Ethics of Marriage."

I wish to call the attention of the preachers of the Mississippi Conference to a book which I have recently read with interest and profit: "Ethics of Marriage," by H. S. Pomeroy, M. D., Boston, with a prefatory note by Thomas Addis Emmet, M. D., LL. D., of New York, and an introduction by Rev. J. T. Duryea, D. D., of Boston. The book was published in 1889 by Funk & Wagnalls, New York, and costs $1. It is a timely book and deals with important social and civil questions as well as with those more nearly involved in the marital relationship. It deals vigorous blows against "the American sin." T. L. MELLEN.

For Missionary Debt.

P. A. Richardson	$ 5 00
Mrs. E. L. White	2 50
P. A. Richardson	20 00

Meeting of the Board of Missions.

"The annual meeting of the Board of Missions begins on Friday after the first Wednesday in the month of May." (See Art. XII, page 13, last Annual Report.)

This year the Board will meet on Friday, May 6, ten A. M., in the Mission Rooms, Nashville, Tenn.

I. G. JOHN, Cor. Sec.

Indian Mission.

I have received since last report the following amounts, to wit: Rev. H. P. Gibbs, Pleasant Grove, Miss., $10; Mrs. M. E. Denney, Moss Point, Miss., $2; Mrs. Rev. J. C. Brogan, Vosburgh, Miss., $2. Many thanks, and may God abundantly bless the givers. I hope to hear from many more soon. Let them come, and I trust that all will pray fervently for our dear Bro. and Sister Cammack in their important work. A. D. MILLER, Agent.

Barlow, Copiah county, Miss.

Notice.

Will the brethren and friends who subscribed to the *special* fund to help build a church in Rouse, Col., in response to the request of Bishop Hendrix, made at our last Conference in Brookhaven, Miss., please forward their subscriptions to me in postoffice orders drawn on Louisville, Ky.?

Dr. Morton writes me that the necessity for immediate help for that church is upon us, and urges me to collect and forward. THOS. A. HOLLOMAN,
Treas. Bd. Ch. Ex., Miss. Conf.

Encyclopædia Britannica.

Rev. D. L. Mitchel, 112 Camp St., New Orleans, La.—

Dear Brother: A set of "Revised Encyclopædia Britannica," just received, lies before me. After a very brief examination of same I respond to your request for my opinion.

I confess that the marvelously small price ($7.50) was the occasion of some distrust when I sent you my order. But I assure you that a hurried examination quickly banished all irresolution. It is a marvel of neatness (for paper cover), and will easily last a preacher twelve or fifteen years. The publishers have done us a great service in placing this invaluable work within reach of the financially short-armed, small-salaried preacher.

Accept my sincere thanks for making this liberal offer in connection with our Conference organ.

Yours in love of Christ,

J. C. PARK.

Strong's, Miss., Feb. 10, 1892.

Rev. D. L. Mitchel, 112 Camp St., New Orleans—

My Dear Bro: The set of "Revised Encyclopædia Britannica," consisting of twenty volumes, has come to hand. How in the world so valuable and exhaustive a work can be issued at so little cost surpasses my knowledge. I find the work excellent, and the maps are so well executed that I would not give *them* for a return of the money. The whole world is represented in the ninety-two maps. Please accept my thanks. Yours truly, etc.,

H. S. JOHNS.

Algiers, La., Feb. 12, 1892.

Officers of the Joint Board of Finance, Mississippi Conference.

Chairman—Rev. John W. Chambers, Enterprise, Miss.

Secretary—W. A. Gunning, Natchez, Miss.

Treasurer—W. M. Thornton, Lake, Miss.

The SOUTHERN INSURANCE - COMPANY,

OF NEW ORLEANS.

NINTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st day of December, 1891:

Premiums received—		
On fire risks	$518,578 30	
On river risks	16,385 97	
On marine risks	8,243 65	
		$543,207 92
Add—		
Unearned premiums of 1890		133,231 10
Total premiums		$676,439 02
Add—		
Interest and profit and loss		22,782 68
Total income		$699,221 70
Deduct: Losses Paid—		
On fire risks	$227,690 36	
On river risks	5,644 92	
On marine risks	6,647 24	
Total losses paid	$239,982 52	
Return premiums and cancellations	67,027 97	
Commissions	81,555 60	
Reinsurances	47,130 73	
Taxes and licenses (including all back taxes)	17,924 41	
Expenses—Home office and agencies, salaries, Fire Underwriters' Association, Salvage Corps and Babcock engines, rent, advertising, legal charges, etc.	49,344 37	
Total disbursements		$502,965 60
Surplus		$196,256 10
Of which—		
Reserved for unexpired risks		$138,565 59
Reserved for adjusted and unadjusted losses		44,859 55
Profit and loss		12,830 96
		$196,256 10

ASSETS.
(At their market values.)

Cash on hand, to-wit:		
In banks	$101,444 38	
In office	3,615 10	$105,059 48
$100,000 City of New Orleans consolidated bonds (Crescent issue)		105,500 00
$120,000 City of New Orleans premium bonds (including drawn numbers)		192,000 00
$25,000 United States 4 per cent coupon bonds		29,250 00
$30,000 Louisiana 4 per cent		25,800 00
Demand loans secured by collaterals		18,885 00
One share New Orleans Board of Trade stock		20 00
One share Louisiana Sugar Exchange stock		125 00
25 shares New Orleans Warehouse Co		525 00
One share French Opera House Co.		150 00
One bond St. Bernard Steam Fire Engine Co		50 00
Premiums in course of collection		65,731 62
Furniture and fixtures, safe, etc		2,000 00
		$545,096 10

LIABILITIES.

Capital stock	$300,000 00
Reserve fund	60,000 00
Dividends unpaid	840 00
Reserved for unexpired risks	138,565 59
Reserved for adjusted and unadjusted losses	44,859 55
Balance (exclusive dividend July, 1891)	830 96
	$545,096 10

The foregoing statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me this day, New Orleans, Jan. 19th, 1892.

M. T. DUCROS, Notary Public,
138 Gravier street.

We, the undersigned members of the Finance Committee of the Southern Insurance Company of New Orleans, hereby certify that we have carefully examined the assets of the company, and that the above is a correct statement of the same.

FRANK RODER,
THOS. J. WOODWARD,
JOS. SCHWARTZ,
F. G. ERNST,
J. H. MENGE.

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay to the stockholders, on demand, the regular semi-annual interest dividend of FOUR PER CENT.

SCOTT McGEHEE, Secretary.

New Orleans, La., Jan. 19, 1892.

Hereafter receipts of money for subscriptions will be indicated by change of date on the label on the paper. If specially requested, receipts will be sent also through the mail.

Those of our readers who wish to obtain any of the books published by our Southern Methodist Publishing House or by F. H. Revell, of Chicago, can procure them as prizes for new subscribers by writing this office.

HOME LIFE.

TEARS.

BY ELIZABETH BARRETT BROWNING.

Thank God, bless God, all ye who suffer not
More grief than ye can weep for. That is well—
That is high grieving, lighter, none befel,
Since Adam forfeited the primal lot.
Tears! What are tears? The babe weeps in its cot,
The mother singing—at her marriage bell
The bride weeps—and before the oracle
Of high sacred hills, the poet has forgot
Such moisture on his cheeks. Thank God for grace,
Ye who weep only; if, as some have done,
Ye grope tearblinded in a desert place
And touch but tombs. Look up! those tears will run
Soon in long rivers down the lifted face,
And leave the vision clear for stars and sun.

How Far a Child Travels.

The limit of man's capacity for speed and endurance in travel under given conditions is a matter of record, but who has not witnessed the almost ceaseless activity of a child and been led to exclaim, "I wonder how far that child has traveled to-day?"

A gentleman in Pittsburg recently attempted to answer this query in an ingenious way. He had the floor of his nursery covered with white muslin. He then strapped to the ankle of an eighteen-months' child a "marker" consisting of an ink pad, that made a plain mark for every step taken.

The child was allowed to roam about and amuse itself as usual, and at night the marks were counted. There were the almost incredible number of 6,488 marks, which, allowing six inches to each step, make the sum of the day's journeyings 3,242 feet, or almost three-fourths of a mile.

The child was probably not above the average in point of activity and endurance, and its feat was only that of many another little one whose mother finds it dropping asleep in her arms at night before the nightgown can be coaxed over its head, while the older members of the family wonder "what makes baby so cross and tired to-night."

The gentleman next experimented with his boy of nine years, who was out of school and in a community affording space and attractions for rambling. He purchased a pedometer, an instrument for measuring distances walked, on the principle of the cyclometer used for measuring the distance traveled in a buggy or on a bicycle. This he managed to get into the bottom of the boy's pocket, among the marbles, nails, twine, knives, and other bric-a-brac there collected. Its additional weight was not noticed for a few days, and in that time it did its work.

The first day the instrument registered 9¼ miles, and the boy was at the table for every meal. The second day's record was 10 3-7 miles; the third, a rainy day, 7¾; the fourth, 9 8-17.

The family were astonished at the result, and thereafter, when anyone complained of a walk of a mile or so, nobody poo-poohed louder than Bob. One other noticeable result was that Bob got his monthly pair of shoes without the usual lecture on the sin of wearing them out so fast.

What Talk Can Do.

Have you ever realized what talk can do? This experiment has been made by medical scientists. A dozen men conspire to tell a well man that he looks sick. They are to meet him on a journey, and by the time the fourth man is giving him his melancholy salutation, he feels he is doomed; and the twelfth man comes up with his melancholy salutation just in time to help carry him home on a stretcher. Then twelve men conspire that they will meet a man in uncertain health, and tell him how well he looks. By the time the fourth man has met him with a cheerful salutation his nervous system is all toned up, and by the time the twelfth man has met him with his cheerful salutation, he says to his wife: "Throw out that apothecary's shop from our shelves; I don't want any more medicine."

Now, the nation is only a man on a larger scale. If you want to prostrate business, and keep it prostrated, talk in a dolorous tone, and keep on talking. Let all the merchants sigh, and all the editors prognosticate hard times, and all the ministers groan in the pulpit. In the great orchestra of complaint those who play the loudest trombones are those who have the fullest salaries and the completest wardrobe. They only are mad because they have to fall back upon the surplus resources of other years, or because they can not make as large investments as they would like to make. Did you have your breakfast? Yes. Did you have a pillow to sleep on? Yes. What are you complaining about? The genuine sufferers, those who are really in destitution, for the most part suffer in silence; but the loudest cries against hard times are by men to whom the times are not hard. Artists tell us it is almost impossible to sing well on a full stomach, but it has been demonstrated, over and over again, that it is possible for men to groan well on a full stomach. Stop singing "Neomi" and old "Windham," and give us "Mount Pisgah" and "Coronation."—*Exchange.*

OVERDID IT.—An eccentric clergyman in Cornwall has been much annoyed by the way the members of the congregation had got of looking around to take stock of late comers. After enduring it for some time he said, on entering the reading desk, one day: "Brethren, I regret to see that your attention is called away from your religious duties by your natural desire to see who comes in behind you. I propose henceforth to save you the trouble by naming each person who may enter, and I hope that the services will then be allowed to proceed without interruption."

He then began: "Dearly beloved," but paused half-way to interpolate, "Mr. Stubbins with his wife and daughter."

Mr. Stubbins looked rather surprised, but the minister, with perfect gravity, resumed his exhortation. Presently he again paused: "Mr. Curtis and William Diggle."

The abashed congregation kept their eyes studiously bent on their books. The service proceeded in the most orderly manner, the parson interrupting himself every now and then to name some new-comer. At last he said, still with the same perfect gravity, "Mrs. Symons, in a new bonnet."

In a moment he felt his mistake, but it was too late. Every feminine head in the congregation had turned around.—*Selected.*

"One's vocation is never some far-off possibility; it is always the simple round of duties which the passing hour brings. Some one has pictured the days as coming to us with faces veiled, but when they have passed beyond our recall, the draped figures become radiant, and the gifts we rejected are seen to be treasures fit for kings' palaces. No day is commonplace, if only we had eyes to see its splendor. There is no duty which comes to our hand but brings to us the possibility of kingly service."

The First and Greatest School.

Words will never make a boy religious; speech will never persuade to faith. It is character that day by day unfolds before him, plays upon him with its nameless forces, works around him with its plastic hands. It is that character, and that alone, that will shape the boy and determine his life. I have in my time learned of many masters, have loved to go into the old, ancient classic time and seek from men that there lived the secret of the search for truth, or the discovery of the fittest speech in which to present the living thought; I have learned of masters in my own land, living and dead; through voice that uttered and through words that were printed on the living page; learned, too, in other lands and with other speech of men who represented great scholars, and continued the traditions and methods of great thinkers of a past generation; but the longer I live, one thing becomes ever the more obvious to me—the greatest influence that entered my life, entered into it amid the obscurity, and the silence, and the sweetness and severity of home; and were I to select two persons out of all that ever lived round and about me, the two would be a man who died before I was born—a humble man who owned but a small farm, but strove to do his duty to his God, to his neighbor, to his home, to his family. But that man's daughter was my mother, and she loved her father, and thought of him as the kind of man she would like to make her son to be, and she managed to bring out of the past the image of the man whose name I bear, till it lived in me, till it became a kind of regulative principle, shaping thought and off guiding speech, and at this hour I know only these as the two pre-eminent persons that have formed my character and life—the grandfather I never saw, and the mother who was his daughter.—*Principal Fairbairn.*

SEARCHING THE WORD.—"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." But reading the genealogies of the Bible five times a year is not searching the Scriptures. It is important for every Christian to read the Bible by course once or twice in his life; but at the devotional hour one should read slowly and thoughtfully till he reaches a passage which fastens itself upon his mind and heart. Then let him reverently close the Book and invoke God's blessing that he may "receive the engrafted Word with meekness," and reduce it to practice that day.

In times of trial the Bible should be searched for consolation; in temptation, for support; in doubt, for faith; in work, for guidence. It is a library in one volume; an arsenal, a medicine-chest. Let the book or chapter needed be consulted; the weapon required be taken down; the medicament indicated be applied.

In this age the Bible is too little read; but even now many persons who wish to assume the duties of a religious life imagine that they must begin to read the Bible by some so many chapters a day, and lay the flattering unction to their souls that they are religious in proportion as they do it. Whereas, if they merely read the letter of the Bible in some self-imposed task, what pre-eminence have they over the heathen who counts his beads, or the bigoted Romanist who chatters his *Ave Marias* and *Pater Nosters* with no other thought than to make out the number?

"Read, mark, learn, inwardly digest," and unless the last be done the reading of many chapters each day is a mere gluttony of words.—*New York Christian Advocate.*

HOW TO GET THE MOST OUT OF BOOKS.—You should treat a book as you would a person with whom you are talking for information; that is, question it, read it over and turn back and try to get at the meaning; if the book itself does not answer the questions you raise, go to some other book, ask a dictionary or encyclopedia for an explanation. And if the book treated in this way does not teach you anything or does not inspire you, it is of no more service to you than the conversation of a dull, ignorant person. I just used the word "inspire." You do not read all books for facts or for information merely, but to be inspired, to have your thoughts lifted up to noble ideas, to have your sympathies touched, to have your ambition awakened to do some worthy or great thing, to become a man or a woman of character and consideration in the world. You read the story of a fine action or a heroic character—the death of Socrates, or the voyage of Columbus, or such a poem as "The Lady of the Lake"—not for information only, but to create in you a higher ideal of life, and to give you sympathy with your fellows and with noble purposes. You can not begin too young to have these ideals and these purposes, and, therefore, the best literature in all the world is the best for you to begin with. And you will find it the most interesting.—*St. Nicholas.*

A MISTAKE.—"Do not make such a mistake as I have," said an elderly woman to a younger friend, with much feeling. "When I was first married my husband and I were so happy in each other that we were indifferent to outsiders. Then the children came, and we were still more devoted to our home and seldom went into society, neither troubling ourselves to make new friends nor to keep up with the old. As the children grew they always kept the house full of life, and we did not allow ourselves to think that a change must come some time. But now the children are all married and interested in homes of their own, and my husband's death leaves me entirely alone. I feel as if I hadn't a friend, and I know it is all my own fault. I do not deserve to have anyone care for me now when I have been so neglectful of everybody all these years. But I wish to warn all young people against following my example, and I should like to give them this motto for life: Keep your friendships in constant repair."

DIFFUSERS OF HAPPINESS.—Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air to everyone, far and near, who can listen. Some men fill the air with their presence and sweetness, as orchards, in October days, fill the air with perfume of ripe fruit. Some women cling to their own houses like the honeysuckle over the door, yet, like it, fill all the region with the subtle fragrance of their goodness. How great a bounty and a blessing is it so to hold the royal gifts of the soul that they shall be music to some, fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joys; to fill the atmosphere which they must stand in with a brightness which they can not create for themselves.—*Beecher.*

Clear the window of the soul of cobwebs, spider-weaved by prejudice and unbelief and sin, that through faith's crystalline atmosphere you may look through the gate into the heavenly city.—*Macduff.*

Many of the psalms begin mournfully and end triumphantly, to show us the prevailing power of devotion and convince us of the certain return of prayer.—*Bishop Hooper.*

OUR YOUNG PEOPLE.

A WISH.

I wish I'd a million of dollars to-day,
'T would go in a very short time—
Don't think I have debts I am anxious to pay,
I don't owe a mortal a dime.

But this I would do: if I had all that wealth
I'd take every poor boy I'd meet
And give him the clothes that are needed for health,
I'd get him strong shoes for his feet.

I'd buy him warm gloves, pea-jackets, and hats—
I'd fill him right up to the brim
With turkey and stuffing and everything that's
Most likely to satisfy him.

Not one should go hungry, not one should go bare;
Each one should be happy as I.
I'd lift everyone from his sorrow and care.
I'd make 'em all laugh—or I'd try.

In fact, if I had it, that million, to-day,
The boys would be brimming with glee,
Because I would treat 'em the very same way
That papa and mama treat me.

—*Harper's Young People.*

MR. EDITOR: I wish to write to your valuable paper. I am a little boy twelve years old. My father takes your paper. I enjoy reading the children's letters, and I have never written one; so I thought I would try to write one. I am going to school. My teacher's name is Miss Florence Tarry.—I like her very well; but I can't like her as well as I did Capt. Burch. I study reading and spelling and arithmetic and writing. Well, I must ask you to please not let my letter go to the waste-basket. Well, I guess I had better close. Where in the Bible is the word "advertise" mentioned?

Your little friend. JAMES N. BALLARD.

Jefferson county, Miss.

MR. EDITOR: As I have not seen any letters from this part of the country, I thought I would write you one. I am going to school; studying arithmetic, geography, spelling, reading, grammar and philosophy. I have seven brothers and two sisters. My papa takes the dear old ADVOCATE, and I like to read the little cousins' letters. Bro. J. R. D. King is our preacher. We all like him very much. This is his second year with us, and hops it will not be the last one. In one of the little cousin's letters, of Jan. 21, she asks the question, "What was Samson's riddle?" I will answer by saying that, "Out of the eater came forth meat, and out of the strong came forth sweetness." (See Judges xiv, 14.) Hoping to see my letter in print, and also that it will escape the waste-basket, I remain,

CHARLIE A. LAMB.

Eupora, Miss.

A Working Boy.

As I write, a coal cart has driven up to the house opposite, in charge of a boy, perhaps, seventeen years old. On the sidewalk a man with gray hair was leaning on his shovel waiting for the coal to be dumped. The boy backed his cart, went in to have the ticket of delivery signed, hurried out and drew the pins from the backboard of the cart. He tugged and pulled to dump the cart, at last being assisted by the older man, who did not exert any degree of strength in his effort. At last the cart was dumped, and the man began to shovel the coal. While waiting for the man to get the coal out of the way, so that the balance of the coal would run out on the sidewalk, the boy drew from the pocket of his coat a woolen cloth, and began to polish and rub the heavy harness on the horse. On the blinders were some ornaments of brass, and for this he used polish that he evidently kept for the purpose. He braided the horse's mane after combing it with his fingers, and straightened and arranged the harness with evident pride and enjoyment. As I watched, I thought, "I do not believe that that boy will shovel coal when his head is gray. He uses his time to the advantage of his employer and the improvement of his employer's property. Somebody who needs service that demands devotion and industry will find this boy out and give him employment that his character fits him for."

When the horse was driven away he held his head up and stepped off as if he knew his personal appearance had been greatly improved. The young driver looked at him critically, as if his standard had not yet been reached.—*Christian Union.*

Short Sermons for Boys.

A Swedish boy fell out the window and was badly hurt, but with clenched lips he kept back the cry of pain. The king, Gostavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did, for he became the famous Gen. Bauer.

A boy used to crush the flowers to get their color and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil which make the man or woman good or not.

MAIL LOCK KEYS.—All over this whole great country, from Maine to California, and from St. Paul to New Orleans, every mail lock is the exact counterpart of every other one of the many hundreds of thousands; and everyone of these the key in any postoffice in the country, whether it be the smallest cross-roads settlement or the immense New York City office, will lock and unlock. Every key is numbered; and, though the numbers run high into the thousands, a record of everyone is kept by the government, and its whereabouts can be told at any time. Once in six or seven years, as a measure of safety, all the locks and keys are changed. New ones of an entirely different pattern are sent out, and the old ones are called in and destroyed.—*St. Nicholas.*

A dear little boy five years old had passed rather a trying day. With the best of intentions he could not quiet his irrepressible spirits, he could not remember to mind, and had received several reprimands. That night, when he ended his prayers with the usual petition, "and make me a good little boy," he rose suddenly from his knees, looked up into his aunt's face, and made this innocent remark: "Isn't it funny, aunty? God can do everything else, but he can't make me a good boy."—*The Tribune.*

SCIENTIFIC.

Effect of the Gulf Stream.

IS THE AMERICAN CLIMATE MODIFIED?

The question is often asked, To what extent does the Gulf Stream modify the climate of the United States? To its supposed erratic movements is laid the blame of every abnormal season. There is every evidence that the Gulf Stream is governed absolutely by law in all its changes. The course through the ocean is without doubt fixed. Its fluctuations are by days, by months, by seasons, or by years, and they do not vary materially one from the other. Its temperature changes, depending upon the relative heat of the tropical and polar seasons, and upon the strength of the producing trade-winds. The warm water may be driven toward the shore by the waves caused by a favorable wind, but the current remains in its proper place. The warm water gives off a certain amount of heat to the air above it, and if this air is moved to the land we feel the heat. The presence of the warm water on the coast of Europe would in no way modify the climate if the prevailing winds were easterly instead of westerly. If the prevailing winds in New England in winter were southeast instead of northwest, the climate would be equal to that of the Azores Islands, mild and balmy. For the cause of abnormal seasons we may look to meteorology. The current is in its place ready to give off the heat and moisture to the air whenever the demand is made upon it, but by the erratic movements of the air this heat and moisture may be delivered at unexpected times and seasons, and thus give rise to the erroneous belief that the Gulf Stream itself has gone astray.—John Elliot Pillsbury, in the *Century.*

Natural and Artificial Asphalts.

A correspondent of the *Railroad and Engineering Journal* takes occasion to lay stress upon the essential difference between natural asphalt and certain coal tar products. A well-made paint, the body of which is true natural asphalt, can be subjected to any amount of heat not exceeding that of boiling water, and even on vertical surfaces will not run. Moreover, its covering power is great, and its toughness and adhesiveness remarkably enduring. The use in trade of the term asphalt as applied to certain coal tar products has led to some confusion of mind upon the subject. While these artificial products bear a certain resemblance in some of their physical properties to natural asphalt, the two commodities are chemically very dissimilar. They are so wide apart in their natures, that it is as important to classify them under the same name as it would be to confuse "things volatile and involatile, or destructive and indestructive." There is no product of coal tar, short of the final residuum of coke in the still, the constituent oils of which do not gradually volatilize in the sun's heat; and coal tar products suitable for use as paints also easily become fluid when exposed to sun heat, until by evaporation they become so far brittle as to solidify, after which a little further progress in the same direction causes them to perish and scale off. On the other hand, the constituent oils of natural asphalt are absolutely non-volatile at the highest sun temperature, and the material does not oxidize under any atmospheric conditions.—*Scientific American.*

The Steam Power of the World.

The steam power of the world has been made the subject of estimate by a foreign journal with the following results: France has 47,590 stationary engines, 7,000 locomotives, and 1,850 marine engines. Germany numbers 59,000 stationary engines and boilers, 10,000 locomotives, and 1,700 marine engines. Austria, again, has only 12,000 stationary engines and 2,800 locomotives. The horse-power of the engines of the United States amount to 7,500,000; those of England to 7,000,000; of France, 3,000,000; of Austria, 1,500,000; and of Germany, 4,500,000. These figures do not include the horse-power of locomotives, of which there were at the beginning of the year 1890 in the whole world 105,000, representing a horse-power of between 5,500,000 and 7,000,000. It is estimated that the total horse-power of the world's engines amounts to as much as 49,000,000. The average power per steam engine is that of three horses, and that of a horse is equivalent to the strength of seven men. The steam power of the world may then be reckoned as equivalent to the strength of one thousand millions of men, which is more than twice the number of workmen existing. The population of the world is estimated at 1,460,000,000 of souls. Steam has enabled the workman to treble his strength, when in a position to use it economically.—*Engineering Magazine.*

LIFE-SAVING AT SEA.—The recent heavy gales, and some of the catastrophes that have resulted from them at various points along our coasts, should again direct public attention to the curious inefficiency of the appliances which are at present in common use for saving the lives of the crews of vessels that are cast ashore in storms. It need scarcely be pointed out that, where a wind blows violently off the shore, ships, though they may suffer in other ways, do not often come to grief by running aground. That danger is, of course, most threatening when the wind blows strongly from the sea. Yet a great part of our arrangements for saving the lives of wrecked crews seem to be based upon the assumption that the dangerous gales come from the land and not from the sea. If not, why do we provide the coast brigade service with the rocket apparatus, and omit to insist that ships shall carry something similar? Even better than the rocket apparatus for this service, is a small line-throwing gun. An ordinary brass signal-gun, which can be adapted at very small cost for the purpose, will throw a line with considerable precision for a quarter of a mile.—London *Graphic.*

WATER PURIFIED BY ELECTRICITY.—The Webster method of purifying waste water by means of electricity has been tested by Dr. Ferml in the Hygenic Institute, at Munich, Germany. During the course of the experiments it was found that the water became purified in about fifteen minutes, the organic substances being reduced by about one-half, and the suspended substances being precipitated to the bottom. The smell of the water was perceptibly improved. While the results of the tests show that electricity does not at the present time realize the ideal of water purification, it has two great advantages; first, that very little iron is precipitated and its removal is not so difficult as in the case of purification by chemical means, and, second, the dissolved organic substances, which are not precipitated by any of the known chemical methods hitherto employed, are at least partially removed by the electric current.

The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which his name is not heard.—*Bernard.*

MARRIAGES.

WELCH—WETHERILL.—In the Methodist Church, Grand Chenier, La., Jan. 28, 1892, at 7 P. M., by Rev. C. F. Staples, Mr. A. P. Welch to Miss Ella Wetherill.

PHILLIPS—WALKER.—In the Methodist Church, Grand Cane, La., Feb. 4, 1892, by Rev. T. L. Lallance, Mr. Walter S. Phillips to Miss Effie C. Walker, both of Grand Cane.

FORD—STRONG.—At the residence of the bride's father, Mr. Joe Strong, near Utica, Hinds county, Miss., Feb. 4, 1892, by Rev. N. J. Roberts, Mr. A. L. Ford to Miss Sallie Strong.

ERWIN—DIVINE.—At the home of the bride's mother, Cantoo, Miss., Dec. 28, 1891, by Rev. T. B. Holloman, Mr. P. Erwin and Mrs. S. O. Divine, both of East Carroll parish, La.

MALONE—BROWN.—At the residence of the bride's father, Ebenezer, Holmes county, Miss., Feb. 3, 1892, by Rev. A. W. Langley, Mr. W. M. Malone and Miss Hattie Brown.

SUDDOTH—ROBINSON.—At the Methodist Church, in Friar's Point, Miss., Jan. 28, 1892, by Rev. J. H. Shumaker, Mr. James A. Suddoth to Miss Maggie L. Robinson, both of Friar's Point, Miss.

OBITUARIES.

McINNIS—It becomes our sad duty to record the death of one of the most lovely, amiable and companionable young ladies of Ennis. Miss CARRIE RAMSAY McINNIS was a native of Greene county, Miss.; born May 27, 1873; died Nov. 10, 1891. Consequently she was eighteen years five months and thirteen days of age at the time of her death. She was the second child of Mr. M. and Mrs. M. E. McInnis. She united with the M. E. Church, South, when quite young, and ever afterwards lived a consistent Christian life. She came from college in Mississippi to Ennis, Texas, where her mother and only sister lived, full of life and hope for the future. She united with the M. E. Church at this place by letter. She was always full of life; cheerful and kind to all she was thrown with. Soon after her return to the happy family circle, her only sister married Mr. I. M. Givens, of Hillsboro, thus leaving Miss Carrie alone to comfort and assist her mother in the duties of life. Hence she became a closer companion than ever, if possible, and was always ready to cheer her mother by her cheerful face and hearty laugh, and, embracing her in her arms, would imprint upon the care worn face a kiss, and be off with the swiftness of a deer, and cheerful song of one of the sweet warblers of the grove, whose voice was tuned by God's infinite wisdom, and the whole house would reverberate with the sweet notes as she would sing: "I need Thee every hour," or "I'm so glad that our Father in heaven tells of his love in the Book he has given." But with all its sweetness that voice is hushed on earth, to sing in the heavenly choir.

The sorrowing mother and weeping sister ask, "How can we give her up?" Listen, sorrowing ones, and hear the voice of Jesus; though "a still small voice" it rises above all the roaring waves of sorrow, saying: "Let not your heart be troubled: you believe in God, believe also in me." "I am the way, the life and the truth." "Peace, be still."

All that loving friends and faithful and learned physicians could do was done to arrest the fell destroyer; but in vain. How faithfully the doctors labored; what anxiety of mind and sympathy of soul were depicted on their countenances, not only for the sick one, but for the mother and sister. They were faithful. During the long and painful sickness of weeks not one murmur or complaint escaped her lips. It was the writer's privilege to be with her often during her illness; and when her body was racked with pain, she never complained or "charged God foolishly." How deeply would our hearts sympathize with the dear mother as she would ask, "Can't she get well and remain with me?"

"One sweet child was our Carrie,
Always full of life and mirth,
Far too rare and fair a flower,
To remain with us on earth;
So the angels came at noonday,
Whispering softly, 'Carrie, come,
Thou art needed by the Master,
To praise him in his heavenly home.'"

Dear mother, Carrie is only transported from this earthly home to a home in heaven, changing the perishing and decaying house for a mansion "eternal in the heavens;" her hat for a "crown of life," her robe for a "robe of Christ's righteousness."

Thanks be unto God who giveth us the victory through our Lord Jesus Christ. We weep not as those who have no hope; for Carrie is only "asleep in Jesus—blessed sleep;" and her body being still united to Christ, shall rest in the grave till the resurrection; and then she shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God through all eternity. W. H. W.

GUNNING—At a meeting of the officers and teachers of the Jefferson Street M. E. Sunday-school, Natchez, Miss., held on Jan. 10, 1892, a committee on resolutions was appointed and submitted the following, which were unanimously adopted:

Whereas, It has pleased Almighty God, in his infinite wisdom, and, no doubt, for some wise, loving, and merciful purpose, to call from the sorrow and suffering of earth our sister and co-worker in the church and Sunday-school, Mrs. CORNELIA R. GUNNING; *And, whereas*, Her long, faithful, zealous and untiring devotion to church, Sunday-school and benevolent work—for which she has, we feel sure, already received from her divine Master the pleasant greeting of "Well done, thou good and faithful servant; enter thou into the joy of thy Lord," and, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me"—demand from us such recognition as her life, character and work among and with us, as is right and proper, and which is so eminently due her worth and memory; therefore, be it

Resolved, That while bowing in humble submission to the dispensation of divine Providence, our hearts are none the less saddened, and we mourn, most of all, because we shall see her face no more until this mortal of ours shall have also put on immortality and we are reunited in the "better land."

Resolved, That in the death of Sister Gunning our church, Sunday-school and community have lost one of their most zealous workers, faithful teachers, consistent Christians and loving members.

Resolved, That our warmest sympathy and condolence be and they are hereby tendered to her husband, the superintendent, and to the family of our deceased sister, with the assurance that we share, in no small degree, in their sorrows and bereavement.

Resolved, That a copy of these resolutions be sent to the family of the deceased and published in the NEW ORLEANS CHRISTIAN ADVOCATE.

Peace to her ashes. May the sod rest lightly, the winds blow gently and the flowers bloom sweetly over the last resting-place of our loved and lost, and in the morning of the resurrection may we all, without the loss of one, be reunited where sin, sorrow, suffering, pain and death are felt and feared no more!

Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

Through sorrow's vale by weary pilgrims trod,
The pathway lies that leads us up to God,
And hope's bright bow most beautiful appears
On clouded sky, beheld through falling tears.

MRS. G. J. BAHIN, for Com.

GREEN—We write with much sadness, as well as a feeling sense of inability to do justice to this memorial, of two grand, worthy and godly Christians, Bro. A. S. GREEN and his wife, Sister NANCY M. GREEN, who have left us and gone to glory; the husband preceding the wife only a little more than a month.

Bro. Green was born Oct. 9, 1812; was converted and joined the M. E. Church at the age of twelve years; was made class leader at the age of twenty years; served the church as an official member for sixty years, and passed into his "inheritance that is incorruptible, undefiled and that fadeth not away" on Dec. 22, 1891.

Sister N. M. Green was born May 13, 1823. Uniting with the church in early life, she did the duties and enjoyed the blessings of Christianity in youth, womanhood, motherhood and old age; and here it was, being rich in experience, full of good works, strong in faith, and ripe for heaven, that God took her on Feb. 1, 1892.

Theirs was the home of the itinerant; and what a number have enjoyed their hospitality, received their encouragement, and been the beneficiaries of their prayers!

Bro. Green was a steward until his death, and was regular in attendance. He believed in Saturday meeting, and when all others failed to come save himself and the young preacher, it was their worship and blessing together.

I spent the Sabbath eve and night with him, and on Monday morning he asked me to write his will for him. This being done, I took the Bible, read him some of God's Word, and then we all prayed together, he praising the Lord. The words of blessing that he pronounced upon my life and ministry, as also his prayer for me, I shall never forget. Thank God for such fathers and mothers in Israel!

BEN. P. JACO.

Eureka Springs, Miss.

JONES—Bro. JOHN JONES was born Dec. 24, 1839; was converted and joined the M. E. Church, South, about eleven years ago, under the ministry of Rev. Robt. Davis, at Shiloh Church, and died near Tirza, Miss., Dec. 10, 1891.

He had been an acceptable member of our church at Tirza for seven years, and during our meeting last Summer his zeal for the church was manifestly increased, so also his spiritual life was quickened greatly. He was intensely desirous to see all his children converted to God.

His illness was short. Being attacked by severe pneumonia, he was able to withstand only a few days. May the Lord bless the bereaved family, and use their bereavement for their spiritual good, hastening the time when the whole family shall become Christians!

BEN. P. JACO.

Eureka Springs, Miss.

DURRETT—FANNIE JERUCIA, youngest daughter of Rev. John D. and Mrs. Sallie Durrett, was born near Prairie station, Miss., Feb. 12, 1884, and, after an illness of twelve days, fell quietly asleep in Jesus on Thursday, Feb. 4, 1892, at the home of her parents in Aberdeen, Miss.

Medical skill, human love and attention and Christian prayers could not keep her, for the Savior had called her to that home immortal. This was the fifth time he had said unto this family, "Suffer little children to come unto me; and forbid them not, for of such is the kingdom of heaven."

May the Lord bless and comfort the bereaved family in this hour of affliction, and help them to submit to the will of him who doeth all things well! CHARLES A. DAVIS.

MOODY—Resolutions passed on the death of Rev. J. T. Moody by Durant Sunday-school, Durant, Miss.

Whereas, God, in his wise providence, has seen cause to remove from our midst our beloved pastor, the Rev. J. T. Moody; therefore, be it

Resolved, That in the death of Bro. Moody the church has lost one of its truest and most faithful ministers. Ever a warm friend to the Sunday-school, we testify to his worth, and express the pain felt at his sudden death.

Resolved, That we will ever cherish the memory of our dear departed brother, and the pleasant associations with him during his pastorate of this church.

Resolved, That we extend to his bereaved family our heartfelt sympathy, and assure them of a happy reunion in the land where there is no suffering and death.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and published in the NEW ORLEANS ADVOCATE.

COMMITTEE.

Hold fast upon God with one hand, and open wide the other to your neighbor—that is religion; that is the law and the prophets, and the true way to all better things that are yet to come.—*George MacDonald.*

Commissions will be allowed only when cash accompanies order for renewal and for new subscriber.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.—FIRST ROUND.

Ellisville, at Ellisville	Feb. 20, 21
Heidelberg, at Paulding	27, 28
Estabutchia, at Hopewell....(Wed.)	Mar. 2
Perry, at Galloway	5, 6
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	19, 20
East Pearl, at Columbia	19, 20
Mount Carmel, at Santee....(Thu.)	24
Williamsburg, at Williamsburg	26, 27

JOHN A. ELLIS, P. E.

BRANDON DIST.—FIRST ROUND.

Nesbobs, at Hestor's Chapel	Feb. 19
Decatur, at Decatur	20, 21
Carthage circuit, at Goshen	26
Carthage and Walnut Grove, at C.	27, 28
Walnut Grove cir., at Pleasant Hill	29
Hillsboro, at Contrel	Mar. 1
Westville, at Goshen	5, 6
Raleigh, at Trinity	11
St. Rose, at Price's Chapel	12, 13
Trenton, at Trenton	19, 20

C. McDONALD, P. E.

WOODVILLE DIST.—FIRST ROUND.

Fort Vincent, at Huff's Chapel	Feb. 18
Springfield, at James' Chapel	20, 21
Covington, at Covington	27, 28
Talisheek, at Hickory Grove	29
St. Helena, at Day's	Mar. 5, 6
Franklinton, at Mt. Hermon	8
Amite City, at Amite City	12, 13
Live Oak, at Friendship	19, 20
East Feliciana, at Oak Grove	26, 27

P. A. JOHNSTON, P. E.

JACKSON DIST.—FIRST ROUND.

Silver Creek circuit, at B. Lake	Feb. 20, 21
Lake City and Lodi, at Lake City	27, 28
Benton circuit, at New Hope	Mar. 5, 6
Cantoo station	12, 16
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Pocahontas, at Pocahontas	26, 27
Raymond, at Bolton	Apr. 2, 3
Edwards station	9, 10

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FIRST ROUND.

South Warren, at Bovina	Feb. 20, 21
Warren, at Bradley's	27, 28
Anguilla and Rolling Fork, at Anguilla	Mar. 5, 6
Rocky Springs	12, 16
Roxie, at Hamburg	19, 20
Utica, at Learned	26, 27

D. A. LITTLE, P. E.

MERIDIAN DIST.—FIRST ROUND.

Waynesboro circuit, at Winchester	Feb. 20, 21
Shubuta circuit, at Shubuta (Tues.)	23
Chunkey circuit, at Sageville	27, 28
Porterville circuit, at Chapel Hill	Mar. 5, 6
Binnsville circuit, at Scooba station	12, 16
Marion circuit, at Marion....(Wed.)	16
Clarke circuit, at Andrew	19, 26

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Caseyville, at Sweetwater	Feb. 20, 21
Adams circuit, at Adams	27, 28
Brookhaven circuit, at Adams	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 5, 6
Providence, at Bahala	12, 13
China Grove, at Waterboles	19, 20
Bowerton, at Brandywine	26, 27
Lebanon, at Brandywine	26, 27
Gallman, at Bethesda	Apr. 2, 6
Summit, at Summit	9, 10

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Plaquemine and Donaldsonville, at P.	Feb. 21
Rayne Memorial	28
Thibodeaux and Houma, at Houma	Mar. 2
Crapo and Soraparu	6
Lower Coast Mission, at Grand Prairie	13
Dryades Street	20
Parker Chapel	27
Gross Tete and False R., at Arbroth	Apr. 6

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

Winsboro, at Winsboro	Feb. 18
Oakley, at Holly Grove	20, 21
Indian Village	27, 28
Lake Providence, at Providence	Mar. 5, 6
Waterproof, at Waterproof	12, 13

H. O. WHITE, P. E.

ARCADIA DIST.—FIRST ROUND.

Sparta, at Ebenezer	Feb. 20, 21
Ringgold, at Andrew Chapel	27, 28
Vernon, at Wesley Chapel	Mar. 5, 6
Ruston, at Ruston	11
Vienna, at Vienna	12, 13
Gansville	19, 20

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Wesley circuit, at Wesley	Feb. 21, 22
Coushatta....(Sun. night and Mon.)	22, 23
Mooringsport cir., at Mount Zion	27, 28
Many circuit, at Many	Mar. 5, 6
Fort Jessup cir., at F. J. (S. & M. night)	6, 7
Pleasant Hill circuit, at Marthaville	13, 14
Sabina circuit, at Bayou Scie	19, 20
DeSoto circuit, at Bethel	20, 27
Annacoco circuit, at Holly Grove	Apr. 2, 3

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Franklin and Jeanerette, at Franklin	Feb. 20, 21
Lake Charles	27, 28
Sabina mission, at Keener	Mar. 1, 2
Grand Chenier, at Leesburg	5, 6
Sulphur Mine, at Vinton	12, 13
Lake Arthur	19, 20
Indian Bayou	26, 27
Huron mission	60, —

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Black River, at White's Ridge	Feb. 20, 21
Castor Mission, at Master's Chapel	27, 28
Columbia, at Columbia	26
Montgomery, at Atlanta	Mar. 5, 6
Ada, at Prospect	12, 13
Colfax and Boyce	12, 20

J. IVY HOFFPAUIR, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FIRST ROUND.

Arcola	Feb. 20, 21
Avon	27, 28
Jonestown	Mar. 5, 6
Belen	12, 13

R. M. STANDEFER, P. E.

COLUMBUS DIST.—FIRST ROUND.

10. Macon	Feb. 20, 21
11. Hebron	27, 28
12. Sturges	Mar. 5, 6
13. Shuqualak	12, 13
14. Mashulaville	19, 20
15. Phoebe	26, 27

T. C. WIER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Chapel Hill circuit, at Mars Hill	Feb. 1
Grenada circuit, at Spring Hill	20, 21
Tillatobia circuit, at Tillatobia	27, 28
Charleston circuit, at Oakland	Mar. 5, 6

W. T. J. SULLIVAN, P. E.

SARDIS DIST.—FIRST ROUND.

Arkabutla	Feb. 20, 21
Coldwater mission	28
Nesbitt	27, 28
Wall Hill	Mar. 5, 6
Mt. Vernon	12, 13
Panola	19, 20

H. C. MORRHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Saltillo	Feb. 20, 21
Atheos	27, 28
Houston and Weslay	Mar. 5, 6
Okolona circuit	12, 13
Tremont	19, 20
Buena Vista	20, 27

J. B. STONE, P. E.

WINONA DIST.—FIRST ROUND.

Sidon	Feb. 20, 21
Carrollton circuit	27, 28
Winona circuit	Mar. 5, 6
Carrollton station	12, 16

S. M. THAMES, P. E.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4 11-16	— —
Ordinary	5⅛	— —
Good ordinary	5 11-16	— —
Low middling	6 1-16	— —
Middling	6⅝	— —
Good middling	7⅛	— —
Middling fair	7 11-16	— —
Fair	9 1-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Primes	2 15-16	3
Fully fair	2¾	2⅞
Good fair	2⅝	2¾
Common	2⅛	2⅜
CENTRIFUGAL:		
Seconds	2⅛	6⅛
Prime yellow	3½	3 9-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2⅛	2½
Good	4⅜	4¾
Fair	4½	4⅝
Prime	— —	— —
Rough ℔ bbl	2 75	3 80
Cocktail ℔ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 65	4 75
Fancy	— —	4 60
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	4 95	5 10
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	2 45	2 50
Cream meal	2 70	2 80
Grits	2 80	2 90
Hominy	6 25	— —
GRAIN, ETC.		
CORN:		
White, ℔ bushel	— —	51
Yellow	— —	52
Mixed No. 2	— —	52
OATS:		
Western	39	41
Texas rust-proof	54	55
BRAN:		
℔ cwt	90	92½
HAY:		
Prime	16 00	18 50
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 25	16 50
Prime Mess	11 00	— —
Rumps	— —	10 50
BACON:		
Fancy Breakfast	8½	10
Shoulders	6	— —
Sides, short rib	7⅛	7⅝
Sides, long clear	— —	7⅛
HAMS:		
Sugar-cured	9¾	10½
DRY SALT MEAT:		
Shoulders	5	— —
Sides, short rib	— —	6¾
Sides, long clear	6⅝	6¾
GROCERIES.		
COFFEE:		
Prime	17⅝	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	85
Ho-No	— —	— —
BUTTER:		
Western Creamery	32	33
Western Dairy	23	25
Common	— —	— —
LARD:		
Refined	— —	5⅝
OILS:		
Coal, bbls	7⅝	— —
Coal, cases	13½	14
Cotton seed, crude	23	24
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	— —	— —
Louisiana, ℔ crs	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 25
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 ℔. ℔ yard	6⅝	— —
Jute, 1¾ ℔. ℔ yard	6⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ ℔	7⅛	12½
TIES:		
℔ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 60
Young Chickens	3 00	4 00
Chickens, Southern	3 50	4 00
Young	2 50	3 50
Turkeys, Southern	8 00	11 00
EGGS:		
Western	16½	17
Southern	17½	18
WOOL:		
Lake, ℔ ℔	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ℔ ℔	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ℔ ton	18 00	— —
Meal	21 50	24 00
Pure ground bone	30 00	32 00
Muriatic acid, ℔ ℔	— —	2⅝
Sulphuric acid	— —	2½

—*New Delta*, Feb. 16.

NEWS OF THE WEEK.

DOMESTIC.

The United States Senate, on Feb. 15, passed the bill appropriating $350,000 for the construction of a dry dock at Algiers, the Fifth District of this city.

An appeal to the Grand Army of the Republic for contributions to aid in the erection of a statue in Washington to the memory of Gen. W. T. Sherman has been made by a committee appointed at the meeting of the Society of the Army of Tennessee.

Several members of the National House of Representatives have in their possession bills which they have been petitioned to introduce, providing for the suppression of cigarette manufacture by imposing an internal revenue tax of $10 per 1,000 on all imported or domestic cigarettes sold in this country.

The colored people of Arkansas have formed an association for mutual protection and filed articles for a stock company with a capital stock of $2,500,000, divided into 100,000 shares of $25 each. The leading colored men of Little Rock are at the head of the movement. The association will be national, and admit members from any State in the Union.

There are indications that this week will be notable in congressional annals in which political issues were made up. In the House there may be an alignment of members on the silver question, and it is probable that in the Senate will be defined the economical policy of the Democrats as a sequence of the programme adopted by the majority in the House.

The advocates of free silver coinage have determined not to permit the silver issue to be side-tracked in favor of tariff reform, or any other issue, no matter what the effect may be on the presidential campaign, now close at hand. The majority of the Coinage Committee has reported to the House Mr. Bland's bill, providing for the free coinage of silver at the present standard.

Efforts are being made to adjust the differences between the two factions of the Democratic party in this State. Overtures have been made by the McEnerynites, and a compromise proposition has been formulated and presented to the Foster wing, which may possibly be accepted with modifications. The sentiment in favor of harmony—now that the lottery issue is shelved—is growing stronger.

A gorgeous illumination of the heavens was visible at cities more than 1,000 miles apart on Feb. 13. It was the most wonderful exhibition of the Aurora, or Northern Lights, possibly ever seen from American soil. The phenomenon was witnessed at New York, Louisville, Cincinnati, Cleveland, Columbus, Toledo, Detroit, Indianapolis and at Illinois and Iowa points, but not at St. Louis, Kansas City or Memphis.

The Democrats of the West, it appears, are to make some serious attempt to repeal the provisions of the McKinley law providing for the payment of bounties on sugar. Representative Scott, of Illinois, last week, introduced a resolution instructing the Ways and Means Committee to report a bill providing for such repeal, and he asserts with confidence that the majority of the Democratic members are favorable to such a bill, although conceding that there will be considerable Democratic opposition from the cane sugar districts of the South, and possibly from the beet sugar districts of the West.

FOREIGN.

Admiral Sir Provo Wallis, K. C. S., aged 100, the senior admiral of the British navy, is dead.

A number of German papers join the English press in rancorous abuse of the United States treatment of Chili.

The Japanese Parliament has voted half a million yen ($500,000) to enable Japan to take part in the World's Fair at Chicago.

A new commercial enterprise has been inaugurated in England, the importation of peaches, pineapples, and other tropical and sub-tropical fruits from South Africa.

Cuba's expected large crop of a million tons of sugar for 1892 will be considerably diminished by the frequent fires all over the sugar districts, which are consuming vast tracts of standing cane.

Four anarchists were executed in Spain, last week, for having incited a murderous riot in the town of Xeres some time ago. They were tried by court-martial, and when condemned were promptly executed.

According to advices from Egypt, civil war is raging in Khartoum and vicinity. Cheerife, the claimant to the Kaliphate, is said to have been victorious in some battles against Abdallah, chief of the Baggar tribe. Kassala is reported depopulated.

The committee to which was referred the sectarian (primary) education bill, submitted by the government to the German Reichstag, has, during the past week, dealt with thirteen of the clauses of that measure, and has reserved consideration of the section relating to questions of religion. Public meetings have been held in every populous center in Prussia to protest against the bill.

Affairs in Brazil are in a very bad shape, and notwithstanding the fact that the election of Gen. Peixotto, to succeed Gen. Da Fonseca as President of the republic, was thought to indicate that peace and prosperity would once more prevail throughout the country, another revolution is imminent. Three ministers have handed their resignations to the President, and this is taken as an indication that the government is breaking up.

The more truly and earnestly you come to do anything, the more clearly you will see that you can not do everything.—*Brooks.*

VOICES.

The aroused Christian sentiment of the country, and the decision of the United States Supreme Court, killed the lottery monster. Such is the confession of John A. Morris and his associates.—*Christian at Work.*

John A. Morris and his lottery partners did not surrender because of any conscientious scruples as to the nature of their business. O no, they are still to be numbered among the great philanthropists of the age: "Our offer was actuated as much by a desire to benefit the people of the State of Louisiana as the prospect of profit to ourselves which would arise from the grant as a business proposition." Here is magnanimity—at $10,000,000 a year!—*Christian at Work.*

In his letter to the people of Louisiana, John A. Morris says: "As the Supreme Court of the United States has decided the Anti-Lottery Postal law to be constitutional, it is my purpose and that of my associates to respect that law and abstain from violating it in any manner."

This suggests the old couplet:

"When the devil was sick the devil a monk would be;
When the devil was well the devil a monk was he."

—*Christian at Work.*

John A. Morris, president and chief owner of the Louisiana Lottery Company, has published a letter stating that the company will not accept a renewal of the charter. He says that he and his associates have misunderstood the real sentiments of the public. When the anti-lottery people of Louisiana applied for aid to the people of the whole United States, they set free and concentrated a force against which it is impossible for any institution to stand. It is a glorious result.—*New York Christian Advocate.*

We are glad to read in the *Times-Democrat*, the chief lottery organ of New Orleans, that "the revenue amendment is no longer before the people of Louisiana, and so there is an end of the matter." Yes: an end of the lottery as an institution; but not an end of the awful consequences—the misery, the despair, the suicides caused by the lottery—nor yet an end to the accountability of those who have fostered this great wrong and grown rich upon it: *that* end has not yet been reached.—*Christian at Work.*

The action of Mr. Morris settles the lottery question beyond the possibility of resurrection. In order that the amendment may be submitted to the popular vote, the Lottery Company must file, thirty days before election, a bond for $5,000,000. This Mr. Morris will, of course, refuse to file now. Meantime Congress should promptly pass the law taxing lotteries so heavily that they can not be made profitable. The Louisiana Lottery has nearly two years to run: we do not want to endure two more years of lottery ruin. As soon as this is done, and not till then, will the country be secure against the lottery curse.—*Christian at Work.*

Louisiana for the last thirty days has been a blazing camp, filled with men fighting for and against a proposed State amendment which will legalize gambling for another quarter century. The election will be held in April. We most earnestly wish that foes of the lottery may not be misled by the specious promises of its chief promoter. This gambling trust was "conceived in sin and shapen in iniquity." It bears the double mark of Cain and Judas. Its most flagrant breach of faith with its native State was when in 1879, at the time of re-charter, it promised solemnly to renounce its monopoly and assented to article 167 of the Constitution, which declared that "after Jan. 1, 1895, all lotteries in Louisiana should be unlawful." The passage of the late bill submitting to the people the question of re-charter was attended by so many tragic incidents that it is difficult not to believe that the very wrath of God is already being spent against the monstrous curse.—*Interior.*

A good Christian can not be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life.—*Canon Liddon.*

Where did you get that sweet-toned piano?

At Philip Werlein's grand Music Emporium, No. 135 Canal street, where he has great variety of pianos and organs.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. B. F. Lewis (2), J. M. McKee, J. R. Roy, J. H. Evans, Wilson Moore, F. M. Williams, W. J. Dawson, C. G. Andrews, R. G. Porter, W. T. Currie, J. A. Monroe, W. J. O'Bryant, Isaac L. Peebles, Jno. F. Wynn, E. H. Galloway, Geo. Bancroft, S. J. Davies, Ben. P. Jaco, J. C. Park, W. C. Harris, H. S. Johns, Jno. F. Foster, Harry W. Muy, J. D. Newsom, Geo. H. Lipscomb, Chas. W. Crisler, K. S. Enochs, Lewis A. Reed, J. L. Pierce, L. L. Pickett, G. A. Mandeville, C. McDonald, T. B. Clifford, F. A. Whitson, J. Anderson, L. Carley, J. W. Tinnin.

Messrs. M. McInnis, D. M. Foster, John C. N. Whitten, John P. Tingle, Thos. J. Morgan, P. W. Shell, J. Gibson, Geo. F. Peck, H. L. Tucker, W. L. Doss, J. H. Vance, S. P. Hands, E. M. Purcell, H. D. L. Cassert, F. R. Alexander (2), C. W. Montgomery, James B. Parkes, H. Douglas.

Mesdames D. B. Johnson, J. D. Hamilton, S. W. Smith, Sue Alford, T. A. S. Adams, A. J. Ozanne, S. B. Love, L. J. Snearengen, John Dinkins, A. F. Parker, E. A. Fullilove, M. W. Sykes, G. E. Hammons, Bettie Robertsen, B. F. Lewis.

Misses M. A. Norton, Bessie Evans Thomas.

Feb. 16.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

What to others are disappointments are to believers intimations of the way and will of God.—*John Newton.*

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Mrs. N. E. Kimmey: It was a feast to my soul.

John R. Martin: It has done me much goods

Rev T. B. White: It is plain, well written, terse and strong; it is good and edifying reading.

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Christian Advocate

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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FROM THE WORK.

Rev. L. W. Wood, Moss Point, Miss., Feb. 15: "After my spell in New Orleans, we reached our work on New Year's Eve, stopping with Bro. Everett's that day, and came out to Zion on Jan. 1, and for two weeks we were hospitably entertained at the home of that whole-souled Methodist, Bro. W. A. Rhodes. The good people on Scranton circuit received us with open arms. So far I have visited thirty-eight families, preached fifteen times, held five prayer meetings, baptized three children, and had three accessions. Congregations large. Truly God is with us."

Rev. T. S. Randle, Opelousas, La., Feb. 15: "I have not been well for the last week; have been laid up with *la grippe*, but was able to preach three times Sunday, and am feeling tolerably well this evening. My work is increasing upon me. I find, after looking over my field and the demands made, I will have to do more preaching and harder work than last year. God giving me strength and his grace, I will accomplish the work. The year is opening very favorably, and we are encouraged. The Lord is working in the minds and hearts of the people, and moving some into the church. Some of our best, most influential people are coming into the church."

Rev. W. T. Woodward, Ponchatoula, La.: "We are located in the town of Ponchatoula. The parsonage is about one hundred yards west of depot. We moved into the parsonage Jan. 21. I have been on the work ever since Dec. 8, 1891, and have visited all of my appointments, and am well pleased with the work. We find the people of Ponchatoula a very generous people, indeed. I am the first preacher that ever lived in their town. They seem to know exactly how to treat a preacher and his wife. My Wesley Chapel people will equal any people in providing for their preacher. They have given us potatoes, pork, molasses, pickles, preserves, eggs, and a quilt. Bros. Jeff and Robert Howes and Bro. Wells filled my loft with provender. Bro. Walter Boyes has put plenty of nice wood in the parsonage yard, enough to last several months. We are getting along well with our subscription toward building a church in Ponchatoula. We have enough lumber; part in the ground. We want to commence the building within two months. We have good prayer meetings at Ponchatoula and Wesley Chapel; both well attended. As yet, I have but one objection to the work, and that is, I have to pump the water to air or sun before using. One accession to the church; two new subscribers to the ADVOCATE. We hope to do a great work for the Master this Conference year."

Rev. H. W. Knickerbocker, Bastrop, Feb. 16: "Amid the whirl of events that marks the most momentous occasion in a man's existence, each of which, as it rises into the region of poetry and sentiment, is tinged with roseate hues and surrounded by the dream-like atmosphere of moonbeams and love that is consequent upon the passage from 'darkness to light,' from misery to bliss, or, more literally, from single to doubleness, I have not been wholly unconscious of the substratum of a more prosy nature. I have passed into the second year of my ministry, and out of the lives of those whom it was my privilege to serve on my first charge. I shall never forget them. For the Haynesville circuit, and the people of Claiborne parish, there will always be a warm spot in my heart. Of a truth, our lines have fallen in pleasant places, for, in coming to Bastrop, we have found a warm-hearted, social and hospitable people. The cordiality with which we have been received can not be surpassed. The 'Ladies Aid,' in fitting up the parsonage for our occupancy, not only saw that the larder was full, but bestowed time and labor upon its ornamentation, so that we have as neat and pretty a little home as could be desired. And these manifestations of kindness did not come all at once, and then stop, but they have continued to come up to date. There is hardly a day that passes in which we do not receive expressions of kindness in substantial form. We have reason to be encouraged in every respect. Our congregations are good. The attendance at prayer meeting is between fifty and sixty, and increasing. Everything portends a good year for the Lord. The burden of souls is upon us, and, with God's help, we will reap a glorious harvest. All praise and honor and glory unto him!"

Rev. J. H. Brown, Many, La., Feb. 17: "I have been looking over the reports from the brethren in three or four numbers of the ADVOCATE. One writes: 'Arrived at the parsonage; found a barrel of flour, a whole hog,' etc. Another: 'We were met and conducted to the preacher's home, where we found the table groaning,' etc. Another: 'We are in the parsonage at — at last; the ladies stormed us,' etc. Another: 'Domiciled in the parsonage all alone.' Another: 'We were conducted to a borrowed house. The old parsonage sold, and building a new one.' Another complains (?) of having much work upon him, but congratulates himself that he is not like Paul. Lives in a furnished house. Being strong, as both name and appearance indicate, in my humble opinion that brother should not worry about the chores. I, too, am domiciled—not all alone, however, though truly like Paul, in one sense—in my own hired house, and that six miles from my nearest appointment, and about thirty from furthest. No parsonage on my charge, though one vacant on this—Fort Jessup. Not only have I no parsonage, but so far I have failed to get possession of a hired house within the bounds of my charge. I frankly admit that I have not had as much experience as many; have not seen and heard as much as some. To be somewhat specific, I have not lived in a furnished parsonage, like Paul, alone, or like others, with wife and children. Neither did I ever see or hear a table groan, though I have seen some quite heavily loaded. I am making an effort to build a parsonage for the Many circuit; but I shall be fully satisfied to have the house unfurnished. These are an appreciative people; but the preacher's situation, as is apparent, is very unpleasant, but hope it will be better soon. We have not, as one brother writes, been reduced to 'hard-tacks;' have plenty of whole hogs and some deer—not dear—meat in this section."

Rev. B. H. Rawls, Montrose, Miss.: "I am entering on my third year's labor on Montrose circuit. It is true, money is scarce, but the people seem hopeful, and that encourages me. The high school of Brandon district is located at this place. The district has been realizing the necessity of a school of this kind for some time. The first year I was on the work I succeeded in securing a deed to two acres of land, and a good house that was built by the citizens. For some time they have had a good school, which was taught by Prof. W. B. Massey; but, in the Fall of 1889, Prof. Massey died, and the Board of Trustees employed Prof. L. D. McLaurin as principal. Having obtained a deed to the land and appurtenances thereto, we offered it to the district, and it was accepted. Last year we added to the building we had at an expense of $500, and built a good music hall. The seating capacity of the main building is about 500, and is divided into three rooms by two removable partitions. The building is heated by stoves, and is very well supplied with seats. We have a corps of five teachers and 160 pupils enrolled, which is a very gratifying increase over last year, which did not reach 115. The school is for males and females, and proposes to prepare young men and young ladies for a collegiate education. The president is a member of the Methodist Church, and an excellent Christian gentleman who has gained much esteem by the work he has done in the school. Miss Angie Patten teaches the music, and is very efficient. She is very much appreciated for her piety and devotion to the church. As to the health of the community, it is comparatively good as long as *la grippe* will stay away; but, as the world is its parish, we have our part of suffering inflicted by it to bear like other people; but there is no local cause for sickness. I am glad that I can report such a large increase over the patronage of last year, which shows that the school is on the advance. We call upon the brethren throughout the district to patronize the school. For full information address Prof. L. D. McLaurin, Montrose, Miss."

Rev. C. B. Carter, Crowley, La., Feb. 12: "I find that I have a circuit of four appointments that are filled in four Sundays, and Crowley has two Sundays in the month. As yet, I am in a nomadic state—not going from house to house exactly, but yet without any continuing abiding-place. The subject we are now discussing is the building of a house sufficient for my accommodation, that will serve as an L for the parsonage when we are ready to build. I think this will be done. The prospects, from first signs, seem very fine, indeed. We are going to have a pleasant and profitable year, and do a great deal of good in this place. We had our first quarterly meeting last Sunday, and paid up the elder in full, and raised nearly all of the missionary assessment for this charge. This augurs well, for this is the hardest collection to raise here. There remain some finishing touches to be put on the church, which will be done shortly, and then we will have one of the best-appointed churches in this part of the country. By some carelessness on the part of somebody, in the building of our church it was not properly braced, and the result is that it is spreading, and we will have to put rods through it to keep it from falling down on us. Aside from the inconvenience and consequent discomfort of not having a place to stay, I have been kindly received, and had large and attentive congregations here. Crowley is a young and growing town, the parish seat of Acadia, situated on the S. P. R. R., 166 miles from New Orleans; has anywhere from 600 to 800 inhabitants; the market for a large section of this rice-growing country, and laid out on a magnificent scale. Here is a nice court-house, centrally located, which you approach from north and south by a wide avenue. About four blocks north, on the same avenue, is the large and imposing building of Acadia College, which was built by citizens of this vicinity at a cost of $12,000. This school has a good patronage; about 135 pupils enrolled at present. The town is building up in all directions. Most of the houses being erected are for people now on the ground. This is a good showing for a place just five years old. Everybody here has great faith in the future of Crowley. I believe we are as strong, if not stronger than any other denomination in the community. There are two churches in course of erection—Baptist and Northern Methodist. A Catholic Church is also projected. We have a large public school beside the college. Our Sunday-school numbered eighty-one last Sunday, and it is growing all the time. I expect soon to have one of the best Sunday-schools in the State. As in nearly every place with which I am acquainted, there is here a great scarcity of Sunday-school teacher timber. Why is it so?"

Rev. G. W. Gordon, Coffeeville, Miss., Feb. 18: "This is our third year on Coffeeville circuit. The two years which have gone before were full of work, and this one is equally so. We are working hard, and have met with a degree of success and trust that the future may be more abundantly successful. Our first Quarterly Conference was held Jan. 9 and 10. Dr. Sullivan, our new presiding elder, was at his post, and did his work faithfully and well, in and out of the pulpit. Dr. J. W. Price was on this district during 1890 and 1891, and was quite popular with us and our people. Dr. Sullivan is filling his place well, and we are delighted with him. Finances are short, and the prospect is that they will be shorter. Preachers will have to economize more this year than in many years—not that preachers are extravagant, for, as a class, we believe preachers and their families are as economical as any people in the world. There is a universal cry for retrenchment. This is right. But where shall we retrench? The trouble is, the most people begin at the wrong place—at the church. If we would retrench in the things which are of no benefit to us, it would be a righteous act, and we would be able to do as much as ever, if not more, in the things which are beneficial. If we would chew less tobacco, smoke fewer cigars, drink less whisky, dress less extravagantly, and not throw away our money in attending shows, theaters, etc., and turn these amounts into the treasury of the Lord, it would be a blessing to us and to the world. Speaking of shows and theaters, the people of our town are a clever folk, but they have a weakness for such things. They will attend anything of the kind from a dime minstrel to a circus, inclusive. Are the people that way everywhere? Some are so feeble they can't attend prayer meeting; but a show seems to have a curative effect on them, and they hie away to the show. Some such say they have religion. Well, if so, it is in quite small spots. The spiritual condition of our work is not what it should be; yet we are not such as the Lord says he will spew out of his mouth. We speak of the church as a whole. There are some, we fear, who have already had the sad experience. We need a deep and thorough revival all over this land. May it soon come upon us! Our prayer meetings are doing very well. Our Sunday schools are improving, and we expect to have a revival in that line of church work soon. We have two Woman's Missionary Societies, and one juvenile. The women are not doing much at this time, but the children (God bless them!) are working beautifully, and have had an increase in their membership recently. They began last May with ten members; now they number twenty-two. They are going to have an entertainment the fourth of March. Come up, Messrs. Editors, and we will guarantee you an enjoyable time. The temperance sentiment is growing in this country. The people are looking upon the liquor traffic as not only against the country, viewed from a financial standpoint, but as the greatest enemy to God and the church. We hope our Legislature, now in session, will give us great relief on this question."

MATTERS AT BROOKHAVEN, MISS.

We are hard at work in our Lord's harvest-field, and feel that our efforts are not in vain. Mr. Weems' health is improving, and he works as he is able, and finds our members ready to co-operate with him in every effort for the good of the church. When he is not able to preach, we have Dr. Murrah to fill his place in the pulpit; and all who have heard him preach, know what a treat our people have. He is to us a kind brother, who is ever ready to help us. President Fitzhugh, who stands at the head of Whitworth College, is the able superintendent of our Sunday-school, and he is a fine officer, both in the college and in the church. A truer Christian gentleman I have never known. He is aided in the college by as fine a corps of Christian teachers as I ever saw. They are attentive to church duties, and ready to lend their help to the pastor as he may need it. Our college is filled with girls who do credit to the teaching in that Christian home. I'm sure no Christian parents need fear to place their daughters in the care of President Fitzhugh. A lovely lady in charge of the Hall told me that the girls have prayer meeting twice a week—Wednesday and Saturday nights. She says they conduct it themselves, and on two or three occasions at our regular church service some of the college girls have asked for prayers, and during the week been happily converted. I mention this to show the influences by which they are surrounded. We are free to go in and out among teachers and pupils, and I can truthfully say, Whitworth College is a model Christian home, where the blessed Savior is a welcome guest—welcomed, not alone by president and vice-president, but by teachers and pupils as well. It is a pleasure to work under the shadow of such a college. I have now fifty "Little Workers" in my missionary society. The members range in age from fifteen years down to little Willie Murrah, who is a little more than two years old. They conduct their meetings themselves—arrange their programme each week. Sometimes they have as many as three prayers. One evening I said: "I want to know who among you are earnest workers, ready to work and pray in and out of the society, and perform any duty that might devolve upon them." I'm sure if you, dear editor, could have seen them as they came forward, one by one, placing their little hands in mine, and promising to do anything for Christ our Lord, your eyes would have been filled with tears, as were mine. The great Shepherd has met with his dear little lambs in every meeting. Sometimes the children repeat verses from the Bible as they place their nickles on the table, and sometimes they tell how they made the money. They have sweet little recitations, missionary items told by different ones, songs and prayers. Oh, how they do enjoy their meeting! They can't wait for the sexton to ring the bell, but come to me for the key, that they may ring in good time. How I love to watch the Little Workers as they come, many of them running, and all so joyfull I always think of our Savior's words, "Of such is the kingdom of heaven." Some of this noble little band will be known in after years as workers "who needeth not to be ashamed." The young ladies have organized a missionary society to support a Bible woman in Mexico. My letters from that interesting field serve to enlist the sympathies of our people in their behalf; and they are beginning to see the great need of those in that priest-ridden land, who are without God and without hope in the world. I am kept perfectly posted as to the work of Bible women and teachers in Mexico City. I may continue writing of Mexico from time to time. Pray for poor Mexico, and for us and our work. S. G. WEEMS.

Brookhaven Parsonage, Feb. 15, 1892.

Preaching for the Times.

Knowing that quite a number of our readers are interested in this subject, we reproduce in our columns from the *Free Methodist*, of England, the substance of an essay read by a local preacher at the local preachers' monthly meeting.

We submit what we think should be the principal characteristic of our preaching.

(*a*) *Pointedness.*—If, in present-day preaching, there is one thing above another that is to be condemned, it is its vagueness. To deal out from the pulpit mere generalities may lull the conscience, but will not convert the soul; may popularize the preacher, but will never build up a church; may create a state of things in which it will almost be a sin to say Amen, but will never enable a church to sing Isaiah's psalm of praise. Present-day preaching should take hold on present-day customs and wring the devil out of them. It should find its symbol in the plough, which cuts its own course.

(*b*) *Fearlessness.*—Present-day preaching should be a message from God, knowing no difference between black cloth and fustian. The presence of a wealthy brewer should be no excuse for passing over the abominations of the drink traffic; or of a liberal Pharisee for the condemnation of hypocrisy, etc. To be designedly offensive is detestable, but to tone down the truth to suit the circumstance is abominable. Jesus was no trimmer, Paul was no trimmer, and the preacher that trims is a Judas in disguise. It is not for us to trim, but to declare boldly the whole counsel of God and leave the issues with him.

(*c*) *Sympathy.*—Present-day preaching should be charged with an unmistakable sense of sympathy. Man is not only a sinner, but he is afflicted with sin. Sin is a hereditary disease, wickedness is but a development of the disease; sin blinds the eyes, blunts the susceptibilities, and paralyzes the will. The pulpit should recognize the weakness of the will, the power of the adversary, and urge with tender solicitude the necessity of prayerful watching. And the unconverted should be made to feel that his sad condition and sadder prospects excite the liveliest interest in the hearts of all true Christians. It was the magnetic power of sympathy which brought Mary Magdalene to Christ.

(*d*) *Doctrine and Ethics.*—Present-day preaching should put it beyond the possibility of doubt that a thorough and complete fitness for heaven is only thorough and complete fitness for earth; and that Christianity alone can renovate the soul and crown our existence with peace and joy. And in order to do this, it is of the utmost importance that the doctrines of our religion should be clearly and explicitly taught and enforced. Men are telling us that present-day preaching should be less doctrinal and more ethical. There seems to be a growing disposition on the part of many of our great men to steer clear, if possible, of the doctrinal side of religion. Perhaps there is less in ethics for the sects to differ over. We all believe that men should be honest, sober, industrious, etc. But, for men to live right, they must have deep down in their hearts a living, self-sustaining motive. "Here in is my Father glorified" is the germ sentiment which lies at the root of every right life. And how far can I go in glorifying God if I know little or nothing about God? To what extent can I appreciate the great blessings of redemption if I know nothing about redemption, except the simple fact that I am redeemed? St. Paul says: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." And the same apostle, standing before Felix, reasoned of righteousness, temperance and judgment. Righteousness and judgment clearly indicate doctrine, while temperance as clearly indicates ethics. Charles Wesley says:

"And let me through thy Spirit know
To glorify my God below;
And find my way to heaven."

We contend that present-day preaching should clearly and succinctly unfold the glorious doctrines of our glorious religion. And the preacher, or the candidate for that office, who is too careless or too helpless to make himself master of these doctrines, is manifestly unfit for that position.

(*e*) *Character.*—Present-day preaching should be supported by an irrefragable character. In vain does the preacher denounce oppression unless he practices mercy. In vain does he decry drunkenness unless his own hands are clean. In vain does he proclaim the horrors of hell and the glories of heaven unless his own life testifies that he possesses a wholesome fear of one and a hope of the other. And let us not forget that reputation is not character. Some of the best men have been most maligned. But whatever be our reputation, let us see to it that our character is kept clean.

In conclusion, let me say that the principles laid down in this paper are not new, but are the principles on which the apostles went, and are applicable to all time, so long as the war between truth and error lasts. We have not entered any serious indictment against present-day preaching. That there is room for improvement we will not deny. It is the duty of the church to facilitate the improvement: first, by seeing to it that none but fit and proper persons are put on the plan; and, secondly, by giving them all the encouragement that it can consistently give when they are on. We are here for improvement. May the Holy Spirit help us in our endeavors!

The New Departure. For the Preachers.

You are pledged to it. Every member of the Mississippi Conference is pledged to it. We adopted the report. It is wise, practical, beneficent, and a step forward. We all did it. You helped do it, and you ought to be proud of it. We all promised to take up the collection for the widows and orphans and superannuated preachers "early," and "on its own merits." Early, so that the chairman, secretary and treasurer of the Joint Board may make a settlement with the claimants on the first of April; on it own merits, because it is the most sacred claim that rests on us, and ought not to be mixed up with other claims.

Men differ about missionary claims and church extension and education; but nobody doubts the propriety and obligation of supporting these worthiest and, in many cases, the poorest of our people.

Bro. Gunning, secretary of the Board, is out in a ringing call in last week's ADVOCATE. Let us all say, *Amen!* and pull, all together, and bring timely and sufficient relief to these worthy men and women and orphan children. The secretary of the Board has sent to every preacher in the Mississippi Conference, who is concerned, in a stamped envelope, already directed, a blank to fill out with reference to individual claimants. If he did not send you one, you may find it in the report of Finance Board in our last Minutes. Let us go to work.

ONE OF THE JOINT BOARD.

A Correction. The Other Side.

MR. EDITOR: While our brethren are calling attention to errors in our published "Minutes," I am waiting to see if there are not some of them who will find that they are *credited* with money for "Education" that was not paid. I think the trouble is, some of the preachers hand in their reports to the statistical secretary, expecting more money, and it does not come. I know some brethren who paid more than they are credited with (because it came in late), and others who are credited with full assessment, when, in fact, a very small amount was paid. If the addition was correct in the recapitulation, they would give $1,250.19 for education, when there was $1,243.10 paid. One brother is credited with $15, and paid $2, while another paid $5 the last day, after the report was ready. This appears in the cash, but not in the "Minutes." This statement is due, as money is involved.

D. P. BRADFORD,
Treas. Board of Education.

Morton, Miss.

A GRUDGE.—Have you an old grudge in your heart against somebody, that has been smouldering for years, poisoning your joys, and saying to the Spirit of Christ, You may come so far, but no further? If you have, be a sensible man, and get rid of it in a Christian way. It was an unforgiving spirit that killed Jesus, and the same thing will kill your soul if you don't get rid of it. If you forgive not, neither will your Father forgive you.

For the Advocate.

A WINTER MORN REVERIE.

BY SOPHIA GRAVES FENWORTH.

This rimy morn, how calm, how cold the world doth seem!
In hoary sheen dead weeds and grasses now doth gleam.
To creatures tread the frozen earth metallic ring—
E'n frosted fretwork seen are wreaths and fairy things.
With folded wing, and mute, a mock-bird sits alone
Upon a rose-tree's branch that from its stem is torn.
The last rose that breathed of Summer's sweeter morn
Sits like some lone widow who sees her joys are gone.
Her spirit's happy hours, her hope, her only one.
While flocking from the plum trees, in the orchard bare,
The little sparrows chirp, "We ate our breakfast there."
The leaves that blushed at Autumn's breath now shriv'led lie
Together mouldering, bound by Winter's icy tie.
What life-reviving vernal morn shall bid them rise
Up from their lowly beds in some more glorious guise?
There lies within some hope that potent springs from death
That yet, majestic crowned, in flower or sheaf will glow.
To us this germ immortal clings, by faith we know
Of what shall be, though none hath seen save Him who saith,
"No more of fears, no more of sorrow's tears or death,
For in my Father's house are many mansions fair;
I go a place for them that love me to prepare."

* * * * * * *

Now, high above the fiery battlements of day
The sun, with fervid kiss, doth chase the frosts away.
Along the hills now murmurs soft as lovers' sighs,
Heard nearer, clearer, as the gentle breezes rise;
And things, so late that seeming lay in death's embrace,
Now stir and move, and now on life new lease begin,
In ceaseless motion, here and there, and out and in.
Or keep in line of march with never-flagging pace,
To mart or meed their race to some familiar place.
Thus life in great or small keeps one continuous round,
Always doing; hoping to be with blessing crowned.

City Evangelization. Some Needs.

BY REV. JOSEPHUS STEPHAN.

In a previous article we have touched only a few of the distressing facts which exist in all of our cities, indicating the church's failure in meeting her obligation to the masses. We wish now to state some things which strike us to be needed to produce a different state of things.

1. We need conscience. It is patent that behind our indifference and our unaggressiveness the duty of saving the masses is not strongly and fully realized by either the ministry or the laity. If it were, there would be a more general and earnest demonstration of it in enterprises and sacrifices in their behalf. It is far easier to arouse the average city Christian with the need of the outlying country districts or our western border work, than with the spiritual destitution and demands of the thousands all about them, many of whom have actually as little conception of gospel truth as a heathen. Distance seems to lend enchantment to the view. The cry appeals to their conscience from afar, when probably in a whole State or Territory there is not the same number of inhabitants nor the same degradation as in some of our unevangelized city districts. How common the observation in many towns of the West, looked on as missionary territory and supported by missionary money, where with five hundred or one thousand inhabitants there are five or eight churches and preachers, with more room than auditors and more labor than results! Whereas in the city there are thousands who are practically unnoticed, and for whom no aggressive work is being prosecuted!

This indifference to the wants of the city can be accounted for in, at least, three ways. The great difficulty and self-sacrifice of the work, the cost of prosecuting it, or the natural hardening and dulling of our sensibilities by witnessing so long the wickedness and depravity of the multitudes.

Another reason may be ascribed to the limitation and narrowness of our vision, by our interest and activity in our immediate congregations and neighborhoods, thus quieting our conscience in making us oblivous of all else.

On the ground that the aim of the church is to go where people are worse off and where they are in multitudes, it seems to me we can not neglect the cities without laying aside all sense of obligation. It can not be a question to us, Judas-like, of how much will it cost in time or talent or money. One thing alone ought to urge us, and that is the Master's example and spirit and command. We need to see these masses through the vision of divine enlightenment, and this will come to every conscientious seeker after a knowledge of the will of God.

2. We need a change of tactics. We have been entirely too conservative and calculating. We need a little of the spirit of our age in our relation to the work of saving the people. As a good brother once prayed in one of my prayer meetings, we need to pray, "Lord, give us more common sense"—yes, *sanctified* common sense. How smoothly we move, how self-satisfied and self-congratulatory! We are so much afraid to do anything new. We are like the boy, who when remonstrated with because he went to mill with his grain on one side of his back and a stone on the other, said that what was good enough for his grandfather was good enough for him. We ought not to cease adapting the gospel to the unchurched masses as long as they remain unreached and unsaved. Booth's unconventional methods received the disapproval and the criticism of the whole Christian world; yet they have done more for the masses in their lowest extremes than anything else in the old methods. If something does not turn up, we ought, by the grace of God, to turn something up.

The children of this world are wiser than we. In the furtherance of their aims they are bold, relentless, venturesome. They enter an undertaking seemingly hopeless. No labor or expenditure is too great; life and property are gladly risked, and failure and defeat only make them more persistent and determined. When the great merchant finds that customers are not coming to him he sends out his representatives and communications till they respond. If one man won't do, he gets another. Nothing is left undone to get trade. What keenness and foresightedness in laying plans and consummating them! But with the church in carrying out the great command, and with thousands of human souls crying at her very door for help, how cautious and calculating her policy! How hesitating her movements! The divine order is reversed, and we walk by sight and not by faith. Everything is risked in worldly enterprises; but how little we are willing to risk in plans of benevolence and missionary operations! Were our Master with us in bodily presence to-day, he would revolutionize many of our present plans and direct us to new lines of work and aggressiveness.

3. We need organization. "What is everybody's business is nobody's business," is an old and oft-repeated adage which explains why there has been so little accomplished, and the present lack of well-defined and successful missionary operations in our cities.

Somebody is responsible for this work; but it would not be wise nor just to put it on any one individual. Organization is usually born through some one's individual conviction and work; but the very success of the project, whatever it may be, is found in the concert of action and unity of effort on the part of many. Unless there is a well-organized board or society composed of the conscience, piety and strength of the churches, nothing permanent can be accomplished.

4. We greatly underestimate the power of lay agency in reaching the masses. There are multitudes of men and women who are "at ease in Zion," who, possessing peculiar gifts, rightly directed, could be utilized in pressing mission work in neglected portions of the city. Besides, what are the exhorters and local preachers doing? Are they to be mere figure-heads at the Quarterly Conference? I know one large city church, which at one time supplied a number of workers for undenominational enterprises and other denominational work, who, if they had been taken in hand by proper authority, and directed to some enterprise in our own ranks, what a power! One of the largest Presbyterian missions of St. Louis, having a Sunday-school of one thousand five hundred, is carried forward exclusively by laymen—mostly young men and women from the various churches. How many such are in all our churches who might be made useful under right leadership! Were all the dormant electricity which lies in the miscellaneous wires of any great city combined and used, what an extraordinary force it would be!—enough to sweep us out of existence. Thus with the unused forces of our churches! Could these workers be marshaled and trained, what a tremendous spiritual force it would present in reaching the churchless communities! There is too much emphasis and dependence laid on the regular ecclesiastical instrumentalities. We have never come to prize and appreciate the power of consecrated laymen in the work of evangelizing the multitudes. There are many persons in all of our churches of ardent piety and sufficient ability to present the gospel truth, but whose gifts are rarely exercised, because they are not called forth and set to work. Many Moodys are among us, but they have never been called to life.

5. The last, but the greatest, need of the church in reference to this matter is the baptism of the Holy Ghost. Nothing short of this can suffice. Our cities can only be saved by a powerful revival of religion. We may perfect our methods and means of doing good; we may do battle valiantly upon the many and complicated vices which are the enemies of the church; we may rightly aim at the correction of municipal and political evils; multiply our forces and instrumentalities; but the *sine qua non* for real and general success is an increase of the Spirit of God in our churches. Here alone the very elements of success are furnished. It would uproot the most deep-seated vices; it would call men and women into the self-sacrificing work of saving the lost; would lead to a consecration of the unused wealth in hands of professed Christians; would give boldness and fearlessness in prosecuting labor; would furnish wisdom to win souls, and plan for their rescue. Above all, the baptism of the Holy Ghost would energize and send out individual witnesses, and the truth would run and be glorified.

The great secret of saving the world, and also the cities as a part of it, is the power of units baptized and impelled by the Spirit of God. Whenever the church receives this gift, promised to her so long, then her power will be felt throughout every wicked city. The whole problem of city evangelization is solved in these last words of Jesus: "After that the Holy Ghost is come upon you, ye shall receive power;" and, "Let him that heareth say, 'Come.'"

The Advocate Gets a Hauling Over.

MR. EDITOR: As a Methodist of little less than fifty years' standing, and a subscriber to the ADVOCATE ever since its first appearance, nearly forty years ago, and having seldom done so before, I now respectfully ask for a limited space in the columns of the ADVOCATE to make public a grievance which has long given me very much pain. It has been the pride and boast of our church that we preached the pure gospel, and left politics to our brethren of the Northern branch of the church. But recently I have noticed that the NEW ORLEANS ADVOCATE, which was endeared by tenderest and most sacred associations, not only to Methodists all over the South, but to thousands of others of other Christian denominations, much to our regret and deep mortification, has quit the time-honored policy and joined in the political warfare, as fanatical in its fierceness as it is foolish and unchristian. There is little, if any, difference of opinion upon the lottery question among all the churches, Protestant and Catholic alike all condemning it; and yet I know church members, some of them of high standing, even in the Methodist Church, who believe that the State ought to have adopted the lottery amendment. Far be it from me to condemn them to eternal perdition for irreconcilable difference with me on this question. There is a wide divergence of political views of the membership of the different churches; and for elucidation of these views, and for bitter partisan wrangles of those who entertain them, surely there are enough secular papers in the land to satisfy the most exacting.

It is hardly necessary for me to remark that I am, and always have been, unalterably opposed to all lotteries, upon all grounds, under all circumstances, and for all reasons yet presented from the rostrum or by the press, and, therefore, not obnoxious to any criticism or insinuation of favoring the lottery gambling in futures, or any other kind of gambling.

I have borne, with what patience I could, the not very gradual whipping into line, under the leadership of the *New Delta*, of the NEW ORLEANS ADVOCATE, which used to be a welcome weekly messenger and family religious journal, until recently it has become one of the most virulent and vindictive exponents of Foster's politics, scarcely even excepting its own great prototype, the *New Delta* itself.

Full-grown men, with ordinary judgment and discretion, have as much right to their religious and political opinions as the editor of the CHRISTIAN ADVOCATE, and believe they can and always could serve God as faithfully, and be true members of the Methodist Church, and be opposed to *all* lotteries, even though they should be guilty of choosing to vote for Samuel D. McEnery. I could name a number in this vicinity who are members of the Methodist Church, and are readers of your paper, who have the temerity to do this very thing. Did I say your paper? No, my dear brother, it is not your paper, nor was it ever intended to ventilate the political views of any man. It is the paper and monthpiece of the church of God, and should never be polluted by anything political or partisan. I regard your unnecessary interference in politics, and your unjust and unkind criticisms of those who choose to differ with you—not in religion or morality, but in political opinion—as a usurpation of authority and an injury to the church.

Right here let me call your attention to an example you are emulating. Well do I remember that during the campaign of 1840, when Gen. Wm. Henry Harrison and Martin Van Buren were the opposing candidates for the Presidency, the Rev. Thomas Stringfield, who was editor at that time of the *Nashville Christian Advocate*, urged all his readers to save the country by voting the Whig ticket; and though he urged the claims of Gen. Harrison in the mildest and gentlest manner, his Democratic readers were outraged, and very soon good old Bro. Stringfield was relegated to the shades of a backwoods circuit, and was succeeded by a man imbued with the Spirit of the Master, who believed the church of God paramount to all political schemes, and the *Nashville Advocate* still lives to do good work as a religious, non-political journal.

Now, it further occurs to me that, forgetting the beautiful teachings of love and charity inculcated by the Prince of Peace, your paper is heralding words of strife and war. Secular papers all over the land, in the State and out of it, are commending the noble and patriotic action of Judge McEnery in the interest of peace and harmony, whilst your paper, neck and neck with the fiercest political papers whose only life and hope is discord and dissension, is still for war. When Morris says, "I will not pursue or accept the lottery amendment if offered to me," you declare he can not refuse to accept. Some of the strongest Foster papers are urging brother Democrats to cease strife, lay aside prejudice, "let bygones be bygones," and all return to the fold in peace and harmony; but you and Bro. Boone, of the *Baptist Chronicle*, representing two of the largest branches of the Protestant Church, are shouting for war and for blood. You seem to want your partisan leaders to obtain office at any sacrifice, even at the expense of that decorous and delightful harmony that many of the profane are battling for.

As a follower of the meek and lowly Master, how can you excuse yourself to your readers (many of whom differ honestly from you in political opinion) when you assume the role of a leading general, with all the trappings and venom of the most intolerant, in this terrible internecine war, which involves far more than the political preferment of any set of men living in the United States, and that, too, when you, of all others, should let your voice be heard for peace?

Politics divided the church, North and South, and this brought on the war; and politics will always prove a curse to the church, whenever and wherever it is injected into its affairs, whether it be by its journals, its creeds, its councils, or its pulpits.

I trust I have given no offense, as none is intended; but, in sorrow and mortification, and not in anger, I am forced to say that your paper, which has long been a valued weekly messenger in my household, has lost its influence, and is no longer acceptable. You will, therefore, discontinue it.

You may ask what good this letter can do. In reply, I will say it can not do more harm, and will certainly do as much good as any of the bitter political articles found in the ADVOCATE for the last few months. I am,

Sincerely yours,

THOS. S. JONES, M. D.

Baton Rouge, La.

Rev. C. G. Andrews, D. D., under date of Feb. 12, wrote: "I enjoyed the point and spirit with which you wrote against the lottery people in the last ADVOCATE."

Rev. T. L. Mellen, presiding elder of the Meridian district, under same date, said: "Your articles on the Louisiana Lottery, in yesterday's ADVOCATE, had the right ring."

The Dram-Shop Chapter.

After all, what is the dram-shop chapter as proposed in the new code of Mississippi? It is just that degrading and sickening thing that its name indicates—a legalized dram-shop—a man authorized by the Legislature, and backed by the whole legal power of the State, to sell all the whisky he can, make all the drunkards he can, make as many poor, starving people as he can, create all the trouble between men, their wives and children that he can, send as many to prisons and lunatic asylums as he can, and as many souls to hell. All this and a thousand times more he is allowed to do under the new dram-shop code of Mississippi, the principal condition being the same as under the code of 1880: that the would-be saloon keeper get a majority of legal voters to sign his petition, and that he pay a license to the State. Some slight alterations or amendments are to be made to satisfy weak-minded prohibitionists who are clamoring for State prohibition. Some claim to have heard the death-knell of the liquor saloon sounded. I wonder what it is that a fruitful imagination can not hear! As to myself, I never expect to hear that joyful sound until it is recorded in heaven and at the ballot-box that Christian people all over the country are voting as they pray.

HENRY WARE.

SUNDAY-SCHOOL LESSON.—Feb. 28, 1892.

BY REV. W. H. LAPRADE.

Jeremiah xxxvii, 11-21.

TIME.—B. C. 599. PLACE.—Jerusalem.

Jeremiah Persecuted.

GOLDEN TEXT.—"*I am with thee, saith the Lord, to deliver thee.*"—Jer. i, 19.

Jeconiah (called also "Jehoiachin" and "Coniah") succeeded his father, Jehoiakim, on the throne of Judah; but his short reign of three months and ten days (see II. Chron. xxxvi, 9) was considered as not worth mention. Nebuchadnezzar, king of the Chaldean monarchy, to whom Judah was at that time under tribute, had him carried to Babylon, being determined that no one should have even the semblance of kingship except by his own appointment.

Mattaniah, who was the youngest son of the good king, Josiah, was made king in his stead, his name being changed to Zedekiah by Nebuchadnezzar, who exacted, first, a solemn oath of allegiance to the Chaldean dynasty. There was, then as hitherto, a strong party at Jerusalem that hoped, by the assistance of Egypt, to deliver Judah from the yoke of the Chaldeans.

To the influence of this party Zedekiah soon yielded, and, in violation of his oath, openly rebelled against Nebuchadnezzar, and formed an alliance with Pharaoh through ambassadors whom he had sent to Egypt for that purpose. (See Ezekiel xvii, 15.) The Chaldean army at once laid siege to Jerusalem, but withdrew for a time because of a threatened attack by Pharaoh. During this temporary withdrawal the people of the besieged city naturally sought relief from the surrounding country.

Vers. 12, 13. Jeremiah was a resident, originally, of Anathoth, in the land of Benjamin, one of the forty-eight cities given by the other tribes to the Levites. (See Joshua xxi, 18.) Accompanied by others—for so the expression, "in the midst of the people," is to be understood—Jeremiah went forth through the northern gate of Jerusalem, which opened to the land of Benjamin, intending, no doubt, to seek supplies for them and for himself. While passing through the gateway he was seized by the captain of the guard, one Irijah, a grandson of the false prophet Hananiah. Irijah was, no doubt, glad of any pretext for arresting him, because Jeremiah had denounced his grandfather, and also because of his recent predictions concerning the overthrow of the city by the Chaldeans. The fact that he had opposed an alliance with Egypt gave some slight coloring to the suspicion that he was friendly to Chaldea, and so Irijah at once accused him of deserting to the enemy.

Vers. 14, 15. Jeremiah emphatically denied this false accusation, but was, nevertheless, taken before the princes for their decision and action.

Broad men, true men, God-fearing men are not unfrequently accused of lack of patriotism, because they do not fall into line with small men who chance, for the while, to be in authority. It was natural that men who had been likened to "evil figs which can not be eaten, they are so evil" (chap. xxiv, 8), corrupt, worthless men, should assume that a good man was, like themselves, evil. In a spirit of vengeful anger they first smite the prophet, and then imprison him in a dungeon cell under the house of Jonathan, one of the court secretaries.

Underground cells were not uncommonly connected with the palaces of Eastern monarchs, and recent excavations at Jerusalem have revealed numbers of such under the site of the ancient palace.

Vers. 16, 17. How long the prophet remained here imprisoned we do not know. "Many days"—a long time—forsaken, half-starved, in the dimly lighted, ill-ventilated cell of his dungeon, the good man suffered, until the return of Nebuchadnezzar to again besiege the city, brought fresh anxiety to King Zedekiah.

Wicked men, when in trouble, are usually perfectly willing to acknowledge God in any way that does not involve repentance and obedience. Zedekiah, anxious for God's help, though utterly regardless of his claims, had Jeremiah brought to him secretly, and inquired concerning the issue of the siege.

A false man, or a weak man, might have pleaded ignorance, or answered evasively, or said nothing; but Jeremiah, half dead, but brave and true, answered promptly, and as God had made known to him, that the king would be "delivered into the hand of the king of Babylon."

Vers. 18, 19. Jeremiah knew that he had been imprisoned, not because of evidence that he intended to desert, but because he had faithfully rebuked the nation for its sins and foretold the coming disaster; so he challenges the king to point out any wrong act on his part. At the same time he justifies his prophecies by appealing to the facts: even then Nebuchadnezzar and his army lay before the city, Pharaoh had gone back to Egypt, the promise of deliverance made by the false prophets had come to naught.

Vers. 20, 21. This prayer is not for mercy; it is simply an appeal to simple justice, and was so recognized by the king. Zedekiah, while he was corrupt and false, was not of tyrannical or cruel disposition. The evident suffering of the prophet gave emphasis to his appeal, and his request was granted in part. While he was not liberated, he ordered that he be brought from the dungeon cell, and allowed more roomy and less miserable quarters in the court of the prison, and that he should have what probably was the scant ration of a soldier at that period of the siege—a piece of bread daily.

Courage, born of faith in God and devotion to duty—courage that does not shrink before princes, nor fail when persecution comes—is the feature of Jeremiah's character that is portrayed in this lesson.

Mississippi State Sunday-School Convention.

The next annual meeting of the State Sunday-school Convention will be held in the city of Oxford, on April 26, 27 and 28, 1892.

The following is taken from the Constitution:

ART. II. The object of the convention shall be to promote the interest of Sunday-schools throughout the State by awakening an earnest and intelligent Christian enthusiasm in the Sunday-school work; to diffuse information in regard to the best methods of conducting Sunday-schools, and of teaching Sunday-school classes; and to devise and organize means for Sunday-school extension within the territory represented by the convention.

ART. III. The convention shall be composed of delegates chosen by the several Sunday-schools represented therein; each regular school of any Protestant denomination being entitled to one representative. And each county convention shall be entitled to five representatives.

ART. IV. All ministers of the various denominations represented in this convention shall be entitled to seats as honorary and advisory members, and shall have the right to participate in the discussion of all questions submitted to the convention.

The object should commend itself to every Sunday-school worker, and it is earnestly desired that each Sunday-school will send a delegate to help us in the work and bear back to the school the information obtained at the meeting. It will pay any school to defray the expenses of a delegate in order to obtain, through him, the valuable aids and suggestions given by the best workers in these meetings. Hon. Wm. Reynolds and Rev. H. M. Hamil, of Illinois, two of the best workers in the United States, will be present, besides the following prominent workers from other States have been invited and are expected: Hon. J. G. Harris, of Alabama, president of the International Convention; Rev. Dr. J. M. Frost, Judge Estes and Hon. J. R. Pepper, of Tennessee, and, perhaps, others. Of course, the workers in Mississippi will be out in force. We desire and expect a large convention, and to that end make the following requests:

1. The district vice-president will please see that every county is organized and sends delegates. If possible, hold one or more institutes before the convention.

2. Presidents and secretaries of county conventions will please aid the district vice-presidents. Get full statistics and send them to the statistical secretary, and see that each Sunday-school receives this circular.

3. Sunday-school superintendents will please read this to their schools and select a delegate.

4. All are urged to help in this work.

Reduced rates will be secured over the railroads.

Truly and fraternally,

JNO. T. BUCK, Pres.
J. G. MCGUIRE,
Chairman Ex. Com.
C. W. MILLS, Sec.

The way to preach down error is to preach up truth. Never tackle Satan unless you are sure you can lay him. A great many men by opposing error have magnified it, have glorified it, have given dignity to a hitherto unseen and comparatively unknown foe. The most that church-going people have learned of some forms of error they have learned from Christian pulpits. Now, the Christian pulpit is not erected to preach evils, but to preach the glory of God. Infidelity is noisy, but it is shallow. It is a failure, an ignominious failure. A little time ago in the history of New York, Thomas Paine said: "In five years there will not be a Bible in America." How we smile to-day when we read his words!—*Dr. R. S. Storrs.*

One of our Methodist exchanges forcibly remarks that "the people of God waste their strength and wealth on unprofitable pleasures, and with hundreds of millions of dollars under their control, permit churches and missions to starve. If Christians spent even one cent of wages, salary and income, on themselves, and gave to missions only one cent on a dollar of their real and personal property, their contributions would be $87,284,000 instead of $5,500,000."

MISSIONARY DEPARTMENT.

CONDUCTED BY REV. J. P. DRAKE.

Missionary Notes—New and Old.

In commencing the conduct of a missionary column for our ADVOCATE, I now do at the request of our editor. I would earnestly hespeak the sympathetic co-operation of all the brethren, lay and clerical. I am conscious of a great lack of experience in this manner of advocating missions; but my abiding interest in the cause leads me accept the offer of an opportunity to do good. Believing, brethren, that you also have the same impulse, I invoke your aid. This may be given in two correlated ways: First, if you have burning thoughts or practical suggestions in your own mind, or such from the pens of others, transmit them to me as soon and briefly as possible. If deemed suitable, these will find a place in *our* column. Names of authors will be given, unless a request to the contrary accompany the manuscript. Clippings from periodicals should always be duly credited. Fresh notes from any of our brethren traveling the domestic Boards in Louisiana and Mississippi, or from laymen on the ground, will be specially acceptable. Secondly, by carefully *reading* the column, and commending such parts as seem most helpful or instructive to others of your household of brotherhood. Thus you will greatly aid in bringing in the light. We believe that if all our people would "read up" facts and figures of this wonderful work that God is carrying forward, the missionary fire would soon be fanned into such a flame as would push the light of life to the "utmost bounds of the everlasting hills." Let each of us do his part.

This column is not confined to *one* branch of the great mission work—unless, indeed, we take the right cue of thought that makes the harvest field the *world*—at home and abroad. So, intelligence of genuine missionary work from any quarter of the globe, by whomsoever wrought, will be inspiring to all who have the mind of Christ.

As much of our matter will be "selected," the reader of many books and papers will frequently find familiar thoughts. But we hope to have only such as will bear repetition. Again, many of our readers have access to no other religious journal; so, brother, what is well known to *you* may be fresh and helpful to your neighbor. Let the brother of "high degree" in missionary matters not become impatient, and ring the "chestnut-bell" too freely—specially at the beginning, and while the grip still grasps us by the ear and other prominent extremities. Rather let him often meet us at the throne of grace, fervently supplicating for *me* abundant measures of that wisdom which comes down from the Father of Lights.

With this extended salutatory, I subscribe myself,

Your servant in this work,

J. P. DRAKE.

Shubuta, Miss., Feb. 9, 1892.

At the last session of our Mississippi Conference the reports of missionary money raised were quite encouraging, in view of moneyed stringency. Those circuits which took early collections did best. This is always so. It was resolved to push these collections for 1892, so as to *secure* full amount of assessment by or before April 1. Suppose our other "patronizing Conferences" resolved likewise! Now, brethren, let us rise up and do that very thing. Promptness always pays. Where we can't get the cash, let us double the amount in subscriptions. Thus may we come out even.

The earnest and thoughtful secretary for Meridian District (Mississippi Conference) Woman's Missionary Society, Miss Sallie Smylie, has planned for and appointed a meeting of delegates from all societies within our district, to gather here at Shubuta, on Saturday, March 13. There will be addresses, reports, songs, sermons, etc. We expect a religious and edifying occasion. Our godly women of the Woman's Missionary Society all over the connection might receive great benefit by similar conferences. It is in exact line with our policy—assemble, agitate, educate for the grandest service on earth.

This extract, from an interesting letter of Rev. J. J. Ransom to the *Nashville Christian Advocate*, on our serious mission fields, is provocative of heart-searching. Are we doing *all* we can for those sons of darkness at our doors? Let us ask it on our knees!

But look at the work chosen, and beside it the work our church has left undone. It stares us in the face that our church has never done its work under the guidance of any great plan for the conquest of the world. Our people could have been rallied to our paramount missionary duty to the negro as readily as they have responded to the secondary duty to pagans afar. What has been lacking was the thrilling cry, the insistent appeal of our leading men. The great soul who led us into Mexico until we spend there $75,000 per annum, could certainly have done as much for our "Brother in Black;" and had Bishop Haygood been put at the front of a Board of Colored Work, instead of being made agent for the Slater Fund, the salary might have been less, the results of the first years not so appreciable, but the effects in enlargement of the manhood of Southern Methodism would have been incalculable, and the work for the negro would have been of larger and more enduring type.

J. J. R.

The New York *Independent* publishes a very valuable table of statistics of missionaries, native preachers, churches and communicants, and Sabbath-school scholars for most of the important Protestant missionary societies of the world. The aggregates are thus summarized: At more than 10,000 stations 6,300 missionaries and nearly 12,000 native preachers are presenting the same Word of Life to the most diverse congregations, and over 600,000 communicants go to make a body of Christians won from various forms of false religion to the one true spiritual faith, of whom the church at home may take lessons in consecration and courage. There are over half a million scholars gathered in 12,000 schools, learning the same truths as the children in our own land; and the same songs that go up from the Sunday-schools of Christian lands are sung by over 300,000 children of every race from the Hottentots of South Africa to the savages of Tierra del Fuego and the islanders of the South Seas. As we try to picture them in thought they seem to be the earnest of the gathering which no man can number out of every kindred and tongue and people and nation, whose one song shall be of praise to him who has redeemed them. And with the praise there shall be a note of gratitude for those who have brought them the message of glad tidings. Never before has there been a brighter outlook, a greater opportunity. It only remains for the church to go forward.

The above somewhat encouraging facts, from the *St. Louis Advocate*, suggests the thought of how many millions are yet in darkness, though every door is practically open. We add from the *Woman's Missionary Advocate:* "Said President Gates, in an address at the last meeting of the American Board: 'Oh, my brothers, what answer can we give for ourselves before the judgment throne of God, if this glorious work of preaching the gospel of light to dying men is checked and dwarfed and fails of its glorious possibility, because we, who are God's stewards, hold fast to God's money for our own selfish uses? There is a time when the Almighty Banker of the universe calls in his loans.'"

We give these clippings from our *Nashville Advocate*, of recent date. They each convey some encouragement for the far different forms of missionary labor carried on in these lands of darkness, spiritual.

The China Board of Foreign Affairs, composed of Chinese statesmen and pagans, presented a memorial to the Emperor of China some time since. They, having examined the nature and work of Christianity, say:

"1. The memorialists find that the religion of the great West—that is, Europe and America—persuades people to follow the paths of virtue. 2. The hospitals for the sick and asylums for infants are all good works. 3. Of late years, in all places in the different provinces visited by calamities, there were many missionaries who contributed large sums and helped to alleviate the sufferings of the people. 4. Their love to do good and their generosity in giving are certainly commendable."

The marvelous success of the gospel boat, "*Le Bon Messenger*," last year upon the River Seine, in Paris and vicinity, has resulted in a new system of reaching the unchurched masses. The McCall Mission has a new boat building, to run upon the rivers and canals which spread like a network all over France. It has a saloon accommodating 150 persons, with reading rooms and conveniences for the evangelists and others in charge. Separate meetings are held at different hours of the day, so as to accommodate all classes.

Of Dr. Pentecost's work in Poonah, India, a writer in the *Independent* says:

"In all my twenty-one years of India life I never before saw an audience of educated Hindoos in such numbers listen with such apparently deep and profound interest to Christian truth. The non-controversial method adopted by Dr. Pentecost, together with deep fervency and the lucid truth, certainly impressed the Hindoo mind not lightly. It was most gratifying to see how the educated natives of Poonah in this large and attentive audience showed their appreciation of Dr. Pentecost's services, and they gave him a warm invitation to visit them again before leaving the country, tendering their warmest thanks for what he had done."

ALL FOR THE LOVE OF CHRIST.—A commodore of the United States Navy, who did not believe in missions, once told the writer there was one sight which impressed him as the most Christ-like he had ever witnessed. It was a medical missionary, in his dispensary at Singapore, toiling all the morning long with these wretched outcasts in the stifling air of a pest-stricken city, and all for the love of Christ. Against such an exhibition of selfish benevolence no cavil can be brought. And the same effect is produced on the native mind. Such a service, so above all that their religions can match, so without precedent or basis in their own experience, is from another world. They are accustomed to see Americans and Europeans as conquerors, as seekers after commercial gain, as travelers searching for knowledge or pleasure, but here are persons who offer them a living demonstration of the Golden Rule, and although using science and art, yet using them under the inspiration of a purpose from on high.

Protestant Contributions to Foreign Missions.

Canon Scott Robertson calculates that the total contributions in Great Britain and Ireland to foreign missions during 1890 were $6,507,895, of which he credits the Church of England with $3,500,000. His apportionment is: Church of England societies, $2,776,690; joint societies of Churchmen and Non-conformists, $1,075,700; English and Welsh Non-conformist societies, $1,658,015; Scottish and Irish Presbyterian societies, $950,590; and Roman Catholic societies, $46,900. The total is $1,365 less than in 1889. The following are the estimates for Europe and America:

Great Britain	$6,507,895
United States	4,551,237
Canada	210,000
Continental Europe	1,127,000
Total	$12,396,132

—*The Gospel in All Lands.*

That foreign missionary work has a value which even men of this world can appreciate is shown by the fact that while America, through the American Board, has expended $1,250,000 in fifty years to evangelize Hawaii, she has during that time received $4,000,000 a year in trade. From a worldly point of view this is a magnificent return from the money invested in missionary work. It needs no argument to prove that a people become commercially more valuable to the world at large the higher they are lifted in the scale of civilization. England has found this to be true, for it is stated that her missions bring back ten pounds in trade for every pound given to convert the heathen.—*Mid-Continent.*

ELECTRICAL CHRISTIANS.—The Christian ought to be so charged with electricity from heaven's dynamo, that under all conditions those who come in contact with him will be speedily aware of that fact. Like the strange force that is pervading our modern mechanics, a Christian's electric energy should be equal, either to a gentle benignant influence, or to a shock of swift destruction. The same element invigorates the physician's patient upon the insulated stool, and kills the condemned murderer in the fatal chair. The Bible calls God both the giver of life and a consuming fire. The true child of God should reveal both these qualities.—*Golden Rule.*

It is a double evil, some philosopher has said, to be both proud and poor. There is one pride that is easily forgiven, the pride that a girl or woman takes in the possession of profuse and beautiful hair; just as its loss or absence is a poverty that while it may be deplored is not beyond remedy.

There is a preparation used all through the South which has been analyzed by the most expert chemists and found to contain no deleterious substances, nothing that can in any manner injure the hair. On the contrary, it is purely vegetable in its composition, devoid of all caustics, and does not close up the pores, but opens them and stimulates the hair to healthy growth.

Physicians often recommend this preparation, Louisiana Creole Hair Restorer, for tetter, salt-rheum, barber's itch, and for diseases of the scalp and hair in general. Wherever it has been tried, it is admitted the best of all restoratives for the hair.

All acknowledge the great danger that attends the promiscuous use of nostrums for the hair. Women especially have often injured what hair they had left by their use. The reliable and entirely beneficial character of this preparation recommends it above all others for toilet use. Mansfield Drug Co., Proprietors, Memphis, Tenn.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but conjunction of soul.—*H. More.*

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

If I can place one little brick in the pavement of the Lord's pathway I will place it there that coming generations may walk thereon to the heavenly city.—*Phillips Brooks.*

In this climate use Johnson's Anodyne Liniment for colds, coughs, bronchitis, and catarrh.

The Best I Ever Used.

So says Dr. S. S. Herrick, former secretary of the Louisiana State Board of Health, speaking of Marsden's Pectoral Balm, which he recommends as the best remedy for coughs, croup, colds, bronchitis and sore throat.

Men often go up to a temptation from which they should fly in a self-confident way; and they often fly when they should stand and fight.

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train. 8:10 am	Kansas City and Memphis Ft Train. 5:00 pm
Vicksburg and Natchez Express..... 5:35 pm	Vicksburg and Natchez Express..... 8:10 am
Baton Rouge "Coast Train"..... 10:00 am	Baton Rouge "Coast Train"..... 8:45 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex. 7:45 am	No. 4 F'st Ex... 7:45 am
No. 5 F'st Ex... 7:20 pm	No. 8 Coast.... 3:45 pm
No. 7 Coast..... 9:05 am	No. 6 Lim. Ex.. 7:30 pm
Lim. Express... 4:45 pm	Fast mail..... 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express.. 6:45pm	No. 2. Local Mail and Express.. 7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No 42. Chic. and St. L. F. Mail. 6:00pm
No. 45. Chic. and N. O. Lim.... 7:30pm	No. 46. Chic. and N. O. Lim.. 12:01 noon
No. 41. Memphis and K. C. Ex. 8:25am	No. 42. Memphis and K. C. Ex. 6:05pm
No. 5. McComb City Accom... 9:15am	No. 9. McComb City Accom.. 4:50pm

TEXAS AND PACIFIC.

No. 52 Califor-nia Express. 7:00 pm	No. 51 Califor-nia Express. 3:15 am
B. Rouge, local. 10:05am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 7:30 am	No. 18 Local.... 8:00 am
No. 17 Local.... 7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . . 2:30pm	No. 3, Lim'd.. . . 5:00pm
No. 3, Fast Line. 7:00am	No. 8, Fast Line.. 8:45am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00am	No. 7, Limited.... 5:00pm

P. AND F. EAST LA.
(Anita Springs.)
Daily Except Sundays.
Arrive..... 8:30 am | Leave..... 8:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.-a-la-Hache Sh. Bch. 9:00 a. m., 8:45 p. m., 4:35 p. m.	Pt.-a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a. m., 5:00 p. m.

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Rev. D. L. MITCHEL, Publisher.

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Thursday, Feb. 25, 1892.

BRIEFS.

Brother pastor, you will do one of the best works you ever did, if during this Conference year you secure a contribution for the cause of missions from *every one* of your members! Won't you try it?

The great revivals we had all through Mississippi and Louisiana last year ought to make this the best year for missionary collections that we have ever had. Surely a genuine conversion opens a man's purse as well as renews his soul. We confidently look for great collections.

In regard to college endowment President Candler, of Emory College, gives this pertinent hint:

But our people of moderate and small means must not wait on the tardy generosity of rich men, whose faculties for getting money have devoured their power for giving money. Small gifts often repeated will soon endow our colleges fully. Let all give with glad, willing hearts, and in a very few years the reproach of our educational poverty will have been removed.

We fear that there is something misleading in the way some of our preachers write about the conversions that are made. The epithets, "bright," "happy," "powerful," "genuine," we think are not well used in that connection. These epithets naturally suggest their opposites; and how would it sound to speak of conversions as "dark," "unhappy," "weak," "counterfeit"? Perhaps we had better leave off the qualifying adjective.

A present-day scientist has been making up some figures in regard to the population of the earth and its productions, and how long it will be before the population will be sufficient to consume the products. He estimates the population at 1,468 millions and the total area of the earth in square miles at 46 millions square miles. He estimates that this area is capable of sustaining a population of 5,994 millions of people. Calculating the rate of increase in population in the future the same as it has been in the past, it will be 182 years before there is enough population to consume what the earth can bring forth. *We* then may rest easy.

We think the most remarkable religious movement of this age is the Salvation Army. As an organization, there is nothing that equals it. As a power for good, the results of its work are simply marvelous. Beginning about twenty-five years ago, the Army has planted its standard in thirty-eight countries, has 4,595 societies, 10,795 officers, 4,000 meeting halls, holds 2,000,000 meetings yearly, visits 2,700,000 homes annually, publishes 27 weekly and 15 monthly journals in 15 languages, and 4,000,000 copies of books and pamphlets, owns $4,000,000 worth of property, has a yearly income of $3,645,000, has a yearly week of self-denial, which last year yielded $200,000, and every day at 12:30 P. M. 1,000,000 Salvationists unite in prayer for the work.

Editorial Correspondence.

On the morning of the fifth instant we left the capital city of Mississippi for a trip down the Illinois Central railroad to New Orleans, up the Northeastern to Meridian, across the Alabama and Vicksburg to Jackson. Whether the trip will be completed according to programme remains to be seen.

Our first stop was at Crystal Springs—in one sense of the word, the garden spot of the State. The "strawberry king" lives at Madison station, twelve miles north of Jackson; the "tomato *kings*" at Crystal Springs, twenty-five miles south. We were told by those in a position to know that last year this place shipped more tomatoes than all the rest of the State put together, besides a vast quantity of beans, melons, etc. We heard further that four thousand dollars would not more than cover the cost of canvas alone which had been purchased for cold frames.

Our home was at the hospitable residence of Dr. R. E. Jones, president of the Board of Stewards of that station. In the prosecution of our special work we received all possible aid from the pastor, Bro. Norsworthy. The responses from our subscribers were hearty and cheerful. From conversations with the pastor and others, we learned that the church was in a fine condition. Prayer meetings have quadrupled in size, and quite a number may be depended upon to take part—among them the young men of the church. While the church feels the effect of the financial depression, it has not taken a single backward step, so far as we were able to learn.

From Crystal Springs we went to Hazlehurst. It was Saturday, and we found the streets crowded with vehicles of all kinds and sizes, and the merchants busy. Bro. Cooper has taken hold of things with characteristic vim. In visiting one of his parishioners, who has been sick for several months, we were much gratified to hear the expression, "I think we have the best of pastors; he has never neglected us in all our sickness." Such words of commendation from those so competent to give them, does not only the pastor good, but also the church at large. We were very sorry to learn that the arrangements for a new church had been necessarily suspended, but we trust those good people will soon see their way clear to carry out their designs. While their present building has had an experience, we presume, unparalleled in the State, we think the cause would be greatly helped in the erection of another—and so think the church.

We next visited Terry, the town destroyed by fire a few months ago. While the loss was considerable, going up into the thousands of dollars, the substantial frame and massive brick buildings rapidly rising out of the charred ruins indicate that Terry was not destroyed, only changed her dress.

Bro. Griffin has taken hold of things more like a veteran than a recruit. Although this is his first year, he has shown a zeal and enthusiasm, tempered by such godly judgment, as is rarely found in one so young in the cause. The outlook at Terry is finer, we think, than it has been in years.

From Terry we ran down to Wesson, the great manufacturing town of the State. The Mississippi Mills, located there, have about fourteen hundred operatives, with a pay-roll of about $23,000, and manufacture nearly everything from socks up.

Bro. West met us at the train and conducted us to the parsonage, where we spent a most delightful forty-eight hours. Seated in a buggy behind a black filly that would stand almost anywhere except in the middle of the street, we went from east to west, up and down, looking into matters pertaining to our paper. In our rounds we met two subscribers who have been taking the ADVOCATE nearly ever since its first issue. One of the number was married on the tenth of March, 1842. In 1843 he subscribed for the *Nashville Christian Advocate*, and soon after for the NEW ORLEANS CHRISTIAN ADVOCATE, and for nearly fifty years both have been weekly visitors to his home, except during the interruptions in the sixties.

From Wesson we came to Brookhaven and Summit, and much of interest in both places could be written, but circumstances forbid it at present.

B. F. L.

A Counterfeit.

In the early part of last Fall there came a man to this city who said his name was Frederic Stanley. He attended the meetings of the Young Men's Christian Association and made a profession of religion. Shortly afterwards he connected himself with Carondelet Street Methodist Church, and immediately entered upon mission work. He displayed a remarkable talent on this line, and soon had a mission in full blast and flourishing. He seemed to know exactly what sort of work to do, and how to do it. He displayed also a very remarkable acquaintance with Methodist doctrine and usage and history. He had no trouble in securing money for carrying on his mission and helpers for the work. In one thing he failed, owing to the caution of the pastor of Carondelet Church. He tried several times to obtain license to preach from the Quarterly Conference, but the prudence of the pastor postponed that matter. When he came he represented himself as a widower with a son eight years old. He had not been here very long before it was noised abroad that he had become engaged to marry a young lady, member of our church.

Apparently things went on well till last week, when the pastor received a note from him stating that he had received a letter from his wife, whom he thought dead, and he could not face the state of things which such a letter disclosed, and he must leave. As soon as it became known nearly everybody said, "I told you so!" It is thought that he borrowed money from a good many persons, and did not go away empty-handed. We do not know how much he went off with, but that he is a slick, sanctimonious scoundrel there seems to be no doubt. He is a light-haired, blue-eyed, smooth-faced man, weighing about one hundred and fifty pounds; a glib talker, a pretty good musician, a fine elocutionist, well acquainted with Methodism in all its features—indeed, an accomplished scamp. It is now said that his name is John Duffy.

We have written this to warn all who read our paper to beware. He fooled us and, doubtless, will try to fool others.

Mission Work among the Chinese in New Orleans.

One of the most interesting and successful missions in New Orleans is that under the care of Canal Street Presbyterian Church, which is conducted in the interests of the evangelization of the Chinese residents. The mission occupies a commodious raised cottage at No. 40 Liberty street. This building has been purchased by the Canal Street Church for the mission. Though not yet fully paid for, the way is clear.

A visit to the mission elicited the following interesting items: The mission was organized in 1882 through the efforts of Miss Leana Saunders, a cultured and most consecrated member of the Canal Street Presbyterian Church. She is still the energetic superintendent.

The work done is varied. There is an afternoon Sunday-school at three P. M. each Sunday, with an attendance of from fifty to sixty. It is a most interesting study to see this school at work. Every teacher has one scholar only—hence, a necessary method insures thoroughness. Besides this, there is a prayer meeting conducted by the Chinese in their own language at 6:30, Sunday evening. The attendance at this meeting ranges from ten to twenty. There is also a regular night school conducted during the week.

There is a circle of "King's Sons" among the Chinese, which is doing a good work. They raise $36 annually for the support of a Bible reader in China. They do a good work through their several committees. A Lookout Committee finds the new arrivals from China and invites them to the mission. There are other committees—such as visiting the sick, helping to employment, etc. The Chinese have raised $781 towards the payment of the debt on the mission building. Besides this, they have raised other money for the work in China.

Better than all this, thirty-two have been converted and about twenty-five are now communicants of the Canal Street Church. This work is prospering greatly. God's blessing is manifestly present. In the parlor of the mission are many gifts, testimonials of regard and gratitude, from those who have been led into the light of the gospel. This work exhibits the practical effect of Christianity on these people. Go and see the work and workers. May God bless this mission and those who labor there in Word of life!

Inwrought Prayer.

The meaning of James v, 16, is very incorrectly given in the Authorized Version: "The effectual, fervent prayer of the righteous man availeth much." If prayer is effectual, of course it avails much. There must be some other meaning than this tautology.

The Revised Version is farther from the seed-thought of the text: "The supplication of a righteous man availeth much in its working." How else could supplication avail except in its working? "In its working" would indicate that there were several words without grammatical connection with "supplication," whereas they are from one word, which qualifies "supplication," and agrees with it in gender, number and case.

It seems plain that the mind of the Spirit is not given in either of these translations. The word rendered in the Authorized Version, "effectual, fervent," and in the Revised, "in its working," is compounded of "in" and a form of the verb derived from the noun meaning "work." It occurs many times in the New Testament, and in almost all cases is rendered "work or wrought," and oftener by "work in" or "wrought in." For instance, Gal. ii, 8: "For he that *wrought effectually in* Peter, the same was *mighty in* me." Eph. ii, 2: "The Spirit that now *worketh in* us." Phil. ii, 13: "God which *worketh in* you both to will and *to do*." Col. i, 29: "According to his *working* which *worketh in* me mightily."

Now, if the text were rendered according to this meaning of the word, it would stand, "The inwrought prayer of the righteous man availeth much," and would teach not only the power of prayer, but also, and chiefly, the kind of prayer that is most effectual. Hammond, in translating the passage, simply anglicizes the Greek compound, "energized." "The supplication of a righteous man when energized by the Holy Ghost availeth much." When God is the inspirer of prayer, or works it in the heart, it is always effectual. The reference to Elijah's prayer in the context is to the point. It was God that put it into the heart of Elijah to pray for rain. God said to Elijah, "Go, show thyself to Ahab, and I will send rain upon the earth." Elijah obeyed and had that remarkable triumph over the prophets of Baal. Then he told Ahab that there was "a sound of abundance of rain." "So Ahab went up to eat and to drink." But not so Elijah; he "went up to the top of Carmel and cast himself down upon the earth and put his face between his knees." He sent his servant the first time; "Go and look to the sea." He went, up and said, "There is nothing." The second time, the third time, even to the seventh time the mighty energizings of the Spirit threw him upon his face and wrought in his heart the unuttered groanings. Then came the answer. First the cloud like a man's hand arising out of the sea, then the heavens black with clouds, and wind, and the great rain.

This is the kind of prayer we need; this is the kind to be effectual. Doubtless, all Christians have realized how much easier it is to pray at some times than at others, and for some blessings rather than for others. The reason is that sometimes they are in a more favorable state for guidance of the Spirit, and that there are some blessings which he more earnestly desires us to receive and to bestow. When one lives so near to God as to have him direct his mind to the proper subjects of prayer, and then to work in him so mightily that he will continue in prayer and continue in an agony of prayer, such prayers are always answered, and such prayers are always a power in the land.

C. G. ANDREWS.

The Missionary Debt.

MR. EDITOR: In your last issue there appeared an article headed, "The Missionary Debt," written by Bro. J. M. Weems, which I was glad to see. I usually make no correction in regard to what I am represented as saying or doing as they appear in print. Life is too short to be spent in that way; but for a purpose I wish to correct the article which says, "It was very kind in Bishop Keener and others to offer to be one of so many to pay that debt," etc. Bro. Weems will please excuse me; I never make an offer to be "one of so many" to do anything; or to do so much if some one else will do as much more. I offered to pay $100 toward liquidating the "missionary debt," and I have paid it. It is well to go forward and do one's duty and not look behind to see who is coming. If that column, "The Missionary Debt," had been started at the time I suggested, in our several *Advocates*, it would have swelled to many thousands by this time. The necessity is upon us as much as ever to raise $100,000 for the debt.

J. C. KEENER.

Carrollton, La., Feb. 18, 1892.

Mississippi State Sunday-School Convention.

We call attention to a communication which appears in this issue of the paper from the Executive Committee of the Mississippi State Sunday-school Convention. This convention meets in Oxford, Miss., April 26, 27 and 28, 1892. The question has been raised as to whether we, as Methodists, should take an active part in these conventions, as our Discipline provides for conventions in each presiding elder's district, at least, once a year. The reasoning which would deter us from joining in this work would also hold back the Baptists, as they occupy the fifth Sundays of the year in holding similar meetings. These conventions are interdenominational, and should be participated in by all Protestants.

The fact was brought out at the convention which met in Greenville, last Spring, that one-half the children of the State were out of the Sunday-schools. Surely we should lend our hearty support to so laudable an enterprise which has for its object the reclamation of the youth of our land. From the announcement, a rich feast is in store for all who attend this one.

NOTES.

A poor man may be as mean and selfish as a rich one, but he does not have the power to do as much harm.

"In five years there will not be a Bible in America." That is what one Thos. Paine said! What a prophet!

To gratify ourselves at the expense of the gratification of others has very little of the spirit of Christ about it. "He pleased not himself." That sort of action is a good preparation for our own downfall.

"Whenever God finds a man he can trust with money, it doesn't take him long to fill all his pockets."

If that is true, then how few there are whom God can trust! If it is true, then what curious people he *does* trust.

We are sure if every reader of the ADVOCATE will ponder the following paragraph from the *Sunday-School Times*, good will result to every one:

Forgetting the things that are behind is sometimes a duty, and sometimes it is a great mistake. The man who has no remembrance of his mistakes as mistakes, and of his sins as sins, and of his experiences and attainments as experiences and attainments, might as well never have lived through all the years that are gone. Yet it is a man's plain duty to forget the things that are behind, in the sense of turning away from old enjoyments and old temptations and old hinderances, so as not to be kept from steady progress and ever-fresh hope in his course. But before turning away from any mistake or misfortune, or cause of bitter regret, a man should find out the one practical lesson that that experience is best suited to teach him. Every incident of life, whether it be good or evil, has its practical lesson to us; and he who fails to perceive that lesson in any *case has* lived in vain through that phase of his life course.

In the early church, when it seemed to be the general opinion that the preachers should take charge of the temporalities, they said: "No; it is not fit that we should forsake the word of God and serve tables. Choose ye out proper men for this business, and let *us* continue steadfastly in prayer and in the ministry of the Word." And so they did, and "the word of God increased and the number of the disciples multiplied exceedingly." We fear there is too much disposition now-a-days to burden the preachers with the temporalities of the church. Such action is not only a disadvantage to the preachers, but it is a serious obstacle to church progress. A preacher is not called to *that* work. If he is engaged in anything that hinders his giving himself "continually to prayer and the ministry of the Word," though it be a laudable thing, he will find himself hampered, and his work will not progress with that freedom and power of movement which characterizes the genuine work of God. Therefore let the church everywhere take the temporalities out of the preachers' hands, and we will again see the word of God increasing and the disciples multiplying exceedingly.

Mr. Spurgeon was sometimes subject to great depression, but nothing weighed him down so heavily as the thought that his orphans might be left destitute. On his return once from Mentone, he met his deacons to see how it fared with the orphanage. "You must work another miracle, governor," said one of the deacons; "for we have now only a balance of £50." "Let us ask God for the money that we want," replied Mr. Spurgeon. They knelt round the table, and prayed. "Now," said Mr. Spurgeon, when they had again resumed their seats, "let us see what we can do ourselves." He drew a piece of paper to him, and wrote down £50 on it and passed the paper to his nearest neighbor. When it had gone round the table it contained promises for £500.

"I went home that night," said Mr. Spurgeon, "as if my heart would break." As he was crossing the hall wearily to his study, he heard an altercation going on at the door. He heard his man saying, "No one can see the master to-night," and then he heard a gentleman's voice remonstrating warmly. "What is the matter there?" said Mr. Spurgeon. "O Mr. Spurgeon!" replied the gentleman at the door, "I have come a long way to see you. I promised, when in India, to give seven hundred pounds to your orphanage, and I have brought you the money." The next morning the first letter opened by Mr. Spurgeon contained a like amount, "and," said he when telling the story, "I was once more in the third heaven."—William Wright, D. D., in *Sunday-School Times*.

PERSONAL AND OTHERWISE.

Bro. D. G. W. Ellis has had a severe tussle with the grip, but, we are glad to know, is improving.

We understand that Dr. Harrison, our Book Editor, has in press a work on "Methodist Union."

During last year 21,000 copies of the publications of the Bible Society were sold in Rome and its environs!

It has been said that the man who needs the newspaper the most is generally the first one to stop it.

Rev. N. G. Augustus, of Okolona, Miss., reports an Epworth League with 111 members, and 85 volumes in the League library.

We are in receipt of a communication from Farmerville, La., dated Feb. 9, 1892; but as there is no name signed to it, we are compelled to withhold it.

Prof. W. H. N. Magruder, of Baton Rouge, looked in upon us last week. The professor carries his years as well and his honors as modestly, as any man we know.

As showers of rain never come without clouds, so "showers of blessing" are preceded by dark hours. When the heavens are black, let trust and faith wait for the shower.

Prof. S. W. Williams has editorial charge of the *Central Christian Advocate*, at St. Louis, until the General Conference in next May shall elect a successor to Dr. Fry, deceased.

A dispatch from Rev. J. G. Cammack, dated Summit, Tuesday, twenty-third instant, says: "Rev. E. R. Strickland, a superannuate of the Mississippi Conference, died here last night."

Dr. Hoss, in the last *Nashville Advocate*, gives Bishop Merrill's book, "Organic Union of American Methodism," a pretty good airing, and some of his statements a pretty thorough up-turning!

Bishop Keener is in good health and fine spirits, and has more calls for commencement sermons this coming Summer than he can answer; but we are sure that those he answers will be well answered.

We appreciate the witticism of one of our subscribers in returning a paper printed only on one side. The error has occurred several times, but we trust will occur no more. We always send a duplicate in such a case.

Rev. B. F. Lewis, assistant editor of this paper, preached an edifying sermon, last Sunday, to our Carondelet Street congregation, and on Monday morning attended the preachers' meeting, much to the pleasure of the brethren.

"It is estimated that if the money spent for superfluities and luxuries in Christian lands were simply tithed, it would bring into the Lord's treasury for Christian work not less than $400,000,000." Are you responsible for any of that?

Rev. O. L. Savage says: "Please say in the ADVOCATE that we have defeated the whisky traffic at Strathmore; also we have our collections for foreign missions in hand—$120." We say, Well done! Defeat whisky everywhere, and the collections will feel the effect.

We are indebted to Rev. W. W. Wadsworth, of the North Georgia Conference, for a copy of his able sermon on the Theater, which was preached in Augusta, Ga., Feb. 7. It has created a stir among the theater-goers in and out of the church, and we trust will result in great good.

The publisher wishes us to state that his offer of five *new* subscribers, the money to be donated to church building, will apply also to parsonages. If you are building a church or parsonage, and will secure five *new* subscribers, you may apply the money to whichever you are building.

The *Tennessee Methodist* came to us last week in an entirely new dress, and is beautiful to look upon and delightful to read. We offer our hearty congratulations to the *Methodist* upon its success, and wish it may prosper exceedingly. There are very few better papers that come to us.

Bro. Sawyer has placed upon our table a copy of the Minutes of the Louisiana Conference. The delay has been caused by slowness of the printer, and not by the secretary. We hope our brethren will distribute copies of these Minutes among their members. They are good to the use of edifying the church.

The Magnolia *Gazette* has this personal of one of our ministers:

Rev. M. J. Miller, the minister for the China Grove circuit, preached his first sermon to an appreciative audience Sunday morning. His discourse was earnest, forcible and impressive, and he made a good impression on his audience.

If you are going to attend the Mardi Gras at New Orleans, La., March 1, 1892, do not forget that the Queen and Crescent Route is the only line that will run solid vestibuled trains through from Cincinnati without change. For dates of sale, etc., call on any ticket agent, and see that tickets read via the Queen and Crescent Route from Cincinnati to New Orleans.

The Russian Famine Relief.

To the Clergy of America—

The Russian Famine Relief Committee of the United States, having appealed to the governors of all the States, to the mayors of the chief cities, and to leading Boards of Trade, for official action in aid of the millions of Russian peasants now suffering the horrors of starvation, aggravated by fierce cold and famine fever, turn with confidence to the clergy of the country, entreating their immediate and earnest co-operation.

Surely a famine whose victims number some twenty millions demands that effort for their relief shall be instant, energetic, liberal and universal. But as yet only a beginning has been made. Grain in large amounts is gladly offered by the farmers of the West, the railway corporations are ready to carry it without charge to the seaboard, and Russian railways, with the help of the American Red Cross in union with the Russian branch of the same great order, are waiting to do the work of distribution without distinction of race or creed. The one pressing demand of the hour is for money to pay the cost of ocean transportation and for the purchase of further supplies.

The authorities of Boston, New York and Philadelphia are moving; but there is need of help from all who can give. Will not the churches of America, with their millions of members, and yet wider circle of influence, take up a cause so sacred and make it triumphant? Public meetings for inspiration, and canvassing committees for systematic work, should be the order of the day throughout this Christian land of peace and plenty, until the wolf is driven from every starving Russian's door.

They who do not fully know that world-wide organization; the Red Cross, with its high and solemn sanction of nearly forty international treaties, will thank us for pointing to it as a very proper consignee willing to receive their money contributions, whether addressed to Clara Barton, American president, or to the bankers, Riggs & Co., treasurer, all of Washington, D. C. On this head we advise nothing. Choose your own financial agents or employ those already in use; but in the name of the Master, and of that humanity he so sublimely and divinely represented, do at once all that can be done in this terrible crisis of a starving and dying people across the sea.

JOHN W. HOYT,
Chairman of the Russian Famine Relief Committee of the United States.
Washington, D. C.

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female ailments.

Methodist Union.

"Methodist Union, Threatened in 1844, was Formerly Dissolved in 1848 by the Legislation of Dr. (afterward Bishop) Simpson in the Northern General Conference of 1848, Whereby the Reunion of Episcopal Methodism was Rendered Forever Impossible."—By W. P. Harrison, D. D., LL.D., Book Editor M. E. Church, South.

WHAT IS SAID OF IT.

Dr. D. R. McAnally: "By all means let the articles on Bishop Simpson be published in book form. They meet the case triumphantly."

Dr. C. K. Marshall: "The ablest presentation of the Southern case that has ever been made. Print in book form, and circulate by the million."

BRIEF EXTRACTS FROM DISTINGUISHED MEN.

"It is a revelation to me. I have always been strong in the faith, but these articles are *demonstrations* of the truth."

"I have just finished the reading of your first article on Bishop Simpson. I am amazed. Can these things be known to the people of the North?"

"You have brought us under untold obligations for your presentation of the Southern cause. Circulate it everywhere, in book form."

"It is absolutely unanswerable."

"Bristling with facts, sustained by the record, and examined with care, the book will be a standard in our literature."

Paper, 40 cents; cloth, 75 cents.
BARBEE & SMITH, Agents.
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Officers of the Joint Board of Finance, Mississippi Conference.

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An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—UNIVERSITY EXTENSION has several articles of value on the important subject of Education. J. Haseltine Shinn, Philadelphia. Price, $3.

—THE NATIONAL PILOT is a quarterly devoted to the educational, moral and religious development of the negro race. Edited by Rev. C. B. W. Gordon, Petersburg, Virginia.

—THE WOMAN'S MISSIONARY ADVOCATE is replete with missionary items and information this month. Published by the Woman's Board, Nashville, Tenn. Price, fifty cents.

—VICK'S MAGAZINE is an illustrated monthly devoted principally to flower culture, but it often has other interesting and instructive matter. Vick Publishing Co., Rochester, New York. Price, fifty cents.

—GOOD HOUSEKEEPING, for February, contains many good things which all good housekeepers ought to know, and which they can know each month by sending $2.40 to Clark W. Bryan, Springfield, Mass.

—THE QUIVER, for March, is on our table with a large supply of choice reading matter. This monthly is good for every day, and especially good for Sunday. Cassell Publishing Company, New York. Price, $1.50.

—The February PANSY will delight all the "wee ones" beyond measure. When we say it is edited by "Pansy" everybody will know that it is just as good as it ought to be. D. Lothrop Company, Boston. Price, $1.

—POPULAR SCIENCE MONTHLY, for March, is full of readable articles on many scientific subjects, discussed by men of ability in their special departments of study and work. D. Appleton & Co., New York. Price, $5.

—THE SUNNY HOUR is edited and published by a boy fifteen years old, Tello D'Apery, for *one dollar* a year. It is published for boys and girls, and is an interesting monthly of sixteen pages. Sunny Hour Monthly, New York.

—CHRISTIANITY IN EARNEST is the bi-monthly organ of the Church Extension Board of the M. E. Church. The present number has some interesting articles. A. J. Kynett, 1026 Arch St., Philadelphia, Penn. Price, fifty cents.

—THE PREACHER'S MAGAZINE, for preachers, teachers and Bible students, is a very fine periodical. It is edited by Mark Guy Pearse and Arthur E. Gregory, and published in this country by Wilbur B. Ketcham, New York. Price, $1.50.

—SOUTHERN HISTORICAL MAGAZINE is devoted to history, biography, genealogy, archæology and kindred subjects. The February number, which is No. 2, has a good table. Virgil A. Lewis, publisher, Charleston, W. Va. Price, $3 per annum.

—THE LADIES' HOME JOURNAL, for March, has a great variety for its readers, and such a variety that every reader will be pleased or profited; doubtless both. It is a marvel of cheapness. Curtis Publishing Company, Philadelphia. ~~Price, $1.~~

—THE AMERICAN AGRICULTURIST, for February, contains very much that farmers, gardeners and householders will find of value. The illustrations are good. The price brings it in reach of all who need such a monthly. Orange Judd Company, New York. Price, $1.50.

—THE MISSIONARY REVIEW opens with a most interesting paper about the Salvation Army, by Frederic P. Noble; and this is followed by London and Its Missions, by Dr. A. T. Pierson; and after these come various articles of merit and interest, and all go to make up a splendid number of this magnificent missionary monthly. Funk & Wagnalls, New York. Price, $2.

—THE NEW ORLEANS MEDICAL AND SURGICAL JOURNAL is edited and published by Augustus McShane, M. D., at $2 per annum. We do not know much about periodicals of this class, but we find in the February number of this one original articles, clinical lectures, hospital reports, clinical notes, proceedings of societies, editorials, abstracts, extracts, etc., all of which, we presume, are interesting to physicians and medical students.

—The February FORUM has some notable articles. Perils of Our National Elections, by Ex-Senator Edmunds; Great Problems of Commercial Development, consisting of discussions of the Nicaragua Canal, by Warner Miller and Capt. W. L. Merry; Our Lake Commerce, by C. K. Davis; A Great Domain by Irrigation, by Gov. J. N. Irwin; Scientific Experiments in Philanthropy, by Francis G. Peabody and Albert Shaw; and some other choice papers. Forum Publishing Company, New York. Price, $5.

Ulcerated sore throat and tonsilitis yield to Johnson's Anodyne Liniment, when all else fail.

It is certain, that either wise hearing, or ignorant carriage, is caught, as men take diseases, one of another; therefore, let men take heed of their company.—*Shakspeare.*

A Center of Attraction.

The great center of attraction at present is the new headquarters of Philip Werlein, 156 Canal street, between Baronne and Carondelet streets. The pianos saved from the fire are being sold at remarkably low prices. Anyone contemplating the purchase of such an instrument should not fail to call.

He Knew When He Was Suited.

"Ma," said a certain school-boy, "can't Sarah always put up my lunch? She's got a better appetite than you, and she puts more in."

The same sort of appreciation accounts for the wonderful "Roses by Mail" business of our advertisers, The Dingee & Conard Co., of West Grove, Pa. Flower lovers have large appetites, and like their orders filled where the best value is put in. This Company has long been recognized as the largest Rose Growers in America. Their handsome New Guide for 1892 describes upward of 2,000 of the choicest Roses, Bulbs, Hardy Plants and Flower Seeds. They offer this book and a specimen copy of their Floral Magazine, "Success with Flowers," to all our readers free on postal request. Mention this paper when you write.

For Missionary Debt.

P. A. Richardson	$ 5 00
Mrs. E. L. White	2 50
P. A. Richardson	20 00
A Church Member	50 00

The Prize Catechisms.

The General Conference of 1890 authorized the Book Agents to offer a prize of three hundred dollars each for a catechism adapted to intermediate and one adapted to advanced classes in our Sunday-schools. The object of these graded catechisms is "that our children should be taught the doctrines of our church by the use of the catechism." The Book Editor, the Sunday-school Editor, and the editor of the *Christian Advocate* are appointed by the General Conference a committee to determine the question of excellence, and to select two prize catechisms from the manuscripts presented.

The Committee of Award agree upon the following terms:

1. Manuscripts will be received until Sept. 15, 1892.

2. No manuscript to be less than seventy-five, or more than one hundred pages, estimating two hundred and fifty words to a page.

3. All manuscripts to be directed to the Book Editor, indorsed, "For the Prize."

4. Each manuscript to have a motto or mark on the third page for the purpose of identifying the writer.

5. On the inside of a sealed envelope the *name* of the writer and the motto or private mark.

6. On the outside of a sealed envelope the motto or mark selected by the author.

7. These rules are necessary to prevent any partiality in the selection of the prize, as the sealed envelopes will not be opened until the prize is selected.

8. Typewritten papers are preferred, as conducive to impartiality, and offering greater facility for reading.

W. G. E. CUNNYNGHAM,
W. P. HARRISON,
E. E. HOSS,
Committee.

Never delay treating a cough; but use at once Dr. Bull's Cough Syrup. Price 25 cents.

When attacked with neuralgia rub freely with Salvation Oil. Price 25 cents a bottle.

City Missions.

The Coliseum Place Baptist Church, the leading church of that denomination in the city, has two missions. One is situated on Locust, near Erato, conducted by Bro. A. H. Pettit, who is doing an aggressive work in that neighborhood. They have a regular afternoon Sunday-school; attendance thirty, and constantly increasing. The other mission is in Carrollton, on Clinton, corner Second street. The Sunday-school has an average attendance of thirty-five. The community is largely Roman Catholic, but a good work is being done.

BETHESDA MISSION.

Bro. H. N. Harrison has been appointed superintendent of the Bethesda Mission. This is a good appointment to an important work. Bro. Harrison is well known to this community as a consecrated Christian and thorough worker.

It may be old, but Johnson's Anodyne Liniment retains the vigor of youth. Long may it live.

HOME LIFE.

HOW WONDERFUL!

BY FRANCES RIDLEY HAVERGAL.

He answered all my prayer abundantly,
And crowned the work that to his feet I brought,
With blessing more than I had asked or thought—
A blessing undisguised, and full, and free;
I stood amazed, and whispered: "Can it be
That he hath granted all the boon I sought?
How wonderful that he for me hath wrought!
How wonderful that he hath answered me!"
O faithless heart! He said that he would hear
And answer thy poor prayer; and he hath heard
And proved his promise. Wherefore didst thou fear?
Why marvel that thy Lord hath kept his word?
More wonderful if he should fail to bless
Expectant faith and prayer with good success.

Pillow Prayers.

He who knows nothing of pillow prayers is ignorant of one of the sweetest modes of prayer practicable on earth. The day with its engrossments being gone, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our wants, fears, and hopes, and then turning them up towards heaven. This is what the Psalmist is apparently referring to in his words, "When I remember thee upon my bed, and meditate upon thee in the eight watches." That he uttered many a pillow prayer is a thousandfold more than probable. "I have remembered thy name, O Lord, in the night." "I prevented the dawning of the morning and cried." Those cries were prayers before the dews of day.

If these prayers of the pillow, however, be begotten only of sheer evening sloth, we may say to them that they are "bastards, and not sons." But if they are the legitimate children of weakness, excessive weariness, sickness and other similar circumstances, then they are of the true house and lineage of heaven coming down in kindredship all the way from Bethel, where the overjaded Jacob had his angelic vision on his pillow of stone.

Invalids, with your eyes so often held waking in the night season, distrust not the pillow prayers. Hundreds are constantly climbing to heaven, by them, as on a ladder. If you, perchance, fall asleep in the act, do not fret about it. For what opiate from the shop of the apothecary is so harmless as such an outbreathing of your holiest desire? What is sweeter than to lose yourself in such a prayer? For prayer is simply a form of thought toward God, and nothing can be more fitting to the very last moments of daily consciousness than such thoughts.—*McLeod.*

INFLUENCE.—How great our silent influence! We daily meeting our fellow-beings, and they are being affected for good or evil by what we say, by what we do and by what we are. A bunch of fragrant flowers in the parlor will soon saturate the atmosphere of the entire room. And we can no more prevent our influence going out than the flower can prevent its fragrance. You make a striking remark this morning in the presence of little boys, and that will be fresh in their minds for fifty years! The fact of your wending your way every Lord's day to the house of prayer, though you speak not to anyone by the way, will soon make an impression on the mind of every rational person who observes you. If your neighbors regard you as a good man—and they will if you are good—you will soon have a secret magic power over them. And it does not require, in order to be influential, that we have great talents, great wealth and great oratorical power. Moses was the meekest man of his generation; John the Baptist was raised in obscurity; Paul was often in abject want of the commonest blessings of every-day life; and these men exerted the greatest influence of any men in their day. And an important item is, that our influence does not die with us, but it goes on, for good or evil, according as we have lived, after we shall have passed away. Paul and Paine are dead, but they are exerting wider influences now than when they lived. And can we afford, in our short probationary state, to sow a crop of tares, which will thrive and bloom, and bring forth a crop after we are gone?—*Selected.*

LESSON FROM A CHILD.—God often uses a little child to teach some very needed and wholesome lessons to grown-up Christians. Here is one, from Johnny Sim, seven years old, and fast passing away with consumption, in his home in Scotland, years ago. Just before his death he said to his parents: "I am going, soon, to be with Jesus; but I sometimes fear that I may not see you there." The tearful mother asked: "Why so, my child?" His reply was: "Because, if you were set upon going to heaven, and seeing Jesus there, you would pray about it and sing about it. You would talk about Jesus to others, and tell them of that happy meeting with him in glory. All this my dear Sabbath-school teacher taught me, and she will meet me there. Now, why did not you, my father and mother, tell me all these things about Jesus, if you are going to meet him, too." The effect of this plain and faithful talk of little Johnny was deeply impressive upon the sad hearts of his parents. It was a lesson not soon to be forgotten. There is a philosophy in it which can not be lightly dismissed. It puts the truth with a logical accuracy, which would do credit to a much older person well skilled in the art of reasoning. Sure enough, if we "were set upon going to heaven, and seeing Jesus there," we would be very apt to "pray about it and sing about it!" And we would also be apt to "talk about Jesus to others." Shall we take this lesson home to our hearts and practice its logical truths?—C. H. Wotherbe, in *Interior.*

HEAVEN BEGUN.—It is said of an old Puritan that heaven was in him before he was in heaven. That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterwards. An old Scotchman was asked whether he ever expected to get to heaven? "Why, man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there. If you come down to-morrow morning knowing and realizing that heaven is yours, and that you will soon be there, those children will not worry you half so much. When you go out to your business or to your work, you will not be half so discontented when you know that this is not your rest, but that you have a rest on the hills eternal, whither your heart has already gone, and that there your portion is in the everlasting dwellings. "Lay hold on eternal life." Get a hold of it now. It is a thing of the future, and is a thing of the present; and even your part of it that is future can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—*C. H. Spurgeon.*

The Golden Gate of Love.

Every child walks into existence through the golden gate of love, else it would seem wonderful that the helpless thing should be born. Yet children are not playthings, as we too often seem to think they are—mere gifts of God to fill up the hours with cheer. They were surely meant to be a pleasure to us, but that is not the final end. Nor were they meant to be cares and burdens alone. To speak of them as if they were shackles and fetters upon our freedom, always in the way, "children, children, everywhere," is a shame and a sin. They are to be regarded as a part of our education. Men can not be developed perfectly who have not been compelled to bring children up to manhood. You might as well say that a tree is a perfect tree without leaf or blossom, as to say that a man is a man who has gone through life without experiencing the influences that come from bending down, and giving one's self up to those who are helpless and little.

Children make men better citizens. When your own child comes in from the street, and has learned to swear from the boys congregated there, it is a very different thing to you from what it was when you heard the profanity of those boys as you passed them. Now it makes you feel that you are a stockholder in the public morality. Of what use would an engine be to a ship if it were lying loose in a hull? It must be fastened to it with bolts and screws, before it can propel the vessel. Now, a childless man is like a loose engine. A man must be bolted and screwed to the community before he can work well for its advancement; and there are no such screws and bolts as children.—*Henry Ward Beecher.*

A SPOILED CHILD.—A spoiled child is a child spoiled for life. A man may struggle against himself, he may gain strength of character, he may in some degree overcome many of the difficulties and temptations which are the legacy of his parents and others who have spoiled him.

To spoil really means to flay, to strip; hence to take away that which naturally belongs to one—to pillage or rob. A spoiled child is, therefore, a child despoiled or plundered; a child robbed of his moral possessions and his rights. A child thus despoiled can not in after years get back what he has lost. The loss to childhood can not be made good by refounding manhood. Whatever the superstructure may be, the flaw in the foundation will always be a flaw and a weakness in the building.

Every day that we go on spoiling a child, we go on robbing him of God's gifts to him. A parent often speaks of a child's being "a little spoiled," as though that were an evidence of parental affection. But in after life, when the consequences show themselves in embarrassments, difficulties, temptations, struggles, regrets, and sorrows, a good parent sees that a better exhibition of affection would have been to study that course which should have spared the child these very consequences. And any parent ought to look far enough ahead to spare his child from such moral robbery.—*Sunday-School Times.*

HEALTHY GIRLS.—It is impossible to imagine a pleasant home with a cross wife, mother or sister, as its presiding genius. And it is a rule, with exceptions, that good appetite and sound sleep induce amiability. If, with these advantages, a girl or woman, boy or man, is still snappish and surly, why it must be due to her or his total depravity. And as yet this soundness of body is one of the things to be aimed at and striven for, and the young girl, ever conscious—as she should not be—of back, and throat, and head, and nerves, wishes she knew how to be beautiful and healthy. Some things she should not do; she shouldn't doze herself, or study her ease, or plunge suddenly into vigorous exercise. Moderation is a safe rule to begin with, and indeed to keep on with. Moderation in study, in work, in exercise, in everything except fresh air, good simple food and sleep. The average girl at home can find no more sanitary gymnastic than in doing part of the lighter house work. This sort of exercise has object and interest in use, which raises it above mere drill. And to this a merry romp with younger brothers and sisters, a brisk daily walk, the use for a few moments twice a day of dumb-bells in a cool airy room, and it is safe to predict a steady advance toward that ideal state of being in which we forget our bodies and just enjoy ourselves.—*The Examiner.*

AMOUNT OF SLEEP REQUIRED.—Sleep is the principal agent in body recuperation. The amount needed is different for different persons. For the ordinary worker from six to eight hours is necessary; yet how often, in the battle for existence, is the desire for sleep forcibly suppressed and the night's rest foolishly shortened. Sooner or later insomnia wreaks its vengeance on the physiological sinner. Many a person who once robbed himself of the necessary amount of sleep would now gladly sleep, but can not. Many nerve troubles first develop into disease when joined with sleeplessness. It appears as a symptom of a long-standing nervous disturbance, but to many it appears as the first signs of disorders, when it is only a result of causes in operation long before. The man or woman who willingly robs himself of sleep for a very long period continuously wastes what is more precious than gold. He will not go far wrong who sandwiches eight hours of it between the days; and if he loses a little now and then, in try and make it up at some other time.—*Herald of Health.*

AN OBJECT LESSON.—The younger members of the family of one of my friends had fallen into the way of using many senseless phrases. With them everything was "awfully sweet," "awfully jolly," or "awfully" something else.

One evening this gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in the car with a noted wit, whom he described as "horribly entertaining."

The young people stared, and the eldest daughter said: "Why, papa, I should think you were out of your head."

"Not in the least, my dear," he said, pleasantly, "I'm merely trying to follow the fashion. I mean to keep up with the rest of you hereafter. And now," he exclaimed, "let me help you to a piece of this exquisitely tough beef."

Adverbs are not so fashionable as they were in his family.—Boston *Post.*

THAT BOY.—His name is not Solomon. There are many things he does not know. Remember that he is only a *boy*. You were one once. Call to mind what you thought, and how you felt. Give that boy a chance. Keep near to him in sympathy. Be his chum. Do not make too many cast-iron laws. Rule with a velvet hand. Help him have a "good time." Answer his foolish questions. Be patient with his pranks. Laugh at his jokes. Sweat over his conundrums. Limber up your dignity with a game of ball or a holiday's fishing. You can win his heart utterly and hold him steady in the path which leads higher up. That boy has a soul, and a destiny reaching high above the mountain peak. He is worth a million times his weight in gold.

OUR YOUNG PEOPLE.

WHICH SHALL IT BE?

Which shall it be, lads? which shall it be?
God, or the devil, bond or free?
Will you boldly and cheerily take your stand
With the chosen few, with the noble band,
Who are steadfastly doing all they can
For God, and the right, and fallen man?
Or will you sink, debased and blind,
To herd with the rack of humee kind?
God, or the devil, bond or free—
Which shall it be, lads? which shall it be?
Which shall it be? The home life sweet,
Gay with the patter of tiny feet;
Or the squalid tap room, grimy and grim,
The drunkard's curse, or the children's hymn?
Wrecked lives, or the strength that never flags,
Peace and plenty, or ruin and rags?—
Bible or beer-shop, bond or free—
Which shall it be, lads? which shall it be?
Which shall it be? Two paths lie there—
The right leads upwards, the left, ah! where?
Others may give you counsel true,
But the choice, dear lads, is for you, for you!
And remember now in your boyhood's prime,
Is the turning point and the seeding time:
The sot's bent back, or the saint's bent knee—
Which shall it be, lads? which shall it be?

—*Selected.*

To Boys Commencing Business.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers and to all in authority over you, and be polite to everyone. Politeness costs nothing, and it will help you wonderfully in getting along in the world. And above all, be honest and truthful. The boy who starts in life with sound mind in a sound body, who falls into no bad habits, who is honest, truthful, and industrious, who remembers with grateful love his father and mother, and who does not grow away from his church and Sunday-school, has qualities of mind and heart that will insure him success to a degree, even though he is endowed with only ordinary mental capacity; for honor, truth, and industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons, and be careful how you spend the evenings. Cultivate a taste for reading, and read only good books. With a love for reading, you will find in books friends ever true and full of cheer in time of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would say again, that with truth, honesty, and industry, and a living faith in God, you will succeed.

Honor and shame from no condition rise;
Act well your part; there all the honor lies.

—*Christian at Work.*

A Sermon on Push.

When Cousin Will was at home for vacation, the boys always expected to have plenty of fun. The last frolic before he went back to his studies was a long tramp after hazelnuts. As they were hurrying along in high glee, they came upon a discouraged-looking man and a discouraged-looking cart. The cart was standing before an orchard. The man was trying to pull it up hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push! push!" was the cry.

The man brightened up; the cart trundled as fast as rheumatism would let it, and in five minutes they all stood panting at the top of the hill.

"Obliged to ye," said the man. "You just wait a minute," and he hurried into the house, while two or three pink-aproned children peeped out of the door.

"Now, boys," said Cousin Will, "this is a small thing, but I wish we could all take a motto out of it, and keep it for life. 'Push!' It is just the word for a grand, clear morning.

"If anybody is in trouble, and you see it, don't stand back—push.

"Whenever there's a kind thing, a pleasant thing, whether it is your own or not, whether it is at home or in town, at church or at school, just help with all your might—push."—*The Christian Commonwealth.*

Her Bargain.

The following true story is told in the "Journal of Emily Shore:"

A little girl near us was one day playing before the house, when a woman appeared and begged a few pence. She had a baby in her arms, and the child was so delighted with the little thing that she asked the woman if she would sell it to her.

"What will you give for it, miss?" was the counter question.

"Half a crown."

"Very well," said the women; "let's see the money."

It was produced, and the sale made. The little girl took the baby, carried it up stairs and laid it on her bed, and after she had fondled it "enough for once," scampered down stairs, calling to her mother,

"Mama, mama! I've got a live doll! I always wanted one, and now I've got it."

The baby was found and the story frankly told, but though the beggar woman was sought all over the town, no trace of her could be discovered. Meanwhile the baby's little "owner" begged so hard that it should be kept that the parents yielded, and the living doll became a household blessing.

SURE SIGNS.—When a boy is patient and persevering and conquers difficulties, it is a sign he will make his mark in the world. If he worries and frets and stews, it is a sign he is likely to die prematurely or live to little purpose. If he is in a hurry to spend each cent as he gets it, he will never be rich, but a spendthrift. If he hoards up his pennies and will not part with one for any good cause, he is likely to be a miser. If he is careful and economical and generous, he may or may not be rich, but he will have the blessing of God, and if he is a Christian, he will never want. If he is obedient to his parents, he has the promise that his "days shall be long in the land." If he is lazy and indifferent and neglects his studies, he will grow up a dunce, and men can not respect him. If he reads dime novels or low, trashy, vile, five-cent papers, instead of bright, helpful literature, he will likely end his days in a prison or upon the gallows. If he loves his Bible and his church and his Sunday-school, he will be good and useful and occupy a honorable position among men. Are you patient, persevering, prayerful, contented, careful, generous, and good? Are you trying to be?—*Christian at Work.*

Humility is to make a right estimate of one's self. It is no humility for a man to think less of himself than he thought, though it might rather puzzle him to do that.—*Spurgeon.*

SCIENTIFIC.

The Wonders of the Sun.

In any reference to the physical history of the sun, the stupendous magnitude of its sphere must be kept vividly in mind. With a diameter 109 times larger than that of the earth, the solar orb looks out into space from a surface that is twelve thousand times larger than the one which the earth enjoys. The bulk of the sun is one million three hundred thousand times that of the earth. If the surface of the sun were a thin external rind or shell, and the earth were placed in the middle of this hollow sphere, not only would the moon have space to circle in its usual orbit without ever getting outside of the solar shell, but there would be room also for a second satellite, nearly as far again as the moon, to accomplish a similar course. The weight of the sun is three hundred thousand times the weight of the earth, or, in round numbers, two thousand millions of millions of millions of millions of tons. The mean distance of the sun from the earth is now so well ascertained, through investigations which have been made in several distinct ways, that there can scarcely be in the estimate an error of 500,000 miles.

The distance at the present time given is 92,885,000 miles. This measure is in itself so vast that, if any traveler were to move at the rate of four miles an hour for ten hours a day, it would take him 6,300 years to reach the sun. Sound would traverse the interval, if there were anything in space capable of transmitting sonorous vibrations, in fourteen years, and a cannon ball sustaining its initial velocity throughout would do the same thing in nine years.

A curious illustration attributed to Professor Mendenhall is to the effect that an infant, with an arm long enough, when stretched out from the earth to reach the sun, would die of old age before it would become conscious, through the transmission of the nervous impression from the hand to the brain, that it had burnt its fingers. In order that the earth, thus moving round the sun with a chasm of 93,000,000 miles of intervening space between them, may not be drawn to the sun by the preponderant attraction of its 330,000 times larger mass, it has to shoot forward in its path with a momental velocity fifty times more rapid than that of the swiftest rifle ball. But in moving through twenty miles of this onward path the earth is drawn out of a straight line by something less than the eighth part of an inch.

This deviation is properly the source from which the amount of the solar attraction has been ascertained. If the earth were suddenly arrested in its onward flight, and its momentum were in that way destroyed, it would be drawn to the sun by the irresistible force of its attraction in four months, or in the twenty-seventh part of that time which a cannon ball would take to complete the same journey.—*Anon.*

Wonderful Piece of Mechanism.

Hermen Jacobs, a carpenter of Bunzlau, Prussia, has been credited with constructing a wonderful piece of mechanism representing in several successive scenes the Passion of the Savior. All the actors in the grand impressive drama are carved from wood, and are each about six inches in height. The machinery runs by clockwork, and enacts the various parts three times at each winding. The panorama first unfolds in a beautiful garden, with the figure of Jesus kneeling in prayer under one of the trees, figures of the three sleeping Apostles being plainly discernible in the distance. As the machinery warms up, the wheel and the figures move more rapidly, quickly unfolding the last scenes in the earthly career of Jesus, the last supper, the betrayal, the remorseful look which comes over the face of Judas when he first realizes the extent of his crime, the examination of Jesus before Caiphas, the dialogue between Pilate and the Jews—all flit before the gaze in a manner so astonishingly life-like and real as to make one almost believe himself at Calvary. After the sentence has been pronounced a figure of Jesus with the cross appears. The cross is mechanically erected, while the little figures busy themselves in binding the figure to be nailed upon it. Ladders are run up to the arms of the cross, a little figure slips quietly over the rungs, then there is a sound of hammers as two figures hold the one that is being nailed to the cross by the two figures on ladders. At last when all is thought to be finished a figure on horseback slides across the platform, draws his sword, and thrusts it into the side of the figure on the cross. The last scene represents Jesus in the sepulchre with angels guarding the remains. Mr. Adams, in his "Letters on Silesia," says: "It is the most remarkable piece of mechanism I have ever seen. The traitor's kiss, the scourging, the nailing to the cross, the sponge of vinegar, and every seeming pain inflicted on Jesus feelings which can not be felt at a mere description."—*Architect and Building.*

CHANGES IN THE SUN.—But we can not rest with the assumption that, since the sun is evidently no Mira and no Sirius, therefore it is practically an unchanging radiator which for an indefinite period will continue to cause the earth to bloom in the beneficent effulgence of its life-inspiring rays. A sun may affect the welfare of its planets either through the gradual mutations which it undergoes in the course of its evolution, or through the more rapid and violent changes that characterize the stars that are ranked as variable. We have seen that most of these latter belong to the third and fourth classes, but there is reason to suspect that the majority of all the stars are variable to a slight degree, and evidence of variability in the case of the sun is furnished by the phenomena of sun-spots. A spectator, viewing the sun from a distant point in space, would perceive that its brilliancy was slightly increased once in about every eleven years. These accessions of light should correspond, not with the periods of lowest spots, but with those of most spots, because the energy of the sun's radiation is greatest during the spot maxima. At present a sun-spot maximum is approaching, and since last winter the face of the sun has frequently exhibited startling indications of the tremendous disturbances now affecting the solar globe. Our imaginary observer in space would probably behold at the present time a very slight increase in the sun's brilliancy, and this increase may go on for three or four years to come. While we, dwelling upon a globe that is bathed in the sun's rays, may be unable to perceive these variations directly, yet their effects have long been recognized by the changes that they produce in terrestrial magnetism. It is also highly probable that a perceptible influence upon the weather is exercised by variations in solar radiation corresponding with the presence or absence of sun-spots.—*Popular Science Monthly.*

Lemons are used for soap in many countries where they grow. When the men and women of the East Indies want to wash their hands they squeeze the juice of a lemon over them briskly in water until they are clean.

The Royal Observatory at Kew, England, has a department for the testing of photographic lenses, and the giving of certificates as to their merits.

MARRIAGES.

SMITH—SIMMONS.—In Springfield, La., Jan. 17, 1892, by Rev. J. Boyes, Mr. Henry Smith and Miss Mary Simmons.

SETTOON—DAVIDSON.—In Springfield, La., Jan. 27, 1892, by Rev. J. Boyes, Mr. W. J. Settoon and Miss Kate C. Davidson, daughter of the late T. G. Davidson.

MUNNERLYN—SLAUGHTER.—At the residence of Mrs. E. A. Slaughter, East End, Meridian, Miss., Feb. 10, 1892, by Rev. H. C. Brown, Mr. Robert L. Munnerlyn and Miss Lena E. Slaughter, all of Meridian, Miss.

KENNON—LUTZ.—At the residence of the groom's mother, Mrs. Kennon, Feb. 3, 1892, by Rev. W. M. Young, Mr. A. T. Kennon, of Tunica, Miss., to Miss Willie L. Lutz, of Austin, Miss.

FORT—CUNNINGHAM.—In Pineville, La., Feb. 4, 1892, by Rev. J. F. Wynn, Mr. William Fort to Mrs. Mattie A. Cunningham.

BARRON—BAILEY.—At the residence of the bride's father, Feb. 11, 1892, by Rev. J. F. Wynn, Mr. Wm. T. Barron to Miss Emma E. Bailey, all of Rapides, La.

LAZARUS—COBB.—At the residence of the bride's father, Mr. Frank Cobb, Adams county, Miss., Feb. 2, 1892, by Rev. Chas. W. Crisler, Mr. J. Thomas Lazarus and Miss Leona Cobb.

McDADE—PRINCE.—At the residence of the bride's father, near Fillmore, La., Jan. 10, 1892, by Rev. J. B. Williams, Mr. J. T. McDade to Miss V. A. Prince, all of Bossier parish, La.

VON DROZKOWSKY—BRAUN.—At the parsonage, Bay St. Louis, Miss., Feb. 13, 1892, by Rev. W. J. Forsyth, Mr. Samuel Y. VonDrozkowsky to Miss Esmeralda D. Braun.

JOHNSON—FLOWERS.—At the home of the bride's parents, Wilkinson county, Miss., Feb. 11, 1892, by Rev. E. A. Flowers, of the M. E. Church, South, Mr. William B. Johnson and Miss M. Ida Flowers.

TEMPLE—YOUNG.—At the residence of the bride's father, Dr. Young, Feb. 17, 1892, by Rev. J. F. Buck, Mr. W. E. Temple, of Florence, Ala., to Miss Leelia M. Young, of Guntown, Miss.

OBITUARIES.

DAVIS—Died at Ramsay, Harrison county, Miss., Jan. 21, 1892, Mrs. SUSAN DAVIS, widow of Samuel Davis, of Americus, Jackson county, Miss., aged ninety-one years and thirteen days. She was a native of North Caroline, from whence she removed with her parents (William and Sahra Goff) to Jackson county, Miss., in 1818, where she married and spent her life until her husband's death, when she removed to her daughter's, at Ramsay, Miss., where she spent the remaining twenty-three years of her life; which were years of feebleness and suffering. But the Lord was her comfort and support throught all her sufferings.

She was a good wife, a good neighbor, and the very best of mothers. Her children rise up and call her blessed. She hed been a member of the Methodist Church and an earnest, self-sacrificing Christian for seventy years. She could always testify to an experimental religion. Her main object in life seemed to be to do good to the souls and bodies of others. There will be some who read this who will remember the words of comfort, encouragement and advice thet she has spoken to them in bygone days.

I feel very sure she will have many bright stars in her crown. From 1821 to 1868 she and her husband were some of the main-stays and supporters of the church and ministry in the community where they lived. The minister and his family always found a home with her. For fifty years she kept a free text at old Salem Camp Ground, Jackson county, Miss. Eternity alone will reveal the good she has done.

She visited the fatherless and widows in their affliction, and administered to their wants. In all the relations of life she was a true, unselfish Christian. She loved her Bible. It was her daily companion, and as long as she could see to read she never neglected it, and in her last years of suffering she could lie on her bed and repeat passage after passage of Scripture. The 103rd Psalm was one she often quoted from, and her soul was always going out in prayer and thanksgiving. She loved singing. Many a time have we quieted her in her sufferings by singing the old songs she loved in her youth.

On the last day we could often hear her whisper,

"Blessed Jesus, gentle Lamb,
In thy gracious hands I am."

She was the mother of thirteen children. Seven daughters survive her. She tried to bring up her children for the Lord. She lived to see her great-great-grandchildren. She leaves one hundred and twenty living decendants; and if they all follow her precept and example, they will meet her where there is no more suffering. S. RAMSAY.

TERRY—Died near Kirkwood, Madison county, Miss., Jan. 1, 1892, Mrs. EMELINE R. TERRY, oldest daughter of Col. Daniel and Temperance S. Kluner.

The subject of this memoir was born in Kentucky. Her parents moved to Hinds county, Miss., when she was quite small, where they remained two years. From thence they moved to Thomastown, Miss. Sister Terry completed her education at Sharon Female Academy, Madison county. She professed religion and joined the Methodist Church in 1843. On Dec. 21, of same year, she was happily married to S. D. Terry, who has been for many years a noted and useful minister of the gospel in the local sphere, residing near Thomastown, Miss. Nine children blessed this happy marriage—all of whom lived to be grown. She breathed her last just as the old year was dying, and entered upon a happy new year in the city of God; thus summing up a life of forty-eight years with her devoted husband at the old homestead. Her span of life was sixty-six years eleven months and six days.

Sister Terry was highly esteemed by all who knew her. She was richly endowed, mentally and physically. Intelligent and prepossessing, graceful and cheerful, she was always a desirable and helpful companion. The sick and suffering were always cheered and strengthened by her ministrations. Her neighbors will miss her; her children, for whom she lived and labored, will miss her; but to the stricken husband, bowed down with age and grief, this sore affliction is sad indeed. But "earth has no sorrow that God can not cure." So we point the bereaved to that solace which he alone can give.

She is only resting now, and waiting. Soon, very soon, there will be a joyful reunion in the city above. E. F. E.

McKENZIE—Miss ANNA ISABELLE McKENZIE was born in Clarke county, Miss., May 10, 1870, and died at her father's home, near Melvin, Ala., Jan. 16, 1892. She was wounded the night of the "Sims' massacre" in this county (Choctaw), Wednesday night before Christmas. She was a patient sufferer for twenty-four days, when God released her from her pain. It was the writer's pleasure to visit her in her dying hours. She was ready and willing to obey the summons of death. She was loved by all who knew her. A. C. FLOWERS.

YOUNG—MARTHA I. YOUNG died in St. Helena parish, Feb. 5, 1892, aged forty-one years. She was a conscientious Baptist. I learn from a brother who visited her during her last hours that Christ crucified was emphatically her hope, trust and confidence. She believed the atonement was provided by the mercy of the Father; that that mercy might reach us with all its pardoning fullness; so that God appears the most just when he exercises the richest mercy, and is arrayed in the brightest glory when he forgives the chief of sinners through the blood of Jesus.

Christ died in our stead, the Holy One in room of the unholy, that we might be clothed with his glorious righteousness. Sister Young was fully persuaded that the blood of Christ cleanseth from all sin; that in him, and through him alone, we have forgiveness of sin. Blessed truths are these! We do not ascend to heaven by the steps man may construct, nor purchase eternal life by a "draft on the funded merit or virtue" of any church ordinance whatever. "It is the blood maketh atonement for the soul." There is but one process of salvation revealed to man, viz: Repentance for sin, through conviction wrought by the Holy Spirit, and faith in the Lord Jesus Christ. By this process "whosoever will, let him take the water of life freely." "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Bereaved ones, look through your tears and see the mansion in your Father's house. Hear the music of the gospel, "It is I; be not afraid." Fear not death, for I have taken away its sting; fear not eternity, for the Lamb is its light, and I go to prepare a place for you. I will come again, and receive you to myself, that where I am there ye may be also. "Believe on the Lord Jesus Christ, and thou shalt be saved," and enter in through the gate to the holy city built by the God of love.

METHODIST.

LONG—In November, 1871, a lovely spirit left the immortal Creator's hand and came to earth to gladden the hearts and brighten the lives of many mortals of earth. For twenty beautiful years the lovely life of LILLIE LONG was a gentle benediction to her best and dearest, and a noble example to all with whom her pathway intermingled.

On Nov. 13, 1891, after two brief decades of human existence, this fair young girl calmly closed her eyes on earth to open them, we feel assured, in the summer-land of God.

During her last illness she seemed impressed with the fact that God would soon bear her away to her eternal home. She expressed no fear of the grim, dark valley of death. The Savior of her child-like faith walked beside her, and her gaze seemed fastened on the bright and beautiful heights, where God is the light thereof. With her grief-stricken mother Lillie calmly conversed concerning her departure from earth, and sweetly asserted her readiness to obey the entire will of God. She selected the songs she wished her choir associates to sing when her lifeless form should lie before the altar in the little West End Church she so tenderly loved. At length the summons came. On Nov. 14, 1891, her earthly form was quietly laid to rest on the sloping hillsides of Rose Hill Cemetery, in the city of Meridian. There her lifeless clay is resting; but her immortal soul is basking amid the hills and vales of God's own beautiful Eden.

Twenty beautiful years, and this lovely human flower is plucked ere fullest perfection is reached. Only twenty years; but there remains a sweet and tender memory that can never fade. Since pure Lillie's death two of her loved ones, a little brother and sister, have joined the church of Christ, and surely the influence of this departed dear one will ever be to her nearest and best a guiding hand, leading heavenward. H.

OWEN—Died, Miss MATTIE MAY OWEN, daughter of Mr. and Mrs. R. B. and M. E. Owen, who live near Marianna, Ark.

Miss May was staying with her sister, Mrs. Helen Rainey, in Lula, Miss., in attendance at school. She took sick Jan. 12, 1892, and suffered nineteen days with that fearful disease, typhoid fever. The spirit left the body Sunday evening, Jan. 31, 1892, at 5:40 o'clock. She was the youngest of three sisters; bright and sprightly in mind, beautiful in character, much loved by all who knew her; and her father, mother and sisters perfectly devoted to her. Her school-mates were made very sad by her death. At 4 o'clock, Monday evening, her mortal remains were laid to rest in the Barbee Graveyard, to await the resurrection morn.

May we all so live that we may meet in that glad day to part no more! W. M. YOUNG.

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.—*Beveridge.*

Commissions will be allowed only when cash accompanies order for renewal and for new subscriber.

Do You Know

That there is but *one* paper, perhaps, in the South, and but *two* in the United States, that make a specialty of defending the Christian Sabbath? But little attention is given to this great question even by the religious press. And

Do You Know

That there are *more than a million* laboring men in this land of Bibles who have no Sabbath?

Have You Ever Seen

THE SOLDIER? It is a monthly paper devoted to the revival of an interest in the Lord's day, and to the fight against the liquor traffic.

Let every friend of God and His Holy Day, and every foe to the Whisky Devil subscribe for THE SOLDIER. You can get it a whole year for only 35¢. Subscribe at once. Address

REV. L. L. PICKETT, Columbia, S. C.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4 9-16	— —
Ordinary	5	— —
Good ordinary	5 9-16	— —
Low middling	5 15-16	— —
Middling	6 9-16	— —
Good middling	7 1-16	— —
Middling fair	7⅝	— —
Fair	9	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	2 15-16	3
Fully fair	2¾	2⅞
Good fair	2¾	2⅞
Common	2⅛	2⅜
CENTRIFUGAL:		
Seconds	2¼	3¼
Prime yellow	3½	3 9-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2⅛	2¼
Good	4⅛	4¼
Fair	4½	4⅝
Prime	— —	— —
Rough, ℔ bbl	2 00	3 75
Cordial, ℔ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 70	4 80
Fancy	4 30	4 40
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	4 95	5 10
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	2 86	2 45
Cream meal	2 70	2 80
Grits	2 80	2 90
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ℔ bushel	50	51
Yellow	50	51
Mixed No. 2	— —	50
OATS:		
Western	39	41
Texas rust-proof	54	55
BRAN:		
℔ cwt	90	92½
HAY:		
Prime	16 00	18 50
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 25	12 75
Prime Mess	11 00	— —
Rumps	— —	11 00
BACON:		
Fancy Breakfast	9½	10
Shoulders	8	— —
Sides, short rib	7¼	7⅜
Sides, long clear	— —	7¼
HAMS:		
Sugar-cured	10	10¼
DRY SALT MEAT:		
Shoulders	5	— —
Sides, short rib	— —	8¾
Sides, long clear	8⅝	6¾
GROCERIES.		
COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	85
He-No	— —	— —
BUTTER:		
Western Creamery	29	31
Western Dairy	— —	24
Common	— —	— —
LARD:		
Refined	— —	5⅝
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	28	24
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	— —	— —
Louisiana, ℔ crs	8 00	8 00
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 25
ONIONS:		
New Louisiana	— —	— —
Western	— —	3 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ℔ yard	8¾	— —
Jute, 1¾ lb. ℔ yard	6¾	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ lb	7⅛	12½
TIES:		
℔ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	3 00	4 00
Chickens, Southern	3 50	4 00
Young	8 00	6 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	11	12
Southern	11	12
WOOL:		
Lake, ℔ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ℔ lb	6¼	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ℔ ton	18 00	— —
Meal	21 50	24 00
Pure ground bone	30 00	32 00
Muriatic acid, ℔ lb	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, Feb. 23.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

The Favorite.

For twenty-five years Marsden's Pectoral Balm has been well and favorably known in the South. It is an unfailing cure for la grippe, coughs, colds and croup in children.

NEWS OF THE WEEK.

DOMESTIC.

The receipts of cotton in Houston, Texas, this season has been 1,400,000 bales.

The bark *Tamerlane* has been wrecked on the Pacific coast, and about eighteen lives lost.

Owing to the strike of employees in Indianapolis, no attempt was made to run cars on last Sunday.

The People's party of this State met in convention at Alexandria, on Feb. 18, and nominated a full State ticket.

The Trans-Mississippi Commercial Congress met in this city on Feb. 23. Eight States were represented by delegates.

The Warmoth wing of the Republican party held a convention in this city last week, and a full State ticket was nominated.

A wreck occurred on the San Antonio and Aransas Pass road, near Houston, Texas, on Feb. 18, in which three persons were killed.

The Chinese Exclusion bill, passed by the United States Senate, on Feb. 19, extends for ten years the operation of the Chinese exclusion laws.

The first Continental Congress of the National Society of the Daughters of the American Revolution convened in Washington City on Dec. 22.

A party of colored men, numbering about one hundred, arrived in New York City on the twenty-first *en route* to Liberia, Africa. They are from Arkansas.

According to the will of Asa Packer, in round numbers, the monetary endowments to Lehigh University Library and St. Luke's Hospital are $1,500,000.

The Virginia House of Delegates, on Feb. 20, by an overwhelming vote passed the Musbach Senate bill imposing a heavy fine and imprisonment in jail for pool-selling and book-making.

The Democratic legislative caucus in Virginia, by a decided vote, determined not to pass the bill now pending in the House requiring railroads in that State to provide separate coaches for white and colored passengers.

The negro Republican politicians in Alabama met in conference in Birmingham last week. The purpose of the meeting was to devise means for the negroes to get control of Republican politics and federal patronage in that State.

The Southern Lumber Manufacturers' Association met in New Orleans on Feb. 17 and 18. Important matters were passed upon, and the old prices maintained. Officers were elected, and Kansas City chosen as the next meeting place.

It has been announced from Washington that it is thought that the Ways and Means Committee does not think favorably of the bill repealing the sugar bounty. If this report should turn out true, it would prove tantamount to an adverse report upon the bill.

Jefferson Barracks, near St. Louis, is to be reconstructed as a military post capable of accommodating a full regiment, or twelve troops of cavalry. Orders were received Tuesday from Quartermaster General Batcheller to begin the expenditure of the $50,000 already appropriated for this purpose.

The State Central Committees of both factions of the Democratic party of this State have reached an agreement. The two tickets will be submitted to white primaries, the election to take place on March 22; thus leaving to the vote of the people the selection of a representative ticket in the general election.

A new Southern railroad enterprise is contemplated in the incorporation of the Norfolk, Wilmington and Charleston railroads, with a capital of $10,000,000, to build a line from Norfolk, Va., to Charleston, S. C., with a branch to Columbia, S. C. It is said that the new road will shorten the railroad distance between the East and Southern points nearly 100 miles.

FOREIGN.

The Pope has addressed an encyclical letter to the clergy in France urging them to accept the legally established government and not to attempt to change the existing form.

The Borsig Company, owners of the largest machine works in Germany, are seeking permission to establish a branch of their business in Russia, at a point near the frontier.

Six persons, charged with disseminating anarchistic ideas, have been arrested at Aix-La Chapelle, and an immense quantity of the most incendiary literature has been captured with them.

All the members of the French ministry have tendered their resignations to President Carnot. The cause of the resignation of the ministry was the action of the Chamber of Deputies in connection with the bill dealing with associations.

A Berlin dispatch says that the proposed German emigration law, the substance of which has just been given to the public, is causing great consternation among the working people, and until the bill becomes a law there is likely to be a great rush of emigrants to the United States, especially of those anxious to escape military service.

Snow-storms prevailed throughout the United Kingdom last week. In North Wales 10,000 quarrymen have been thrown out of work by the snow, which has fallen to a great depth in that part of the country. All work in the ship-yards at Hartlepool, county of Durham, in the eastern part of England, has been stopped, owing to the yards being buried in snow. The cessation of work in the ship-yards makes 7,000 men idle. The mail service between Great Britain and Ireland has been greatly delayed. Telegraph wires and poles are down in all directions through Ireland, and railway traffic is interrupted by the heavy drifts.

Those of our readers who wish to obtain any of the books published by our Southern Methodist Publishing House or by F. H. Revell, of Chicago, can procure them as prizes for new subscribers by writing this office.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. C. Brown, R. Parvin, Jno. F. Foster (2), B. F. Lewis, W. W. Hopper, J. C. Carnline, T. S. Randle, A. T. Buck, Geo. W. Ferrer, Robt. A. Davis (2), M. L. White, Thomas B. Clifford, T. G. Freeman, J. M. Cowan, J. T. Howell, J. S. Parker, Geo. H. Lipscomb, O. L. Savage, C. T. McLeod, M. H. Moore, W. W. Drake, W. G. Evans, C. G. Andrews, C. T. Munholland, W. W. Williams, B. W. Lewis, D. P. Bradford, Lewis A. Reed, Arthur D. McVoy, H. L. Vaughn, Robt. P. Howell, Thos. Cameron, J. H. Mitchell, L. P. Meador, Z. T. McCann, J. Ivy Hoffpauir, H. M. Ellis, W. D. Fly, C. R. Godfrey, H. M. Jones, J. J. Lovett, J. W. Ellison, A. W. Langley, H. P. Lewis, D. W. Bubb, H. W. Bluy, W. M. Stevens, D. C. Foust, M. H. Moore, Geo. H. Lipscomb (2), Inman W. Cooper, N. G. Augustus, L. W. Wood, T. B. Holloman.

Messrs. F. O. Wurster, E. J. Coulson, T. C. Tibbs, E. D. Pipes, E. W. Holcomb, C. W. Montgomery, W. S. Catchings, D. B. Phillips, C. L. Moore, W. E. Johnson, J. Lee Hester, J. B. Streater, Geo. A. Stein, J. L. Withers, Geo. M. Phillips, A. Summer, J. P. Watson, W. L. Neal, B. J. Patt, J. S. White, M. W. Carney, M. N. Parish, W. D. Goskins, Jno. C. Eckler, D. C. McRaney, N. W. Hopper, W. S. Methvin, J. M. Whitten, H. N. Spencer, D. P. Gunnels, A. J. Cowart, W. W. Sparks, J. C. Moore, J. A. Regan.

Mesdames J. D. Tanner, Sallie S. King, M. H. Davis, J. W. Woodland, Lily Hackler, Mary J. Millican, Irene Cameron, E. S. Coward, E. Coward, L. Storm, J. R. Shields;

Misses S. C. Whitney, A. Ewing.

Feb. 23.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Prince Alexander of Battenburg, now more generally known as Count Kartenau, has made formal application to the Emperor of Austria for permission to accept the pension of 50,000 francs a year recently voted him by the Sobrange of Bulgaria. As the prince holds the commission of colonel in the Austro-Hungarian army, he can not accept a gift from a foreign State without first obtaining leave from his royal master, Francis Joseph.

Excursions to Mardi Gras, New Orleans and Mobile.

The Queen and Crescent Route will sell tickets Feb. 26, 27, 28 and 29, at one fare for the round trip, to New Orleans and Mobile, account of Mardi Gras, March 1. Tickets good for return until March 15, 1892.

The Irish local government bill was introduced in the House of Commons, on Feb. 18, by Mr. Balfour. By its provisions administrative duties will be given to baronial councils, leaving wholly untouched the judicial duties now entrusted to the grand jury. The members of the county and baronial councils will be elected every three years. The government proposed following the Scotch rather than the English measure in the matter of aldermen.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FROM THE WORK.

Rev. T. W. Lewis, Holly Springs Station, North Mississippi Conference: "We have received eight by letter and on profession up to date. Have made 35 pastoral visits since Conference. Our prayer meetings are well attended, and congregations are large on Sunday. Malone College is doing well."

Rev. M. L. Burton, McComb City, Feb. 18: "Quite an amount of sickness; some fatal. Sister Lynn was buried recently. She died in peace. Our congregations have been very good. Sunday-school moving on nicely. Prayer meetings right well attended. Received twenty-one members; dismissed two. Twenty-three ADVOCATES taken; six new ones. We hope to be able to report a revival of pure religion this year."

Rev. R. H. B. Gladney, Bolivar, Miss., Feb. 22: "This charge is well organized, and has gone to work in earnest to repair both church and parsonage. The Epworth League is a power for good. We are wrestling night and day for every soul committed to our care. We have everything that heart could wish to make us happy—a loyal, praying people, and an omnipotent God to help. You may expect good things this year. God is with us in power. The people are intelligent; therefore, read and love the *Advocates*."

W. E. Rutledge: "Eagle Pass, Texas, is a mission charge of the M. E. Church, South, and an important place. Our church needs help here badly. We can not do the work that needs so much to be done without help. To any preacher or layman who will send me seventy-five cents, I will send *The Pastor's Helper* for one year, and will give fifty cents of the seventy-five to our parsonage enterprise here. *The Pastor's Helper* is an eight-page monthly, worth seventy-five cents a year. Two thousand subscribers will build us a nice parsonage, and you will lose out nothing, for the paper is well worth the money."

Rev. J. D. Newsom, Sparta circuit, North Mississippi: "On the first Sunday after the adjournment of Conference I began my work. The people expected a change of preachers, though I was known to none of them, and had been heard of but little. I was received with a cordial welcome, perhaps never surpassed, if ever equaled, by any people in twoscore years of service and change. Their response to my necessities surpassed anything they had ever done for a previous pastor at the first quarterly meeting. This indicates an advance, the momentum of which had been given before this pastor was, in the least, known to them. We have one country Sunday-school, not situated in town or village, but it meets in a country church, surrounded by a native forest. Through all this severe Winter it never failed to meet on any Sunday, and has maintained an average attendance of forty."

Rev. W. H. Sanders, Sidon circuit, North Mississippi Conference: "Our first quarterly meeting was held at this place on Saturday, Feb. 20, with a good representation of all the officials on the charge, with two exceptions. Bro. Thames, our proficient presiding elder, was on hand, and preached us two good sermons, and presided as he usually does. Bro. Thames believes in Methodism, and is infusing into our people more and more every time he comes to see us. We are always glad to have him come. We have our work clearly before us now, and hope to move on to success. We have our Sunday-school work in progress, and also hope to do a good work for the cause of missions as soon as we can organize more completely. By the close of this Conference year we expect to have one of the best little circuits in the Conference. God bless the ADVOCATE and the editor."

Rev. M. D. Fly, Gunnison, Miss., Feb. 19: "After Conference I tried a first-class case of *la grippe*, which held me for one month. I got to my appointment the first of January. I have no grand reception to report; but they let me get off the train without let or hindrance, for which I was grateful. I went to the parsonage (one of the best in the Conference), found it well furnished, built a fire, and set up housekeeping. We are doing very well. This is a fine country, and we have a kind people; but not a member in the church who will lead in prayer; so I am monarch of all I survey. I always did like to be the biggest boy in school; but this pleases me a little too well; but you must remember this is a young charge. It has only been organized about forty years. We have eighteen business houses here in the new town, and only eight saloons; so you will infer that we are a moral people; but are at work and doing all we can. Pray for us. I send one subscriber. Will do all I can for the ADVOCATE."

Rev. W. C. Harris, Kossuth, Miss., Feb. 19: "Having been on my new work (Kossuth circuit) two months, I wish to report through the ADVOCATE. I came here a little discouraged, having been told by some, who had a right to an opinion, that I would find this a hard appointment. To add to my discouragement, I had been here only a few days before I had learned from various sources something of how little appreciation the people had shown of their pastor last year, who, by the way, is one of our very best men. As a partial offset to my discouraged feeling, quite a number said they felt ashamed of having treated so good a man in such a way. Well, so far I have nothing to complain of. How it will be through the year remains to be felt and seen. The stewards have made an assessment which, if paid, will enable us to live quite comfortably, and the people are well able to do this. We have received many kindnesses in the way of good eatables. There is a good garden spot in connection with the parsonage, and a good pasture for the cow; so we think the prospects are, taking all into consideration, that we will, at least, not starve. Really I feel that the prospects are favorable for a good year. There is much work to be done. By the grace of God, I hope to report advancement along all the lines. I send another subscriber, making three since Conference. I think I can send others soon."

Rev. J. C. Bowling, Ashland circuit, Feb. 20: "I entered upon my work immediately after Conference, and found a kind, open-hearted reception awaiting us from all classes and denominations. Our congregations have been remarkably good in consideration of the very inclement weather which has been upon this section of country. Judging from outside appearances and conduct, we are constrained to say, we truly believe the majority of our people are in the enjoyment of religion, and are still gaining spiritual ground. We have eight churches, and are endeavoring to establish prayer meetings at each one; think we will succeed. At this writing there is but one Sunday-school on the charge; but, by April 1, we are more than likely to have about six out of the eight churches occupied by a Sunday-school. Our first quarterly meeting was held Jan. 30 and 31 by our much-beloved presiding elder, Rev. Jno. W. Boswell, D. D., who did some good, sound preaching on that occasion. After 2 P. M. he returned to Ashland and preached there for us, Sunday night, a sermon which delighted all who heard him. Dr. Boswell is a pulpit power. Since our arrival on the work we have succeeded in ceiling our church at Ashland, and a new one is in course of construction at Ross Chapel. Hope to send you some subscribers soon. The ADVOCATE seems to be gradually growing better and better. This week's edition pleased us very much. Pray for us."

Rev. C. McDonald, presiding elder of Brandon district, Mississippi Conference, Feb. 23: "On Thursday, last, we started from home, driving Frank, and riding in our own chariot. By sun-down we were at Dr. Lewis', in the little town of Union. Here Bro. and Sister Cammack heard. The next day, by 11 A. M., we were at Hester's Chapel, on the Neshoba circuit. Preached, ate dinner on the ground, and then held the Quarterly Conference. Bro. Long, the preacher in charge, was on hand, but came from home that morning, a distance of 18 or 20 miles, as his beloved wife and son were too sick to be away from home more than he could possibly help. They had been near death's door, but now some better. At night returned to Union. Bro. Cammack is surveying the field, and he and his wife studying the Chootaw language and getting ready for his missionary labors among the Indians in our midst. The Baptists and Catholics have missions, and the Indians now are being readily Christianized. The Catholics work on the colony plan, furnishing houses and land free of charge and educating the children free. The Baptists are more general in their work, having schools and church-houses. Nearly all the sections or divisions of the Indians are now occupied. The Indians are generally very poor. They are being educated in English, and can be preached to, to a measure, in our language. On Saturday morning we drove nine miles to Decatur, while a slow rain was falling. Bro. Cammack and Bro. Lewis, a steward from Union, were with me. We saw on the route at a nice farm-house a large number of improved or patent bee-hives. They were sixty-odd and said to be profitable. This section is said to be the garden spot of Newton county. There is reed-brake land here that is said to make corn in abundance, some of it making early a hundred bushels per acre. At Decatur we had no preaching on Saturday; only held the Quarterly Conference. Bro. Ellis and family are comfortable in a house the church has bargained for, to be paid for soon. On Sabbath there were two sermons preached to attentive hearers. Bro. Cammack preached one of them. We had a good day. I hear very flattering accounts of the preaching done by the pastors at Decatur and Lake."

Rev. W. F. Henderson, Pleasant Hill, La.: "Is it always invariably egotism for one to let the world know that he knows or has done something? If so, then, sir, you are guilty. In the last number of the ADVOCATE you said your readers would find it 'good to the use of edifying,' and you were not 'bragging,' either, and promised something better. I think you knew whereof you spoke, and gave evidence of having been busy exercising 'those numerous muscles,' and must have gone from your sanctum frequently 'tired' enough to feel the need of rest. Now, I don't mean to flatter you, but want to justify myself in what I may say below. See? When our Conference adjourned, having been read out to Pleasant Hill circuit for the third time, and finding my work somewhat changed, though still with six appointments, with two years' experience already, I began to wonder, study and pray over the matter of success and failure. Rev. G. G. Smith, of Georgia, has said: 'If a circuit is too large for the pastor to reach the children,' and, of course, do a special work among them, 'then *it is too large*' (italics his). But when he can not reach a large number of even the adult members of his congregations, what then? Our experience is, a goodly number of the members of the church come in late, and take seats in the back of the house, and leave (those who don't go out during services) immediately after the benediction, so that the pastor, to meet them at all, must 'catch them on the fly;' and, in visiting from house to house, finds the good wife in the kitchen, or else to the elbows in the suds, washing-day, while the good man and children are in the field hauling rails or putting up fences. Now, for a little information: Preaching twice each Sabbath, driving from four to six miles between sermons, reaching each appointment once a month, how much good is a preacher calculated to do during the year? I rode thirty miles once to fill a monthly appointment. Two ladies constituted the congregation; the others had forgotten the day. One Sabbath afternoon I preached from a certain text. Just one month from that time I preached from the same text to the same congregation. One lady and her little daughter remembered having heard it before, and confessed to more profit from the second than the first hearing. Is it best to repeat often? I like your spirit, sir. Give us a few more strong, stirring articles on the subject of revivals. Clippings are good, very good; but I like the editorials best. They are from among us. They strike deeper, and stay longer. We have a revival at every appointment, in our mind's eye, upon our heart, and before the throne of grace; but just how to get the membership to work is the question. Will some Columbus make the discovery, and let us know? Like the Lafayette pastor, we are keeping house; and what with wood-cutting, garden and fence-building, and doing up the chores, we have found enough to keep us out of mischief, and interest us while at home. We, too, have had some weather here—sleet, snow and rain; also a storm of considerable weight, but no damage done. Being of a local character, it did not extend farther than the parsonage, and affected only the 'parson' and his family—an ill wind, indeed, that blows nobody good. This originated, a gentle breeze at first, in the minds of two excellent ladies of Pleasant Hill; but soon spread until the whole town was infected, and culminated in replenishing the larder, and adding greatly to the wardrobe of preacher, wife and babies. So you see there are worse things than storms. Now, if we say we believe, we know this is evidence of their appreciation; and, as a token of ours, we are trying to do them all the good we can. Is this egotism? If so, let it be."

"The Prayer of Faith Shall Save the Sick."

We have just had fulfillment of the above promise in our church in Kobe, and it has made a deep impression on the Christians here. The facts are as follows: Mrs. Hashimoto, one of our Bible women, and wife of Dr. Hashimoto, a graduate of Vanderbilt University, medical class of 1890, has been afflicted with a tumor for several years. Within the last year it developed to enormous proportions, and the doctors decided that the only hope for recovery was in having it removed; but the result of the operation was thought to be decidedly doubtful, because of her very poor health, and the chances were put down as being greatly against her. In fact, two or three of the doctors—men trained in Europe—who accompanied Dr. Hashimoto to Osaka to witness the operation, gave it as their opinion that she would certainly die on the operating-table; and afterwards, when they saw her removed to her bed and still alive, they said she would surely die within thirty-six hours. To their astonishment, however, she did not, but improved so rapidly that in one month, to the day, she was able to return to her home in Kobe, a trip of twenty miles, and is now up and above fully restored.

The successful removal of this tumor, which weighed fifty five pounds, has had considerable publicity, and accounts of it have appeared in several of the papers, native and foreign, occasioning much comment and surprise; but that which has been a cause of such wonderment to others has not so affected the Christians of our church. In fact, they looked for just this result; just this outcome from the operation. "The secret of the Lord is with them that fear him," says the Psalmist, and in this instance we have found it so. When our Japanese Christians heard of the intended operation, they, of their own accord, called a prayer meeting to be held at the same hour, and asked me to be present. The time was devoted to the case in hand. While the doctor was cutting we were praying. Nineteen earnest, heart-felt prayers went up from nineteen believing hearts. I do not remember to have ever been in a service where the spirit of faith was so prevalent. The Lord was surely present with us, and the very atmosphere seemed vital with his presence. We all went from the room confident that the prayer of faith had saved the sick.

At the same hour, in the hospital in Osaka, in her bed-room, the old mother of Mrs. Hashimoto and Dr. Duke's helper spent the whole hour in earnest pleading with God that he would bless and direct the operation, and restore to health the loved one.

Let me sum up the facts: An invalid of one year, in a state of great debility, with a tumor weighing fifty-five pounds, and five or six doctors agreed that the patient would die from the operation—this is the human side of the case. On the other hand, there was the promise of God that "the prayer of faith shall save the sick." Two companies of Christians, taking God at his word, prayed in faith that he would direct the physicians, granting them skill, and would bless the nursing and the medicines used, and thus restore the loved sister and worker in Christ to health again. This is the divine side. The results show a successful operation and a perfect cure. What are we to believe? Our Christians here are simple enough in their faith to hold that this is an answer to their prayers, that the promise of God has been verified. In this view of the case they are happy and satisfied, and in their interpretation of the facts this writer agrees.

A few nights since I attended a public praise service at the house of Dr. and Mrs. Hashimoto, at which they both returned their thanks to God for his mercies unto them. Among other things, Mrs. Hashimoto said, that just before the operation she had engaged in prayer, remembering that, at the same time, her brothers and sisters in the church were praying for her, and that she submitted to the operation with full confidence that God would restore her. Here we have faith and prayer on the part of the patient and faith and prayer on the part of her church. The result is but in keeping with the laws of the kingdom of grace. Mrs. Hashimoto has always been an earnest, devoted Christian, and I am sure that from henceforth her life will be a living sacrifice, holy, acceptable unto God. W. E. TOWSON.

Kobe, Japan, Jan. 10, 1892.

The Rev. T. J. Lowery.

IN MEMORIAM.

The Rev. Thomas Jefferson Lowery was born in Chesterfield district, South Carolina, Dec. 5, 1813. Of his educational advantages not much can be said. The poor boy of those days, remote from educational centres, and so seldom brought in contact with educated and literary men, had but little to inspire his ambition, or to lead him out in the direction of higher school or college advantages. But the sturdy youth mastered enough of the common branches, including a knowledge of his mother tongue, that, with his strong common sense, he could make himself understood by the many and varied congregations to whom he preached in the long life of his ministry.

His conversion to God, Sept. 15, 1835, was an event remembered by young Lowery with great distinctness, and seemed ever to have been cherished with fonder recollection than the date of his natural birth, and ever spoke of it with greater feelings of gratitude than he did of the fact of his having been born in the flesh.

Early in his religious experience he recognized his call of God to preach the gospel. With his temperament, he did nothing by piecemeals. His strong will, his strong constitution and his great physical force he laid implicitly on God's altar, and all these stood him in need as he pursued his life-work as a Methodist itinerant preacher.

In June, 1836, at Holly Springs Camp Ground, he was licensed to preach by the Rev. O. P. Harris. The following Winter he was admitted on trial in the Tennessee Conference. On Nov. 5, 1840, he was ordained deacon by Bishop James O. Andrew. November 6, 1842, he was ordained elder; also by Bishop James O. Andrew.

When the Memphis Conference was set apart from the Tennessee Conference, Bro. Lowery fell to the Memphis. Again, when the lines of the North Mississippi Conference were defined, he was included in the bounds of that territory; having, as he said, belonged to three Conferences without ever transferring.

In those primitive days of Methodism in this country the scenes of his early labors were new. Naked men (the Indians) prowled in its forests, and bears and panthers roamed and howled in its wilderness fastnesses. Communities and settlements were far apart, and he had to ride long distances to reach his appointments to preach, following old Indian trails, or roads newly cut by the early settler, crossing creeks and large streams without bridges, swimming or fording these streams, as the case might be.

To name the many charges Bro. Lowery served would be tedious and uninteresting, as many of them have disappeared from the Conference journals, and are now unknown. Railroads now traverse many of the lonely roads he once traveled. Towns and cities have sprung up in the wake of the old-time preacher, and centres and names have been changed.

November 5, 1841, he was happily married to Miss Rebecca H. Farr. She was a helpmeet to him in the truest sense. For forty-seven years she walked by his side, sharing the hardship and privation of an itinerant life. She traveled with him from circuit to circuit. Children were born, and servants, from being hired out, were suffering. There were no parsonages, nor pleasant preachers' homes, awaiting the coming "circuit rider" of those days. Such removals at such a sacrifice became unbearable. She persuaded her husband to purchase a home and farm, and she would take care of family and home interest while he could travel far and near, doing his Master's work. He settled his family in Chickasaw county, Miss., near where the town of Houston now stands. From this home he traveled extensively, having sometimes to make a long day's ride to reach the point on his charge nearest the home of his family. Sometimes he preached on colored missions. The colored people always regarded him as their friend, ever loved him, and were, to the last, delighted to hear him preach. His charges were almost invariably hard and laborious, with no complimentary appointment; a small circuit or pleasant station; no presiding eldership, esteemed by some as rewards of merit, and has helped to cheer many a discouraged itinerant. He toiled on unmindful of these earthly rewards, cheered by a coming rest from his labors, and by the brightening prospects of a heavenly inheritance, when the great Father in heaven would kindly adjust to each one, of whatever station, their due reward. The character of his preaching was expository, but his main forte was in exhortation. In his later years he was most earnest in his exhortations to his neighbors and old friends to prepare for heaven by reformed lives and holier living.

In 1887 he was placed upon the supernumerary list. The year following he was superannuated, as no longer able to be relied on for any work. He was declining into feebleness extreme. Two years in this relation, and he attended his last Conference in Macon, Miss., Dec. 2-7, 1891. He was happy in the intercourse he had with the brethren, and seemed greatly to enjoy looking upon their faces so beloved. In his talk to the Conference he said he never expected to meet them again in Conference. He did not say this from any sense of being so near his end, but from a knowledge of increased feebleness. On his return home he occupied a car greatly crowded with passengers, and very warm. After hours of this travel he stepped from the car into the chill Winter air, and was exposed to this for five hours without a fire, the thermometer near the freezing point. He reached home thoroughly chilled. The next morning—Wednesday—he was sick; the day following that he went to bed. On Monday, Dec. 14, his spirit passed away. Thus closed a life of seventy-eight years and nine days, fifty-three years of which had been spent in the Christian ministry.

Bro. Lowery said but little in his last sickness. He thought, up to a late hour, that he would get well. The writer of this asked him, "Should the Master see fit to call you away in this sickness, how is it with you?" With something like his natural voice, he said, "I am all right." Late on Sunday he seemed to apprehend that he could not survive; said he would like to talk, but could not. To a question asked him by one of his family, he said, "Heaven, *heaven*, sweet heaven;" then continued: "O grave, where is thy victory? O death, where is thy sting? Thanks be to God, that giveth us the victory, through our Lord Jesus Christ."

He was much loved and reverenced by his neighbors, who had known him long; and those who had known him longest, loved him most. He died with an appointment to preach awaiting him. Did ever warrior die with his armor more fully on? He fell with his face to the foe.

On Dec. 15 the body was placed at the chancel in the church near his old home. Assisted in the services by the Rev. T. W. Lewis, the writer discoursed from Paul in a "strait" (Phil. 1, 20-24) to a large audience of weeping friends. With earth to earth, ashes to ashes, dust to dust, the body was lowered to its resting-place to await the general resurrection and life of the world to come, when God shall come to make up his jewels.

J. D. NEWSOM.

[The reason the foregoing obituary did not appear sooner is that we misunderstood the note of instructions accompanying it.—EDITOR.]

WILDERNESS.

(Canticles viii, 5.)

An eager heart, a busy life
Crowded with anxious care;
A life that is so full of work
It has no time for prayer—
A "Wilderness" where earth-born growths
Shut out the light and air.

A slothful heart, an aimless life,
That dreams the hours away;
A heart that does not care to work
And does not dare to pray—
A "Wilderness" of dim desires
Most desolate and grey.

A careless heart, a thoughtless life,
A mirage bright and fair
Of silver wave and palm-tree shade
Mocking the desert glare—
A "Wilderness" for all the gleam
Of faneled waters there.

A smitten heart, a frozen life,
Where reigns some tyrant woe,
Where bitter thoughts have chilled the soil
Till nothing more can grow—
A "Wilderness" most black and bare
Beneath its veil of snow.

A gloomy life, a fossil heart,
Deep buried in the past;
A life that's spent in looking back
On hours fled all too fast—
A "Wilderness" all thick with tombs
Of joys that could not last.

No desert like the heart of man
At strife with death and sin;
No Summer drought so fierce and dry
As that which reigns therein;
No wilderness so parched and bare
As that which lies within.

Each heart must have its wilderness
Where dread disease is rife;
And One alone can lead us forth,
Safe through the din and strife;
His heart a water'd garden is
Where grows the Tree of Life.

'Tis he alone can lead us forth,
The way he only knows,
And every heart that leans on him
Will taste a sweet repose—
For he can make the wilderness
To blossom as the rose.

—*Sunday at Home.*

CHURCH FINANCE.

Some weeks ago we sent out requests to several laymen and preachers for a brief expression of thought on the subject of Church Finance. We give below the answers we have received. The reader will find this an interesting symposium, and, we trust, an edifying one.—ED. ADVOCATE.

BY PROF. R. S. RICKETTS.

The success of a church in finance depends very much upon its point of view. Two quite different opinions are current upon this subject: one that what we put into the Lord's treasury is a gift, the other that it is to be regarded and paid like any other debt. The true view probably lies between the two. To regard such contributions merely as a gift makes them too much a matter of impulse, and to treat them as simple payments upon a debt like any other may create the impression that the duty of the church as to money is done when the assessments are met, and that of the individual member when he has paid what he contracts to pay.

One of the most difficult things for men to do is to enter into partnership with God, to become co-workers with him; to realize that the best results in the financial, as well as in the other work of the church, come of a union of faith and common sense, a large and enthusiastic trust in God, with a proper appreciation of the use of means to an end. There is, unfortunately, a sort of tacit understanding in many of our churches that some men are to do the praying and exercise the faith, while others are to collect or pay the money and do the work. And it often happens, unfortunately, that we select merely business men to lay out the work, to devise ways and means of raising money, and commit its expenditure to those who know more about faith than they do about finance. Thus the church suffers at both ends of an enterprise, by too great timidity in the assessment and by an injudicious use of the money collected. A reversal of this process might be tried with good prospect of improvement.

In the nature of things, the church can not easily be run, even in matters of finance, on what are known as business principles. Success in mercantile affairs depends largely upon the relation of assets to liabilities. To ascertain these is a good first step in all such enterprises. And right here the financial operations of the church encounter their greatest difficulty, for upon no other subject do good men differ more widely than upon the proportion of our goods that belongs to the Lord for the use of his church. The directors of a bank, some of whom counted its assets at a hundred thousand dollars, and others at ten times that sum, could not be expected to put out its real capital to best advantage. And yet in order to a better condition of church finances we should have, if possible:

1. The right measure of the church's obligations. Upon this point much has been written. The highest standard practically regarded among us is the tenth, supposed to have been the limit of requirement under Jewish law. And, certainly, if all our members were to accept and act upon this, a mighty impulse would be given to church work everywhere. But is even this the divinely appointed measure of our duty in giving? Is there such a measure divinely appointed? Nothing, perhaps, in the life and teaching of our Savior is so at variance with the spirit of the world in business as his disregard of limits. The question of how much seems actually to have been offensive to him. When Peter asks how often his brother is to be forgiven, the Master startles him with a number that is practically infinite. One comes to him with a question of the division of property, and is dismissed almost sharply with the words, "Who made me a judge or a divider over you"? And again, when speaking upon the vexed question of the tribute money, he indicates by his answer that Cæsar's measures have as little currency in the kingdom of heaven as Cæsar's coin. Once only he spoke directly of giving to the Lord, and then his commendation of the widow who cast in her mite was in the significant language, "She of her want hath cast in all that she had, even all her living." Between this measure and the low and uncertain one which is common in the church there is a difference that is profoundly suggestive.

Now, it is, at least, doubtful if the law of tithes is binding upon Christians of to-day, while it is certain that our Savior set no limit to our giving short of all we have. In the absence of an explicit direction from Scripture, therefore, it may be wisest for us to leave the matter of percentage to the individual conscience. There need be no fear that, under the strongest presentation of the incentives to liberality, men will grow fanatical in giving. In every other exercise of religion we may pass the bounds of reason. There are those, doubtless, who spend in attendence upon the various societies of the church time that might be more profitably devoted to training their children, or adding to the comfort of their household. Too much time may be given to church-going, to singing hymns, or even to prayer and pious meditation. It is possible that men may sometimes exhaust in shouting an amount of nervous energy that would be better employed in service. But fanaticism has never yet taken the form of excessive giving, and probably it never will. We draw the line at money.

2. We need the right system. Our Methodism is prolific of financial plans. One has only to attend the average District Conference to hear of them in sufficient number and variety. They range all the way from the envelope system, with its counting-house exactness of debit and credit and reports and balances, to the "quarter haul"—which, by the way, is generally a water haul—and that other more uncertain still, sometimes reported by the brother from Way-back, where "the stewards just scuttle around among the members now and then, and get up what they can."

The first of these, as operated in some of our best charges, is possibly as near being right as any that Methodist ingenuity has yet devised. Its only drawback is that it is not always so worked as to make it educative. It may begin and end with merely distributing the present assessments more generally among the members, and meeting them with greater regularity, or it may be adopted on the ground that it reduces the assessments, already moderate, of the stewards themselves and lays the burden of church expense upon the body of the membership—chiefly women and children. In a leading charge in one of the ADVOCATE's patronizing Conferences, and one of the first to adopt the envelope system, it is said that they pay now just about what they have been paying ever since the stars fell. There is such a thing as financial dry rot, and it is not improved by reduction to a system.

Two other plans have received a tacit indorsement and sometimes open commendation at our District Conference. Each of these, while successful in raising money, is subject to the criticism that it does not properly develop the grace of liberality.

The first is that by which the stewards pay out of their own pockets what is assessed to their church; then credit themselves with what comes in unsolicited from a few willing members, and let the balance go, as some fondly imagine, to their credit on the account books above. It is sad to think, and yet it may be true, that there is a different kind of reckoning for the steward who thus pays the quarterage of the unwilling or uninformed, and, in so doing, degrades the self-respect of his church, rather than use the patience and take the time to educate his people to better things.

According to the second, the stewards collect all money for church purposes, both local and connectional, without the assistance of the pastor. That the pastor should not take part in collections for his own support all will agree, but to exclude him from all the money affairs of his church—though it be done for his relief—is to encourage the idea, so fruitful of meanness among us, that religion and business are wholly different, if not antagonistic, things. Our people need to be reproved, exhorted, educated, instructed, line upon line, before they can be brought to regard paying to the Lord as a privilege and giving as a delight. And whether their failure in this regard results from ignorance or covetousness, no one can reach them so effectually as the pastor. There are things in finance also which are spiritually discerned.

3. We need the right spirit. There is but little difference between sweet stinginess and sour liberality. "The Lord loveth the cheerful giver," him who gives heartily to-day and purposes in his heart to give again to-morrow. He who offers to give what seems to him a large amount at once if the church will let him off with that, is not much nearer the right spirit than the well-to-do brother who would like to give something every Sunday if he could only contrive to divide a nickle into two equal parts.

It is a good sign that the church is waking up to the importance of "worshiping God with the substance," as our Presbyterian brethren have it. Our great danger just now is in being organized too much. Too many are giving only as Rosebuds, or King's Daughters, or societies, for this or that. It is better, of course, to give thus than not at all; but useful as are these various organizations for the time being, it is, at least, probable that their highest mission is to become extinct. Their members should graduate out of the favorite society as a society into the church as the body of Christ. What we need is not more associations and leagues to work upon the individual preferences or prejudices of our people, but more members responsive to every call of Christian duty and loyal to every interest of the church. Division of labor and the development of special gifts and graces is good only as it can be done without violence to "unity of the spirit in the bond of peace." What a spectacle would be presented to angels and men if, for example, it should ever happen that one of our missionary organizations, more successful in collecting than in using money for the Lord, should hold an idle balance in bank while the general mission work of the church is crippled for want of funds. The Lord's money at six per cent., when it might be bringing in a harvest of souls!

And we must get above the use of money-raising expedients. The grab-bag must go. We have no longer any use, if we ever had, for the ingenious brother who when the church needs money has no resource but "to get up something." And we might spare the service of that intermittent mathematician who, in a similar strait, works out his little sum in division, and then electrifies himself by proposing to be one of 500,000 to give ten cents to pay the missionary debt.

Let us have done with such child's play. If men are perishing for lack of the gospel which our money can send to them, we have no time to count nickels with our neighbors. Let us give in Christ's name for Christ's sake to the cause of Christ, and trust the church, under his direction, to make a proper use of our offerings. The only safe measure is more and more; the only perfect system is that which collects and disburses most of the man along with his money, and the only Christian spirit is that which holds all we have subject at any time to the Master's order.

Brookhaven, Miss.

BY REV. J. T. SAWYER.

In finances, as in other matters, it is well for Methodists to go according to their Discipline. We quote ¶ 308 as follows:

The stewards shall report to each church meeting the whole amount to be raised, and that part of it which each congregation is expected to pay. The Church Conference may adopt its own method of raising the money. Unless otherwise ordered by the Church Conference, the stewards shall adopt the plan of assessment with consent, as provided in the following paragraph.

This is ¶ 309:

Each member of the church is expected to pay according to his or her several ability for the support of the ministry, and the stewards of each station or circuit shall determine whether payments are to be made weekly, monthly, or quarterly, during the year. They shall then ascertain how much each member is able and willing to pay in the installments fixed by the stewards; and whatever amount each member agrees to pay, he or she shall be under solemn obligation to pay, and can only be released from this obligation by the order of the stewards, or by vote of the Church Conference for good cause shown.

We find from this that every church member is expected to pay for the support of the gospel according to ability. Hence it is not Methodistic for a man to lump his family and pay so much for all. The wife should have the privilege of paying in her own name and in equal amount with her husband, as she is in equity equal owner with him of what is earned by them. Each child who belongs to the church should have his own amount to give. We are sure that money is lost to the church by this lumping way of doing. The Discipline makes it an individual matter and requires that every church member shall give statedly some assessed and acknowledged amount. The only ones exempt from this are those who are helped by the church out of its poor fund. To carry out this plan the stewards (for the Church Conference is rarely held, and seercely ever orders anything in regard to church finances) are to assess every member and fix the payments as weekly, monthly, or quarterly, ascertaining what each is able and willing to pay. Thus each member is assessed with consent and enters into a solemn contract to pay as agreed, from which contract he can only be released for good cause shown, and then only by order of stewards or vote of Church Conference. This plan is a good one, and so there may be other plans just as good; but, after all, the actual raising of the money depends mainly upon the faithful working of the plan. Suppose that in a station having three hundred and five members, each member except five, who are helped by the church, is assessed by the ten stewards, who by circular notify each one of his assessment. Are the stewards to stop there? We think not. If they are to carry on the well-begun work, each steward will take thirty of those names and will, without delay, see the thirty members on his list and, by personal visits and brotherly and thorough discussion of the situation, ascertain just what each of his thirty is "able and willing to pay." A live Board of Stewards, using just the same business tact and diligence exercised by them in their private business, would speedily have things in proper shape for a successful financial year. Due diligence throughout the year in regard to his thirty would enable each steward at the close of the year, instead of aiding and abetting, if not producing, the usual "hide-and-tallow agony," to show his list as paid up in full except where death or other unavoidable happening had caused a shortage.

This disciplinary plan has always seemed to us to be as good as any, and we have never known it to fail where it was worked by disciplinary stewards—*i. e.*, "men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the church." Pastors are, doubtless, sometimes to blame for not being careful to nominate for stewards men of solid piety—for no amount of mere business capacity can take the place of solid piety in the realm of church finances. Nor should a man be made a steward because he is "such a good man," if he has no natural or acquired financial ability. The stewards are to develop liberality in the people in the matter of supporting the gospel, and in no way can they more effectually do that than by personal contact and money-talk with their thirty or other assigned members, socially and fraternally, in their homes. We have thought it would be well for stewards to press upon the consciences of the members their obligations to pay according to ability and as they have agreed. It is sinful for Methodists who are able, not being on the poor fund, to refuse the payment of church dues, for in every case they have solemnly said at their reception to membership that they would be "subject to the discipline of the church, attend upon its ordinances, and support its institutions." In the light of their vows they are not at liberty to withhold their money on the ground of personal dislike to their preacher or distaste for his preaching, in effect declaring, "I won't pay for what I don't want." Given stewards who are solidly pious and of fair financial abilities, we believe that good success can be had in every case by the prompt and continued working of the disciplinary plan of "assessment with consent."

As to the collections ordered by the Annual Conference, and left to the pastors to raise, we believe each man should adopt, where no way has been especially ordered, that plan which he can best work, whether it be by direct public collection, subscription cards privately secured and collected, or other method, provided it does not smack of "the world, the flesh and the devil." There can never be any excuse for running the church of God by means of entertainments, fairs and suppers. Faith and works displayed on Bible lines will bring all the money that is needed for the accomplishment of her mission.

New Orleans, La.

BY HON. H. W. FOOTE.

MR. EDITOR: You ask me for an article on church finance. I do not know that I comprehend your meaning fully. I take it, however, in its broadest sense—*i. e.*, money for all church purposes.

1. As to the support of the minister. As soon as can be, after the arrival of the preacher, let the Official Board ascertain the size and condition of the family; then, at their first meeting, fix his salary; then assess every member of the church what the Board may think each member ought reasonably to pay monthly, to be paid on or before the first Sabbath in every month. The secretary, by circular letter, should inform every member of the amount assessed for the preacher's salary, and how much he or she is expected to pay. Some may think their assessment too much. Let such pay what they are willing to pay. Some may be willing to pay more. (These will be few in number.) Then let the stewards divide those assessed amongst them, each taking those he will be most successful with; call upon each monthly, and urge payment. Let, at least, one steward be appointed to see members of the congregation who are not members of the church—outsiders, so-called—and he will most probably get money enough to supply deficiencies of those who will not pay. In this way a fair salary for the preacher may be obtained, if the preacher is not presumptuous and too exacting in his demands.

2. I am not an advocate for public collections, yet I believe the most efficient way of getting our missionary money, widows and orphans and worn-out preachers', Bishops', educational, church extension funds, and all other assessments made by our Conferences, is by public collections judiciously managed by the preacher. Add two, or more, of the smaller amounts together, and take them up at the same time, and the larger amounts on special occasions, by propositions, or as the preacher may think best.

3. For the supplies of the parsonage, and wants and comfort of the family, let there be a committee of ladies, pious and sensible. They will look after these, and devise ways and means necessary as they may think prudent and right.

4. For the ordinary current expenses for sexton, fuel, lights, etc., let what is termed a penny collection be taken every Sunday.

5. For repairs, let there be personal application made to those who are most able to pay for them.

6. As to the Sunday-school, if that is properly officered, it will take care of itself; and if it is not, turn out the ins and put in the outs.

Now, Mr. Editor, let me say, in conclusion, I have been a steward in the church forty-five years; have been trying to work along the lines suggested all these years, and find it hard to get them observed. Am confidently of the opinion that it would be easier for all concerned if they were adopted and kept by all of us.

I have written chiefly for stations. I know but little of the plans for working on circuits. What little knowledge I have teaches me to believe but few of our brethren on the circuits know how to pay the preacher. Too many of them, both in town and country, pay more money for strong drink, cigars and tobacco than they pay the preacher for preaching to their families, or teachers to educate their children.

Macon, Miss.

BY REV. T. S. WEST.

MR. EDITOR: You ask me for an article on church finance, to go into and make up a part of a symposium. It is a subject I know little about; and what little I do know, I don't know how to state it. A symposium is a feast; rather, a merry feast. I suppose a few of the best thoughts of the best writers compiled in one article would make an intellectual feast on that subject a symposium. From this view of the subject I find myself in a strait. I will, however, furnish you something soon on the subject; but I doubt if it will be of any use, unless you intend to put a little corn-bread in to fill out.

We, up this way, believe in turning on the light when money is handled. We don't believe it is exactly right, nor at all judicious, for the officials of any corporation to collect and disburse funds in quiet, silent ways; and the people at large never know from whence they come, nor whither they go. We have had serious trouble in our State, and good men fearfully involved by want of strict adherence to this principle. The books were not regularly examined. I went to a pastoral charge once when they were all in a financial furore. The preacher's salary was not paid. The people said, "We have paid *so much*;" the preacher said he had received only *so much*; the stewards said, "We have paid in all that we have collected;" but, nevertheless, a deficiency appeared that could not be accounted for. Sharp letters passed between the stewards and former pastor. The stewards said this thing must not occur again; so they required a receipt from me for all the moneys I received, and I cheerfully gave it. The next charge I served I found the same condition of things. They had had a bitter experience from their slack management of their finances. I was required to give receipts for funds received from the stewards.

In view of all this, we thought it right, and we know it is safe, to conduct the financial or business part of our church management on strict business principles; so, following the example of our Annual Conferences, we read regularly our financial report, that all may see where we are, know how we stand, what has been done, and who did it.

We hold a Church Conference every month before the entire congregation; the Board of Stewards read out the names of all that have paid, and what they have paid, the sum total, and how disbursed; and we don't pay by families. I insist that each member of the family that is a member of the church shall pay something, and have it read to their credit; and if a person not a member contributes, it is read out to his credit the same way. I have stated to my people that I wish to lean on them all for my support, and that I want every member to contribute something. Last year one sister paid only twenty-five cents the entire year, and I think it was all that she ought to have paid. One brother paid only ten cents the whole year, and it was read out to him. It was, perhaps, all he ought to have paid. I certainly appreciate these small contributions for the very poor. I don't rejoice in being a poor preacher, but I do rejoice in being a poor man's preacher. I love to see the poorest members of my church, in their calico and jeans, come up, and take front seats with a home-like air in their manner, moved by an independent spirit that feels like this is one institution here. I help support it. I want my people to feel that I am theirs. As I walk the streets, I want my poorest members to say to themselves: "There goes Bro. West. If I get sick and send him word, he will come immediately to my bedside. If my child dies, he will attend the funeral, and I help to support him." The people that help in my support are the ones that love the Lord and his servant for his sake.

Wesson, Miss.

BY S. B. M'CUTCHEN.

Having been directly interested in our church finances for twenty-one years, I have by experience and observation learned some of the causes of the financial embarrassment or, rather, shortcomings of many of our congregations. The most important point is promptness on the part of church members and systematic management of church interests. Will the Lord's work prosper any more without system than a man's private business? To make any business a success it must be conducted with discretion, energy and system. The same method may not suit all congregations; but such as the condition requires adopt, and to it adhere.

The impression seems to prevail that the stewards of a charge are responsible for the shortage in collections for the support of the ministry, and frequently, in a Christian spirit, they assume this responsibility, often paying in excess of their full assessment that which should have been paid by delinquent church members. On the church member rests the responsibility of paying his or her accepted assessment. This obligation is as binding as any they can make; and yet how lightly it is considered by many! They, no doubt, fail to remember the vow they assumed when they promised, by the help of God, to support the institutions of the church. A church member, fully realizing the solemnity of his personal responsibility, does not wait to be called upon for the amount of his obligation, but promptly pays it through the proper channel. How easy to do this; but how discouraging to a steward who endeavors to collect assessments and receives little save promises! In illustration of prompt and systematic paying, I know a church member who has not failed for twenty years to meet her assessment out of a small income by regularly setting aside a portion every week for this purpose. This is an example worthy of imitation. What would be the result if all our church members were to adopt this plan?

Our people are, with few exceptions, able to meet all the demands made upon them for the support of church enterprises. The essential thing needed is the proper understanding of their responsibility and duty. To quote a familiar phrase, "They need to be educated in giving."

There is no reasonable excuse for not raising all the small Conference collections assessed to each charge. Our preachers, whose duty it is to raise the collection, should put the question before their members, and emphasize the importance of meeting this claim, giving them to understand that the assessment must be paid in full, but nothing in excess will be expected. Let every congregation adopt the rule of paying what is assessed against them, and adhere strictly to this duty, and when our preachers render their reports at the Annual Conference, they will not be placed in the humiliating position of offering an excuse or apology for their congregations.

Shreveport, La.

BY REV. J. W. MEDLOCK.

I take it, the editor means by "church finance" particularly ministerial support. At any rate, the space allowed will admit of a discussion of this phase only of the subject.

Two facts are patent to everyone who is conversant with the finances of the Methodist Church. One is, that the rate of allowance for ministerial

lary is as low as the most economical ministration could ask, and the other that a large percentage of this allowance is not paid. This is the statement of the question. What is its solution?

The chief difficulty inheres in the church system itself. This remark is not in the direction of an unfriendly criticism. The church is ordained of God; but not church systems. There is nothing human that has not its weak points, and a church that has been as successful as ours might be expected to exaggerate some features of its economy at the expense of others. Hence that which is the chief glory of Methodism—its itinerancy—is also the main obstacle to its financial success. Congregational churches that make their own contracts for ministerial supply are held legally bound to pay the stipulated salary, and the legal dissolution of the pastoral relation can not take place until the salary is paid. But ministerial supply is not contracted for in the Methodist Church; hence there is no legal obligation to pay the salary of the minister. The end of the conference year dissolves his pastorate, and the law of the church expressly says that what remains unpaid of his salary can not be regarded as of right. Under our system such a law is unnecessary. As there is no interim in the pastoral office, to allow the retiring pastor to still hold his claim for unpaid salary would embarrass his successor, and thus break down the system itself.

When these facts, therefore, are applied: That the membership of the Methodist Church is under no legal obligation to pay its minister; that every congregation is supplied with a pastor, whether it feels able to support him or not, and that congregations are often compelled to accept such ministerial supply as they would not select for themselves, the wonder is not that the meagerness of ministerial support, but that it is not less.

How can we improve our financial system and at the same time conserve the itinerancy? It can not be done. Contributions in the Methodist Church must always remain voluntary. But we can render these more certain by exercising greater care in the character of the preachers we send to the people. Guard the door of the Conference. Then we need to follow the law more strictly in the appointment of stewards. A man of "solid piety" in the steward's office is needed because only such can feel the tremendous responsibility of his office. The steward is at the very source of the whole spiritual movement of the church. He more than any other officer in the church decides the question of pastoral success. He can cripple or make a pastor.

We hear a great deal about financial systems. Some system is necessary, but no system will do of itself. Every steward is furnished a system by the Discipline, and he can not improve upon it.

Minden, La.

BY H. MEADER.

The subject of church finances is one which, if viewed from a purely business standpoint, seems as simple as A B C; but it has puzzled the Official Boards (not the membership) from time immemorial. The rule seems to be to have no rule or system at all. Our Romish brethren appear to understand how to manage such matters better. With them, every member is expected to bear a portion of the burden, or, as it should be considered, be privileged to contribute to the necessary expenses of the church and advancement of the Lord's cause. From the capitalist to the poorest washwoman, all are payers. This is as it should be, and, for proof, we have but to remember how our Savior commended the poor widow. The question to be solved is, how to get all of our membership to be regular contributors. To begin, I believe that the pastore should explain to all applicants for membership what is meant by "supporting the institutions of the church." If the new member has not signified at, say the end of a month, what he or she will pay, have a steward call, and kindly explain that since we have no income but the voluntary contributions of our members, he had called to know how much we can depend on him for the current year, and not leave him until some amount is put down. So much for the new members as they are taken in. Now, to reach the old membership, the Official Board should, at the beginning of each Conference year, report to the congregation the amount of the budget of expenses, *et cætera*, assumed for the current year, and state distinctly that every member is expected to assist in meeting these expenses. While something is expected of the poorest, let those in better circumstances understand that they need not be afraid of giving too much. In from three or four weeks the congregation should be notified as to what has been done through the Official Board or Finance Committee; and if the responses at the beginning of the year do not meet the estimated expenses, notify the members that they must increase their assessments, and if any have not as yet responded, dun them until they do. Pastors would help a great deal by preaching once or twice a year on the "Duty of Giving." Some think that the easiest solution of the whole problem is to rent our pews as other denominations do; but the answer to this is, that it is unmethodistic.

New Orleans, La.

BY REV. T. W. LEWIS.

The duty of giving was recognized by the church in the early age of Christianity. The early Christians realized the existence of the obligation to give to the cause of Christ, and to support those set apart to the work of the ministry. The apostle gave direction to the church at Corinth that collections be taken up the first day of the week for the relief of the saints at Jerusalem. He says: "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him." That old plan can not be improved. The problem which needs solution, and which harrasses every conscientious Board of Stewards, is how to secure some system by which each Christian will feel the responsibility of giving resting on himself, and to get a contribution from each one according to his ability. Two things should constitute the ground of our obligation: *The needs of the church*, and "*as God hath prospered us.*"

PLAN.

Any plan that will secure the accomplishment of this result—a contribution from every member according to his ability—is a good plan. The writer thinks the following a good plan: Let the Board of Stewards assume the responsibility of the whole assessment, including the amounts assessed for the Conference collections. Let the Board adopt the assessment plan, and apportion the amount to each member according to his ability, and then have each one agree to said assessment, which will make it a solemn and binding obligation. Let collections be made either weekly or monthly, as the individual may elect, and in this way the whole amount may be raised. On circuits where system is usually needed most, a quarterly payment might be best. Let each steward feel his divine commission to look after this part of the Lord's work. The writer thinks the preacher in charge should be relieved of the responsibility of raising any part of the Lord's money, except in special cases.

Holly Springs, Miss.

The greatest medical experts agree that duration of life depends more than anything else upon saving the vital forces, and bridging over critical periods with the least possible pain. It is pain more than anything else that saps and weakens the vitality.

The greatest pain alleviator known is Mansfield's Magic Arnica Liniment, the prompt use of which, whether for man or animal, tends to prolong life, and gives opportunity for greater activity and usefulness.

The man or woman who suffers pain needlessly, or who allows the dumb creation around and depending upon them to suffer, when it can be so quickly and surely avoided by this wonderful utilization of nature's best anodide, is guilty of a neglect that may cause them serious regret, and the saddest consequences.

Not only the physical, but the mental powers are dependent upon this avoidance of pain, and no family should be without this wonderful palliative to use instantly in case of accident, or for any affliction that is accompanied by pain.

Be sure and get the genuine article from your druggist, or send to Mansfield Drug Company, Proprietors, Memphis, Tenn.

Nothing is great enough for him to admire, who is infinite Majesty; nothing is mean enough for him to despise, who is infinite Mercy.—*Mason.*

Good Advice.

Exchange:

In Winter more exercise is required for the body than in Summer.

Wear warm underclothing, material of open texture is preferable.

Avoid catching cold, but should you develop a cough take immediate steps to get rid of it.

The most effective remedy for coughs or colds is Marsden's Pectoral Balm; it is pleasant to take and never fails to cure.

Ask your druggist for it, and don't be persuaded to take any other instead.

CHARACTER.—In order to show character in the face, one must be willing to have lines breaking the surface of the countenance. One can not have a song or a story written on paper, and yet have the paper as free from marks as before. Yet there are persons who actually seek to obliterate from their faces the signs of the little character they possess. They employ cosmetics for the purpose of making their countenances smooth and fair, at the cost of destroying the proofs of any gain and growth on their part in the direction of true and noble being. And there are photographers who will finish up a negative by filling in the lines of character, so that the picture of a real man, or of a real woman, is reduced to the semblance of a second-rate wax figure in a hair-dresser's window. A fair face is attractive in its way; but it is not to be compared with a fair fame. And when the lines of age or of care are in a face the attempt to secure a fair face, or a picture of that face as if it were fair, must be at the cost of the fair name which character gives to one who has lived to a purpose, and who has gained the results of worthy living. Well-marked lines in the face are as precious as well-written lines in a manuscript. It is not to the credit of any man, when it can be said of him that the paper on which he writes is worth more without his writing than with it. —*Sunday-School Times.*

"The Pastor in the Sunday-School."

Is the caption of an article in the *Sunday-School Magazine* for the present quarter, or, more critically defined, is an extract from a speech of A. B. Culbertson before the Missouri Sunday-school Convention, in which the relation of the pastor to the Sunday-school is clearly defined, and his duties marked out with studied care. As the question discussed is one that has been of much perplexity, it was with some degree of gratitude that I read the caption and then the article itself. I must say that, according to the ideas of Mr. Culbertson, the pastor's relation is a novel one, and his duties peculiar—indeed, so suggestive that they should be given prominence, that our pastors may be informed, if not converted, to the new role of pastoral work.

The first sentence of this article is unique. I give it in full: "It is important that the pastor be in the Sunday-school. I mean by this that he should be present at every session." The pastor must be *present*. This is the sum of the pastor's duty: *be present*. "If on a station" (I quote again), "there is scarcely any excuse for his absence." Now, since the whole duty is met in the one word, "present," I would modestly make a suggestion, that to meet any possible contingency, and that the station preacher stand unimpeachable, he have his portrait taken (full size would be better), and get the superintendent (for the pastor must work through the superintendent) to hang it in front of the pulpit. It will answer every purpose. The pastor will be *present*, all the children will recognize him, and at roll-call the superintendent will fill his duty to the letter by answering for his pastor "present." For the A B C of the "pastor's duty in the Sunday-school," he says, if "the pastor wants to, he felt in the Sunday-school, let him speak through a mouthpiece for the most part."

But should the pastor of any circuit or station deem it better for him to be present in the flesh (I mean, *in propria persona*) be careful that he be *in limine* as well, and, with dignified silence, for (says Mr. Culbertson) men have long since learned that talk is cheap, action is more dear. "Shake hands with everyone who comes in." Shake with one hand, and seat children and strangers with the other, and when you can find the time hand around the hooks. All preachers now know their duty in the Sunday-school, and can answer with clearness the question, "The number and state of the Sunday-schools and the pastoral instruction of children." "Stand at the door" "and shake hands with everyone who comes in, particularly the children and strangers." "Some old keen-eyed business fellow" will see you and be impressed with your zeal for the Sunday-school cause; that you are a pastor in the Sunday-school and mean business; have not time to talk to the children or to teach a class. But upon handshaking, standing at the exact distance from the door, you are college-bred and D. D.—able to shake up the deadest Sunday-school in all the land.

"In conclusion," let me say to my brethren in the ministry: If you have not a Sunday-school, get one, and *you be there*—"where the pastor should be in the Sunday-school, and *felt* not as a pastor, but as an intensely interested member," willing to do any little odd jobs that may come up. But, as you value your reputation as a preacher, have but little, if anything, to say in the Sunday-school, and *what you do say* let some one else *say it for you*. Just how that is to be done I can not explain; but then you know a Methodist preacher must be flesh or shadow, and sometimes both. T. K. F.

Facts for the people.—Salvation Oil kills all pain and costs but 25 cents a bottle.

If you want to rest well at night, ease your cough by using Dr. Bull's Cough Syrup.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

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(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.8:10 am	Kansas City and Memphis Ft Train.5:10 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex.7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast.....3:45 pm
No. 7 Coast.....9:05 am	No. 8 Lim. Ex..7:50 pm
Lim. Express...4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No.1. Local Mail and Express..0:45pm	No.2. Local Mail and Express..7:00am
No.41. Chic. and St. L. F. Mail.8:25am	No 42. Chic. and St. L. F. Mail.8:00pm
No.45. Chic. and N. O. Lim....7:50pm	No. 46. Chic. and N. O. Lim.12:01noon
No.41. Memphis and K. C. Ex.8:25am	No 42. Memphis and K. C. Ex.8:08pm
No. 5. McComb City Accom....9:15am	No. 0. McComb City Accom..4:50pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:00 pm	No. 51 California Express. 8:15 am
B.Rouge, local.10:05am	B.Rouge, local. 5:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 7:30 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor.. 5:00pm

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Thursday, March 3, 1892.

Those members of our church who have given monthly subscriptions to aid in supporting the pastors on Lower Coast Mission, Carrollton and Gretna are hereby requested to send in the amount due for February.

C. W. CARTER, P. E.

BRIEFS.

Mr. Rockefeller has given another $1,000,000 to the Chicago University. This makes a gift of $2,600,000 this gentleman has given to that university. The gift consists of 1,000 bonds of the par value of $1,000, bearing five per cent. interest. In his letter to the trustees Mr. Rockefeller says: "I make this gift as a special thank-offering to Almighty God for returning health." And we say, Thank God for such men. May they multiply all over our land!

In another column Bro. Weems gives the sad news of the burning of the district parsonage at Brookhaven, Miss. This is a great loss. The house was a new one, the presiding elder, Bro. Woodward, having occupied it not yet a year. Bro. Woodward's loss of household goods and library is a very serious loss. It takes a preacher a life time to collect a library, and its loss, just when most needed, is a very grave matter indeed. We trust friends by the score will come to the help of our good brethren in Brookhaven.

The last number of the *Alabama Advocate* has this pointed and pertinent paragraph:

What the church needs to-day, as much as she did in the days of Wesley and Whitefield, is men who have the courage of their convictions. Too many of us ministers of the gospel of Christ are going around with knapsacks of orthodoxy lashed to our backs, but with precious little of the courage and zeal of John the Baptist in our hearts. Tell men of their sins and meanness, but do it in a spirit of meekness. If members of the church get drunk publicly, play cards publicly, profane God's name publicly, condemn these things publicly, not the men. Let the world see that the church is not to be stultified, nor her laws infracted with impunity.

The *Nashville Christian Advocate* gives the following as the names of the different branches of Methodism:

Abroad are the Wesleyan Methodists, the Irish Methodist Church, the Methodist New Connection, the Primitive Methodist Church, the Bible Christian Church, the United Methodist Free Churches, the Wesleyan Reform Union, the United Free Gospel Churches, the French Methodists, the Australian Methodists, and the Methodist Church of Canada. At home we have the Methodist Episcopal Church, the Methodist Episcopal Church, South, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church of America, the Methodist Protestant Church, the Evangelical Association, the United Brethren, the American Wesleyan Church, the Free Methodist Church, the Primitive Methodist Church in the United States, the Congregational, and the Independent Methodist Churches.

Christian Politics.

We believe there is such a thing as Christian politics. The religion taught in the Bible recognizes the existence and authority of the civil government. The Bible teaches that the State derives its right of existence from God; for it says, "The powers that be are ordained of God." The Bible also teaches that the State has authority over men; for it says, "Render unto Cæsar the things that are Cæsar's." Moreover, the Bible teaches that the interests of the civil government are very closely connected with the interests of the kingdom of God; for when it says, "Render unto Cæsar the things that are Cæsar's," it also adds, "*and* unto God the things that are God's." The conjunction "and" in that connection shows that duties to the State and duties to God are alike obligatory. The two sets of duties, civil and religious, have been joined together by Jesus Christ, and no man has any authority to put them asunder. The man who fulfills one set of duties and neglects the other fails to meet his obligation, and, of course, incurs the displeasure of God, who imposes both sets of duties. The Christian man who neglects his civil duties, his duties to the civil government, is guilty of a violation of Christ's command, "Render unto Cæsar the things that are Cæsar's." The citizen who fulfills his duties to the civil government and neglects his duties to God is guilty of a violation of Christ's command, "Render unto God the things that are God's." So these duties to God and the State move out on parallel lines, and Christian politics embraces both, and the Christian citizen is the man who, to the best of his ability meets the obligations arising on both lines.

But if the civil government derives its existence and authority from God, then God's authority must be superior to that of the civil government. The act of setting up government carries with it the authority to ordain law for its guidance. To "ordain the powers that be," and yet not to give them a constitution, under which all legislation shall be enacted and by which all laws shall be interpreted, would be to open the door to confusion and anarchy and the destruction of the "powers" ordained. So when God ordained civil government, he wrote with his own finger the constitution for that government. That Constitution is the Decalogue. To say that the Ten Commandments are simply for the government of the individual does not express the whole truth. They are for the government of the individual *in all the relations of life*. They bind men everywhere, in domestic, social, commercial and political life. God's demands in any or in all of these phases of life must always be consistent with the law of the Decalogue. What he demands of a man in private life can not be opposed to what he demands of him in public life, because God can not contradict himself.

If this is so, then to sin against God does not and can not promote the best interests of the civil government. He who does so, no matter how high his position, is not a patriot in the best sense. Obedience to God is the foundation upon which true patriotism rests. True love of country has its source only in the Decalogue. We believe this is becoming more clearly understood as the only safe position. The people, as they are becoming more enlightened, are beginning to demand that the moral law, as promulgated in the Decalogue, must have its legitimate influence upon the lives of public men. We have had lately some examples of the growth of this sentiment. In England it hurled Parnell from his throne of power and relegated Sir. Charles Dilke to private life. Not a great while ago a man had the audacity to stand up in our National Senate, and declare that "the Ten Commandments and the Golden Rule had no place in politics," but he spoke his own death-warrant as a senator, for in the next election he was overwhelmingly defeated. These examples show that the sentiment of the people on this question of morality in politics is coming into harmony with the demands of God.

From these observations, it is plain that the Christian's politics must be governed by Christian morality. If the State demands of him as a public man what God says he shall not do as a private citizen, he can not obey the State without forfeiting his integrity as a Christian. If his party requires him to do that which contravenes any of the principles of the Decalogue, he has the alternative either to part with his party and keep to his religion, or part with his religion and keep to his party. The true Christian invariably chooses the former.

Christian politics takes its firm stand upon the Ten Commandments, and refuses to endorse principles that are contrary to their teachings and will not support men for public office who live in open violation of them. If the Christian men of this land would carry the morality of their religion with them to the polls and let it govern their votes, the Augean stables would soon be cleansed and purified.

Qualifications for the Lord's Work.

In order to be successful workers in the Lord's cause, like the "wise men from the East," we must hunt up the Christ and see him and worship him and pour all our treasures of love and all our wisdom of mind and all our strength of body and all our power of influence and empty all our money coffers at his feet. We must do all this willingly before we can properly appreciate the honor of being his workers or have a clear conception of the tremendous import of the work he has for us to do.

We must come in contact with him at the vital point in his character, and *in* that contact receive an infusion of his blessed Spirit, and *by* that infusion realize the transforming energy of his all-powerful grace, and *because* of that transformation be made new creatures in him before we can do our work successfully and with his approbation. The religion that don't go into a man's heart as a life-giving power, purifying all his affections and vitalizing all his energies and bringing into "captivity every thought to the obedience of Christ," can not work successfully for others. Hence to do the work Christ has appointed us to do, and to do it in the best possible manner, we must get our souls and minds and bodies filled to the brim and running over with that religion which is love to God and love to men. When we maintain the proper attitude of a true faith we find that in this religion the constant in-coming of grace is invariably succeeded by a constant out-going of power. As a ceaseless flow is necessary to the purity of water, so a ceaseless in-coming and out-going of grace is necessary to the purity of religion. This flow of grace is nothing more, nothing less than the missionary spirit. A religion that is not characterized by this spirit, instead of being like a rolling stream carrying life and verdure and fertility and beauty, is like a stagnant pool from whose bosom arise malaria, disease and death.

"The *fullness* of the blessing of the gospel of Christ," that is *the* qualification for successful Christian work. Brother, sister, Christian worker, have you that? If not, get it. If so, go on in your work and be successful.

Monthly Report of the New Orleans Preachers' Meeting.

Carrollton.—Sunday services, average attendance forty-six—an increase over last month of ten. Prayer meeting, increase of fifty per cent. in attendance. Class meeting, fifty per cent. increase. Sunday-school, increase of ten in attendance; eight new scholars. Monthly missionary prayer meeting well attended; good collection.

Carondelet.—Bro. La Prade has not been able to do full work on account of sickness. Congregations good; average attendance considerably over four hundred. A large increase in the attendance of men. Two accessions. Prayer and class meetings largely attended. Sunday-school, about as usual. Both missions doing well; the work at Bethesda especially encouraging.

Felicity.—Sunday congregations good; average attendance about one hundred and fifty. Prayer meeting attendance about seventy. Class meetings all largely attended. Fifteen accessions. Sunday-school increasing.

Rayne Memorial.—Average attendance on Sunday morning service about seventy-five. Prayer meeting as usual. Sunday-school doing well, and raised $12 for missions. Three applicants for membership.

Moreau.—Better attendance. Three additions. Collections taken for missions and Conference claimants. Sunday-schools prosperous.

Dryades.—Congregations generally better. Sunday afternoon lectures to the masses fully attended. Much better spiritual state; conversions at every service. Sunday-school has had additions.

Louisiana Avenue.—General increase at all services. Sunday services, attendance about one hundred and forty. Fine class; attendance, forty. Twenty-five additions since the first of the year. Seventy attending prayer meeting. Has a full Sunday-school. Good prospects for completing the new church; work going on.

Algiers.—Congregations as usual. A number of people sick. One accession. Congregations at Gouldsboro improving. Bro. Johns reported hopefully of this point. Has revival services in contemplation.

Gretna.—Bro. Van Valkenburgh reported an average attendance of seventeen. Sunday-school doing well. This point needs steady pastoral attention.

Craps Street.—Attendance good, there being a general increase over last month.

Parker Chapel.—Increase in attendance at all services. Three accessions. Delightful missionary prayer meeting.

Bishop Keener was present, and gave a talk, instructive and stimulating, on the importance of stressing the supernatural element of Christianity in our preaching.

Bro. Roy reported the Lower Coast Mission. A difficult work, extending down the river sixty miles, embracing points on both sides. People distinguished for general worldliness. Has about forty members. Two good Sunday-schools at work. Has several prayer meetings on the work. At one point has as many as seven ladies who pray in public.

Dr. Talmage is tired of creeds and creed-makers. He says he has made his creed for all time to come, and here it is:

"'My creed: The glorious Lord. To trust him, love him and obey him, is all that is required. To that creed I invite all mankind. T. De Witt Talmage.'"

Widows and Orphans' Fund.

Referring to Bro. W. A. Gunning's article, of eighteenth instant, urging the ministers of Mississippi Conference to raise the amounts assessed for widows and orphans and superannuated preachers by the Joint Board of our Conference. I wish, as a member of that Board and a member of the Conference, to say, Amen. Brethren, we ought to raise the money at once. We can do it. I have been a member of this Board for twelve years, and know from experience what are the urgent needs of this honored class of dear brethren. Bros. Chambers, Thornton and Gunning are showing commendable zeal in laboring as officers in this good work. Let us go to work, and during March ask for (and we will receive), at least, half of our assessments for the superannuates and widows and orphans of our deceased ministers. Let us explain the plan adopted by the Joint Board and *approved* by the Conference. That plan provides for the quarterly payment of the claimants the amount apportioned to them.

Brethren, let us *all* and at once take hold of this matter and do it. Only tell your people what we need and how much we need it, and they will respond. Send your money to W. M. Thornton, Lake, Miss.

R. D. NORSWORTHY.

Crystal Springs, Miss.

Enforcing Disciplina.

Bishop Haygood made some pertinent remarks on this subject at the last session of the the North Georgia Conference, which we reproduce from the *Wesleyan Christian Advocate*, of last week. We ask all our pastors, especially those in our cities, to "meditate on these things."

We can not cure the evils complained of by General Conference resolutions, by adding new statutes to our book of law, by mere preaching against these evils themselves, or by any number of pastoral letters from your general superintendents.

Home religion alone will cure these evils. The evil spring breaks out by the hearthstone; its poisonous waters must be healed in the home.

But as to enforcing discipline it is common to say, "It can't be done in the cities." As things are, that is absolutely true. And why? Chiefly because the official staff is not composed of men who know and love our discipline. Time was when our Official Boards were largely composed of class leaders, exhorters, local preachers and others who by their very position in the church represented its spiritual side. The time has come when the Board of Stewards is practically the governing body in church and Quarterly Conference. How are the stewards appointed? We know what their qualifications ought to be. The Discipline is very plain. The little book says:

"Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the church."

Extreme statements are always more or less false, and when they concern men, unjust. I do not wish to rail at the preachers, my dear brethren, who are, after all, the best men I know. But who is responsible for the character of our stewards? No steward can be elected without the consent of the preacher in charge. He nominates; the Quarterly Conference elects.

Is it not true—lamentably true—that in many of our churches, especially in our largest and richest city churches, that we find among the stewards many who are not "men of solid piety," who neither "know our doctrines nor our discipline," and who, therefore, do not love either doctrine or discipline? Why are such men made stewards? For their ability in business, for their influence, for their money and their ability to pay. It is a scheme to augment receipts and to cultivate influence. As in society we brevet a man—whether he ever smelled gun-powder or not—"Colonel" or "General" for his corpulence and cash, so in the church, to a most hurtful degree, we fill our Official Boards with unfit men for their supposed influence with people of the world and not for their devotion to the church. And with such an official staff what can the poor preacher do? Nothing. His private members and official members may indulge in all the ways of fashion and folly, and so long as they avoid gross sins Methodist discipline is impossible. It is fixed and certain as any law; no government—domestic, educational, civil, military, or ecclesiastical, can enforce disciple beyond the opinions, sentiments and habits of its official staff.

Who is responsible for the official staff in our churches? Who appoints the class leaders? The preacher in charge. Who nominates the steward? The preacher in charge. Who nominates the Sunday-school superintendent? The preacher in charge. Who nominates the trustee? The preacher in charge.

Now, tell me who is responsible for the official staff? And let those who are responsible lay it to heart.

NOTES.

"Silas Ganderfoot" writes a characteristic letter every week for the *Bow's Horn*. We fear there are too many Christians like Silas in the matter of showing their religion to the world. With a most delicious *naivete*, Silas says: "The only way that Ive ever been able to let enybody kno that I was religyus was by jes kummin out in so menny plane words and tellin um that I had jined meetin more thun thirty yeer ago, and that I was still a member yit."

The *Illustrated Christian Weekly* says:

The Rev. Dr. George F. Pentecost, who has recently returned from an evangelistic tour in India, says that "In all India there are not so many missionaries as there are ministers of the gospel in New York City, and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in New York.

If that is true, the "church at home" needs to fast and pray as it never did before. If that state of things continues for any length of time, India will be sending gospel missionaries to this country.

Last week's *Independent* contained the following:

We have been delighted with an extremely able editorial in the NEW ORLEANS CHRISTIAN ADVOCATE, the organ of the M. E. Church, South, against the lottery. It takes no stock in Mr. Morris' "withdrawal," and wishes no cessation in the fight.

We have received a number of private letters containing the same commendation, only in stronger terms, by which we have been greatly encouraged. If this CHRISTIAN ADVOCATE is prohibited from speaking out against a faction whose only purpose was to foist upon our people the lottery abomination for another quarter of a century, then we shall, of our *own accord*, fall back upon a "hackwoods' circuit."

If there is one thing that should characterize preaching more than another, it is definiteness. The student of the Bible must see that everywhere in its pages God never left his preachers in doubt as to what they were to preach. They were told specifically and definitely what to proclaim. "Preach the preaching that I bid thee." The design of the gospel is the salvation of men from sin. Any preaching that is not in harmony with this design is too indefinite to accomplish anything. Our own hearts must "yearn o'er dying men" before we can frame a sermon to reach this design, and when we have framed it, we must preach it, aiming only to accomplish that design. Let us be more definite in describing sin, more definite in presenting Christ as a Savior from sin. "Sloshing round generally" is not preaching.

As every preacher expects to take a missionary collection, the following, by Rev. W. P. Lovejoy, in the *Wesleyan Advocate*, is a broad hint that may do good:

Allow me to say, in all soberness, getting the money is not the most important part of a missionary collection. The chief end to be gained is for preacher and people to be filled with the spirit of the gospel which is the spirit of missions.

How is this to be done? The preacher must lead—that is his business. He will take earnest prayer and study on his part. That spirit that burns in the hearts of Lambuth, Allen, Anderson, and the rest, must burn in his heart. Until he is ready to go to the ends of the earth to preach the gospel and stay there till he dies, he can not understand the genius of Christianity, nor is he prepared to preach a sermon on missions. This missionary movement is the main channel through which the church is pouring the waters of salvation among the nations of the earth. The preacher must get into the current or *his work will be a failure.*

PERSONAL AND OTHERWISE.

The postoffice address of Rev. J. White Davis is Monterey, Concordia parish, La.

The wonders of the phonograph are increasing. It is now used successfully, it is said, to cure deafness!

Rev. T. K. Faunt LeRoy says our church in Mansfield, La., is moving off nicely, and he expects a good year.

D. M. Ferry & Co., Detroit, Mich., have again brought us under obligations for a package of garden seeds.

The Florida Chautauqua is in session at De Funiak Springs, and a very profitable and enjoyable time is anticipated.

To make room for the brethren who speak on finance this week, the Sunday-school Lesson has been transferred to the sixth page.

Bishop Fitzgerald is in Florida, trying to escape the grip. When he does that he will go to Texas to hold some District Conferences.

When the brethren send news by telegraph, they will please prepay the same. We are not in condition to pay for messages—that is, not many.

Dr. Hunnicutt says the fourth response to his "call" to aid a young preacher came from a young man in Louisiana, not long since a student at Centenary.

Bro. Campbell, of the *Texas Advocate*, we are sorry to learn, has been suffering with rheumatism. Go to Sour Lake, brother. That did the business for our rheumatics.

While the infidels and agnostics are squabbling over the "mistakes of Moses," it might be profitable for the preachers to "turn the light on" the mistakes of the churches.

We have received the Minutes of the Forty-sixth Session of the Indian Mission Conference, which is full of interest, showing, as it does, the work done in that interesting field.

Will the brethren of the Louisiana Conference tell us something about how they are succeeding with their Epworth Leagues? Such information will, we think, give an impetus to this new movement.

Rev. P. A. Johnston, presiding elder of the Woodville district, *en route* to his quarterly meeting at Covington, La., gave us a pleasant visit last week. The affairs of his district are moving on quite satisfactorily.

Rev. B. F. Jones, Port Gibson, Miss., writes: "Our congregations are good and interest in church matters is deepening. Our presiding elder, Rev. D. A. Little, is making a fine impression throughout the district."

A Baptist preacher sends us a new subscriber, and apologizes in this way: "You must excuse a Baptist preacher for taking this liberty." Well, brother, you may keep on doing that, and we will keep on excusing you.

We have been much "aided and comforted" by the many private notes we have received lately commending our course on the lottery question. Our thanks are given heartily for these expressions of commendation.

Rev. W. S. Shipman, of Cleveland, Miss., requests us to state that the Greenville district preachers' meeting will begin Wednesday night before the third Sunday in April, instead of in March. All interested will note this change.

The enterprising publishers, S. W. Straub & Co., 243 State street, Chicago, have favored us with a beautiful new song, "O Father, Keep Us," words by Maria Straub, music by S. W. Straub; price, thirty cents. This is an excellent church song, beautiful, musicianly and not difficult.

If the pastors will procure one dozen of the large-size postal cards and send us one a month, containing the news from their charges, they will confer a favor on every reader of the ADVOCATE. Everybody wants a *brief* summary of church news, and what can be written on a card will not be too brief.

A private note from Los Angeles, Cal., has this sentence: "Bishop Haygood's coming is a great boon and blessing to Southern Methodism in these parts, as well as to the country at large. He has taken hold with a will, and there is a rattling among the dry bones." Just as everybody expected.

We are in receipt of the Minutes of the Sixth Session of the China Mission Annual Conference. There are many interesting items in these Minutes about our work in that far-off country. Among those items is this: A membership of 354 contributed for foreign missions $403. It might be well for our home people to think of that.

Rev. D. Wellborn, of the Kentucky Conference, called on us last week. He is the author of the American Epic—a poetical history of the United States—which has gained considerable commendation from the public. His headquarters for the sale of his book are at Bro. Van Valkenburgh's, 106 Camp street. Orders for his book directed to that office will be attended to. Prices, in cloth, $1; paper, 60 cents.

Notes from Our Jackson Office.

After an absence of about four weeks we are again at home and in our office at Jackson, Miss., where we will remain until we can catch up with our work.

From a private communication from Bro. H. P. Lewis, we learn that the work on the Scotland circuit is progressing finely. Up to date we have not heard of a single work retrograding.

Bishop C. B. Galloway and Rev. A. F. Watkins occupied the pulpits of First Church and Capital Street, last Sunday, at 11 A. M. Both preached very edifying sermons to their respective congregations.

Bro. Little, presiding elder of the Vicksburg district, gave us a much appreciated visit a few days ago. He reports everything in his district, so far as he has visited it, in a good condition. The preachers are cheerful and full of zeal, and the churches are moving forward.

Bro. P. A. Johnston, of the Woodville district, says that, although he has been on his district two months, he has neither read a book nor unpacked his things. He has not been sick but one day either. He has a "curtain lecture" in store for two *ex*-presiding elders at next Conference.

We noted with great pleasure the many improvements on the buildings of Centenary College while in Jackson, La., the other day. In company with President Hunnicutt and Prof. Sullivan, we walked over the premises for the first time in just five years and one month almost to the day.

Quite a number of our friends and brethren called at the branch office during our absence. We are very sorry we could not be present to welcome them to our sanctum; but, whether present or absent, we extend to all a cordial invitation to call upon us and avail themselves of our exchanges when in this city.

The Interstate Agricultural and Horticultural Convention met in this city (Jackson) last week. Prominent men from various States were present, who delivered addresses and read papers on the various phases of the agricultural and horticultural interests of our country. It was pronounced by those who attended as fraught with great interest, and productive of much good.

While in Brookhaven, two weeks ago, we had the pleasure of being present at the meeting of the "Little Workers' Missionary Society," under the management of Sister Weems. This society meets every Sabbath afternoon, and is conducted by its own officers—little girls twelve and fourteen years of age—who open the exercises with Scripture lesson, singing, and prayer. They raise an average of $2 per Sabbath. What a future would open up to us if all the churches had their children thus organized!

Middle-aged people, when you were babies, Johnson's Anodyne Liniment was then very old.

HOME NEWS.

Donaldsonville, La., is to have a new bank, as also is Crowley, La.

A machine shop and foundry is being built in Columbus, Miss.

Lake Charles, La., has voted a one and a half mill tax for water-works.

Two newspapers, the *Tate County Record* and the *North Mississippi Democrat*, have consolidated.

The Monroe (La.) Building and Loan Association during the five years of its existence has transacted business to the amount of $165,000.

A company has been organized for the purpose of building a commodious hotel on the Ruston (La.) Chautauqua Grounds, and equipping the place fully as a summer resort.

It is said that two central sugar factories will soon be established on the Valley road between New Orleans and Baton Rouge; one near the latter place, and the other about sixty miles from this city.

Pisquemine, La., is a good shipping point for some things, as the following will show:

The *City of Hickman* spent all of yesterday at the wharf and got away last night with 4,054 bundles of sawed shingles, 55,000 feet of lumber, 3,580 bundles of laths, 2,875 bundles of staves—the largest shipment ever sent from this place, and it was equivalent to sixteen carloads.

The following from the *Democrat-Star* shows only a part of one week's lumber trade of Moss Point, Miss.:

The following schooners loading at the L. N. Dantzler Lumber Company's Mills this week are: *E. H. Cornell*, 270,000 ft., for Demerara; *Hildegard*, 120,000 ft., for Caibarien, Cuba; *J. W. Frost*, 40,000 ft., for New Orleans; *James Adalaska*, 20,000 ft., for Mississippi river; *Ursa Minor*, 25,000 ft., for Biloxi.

To the Friends of Home Missions.

During the month of April the annual meeting of the North Mississippi Conference P. and H. M. Society will be held at Carrollton. An important part of the business of that meeting will be the consideration of the following questions: What kind of home mission work is needed in the North Mississippi Conference? Where is it needed?

We want to know what home mission work is being done, and what is needed. Will our friends help us to get this information?

We will be glad to hear from station preachers, presiding elders, Conference Boards, and from any of our sisters who are interested in this work. Suggestions will be received gratefully and considered respectfully. Communications should be addressed to Mrs T. B. Hargrove, Greenwood, Miss.

During the annual meeting an appropriation will be made to help some parsonage. Those wishing to ask our help should send applications as soon as possible to the secretaries of their respective districts.

As there have been some changes in our list of secretaries, we give names and addresses: Sardis district, Mrs. S. T. Callicott, Coldwater; Corinth district, Mrs. E. A. Neblett, Iuka; Aberdeen district, Mrs. S. M. Shell, Houston; Columbus district, Mrs. H. W. Foote, Macon; Holly Springs district, Mrs. N. B. Fant, Holly Springs; Winona district, Miss M. R. Robertson, Webb; Kosciusko district, Mrs. J. F. Evans, Kosciusko; Greenville district, Miss H. D. Chambers, Bolivar.

The brethren will facilitate work by sending applications at an early date.

MRS. ROBERT SOMERVILLE,
Pres. P. and H. M. Society.

Parsonage Burned.

The Brookhaven district parsonage burned last night. We do not know how it caught on fire; but the destruction of the house was swift and complete. Bro. Woodward and his family have lost heavily in clothing and household goods; but the greatest loss was that of his own and his son's (the Rev. J. H. Woodward's) libraries. Scarcely a book was saved, and this means much to a preacher. This is a good time for those who may have books they can spare to put them to a good use by sending them to Rev. R. S. Woodward. J. M. WEEMS.

Brookhaven, Miss., Feb. 26, 1892.

To the Members of the Mississippi Conference Brotherhood.

Dear Brethren: Bro. E. R. Strickland died on Feb. 23. Assessment No. 14 is now due, and must be paid within sixty days. Remit by postoffice money order or registered letter to Rev I. W. Cooper, at Hazlehurst, Miss.

B. F. JONES,
Secretary Conference Brotherhood.

Port Gibson, Miss., Feb. 26, 1892.

NOTICES.

To the Pastors of the Mississippi Conference—

Dear Brethren: Please forward to Bro. W. A. Gunning, treasurer of your Sunday-school Board, the names and postoffices of the Sunday-school superintendents within the bounds of your charges.

Prompt attention to this matter will help the Board in its work, and will be appreciated.

J. T. NICHOLSON,
Chairman.

Natchez, Miss., Feb. 25, 1892.

The preachers' meeting of the Greenville district will be Wednesday night before the third Sunday in April, instead of March.

W. S. SHIPMAN, Sec.

Cleveland, Miss.

Centenary Museum.

Having refitted our museum, we will be grateful to all friends of Centenary College who will contribute specimens suitable for a museum collection. We hope that her alumni especially will interest themselves in this matter.

W. L. C. HUNNICUTT.

Officers of the Joint Board of Finance, Mississippi Conference.

Chairman—Rev. John W. Chambers, Enterprise, Miss.

Secretary—W. A. Gunning, Natchez, Miss.

Treasurer—W. M. Thornton, Lake, Miss.

BUSINESS NOTICES.

Special Notice.

Several weeks ago the publisher sent to each pastor books containing names of subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE living in the bounds of his work. The bills for subscriptions now due are being mailed to preachers in charge. Louisiana bills were sent last week, and those due in Mississippi will be sent this week.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. J. O'Bryant, C. G. Andrews, J. M. Pugh, J. Stephane, Wm. G. Evans, T. S. West (2), C. A. Powell, H. F. Lewis (4), J. P. Brown, T. B. Hargrove, Geo. Bancroft, J. A. Leech, W. W. Williams (1), R. W. Tucker, L. J. Jones, M. J. Miller, J. W. Malone, W. A. Bowlin, R. O. Brown, C. C. Grisham, J. F. Berry, L. W. Wood, M. L. Burton, K. M. Harrison, E. T. Ireland, L. P. Meador, W. H. Hill, W. H. Schwartz, W. F. Henderson, S. H. Whatley, T. B. Clifford, J. E. Buck, G. E. Greene, E. F. Edgar, T. H. Reneau, J. D. Harper, J. S. Oakley, W. T. Woodward, R. A. Ireland, P. M. Brown, C. A. Powell, J. F. Evans, R. G. Porter, J. M. Massey, W. E. Ballard.

Messrs. Cooper Bryant, J. B. Williams, B. H. Brodnax, Dayton Hale, J. R. Anderson, Jos. A. Scott, H. C. Murphy, M. Parish, R. R. Redditt, R. W. Greer, C. A. Liddell, W. H. Slaughter, J. S. Eaton, Geo. J. Reiley, J. S. Withers, Frank Covington, James W. Lee, J. Stevens, W. H. Duncan, James A. McLister, A. W. Turner, James McCaskill, G. T. McGehee, E. D. Walter, J. A. Sproles.

Mesdames M. K. Fairbanks, Bernard Sancier, T. A. S. Adams, Annie A. Waddell, M. H. McCarty, S. A. Clark, S. J. Seale, E. A. Barker, M. Carlisle, C. P. Hobgood, Allen Bridgers, S. J. Barnes.

Miss Mollie Cooper.

Mar. 1.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

HOME LIFE.

THE OLD OAKEN BUCKET.

BY SAMUEL WOODWORTH.

How dear to this heart are the scenes of my childhood,
When fond recollection presents them to view!
The orchard, the meadow, the deep-tangled wild-wood,
And every loved spot which my infancy knew;
The wide-spreading pond, and the mill which stood by it,
The bridge, and the rock where the cataract fell;
The cot of my father, the dairy-house nigh it,
And e'en the rude bucket, which hung in the well!
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket which hung in the well.

That moss-covered vessel I hail as a treasure;
For often, at noon, when returned from the field,
I found it the source of an exquisite pleasure,
The purest and sweetest that nature can yield.
How ardent I seized it with hands that were glowing,
And quick to the white pebbled bottom it fell;
Then soon, with the emblem of truth overflowing,
And dripping with coolness, it rose from the well:
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket arose from the wall.

How sweet from the green mossy brim to receive it,
As poised on the curb it inclined to my lips!
Not a full blushing goblet could tempt me to leave it,
Though filled with the nectar that Jupiter sips.
And now, far removed from thy loved situation,
The tear of regret will intrusively swell,
As fancy reverts to my father's plantation,
And sighs for the bucket which hangs in the well:
The old oaken bucket, the iron-bound bucket,
The moss covered bucket which hangs in the well.

Spurgeon and the Little Boy.

The death of Mr. Spurgeon—London's celebrated preacher—recalls the many branches of his noble work, and reminds us of a pretty story gleaned from a gentleman connected with his well-known orphanage. One holiday, when it was customary for the friends of the boys to take them out for a few hours, and treat them to cakes and goodies, the great man was sitting in the garden surrounding the home—a lovely spot situated in one of the many suburbs of the metropolis—and, as he meditated, a little fellow of some seven Summers approached, and timidly plucking at the sleeve of the man, who to him was the embodiment of all that was good, said, "Mr. Spurgeon!"

"Yes, my child."

"If you knew of a little boy who had no father, and no mother, would you be sorry for him?"

"Why, yes, my child, you know I would."

"And, Mr. Spurgeon, please, if on a holiday when all the other little boys had some one to play with and friends take them out and give them cakes, while that little boy had none, would you still be sorry for him?"

"Of course I would, my child;" and a humorous twinkle gleamed in the eye of the great man.

"But, Mr. Spurgeon, if that little boy stood before you, would you be so sorry that you'd give him a penny to buy cakes with?" and the little lips quivered, and the big tears stood in the earnest blue eyes.

But before they could drop, the small boy was on the great man's knee, with a bright, shining sixpence pressed tight in his little hand, and such shouts of laughter could be heard as Mr. Spurgeon, in his own inimitable way, chased back the tears and brought sunshine into the eyes and the heart of the little orphan boy.—*Pacific Methodist.*

Dutiful.

Moore, the poet, was devoted to his mother, a plain and almost uneducated woman. He wrote to her his first letter, and ended it thus:

"Your absence all but ill endure,
And none so ill as—*Thomas Moore.*"

Even when his songs and poems had made him famous, and his society was sought by England's highest and best, he used to write to her twice a week. At his death she possessed four thousand of his letters.

He told her of everything that interested him, from the purchase of a pocket-handkerchief to his introduction to the Prince of Wales, subsequently George IV., and his visit to Niagara Falls.

"You, dear mother, can neither see frivolity nor egotism in these details," he writes at the conclusion of one letter, knowing that nothing is uninteresting to a mother that concerns her boy.

Mr. S. C. Hall, in his monograph on Moore, says that the poet had given him a small manuscript volume of early poems, which he had written out for his mother, and prefaced by these sentences, among others:

"For her who was the critic of my first infant productions, I have transcribed the few little essays that follow. . . . . The critic praises from the head—the mother praises from the heart. With one it is a tribute of judgment; with the other it is a gift from the soul."—*Youth's Companion.*

THE ECONOMY OF GENEROSITY.—It was a maxim of Lord Bacon that, when it was necessary to economize, it was better to look after petty savings than to descend to petty gettings. The loose cash that many persons throw away uselessly and worse would often form a basis of fortune and independence for life. These wasters are their own worst enemies, though generally found among the ranks of those who rail at the injustice of "the world," but if a man will not be his own friend, how can he expect that others will? Orderly men of moderate means have always something left in their pockets to help others; whereas your prodigal and careless fellows who spend all never find an opportunity for helping anybody. It is poor economy, however, to be a scrub. Narrow-mindedness in living and in dealing is generally short-sighted, and leads to failure. The penny soul, it is said, never came to twopence. Generosity and liberality, like honesty, prove the best policy after all.—*Self-Help.*

This is the true liberty of Christ, when a free man binds himself in love to duty. Not in shrinking from our distasteful occupations, but in fulfilling them, do we realize our high origin.—*Robertson.*

SCIENTIFIC.

The Phonograph to Aid in Establishing the Darwinian Theory.

Prof. Garner is on the eve of departure for the equatorial region of the West coast of Africa, where he intends to obtain, if possible, the law and meaning of the sound uttered by the gorilla.

Mr. Garner believes that human beings can learn a good deal of the ape and monkey language, and he has already learned some curious things relating to the meaning of the various expressions by the monkeys in confinement to whom he has listened in the zoological collections in the different cities he has visited. Mr. Garner concludes by saying, "On the whole, I am convinced that all animals possess a form of speech which is commensurate with their social and mental development; that man may master it so as to enable him to learn their wants and understand their emotions; that they are as far advanced in language as they are in thought; that they make voluntary sounds with fixed values, designed to convey certain ideas, and that they are understood and obeyed by others of the same species; that the rudiments of their speech are similar to those of man, and are such as may be easily developed into human speech; that their mode of speech is as near to human speech as they themselves are mentally, morally and socially; that the hiatus that separates them from man in speech is equal to that which separates them physically; that they are capable of developing into higher and more definite types of speech; that modes of thought formulate the modes of speech, and all speech is vague or definite as the thoughts are vague or definite; that all voluntary sounds intended to convey thought are integrals of speech; that speech is as necessarily the product of thought as salt is of chlorine and sodium; that speech is materialized thought; that speech is the body of which thought is the soul.

"I feel quite justified in stating that types of speech vary among Simians as much as their physical types vary, and the same is true throughout the whole range of life."

Mr. Garner will take with him several phonographs and a gross of cylinders on which he expects to imprint the whole Simian language.—*The Phonogram.*

Crystals in Sugar Cane.

It has often been said, and in some instances by those who were considered good authority, that sugar cane at times contained actual sugar crystals. As in plant life, ordinarily, no crystals are discovered, even where the juices, by subsequent concentration, will yield crystals, it seems fair to infer that normal sugar cane never contains any crystals of sugar. Mr. J. B. Avequin, a French chemist, resident in New Orleans some forty years ago, was one of the first careful investigators of sugar cane, and he seems to have arrived at the conclusion that sugar cane contained actual crystals of sugar. The literature of sugar, and especially of sugar cane, was very limited at that time, and Mr. Avequin reported his analyses of normal cane juice, indicating that it contained about 14 per cent. of sugar, he not then being, seemingly, aware of the fact that the sugar content of sound sugar cane might vary from 10 to 20 per cent.

The whole matter has been brought to our attention within a few days by observing crystals of sugar on the butt ends of the recently cut canes. A careful and repeated inspection showed the crystals to be there beyond any doubt. They glistened in the sunlight in an unmistakable manner, and suggested the truth of the old hypothesis.

The truth, however, seems to lie in a different direction. The canes observed were of exceptionally high saccharine content and recently cut in dry weather, the juices exuding at the cut end evaporated so quickly, owing to the dry weather, that these crystals of sugar were formed, where under ordinary circumstances fermentation would have set in and the ends of the cane have become sour.—*La Planter.*

Wayside Optics.

As the train proceeds rapidly over the level desert my eyes "fix"—*i. e.*, gaze steadily at—a clump of sage-bush which is probably two miles distant. The bush seems to move slowly *with* the train, while objects between it and my eyes have an apparent motion in the opposite direction. Of these latter the near ones fly pass with great rapidity, but the apparent velocity of those farther removed diminishes until, just before the point of fixation is reached, objects come to an apparent stand-still. Beyond the point fixed by my eyes objects move in the same direction as the train, their velocity apparently greater the farther away they lie.

Suddenly I shift my gaze from the sage-bush to a large bowlder which is sailing slowly past, probably one thousand yards from the train. Everything is changed at once. The bowlder's retrograde progress is arrested; near objects fly past with accelerated speed; the sage-bush clump forges ahead as if to make up for lost time, while the plain beyond it, indistinct in the distance, races ahead of every object in view. And so I while away an hour, making one conspicuous object after another stand still, go ahead, or sail past at will—all upon the surface of this apparently boundless plain—trying to realize, meantime, that things are *not* as the moving panorama before me indicates. For, relatively to the train, all objects are passed at an equal rate, the near as well as the distant, those seen by direct as well as those seen by indirect vision. But, in looking from my car window, I am made the subject of optical illusions common in a journey of this sort.—Dr. Casey A. Wood, in the *Popular Science Monthly.*

Notes.

Recent improvements in wire drawing have made it possible to draw platinum and silver into wire that is finer than human hair.

The first overhead trolley electric street railroad in England is under construction in the suburbs of Leeds by an American company.

Mr. William Morrison, of Des Moines, Ia., has invented an electric carriage to run on common roads, which has run thirteen hours continuously, sometimes making fourteen miles an hour.

The demand for platinum for use in science has raised its value to three-quarters that of gold. Three years ago it was worth $80 a pound. It now costs $160, or eleven times more than silver.

In a letter on compressed tea, which recently appeared in the Kew Collection, Colonel Alexander Monteriel says that, one of the chief advantages claimed for this form of tea is that, being subjected to heavy hydraulic pressure, all the cells are broken, and the constituents of the leaf more completely and easily extracted by the boiling water, thus effecting a considerable saving in the quantity required for a given amount of the beverage. There is also a gain in its greater compactness and portability.

OUR YOUNG PEOPLE.

CRITICAL QUESTIONS.

Upon what did the "wagon-spring?"
From whence did the "peppermint-drop?"
How long did the "Tammany-Ring?"
And where did the "organ-stop?"

O! where did the "postage-stamp?"
And where did the "cotton-hook?"
O! where did the "sugar-camp?"
And where did the "pastry-cook?"

For whom did the "paper-weight?"
And why did the "thunder-clap?"
O! where did the "roller-skate?"
And where did the "ginger-snap?"

S. P. Q. R.

Will some of the young readers of the ADVOCATE hunt down these four capital letters as they stand, and give their meaning? I went into a store to purchase a barrel of flour. The young merchant called my attention to his Cleopatra brand. The head of the barrel was beautifully designed, having on it a picture of the Egyptian queen, Cleopatra. There was also the asp, with which she bit herself, and one or more parts of the Roman coat of arms. On one part of the head also, in distinct characters, were the letters, S. P. Q. R. The merchant asked what these letters meant? I could not tell him at the time, but promised to hunt them down and report to him. Going home, I queried, what book in my library could give me the meaning of these letters. I looked into an encyclopedia, but found no clew to their meaning. Roman history was next consulted. Here I found it in some of the pictorial illustrations, in more than one place, the letters, S. P. Q. R., with the Roman standard and, perhaps, other insignia. There was a Q. instead of an O., as on the barrel-head; but no interpretation was given. Where should I look next? I thought of an old book of Latin and other foreign words and phrases, which had belonged to my father's library. Taking this down, found the object of my search, the capital letters, S. P. Q. R., and their meaning. Going into the store of my young friend, some days after, I gave him the interpretation, and called his attention to the mistake in the letters as they appeared on his flour barrel. The O. should be a Q., and they should read as at the head of this article—S. P. Q. R. Will some one, other than the editor, tell me the meaning? T. C. WIER.

Starkville, Miss.

MR. EDITOR: It has been a good while since I wrote to your paper; and as I see no letters from this place, I will try and write one. Papa takes the dear old ADVOCATE, and I do not see how we could get along without it. He has been taking it ever since I can remember. Papa has had a very serious spell of *la grippe.* He was confined to his bed forty days. He is now visiting my uncle, and is improving fast. I expect him home in a few days. We have no school here now; have not had any since the fifteenth of December. Our pastor is Rev. W. F. Henderson. We all like him very much. We have two Sunday-schools here—one Baptist and one Methodist. I belong to them both. I want to answer some of the cousins' questions. The answer to Lou S. Hall's question, "Who knelt upon his knees three times a day and prayed?" is Daniel. The answer to D. Woodward's question, "How far is God's ways and thoughts different from man's?" is, as high as the heavens are above the earth. Now, I am going to ask the cousins a question: What king was it that God delivered out of Sennacherib's (the king of Assyria) hands, and what was the end of Sennacherib? I will close with best wishes to the dear old ADVOCATE. I remain, Your friend,

S. H. PORTER.

Marthaville, La.

MR. EDITOR: It has been nearly a year since I wrote to you; so I thought I would write you another letter, and hope to see my name in print again. I have several pets; but the sweetest one of all is a little kid. Mr. Redmond gave my little brother and I once. I was named for his brother that's dead. He is a good man, and is so good to us, I can't help loving him. We have been on his place four years, and I don't hear anything said about moving. Mr. Editor, I am a little Methodist boy, and can call the preachers, "Brother." Bro. H. P. Lewis was our preacher last year. He is a good man. I loved him so much. He came to see us. He baptized brother and me. Bro. D. C. Lungford is our preacher this year; but he has not been to see us yet. I will close, for fear you will not print this. I will also ask the little cousins a question: Where was Moses buried?

GEORGE R. MCBETH.

Redmondville, Miss.

MR. EDITOR: I am a little girl eleven years old, and although I have known and loved the dear ADVOCATE all my life, I have never written, for fear of that dreadful waste-basket. My Grandpa Guico and Grandpa McLaurin had both been subscribers for the ADVOCATE more years than I can remember, and though both are in heaven now, the labels on the dear ADVOCATE still bear their precious names. Rev. R. Bradley is our pastor, and we love him very much. If D. Woodward will read the ninth verse of the fifty-fifth chapter of Isaiah, he will find the answer to his question: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Your little friend,

LESLIE GUICE.

McNair, Miss.

MR. EDITOR: When you were at our house in Grenada, last May, I promised I would write to you and tell you about my missionary hen. You gave me ten cents, and I bought the eggs of my mother. My hen hatched out ten chickens. I lost some of them; but they were fine chickens, and I sold two dollars' worth. I gave the money to our society in Grenada before I left there. We are now living in Oxford. My father is pastor of the M. E. Church, South, here. I am going to make all the missionary money I can this year. Your little friend,

BESSIE E. THOMAS.

Oxford, Miss.

MR. EDITOR: I am a little girl nearly five years old. My mama is dead, and I live with uncle and auntie. Uncle is the preacher here. I go to Sunday-school, and want to love Jesus. I have a little shepherd dog named Carlo. I have a nice time playing with the little children here. I hope to see this letter in the ADVOCATE.

Your little friend, MILLER BURKE.

Eustatawpa, Miss.

MR. EDITOR: I am a little girl eight years old. I go to school. I study spelling, reading, arithmetic and geography. I like to read the children's letters in the ADVOCATE. I will close by asking a question: Who was Cain's wife?

OLLIE V. CARMICHAEL.

Carmichael, Miss.

The St. Lawrence is the only one of the great rivers of the world which never has a flood. The reason of its constant current is the vast extent of its supply region, covering all the great lakes of America.

SUNDAY-SCHOOL LESSON.—March 6, 1892.

BY REV. W. H. LAPRADE.

Jeremiah xxxix, 1-10.

TIME.—B. C. 588.

PLACE.—Jerusalem, Plains of Jericho, Riblah.

The Downfall of Judah.

GOLDEN TEXT.—"*Behold your house is left unto you desolate.*"—Matt. xxiii, 38.

By comparing the text of our lesson with the account given in II. Kings xxv, 1-4, we find that the siege of Jerusalem continued about one year and six months, including the short suspension occasioned by the movements of Pharaoh.

Ver. 1. Nebuchadnezzar was, no doubt, present at the opening of the siege, but not when the breach was made in the walls.

Vers. 2, 3. The natural defences of Jerusalem are excellent. Before the days of heavy artillery the city could be successfully assailed from the north side only. Mt. Zion, on which stood the Temple, and the king's palace, was separated from the remainder of the city (which lay mainly to the north, and lower) by a wall called "the middle wall." Beyond this, still farther to the north was the outer wall, through which the Chaldeans made a breach, and advancing southward took position opposite the gate of the middle wall.

Ver. 4. By reference to Nehemiah iii, 15, we learn that from Mt. Zion (the "upper city") a flight of stairs led to the king's garden below. Through the king's private gate "betwixt the two walls" Zedekiah could reach the head of the stairs, go down into the garden and through the outer wall into the road that led into the plains of Jericho toward the northeast; thence crossing the Jordan, into the desert of Arabia. We infer from Ezekiel's prophecy concerning the flight of the king, that he made a breach through the outer wall, the gates being guarded by the Chaldeans (Ezek. xii, 12).

Ver. 5. Before Zedekiah could reach the Jordan the Chaldeans overtook him. Nebuchadnezzar was at "Riblah in Hamath," on the Orontes river, a town "on the great road from Palestine and Babylonia, at which the kings of Babylonia were accustomed to remain while directing the operations of their armies in Palestine and Phœnicia. Here Nebuchadnezzar waited while the sieges of Jerusalem and of Tyre were being conducted by his lieutenants." (Smith's Dict. of Bible.)

This is not the Riblah mentioned in Numbers xxxiv, 11.

Zedekiah had violated his oath of allegiance and was taken to Nebuchadnezzar to be judged.

Vers. 6, 7. Ezekiel, who also foretold the destruction of Jerusalem and the fate of Zedekiah, said (Ezek. xii, 13), "he shall not see Babylon, though he shall die there." It was a common practice among Eastern rulers to put out the eyes of captive princes. To slay Zedekiah's sons before his eyes was fiendishly cruel, but was in keeping with the spirit of that age. The nobles, partners with the king in rebellion, were slain also, but he himself was carried in chains to Babylon.

Ver. 8. In II. Kings xxv, 8, we are told that Jerusalem was burned on the seventh day of the fifth month—about one month after it was taken. The delay was, doubtless, due to the necessity of first communicating with Nebuchadnezzar at Riblah, almost two hundred miles away.

In chapter iii, 13, and also in II. Kings xxv, 9, the statement is made, as explanatory of the burning, that "every great house" was burned. The annihilation of the Jews was not purposed, but only their complete subjection. The homes of the poor were not destroyed. The city walls were broken down—a military measure to make Jerusalem defenceless.

Vers. 9, 10. The poorest of the people, not likely to give trouble by organized insurrection, were left behind. The others—including those who had deserted to the Chaldeans during the siege and those in the surrounding districts—were carried captive to Babylon. Jeremiah was left free to go to Babylon, remain at Jerusalem, or to dwell anywhere in Palestine. He chose to go to Mizpah, a small town northwest of Jerusalem in the land of Benjamin, and was, by order of the Chaldean king, supplied with rations.

Jerusalem was the "city beloved of God;" but that fact did not save it from ruin. Sin must be punished. God was patient, long-suffering, tender, merciful; but Jerusalem was rebellious, stubborn, exceedingly wicked and growing worse. Life or death was offered, and she chose death. Read the lament of Jesus over the doomed city (which had been rebuilt) nearly six and a half centuries later, in Matt. xxiii, 37, 38.

The Power of a Christian Life.

"My words," said Jesus, "they are spirit, they are life." Here is the final and unanswerable argument for Christianity. It is the incarnation of the Word first and with infinite significance in the divine Son; and secondarily, though in a far less degree, in the believer. When Christ is formed within the disciple, the hope of glory—when the disciple's thoughts, conversation, acts, expressions of countenance are all illumined with the presence and elevating power of Christ—then the Word has a new incarnation full of an influence as tremendous as it is precious. Ye are the light of the world; ye are the salt of the earth, said the Master. What light is in keeping one from stumbling, what salt is in preserving substances from decay, *that* the living Christian is to be in the way of guiding and guarding others.

No man can resist life. A missionary in China says that logical arguments, however well stated, or pathetic and eloquent appeals, however admirable, have little effect on the subjects of the Flowery Kingdom. But a strong and consistent character beautified by the graces of the indwelling Spirit and radiant with unselfish love, is something that force itself upon the oriental and stolid mind, commanding attention and inspiring imitation.

In other words, spiritual life is contagious. As iron sharpeneth iron, so the countenance of a man that of his friend. To live Christ is to preach Christ. It requires the same mind that was in Jesus to conquer the world. Every believer can herald the glad tidings by his life, if he will; his patience and forbearance, his unselfishness, his readiness to forgive, his disinterestedness, shown in contrast to the worldly man's impatience and selfishness and revengefulness, are mighty exhibitions of God's presence in the soul. Whoever wishes to win others must cultivate the Christ-life, in order that he may impart it to others, for the things of the Spirit can not be imparted by pure reason or philosophy, but only by the spiritual nature.—*Christian at Work.*

A true life is at once interpreter and proof of the gospel.—*Whittier.*

MARRIAGES.

GODFREY—WHITEHEAD.—At the new town of Ollie, Catahoula parish, on Sunday, Feb. 14, 1892, by Rev. W. G. Evans, Dr. J. B. Godfrey to Miss Martha Whitehead.

RHYM—BARGER.—At the residence of the bride's father, Mr. Henry Barger, Durant, Miss., Feb. 16, 1892, by Rev. D. C. Foust, Mr. S. H. Rhym, of Holmes county, to Miss Exvie Barger.

FULKERSON—STEWART.—At the residence of the bride's father, Lyon, Miss., Jan. 13, 1892, by Rev. Geo. H. Lipscomb, Mr. W. B. Fulkerson, Jr., and Miss Lulu D. Stewart.

BARNETT—BROWN.—At the residence of the bride, Sulphur Springs, Miss., Sunday, Feb. 14, 1892, at 4 o'clock P. M., by Rev. E. F. Edgar, Mr. D. J. Barnett and Miss Annie E. Brown, all of Madison county, Miss.

STEWART—HART.—At the residence of the bride's father, Hon. E. H. Hart, near Camden, Madison county, Miss., Sunday, Feb. 21, 1892, at 3 o'clock P. M., by Rev. E. F. Edgar, Mr. James L. Stewart and Miss Sallie R. Hart, both of Madison county, Miss.

DUNCAN—DIXON.—At the residence of Mr. Isaac Chilton, Greenwood Valley, Mo., Feb. 21, by Rev. T. H. Reagan, Mr. Wm. F. Duncan to Miss Martha Dixon, both of Wayne county, Mo.

IKERD—HALL.—In the Methodist Church, Port Gibson, Miss., Feb. 3, 1892, by Rev. B. F. Jones, Mr. E. H. Ikerd to Miss Clara B. Hall, both of Port Gibson, Miss.

JONES—KEY.—At the residence of the bride's father, Hon. H. Key, Fayette, Miss., Feb. 16, 1892, by Rev. B. F. Jones, Mr. Ernest P. Jones, M. D., of Hermonville, Miss., to Miss Lucie A. Key, of Fayette, Miss.

VAN—PHILLIPS.—At the residence of Mr. N. S. Beard, Port Gibson, Miss., Feb. 23, 1892, by Rev. B. F. Jones, Mr. Thos. L. Van to Miss Georgia Phillips.

OBITUARIES.

HUGHES—Our mother, SELAH HUGHES, was born April 7, 1802, and fell asleep in Jesus, Jan. 31, 1892, at 7 30 A. M., only lacking a few days of the ripe age of ninety years.

She was the daughter of Ransom and Elizabeth Thacker; was born in Buncombe county, N. C.; removed with her parents from there to Tennessee; from thence to Kentucky; then to Arkansas, and was in the sunk-land region at the time of the terrible earthquake that has left its indelible marks on that section of country. From Arkansas her father went to Louisiana, and Ma (then a little girl of ten Summers) was in four miles of New Orleans when the battle of 1812 was fought.

When a girl she was married to Milton M. Scott, of Louisiana, by whom she was the mother of six children. She was left a widow in 1834. She was married in 1839 to Turlton Hughes, of Tennessee, by whom she raised two boys. She was left a widow the second time, Nov. 22, 1887. Five of her eight children are still living.

For years she had lived with her youngest son, J. R. Hughes, at whose house she was when the angel came for her. She was very fond of her children, and devotedly attached to her youngest; and the world is seldom blessed with the sight of as much filial affection as was displayed by the son and his precious wife to their old and blinded mother. I know that thousands of times the Master has looked on well pleased as he saw these children endeavoring to fulfill his glorious command of honoring their parents.

For years our mother had been entirely blind; but, by an eye of faith, she could always see Jesus; and she never tired of talking of her hopes for the better land. She rests from her labors, but, thank God! her influence still lives, and although she is gone from earth, the earnest talks that she gave her neighbors will live and be felt for days to come. No longer does she grope her way, but the "darkened glasses" have been removed, and her enraptured vision now takes in the glories of the God she served for more than threescore years and ten. Oh, that God may sanctify her long life and peaceful death to all our good, and bring us all to join her "just beyond the river!" Farewell, my precious mother, who, years "agone," gave me the trusting, helping wife who has so long shared the toils of life side by side with me. Mattie and I will meet you in the kingdom. B. F. PHILLIPS.

CARR—Sister SALINA H. DERRING was born in Rockingham county, N. C., Feb. 10, 1809. She was married to Jno. F. Carr, May 24, 1827, with whom she moved to Mississippi, and settled at Crawford, Lowndes county, in 1835.

She professed religion and joined the Methodist Church in 1840. From then till God called her—Nov. 18, 1891—she was true to its economy, its doctrines and its experience. She knew God; she had an experience of his grace. She was faithful to him, to his church, and his ministers. In the four years, as her pastor, I visited her often, and was always benefited by her experience and joy. She was the mother of ten children, five of whom survive her. She left them all on the way to heaven. She lived happily with her husband fifty-seven years. The golden wedding was celebrated in 1877. They lived together so long, so harmoniously, so happily, that it is no wonder that she was so sad and heart-broken when the husband left her—the "twain had become one flesh" in truth. She was so anxious to join him on the other shore. She loved her children and grandchildren; but she longed for the companionship of "the blest." It was with joy that she hailed the coming of the messenger that called her over. Bro. Jones, who was her pastor when she died, writes me that she "died peacefully." I could believe it, for I knew her so well. The preachers who have been pastors at Crawford will note this tribute with tenderness, remembering the many kindnesses rendered by Sister Carr. In the four years' association with her I have heard her speak of former pastors—and it was always with tenderness. "She esteemed them very highly, in love, for their work's sake."

In offering this poor tribute to Sister Carr's memory, I feel as though I were writing of one who was connected by ties of blood. I feel a personal bereavement, like her own children feel. With them I can sympathize in their separation. With them I can rejoice that her sufferings are ended—that she has entered into the rest that remaineth with the people of God. God help us to meet her there.

T. B. MALONE.

PORTER—MAUD M. PORTER, daughter of J. W. and Emily Porter, died at her home, five miles west of Lexington, Holmes county, Miss., Dec. 21, 1891.

She was twenty-one years, ten months and twenty-two days old. She joined the M. E. Church, South, when twelve years of age, and as she advanced in years, she became more devoted to her church and the cause of Christ.

Death came to her very unexpectedly. She was lively and cheerful at sundown, and before dark a corpse. But, having passed through the experience which makes people the children of God, and having been brought up and trained in that Christian home of her grandmother, Mrs. M. M. Porter, the very salt of the earth, it is useless to say that she was ripe and ready for the gathering. W. A. DOLLAR.

JOLLY—Mrs. MISSOURI E. JOLLY (nee Johnson) was born in Neshoba county, Miss., Feb. 4, 1872, and died Dec. 14, 1891; was married to Mr. J. E. Jolly, Dec. 19, 1889. She joined the M. E. Church, South, in 1886, under the ministry of Rev. W. W. Cammack. She lived a pure Christian life and died a glorious death.

No one saw the angel; no one heard the flutter of its snowy wings; no one perceived the track of light that marked its way; no one heard the gush of celestial music when the pearly gate opened; no one, but the form on the pillow heard the summons. The human eye could only note the death-damp on the beautiful brow, the white mist as it drifted on, obscuring the light of the kindly brown eyes, the tremulous lips, the fluttering breath, and the human ear could only note the "death-rattle;" it failed to hear the songs, the harping and the hallelujahs, when the heavenly cortege came out to meet the returning angel with its precious burden—a redeemed soul. It did not even hear the snap of the jeweled lock, as the gate swung to. It could not. To it there was only the silence that we of earth call the "hush of death."

Just before her soul entered the "dark valley" she assured them that all was well with her, and requested them all to meet her in the world beyond the grave. It seems very hard to part with her whom we loved so well; yet we know that our loss is her eternal gain. She leaves a husband, child, and only brother, besides many relatives and a very large number of friends, to mourn her loss. She was dearly beloved by all who knew her. Truly all might profit by her example. May God comfort the bereaved ones in their deepest afflictions! DONIE JAMES.

DAVIS—Miss MARY ANN WHITE was born Oct. 25, 1823; was married to Rev. J. S. Davis, Feb. 28, 1841, and died Dec. 31, 1891, at the home of her sister, Mrs. M. M. Hayes, in Opelousas, La.

She joined the M. E. Church, South, in early life, and lived a consistent, holy life, and died a triumphant death. She possessed a sweet spirit; was kind and loving to all. Her life was spent in doing good, working for the Master. I doubt that she ever lost an opportunity for doing good. I knew her for several years; but was intimately associated with her the last year of her life, as her pastor. How often have I left her presence cheered and comforted by her kind words. I visited her often during her last sickness; found her suffering intensely at times, but always cheerful and happy. She bore her sufferings with Christian fortitude, and rejoiced in the glory of God. She expressed herself as anxious to depart and be with Jesus, yet patient and willing to abide the Lord's time.

Her dying testimony was bright, clear, satisfactory and comforting. She exhorted all present to live for Christ and meet her in heaven, and sent messages to absent loved ones. About the last words she uttered were, "Let me go," and was soon gone to join the blood-washed throng in the glory-world, leaving four children, grandchildren, brothers, sisters and a host of friends to mourn her death. May the grace of God comfort and sustain the bereaved! T. S. R.

ROSSER—Little MAUD ELLA, daughter of Bro. A. N. and Sister M. E. Rosser, came into this world March 31, 1891, and on Sept. 27, of the same year, took her departure to a more congenial clime.

The little visitor stayed but long enough to seize the new affections of her parents' hearts, and take them as her sweet offering to her King. At Brownsville, Hinds county, all that was mortal of the little one was tenderly laid to rest, while the immortal, innocent and beautiful sped to an eternal rest in the Father's house, still laden with the fragrant perfume of his creating breath. Others of the same family were there to welcome her, for Bro. and Sister Rosser have before buried John Henry, aged one year five months and nineteen days; Ina May, four years and eight months; Early Hern, one year and twelve days, and Andrew Hines, nine months and seventeen days. Out of seven, all save two have passed quickly on to the city of joy and peace. One by one the ties that would have bound them here have been transferred to heaven. The far-off home draws near to them, and some day at the Father's bidding they, too, will step into its tearless glories. So, Lord, may it be. H. M. ELLIS.

The great doctrines of the Bible relating to the incarnation, divinity, atoning death, resurrection and ascension of Jesus Christ, and to man's justification through his sacrificial work as the "High Priest of our profession," are cardinal in the Christian system. They can not be dispensed with without essentially changing the nature of the system, and laying a "foundation" different from the one that God has laid.—*The Independent.*

Commissions will be allowed only when cash accompanies order for renewal and for new subscriber.

To be always intending to live a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.—*Tillotson.*

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

Do You Know

That there is but *one* paper, perhaps, in the South, and but two in the United States, that makes a specialty of defending the Christian Sabbath? But little attention is given to this great question even by the religious press. And

Do You Know

That there are *more than a million* laboring men in this land of Bibles who have no Sabbath?

Have You Ever Seen

THE SOLDIER? It is a monthly paper devoted to the revival of an interest in the Lord's day, and to the fight against the liquor traffic.

Let every friend of God and His Holy Day, and every foe to the Whisky Devil subscribe for THE SOLDIER. You can get it a whole year for only 35c. Subscribe at once. Address

REV. L. L. PICKETT, Columbia, S. C.

WANTED—Old U. S. or Confed. States stamped envelopes. Will pay cash for the same.

VICTOR L. WHITE, Mt. Morris, N. Y.

When answering advertisements please mention the Advocate.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4⅝ @	— —
Ordinary	5 13-18	— —
Good ordinary	5⅝	— —
Low middling	6½	— —
Middling	7	— —
Good middling	7 9-16	— —
Middling fair	8 15-18	— —
Fair	— —	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	2 19-16	3
Good fair	2⅝	2⅞
Common	2½	2⅝
CENTRIFUGAL:		
Seconds	2¼	3¼
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2½	2¾
Good	4⅝	4¾
Fair	4½	4⅝
Prime	— —	— —
Rough, ℔ bbl	2 50	3 50
Polish, ℔ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 70	4 80
Fancy	4 80	4 40
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	4 95	5 10
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	2 45	2 50
Cream meal	2 70	2 80
Grits	2 80	2.90
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ℔ bushel	49	50
Yellow	50	51
Mixed No. 2	— —	50
OATS:		
Western	39	41
Texas rust-proof	54	55
BRAN:		
℔ cwt	92½	— —
HAY:		
Prime	17 00	17 50
Choice	— —	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 25	12 79
Prime Mess	11 00	— —
Rumps	— —	10 50
BACON:		
Fancy Breakfast	8½	9½
Shoulders	8	— —
Sides, short rib	7¼	7⅜
Sides, long clear	— —	7¼
HAMS:		
Sugar-cured	10	10¼
DRY SALT MEAT:		
Shoulders	5	— —
Sides, short rib	— —	6¾
Sides, long clear	6⅝	6¾
GROCERIES.		
COFFEE:		
Prime	17⅝	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	65
Ho-So	— —	— —
BUTTER:		
Western Creamery	— —	32
Western Dairy	— —	24
Common	— —	— —
LARD:		
Refined	— —	5⅝
OILS:		
Coal, bbls	7⅝	— —
Coal, cases	13½	14
Cotton seed, crude	29	24
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	— —	— —
Louisiana, ℔ crs	3 00	3 00
POTATOES:		
New Louisiana	— —	— —
Western	1 55	2 00
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ℔ yard	9⅝	— —
Jute, 1¾ lb. ℔ yard	6¼	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ lb	7½	12½
TIES:		
℔ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 90
Young Chickens	3 00	4 00
Chickens, Southern	3 50	4 00
Young	3 00	3 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	11	12
Southern	11	12
WOOL:		
Lake, ℔ lb	21	21½
Louisiana	17	19
Barry	10	15
COUNTRY HIDES:		
Green Salted, ℔ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ℔ ton	18 00	— —
Meal	21 50	22 00
Pure ground bone	30 00	32 00
Muriatic acid, ℔ lb	— —	2½
Sulphuric acid	— —	2½

—*Times-Democrat*, March 1.

For a dinner pill and general family cathartic we confidently recommend **Hood's Pills.**

The Danish polar expedition, which is now fitting out to sail next Summer, will carry a large dynamo machine for the production of electric light.

The Sabbath is the golden clasp which binds together the volume of the week.—*Longfellow.*

NEWS OF THE WEEK.

DOMESTIC.

The American School of Archæology has been granted by the Greek government the exclusive right for four years to make excavations at Sparta.

—Col. Murphy has started for St. Petersburg under orders from Secretary Rusk to attend to the distribution of the food supplies sent from the United States to help the famine sufferers.

The proceedings in Congress during the present week promise to be of more than usual interest, for it is expected that the two leading issues of the day—silver and tariff—will figure in one or both of the houses.

The Trans-Mississippi Congress, which met in this city, adjourned on Feb. 26. Fifteen States were represented in the congress. A resolution indorsing free bi metallic coinage was passed on the closing day. Ogden, Utah, was fixed as the place of meeting in May, 1893.

Mr. Porter's census says that, exclusive of the domestic animals in the cities, there are on the farms and ranches of the United States 150,499,140 horses and 2,314,699 mules. Of milch cows there are 16,416,351, and of other cattle 37,651,239. The sheep number 44,938,365, and the hogs 59,398,019.

There is now in progress at Washington an investigation into the workings of the Pension Bureau under the administration of Commissioner Raum. There have been numerous charges brought against the Pension Commissioner and the administration of his department since his incumbency of the office.

On March 1 the Southern Express Company extended its service over the Louisville, New Orleans and Texas railroad and branches. One hundred additional offices and 800 miles of railroad are in the newly acquired territory. The Pacific Express Company will retire from the line and then will operate on no road east of the Mississippi river.

The last day of the session of the Trans-Mississippi Congress was signalized by a strong resolution in favor of the continuance of the sugar bounty. This resolution was coupled with another almost as important, to the effect that the government should provide for thorough instruction at the government experiment stations in beet sugar chemistry.

As the result of an informal talk between the three Democratic leaders on the Committee on Rules—Messrs. Crisp, Catchings and McMillin—a determination has been reached to bring in a special order on the silver question. It has been determined to make the Bland Free Coinage bill a special order in the National House for March 21 or 22, though this date may possibly be changed.

FOREIGN.

After a number of unsuccessful attempts a new French Ministry has at last been formed.

Prof. Virchow is engaged in writing an article refuting the renewed charges that there is disease in the American pork imported into Germany.

Crimes of violence are increasing in the west of Ireland and boycottings are again rife against the holders of farms from which former tenants had been ejected.

Since the proposal to erect a memorial statue of James Russell Lowell in Westminster Abbey was made many protests against such action have been published. More or less lack of cordiality toward things American is manifest.

It is said that the operation of the McKinley tariff has been so disastrous to the industries of Austria that thousands of people have been thrown out of work. Vienna is thronged with hungry and ragged crowds demanding relief from the government.

A body of three or four thousand unemployed men held a mass meeting in Berlin last week and riotous demonstrations were made. The police succeeded in dispersing the crowd. Many of the rioters were wounded in the encounter with the police, and about 100 prisoners were taken.

The Canadian Parliament was opened on Feb. 25. Lord Stanley, in his speech, referred to the negotiations with the United States on the Behring Sea seal fisheries, the recent negotiations for an extension of trade between the two countries, and for the establishment of the Alaskan boundary.

In Parliament the home rule cause is winning strength every day and the government is showing signs of greater weakness than at any previous time in its long extended career. The escape from defeat on the Welsh disestablishment was very narrow, and the vote has caused great and justifiable alarm in church circles.

Rain fell last week in the State of Durango, Mexico, and the great three years' drouth is now completely broken, the rain-fall having been general and heavy. There is still much suffering among the poor on account of the scarcity of breadstuffs, and up to date the government has imported from the United States and sold at cost 150,000 bushels of corn.

The government narrowly missed defeat in the English Parliament, last week, in voting on a minor measure. The cabinet can still rely upon a majority of sixty, but the Unionists, of whom one-third decline to contest for Parliament again, will not stay about the House to save the government from chance defeat at unexpected moments. The opposition members, now greatly more attentive to their duties than are the ministerialists, have on several divisions nearly succeeded in defeating the government.

Berlin is not alone in her troubles. Distress is prevalent in every populous center of Germany, and the cry for bread is clamorous. During the past week bread riots have occurred in Dantzic and Brunswick. Meetings of the suffering poor have been held in Hamburg and Breslau. In scores of places the strikes that have occurred during the past few months, always resulting in the defeat of the men and the exhaustion of the benefit funds, have assisted the employers to reduce work, causing further trouble for the men.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Pacio Springs	Mar. 12, 13
Neyville	19, 20
Byhalia	26, 27
Holly Springs circuit	Apr. 2, 3
Holly Springs station	10, 11
Lebanon	16, 17
Red Banks	23, 24
Ashland	30, May 1
Early Grove	7, 8
East Holly Springs circuit	14, 15
Olive Branch	21, 22
Mount Pleasant	28, 29

The preachers' meeting for this district will be held at Byhalia, commencing April 26, 7 o'clock p. m.

JNO. W. BOSWELL, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Walthall	Mar. 19, 20
Maben	26, 27
Chester	Apr. 2, 3
Louisville	9, 10
Ethel	16, 17
Kosciusko and Durant	23, 24
Sallis	30, May 1
New Port	7, 8
Wier's	14, 15
Pickens	22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Helena	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURNOUGHS, P. E.

COLUMBUS DIST.—FIRST ROUND.

12. Sturges	Mar. 5, 6
13. Shuqualak	12, 13
14. Macon Ivillie	19, 20
15. Phoeba	26, 27

T. C. WIEN, P. E.

ABERDEEN DIST.—FIRST ROUND.

Houston and Wesley	Mar. 5, 6
Okolona circuit	12, 13
Tremont	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Brandon station	Mar. 26, 27
Clarksburg	Apr. 2, 3
Morton and Forest, at Pelahatchie	4
Homewood, at Independence	9, 10
Fannin, at Union	10, 17
Rose Hill, at Pleasant Grove	22
Newton and Hickory, at Hickory	23, 24
Lake	30, May 1
Shiloh, at Salem	6
Marvin, at Bethel	7, 8
Decatur, at Union	13
Neshoba at Pine Grove	14, 15
Carthage and Walnut Grove	19
Carthage	20
Walnut Grove	21, 22
Hillsboro	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. McDONALD, P. E.

MERIDIAN DIST.—FIRST ROUND.

Chunkey circuit, at Sageville	Feb. 27, 28
Porterville circuit, at Chapel Hill	Mar. 5, 6
Binnsville circuit, at Scooba station	12, 13
Marion circuit, at Marion (Wed.)	16
Clarke circuit, at Andrew	19, 20
Leakesville circuit, at Adamsville	26, 27

T. L. MELLEN, P. E.

SEASHORE DISTRICT.—FIRST ROUND.

Estabutchie, at Hopewell (Wed.)	Mar. 2
Perry, at Galloway	5, 6
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	19, 20
East Pearl, at Columbia	19, 20
Mount Carmel, at Santeo (Thu.)	24
Williamsburg, at Williamsburg	26, 27

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FIRST ROUND.

St. Helena, at Day's	Mar. 5, 6
Franklinton, at Mt. Hermon	8
Amite City, at Amite City	12, 13
Five Oak, at Friendship	19, 20
East Feliciana, at Oak Grove	26, 27

P. A. JOHNSTON, P. E.

JACKSON DIST.—FIRST ROUND.

Benton circuit, at New Hope	Mar. 5, 6
Canton station	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Pocahontas, at Pocahontas	26, 27
Raymond, at Bolton	Apr. 2, 3
Edwards station	9, 10

E. H. MOUNGER, P. E.

VICKSBURG DIST.—FIRST ROUND.

Anguilla and Rolling Fork, at Anguilla	Mar. 5, 6
Rocky Springs	12, 13
Roxie, at Hamburg	19, 20
Utica, at Learned	26, 27

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Pleasant Grove, at Pleasant Grove	Mar. 5, 6
Providence, at Bahala	12, 13
China Grove, at Waterholes	19, 20
Bowerton, at Brandywine	26, 27
Lebanon, at Brandywine	26, 27
Gallman, at Bethesda	Apr. 2, 3
Summit, at Summit	9, 10

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Thibodeaux and Houma, at Houma	Mar. 2
Craps and Scraparn	6
Lower Coast Mission, at Grand Prairie	13
Dryades Street	20
Parker Chapel	27
Gross Tete and False R., at Arbroth	Apr. 3

C. W. CARTER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vernon, at Wesley Chapel	Mar. 5, 6
Ruston, at Ruston	11
Vienna, at Vienna	12, 13
Gansville	19, 20

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FIRST ROUND

Many circuit, at Many	Mar. 5, 6
Fort Jessup cir., at F. J. (S. & M night)	9, 7
Pleasant Hill circuit, at Marthaville	19, 14
Sabine circuit, at Bayou Scie	19, 20
DeSoto circuit, at Bethel	26, 27
Annacoco circuit, at Holly Grove	Apr. 2, 9

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Sabine mission, at Keener	Mar. 1, 2
Grand Chenier, at Leesburg	9, 6
Sulphur Mine, at Vinton	12, 13
Lake Arthur	19, 20
Indian Bayou	26, 27
Huron mission	30, —

JNO. A. MILLER, P. E.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Inter-State Agricultural and Horticultural Convention at Jackson, Miss.

BISHOP GALLOWAY'S ADDRESS OF WELCOME.

Delegates and Visitors to the Inter-State Convention:

Whilst it gives me special pleasure to join with my fellow-Mississippians in welcoming you to the hospitalities of this genial commonwealth and its prosperous little Capital City, I am reminded of the advice a good Quaker gave to a gentleman about to enter the House of Commons. The honest Friend said to the young statesman: "John, thou art about to enter the House of Commons, and, no doubt, thou wilt often speak there. There is one piece of advice I would like to give thee—always have the end of thy speech ready, for thou wilt never know the moment when thou must need it." In view of the length of the program for the evening, and the fact that we are all very desirous of hearing from our honored and heartily welcomed guests, no doubt the end of my speech is now needed, and I hope soon to have it ready. But some words in behalf of the great educational interests of our people should be spoken, and to me has been delegated the responsibility of their utterance.

I bring you to-night the cordial salutations of the children and youth of Mississippi—the truest and best of friends—whose warm hearts have not yet been touched by the world's cold selfishness, and whose sincere lips have never learned the flattery and deceit of social life. I welcome you in the name of the teachers of these children, whose mission is divine, who know no sect in religion and no party in politics, whose sphere of labor develops the nobler impulses of the soul, and whose work is as ennobling as human happiness and enduring as eternity.

I greet you in behalf of the patrons of these schools, who know the vice of ignorance and the value of intelligence; who understand the relation of the school to the home, and realize that the future of their children is not to be measured by inherited fortune or political privilege, but by mental and moral culture. I fling wide our doors in the name of the proud State of Mississippi, who has been a genuine friend of learning from the days of her territorial minority, whose first legislative act was to charter a college; who built school-houses in the footprints of the retreating savages; who has trained and sent out into the various walks of life some of the noblest names in our national history; who gave last year, for public instructions, $1,169,088, and whose *per capita* assessment for education, in proportion to wealth, is higher than any State in the Union. I bid you thrice welcome to our land of the church and the school, of the Christian and the patriot, of the home and the mother, of the generous heart and the genial sky.

We have a total enrollment in our public schools of 327,764; 151,517 white children, and 173 378 colored—an increase during the past year of 5,775. Of the educable children in the State, 72 per cent. of the whites are enrolled, and 60 per cent. of the colored. Within the last two years 708 school-houses have been erected. Liberal and equal provisions are made for the education of the colored children, and there is practically no sentiment in the State in favor of withholding from them the best possible scholastic advantages. Whatever doubts some may entertain, all are united and fixed in the purpose to fairly and fully test the virtue and potential influence of the school in fitting the negro for the functions of citizenship, and in solving the gravest social and political problem ever presented to any people.

In the higher education Mississippi has a rather creditable history. It may not be known to you that the first chartered institution for the collegiate training of young women in the South—if not in the nation; indeed, if not in the world—was located within this State—the Elizabeth Female Academy at old Washington, six miles east of Natchez. It is also a noteworthy fact that the first college for girls in these United States, established by the State and maintained at public expense, is located at Columbus, Miss., and has already become the pride of the commonwealth. Our State University, liberally endowed by a munificent grant from the general government, and generously sustained by the patriotic love and care of the people, has had a career of distinguished prosperity, while our Agricultural and Mechanical College has long since passed its apologetic period, and among similar institutions in this nation, enjoys almost unrivaled distinction. Besides these, we have a number of prosperous, largely patronized institutions, established by Christian beneficence, and conducted under the auspices of the several Christian denominations: The two latest have recently been located in this capital city—one for colored girls, the Mary Holmes Seminary, built and endowed by the queenly offerings of a devout daughter in Israel from the State of Illinois; the other, Millsaps College, for white boys, whose halls will soon be crowded with eager students, and to which one of our own citizens has devoted the princely sum of $65,000.

Taking a somewhat broader view for a moment, it gives me pleasure to say that during the past thirteen years, in what is known as the Southern States, the enrollment of white children in the public schools has increased from 1,527,139 to 3,197,830, or about 75 per cent., while the population has increased only 34 per cent. The enrollment of colored children has increased from 571,506 to 1,213,092, or about 112 per cent., while the population has increased only 27 per cent. During this period $216,000,000 have been paid from public taxes for the support of white and colored schools.

But these facts and figures—however much we may felicitate ourselves over them—are not of first importance. It is not the number, but the character of our schools—not how many children attend, but who teaches them, and what they are taught, that type and measure their influence for good. We are beginning, therefore, to appreciate the force of Aristotle's statement when he said, "The teacher of youth is the master of society." And we are elevating the dignity and virtue of that noble profession.

I do not think it extravagant to insist that the right education of American childhood is to determine the destiny of this great republic. There is profound philosophy and historic truth in that old proverb which says, "What you sow in the school, you reap in the nation." Correct principles sown in the soil of the young mind, cultivated by wise, well-equipped teachers, and ripened by the sun of a gracious Providence, will produce a manhood and womanhood that will sacredly preserve the past and guarantee the glory of the future. Back of caucus and convention—back of political platforms and party shibboleths—must be a virtuous, intelligent constituency—the legitimate product of the school—which is the source of all power, the condition of all permanent success and the inspiration of all patriotic achievement. President Garfield, in his eloquent inaugural address, uttered these wise words: "The nation itself is responsible for the extension of the suffrage, and is under special obligations to aid in removing the illiteracy which it has added to the voting population. For North and South alike, there is but one remedy. All constitutional power of the nation and of the States, and all volunteer forces of the people, should be summoned to meet this danger by the saving influence of education. In this beneficent work, sections and races should be forgotten, and partisanship be unknown."

But time would fail me, on this occasion, to discuss the school in its relations to the economic, industrial, political and moral well-being of the State. One thing, however, I crave the privilege of emphasizing: our schools should teach a pure patriotism, loyalty to country, and to the whole country. I would not disturb the sacred ashes that sleep all around us. Heroic they were, and their memories will ever be, green as the ilex, and fragrant as the magnolia of our Southern clime. But our children should be so taught that brothers will never again go to war, and the ploughshare of peace never become a sword of strife. John Jay, one of the American commissioners, who negotiated the settlement of peace with England, said it was arranged on such honorable terms "that we might again become as one people." Let that broad, magnanimous patriotism be prominent—yes, dominant—in the rearing of our children who are soon to guide the affairs of the nation. I can not forget that we were

"One people in our early prime,
One in our stormy youth,
Drinking one stream of human thought,
One spring of heavenly truth;"

and I trust that we may together fight the battles of our God and country under a common flag, on which there is a star that answers to the sovereign State of Mississippi.

I may be pardoned for saying, my brothers, that, in my judgment, peculiar ties bind us together as dwellers in this great valley of the Mississippi. Children of the same generous mother, inheritors of the same magnificent estates, bearers of the same industrial burdens, and fed by the same mighty river, we are, in an eminent sense, sharers of the same social, political, economical and commercial destiny. Have you ever meditated upon the intimate, vital relation of rivers to the progress of the world's development and civilization? It is a significant, suggestive fact that the course of history has not followed mountain-chains, but the currents of mighty streams. Mountains divide peoples into separate governments and dynasties; rivers unite them under a single flag, and inspire them with a common purpose and interest.

To the mountains we look for pure air and poetry, but to the fertile valleys we turn for bread, and by the great rivers we build our cities and civilizations. Whoever would study the laws governing the growth of nations, must linger on the banks of the Nile and the Euphrates, the Indus and the Ganges, the Rhine and the Danube, the Jordan and the Tiber, the Seine and the Thames, the Hudson and the Mississippi.

The Mississippi river drains an empire of over a million square miles in area, which has capacity to supply with food and clothing one-half the inhabitants of the world. I doubt not at no distant day this wonderful valley, which the eloquent Prentiss called the "cornucopia of the world," will be the pulsing center of the industry, wealth and power of this great nation. Mighty possibilities sleep in this sacred soil, and mighty destinies await us, when brilliant prophecy shall be converted into heroic history. No wonder the honored French statesman, who negotiated the transfer of this magnificent valley, solemnly, thoughtfully declared, "This accession of territory strengthens forever the power of the United States, and I have just given England a maritime rival that will sooner or later humble her pride." On that day, the day of the "Louisiana purchase," the star of America swept to the zenith, and, amid the galaxy of nations, shines there to-night in peerless, unapproachable grandeur.

If then, as Emerson has said: "This is but the dawning and cock-crowing of modern civilization," we are called to high responsibilities; to the discharge of imperial duties. As the Mississippi Valley thinks to-day, the nation will do to-morrow. Let us then show ourselves worthy of our honorable commission, and constrained by a faith that feels no flagging, and a purpose that knows no wavering, and a patriotism that is far above sectional or party lines, and sacredly enthroned in the home and the school, rise to the height of our sublime, God-given opportunity.

It is said that Henry Clay, when crossing the summits of the Alleghany Mountains once, alighted from the stage coach and stood silently, reverently for some moments, as if listening for distant echoes. Friends at length asked, "Mr. Clay, for what are you listening?" The great tribune of the people replied, "I am listening for the footsteps of the coming millions." Brothers of a common heritage, that was not all a dream. I doubt not that prophetic genius of statesmanship and lofty patriotism heard the thunder of the mighty millions moving up and down this valley of the Mississippi from its source to the sea, and from the Rockies to the Alleghanies, building a civilization that was to be the glory of America—the miracle of history—the wonder of the world.—*Clarion.*

FROM THE WORK.

Rev. George E. Greene, Lind Grove circuit, Louisiana Conference: "I have missed only two appointments this year—one from sore throat, the other on account of the blizzard. First quarterly meeting held without a single official member, Jan. 23. My friends at Jones, La., headed by Dr. A. W. Jones, presented me with an elegant overcoat, and those of Mer Rouge and vicinity made up a purse which paid for a nice suit for Conference, for all of which I am deeply grateful."

Rev. J. M. Weems, Brookhaven, Miss., March 3: "My health has so far improved that I am now able to do the full work of a pastor. Our congregations are large, and the church earnestly at work to save sinners. We have not held a protracted meeting; but there have been several conversions and nineteen accessions to the church to date, and others will join soon. I have all the collections in full in cash and good subscriptions. We are all hoping and praying for a good year's work."

Rev. H. D. Howell, Purvis circuit, Mississippi Conference, March 1: "The first Quarterly Conference for this pastoral charge for this year was held at Lumberton, Feb. 13 and 14. Bro. John A. Ellis, P. E., was with us in the true spirit of an ambassador for Christ. He seemed to be favorably impressed with the place, the people, and our work. We had a pleasant and, I think, profitable meeting. The stewards, being good men and true, devised liberal things. We ask the hearty co-operation of all our people, and hope to see the pleasure of the Lord prosper abundantly."

Rev. W. W. Cammack, Union, Miss., March 1, says of the Indian Mission: "I have been in this new field prospecting for two months. I am not yet prepared to say what is best to do. It will take some time to take in the situation. The way is opening, and prospects are brightening. Last Sunday I made my first attempt to preach to the Indians. Several asked for prayer. They seemed to be in earnest, and anxious. I am keeping a memoranda of all I do, and after a while will give your readers a more extended notice of this new and interesting field of labor. Pray for us."

Rev. W. L. Graves, Quincy, Miss., March 2: "This is our first year on Athens circuit. We have no parsonage on this charge, but have a very comfortable 'hired' house, located about the center of the work. Since Conference we have filled our appointments almost without an exception, preaching twice every Sunday; held five Church Conferences, organized three prayer meetings—making four on the work—and one Sunday-school. Our first Quarterly Conference was held Feb. 27 and 28 by the presiding elder, Rev. J. B. Stone, whose preaching was a benediction to us all. It was here that he began his ministry many years ago, and these good people dearly love him. The Conference in the afternoon (Saturday) was one of harmony. The stewards were on hand, and their unusually good report made glad the preacher and his family. We have much work to do, but we are 'happy on the way.' Praise the Lord!"

Rev. S. J. Davies, Campo Bello, La., Feb. 26: "Rev. Robert Harry, the live, genial agent of Centenary College, recently visited this part of his extensive parish. He succeeded in securing some material aid for said institution, and, had he not been hindered by sickness in the community and the general financial depression, no doubt would have secured more. We deem him the right man for his place. He preaches the gospel as he goes among the people. He had the pleasure of doing so here, and we had the privilege of listening. He reports encouragingly of his work in securing the endowment fund for the college. May success crown his efforts!"

Rev. J. White Davis, Black River circuit, Louisiana Conference, Feb. 25: "We are comfortably domiciled in the parsonage after ceiling the main room nicely, and we are trying to do our part as the shepherd of these people. We find excellent neighbors and appreciative hearers. Our first Quarterly Conference was held according to appointment; but the presiding elder, pastor in charge, one steward and one trustee were all who were in attendance. We have received two members by certificate. There is a lack of organization, in reference to church work, in many respects. The communion service at Quarterly Conference was notable in the fact that every member of our church present (and there were several) communed. We are hopeful, and expect a prosperous year for the Lord's cause. Brethren, pray for us."

Rev. J. M. Weems, Brookhaven, Miss., March 5: "I have great hopes that my health is now restored, and that I shall be able to do the full work of a pastor. Our church here is getting in a fine working condition, and we are hoping and praying for a good year. I am especially gratified at the spiritual state and workings of Whitworth College. Not only have the young ladies two weekly prayer meetings that are accomplishing great good, but the teachers are religious, and take the liveliest interest in the church and in church work. They are at their places in the house of God at every service, and always ready to respond to any call of duty, or to assume any responsibility placed upon them as Christians. By reason of this the preacher is made to feel that he is the pastor of the college as well as of the town; and both the town and the college recognizing this fact, makes us feel that the lines have fallen to us in pleasant places for the year 1892."

Rev. J. T. Nicholson, Natchez, Miss., Feb. 25: "We were cordially received by our people. We found our parsonage a complete, well-furnished and in every way comfortable home. The Board of Stewards made a liberal assessment for our support, and have paid the pastor's salary in full to date. The congregations are good, and the presence of the Holy Spirit is felt in them. We have had twenty-three accessions up to this time. We have found in our church here a noble, generous, godly people, and we shall serve them gladly. Bro. Ballard's health, though feeble, is better than it was a few months ago. A sweeter-spirited, more consecrated and Christly man I believe I have never known. Bro. Ellis has taken a vigorous hold upon the people of Wesley Chapel, and is doing a capital work. He has shown himself to be 'the right man in the right place,' and we predict a forward movement in all the departments of church work on his charge this year."

Rev. H. P. Lewis, Caseyville, Miss.: "We have just held our first quarterly meeting. The rain prevented service on Saturday, Feb. 20; but on Sunday we had a goodly number of officers present. Bro. Woodward, our faithful presiding elder, made it in time from Brookhaven over rough roads and through deep waters. The stewards made a good report, notwithstanding the low price of cotton and the cry of hard times. We have four churches on this work, representing as many different counties, viz.: Lincoln, Copiah, Jefferson and Franklin. All these are 'dry' except Jefferson. It is very gratifying to know that in Mississippi the whisky traffic is doomed, and in Louisiana the lottery is doomed. At Union Church we have a large Presbyterian element. Their pastor, Bro. Grafton, is a conscientious Christian gentleman, beloved by all denominations. He has charge of the school at Union Church, and is doing good work in the way of educating the young. The ADVOCATE is not circulated as widely as it ought to be; but I hope to send in a good list of subscribers soon."

Rev. R. A. Burroughs, P. E., Kosciusko district, North Mississippi Conference: "We are about to begin the second round of Quarterly Conferences. In order that we have successful meetings, it is necessary for every one to begin at once. Let every steward go to work in good earnest to bring up his part of the work. Don't wait until the day before your Quarterly Conference, and then go to see a few of the members for their part of the quarterage; but go at once and see every member, and keep the matter before them. Your pastor needs money, and it is your duty to procure it for him. Don't wait for some other steward to do the work, but do it yourself. It is the duty of every steward, Sunday-school superintendent, trustee of church property, secretary of Church Conference and local preacher to be in attendance at the Quarterly Conference. Let all be present, and we will then have something to inspire us, and we will try to make the Quarterly Conference interesting. We want to bring the new district to the front, and have the banner district of the Conference."

Rev. J. W. Sandell, North Wilkinson circuit, Mississippi Conference, Feb. 26: "I have been engaged in the work since the first of January, and filled all the appointments in my part of it. The figures in the Minutes show a large circuit. Total members last year, 635; churches, 12; parsonages, 3. Some other things proportionally large and some small. I found the parsonage which I expected to live in this year; but, after careful consideration of the place, and condition of the property and its environments, with no family but a wife to stay there, we decided to make our headquarters at Woodville; so we are here in 'our own hired house.' Bro. Huff occupies a parsonage. I know nothing about the other; it may be in his part of the work. I have seven places for preaching, ranging from ten miles to about sixteen miles from Woodville. Our itinerant system affords many opportunities to study the ways of Providence as well as to develop the power of saving souls. This seems to be a good field for employment in these directions. I am fully committed to it. While preaching Christ, it is the privilege of the preacher to learn of him. I am still learning, and my heart's desire is for such help as shall bring the greatest blessing to our people this year. If, as preachers, we could all learn to be 'wise as serpents and harmless as doves,' the world would grow better much faster."

Rev. D. W. Babb, Hebron circuit, North Mississippi Conference, March 1: "Our first quarterly meeting is just over. Our presiding elder, Rev. T. C. Wier, came in that sweet spirit he has always seemed to manifest, and preached to the edification of us all; dispatched the business of the Quarterly Conference as a workman that needeth not to be ashamed. This is our first year on this side of the Conference. Our lot has fallen in as fertile prairie land as any in the State. Our people have received us with warm hearts and open doors. They are exceedingly kind to us, and, I believe, would be real religious if the world did not stick so close to them. The world and the prairie mud are great impediments in the way of this people's religion. However, we have many good people who love the Lord, and many others who want to live better. Much more interest manifested for the church than I expected, and, I believe, if we are spared through the year, we will have a good year, spiritually. I know of no place in this Conference (I mean no circuit) which needs development more, and which promises more to the church if properly developed, than this. What we need is consecration of time, talents and means, and we have plenty of the two last, and but little of the first to use. How important for us to be up and doing! We have a nice parsonage furnished throughout, and three appointments. We are working, praying and believing for a revival. Pray for us."

Rev. Thomas B. Clifford, P. C., Arcola and Hollandale, March 5: "Our first Quarterly Conference was held Feb. 20 and 21, and was well attended, the church being filled almost to a seat at both of the Sunday services. The assessments are a little over those of last year. As the time advances the prospects brighten in these parts of the Master's vineyard. The attendance upon the services of the sanctuary is good; the congregations grow larger at every appointment. The weekly prayer meetings, with an average attendance of forty, continue to increase in interest. Our Juvenile Missionary Society, organized the last week in January, now numbers over forty. Have also added some names to the Woman's Missionary Society since our first meeting. Last week we obtained twenty-two subscribers to missionary papers, and have also been enabled to add since Conference seven new names to our list of subscribers to the ADVOCATE. Some time since we commenced a ladies' prayer meeting, to be held weekly at the church; but, at our suggestion, and with the consent of the people, it is now conducted alternately in the different homes in the community every Friday afternoon, and this we expect to prove a power for good. We can count seven additions since the year opened, and we continue to pray that many who are now 'of the world' may 'come over the line' and become members of the church of God. 'Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!'"

Rev. J. A. Randolph, Starkville, Miss., March 1: "We have just closed one of the best meetings I ever saw. We began Feb. 8, and, with the assistance of Bro. A. P. Sage, continued till the twentieth, when Bro. Geo. R. Stuart came to our assistance, and remained till the close—the twenty-eighth. There are comparatively few people in Starkville who are not members of some branch of the church; so the work most needed was a revival in the church. This we had, and I believe there were not exceeding six members of the church, who were at the meetings at all, who did not take higher ground and resolve to lead more consistent lives. There will be twenty-five or thirty additions to the churches. There are more family altars, and more men and women who will lead in prayer, and more workers in the churches, than we have had for a long time in Starkville, if, indeed, we ever had so many. Last night, at a prayer meeting for men, where there were twenty-five or thirty persons—many of them new converts—every man led in prayer but two. Bro. Stuart's work among us was 'in demonstration of the Spirit and of power.' We have seldom seen a more spiritual meeting. There was very little violent demonstration, but everybody was happy. They felt it, they showed it, they said it. We are now busy 'following up' the meeting, gathering in the converted, helping those who are not fully decided, and trying to strengthen all for the temptations and trials that follow every visitation of the Spirit. We think the most important part of a minister's work is in this 'following up' a revival. Quite a number of the students of the A. and M. College were converted at our meeting, and quite a number were converted at a meeting held by Bro. Geo. Lipscomb at the college before Christmas.—We are very proud of the religious influence which we find in this institution. Fifteen of the twenty-one members of the senior class are Christians. The proportion is nearly as good in the other classes, and Gen. Lee says, 'The boys who are the leaders in their classes are nearly all Christians.'"

Polished steel will not shine in the dark; no more can reason, however refined or cultivated, shine efficaciously, but as it reflects the light of Divine truth shed from heaven.—*Foster.*

THE SURE DEFENSE.

BY HARRIET NEWELL SWANWICK.

A trial came without a note of warning,
Confronted me, as in the peaceful dawning
I opened grateful eyes;
Then, like a frightened bird, that flies with startled cry
From sudden danger on the ground, to tree-top high,
So did my spirit rise.

I looked to One above, with earnest pleading,
My burdened, fluttering heart followed his leading
Through darkest of dark days;
In silence waited, listening for an answ'ring word,
While faith's pure flame burned low, nor yet a voice I heard—
Past finding out his ways.

Night came; the stars looked down on burden falling,
On face upturned, no more for refuge calling,
But full of trust renewed;
And tears, bright, happy tears, washed off all stains of grief;
Faith's fire leaped high, burned strong, its faintness was but brief;
Love sings its gratitude!

—*Zion's Herald.*

Matchless Learning.

BY REV. J. W. HARMON.

When Christ was conversant with his disciples, they displayed an amazing amount of ignorance, their stupidity was astounding, their dullness of apprehension marvelous. While they were under his immediate presence and authority, he often upbraided them for their want of common sense, their weakness and childishness. "Are ye also yet without understanding? O fools, and slow of heart to believe all that the prophets have said?"

But when he left them, and sent them forth as his commissioned ambassadors to set up and govern a church in his name, then they stood before the world the most accomplished linguists on earth, the most learned and the ablest disputants the world ever heard. They overwhelmed with arguments the Jewish Sanhedrim, they baffled the rabbins, they out-reasoned the profoundest philosophers of the world; kings were nonplussed in their presence.

Their faculties were broadened, their perceptive powers were quickened, their minds were furnished with a stock of information and rare abilities, that would have taken the ablest men a lifetime of training and study to have acquired, and then fallen short.

It is true, there is something in position and authority that raises men's abilities; for the very genius of government does sometimes inspire and strengthen men with a grasp of mind and a quickness of apprehension that would never have appeared in them but for the accident of position. Office, position, leadership, does sometimes raise men above their prejudices, lifts them above their little defects, moulding and framing them above their former condition, giving a subtile spirit which permeates their whole nature, changing their thoughts and widening out the range of their ambition. We need not pause to philosophize over this thing, as it is clear from observation and experience. Yet one thing we will not admit: that these things of which we speak could have worked in the apostles such a marvelous and stupendous change, and in so short a time.

They were endued with power, but not from office or from any government on earth. It was power, but unlike any power ever known among men. It was the Spirit and power of God. It was a magnificent miracle of power installing them in their offices, and setting them forth before the world perfect linguists of all languages, and the most learned scholars and men the world ever saw.

Christ found them dull, ignorant, stupid, childish and destitute of all endowments; but, by his supernatural and God-like power, he created in them all that versatility of learning, all those masterly abilities, and all that eloquence and power of disputation which confounded their opponents and made them the most erudite ambassadors and diplomats the world ever knew.

If the knowledge of languages, a depth of learning, the power of disputation and persuasiveness of speech were not essential to the gospel ministry, do you suppose God would have performed such an amazing and peculiar miracle as to equip the apostles with such rare endowments, when in their former judgments they regarded them as worthless.

Shame upon the impudence and ignorance of that folly that would decry learning in order to fit the ministry for the grandest vocation on earth, basing their argument upon the idea that the apostles were illiterate and never made the acquaintance of the university! They graduated in the school of Christ; their diploma was accredited by the God of all wisdom, making them the learned men of all ages and all time, and from the followers of Christ became the grandest leaders of the world, and the greatest preachers among men.

The Advocate Gets a Defense.

DEAR BROTHER: I send you with this $2, for which you will please send me the ADVOCATE. My subscription will take the place of Thos. S. Jones, M. D., of Baton Rouge, La., who gets so indignant over what he terms "the ADVOCATE going into politics." I want to say to you, my brother, that I have admired your fearlessness in fighting the great enemy of Jesus Christ, the Louisiana Lottery. No man can do Christ a greater service (whether he be preacher, editor or layman) than to spend his life against this damnable curse which blots our boasted Christian civilization along with the liquor traffic. What a come-to-pass it is with all if the church is to quit fighting sin because the sin is in politics! What a fortress for the devil would politics be! Indeed, what a Bastile politics have already become for the devil! "There is no place in politics for the Decalogue and Golden Rule," says the devil, as he sits enthroned in the political realms of this world-renowned land of liberty. "Amen!" says such Christians as Thos. S. Jones, M. D. "The church must keep out of politics," says Thos. S. Jones, M. D. "Amen!" says the devil. Why? Because the political stronghold of this country has become the Vatican of hell, and because it is one of the devil's greatest peculiarities to go where he is strongest and safest, and that place in this country is in politics. Suppose the church did whip Appolyon and all his cohorts out of everything in this world except politics, think you that we would then be ready for the millennium? No, indeed. Leave the devil in politics, and you have as complete a hell on earth as a mean devil can make. I am not one of the kind who would shut my brother politician out from the plan of salvation. I believe it is as much the duty of the church to try to save the politician as well as the humblest voter. When Christ sent out his twelve first circuit walkers, the Book says, "He gave them power and authority over all devils, and to cure diseases." From that day to this it has been the duty of every worker for Christ to cast out devils wherever they are found, and to cure diseases. If there is a devil in politics, cast him out. If government of State or municipality is diseased, cure it, or die trying. That's my doctrine, because my Book teaches it. If John the Baptist had not got mixed up in politics, he would not have lost his head; but he would have been a cowardly traitor, and not a gracious herald. If our blessed Lord had not tried to reform the politics of this old wicked world, he never would have been nailed to the cross. If Stephen and Paul and St. John and St. Chrysostum and a whole host of others had stayed out of politics, they had not been slain. Stay out of politics, indeed. That is just the trouble to-day: keeping Jesus Christ out of politics, and it always will be, just so long as the pulpit and pew get down and pray, "Thy kingdom come," and go out and vote for the meanest scoundrel on earth for office of public trust. Carry the church into politics; why not? God knows politics needs it bad enough, and politics will never be cleaned up until the church does go in and do the job. Just for a change, how would this suit? Instead of hanging on our walls in Sunday-school rooms and churches such mottoes as, "Charity never faileth," and "Gather the children in," and "Thy kingdom come," put instead, in great bold letters, such mottoes as these: "For governor, a Christian gentleman;" "For secretary of State, a lover of the righteousness of Jesus Christ;" "For mayor, a man with a clean life;" "For any office, no rascals need apply." That's carrying the church into politics, and why not? Go on with the fight, my brother. God and the angels and the Christian people are backing you, and will take this country for Christ yet before the battle ends. Yours in his name,

JAS. MCCASKILL.

Columbus, Miss.

[We have received a number of other replies to Dr. Jones' letter, all commending our course; but we do not think it necessary to publish them. Dr. Jones' letter has done the ADVOCATE a great deal of good.—EDITOR.]

The Six Days of Creation.

To Bro. A. D. Miller:

In the ADVOCATE, of Feb. 11, you ask if anyone can reconcile the commonly received six literal days of creation with the late opinion of those who make a day in that account a vast and indefinite period of time. It has always been held by me, as by all people who have received the Scriptures in every age, that in Gen. i a *day* means *day*—an evening and morning of twenty-four hours; nor will any other view agree with the numerous places in God's Word where the days of creation are absolutely limited to a common, literal day, such as, "Remember the Sabbath day to keep it holy, for in six days God made the heaven and the earth and rested on the seventh day." "Six days shalt thou labor and do all thy work." (Exodus xxiii, 12; Deut. v, 13, and many other places.)

But it is contended by scientists that geology disproves the twenty-four-hour day of creation, and theologians to meet them have resorted to the "six days of vast and indefinite ages" system to make Bible and science agree. How far it is right *apparently* to wrest our Scriptures to make them agree with geology, I do not know; though it must be admitted that a day does not always mean twenty-four hours in the Bible. But in all such cases it is made perfectly plain as such; as Christ says of Abraham, "In his day," *i. e.*, his whole life or generation. And the prophet himself declares in prophecy, "A day shall stand for a year."

But the question with us is, What does a creative day mean in Gen. i?—and I most unhesitatingly assert I believe it means a common day and night of twenty-four hours, and the phraseology of "the evening and morning" making it confirms it. To this agree all the law and the prophets, as well as all ages and people of Jews and Christians in every part of the world.

But must we fly in the face of demonstrated science which shows, they say, by incontestable proof that the body of this earth is thousands or millions of years older than the race that inhabits it? True science as well as the Bible both alike come from God, and when understood will agree. The trouble has come from making the earth no older than the race—the house no older than the dweller. This the Scripture never asserts, but just the contrary.

In Gen. i, 1, the Bible declares: "In the beginning God made the heavens and the earth." Now, in old Hebrew Bibles this verse stands wide apart from the following verse, and forms an independent sentence to itself. It is certain that this earth is as old as anything God ever made, for it was made "in the beginning"—in the first creation. Now, shall we suppose God never made anything till six thousand years ago? The phrase itself leads us to suppose "this beginning" reached away back into untold ages of past eternity. *Then* was the earth—the body of the earth—created, and verse 2 only shows us its condition when God came to fix it up—prepare it—for man's habitation; for God says, "It was void, and without form, neither round nor square, and darkness dwelt upon it"—far away from suns and light. This was the state the world or earth was in, and may have existed myriads of ages in this chaotic state, and this will give geologists all the time they want without our twisting a day into myriads of ages.

Moreover, Dr. Clarke, on Gen. i, 1, states the word *ath* or *eth* in Hebrew our translators left out, and the verse literally rendered would be, "In the beginning God created *the substance* of the heavens and the earth." This also confirms the above theory. The substance of the earth created in the beginning lay dark, void and chaotic till the Spirit breathed upon it. Should any object to God's *making* heaven and earth as though that referred to a primal creation, it is known *make* often means to fix, prepare, etc. As to the word *heaven*, which is said to have been made in these six days, we answer that Clarke says that word never refers to the starry heavens in Hebrew, but only to our firmament. So upon this system we can admit the body of the earth is millions of years old without making a day mean a thousand years. G. T. V.

Some Things That Should Be Made Known.

MR. EDITOR: By your permission, I wish to make, through the columns of the ADVOCATE, some inquiries of the brethren that manage and appropriate the money collected for domestic missions.

First, I wish to know why the amount paid each laborer is not published in the Minutes. I have noticed, for several years past, there has been no mention in the Minutes of the Mississippi Conference (I don't know as to other Conferences) of the preachers that are aided by this fund.

The treasurer of the Board of Missions, Dr. T. S. West, reports, "Amount paid to domestic missionaries, $3,075.05." If he had added, immediately following the above, the names of the domestic missionaries, with the amount paid each opposite his name, his report would have been entirely satisfactory; but, as it is, the contributors to this fund do not know, from the report, who share their liberality. Some of them may get some information from other sources, but the majority of our Methodist people are uninformed as to who gets their money. It would not require more than fifteen or twenty minutes to write the names of the missionaries, with the amounts appropriated to each, and it would not take up more than one page in our published Minutes. The omission of the names of the missionaries is not for lack of time and space. Then, if not for this reason, for what reason is the needed information withheld?

Secondly, I wish to know why preachers that get a reasonable support from the people they serve are *called* missionaries, and why *such* missionaries receive larger appropriations than others that are in *reality* missionaries, and very needy ones, too. If the inside facts were published, the people would open their eyes in wonder when they come to know what a lot of missionaries we have in the Mississippi Conference. Whew! missionaries indeed! They are not ambitious to obtain the martyr's crown, I suspect. I suggest that we call a spade by that name. If some of these brethren that are denominated "domestic missionaries" in the treasurer's report are rightly named, why may not Drs. Black and Andrews be called missionaries? The only thing that hinders them from attaining this enviable distinction is the failure of an appropriation from the Board of Domestic Missions. Now, if some one of the Mission Board will tell us why they do not publish the names of the beneficiaries of the domestic mission fund, and, secondly, why they call a preacher that gets an ample support from the people he serves a missionary, some of us will feel better satisfied, provided the explanation is reasonable.

D. G. W. ELLIS.

Decatur, Miss., Feb. 24, 1892.

A Unique Missionary Meeting.

As the schooling age is the age for the greatest development of character, I do not know of a more pleasant sight than to see a group of school-girls assembled in a missionary meeting. Since my earliest connection with the Memphis Conference Female Institute, I have rejoiced to feel that in our midst was an earnest missionary spirit. The leader of this spirit is Mrs. A. W. Jones, the lady principal of the school. She has a little school in China called the Amos Jones Mission School, and makes yearly remittances. Is it any wonder that we have caught her fervor, and that we have an *active* society? It is principally of the last two meetings that I want to tell you.

We studied China, in a general way, for our January meeting. One girl studied it, and gave an accurate account of situation and climate; another gave its physical conditions, its principal mountains, rivers, etc.; another its natural resources; another its government and religion; another its antiquities; another its mission stations. All this was done in a lively way, and gave the country a living interest. We forgot that a broad ocean divided us. We continued this subject for the February meeting, but took up the eighteen provinces separately. To say this would lead one to believe we had a dull meeting, but it was decidedly the most interesting and most beneficial missionary meeting I ever attended. The girls told the history of the different provinces in a simple way, interweaving with facts the mythology, etc., of the different provinces; and in this way the facts were robbed of dryness, the attention gained, interest aroused and knowledge imparted. I wish more of our societies could be led to acquaint themselves with the important mission fields; then they could work more intelligently.

We enjoyed a missionary mass meeting given by Miss Barnes at the First M. E. Church, last Sunday. In spite of the lowering clouds, quite a number, with umbrellas and rubbers, went out to get the benefit of Miss Barnes' experience in Mexico. TEACHER.

M. C. F. I., Jackson, Tenn., March 1, 1892.

City Pastors and Church Papers.

If there are any men in the world who should labor to circulate church papers, and especially the church organ, those men are the pastors of large city churches. Many of them say that they haven't time to do this, when the truth is, they haven't time not to do it. Their congregations are subjected to so many diversions, dissipations and temptations, and they themselves have so many delicate responsibilities to meet, that they can not afford to be without such help as a wise, strong religious journal would afford. We are not writing in the interest of an individual or business enterprise, but for the church and humanity. The city churches have suffered and been weakened at many points, and we must do our part in trying to repair these wastes.

There are many loyal city pastors, and there are many members of city churches who are true to the cause—in fact, the best type of true Christians we have known anywhere are to be found in city churches—but these are much hindered in their work by the lack of proper coadjutors. We have seen all too plainly that the city church, as a rule, is not meeting the demands in the conversion of souls and general evangelical work. It is not keeping pace with the movements of the busy world, and especially is it behind the tides of worldliness and sin. The membership there is more ignorant of the rules and usages of the church, and less in rapport with the genius and march of Christianity. They are fairly well versed in local polity, but their lives are limited in range and grasp.

To meet and remedy all this, and raise the church to the plane of a true, live church, the resources are limited. The pastor who thinks he is all-sufficient for the demands is sadly deluded, however famous, learned and eloquent he may be. One hour a week is about all he has with a large part of his congregation. From two to four visits a year is about all that he can make to their homes. Meantime the currents of business, society, amusements and many other dissipations are strong and rapid. Nearly every house, too, has its daily newspaper, filled with some that is good, but much that is contaminating and demoralizing. These papers, it is true, appreciating the popularity of the religious sentiment, and wanting to make capital of it, have much to say about churches and the religious movements going on. And they even essay to moralize and teach on this line, but they give such an adulterated decoction as to be more harmful than helpful. The daily newspaper is all the church organ that thousands of city church members ever see; and so far as that, and much else, is concerned, they had better never see any.

Now, place by the side of these facts that other discouraging fact that there are fewer church papers taken by city members than by any other class, and that there is less effort made to circulate them there than anywhere else, and you see at once a chief reason for the failure of the city church. We do not say, by any means, that the church paper can meet all the demands, but we do say that, if it is of the right sort, it will be the best help that a city pastor can have. If we could get it into every home, it would make its visits every week, and stay there to speak and to be studied all the time. The city pastor can better afford to spend time in getting his people to subscribe for the church organ than any other. His church is dying because of the lack of such work, and yet, as a rule, he does less of it than any other class of pastors.

The *Herald and Presbyter* says that "Chaplain McCabe is reported to have said that it would pay his church, the Methodist Episcopal, to stop all operations long enough to put the church paper into every home in the church. He has well and wisely spoken, except in regard to stopping operations. Why not make it a part of the operations?" Yes, it would make a good part. Many operations, most vital to the church, are already stopped; but, with the information and stimulus of the church paper, might soon be brought to life and put in active operation. Many of our pastors need to speak to their members on vital points; and if we can get the church organ into every Methodist family, they will have a medium through which they can speak at any time. We need, above all things, to take the church from the control of the daily press, and place it where it can be reached by higher influences.—*Wesleyan Christian Advocate.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

JESUS IN THE VEDAS; or, The Testimony of Hindu Scriptures in Corroboration of the Rudiments of Christian Doctrine. By a native Indian missionary. 12mo, leatherette, 61 pp. 35 cents. New York, London and Toronto: Funk & Wagnalls Company.

This is an interesting pamphlet showing the probability that the Hindu Scriptures and the Hebrew Scriptures are at one in their rudiments.

METHODIST UNION. By W. P. Harrison, D. D. Barbee & Smith, Nashville, Tenn. Price: cloth, 75 cents; paper, 40 cents.

The greater part of this book has already appeared in the *Quarterly Review* under the caption, "Bishop Simpson as a Politician." There have been several chapters added. Dr. Harrison discusses with force the acts of the General Conferences of 1844 and 1848, and shows how inconsistent have been our Northern brethren in this whole business. Those who read this book will learn some things not creditable to those who did them, and other things that put us properly before the world.

THE LIFE OF OUR LORD ON THE EARTH. By Samuel J. Andrews. Charles Scribner's Sons, New York. Geo. F. Wharton, New Orleans. Price, $2.50.

We have seen and read many "Lives of our Lord," but we have never seen one constructed just like this one. In this book, the life of our Lord is considered in its historical, chronological and geographical relations. The introduction consists in a "Chronological Essay," in which the author *essays* to fix the dates of our Lord's birth, baptism and death. This is a very valuable contribution on that line. The body of the work displays considerable research and learning, and puts the life of Christ before the reader in clearness and vigor. The student of the New Testament will appreciate this book. It is a revised edition of a book published in 1862.

PERIODICALS.

—THE CHAUTAUQUAN is full to overflowing with reading matter of many varieties and of the best quality. T. L. Flood, Meadville, Penn. Price, $2.

—CASSELL'S FAMILY MAGAZINE is a popular monthly at our house, and we commend it to others. Cassell Publishing Company, New York. Price, $1.50.

—THE MISSIONARY REPORTER is on hand in good time, and replete with missionary items that edify and stimulate. I. G. John, Nashville, Tenn. Price, fifty cents.

—THE TREASURY is full of food for preachers and people. It has a portrait and sermon from our good friend, Rev. H. M. Dubose, editor of the *Pacific Methodist Advocate*. E. B. Treat, New York. Price, $5.50.

—ST. NICHOLAS, for March, beams with beauty. Such writers as Brander Matthews, David Ker, Joaquin Miller, Katharine Pyle, Margaret Johnson and others are the contributors. Century Company, New York. Price, $3.

—THE PHONOGRAM is the official organ of the phonograph companies of the United States. The January number has some interesting articles. National Phonograph Publishing Company, New York. Price, $1.

—THE FORUM has a "baker's dozen" papers on timely subjects by thoughtful authors. Free Coinage is discussed by E. O. Leech and Congressman Bland. Clarence King discourses on the Education of the Future, and David Swing on What the American Sunday Should Be. Other papers are good. Forum Publishing Co., New York. Price, $5.

—THE MAGAZINE OF ART, for March, has a good table, opening with an illustrated article on Ornamentation of Early Firearms, by W. O. Greener, and this is followed by Current Art and Artistic Homes. There is also a sketch of John Linnell, by Alfred T. Story. Cassell Publishing Company, New York. Price, $3.50.

—THE CENTURY MAGAZINE, for this month, has a notable table of contents. Two papers especially we emphasize as extremely interesting: St. Paul's Cathedral, by Mrs. Van Rensselaer, and the United States Fish Commission, by Richard Rathbun. The editor has an excoriating article entitled, The Lottery a National Infamy. Century Company, New York. Price, $4.

SUNDAY-SCHOOL LESSON.—March 13, 1892.

BY REV. W. H. LAPRADE.

Ezekiel xxxvi, 25-38.

TIME.—B. C. 587.

PLACE.—Ezekiel was a captive in Babylonia.

Promise of a New Heart.

GOLDEN TEXT.—"*A new heart also will I give you, and a new spirit will I put within you.*" (*Ver. 26.*)

Nearly two years had gone by since the overthrow of Jerusalem. Ezekiel, a younger man than Jeremiah (though for nearly twenty-five years they were contemporaneous prophets), was among his exiled countrymen in Babylonia, whither he had been carried by Nebuchadnezzar, with Coniah, about 599 B. C. The captive Jews longed for their native land, as "by the rivers of Babylon" they wept. (Read Psalm cxxxvii.) Ezekiel knew that "Israel had a covenant relation to God ensuring restoration after chastisement;" he also knew that they must return to God before they could return to Jerusalem. *Repentance*, not simply *suffering*, is the end sought by God when he afflicts for sin.

Because of uncleanness they had been scattered; when they should be made clean then they might again "dwell in the land."

Ezekiel was a priest, the son of a priest. Familiar with all the ceremonial cleansings of the law, he naturally expressed himself in language suggested by them.

Ver. 25. (See Num. xix, 9-13, Heb. ix, 13, 14, and Eph. v, 26.) Water, particularly among the Jews, was a well-known symbol of cleansing. Sin is always and everywhere filthy in a spiritual sense, however refined the sinner may seem to be. Idolatry, into which the Jews so often lapsed, was attended by great moral filthiness; it encouraged all manner of impurity. The promise of this verse has been literally fulfilled, for from the time of this captivity the Jews ceased to be idolators.

Vers. 26, 27. Reformation is good; regeneration is *essential*. So Jesus taught Nicodemus. So Paul taught the church in Rom. viii, 6-9. The doctrine of the new birth, the birth "from above," is to be emphasized. Change of *character*, not simply improvement in *conduct*, is here shown to be necessary. David prayed, after he had made himself filthy by sin, "Create in me a clean heart, O God."

The Holy Spirit is the author of this change; obedience to God is the evidence of it. The truly regenerate delight to do God's will.

Vers. 28, 29, 30. Having, through spiritual cleansing—by the new birth—become the children of God, he would recognize this spiritual kinship. (Read II. Cor. vi, 17, 18.)

Temporal blessings—blessings of safety and peace and plenty—are pledged. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Ver. 31. The truly renewed man loathes his former sins—never boasts of them—never unnecessarily alludes to them—never desires to go back to them.

Ver. 32. "By grace are you saved." God does not mean that his heart is not full of kindness toward the sinner, but that they do not merit his good-will.

Vers. 33, 34. First *right*—then *prosperous*. This is the order in which God places these things. This was the Covenant; blessing should follow obedience. City and country, "waste places and desolate land," shall alike share the blessings of restoration.

Vers. 35, 36. The restoration and rebuilding would be an object-lesson to the heathen. God would speak to them in the only language they could understand. So now "Christian civilization" forces from the world at large acknowledgment of God's interest in his people.

Vers. 37, 38. Deeper, spiritual benefits—benefits to character—must also come to the people. God is to be prayed to, not because he loves to be complimented and appeased, for He is above all that. He is not like a weak man, uncertain as to his position, who is miserable when he is not recognized. It is for the maintenance of our spiritual connection with him—a connection upon which depends our spiritual life—that prayer is enjoined. Men who *pray* know that "God is the Lord."

TEMPERANCE DEPARTMENT.

CONDUCTED BY REV. JOHN T. SAWYER.

FOOD VS. LIQUOR.

It is said that "the value of the food products of our country, for a single year, is about $600,000,000. The cost of alcoholic drinks is about $1,485,000,000."

SAVE THE BOYS.

The *Michigan Advocate* says: "The figures show that the American people are drinking more intoxicants every year—not only in the aggregate, but more *per capita*. How is that brought about? By recruiting the ranks of the drinkers. The late temperance agitation began about sixteen years ago. If we could, at that time, have secured for temperance every boy of fifteen years of age and under, the amount of liquors now drank would be very small. The hard drinkers of sixteen years ago are nearly all dead now. They fill, in all probability, a million or more graves. The patrons of the grog-shops to-day were boys sixteen years ago. Save the boys."

METHODISM VS. LIQUOR.

Surely, as some see it, John Wesley, the father of us all, was somewhat of a fanatic in his opposition to the liquor traffic. These are his very words:

"The liquor dealers murder his Majesty's subjects by wholesale, neither pities their eye pity or spare. They drive them to hell like sheep; and for what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them, the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood! blood! is there; the foundation, the floor, the walls, the roof are stained with blood. And canst thou hope, O thou man of blood, though thou art clothed in scarlet and fine linen, and farest sumptuously every day;" canst thou hope to deliver down thy fields of blood to the third generation? No! so; for there is a God in heaven. Therefore, thy name shall soon be rooted out.

The Hon. Jno. G. Wooley, in a recent address, talked just right when he said: "When a Christian man stands up and votes the will of God, touching drink, into the ballot-box, and does it for Christ's sake and in his name, though he stand alone among a million, and against overwhelming odds of policy or politics or worldly wisdom, I call that gospel temperance."

The best cure for intemperance is regeneration, and the *Christian at Work* well says:

"Most of all is the church to proclaim that the only hope of personal reformation, and the permanent and highest success of the temperance reform, is to be found in the person and the gospel of Jesus the Christ, for other foundation of this, and all other moral reforms, can no man lay than that which is laid, even Jesus Christ.

The *St. Louis Christian Advocate* quotes the following from an English paper:

"Twenty-five snakes running through the streets—that's free whisky. Twenty-five snakes gathered in a box in which twenty-five holes are made by authority of the court—that is low license. Ten of the holes are closed and the snakes all get out through the other fifteen—that is high license. Drive all the snakes over to the next village—that is local option. Kill all the snakes—that is prohibition.

A lady said to me: "I think the Salvation Army is a low crowd, because they go around picking up people from the gutter." I said to her: "I think it is a fortunate thing for those who are in the gutter that God has got a people who are not afraid of soiling their respectability or soiling their good clothes by stooping down and lifting them up from the gutter. Some of the brightest jewels in the Savior's crown were found in the gutter, and I rejoice to-day that I am one of the low crowd' that goes around picking people up from the gutter."—*War Cry* (N. Y.).

Why may not the energetic women of the New Orleans W. C. T. U., who are succeeding so well with their lunch house enterprise, send around in the near future a coffee wagon? Here is what an exchange says of the one at work in Chicago:

"A coffee wagon gospel mission has been started in Chicago, having for its circuit the most crowded and destitute parts of the city. Good coffee with cream and sugar is sold at three cents a pint and twenty cents a gallon. Although only a few days old, it is already a formidable rival of the beer shops in the neighborhood.

We trust that there are not many teachers like the one spoken of in the following extract from the *Tennessee Methodist*:

"A great preacher who lives not a thousand miles from New York is credited with a very strong and sweeping condemnation of the liquor traffic of Africa. We have been waiting and hoping for years that this same great preacher would say something strong and sweeping against the liquor traffic of America. But up to the time of our going to press with this page he hadn't said it yet. Strange, isn't it? Tears and lamentations for the rum-crazed heathen of the Dark Continent, but silence, deep and intense, over a rum-cursed, rum-ridden Christian land!

Christian ministers should denounce the liquor traffic at home as abroad, and the round world over, for wherever licensed, be the license high or low, it is licensed to break the hearts, destroy the homes, and ruin the souls of men, and the government that does the licensing is *particeps criminis* to all the consequent moral devastation and eternal wreck of beings made in the image of God.

The Interior says of the Woman's Temple at Chicago: "It is the handsomest building in Chicago. The two wings we would call the two sisters, standing on a pedestal of granite, in graceful drapery, and with beautiful lace work covering their shapely shoulders. It looks like woman's work. They have easily distanced all other architecture in the city—nor have we seen anything anywhere so unique in architectural stateliness and beauty."

It is safe to say that this "handsomest building in Chicago" is never likely to be polluted by the presence within its walls of that courted ally of politicians and merciless foe of American women and American homes—the whisky devil.

Cardinal Manning used to tell this story: He once met an Irishman the worse of liquor. Dr. Manning stopped him. "You're an Irishman and a Catholic," said the future cardinal. "Sure, what else would I be?" answered the inebriate. "Then why don't you take the pledge and keep from disgracing your religion?" asked Dr. Manning. "I only take a drop now and then, and I'm not so far gone," answered the Irishman. Then Manning explained that he was a priest, and he had taken the pledge. The man crossed himself. "Ah! then," said he, "I never thought I'd see such a bad day, to meet a priest that had fallen so low as to have to take the pledge. God help your reverence!"—*The Reformer*, Glasgow.

A Northern Bishop, no doubt speaking the sentiments of all genuine Methodists of to-day, uses the following nervous language of deepest conviction:

The church of to-day, much more the church of the future, must take to its heart the duty of combining and massing its forces against that gigantic atrocity, that diabolical conspiracy, that nameless monstrum horrendum of Christian civilization, that mothers nine-tenths of the woes and sorrows which blight and curse our modern age—the traffic in intoxicants, which hides its deformity under forms of law. How long shall the face of our Christian age blister with this worse than pagan shame?

Has the virtue of our time degenerated so low that we do not even hinsh at the legislative traffic in the souls of our own children; that by the very doors of our own homes and our temples an army of miscreants should, by authorization of laws made by Christian law-givers, prosecute a work of murder and death? . . . How can we go to the heathen with this cancer of worse than heathen infamy festering in our bosom?—*Bishop Randolph S. Foster.*

The action of the directors of the World's Fair, in opening the grounds for the sale of alcoholic liquors, has been vigorously denounced by the religious press and by the better class of secular newspapers. The New York *Voice* has this to say:

We are told that the World's Fair Directory must allow the sale of liquors in order that there may be on exhibition a typical German restaurant. Since the Emperor of Germany is moving upon this same typical German restaurant as a foe to civilization, it is hardly necessary for the World's Fair to take up with it.

The Chicago *Interior* (Presbyterian) uses emphatic language:

Disguise it as we may, soften it with whatever euphemism, this means that the local directory of this great International Exposition have decided to go into the saloon business. They are to be sharers in the profits of vending liquors on the Fair grounds. They are to be silent partners in the gains to be gotten from putting the bottle to men's lips in this high place of the nation. We brand this as a national insult. This World's Fair has governmental sanction and seal. It is no mere concern of a local directory. And yet the big brewers and liquor venders seem to have pocketed the Fair and to be determined to pocket a large proportion of the gross receipts. We must right this wrong. The American nation is not calling the people of the earth together to exhibit a beer-garden. In a jubilee celebrating the brain's independence, we do not want to show how brains are fuddled. The cradle of American liberty was not rocked in a saloon.

The latest branch of the Methodist armies speaks thus of the saloon in the *Epworth Herald:*

Down with the saloon! Let that be the slogan, and every voice a trumpet to proclaim it!

Down with the saloon! It is God's relentless enemy, the nation's, and yours.

Down with the saloon! It has no respect for home, the church, the Sabbath. It curses the one, blasphemes the other, and tramples upon the third.

Down with the saloon! It breeds violence and ruin. Twenty anarchists were dragged from an apartment of a Chicago doggery the other day. It was a fitting place for them. The two bad things mix.

Down with the saloon! It is pledged by the most infamous means to perpetuate its diabolical ruin. It fattens upon the corruption it breeds, and, like the wrecker, is enriched by the ruin it works.

Down with the saloon! It multiplies mad-houses and prisons, and crowds their cells with brutalized, raving, cursing human wrecks.

Down with the saloon! It controls our politics, corrupts our legislators, intimidates our judiciary, and insults every sense of decency with insolent contempt.

Down with the saloon! Its ranks are filled by troops of murderers, thieves, perjurers, tramps, libertines and harlots, who scoff at the restraints of society and thirst for blood.

Down with the saloon! It robs thousands of homes of their most promising boys, and, all besotted and ruined, hurls them into drunkards' graves.

Down with the saloon! Talk against it. Plan against it. Work against it. Fight against it. Pray against it. Vote against it.

The *Mission Worker* states as follows:

Every day some small children get lost in London. The bewildered little ones burst into tears, a crowd collects, some stare, some question, some pity, a few help. The friendly policeman is brought to the rescue, and when all other efforts to find the little one's home fail, the man in blue inquires, "Where does your mother get her gin?" Most of the slum children know too well this haunt of the parent, and in not a few cases has the policeman in this way been able to trace the home of the lost child.

In confirmation of the foregoing, we find these declarations in the *North American Review*, made by that elect W. C. T. U. woman, Lady Henry Somerset:

At a moment's glance you may see the distinctive curse of London's poor. The women drink. Mothers, daughters, sisters, wives, grown women, children of tender years—the gin is open to all, and all go to it. Nowhere in New York did I see or hear of women not utterly abandoned habitually frequenting saloons. Nowhere in London is there a public house but the women will be as good (?) customers as the men. It is impossible to overrate the influence, the soul-destroying influence, this has had upon the homes of the poor, for it is by this, I am convinced, that the idea of right and wrong has come to be hopelessly confused where it is not absolutely lost. It is not uncommon to find a mother who since marriage has been a faithful wife, and perhaps before that a virtuous girl, looking on with indifference while her daughter "goes on the streets" and is lost in the unnumbered legions of victims hourly sacrificed to the demon of vice. She may regret the fact, as a mother in a wealthier station might regard her daughter marrying beneath her, but there is no shock, no natural horror, at the wanton marring of God's fairest handiwork, a woman's soul. In our long worship of Mammon, the shame of poverty and the shame of sin have got confused; to the poor in their misery the burden of disgrace is but a slight addition to the load they already carry.

All sorts of theories are put forward as to why so many more men are bald than women. The most frequent explanation is that men wear their hats more, though a little reflection will show that this is not the case. Lately the theory has been put forward that men grow bald because they cut their hair so often.

Of course, no one knows just how many bald women there are, for they have many ways of covering the deficiency known only to the initiated. But whatever the cause of loss of hair, premature grayness or any disease of the scalp, whether in man or woman, it can be surely and easily remedied by the use of Louisiana Creole Hair Restorer, which has properties peculiar to itself, being at once cleansing, stimulating and emollient. It contains no oil, but is nevertheless one of the most delightful of dressings, and as such is used by some of the ladies of the greatest taste and refinement.

If the hair has lost its vigor and is changing color, the Louisiana Creole Hair Restorer will certainly restore it to its original state. It has been proved in hundreds of cases, fully authenticated. Ask your druggist for it or send to Mansfield Drug Co., Proprietors, Memphis, Tenn.

He that will often put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater and the latter less.—*Colton.*

Good Advice.

Exchange:

In Winter more exercise is required for the body than in Summer.

Wear warm underclothing, material of open texture is preferable.

Avoid catching cold, but should you develop a cough take immediate steps to get rid of it.

The most effective remedy for coughs or colds is Marsden's Pectoral Balm; it is pleasant to take and never fails to cure.

Ask your druggist for it, and don't be persuaded to take any other instead.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis	**Kansas City and Memphis**
Ft Train.8:10 am	Ft Train.5:10 pm
Vicksburg and Natchez	**Vicksburg and Natchez**
Express.....5:55 pm	Express.....8:10 am
Baton Rouge "Coast	**Baton Rouge "Coast**
Train".....10:00 am	Train".....8:45 pm
LOUISVILLE AND NASHVILLE.	
No. 3 Lim. Ex.7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....8:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex.7:50 pm
Lim. Express,..4:45 pm	Fast mail.....8:25 pm
ILLINOIS CENTRAL.	
No.1. Local Mail and Express..6:45pm.	No.2. Local Mail and Express..7:00am
No.41. Chic. and St. L. F. Mail.8:25am	No 42. Chic. and St. L. F. Mail.6:00pm
No.45. Chic. and N. O. Lim....7:50pm	No. 40. Chic. and N. O. Lim.12:01noon
No.41. Memphis and K. C. Ex.8:25am	No.42. Memphis and K. C. Ex.6:05pm
No. 5. McComb City Accom....9:15am	No. 0. McComb City-Accom..4:50pm
TEXAS AND PACIFIC.	
No. 53 California Express. 7:00 pm	No. 51 California Express. 8:15 am
B.Rouge, local.10:05am	B.Rouge, local. 3:50 pm
SOUTHERN PACIFIC CO.—MORGAN LINE	
No. 18 Califor. 7:50 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor.. 5:00pm
NEW ORLEANS AND NORTHEASTERN.	
No. 1, Lim'd . . 2:50pm	No. 2, Lim'd.....5:00pm
No.5. Fast Line.7:00am	No.6, Fast Line..8:45am
MOBILE AND OHIO. (Via Meridian.)	
No.3, Fast Line.7:00am	No. 2, Limited....5:00pm
P. AND F. EAST LA. (Abita Springs.) Daily Except Sundays.	
Arrive.....8:30 am	Leave..... 8:50 pm
NEW ORLEANS AND GULF RAILROAD.	
Pt.a-la-Hache Sh. Bch. 9:00 a. m., 8:45 p. m., 4:55 p m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a m., 5:00 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Ministers and wives of deceased Preachers, $1

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Rev. B. F. Lewis, Ass't Editor.

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REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

Thursday, March 10, 1892.

BRIEFS.

During his recent seven months' tour General Booth visited six countries, conducted 180 meetings in 34 cities and towns, and traveled 31,797 miles.

Very clearly the lottery is moribund: but that is all the better reason why Congressman Little should press his bill and kill the concern by taxation before the Summer solstice of 1892 sets in. It is worth while to cut short by one year the misery, the woe and temptation induced by the great lottery fraud.—*Christian at Work.*

We hope that every pastor of a city church will read carefully the article we publish in another column, taken from the *Wesleyan Christian Advocate*, entitled, "City Pastors and Church Papers." There is in it much "food for thought," and we have published it specially for the pastors in our cities. There are some statements made which, though true, are not creditable, and we ought not to rest satisfied until that which is not creditable to us is done away. A few days of earnest and hearty work on the line indicated in that article would work a wonderful change for the better.

Here are some statistics of our China Mission Conference: Missionaries, 15; wives of missionaries, 10; missionaries of the Woman's Board, 10; organized churches, 11; native helpers, 22; native members, 365; probationers, 83; Sunday-schools, 24; teachers, 80; scholars, 853; colleges, 2; foreign teachers, 6; native teachers, 8; native students, 236; day schools, 13; pupils, 210; collected for support of native ministry, $384.20; for mission work, $403.70; for Bishop's fund, $30; for other purposes, $283.34.

This mission was founded in 1848, and has had altogether 67 mission workers. Of these, seven died in China, three returned to the United States and died, seven transferred to the Japan Mission and fifteen retired from the work. This leaves thirty-five still in the field.

An exchange says:

In regard to homicides in this country carefully gathered statistics show an appalling increase. Nearly 6,000 murders were committed in the United States during the year 1891. Only one out of every fifty of the murderers suffered capital punishment for his awful crime. They who paid their own lives as a penalty for murder were chiefly those who had no friends—65 negroes, 4 Indians, 1 Mexican and 1 Japanese, and 52 white men, making a total of 123. Of these 96 were in the South, to 27 in the North. Counting out those sentenced to prison, it is safe to conclude that 5,000 of the murderers of the year 1891 are at liberty, encouraged by their immunity from punishment for former crimes to exercise their malice further. That year there were 195 lynchings, an increase on the previous year of 68. Of the lynchings 169 were in the Southern and 26 in the Northern States. These lynchings naturally result from the fact previously stated, that of nearly 6,000 murderers, less than 200 were executed.

Selection of Civil Officers.

THE BIBLE RULE.

Strange as it may sound to some people, there is laid down in the Bible the only safe rule to follow in the selection of men to fill the offices of the civil government. And we are of the opinion that, if this rule had been more closely followed, governments to-day would not, in many respects, be what they are. The rule is the advice given by Jethro to Moses when he was forming the civil government of the Children of Israel. Jethro saw that Moses' methods of government were very defective, and he told him so, and then gave him advice in the matter, the wisdom of which has been vindicated wherever the rule as to selecting civil officers has been carried out. Jethro said: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens." Here we have stated the qualifications of a civil ruler, whether he has a small office, "ruler of tens;" or a large one, "ruler of thousands." Let the reader look at those qualifications for a moment.

1. "Able men." Men with sufficient natural and acquired ability to perform the duties of the office. Incapables in office nobody would think of tolerating, for such bring the office into dishonor and make it a fruitful cause of detriment to the governed. We suppose no man in his senses will object to this Bible rule of selecting an able man for every office, from the highest to the lowest.

2. "Such as fear God." David ruled over Israel forty years, and among his last words are these: "He that ruleth over men must be just, ruling in the fear of God." His experience as a ruler led him to the conclusion that Jethro's advice in this matter was eminently wise. All authority of rulership comes from God, the Supreme Ruler, and the man who does not recognize this, who does not receive his authority as from God and exercise it under a sense of his responsibility to God, has not the fear of God before his eyes and can not rule over men to their good. He who does not fear God will have very little regard for men. It is only the God-fearing man who can perform the duties of a civil office properly. Everybody will concur in this, except those who do not believe in God as the Supreme Ruler.

3. "Men of truth." An untruthful man can not be depended upon anywhere. He is especially out of place in a public office. A public officer's relations to the people are peculiar. He is in some sense the guardian of their honor and the protector of their most sacred rights; and if he is a man of low and weak integrity, his guardianship of the people's rights and honor becomes the veriest farce. There can be no integrity of character apart from truthfulness. Everyhody wants men of truth—men of integrity—in public office, except those who hope to secure their own base aims through the untruthfulness of the officer.

4. "Hating covetousness." The Revised Version has it, "Hating unjust gain." It is lamentably true that a great many seek office from a spirit of covetousness. In a public office there are doors of temptation to secure "unjust gain" so numerous that it is a place of peculiar trial, and thousands have gone down to dishonor and shame because they yielded. We see this and hear it almost every day. Indeed, it has become so common that it does not excite any surprise. The man from whose heart the covetous spirit has not been expelled is a dangerous man for a public office. After what we have seen in the past few years of defalcations and plundering the public treasury, will any sensible man object to this qualification in a public officer? We think not.

Now, the readers see what sort of men the Bible says we must put in civil office. As those who believe that old Book, and who have the right of suffrage, we are to exercise that right according to the teachings of that Book. Living under a democratic form of government, where all the citizens have an equal part in the choice of civil officers, it is our duty and privilege to "provide out of all the people able men, such as fear God, men of truth, hating unjust gain, and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens, who shall judge the people at all seasons."

Editorial Correspondence.

When we left Jackson, Feb. 5, it was for a tour down the I. C. railroad to New Orleans, up the N. O. and N. E. railroad to Meridian, and across the A. and V. railroad to Jackson. But when we reached the ADVOCATE office in New Orleans, and began looking over the books, etc., we changed our plans and came up the L., N. O. and T. railway, stopping at Baton Rouge, Clinton and Jackson, La. We would like to have stopped at other places along that line, but it was neither convenient nor practicable.

At Baton Rouge we were met at the train by Bro. Evans, the pastor, and hospitably entertained by Mrs. Deacon at the State University. It was the night for the meeting of the Epworth League, and we had the pleasure of being present at the exercises. Owing to the fact that the day had been devoted to the firemen's parade, followed by a banquet at night, there were but few present, but they manifested much interest in the organization. Bro. Evans gives the League his hearty support, and if his suggestions are carried out (and we have no doubt they will be), a great forward move may be expected in that church this year. The committees ordered by the constitution will be enlarged, subdivided and *put to work*. One committee he proposes to enlarge to, at least, twenty; subdivide it, and to one subdivision commit the work of putting our Methodist publications, and especially the NEW ORLEANS CHRISTIAN ADVOCATE, into every Methodist family in the city. We heard as clear an exposition of the objects and aims of the Epworth League as we have ever heard. Could the ideal League be realized in every church, we could and would save many a Christian from lukewarmness and backsliding, and reach thousands of the spiritually destitute.

From Baton Rouge we went across to Clinton, La. It had been over twenty years since we last walked those streets. There have been but few changes in the appearance of the town in that length of time. The same church-building which has been in use for considerably over a quarter of a century stands unchanged. We saw a record of all the pastors who have filled that pulpit since 1859. The list opened with the name of Geo. H. Clinton, 1859, and closed with J. J. Smylie, 1892. A few of the prominent and influential members of twenty years ago are there; but most of them have gone to their final reward. Here is where we first attended school; here is where we were first kept-in (school-boy phraseology); here is where our tears first stained the blue-back spelling-book, and here the teacher still lives who won her way so far into our heart.

From Clinton we drove over to Jackson, La., the location of Centenary College. In company with Dr. Hunnicutt and others, we walked over the buildings and grounds, and were much gratified at the vast improvements which have been made in the last four or five years. The dormitories have been fitted up, the chapels improved and new recitation-rooms opened to meet the demands. We noticed also an embryonic gymnasium—a necessity in all our colleges, but frequently lacking. We had hoped to meet Bro. Harry, the recently appointed agent, but he was away on business connected with the college. We found Presiding Elder Johnson hard at work trying to solve the problem of how to fill in twelve weeks twenty appointments stretching from the Mississippi river to the Alabama line, unpack his goods and chattels, study, and wrestle with *la grippe*. Bro. Carley, the pastor, is now living in a neat new parsonage near the church, and seems hopeful and cheerful. We were very sorry we could not spend a longer time with him and his good people, but necessity was laid upon us to come home. We reached Jackson, Miss., at eleven A. M., Saturday, Feb. 27, after an absence of nearly one month.

B. F. L.

Our Conference Claimants' Collection.

We call the attention of the preachers of the Mississippi Conference to the fact that three weeks from the date of this issue of the ADVOCATE, your joint Board of Finance will be expected to remit to our superannuated preachers and the widows and orphans of our deceased preachers one-fourth the amount apportioned to them out of the collections ordered for that purpose. In order to further this design, they offered the following, which was unanimously adopted by the Conference:

"We urge upon the pastors the necessity of early collections. We recommend that this collection be taken on its own merits, each preacher in charge forwarding the same, as soon as collected, to the treasurer of the Joint Board.

"We recommend the adoption of a quarterly settlement with the claimants, and to secure this have made the following apportionments for next year, payable April 1, July 1, Oct. 1, and final settlement at the next session of the Annual Conference."

One of our presiding elders has called attention to this collection through this paper, and we presume the others have done so privately. We trust each presiding elder during the next two weeks will urge this collection upon his preachers, and the preachers in their turn upon the people.

There is scarcely a claim that commends itself so forcibly to the mind and appeals so strongly to the heart of the church as this one. We find scores of passages in the Bible, besides countless unanswerable arguments outside of Holy Writ, for the occupancy of foreign fields. By these we are constrained to carry or send the gospel into the very heart of heathendom, constantly looking for and expecting the redemption of the world. But while all this is so, shall we neglect those who through their self-denying ministry brought us to the Light that we might see? We think this is not, *can not* be, the intention of any.

In "Report No. 2, Joint Board of Finance," offered Dec. 10, we find this sad commentary:

"Your Board have again to complain of the lack of information which they should have had from the ministers as to the condition of these claimants residing in their several charges."

The Board, in order to have before them all the information needed, have sent to each pastor having claimants within his charge a blank report asking for the name and address of each applicant, age, state of health, amount of income (if any), from what source, the number of children under sixteen, and any other information obtainable that will aid them in the just distribution of the funds in hand. We will be excused for making an extract from a private communication received from a member of the Board recently:

"We send this" (referring to the blank reports just mentioned) "form to each preacher who has a claimant on his work. All he is required to do is to fill it up, put it in an envelope, already addressed and stamped, seal it, and drop it in the post-office. Do you think they will *all* do it?"

We leave the answer to this question to each pastor who has a claimant on his work.

B. F. L.

Millsaps College.

We spent about an hour last Thursday in company with Bishop Galloway looking over the Millsaps College building, now in process of erection.

The college is located on what is commonly known as the Hemingway Place, about one mile north of Jackson, and is on one of the highest eminences in this vicinity. The walls are up above the second story, and are nearly ready for the flooring of the third. The main building will be 107x80 feet, and three stories high, besides the basement and tower. There will be a chapel with a comfortable seating capacity of six hundred, two society halls, a library and president's offices, besides twelve class-rooms. The building is in plain view of the I. C., Y. and M. V., and A. and V. railroads. At its present height, it is visible at a distance of nearly five miles in the country, with another story and tower yet to be added. The walls will be completed and ready for the roof in about four weeks, and the contractor expects to have the whole thing completed about the last of May. During the Summer the trustees expect to have erected, at least, four other buildings to serve as boarding-houses, and such like, so that the college will surely open—unless providentially hindered—next Fall with all the modern improvements for successful school teaching and an endowment fund of over one hundred thousand dollars.

We understand the trustees are in correspondence with distinguished educators throughout the country, and will, no doubt, elect a faculty early in the Spring. Bro. Watkins informs us that the notes now due on the endowment and special funds are being paid, and if the few whose notes have not yet been paid will kindly send in the amounts now due, this matter can soon be closed up, and undivided attention given to other things.

To see Millsaps College is to be glad you have a pecuniary interest in it.

B. F. L.

ONE NAIL ENDANGERED A STEAMER.—A Cunard steamer puts out from England for New York. It was well equipped; but, in putting up a stove in the pilot-box, a nail was driven too near the compass. That one nail seriously interfered with the working of the compass. The ship's officers, deceived by the distracted compass, put the ship 200 miles off her course, and suddenly the man on the lookout cried, "Land, ho!" and the ship was halted within a few yards of Nantucket shoals. A six-penny nail came near wrecking a great Cunarder. Just so one sin indulged may wreck a soul, and cause the loss of heaven.—*Richmond Christian Advocate.*

NOTES.

It might be a good thing for every business man to hang up in his office a large card on which is printed in big capitals:

THOU SHALT REMEMBER THE LORD THY GOD, FOR HE IT IS THAT GIVETH THE POWER TO GET WEALTH.

"The life of Jesus Christ would be inconceivable, if it were not a fact." That life has no parallel in human history and none in the inventions of the human imagination. The conclusion is that it "descended from God out of heaven."

How is the prayer meeting? Running along in the same old, worn rut? A little tame talk by the preacher, a few spiritless songs, and two or three cold prayers that the people have learned by heart? Is that your prayer meeting? Man of God, *wake up*. Get a fresh fire in your soul, and take hold of the people and lift them out of that living death!

Are we not burdening our preachers with too much finance? Collections! collections! collections! is the continual cry, and the preacher is expected to "take" them all, and then on the final stretch to bring up arrearages. A thoughtful man says: "'Finances' might be written as the cause of death in the obituary of many a noble servant of God."

There is one very gratifying fact in regard to all the Protestant congregations in this city—a fact which has recently been spoken of by ministers of different denominations to one another. The fact is the large accessions of men to the Sunday congregations. The number of men in all the Protestant congregations is much larger now than it was last year. We trust this is an indication of a general and widespread revival in all our churches.

Here is a sentence full of significance:

Any Methodist Church worthy the name can unite with its pastor and open the windows of heaven for a gracious revival.

If that is true, then the revival does not depend wholly upon the preacher for success. There are responsibilities upon the church, and when both preacher and people begin to feel the burden of these responsibilities, they will begin to work together for a revival. And when they do that a revival is already assured.

Zion's Herald, commenting favorably on Bishop Merrill's recent book, "Organic Union," has this *significant* paragraph:

The reader may regard the color question as an insuperable bar to organic union. Why should it be? Even in our church the colored men have gone into Annual Conferences by themselves, so far solving the problem. Why should it be more difficult to meet the colored man in General Conference than in the Ecumenical Conference? The color problem will, in due time, solve itself. It is in course of solution, and needs only to be let alone.

That last sentence, is it a revelation?

Speaking of the General Rules of the Methodist Church, Dr. Daniel Steele, in *Zion's Herald*, has this healthy paragraph:

My faith in the future of our church is too strong to believe that any future legislation will ever abolish the wholesome rules of conduct which the experience of the Christian ages has formulated. So long as wine is a mocker, and the promiscuous dance is lustful, and the theatre is the favorite haunt of sin, and the card-table and lottery the vortex of hell, Methodism will cry aloud with a voice of disciplinary warning against these devices of Satan for the ruin of souls, and all good Christians will say, Amen and Amen!

Somehow we are constrained to believe that there is truth in the following sentences from an exchange:

The beginning and end of many a minister's failure is sheer laziness. There is, perhaps, no vocation where a man can as easily either work or shirk, kill himself with over-exertion, or rust out with inaction as the Christian ministry. Many a poor sermon is attributed to want of brains when it is really due to lack of studious preparation. Many a minister is industrious enough, but fails as a pastor because his labor is misapplied and inconsequential. The man who neglects his flock or his pulpit that he may acquire repute as an author or lecturer or a scholar on general or special lines may, verily, not lose his reward, but must not complain if the best churches do not want him placed over them as a leader.

The following from *Cassell's Journal*, in regard to W. T. Stead, the editor of the *Review of Reviews*, will be appreciated by many of our readers:

Mr. Stead is now forty-three years old. He is an impressive personality, a wild talker, running over with animal spirits, by turns mystical and worldly, simple and cynical, egotistic and generous, pitiless and sympathetic. His talk is varied by bursts of laughter and fitful pacings about the room. He is surrounded by men and women who seek his aid, worship him, sponge on him, and backbite him. He lives in a pretty home at Wimbledon, is the most untidy of men as to his clothes, is enthusiastic about the Salvation Army, never works on Sunday, which he gives up to his wife and children, and regularly attends the morning and evening services at the local Congregational chapel. His favorite poet is Lowell; and Carlyle is both his literary hero and the chief formative influence in his intellectual life.

Notes from Our Jackson Office.

Bishop Galloway gave us a much appreciated visit a few days ago. He spent last Sunday in Minden, La., where he went to dedicate a church.

Bro. Jones, the pastor of Capital Street Church, this city, is in the midst of a revival service in that church. Congregations are very good and interest increasing.

We have recently had the pleasure of going over the new Presbyterian Church now in process of erection in this city. It is a handsome brick structure, with basement for Sunday-school purposes, and a seating capacity in the auditorium of six hundred. It is estimated to cost when completed $18,000.

It is said that Rev. James Spurgeon, the grandfather of the Rev. Chas. H. Spurgeon, who so recently died, became pastor at Stambourne, Essex, England, in 1810, where he remained for more than a quarter of a century. This church had but four pastors in two hundred years, and he was the fourth. Nothing is said, however, of the spiritual prosperity of this church during these two centuries.

We clip the following from the *Commercial Herald*, of Vicksburg:

The Methodist Sunday-school in the northeastern part of the city, which has been for some time suspended for lack of a place of meeting, will be reorganized Sunday afternoon, March 6, at three o'clock, in the new chapel on Jefferson street, which is just completed. A full attendance of parents and others interested in the enterprise, as well as children, is desired to witness the opening services of the new chapel, and the reorganization of the Sunday-school.

The *Pacific Methodist Advocate* asks this question:

What is the difference between a Christian speculating in grain futures—winning in the "bucket shops"—and a 'Philistine's" gambling at poker, and winning the "jack-pot?"

Possibly we might ask one equally pertinent: What is the difference between the giddy girl or boy of "society," so called, and the average church member who takes lead in all the germans and theatricals that come around?

We are glad to see this "note of victory" from our brother who is looking so carefully after the Master's interests just this side the Golden Gate:

During the past sixty days two hundred and seventy-five people have been converted in our California Churches. These reports show that as many more have entered our membership in the same time. This, we estimate, is less than fifty per cent. of the whole, for we call to mind that many of our larger churches have made no reports. It is not an extravagant statement, then, to say that since the Fall Conferences fully one thousand people have joined the M. E. Church, South, in California.

We have just examined the first number of the first volume of the *Epworth Quarterly*, published in the interest of the Epworth Leagues of the M. E. Church, South. The title page is illustrated with a picture of the Epworth rectory, built in 1709, and the house of the Wesley family from that date to the death of Rev. Samuel Wesley in 1735, after which the home was broken up. Among the articles that enrich this new addition to our church literature we find answers to the two questions, "Why the Epworth League?" and "When did the movement begin?" Also an interesting and instructive article from the pen of J. R. Pepper, Memphis, Tenn., on "Our First Epworth League." Let all our Leagues supply themselves with this quarterly. It is only ten cents a year.

Rev. C. H. Parkhurst, D. D., closing an article in the *Church Union*, on "Denominational Rivalries and the Way Out," says:

It is an encouraging feature of current Christian sentiment that men are realizing so much more distinctly than ever before how much expense to the cause of Christ is involved in treating every other denomination except our own as though it were an auxiliary of anti-Christ. . . . "Minds differ; hearts agree." Men that quarrel in the schools can with perfect facility fraternize on their knees. . . . Denominations are reaching out towards each other in a way that has never been done before. The love of God is constraining us, and the needs of a world, lying in sin and wretchedness, are co-operating with the love of God to draw us into closer fraternity of fellowship in our faith, and into warmer conspiracy of hope and devotedness in our service.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

PERSONAL AND OTHERWISE.

Dr. Noah Porter, ex-president of Yale College, is dead.

An exchange, giving the results of a very successful revival, significantly adds: "The pastor needed no evangelist!"

Senator Randall L. Gibson has brought us under obligations for a copy of his select speeches delivered in the United States Senate during 1888–1891.

From W. A. Wilde & Co., Boston, we have received a budget of Sunday-school literature, which is good; but we like our own the best, because it is the best.

Rev. Horace Jewell, at one time a member of the Louisiana Conference, is writing the History of Methodism in Arkansas. We believe that will be a readable history.

We find this personal in the Winston *Signal:*

Rev. J. A. Leech preached an excellent sermon last Sunday night to the young men, and we hope his kind words of advice and admonition will be carefully weighed and pondered by every young man.

We greatly enjoyed in our office, last week, a quiet chat with Rev. C. M. Lyons, pastor of the Evergreen circuit, Louisiana Conference. His work is moving forward finely. He puts energy and vim in his work, and that will always succeed.

Our House at Nashville has prepared an appropriate Easter Missionary Service for the use of congregations, Epworth Leagues and Sunday-schools. Easter comes April 17; so if you would avail yourself of this, you have no time to lose.

We were gladdened last week by the presence and encouraging words of Rev. P. A. Johnston, presiding elder of the Woodville district, and Rev. R. D. Norsworthy, our pastor at Crystal Springs, Miss. These brethren report the Lord's work prospering in their charges.

We call the attention of our preachers to this from Bishop Haygood:

The new and big postal card is a daisy. Just the size for a report of facts from (each preacher) the work. The editor should receive, at least, one score each week. Using them will develop terseness of style. Each preacher likes to hear from all the others; and it helps to hear from the field of battle.

The *St. Louis Advocate* has this gratifying paragraph:

The St. Louis churches were never so prosperous as now. Not only do peace and harmony prevail, but there is a spirit of aggressiveness and progress which is most gratifying. Three new churches have been built within the past six months.

That success ought to "provoke" somebody else.

A private letter from Dr. D. J. Waller, the eminent secretary of the British Conference, and fraternal messenger to our last General Conference, says: "It was not my happiness to visit your city, and I regret not having seen New Orleans; but I have a life-long interest in all that affects Southern Methodism. We are looking forward with pleasure to Bishop Galloway's visit to our Conference, and he may reckon upon a hearty welcome."

HOME NEWS.

Lake Providence, La., is now ablaze with electric lights.

Port Gibson, Miss., has shipped this season 10,603 bales of cotton.

A hardware store in Shreveport, La., burned recently; loss, $30,000.

Natchitoches is beautifying itself by planting trees along the streets.

Baton Rouge, La., is to be illuminated by the arc electric light system.

March 15, Hammond, La., will vote on issuing bonds for $5,000 to build a school-house.

Canton, Miss., is to have waterworks, electric lights and a handsome brick school-house. Three very good things.

W. A. Bright and F. P. Gravely have the privilege of furnishing Monroe, La., with waterworks and electric lights.

Rayne, La., shipped in one week 10,500 dozen eggs! That must be a good place for a Methodist preacher—eh, Bro. Blooker?

The Magnolia (Miss.) *Gazette* says that "quite a creditable start has been made with a subscription to build a Methodist Church at Tylertown."

According to Mr. Hester's monthly statement for the New Orleans Cotton Exchange, the amount of cotton in sight for the first six months of the season—from September to February, inclusive—is 7,917,954 bales, against 7,460,283 this date last year, and 6,745,089 the season before last.

The Shreveport *Progress* says:

The firm of Whited & Wheless, of this city, sold 140,000 feet of lumber week before last, and 135,000 last week. This embraced shipments to Missouri, Kansas and Nebraska. Think of Shreveport supplying those distant points with lumber! The old town is neither dead nor asleep.

Revival at Oxford, Miss.

Bro. J. E. Thomas, our pastor in Oxford, closed, last night, a very successful two-weeks' meeting. He did nearly all the preaching himself. His sermons were strong, clear and effective. Congregations large, orderly, attentive. Extra chairs in the aisles last night. The church has been greatly blessed by this meeting. Penitents were converted at the mourner's bench. The whole community, including our University students, took a deep and constant interest in the services. Other denominations cordially co-operated. Eighteen additions to our church. This makes forty-four new members Bro. Thomas has received since Conference—twenty-nine by letter and fifteen on profession. Many touching incidents of the meeting might be told in a narrative of greater length. Bro. Thomas is making good proof of his ministry, and is eminently acceptable to our people. He is deeply pious, "well-rounded," and looks after all the interests of the church. W. R. S.

University, Miss., March 7.

To the Members of the North Mississippi Conference.

DEAR BRETHREN: Please do not overlook the resolution passed by your Conference at its late session urging that a collection be taken for the Bible cause in every congregation in the bounds of your Conference during the month of April. Let your people know that money for the great work which the American Bible Society is doing is very greatly needed, and urge them to make a liberal contribution thereto. Please secure all you can for the work, and send it to me, if possible, by the first of May. Trusting that I shall have the pleasure of receiving a contribution from every member of the Conference, I am, very truly,

Yours in Christ,

J. W. MCLAURIN.

163 Camp street, New Orleans.

A Protest.

Last week, year ago, our Woman's Board of Missions, for the benefit of Scarritt Bible and Training-school, called on everybody everywhere to observe the so-called "Easter;" and now our "senior" Missionary Secretary is following the folly and distributing programs broadcast for an "Easter Missionary Service." As a member of the M. E. Church, South, *I want to enter a public protest against these innovations.* If we wish to observe the anniversary of the resurrection of Christ, let us ascertain the proper day, and then call it the Christian Passover, and not ape some other folks by using the heathen word "Easter." Some of our Flora McFlimseys are already observing "Lent." Let a halt be called.

T. L. MELLEN.

Notice.

To Delegates to Woman's Missionary Conference, Meridian District, Mississippi Conference:

I have secured the usual reduction of fare on the M. and O. railway, viz.: Full fare in coming, and one cent per mile returning, if all the delegates will purchase the regular tickets and get from starting-point certificate on printed form of having purchased at full fare. These can be had March 11, and be good till the fourteenth. We trust each society will be represented by more delegates than one. We expect a good time.

J. P. DRAKE, Pastor.

Shubuta, Miss.

The Missionary Collections.

BRETHREN: Move up in your missionary collections as speedily as possible. Those standing out on the border are feeling the pressure of the hard times. Please send the special fund, subscribed at Conference to the proposition of Dr Morrison, to me. The other foreign missionary money you can send direct to the treasurer, T. B. Holt, Nashville, Tenn., and turn in his receipt to me at Conference.

T. S. WEST,
Treasurer of Conference Board.

Wesson, Miss.

Correction.

MR. EDITOR: Will you please state through the ADVOCATE that there is a mistake in the finance table of the Minutes of our last Conference with reference to the preacher's salary of the Bayou Boeuf circuit. Instead of $112, the figures should show $172.80.

W. M. BANKS.

Babb's Bridge, La.

A Correction.

MR. EDITOR: Please say through the ADVOCATE that the work referred to by Bro. Bradford, reporting $15 for education when only $2 was paid, was an oversight of our efficient statistical secretary. J. M. MORSE.

Officers of the Joint Board of Finance, Mississippi Conference.

Chairman—Rev. John W. Chambers, Enterprise, Miss.

Secretary—W. A. Gunning, Natchez, Miss.

Treasurer—W. M. Thornton, Lake, Miss.

The opposition to the education bill in Germany, coupled with the existing distress among the working people, has stirred up considerable ferment throughout the German Empire.

Commissions will be allowed only when cash accompanies order for renewal and for new subscriber.

Dr. J. B. HAWTHORNE RE-AFFIRMS.

(AN INTERESTING CORRESPONDENCE.)

Rev. J. B. Hawthorne, D. D., Atlanta, Ga.—

Dear Sir: More than two years ago you were kind enough to allow us to publish a letter from you, in which you declared that you had been cured of Catarrh, by the use of King's Royal Germetuer. In the same letter you said that you had seen its curative effects upon various diseases.

Knowing your enviable reputation throughout the nation, and confident that the public would rely upon any statement coming from you, the manufacturers of King's Royal Germetuer would esteem it a real favor if you would consent to answer the following questions: 1st. Has there been any return of your Catarrh trouble? 2d. Have your observations of the effects of the medicine within the last two years strengthened the convictions expressed in your first published testimonials?

Hoping to hear from you at your earliest convenience, I am, Yours truly,

T. H. BLACKNALL,
Gen'l Manager K. R. G.

Maj. T. H. Blacknall,
Manager K. R. G. Co.,
Atlanta, Ga.—

Dear Sir: In reply to your letter requesting me to answer certain questions concerning King's Royal Germetuer, I take much pleasure in saying that I am indebted to the medicine for what seems to me a complete cure of catarrhal trouble. My present health is almost perfect.

My observation within the last two years has so strengthened my faith in the remedy, that I am prepared to say that there is not a medicine on the market that is worthy of comparison with it. Thousands of intelligent and reliable people, among them some of the most distinguished men of the country, have expressed to me the same opinion.

Many of my friends have been cured of dyspepsia, others of rheumatism, and some of neuralgia. As a remedy for cholera infantum it is absolutely *par excellence.* Atlanta alone has a thousand living witnesses to its triumphs over La Grippe.

My conviction as to the merit of this medicine is about as strong as any conviction can be made.

Yours truly, J. B. HAWTHORNE.

"Continual dropping wears away the stone."

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

You can stop it. Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

You will pay a nickel a chimney more; and your dealer will gain in good-will what he loses in trade; he will widen his trade by better service.

Pittsburg. GEO. A. MACBETH & CO.

HOME LIFE.

WALKING WITH GOD.

Oh, let me walk with thee, thou mighty God!
Lean on thine arm, and trust thy love alone;
With thee hold converse where'er I go;
Thy smile of love my highest bliss below!
With thee transact life's business—doing all
With single aim for thee—as thou dost call;
My every comfort at thy hand receive,
My every talent to thy glory give;
Thy counsel seek in every trying hour;
In all my weakness trust thy mighty power.
Oh, may this high companionship be mine,
And all my life by its reflection shine!
My great, my wise, my never-failing Friend,
Whose love no change can know, no turn, no end!
My Saviour God, who gav'st thy life for me,
Let nothing come between my heart and thee!

—*Selected.*

The Personal Element.

Mrs. Marsh was intensely practical. Her mind was so organized that abstract truth had no charm for her unless it could be translated into the concrete. "What is the use," she would say, "of knowing the laws of life unless you obey them? What is the use of looking at fine pictures and hearing fine music unless it makes you nobler and better?"

That famous saying of Cicero, liberally translated: "I see the right and I approve, but I choose the wrong," she had no sympathy with. She was down on Cicero, and *wouldn't* care for the eloquence of a man who deliberately chose the wrong; and because of this some might think her a bit "narrow." But she had brought up a family of children, and she refused to think much of truth or virtue or principle unless it was incarnated, so to speak, in life, in character, in action.

She surrounded her children with books and pictures, and had them educated in literature and music and art, and she expected them "to live up to their blue china," as Oscar Wilde said, all the time. There was where the personal element came in, and the children didn't like it sometimes.

When James, the young doctor, violated the laws of health in any way, he rather dreaded the sly hit he was sure to get from his mother. When Julia, the musician, showed a ruffled temper, she expected to be reminded of some heavenly harmony of Mozart's, or some horrid discord of Wagner's. When Paul, the college boy, descanted on the beauty of "divine philosophy," he was quite careful to assure himself that he had said or done nothing inconsistent with the eloquence he was pouring forth.

Sometimes the young people expostulated, and wished the personal element might not be brought in so often. But to this Mrs. Marsh always replied: "You can't keep the personal element out, no matter what you do. Society, so-called, represses the manifestation of it, but it is there all the time, in the thoughts that are not put into words. You are continually compared with your own ideals of what you would seem, and set down as genuine or bogus by people of discrimination. Now, aim to be everything you would seem, and the seeming will take care of itself. Incarnate your beauty, your philosophy, your religion, your art, your music, in yourselves." Ah! how much the incarnation means when we express it in all the terms and symbols it can be translated into!

—*New York Christian Advocate.*

The World's Weight of Sorrow.

There are seasons when the heart staggers, oppressed by the burden of the world's weight of sorrow, and one pauses to ask, How *can* this be borne? What of the myriads everywhere who suffer, the myriads of whom we have never heard, whose names we do not know, whose faces we shall never see? The daily papers, with their accumulations of crime, calamity and woe; the accounts brought to our doors by every wind, of fair lives wrecked, of noble prospects blasted, of reputations dishonored, of weak yielding to temptation, are enough to madden one were there not always the strength of eternal right to which to cling.

Think of it, mothers. Every criminal, whose guilt robs him of human pity, came into this world by the portals of human life; was cradled in a mother's arms, was a baby over whom some woman's heart rejoiced and was triumphant. These boys who have become thieves and assassins, and around whose names execration gathers in a thick cloud, were as beautiful, as innocent, as sweet *once* as your baby boys are to-day.

A few years, and what ruin has been wrought! Is there not need of a radical change in the bringing up of children? Is there not danger that the breaking down of old-fashioned bars has brought into our households a perilous license?

Where are the children who ought to be in church on the Sabbath? What has become, in many cases, of the family altar? Is the Bible a revered and honored book in every Christian home, or has its reading grown perfunctory and intermittent? What about rigid ideas of honesty? Are they inoculated and enforced? Truth! Is it practiced and insisted upon?

Do not let us grow hard or insensible over and under the world's weight of sorrow. Surely it presses, and herein is our comfort on the heart of Jesus, who came to save his people from sorrow and from sin. Sin is at the back of sorrow. In a world free from sin there would be joy and peace.—*Exchange.*

ALTOGETHER RELIGIOUS.—It is not worth while being religious unless you are altogether religious. It won't do to be merely playing at religion, or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God; others put it in a second place. Then prayer meetings are dull, and fellowship gatherings are uninteresting. But the moment a man begins to seek first the kingdom of God and his righteousness, all things are right. Any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, may be religious; but there is something he loves more, and both worlds are spoiled to him. He has the cream neither of the one nor of the other. The great desideratum of the present day is not mere Christians, but a better brand of them.—*Henry Drummond.*

KEEP THE HEART.—If you would have your life blameless, you must keep your thoughts pure. Sinful actions come of indulging in sinful thoughts and desires. The pleasurable contemplation of a sinful deed is usually followed by its commission. Sin begins in the heart; hence we should keep the heart with all diligence. As you would lock and bolt your doors against robbers, so close your heart against evil suggestions. Suffer not the intruder to get a lodgment, but meet him at the threshold and by faith expel him from your sight. Direct your thoughts toward pure and holy subjects. Contemplate the character of the spotless Son of God. Take care of your thoughts, and your actions will take care of themselves.—*Christian Witness.*

The Old, Restful Paths.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." "Come unto me," Jesus says, "and I will give you rest." From the questioning, the tumult, the rush of this busy world, how blessed it is to turn aside into the old, restful paths! There was a day long ago when your heart grew weary of sin. The burden was oppressive; the ways of the world were weariness to you; the din of its noises was harsh and discordant. O, how you longed for rest! You found the path of true repentance and faith in the Lord Jesus, and walking therein, you came to a place of perfect peace. The burden of sin rolled away from your heart; the power which held you a slave to the world was broken; there was given you the oil of joy for mourning, the garment of praise for the spirit of heaviness.

How is it now? "Ah," you say, "the sweet dove of peace does not brood over my spirit now as then; sin often has dominion over me; the world enchains me; I am not at rest." It must be then that you have strayed from the old paths. Come back and you will find rest for your soul. Come back to the plain path by which you first entered into rest. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Come back to your old simple faith in the precious atoning blood, for they who have believed do enter into rest. The "old paths" are the only easy ones for tired feet. How restful to turn aside from the wearying round of daily care, and leave it all with Jesus in child-like trust. How comforting when we are sick and helpless to lean upon him who "took our infirmities and bore our sicknesses." How blessed to feel when heart and flesh fail that we can forever rest upon the faithful saying, "Christ Jesus came into the world to save sinners." There are delightful avenues of intellectual enjoyment, many sweet ways of social fellowship; but the only path to perfect rest and satisfaction for the immortal spirit within us is the path of simple gospel truth, so plain that a little child may safely walk therein.—*New York Christian Advocate.*

MUST EAT IF THEY STUDY.—A very sensible writer in the *Christian Register* reminds parents that to work intelligently, a child must be well. All matters of physical life are under the control of the home. The parents must see that children lead a healthy life, that they take a suitable amount of exercise, that they go to bed at reasonable hours, after evenings properly spent. Does every mother know that her children eat a suitable breakfast before going to school? Any teacher of high school girls will answer this question with an emphatic "No!" Many girls come to school having breakfasted on a cup of coffee and a roll. On this scanty fare they expect to do five or six hours' work. Surely, the girl who can not eat should not work. Teachers are inquiring about such matters, and suggesting remedies far more than formerly. But they can only suggest, and children do not comprehend the importance of such things. The ability to enforce healthful ways of living lies with the parents. They should so regulate the home life that the children can go to school in a fit condition to work. If the child is afflicted with any physical disability or peculiarity, it is the part of wisdom to speak to the teacher about it. Many a nervous, sensitive girl would be saved much trouble if the mother would but inform the teacher of the cause of the difficulty; for all teachers are ready and glad to vary their methods and to make reasonable allowance for peculiar cases. If this information is not given, time is lost in acquiring it, needless pain is often inflicted, and the child suffers mentally as well as emotionally.

DANCING.—There is no real accomplishment in dancing. Almost anything that has feet can dance after a little teaching, no matter what the quality of its headgear—however, the lighter the head the more nimble the heel. I like to be just a little odd—don't care to do what most anything and everybody can do. Kangaroos and monkeys dance. Wild Indians and savage African negroes dance—however, be it said to their credit they do not try to hug and dance at the same time; they are rather too modest for that. The ignorant negroes dance, and also white men and women who love animal excitement of the baser passions, and whose idea of pleasure is at the lowest point—their heels. Excuse me from such stuff, so common, so cheap, so trashy. It may be "just splendid" for you, but such thin fun that must be stirred by two sets of heels banded together at the waist to get anything out of it is just too sickening for my idea of pleasure. The blood royal sons and daughters of the Most High God find no pleasure in such things.—D. H. T., in *Western North Carolina Methodist.*

THE BAPTISM OF THE HOLY SPIRIT.—Of all our wants this is the most urgent. Happily, it is one which our God can most richly supply. Difficulties and discouragements will vanish as mists before the sunrise, when the great flood-tide of the Spirit comes sweeping, full swell, into every river and bay and creek of our church life. While waiting, longing, praying for that, let us still be faithful to our principles and to the Master whom we serve.

We may never have the great social forces of this world with us. They were not with our Master before us. But while we have not these, we may have something better than these. We may have that spiritual power and life which shall transform the lives around us, which shall elevate the family, and through the family the nation at large. So shall the earth yield her increase; so shall the wilderness and the solitary places be glad; so shall the desert rejoice and blossom as the rose.—*Doctor Brown.*

DO GOOD NOW.—Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railways built? By one shovelful of dirt after another: one shovelful at a time. Thus drops make the ocean. Hence we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.—*Epworth Herald.*

Nature bids me love myself, and hate all that hurt me; reason bids me love my friends, and hate those that envy me; religion bids me love all and hate none. Nature showeth care; reason, wit; religion, love. Nature may induce me, reason persuade me, but religion shall rule me. I will hearken to nature in much, to reason in more, to religion in all.—*Warwick.*

OUR YOUNG PEOPLE.

MY LITTLE BOY'S PLEDGE.

BY A. R. PHILLIPS.

Three things there are I'll never do:
I'll never drink, nor smoke, nor chew.
I no'er will form an appetite
For whisky, beer, cigar, or pipe.
No alcohol or nicotine
Around my person shall be seen.

And three things more I will beware:
I'll never lie, nor steal, nor swear.
I'll speak the truth to everyone;
What is not mine I'll let alone.
My lips, I pledge, shall ever be
From naughty oaths and by-words free.
Now these six things I will forbear:
I'll never drink,
Nor smoke,
Nor chew,
Nor lie,
Nor steal,
Nor swear.

MR. EDITOR: I am a little girl twelve years old. My papa takes your paper, and I like it very much. It is raining while I am writing this. I have quit school for a while. My papa has to tend to the union store in the little town of Franklinton. Our teacher's name of Gorman School is Mr. McLendon. I will close with best wishes to the dear old ADVOCATE. I remain, as ever, Your little friend,

MATTIE SYLVEST.

Gorman, La.

MR. EDITOR: As I have never written a letter to the ADVOCATE before, I thought I would write and answer one of the little cousin's questions. It was Daniel who knelt and prayed three times a day, and is found in Daniel vi, 10. I am going to school now, but it will be out in a few days. I have one sister and two little brothers. My sister takes the ADVOCATE. I will close by asking a question: How old was Noah when the flood dried up? Yours truly,

AMELIA REEVES.

Whittington, Miss.

MR. EDITOR: This is the first letter I have ever written to the ADVOCATE. I have been reading the little children's letters, and I like to read them so much. My papa is the pastor of the Methodist Church here. I go to Sunday-school every Sunday. Mrs. Hobson is my teacher. I love her very much. Mr. Spragins is the superintendent. He is a good worker. Papa preaches at seven churches. Bro. Newsom came to see us. He is a dear, good man. We all love him very much. He is about as fat and good-looking as papa. I will close by asking a question: Why was David called a man after God's own heart?

Your little unknown friend,

MARY J. CUNNINGHAM.

Bucha Vista.

MR. EDITOR: It has been a long time since I wrote to your valuable paper; but, as I find a letter from one of my little friends in Mississippi, I will write to you and answer his question. It is J. N. Ballard's question. He and I used to go to Sunday-school together. His papa was our superintendent. He is going to school now where my papa used to go when he was a little boy. The word "advertise" is in Numbers xxiv, 14, and in Ruth iv, 4. My papa is a preacher, and was sent to this place by the Conference. We have a nice home. Sister and I go to school all the time since the *grippe* turned us loose. Miss Lewis is our teacher. We like her ever so much. We go to Sunday-school ever Sunday, and, Mr. Editor, we do love our superintendent. He is such a good man. It is Bro. Robert Babington. I will ask a question: Where in the Bible is the word "flea" to be found? With best wishes, I am, Your little friend,

NORMIE E. SULLIVAN.

Franklinton, La.

His Heart in It.

A manufacturer in Philadelphia lately told to a friend this story of one of his superintendents:

"Twelve years ago a boy applied to me for work. He was employed at low wages. Two days later the awards of premiums were made to manufacturers at the Centennial Exhibition.

"Passing down Chestnut street early in the morning I saw Bob poring over the bulletin-board in front of a newspaper office. Suddenly he jerked off his cap with a shout."

"'What is the matter?' some one asked.

"'We have taken a medal for sheeting!' he exclaimed.

"I said nothing, but kept my eye on Bob. The boy who could identify himself in two days with my interest would be of use to me hereafter.

"His work was to deliver packages. I found that he took a real pride in it. His wagon must be cleaner, his horse better fed, his orders filled more promptly than those of the men belonging to any other firm. He was as zealous for the house as though he had been a partner in it. I have advanced him step by step. His fortune is made, and the firm have added to their capital so much energy and force."—*Unidentified.*

A PRINCE OF A BOY.—"He is just a prince of a boy," said Mrs. Hatton of Willie, and I listened and watched, for a prince, you know, is the son of a king, and I wanted to see if Willie was like a king I read of.

When he dropped his hoop and ran in to amuse baby for mama, and did it so pleasantly, I began to get my answer. When he came out of school, smiling, instead of pouting because he had been kept late, I felt pretty sure. But when he cut his apple in two and gave one-half to ragged Ned Brown, I was satisfied.

Yes, Willie is a "prince of a boy," because he tries to do just like that King who is kind to all, and like that Son of a King, who came to minister and not to be ministered unto.—*Golden Rule.*

STANDING BY HER COLORS.—Bishop Vincent tells a good story about a little Methodist miss at Springfield, Ill. One pleasant day she went in company with another little six-year-old to visit a hospital which is in charge of the Roman Catholic Church. The little ones were met at the door by the Sister Superior, who greeted them kindly. Placing her hand upon the head of the little Roman Catholic girl, she asked, "What church do you attend?" "The Catholic Church," was the reply. "Thank God for that," said the Sister Superior. Turning to the other little girl, she asked, "And what church do you attend, my dear?" The bright little miss replied promptly, "The Methodist Church, and thank God for that!"—*Epworth Herald.*

Little May was showing the pictures in the album to the visitor, and on coming to the picture of her father's first wife, she said: "That's my elder mother."—*Tit-Bits.*

A little Maine girl, in whose family there came an addition, remarked, with a sigh: "Now we shall have to cut the pie in six pieces."—*The Morning Star.*

SCIENTIFIC.

Electric Lights at Sea.

In olden times the galleys or war-ships used by the Romans and Carthaginians were driven along by oars and sails. They had neither guns, steam power, nor the compass, and so must be steered cautiously from point to point of the coast on the way to their distant battle-ground (if the scene of a naval engagement can be so called).

Steering from one well-known headland to another by day was not so hard; but when storms arose, and the ship was blown out of sight of land, and the darkness of night fell on the sea, the mariner had many an anxious moment until daylight revealed once more some well-known landmark, as the first sight of land at sea is called by sailors.

The whereabouts of harbors in those times was shown at night by fires kept constantly burning on the nearest headland, or, when the coast was low, on a high tower near the entrance of the port, and sometimes on light-ships anchored off shore. Occasionally, if the port was a wealthy one, they built an immense stone tower, called a "pharos," on the top of which wood fires were kept burning day and night. These lights were visible from a great distance at sea; and the coasts at that time must have been pretty with these twinkling lights, the flaming pharos, and the lights upon passing ships.

As science taught the modern world to light its coasts with other and stronger lights of great power, these were used almost entirely by light-houses; and war-ships, through all ages and down to within a few years, still used oil-lamps and common candles or "dips." Even the great Nelson, as he walked the quarter-deck of the *Victory*, did so by the light of lanterns. These were placed at the stern of the ship and were very large; but as far as giving light is concerned, they were not so good as the open wood fires carried by the ancient Roman galleys. Some of the stern lanterns used by the French and Spanish fleets which fought with Nelson were large enough to hold several men, and were of very elegant design and finish.

At length, however, electric lighting was invented. The maritime world, till then content with the old methods of lighting, soon blossomed and flashed with the radiance of electricity. Now no first-class modern ship, whether a man-of-war or a passenger steamer, is complete without its sets of inside lamps and outside search lights, and the modern voyager has his own pharos, not only to warn others from his path, but to discover by night the rocky cape or wandering iceberg.

The electric search light is so mounted that its rays can be swept for miles around the horizon, spread out over a vast expanse of water, or narrowed down to a thread-like beam of light, revealing with blinding intensity everything within its range, and bringing up objects out of the darkness, with a silver sheen beautiful to behold.

A fine exhibition of its splendid equipment of electric lights was recently given by the "White Squadron," on the Hudson river, near New York City; and some of those who paid taxes to build these vessels had an opportunity to see what our Navy Department had accomplished. It is safe to say that all who saw that wonderful display were convinced that no enemy could steal up undiscovered to attack those ships by night.—J. O. Davidson, in *St. Nicholas.*

A NEW STAR.—The astronomers are all agog over the discovery of a new star in the constellation "Auriga." Temporary stars have appeared from time to time and at long intervals—stars which suddenly blaze out and flame away for a week or a month, and then fade out of sight. But a new star of the permanent order is quite a different thing. Dr. Copeland, of Edinburgh, Scotland, was the first to call the attention of the world to the newcomer, about Jan. 23, though a late dispatch claims the credit for Father Denza, of the Vatican Observatory, who photographed it in three different positions on each of two glasses. The Cambridge Observatory, however, which is steadily photographing the visible heavens, and which has now 30,000 plates of photographs of various parts of the sky, has found that the new star appeared on one of its plates about Nov. 2 as a star of the eleventh magnitude, and later as one of about four and a half. They, therefore, had the record of the new visitor without knowing it. Its present brilliancy is accounted for by a volcanic eruption having occurred upon it, or by its having collided with a meteor, the latter being an event of great extent and force, which we should signally realize were the bodies within range of the earth.—*Zion's Herald.*

FEEDING ON IRON RAILS.—Not long ago the greatest consternation existed among the engineers employed on the railway in Hagen, Germany, on account of numerous accidents which always occurred at the same place, showing that there must be a defect in the material or construction of the rails. The government sent a commission to the spot under orders to keep constant watch. After six months of close surveillance they discovered that the surface of the rail appeared to be corroded as if by acid to the extent of a hundred yards or more. The rail was taken up and broken, and was found to be literally honeycombed by a thread-like gray worm about two centimeters in length.

On its head were two little sacs, or glands, filled with a powerful corrosive secretion, which is ejected every ten minutes when the worm lies undisturbed. This liquid when squirted upon the rail makes it soft, spongy and the color of rust. The steel when it reaches this condition is easily and greedily devoured by the little fellow. The official report says: "There is no exaggeration in the assertion that it is one of the most voracious creatures, for it has devoured thirty kilograms of rails in a fortnight." Thus an insignificant worm, with its strange appetite for metallic food, had power to wreck a whole railroad train.—Boston *Traveler.*

A strong preparation for cleaning marble is fine pumice stone, newly slaked lime and verdigris, mixed thick with soft soap. Dip a woolen rag in this compound, and rub the stains one way. Then wash off with soap and water. Another excellent preparation is made of two parts of common soda, one part of pumice stone and one of finely powdered chalk, which should be sifted through a fine sieve and mixed with water. It is used in the same manner. Iron rust can be usually removed by rubbing with lemon juice.

Prof. Britton, it is stated, has examined specimens of a thornless raspberry, sent to him by Prof. Millspaugh of the West Virginia Agricultural Experiment Station. It grows luxuriantly in Randolph county, W. Va., and bears fruit, but no briers. Prof. Britton pronounced the berry new to horticulture, and named it Rubus Millspaugh, after its discoverer.

There are said to be sixteen species of American trees, the wood of which, when well seasoned, will sink into water. The heaviest of these is black ironwood, which is thirty per cent. heavier than water. A species of oak grows in Texas and New Mexico, which, when green, will sink almost as quickly as iron.

MARRIAGES.

GALLEGHER—HURST.—At the residence of the bride's father, Meridian, Miss., Feb. 8, 1892, by Rev. Nolan B. Harmon, Mr. E. J. Gallegher to Miss May Hurst.

TETER—LUCY.—At the West End Methodist Church, Meridian, Miss., Feb. 29, 1892, by Rev. Nolan B. Harmon, Mr. Alfred J. Teter to Miss Mamie Lucy.

BROOKS—GARRISON.—At the residence of the bride's father, Platonia, Marion county, Miss., Feb. 24, 1892, by Rev. H. D. Howell, Rev. J. J. Brooks, of the Baptist Church at Lumberton, to Miss Octavia Garrison.

WILLIAMS—MARTIN.—At the residence of the bride's mother, Mrs. A. A. Martin, Lincoln county, Miss., Feb. 17, 1892, by Rev. Wm. Hoover, Mr. John F. Williams to Miss Ruby E. Martin.

YAWN—SPENCER.—At the residence of the bride's parents, Mr. and Mrs. Geo. H. Spencer, Lincoln county, Miss., Feb. 25, 1892, by Rev. Wm. Hoover, Mr. Jas. Yawn to Miss Anna Spencer.

PATTERSON—OWEN.—At the residence of the bride's mother, near Goshen Springs, Miss., Feb. 3, 1892, by Rev. H. R. Caldwell, Mr. L. M. Patterson to Miss Sallie Owen, all of Rankin county, Miss.

CROOK—GRIMES.—At the residence of the bride's father, Feb. 28, 1892, by Rev. H. R. Caldwell, Dr. H. L. Crook, of Pelahatchie, Miss., to Miss Rosa L. Grimes, of Grimesburg, Miss.

PHILLIPS—JOHNSON.—At the residence of Mr. Jno. H. Sandrod, Sunday, Feb. 14, 1892, by Rev. G. E. Greene, Mr. Paxton Phillips, of Dermott, Ark., and Miss Leonora Johnson, of Jones, La.

NICHOLSON—HUNGERFORD.—Dec. 15, 1891, by Rev. S. H. Whatley, Mr. Robert Nicholson, of Stonewall, La., to Miss Carrie Hungerford, of Keatchie, La.

SLEDGE—HORTON.—At the bride's father's, Mr. T. M. Horton, Greenwood, La., Feb. 28, 1892, by Rev. S. H. Whatley, Mr. W. E. Sledge and Miss Lena Horton.

OBITUARIES.

CAMP—Near Flora, Miss., Feb. 12, 1892, the liberated spirit of Mrs. MARGARET A. CAMP, having tabernacled in the body fifty-six years, returned to God who gave it.

The writer is not acquainted with the history of her early life, nor does he know anything of the influences surrounding her in her childhood home. Reasoning from effect back to cause, and taking her well-developed, symmetrical Christian character as the standpoint of observation, we would reasonably suppose that her young life had been watched over with enlightened, scrupulous care.

My acquaintance with Sister Camp began with my pastorate of the church in Flora in 1890, where we lived in close contact, nothing separating the two residences but a division fence, which the intimacy and affection of our families failed to recognize and regard as anything but an incidental line separating the adjoining lots. Out of this contiguity of residence, and consequent intimate and unrestrained association, grew up an attachment which warmed into the heartiest friendship and the sincerest Christian love. Suffice it to say: I knew her; I loved her; I honored her for her many excellencies which adorned and beautified her character, and made it a transcript of the blessed Christ.

She was a member of the Baptist Church in Flora. Her unquestionable loyalty to Christ was such that her great heart took into its fond embrace every child of God. She never allowed petty, insignificant, denominational peculiarities to shut her up to the circumscribed religious benefits of her own church. Hers was a cosmopolitan, Christly expression of religion, which rejected and repudiated every semblance of sectarian narrowness and religious bigotry. This broadness of sentiment and affection characterized her in all the relations of life.

Constant and laborious for the comfort of loved ones in the home circle, her spare minutes and hours were cheerfully devoted to the sick and suffering within her reach. She was meek, gentle, loving, faithful and devout. Truly it may be said of her without mental reservation, "She hath done what she could;" "She has fought a good fight."

She leaves a fond husband, a grief-stricken daughter, an affectionate son-in-law and a group of grandchildren saddened and chastened sore. May God comfort you, my dear friends!

C. A. POWELL.

CROSS—Mrs. A. E. Cross, daughter of Malachi and Ann P. Ingram, was born in Union county, N. C., Nov. 30, 1839, and, with her parents, moved to Mississippi in 1849, and settled near Kilmichael, where she continued to live the remainder of her life. She professed the Christian religion and joined the Baptist Church in 1852. She was married to H. B. Cross, Nov. 19, 1856; and to them were born nine children—five sons and four daughters—seven of whom still live to mourn the loss of a devoted mother, and lessen, if possible, the sore distress of their disconsolate father. Her husband being a member of the Methodist Church at the time of their marriage, she joined the church with him and continued to live an exemplary Christian of full faith to the close of her mortal life.

In this noble Christian woman were combined the happy characteristics of the devoted and faithful wife, the fond and affectionate mother, the true and sweet-spirited friend and neighbor, and the meek and humble Christian. Those who knew her well loved her best and miss her most. Indeed, the light has gone out from that home, and the circle within which she moved misses its cheering influence.

She was a great sufferer for many months, but hers was a spirit of resignation; for she knew in whom she trusted, and her faith in Christ Jesus, her Lord, remained unshaken until the last messenger came on Jan. 21, 1892, and bade her cease to live; and her immortal spirit, without a struggle of its frail tenement, passed into the great beyond of perfect rest. On the following day, borne by faithful friends and followed by sorrowing loved ones, her mortal body was laid to rest in the quiet cemetery at Friendship, to await the coming of the last great day! "How precious in the sight of the Lord is the death of his saints!"

J. E. F.

MOORE—*Whereas*, In the providence of Almighty God, our beloved sister, CHRISTENIA MOORE, has been taken from us to the inheritance of the saints above; therefore, be it

Resolved, That we, the members of Winnsboro Sabbath-school, deeply regret her sudden death; that, being an active worker in our Sabbath-school, her sympathy and prayers for us was a blessing to us, and that we hold herin loving remembrance, attesting our affection for her by pledging ourselves to renewed efforts in the work of the Sabbath-school she so dearly loved.

Resolved, That, in sympathy with the bereaved ones, we tender them this expression of our sentiments of love and respect, trusting that the memory of her pure life may inspire them to press onward and upward until they reach the goal to which she has already attained.

Resolved, That these resolutions be spread upon our minutes, a copy sent each to the Franklin *Sun* and NEW ORLEANS CHRISTIAN ADVOCATE for publication.

E. D. WALTER,
Secretary of Committee.

HOLMES—Mrs. J. A. HOLMES was born April 20, 1817, in Halifax county, Va., and died at her home in Scott county, Miss., Jan. 1, 1892. She was the daughter of Thomas and Judith Wilkinson. She was first married to Mr. John D. Wardell, and lived for a while in Christian county, Ky. After the death of her husband she moved to Brandon, Miss. Her second marriage was with Col. G. W. Holmes in 1848. She was the mother of eight children, four of whom are living. She joined the Baptist Church in early life, and in 1862 she became a member of the Methodist Church, and remained a consistent member until death.

This writer was acquainted with Sister Holmes for the last twenty-six years, and at different times her pastor, and can testify to her godly life. Her house was always a home for the preacher when he was disposed to go there. The aged and bereaved husband and the children can meet the loved one in the better land.

C. MCDONALD.

HANDY—Died, Feb. 1, 1892, at Mer Rouge, La., JOHN HANDY, son of Chas. C. and Eliza Handy, aged seventeen years.

Johnny was a most promising boy, and greatly endeared to his parents and relatives, and liked by all. His peaceful death came on his birthday, Feb. 1, and he spoke fondly of his "birthday cake," which, alas! he could not enjoy! How grievously do his father and mother miss him! He was the Benjamin of his father's old age, and the pride and comfort of his mother. John was brave and peaceful in the hour of death. He spoke glowingly of his departure, and seemed happy in God. Though not a member of the church, he had led an orderly life, and took a lively interest in our protracted meetings last Summer. He would, doubtless, soon have joined the church and made a profession of religion. May the Lord comfort his bereaved family!

G. E. GREENE, Pastor.

MUNHOLLAND—C. T. MUNHOLLAND, son of Rev. C. T. and Mrs. S. J. Munholland, was born May 15, 1860; died in peace Feb. 7, 1892. He was converted at a camp meeting held a few miles below Delhi in 1873, and joined the M. E. Church, South, in the same year under the pastorate of Rev. G. M. Liverman. He was married to Miss Mattie Rendell in 1883.

As a son, he was devoted; as a husband, loving and kind; as a brother, affectionate; as a friend, steadfast.

His last illness was not of long duration; but he seemed to realize from the first that the end had come, and began the work of "setting his house in order." Expressing himself as fully prepared for the change, he died in the midst of relatives and friends, so that loving hands ministered to his wants in his last hours, and the friends of his boyhood held him to rest, where he awaits the summons to the grand resurrection.

J. M. B.

LOVE—R. G. LOVE, son of Benjamin F. and Martha Love, was born in Chester district, S. C., Sept. 30, 1828; moved to Choctaw county, Miss., September, 1860, where he died Dec. 1, 1891. Bro. Love married Miss Kate Gordan while at home on a furlough, Aug. 14, 1862. He joined the Methodist Church when young.

Bro. Love was a quiet, unassuming Christian, never saying much, but always doing his part. Whether at home sitting around the quiet hearthstone, in the war with its privations, or suffering the rigors of a Northern prison, his religion was recognized.

As might be expected from such a life, his death was one of the most triumphant that the writer ever witnessed.

A FRIEND.

Afflictions may buzz and hum about the believer, like bees that have lost their stings; but they can never hurt him.—*Flavel.*

BUSINESS NOTICES.

Special Notice.

Several weeks ago the publisher sent to each pastor books containing names of subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE living in the bounds of his work. The bills for subscriptions now due are being mailed to preachers in charge. Louisiana bills were sent last week, and those due in Mississippi will be sent this week.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. J. Smylie, R. B. Downer, S. E. Barr, J. D. Newsom, John F. Foster, H. F. Phillips, J. M. Johnston, R. S. Gale, C. D. Cecil, W. M. Sullivan, G. W. Buchman, Jno. B. Kent (3), W. W. Drake, C. T. Muirheisland, Chas. W. Crisler, J. W. Medlock, J. S. Sanders, H. W. Knickerbocker, D. W. Babb, C. McDonald, S. H. Whitley, V. D. Skipper, H. R. Vandenburg, J. W. Malone, J. D. Crymes, R. C. Calloway, R. S. Collier, W. J. Porter, M. H. Hollmoll, R. M. Blocker, F. P. Spencer, W. J. Dawson, H. W. Walker, W. C. Harris, T. S. West, G. E. Greene, E. L. Rawls, W. J. Bryant, A. T. Buck, J. J. Kelly, W. D. McCullough, G. A. Mandeville.

Messrs. Ben H. Brodnax, Monroe McClurg, J. H. Hudson, L. W. Childs, W. B. Thomson, J. L. Beavers, K. C. Bunnell, Paul De Manade, S. A. Bacat, H. M. Parker, L. E. Harris, J. Thompson, Adolph Zadek, J. T. Brown, W. D. Grisham, T. D. Apple, E. T. Harvey, J. Hill, S. C. Cury.

Mesdames A. L. Page, Sarah Cope, Lucretia Caldwell, Geo. A. Stein, W. T. Wescott, M. M. Purcell, M. J. Player, M. C. Stevens, Bell Taylor, E. Browne, P. R. Steele, W. R. Bell, W. H. Brabston, Caroline Ramsey, M. G. Doulphan, M. J. Farrar, A. F. Taylor.

March 8.

When answering advertisements please mention the Advocate.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4⅝	— —
Ordinary	4 13-16	— —
Good ordinary	5⅝	— —
Low middling	5⅞	— —
Middling	6½	— —
Good middling	7	— —
Middling fair	7 9-16	— —
Fair	8 15-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	2 15-16	3
Good fair	2½	2⅝
Common		
CENTRIFUGAL:		
Seconds	2¼	3¼
Prime yellow	3⅝	3 11-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	15	18
RICE.		
No. 2	2½	2¼
Good	4⅝	4¾
Fair	4½	4⅝
Prime	— —	— —
Rough, ℔ bbl	2 50	3 50
Polish, ℔ ton	22 00	24 00
FLOUR.		
Extra Fancy	— —	4 60
Fancy	4 25	4 30
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	— —	4 90
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	2 85
Cream meal	2 60	— —
Grits	2 75	— —
Hominy	3 75	— —
GRAIN, ETC.		
CORN:		
White, ℔ bushel	— —	50
Yellow	— —	50
Mixed No. 2	— —	50
OATS:		
Western	— —	41
Texas rust-proof	54	55
BRAN:		
℔ cwt	62½	— —
HAY:		
Prime	16 00	16 50
Choice	17 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	— —	12 62
Prime Mess	10 50	10 75
Rumps	— —	10 50
BACON:		
Fancy Breakfast	8	8½
Shoulders	6	— —
Sides, short rib	7¼	— —
Sides, long clear	7	7⅛
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	5	— —
Sides, short rib	6⅝	— —
Sides, long clear	6⅝	— —
GROCERIES.		
COFFEE:		
Prime	17⅝	— —
Fair	17	— —
Common	14	— —
TEXAS:		
Choice	40	55
Ile-No	— —	— —
BUTTER:		
Western Creamery	32	— —
Western Dairy	24	25
Common	12	16
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	22	23
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	— —	— —
Louisiana, ℔ crate	2 50	2 60
POTATOES:		
New Louisiana	— —	— —
Western	1 00	1 40
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ℔ yard	7	— —
Jute, 1¾ lb. ℔ yard	6¼	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ lb	7½	8¼
TIES:		
℔ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 50	6 00
Young Chickens	3 00	4 00
Chickens, Southern	3 50	4 00
Young	3 00	3 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	13	— —
Southern	13	13½
WOOL:		
Lake, ℔ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ℔ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ℔ ton	10 00	— —
Meal	21 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ℔ lb	— —	2¾
Sulphuric acid	— —	3¼

—*Times-Democrat*, March 8.

The government of India has concluded a treaty with China, as suzerain over Thibet, providing for the formation of British marts within Thibet.

NEWS OF THE WEEK.

DOMESTIC.

Eleven deaths from typhus fever occurred in New York City on March 6.

Silver and the tariff are the leading features in the program of procedure in Congress this week.

Duluth, Minn., is to have the largest docks in the world. They will have a capacity of 1,000,000 tons a year.

The Free Coinage question was before the National House on March 7, 1892, and an early date was fixed to consider the Bland bill.

Senator Hill, of New York, who expects to leave Washington City on March 14, for a tour of the Southern States, has received many invitations to speak in various cities.

The census returns for the city of New York are all in, with the exception of two election districts. The total population of the twenty-four assembly districts, according to the enumeration, is 1,795,295.

A bill of interest to Louisiana, which has been reported from the Public Lands Committee of the National House, is one to adjust the swamp land grants and to fix a limitation for the filing of claims thereunder.

In the Naval Appropriation bill, which was under consideration last week by House Naval Affairs Committee, a new dry dock at Algiers, La., is provided for, the estimated cost of which will be more than $800,000.

A strike of longshoremen, which began in this city last week, and continues, has interrupted work on the levee, prevented vessels from loading and unloading, affected the business of the railroads, and turned away much freight destined for this city.

The attorney general of Kentucky has directed that proceedings be instituted against all lottery operators in the State. This step is in accordance with a recent resolution in the Legislature for the enforcement of the constitutional provisions. It is believed this is the beginning of the end of lotteries in Kentucky.

The Behring Sea matter has assumed a most serious phase, and public officials make no attempt to disguise their grave concern at the outcome. It is said that Lord Salisbury has refused to renew the *modus vivendi*, under which the Behring Sea was closed last season and the sealers forbidden to take skins in the disputed waters.

A statement provided by the commissioner of internal revenue in regard to sugar bounty shows that 2,523 claims for bounty, amounting to $6,914,654, has been received, and that claims amounting to $2,952,020 has been paid. The bounty on sugar was distributed as follows: Louisiana, $2,058,917; Texas, $129,827; Florida, $2,016. The beet sugar bounty was distributed as follows: Nebraska, $53 974; California, $139,534; Utah, $21,898. The entire sorghum bounty was paid to residents of Kansas.

FOREIGN.

A block of six-story cotton warehouses in Liverpool was burned on March 5. The loss is very heavy.

Chancellor Von Caprivi will shortly hold conferences with the leading distillers of Germany relative to a brandy monopoly scheme.

The Pope recently sent instructions to Paris for the formation of a Republican conservative party in the Chamber of Deputies to act as the mouthpiece of the Vatican in order to fight radicalism.

Fully 12,000,000 acres of barren land in the Sahara Desert have been made productive by a system of wells connected by means of ditches which are made thereby to irrigate land now used for wheat fields and for vineyards.

An open outbreak among the unemployed in Germany is possible at any moment. The condition of mechanics and unskilled laborers has reached such a state that the hungry men are capable of doing most anything to provide for themselves and those dependent upon them.

The longest electric railway in the world is to be constructed in Russia. The project is being considered of constructing a line from St. Petersburg to Archangel, a port of the White Sea, a distance of more than 800 kilometers (498 miles). The electric current is to be furnished by a series of generating stations distributed along the line.

An inquiry by the relief committee into the facts of the destitution in Vienna shows that there are 5,000 shoemakers, 3,000 carpenters, 1,500 metal workers, 7,000 stone cutters and 2,300 unskilled laborers, 18,800 in all, out of work. These wage earners represent families aggregating nearly 100,000 souls. Many of them are reduced to the verge of starvation, and the squalor and suffering disclosed is described as awful.

The presence in London of Mr. Foster, Secretary of the Treasury of the United States, last week, attracted much attention from the journalistic and social worlds. He refused to accept social invitations, on the ground of poor health. The ready access he gave to all comers to his reception rooms in the Hotel Metropole amazed the people, who are accustomed to seeing statesmen environed by a wall of officialism.

Mr. Gladstone has returned from France much improved in health. Since his return to Parliament the tactics of the opposition is changed. Sir William Vernon-Harcourt's policy of trying to force dissolution by every possible device of worry and obstruction has been abandoned. It is now known that Mr. Gladstone hurried back owing to Sir William's not accepting instructions to refrain from appearing desirous to hasten action on the part of the government.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—SECOND ROUND.

Grenada station	Mar. 12, 13
Minter City and Strathmore, at S.	19, 20
Coffeeville circuit, at Antioch	26, 27
Water Valley station	27, 28
Coffeeville circuit, at Cambridge	Apr. 2, 3
Tocopelo circuit, at Liberty Hill	8
Oxford station	9, 10
Panner circuit, at Hunter's Chapel	16, 17
Pittsboro circuit, at Oak Springs	23, 24
Atlanta circuit, at Reads' Chapel	29
Cherry Hill cir., at Young's Chapel	30, May 1
Water Valley cir., at Church Grove	7, 8
Charleston circuit, at Charleston	14, 15
Tillatoba circuit, at Friendship	19
Grenada circuit, at Sparta	21, 22
Chapel Hill circuit, at Chapel Hill	28, 29
District Conference at Charleston	12-15

Meeting of Woman's Missionary Society for Grenada district, Wednesday, May 11.

Will the preachers in charge please urge our people to observe our rule concerning fasting before the quarterly meetings, and urge the official members to be at these meetings.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

West circuit, at Midway	Mar. 19, 20
Winona station	20, 27
Brooklin and Dublin	Apr. 2, 3
McNutt circuit	9, 10
Indianola	16, 17
Lelleton	23, 24
Greenwood	30, May 1
Sidon	8, 9
Black Hawk	14, 15
Yalden	21, 22
Carrollton circuit	28, 29
Winona circuit	June 4, 5
Carrollton station	11, 12

The District Conference will be held by Bishop Hendrix at Greenwood, April 19-21. The opening sermon will be preached April 19, 8 P. M., by Rev. R. A. Meek, of Carrollton station.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Eagle Springs	Mar. 12, 13
Neyville	19, 20
Byhalia	26, 27
Holly Springs circuit	Apr. 2, 3
Holly Springs station	10, 11
Lebanon	16, 17
Red Banks	23, 24
Attland	30, May 1
Early Grove	7, 8
East Holly Springs circuit	14, 15
Olive Branch	21, 22
Mount Pleasant	28, 29

The preachers' meeting for this district will be held at Byhalia, commencing April 20, 7 o'clock P. M.

JNO. W. BOSWELL, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Walthall	Mar. 18, 20
Mathen	26, 27
Chester	Apr. 2, 3
Louisville	9, 10
Ethel	16, 17
Kosciusko and Durant	23, 24
Sallis	30, May 1
New Port	7, 8
Wier's	14, 15
Pickens	22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Belzoni	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURNOUGHS, P. E.

COLUMBUS DIST.—FIRST ROUND.

13. Shuqualak	Mar. 12, 13
14. Macbulaville	19, 20
15. Phœba	26, 27

T. C. WIER, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Brandon station	Mar. 26, 27
Clarksburg	Apr. 2, 3
Morton and Forest, at Pelahatchie	4
Homewood, at Independence	9, 10
Fannin, at Union	16, 17
Rose Hill, at Pleasant Grove	22
Newton and Hickory, at Hickory	23, 24
Lake	30, May 1
Shiloh, at Salem	6
Marvin, at Bethel	7, 8
Decatur, at Union	13
Neshoba, at Pine Grove	14, 15
Carthage and Walnut Grove	19
Carthage	20
Walnut Grove	21, 22
Hillsboro	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. McDONALD, P. E.

MERIDIAN DIST.—FIRST ROUND.

Binnsville circuit, at Scooba station	Mar. 12, 13
Marion circuit, at Marion (Wed.)	16
Clarke circuit, at Andrew	19, 20
Leakesville circuit, at Adamsville	26, 27

T. L. MELLEN, P. E.

SEASHORE DISTRICT.—FIRST ROUND.

Hattiesburg, at Hattiesburg	Mar. 12, 13
Columbia, at Columbia	19, 20
East Pearl, at Columbia	19, 20
Mount Carmel, at Santee (Thu.)	24
Williamsburg, at Williamsburg	26, 27

JOHN A. ELLIS, P. E.

JACKSON DIST.—FIRST ROUND.

Canton station	Mar. 12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Pocahontas, at Pocahontas	26, 27
Raymond, at Bolton	Apr. 2, 3
Edwards station	9, 10

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Providence, at Bahala	Mar. 12, 13
China Grove, at Waterholes	19, 20
Bowerton, at Brandywine	26, 27
Lebanon, at Brandywine	26, 27
Gallman, at Bethesda	Apr. 2, 3
Summit, at Summit	9, 10

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Monroe	Mar. 20, 21
West Monroe, at Colony	26, 27
Bastrop, at Bastrop (Thursday)	31
Lind Grove, at Bartholomew	Apr. 2, 3
Delhi, at Tallula	9, 10
Oak Ridge, at Mer Rouge	16, 17
Rayville, at Girard	23, 24
Floyd, at Oak Grove	30, May 1
Harlsonburg, at Island	7, 8
Oakly, at Oakly	14, 15
Winsboro, at Magnolia	21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Sugar Town, at Spring Hill	Mar. 26, 27
Spring Creek, at Rocky Hill (Tu., W.)	29, 30
Bayou Chicot, at Prairie Mammoth	Apr. 2, 3
Simsport, at Riverside	9, 10
Melville and Big Cane, at Big Cane	16, 17
Evergreen, at Evergreen	20, 24
Alexandria	30, May 1
Clueville, at Hickory Grove	7, 8
Castor, at Ebenezer	14, 15
Columbia, at Columbia	21, 22
Black River, at Litmore (We., Thu.)	25, 26
Vidalia, at Jonesville	28, 29
Centerville, at Hester's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	25, 26

J. BY HOFFPAUIR, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Lower Coast Mission, at Grand Prairie	Mar. 18
Irvades Street	20
Parker Chapel	27
Gross Tete and False R., at Arbroth	Apr. 3

C. W. CARTER, P. E.

ARCADIA DIST.—FIRST ROUND.

Ruston, at Ruston	Mar. 11
Vienna, at Vienna	12, 13
Gamville, at Rochester	19, 20

J. L. P. SHEPPARD, P. E.

Christian Advocate

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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Fraternity and Providence.

BY "BARNABAS."

Some recent passages at fraternity in our Methodist press, North and South, raise afresh the question of divine providence in American history from 1844 to 1865. It is not strange that every now and then our two Methodisms grow uneasy in contemplation of that eventful period. There was a bloody strife between the sections, and somebody is responsible for it. Like many other events in history, our Civil War came near not happening, and an influence as potent in forming public opinion as Methodism and has been, may have been that which turned the scales in favor of war. It is not pleasant to think what the result might have been if a little more charity had been shown by our Northern brethren and a little more patience by us. Out of the remainder of the Christly spirit which he found in them God wrought mightily for the overthrow of slavery, as by a residue of the same spirit in us he accomplished what was accomplished for the slave in fitting him, in a measure, for the dangerous gift of freedom. God makes the wrath of man to praise him, but that does not warrant the supposition that he inspires and blesses it.

Men can easily find divine Providence in the successful cause, and all the more as that cause happens to be their own. We of the South lost, and we may take too much comfort in the thought that if we sinned, we have suffered for it. But our Northern brethren won. Never was victory more complete than theirs; never was defeat more crushing than ours. In all subsequent discussions of the causes, conduct and consequences of the war, they have had the ear of the public at home and abroad. Their heroes have gone into song and story in a blaze of "Daily," "Weekly," and even "Monthly Illustrated" glory; every excess condoned, every excellence lauded, until one might well wonder how heaven or earth contrived to get on so long without them. In answering the world's demand for an explanation of the terrible four years of strife, it has been necessary to exalt the spirit which animated them, to magnify the glory of their victory and the beneficent results which followed it. That they have failed to explain to their own, or the world's, satisfaction the part they took in the transactions of the past fifty years, is evident from the recurrence of such publications as those of Bishop Mallalieu and others. In the presence of the assembled Methodism of the world, recently, they had the floor, and we were silent, declining, in the interest of peace, to discuss matters not well understood, even at the expense of standing before the world as those who would not dance when fraternity piped, nor weep when mourned unto us. And yet they seem not to be satisfied; and, if the truth must be told, no more are we. May it not be possible, after all, that we have each given too much attention to finding out what is the matter with the other, and not enough to the question, What is the matter with ourselves?

Suppose we try, for a while, to get God's pardon, and to forgive each other for all we have said and done these sad years under prompting of party spirit and bitterness of feeling or personal loss, and the mortification of defeat in battle, or the consciousness of an unworthy use of victory—all which things must go down into history side by side with our profession of faith in God and love for men. Having done this, we may be able to see more perfectly what part of our brother's course during the same period was instigated by the devil, and how much was directed by the Spirit of God. In other words, let us begin the work of reconciliation by forgiving each other as partisans, and then we may rise to the higher grace of forgiving each other as brethren beloved.

Can we not find enough of evil to combat in connection with living issues without lashing ourselves and each other into a fury over the portion of blame that rests upon a generation, a large part of whom have already gone to their account, and that, too, concerning issues which one party, with increasing vehemence, and the other not reluctantly declare to be dead? We may, at least, be silent concerning a past which, it is charitable to believe, none of us fully understand. A generation of silence might be rewarded by a more open vision.

Good men are not yet agreed as to the part God took in the Reformation, though that event is centuries old, and the good it wrought is everywhere apparent. One thing is certain: that it is not the part God took in the history of the past half-century that keeps us at strife.

We are glad that in recent discussions of the subject the sweeter spirit has been shown by writers of the Methodist Church, South. It costs us more to be sweet than it does our brethren in higher latitudes, for we lost more and suffered more than they. It is hard for us to forget, when provoked, that while a Northern Methodist Bishop seized our churches by force of arms and held them in the name of the Lord, Northern politicians went bail, in the name of humanity, for Jefferson Davis. And we can not complain if, when an evil spirit vexeth them, they also should remember that the first forceful words of peace and reconciliation which came to their section from us were spoken by a Southern layman on the floor of the National House of Representatives.

It is not wonderful that politicians should forgive when the professed followers of Christ are yet at variance. Party men understand each other. There is an undercurrent of buncombe in the most solemn deliverance of all party organizations. Their approval and denunciation are, in large measure, alike insincere; and when these have served their purpose, there is nothing left to contend for. But the church politician is not so. Men can not easily reconcile themselves to making God a party to a fraud, or committing his providence to buncombe. A good moral of the whole matter is: Let the church beware of politics. To impress this lesson once for all may have been God's purpose during our discords in Church and State as much as to free a slave already rather comfortable than otherwise, or to establish manhood suffrage in the United States. It is possible that the angels and the spirits of just men made perfect are not concerned to know how a Methodist stands on the tariff, or whether his grandfather held slaves or not.

Of one thing we may be sure: that no purpose of God will be served by bitter or uncharitable words. The attitude of the two great branches of American Methodism upon the question in dispute were as much a matter of latitude as anything else—and terrestrial latitude at that. It is probable that there was on both sides, in the division of the church, in the subsequent slavery agitation, and the Civil War they provoked, an amount of purely human passion and prejudice, which, could it have been eliminated, there would have been no division, no violent agitation, and no war as a consequence. And the outcome of it all—the abolition of slavery—may be as justly attributed to the stubbornness of Southern resistance, which made it necessary as a war measure, as to any closer relations of the Methodist Church, North, with Providence, or any higher regard, on their part, for the rights of man.

The fact is, our human measurements take in a very small arc of the infinite circle of God's providence, and it is only natural that we get mixed sometimes in our efforts to give it metes and bounds. A little patience, and the generation which contributed hot blood to the first three-quarters of this century will have settled the account of responsibility and glory with One whose judgments are clear. A little while, and divine Providence will vindicate himself without our help.

Reduced to its last analysis, the trouble between us seems to be that while both are ready to forgive, neither is willing to be forgiven. And may not this spirit be of a kind with that concerning which our Savior said, "It cometh not forth but by prayer and fasting?" *Brethren, don't; it is 1892.*

Rev. E. R. Strickland.

Rev. Erastus Root Strickland, a superannuate of the Mississippi Conference, died at his home near Summit, Miss., on Feb. 23, 1892, in the eighty-fifth year of his age.

It is well for preachers of the present generation to stop occasionally and ponder the lives of sacrifice, zeal and toil of our fathers in the gospel who have just preceded us. We would scarce dare compare ourselves with them.

Bro. Strickland was one of the last who knew the self-denials, exposures and toils of the pioneer Methodists of Mississippi. He was born in Delaware county, N. Y., April 6, 1807. He was converted at Maple Ridge, Orleans county, N. Y., in the twenty-second year of his age, and soon after joined the Methodist Episcopal Church. He was licensed to preach at Coladesville, Ga., at the age of twenty-eight. In October, 1838, he was admitted on trial in the Mississippi Conference, and for thirty-seven years, without a break, he continued a most zealous and faithful traveling preacher. He was never stationed, and his circuits generally consisted of twenty-six appointments.

The earlier years, especially, of his ministry were marked by great success. In the first three charges that he served he received 1,057 persons into the church. On the Paulding circuit, in two years he increased the membership from 177 to 700. The Wattses and many other of the most prominent citizens were among his converts. His work abides. A few of his original converts still survive, and are faithful; and the descendants of those brought to Christ by him are to-day pillars in the church. He was instrumental, in the hands of God, in the conversion of thousands.

He was noted as a church builder. On the Crystal Springs circuit, in two years he built eight churches. These were at Edwards, Brownsville, Terry, Utica, Cayuga, and other places—all these points at this time being embraced in his charge.

His cheerful self-denial was unsurpassed. In the poorest charges and hardest places he gladly worked. His yearly salary ranged from $93 to $500, the average falling below $200. He received as high as $500 one year only. Think of a man with a circuit of twenty-six appointments, with territory as large as our present district, preaching every day in the week except Monday, delivering forty or more sermons monthly, holding daily experience meetings, baptizing and receiving hundreds of converts into the church, doing much pastoral visiting, building numerous churches, constantly reading the Bible, visiting the sick, burying the dead, spending much time in prayer, and on a salary of $93 a year, and still all the time satisfied with his work, cheerful and happy, and you have a type of a Methodist itinerant of forty years ago.

Do such lives afford no lessons for us? Is not the great secret of their success plain? Can we not, when we consider them, easily see why we so nearly fail?

Let us thank God for having given us such examples, and for having known them and been associated with them. May their mantles rest upon the younger sons of the prophets!

B. S. RAYNER.

Vossburg, Miss.

FROM THE WORK.

Rev. H. Armstrong, Lafayette, La.: "You ask for a card each month. Here is ours for March. We had rain here every Sunday in February, and the first Sunday in March was wet and sloppy. Congregations very good, considering the weather. Within the past eight days we have made seven pastoral visits, preached five times, held prayer meeting, baptized two children, and received three members by ritual, and received $22.50 on salary. This place has undertaken to stand alone this year for the first. Our salary is assessed at $500, payable monthly, and it is paid up to date. We have Dr. Clarke's Commentaries, six volumes, not a leaf loose, which we propose to sell for $8. Our health is still poor, but we can work."

Rev. W. G. Evans, Castor mission, March 10: "This is one of the new appointments made by the last Annual Conference, but it contains some old timber. I found two organized churches on the work when I got here on Jan. 2, with one church-building. I have since taken in one of these organized churches that had been dropped. I also have two other preaching-places, one of them being at the new town of Oila, on the Houston Central, Arkansas and Northern railroad. This last is full of promise, and, by the grace of God, I hope to have a church there by the end of the year. This town only had one family there the first of this year, and now there are two general merchandise stores and a drug store open, and a large two-story hotel, besides four residences and one store which have been completed, and there are now building two residences and a nice school-building. Pray for us, brethren, that we may take this place for the Lord. I am confidently expecting and working for a widespread revival of old-fashioned religion."

Rev. T. Y. Ramsey, Corinth, Miss., March 10: "Last Sunday was a high day in Corinth. Our beloved presiding elder was with us, and made himself felt as usual. He was evidently under the leadership of the Spirit. More than two hundred were at the communion table, and the blessed Lord was there. The love-feast in the afternoon was a time of refreshing. It was good to be there. The congregations were large at every service. We are advancing on all the lines. Prayer meetings largely attended; Sunday-school in fine condition; finances well up. Since Conference have had thirty-one accessions, and made two hundred and fifty visits. We are praying for and expecting a revival of power and the conversion of souls."

Rev. J. W. Medlock, Minden, La., March 7: "Yesterday, the first Sunday in March, was a great day in our Methodist Israel in Minden. The new church, just completed and furnished throughout—or, rather, our remodeled church—was reopened, Bishop Galloway preaching morning and night to large and delighted congregations. The Bishop's sermons have left a profound impress upon our community, and his visit will be long remembered as a benediction. Our house is now in fine repair, and is a perfect beauty, costing about eighteen hundred dollars, the last seven hundred of which was subscribed on Sunday morning after the sermon. Out of debt and having a beautiful house of worship, we now thank God and take courage."

Rev. W. H. Lewis, Utica, Miss.: "Two of the churches on the Utica circuit enjoyed a feast of fat things on Sunday, the sixth instant. While the agent of Millsaps College was dividing the 'Bread of Life' to the hungry congregation of Utica, the assistant editor of the NEW ORLEANS CHRISTIAN ADVOCATE feasted the good people of Learned. The presence of Bros. Watkins and Lewis proved a blessing to the two congregations to which they ministered. It was due directly to the presence of the assistant editor that we have secured several new subscribers to the ADVOCATE, with more to follow. At Learned the collection for Conference claimants was taken up and overpaid, while at Utica the foreign missionary and Conference claimants' collections were paid in full. The work on the Utica circuit is moving along very satisfactorily."

Rev. W. J. Dawson, Oktibbeha, Miss.: "I am at the post of duty full of hope for the success of the Master's cause. We are praying, planning and working for seasons of refreshing from the presence of the Lord. This is my second year on the Linwood circuit. The people gave me a hearty welcome on my return to them. Have received one new subscriber for the ADVOCATE, with possibly others to follow. One brother has ordered his paper discontinued, giving as a reason that he had a family to support, and could not spare the money. Strange that retrenchments begin with religious papers. We were delighted with your editorial on the lottery question. This is one of the greatest moral conflicts in which these United States has ever been engaged. May the ADVOCATE long live to fight the battles of the Lord and of his church!"

Rev. W. W. Simmons, Glosier, Miss.: "'Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill.' (Matt. v, 17.) Those words were the basis for a series of sermons by Rev. J. W. Ellison on the mode of baptism, which proved very interesting to the large congregations who heard him. Bro. Ellison's manner of discussing this question is truly his own, claiming the Word of God only as authority, and relying solely upon this Word to lead him into all truth. He proved to the satisfaction of every mind open to conviction that John was sprinkled, and that all his baptism was by sprinkling, and that Jesus was not baptized in the River Jordan, but in the country of Jordan, and by sprinkling, and so on down to the consecration of the apostles, and that it was all by sprinkling. Taking the eight sermons, they all showed deep study and a clear understanding of the Word of God. My people were delighted, and, I trust, have been greatly benefited."

Rev. J. M. Huggins, Grenada circuit, North Mississippi Conference: "We are moving on very well in this charge. Had some difficulty in moving to the work; lost some important household goods. Found some dissatisfaction among our people, growing out of changes made in the circuit. All, I believe, has been amicably adjusted. We have six churches. The membership is very much scattered, making the pastoral work heavy. We have some very excellent people in the charge. The members of our church in Duck Hill, learning of the loss we sustained in moving here, sent us many nice things, both in the dry goods and grocery line. May the richest blessings rest upon that noble little band! Among the nice things above mentioned was a quilt pieced by the little girls. Much praise is due them, both for the skill manifested and the motive that prompted to such work. I hereby acknowledge myself under obligation to the people of our church in Grenada also for much kindness shown us. Dr. Wheat is doing a splendid work in Grenada, both in pulpit and in the homes of the people, as pastor. The Grenada Collegiate Institute still maintains its hold upon our people."

Rev. T. J. Upton, Lake Charles, La., March 8: "We are still alive and working away in Lake Charles, though not with such manifestations of success as is desirable. I think, however, that good is being accomplished. The good ladies of the church have kindly furnished the pastor with an excellent horse and buggy, and now there is no good reason why he may not visit his flock as never before. We have not been the recipients of any huge, spasmodic poundings; but have to date been able to procure a sufficiency to keep soul and body together, and in good working trim. We are holding a series of meetings this week, which, we trust, will result in great good to the community, the revival of the church, and the conversion of sinners. On May 15, next, Rev. Geo. S. Inge is to begin a meeting (in his tabernacle) in this city. I hope that the Christian people will all pray for the success of said meeting. Wickedness prevails here to an alarming extent, and can be antidoted only by the power of the gospel of Christ, and it is that power which we propose to bring to bear on rebellious hearts. Our city still advances, and we hope to give the Conference a hearty welcome and a royal entertainment."

Rev. W. D. McCullough, Indianola and Faisonia charge, March 5: "At our last Conference this charge was taken from the Greenville district and placed in the Winona, with Rev. S. M. Thames as presiding elder, and we were returned for a second year. We came back from Conference with new resolutions for a better year's work than we had ever done. We are trying to put into effect that resolution. Our power to do good is weakened by the fact that I lost my horse last year, and have not been able to buy one since, and we are, therefore, unable to do the pastoral work that we would gladly do. We have received three by certificate since Conference, and expect others soon. Lost one by death—Sister Gillespie, a good woman, and for many years a consistent member of our church. The ladies will soon have our church and parsonage inclosed. Our first Quarterly Conference has come and gone. Bro. Thames, our new presiding elder, gave us a feast of good things. Our people are favorably impressed with him. The open saloon is a thing of the past in Indianola. The last license expired in February, and the people say no more. We are hoping, working and praying for a prosperous year in the Lord. Pray for us, brethren; pray for us."

Rev. F. M. Koen, Anguilla, Miss., March 7: "Our first quarterly meeting for the current year was held at this place yesterday and the day before. Our new presiding elder was with us. He preached three sermons, which were good to edification. He made a good impression upon the Conference. Notwithstanding the inclemency of the weather, which kept a great many away, we had a good meeting. We reported for all purposes $300. A large portion of this was expended in repairing and furnishing the parsonage. On the fourth Sunday in February I preached at Rolling Fork on the subject of missions, and raised in cash and subscription $60, this being the amount assessed that church for foreign and domestic missions. The planters have about arranged for another year. This, in many instances, was hard to do, as some of our planters have been practically broken up. A great deal of land has been ploughed, planting has begun, and the unsettled state of affairs that has existed here for some time is fast giving way to that which is more settled. Planters are beginning to look on the bright side. 'Oh, this time next year we will forget that we ever had this conversation,' said a prominent planter to me the other day while talking about the hard times."

Rev. G. W. Ferrer, Stonewall, Miss., March 4: "After a several weeks' siege of busy haste, I have succeeded in getting my better-half and little ones tolerably comfortably housed, temporarily only, as we contemplate building a parsonage in the near future. Also have visited a great many of my people, who I find to be a most generous and excellent people. I doubt very much if there is another circuit in the Mississippi Conference that will tally with Whittington circuit in Christian generosity and manhood. They seem to be perfectly intent upon meeting the financial demands of the church; and I don't think that I would be exaggerating should I say that as many as one hundred, or more, of our members, both male and female, pray in public when required. We have a great many family altars; also several flourishing Sunday-schools. We have a society of 'Willing Workers' among the lady members that is doing a noble work. They are helping the church finances in weak and faltering places. They have just ordered a nice lot of furniture for the parsonage. They are simply looking and longing to help the dear cause that they love so much. God bless and prosper their efforts! Again, we have perfect harmony and brotherly co-operation among the different branches of the Christian Church, and we may state just here a circumstance that makes us feel proud of the people among whom it has fallen our lot to labor, to wit: a good member of a different branch of the Christian Church has spent about one hundred dollars in ceiling and painting one of our church-houses, because his wife was a member of our church. What a noble spirit this!"

Rev. W. W. Drake, Shreveport, La., March 3: "By invitation of Rev. S. H. Whatley, I lately visited Logansport, a small town at the head of navigation on the Sabine river, where the Shreveport and Houston railroad passes from Louisiana into Texas. Though the place has only about 600 inhabitants, it handled last season some 12,000 bales of cotton, and from this it may be inferred that quite a large volume of business is transacted. The morals of the community are not the best, and covetousness seems to be the 'besetting sin' of the people. It is said that thirty-nine 'justifiable homicides' have been committed on the streets. The Baptists have a church-building in which services are held once a month. The Methodists are obliged to content themselves with the use of a school-room used for all kinds of purposes. Bro. Whatley, assisted by some of the people, is endeavoring to erect a house of worship in which Methodism may be at home and independent. A call will probably be made on the Church Extension Board, which will have an opportunity of assisting in a grand work, and making a profitable investment of its funds. On the whole, Logansport presents a very fruitful field for the spread of the gospel. We held a meeting for several days, during which many were seriously impressed, and several united with the church, promising to lead lives of Christian effort. At the close of the meeting an Epworth League was organized with twenty members. It promises to grow to larger proportions, and, if persevered in, to unite the scattered elements of power into a successful organization. May it assist in the execution of the Master's work!"

Continued on Third Page.

PROPHECIES.

Some time you will look back to these bright days
With tearful eyes,
And think of all our quiet, happy ways
With sobs and sighs.

You will remember how we read or talked
In this dear room,
Or summer evenings how we rode or walked
Thro' fragrant gloom.

Sometimes alone or in a busy throng
Again will ring,
Soft clear and sweet an echo of some song
We used to sing.

And oft awake or sleeping, you'll recall
This cozy room—
Books, music, e'en the pictures on the wall,
And the flowers in bloom.

You will remember every tender word
You've said to me;
The knowledge that you've spoken no harsh word
Will comfort be.

Sometimes you'll weep and pray, but all in vain—
As far you roam,
For one short hour to rest from grief and pain
In this sweet home.

Dear heart, I grieve that I must leave you here
To walk alone;
But sometimes we will find each other there
Around the throne.

—*Unidentified.*

"Church Finance."

MR. EDITOR: I read with pleasure and some curiosity your symposium on church finance. It has been charged that Methodist preachers are the greatest people in the world to take a collection. What were the demands upon them in the days long gone, when they acquired this reputation, I have now no means to ascertain; but in this day, when the claims upon us demand all the way from six to a dozen collections—far too many, in my humble judgment—we are forced to give some study to the subject. My hope was to find some new, yet unrevealed, plan suggested which would run without so much coaxing, and easily reach the pocket of the closest Methodist in the land—one that would move even the chronic grumbler and opposer of foreign missions to turn his pockets wrongside out and break the strings of his much-loved pocketbook.

While there is some diversity in the plans suggested, there is a unanimity in the one idea of doing your best, with any and all plans, to get the money, which, after all, is the main object sought, and that plan is the best which best succeeds. No plan, in my opinion, is so good as that suggested by our Discipline in making the assessments, and executed under the direction of *St. Paul's plan* of "laying by in store on the first day of the week as the Lord has prospered." This is the installment plan which has been adopted by the world, and upon which great businesses are being run to-day. The children of this world are wise in their generation, and have adopted our divinely inspired plan, while the church either ignores all plans, or goes off in search of something new. Brethren, the old is better. Only educate the people to a weekly or monthly systematic giving, and we will have secured all we desire. Any assessment made is more easily paid in fifty-two installments than all at once, or divided into half or quarters. This relieves the member, and greatly helps the pastor, especially if his salary is withheld until the last of the year.

By the way, I find from my papers and Conference Minutes that I am committed, by my own action, or that of others in authority, to ignore the Pauline plan, and make extra and desperate efforts to crowd three collections into the first quarter. It is resolved to take domestic and foreign mission collections by the first of April. It is also resolved to take collection for Conference claimants by same time. Again, we are to have the Bishops' money at Nashville at an early day. How it relieves us to find that, at least, two collections—church extension and education—may be defered a little time, though Dr. Morton is calling instily for early collections! It has never been charged upon me, nor have I ever claimed to be a great financier; but I do think there is wisdom in St. Paul's plan, that the people may have time to lay by something for our gathering when we call.

Finance! church finance! Was there ever a question fraught with more anxiety and perplexity?

T. B. HOLLOMAN.

"Be of Good Cheer."—Jesus.

The duty of the church is to educate the world, morally, through the press and the pulpit. Under our government an unprecedented opportunity is afforded for this divine mission. Never before has the church so squarely faced and so boldly attacked the "rulers of the darkness of this world" and "spiritual wickedness in high places." In God's providence, through the ages, all revolutions, all things have been working to the development of this opportunity. Religious literature never had such universal publication and access to the masses, and public opinion has never so generally shown itself in rebuking crime of all sorts—political, social, or domestic. Whatever the philosophy of history may teach us, there is a directing Force connecting causes and effects, and this is certainly the result, thus far, that Christianity in these ends of the earth is confronting the enemies of God and man with unprecedented freedom and boldness, and with a prospect of success that awakens and thrills every Christian heart and encourages us to push the battle to the very gates of the enemy—aye, to enter the very citadel and to pull down the strongholds.

The better understanding of each other among the churches, the more enlightened and liberal dealing amongst the sects, the increasing thoroughness and system called for in the religious instruction of youth, a livelier interest in the social privileges of the church, the constantly increasing number of Christian families co-extensive with our settlements, the increasing facilities for intercommunication, the cheapness of literature, the large sums turned into educational, eleemosynary and missionary enterprises, the princely fortunes sometimes dedicated to God, are all indications of a coming victory, under God, over the powers of darkness, which victory is the burden of prophecy and the promise of God.

There are murmurings, complainings and unbelief. There will be growlers and disgruntled sore-heads riding sore-backed hobbies, and old fogies saying the former times were better than these. But the great churches move forward, ambitious only for the crown above, purging the Church and the State alike from their corruptions.

T. W. BROWN.

Covington, La.

"The Conference Collection."

It has been charged that we are a careless church, and indifferent to the welfare of our old preachers and the widow and orphan of him who has fallen by the way. It may be that the charge can be proven to be well founded; but I very much doubt it.

If these old veterans of the Lord's hosts are hungry and cold, homeless, friendless and moneyless, it is because the church does not know it. We have not been told of it; or if we have, the voice that told it was so weak that those in the pew could not hear it. When the people thoroughly understand the object of the "Conference collection," it is easy to raise it. One of the troubles has been that this collection has oftentimes been made to bear the burden of some of the others. The preacher rarely ever finds a man, that will give anything at all, who will refuse him when he asks for money for this cause. The following is an actual conversation as I heard it from the preacher:

"Bro. B., can you help me some to-day? I am raising my church assessments."

"Well, I don't know. What do you want?"

"I must raise $150 for foreign missions, and I—"

"Don't believe in foreign missions. 'Charity begins at home.'"

"Here is our domestic mission assessment, $100. How much will you give me for that?"

"Not a cent, not a cent; money wasted; them that don't work shan't eat."

"I must raise $45 for church extension."

"Better put that $45 on our church. Needs a new roof now, besides painting both inside and out."

"Our assessment for education is $25."

"Never went to school but three months in my life. Had to work too hard for my money to let it go for such foolishness."

And so on throughout the list, till he gets to the one that he has purposely kept for the last.

"Our Conference collection is $90. I am sure you will help us on it."

"Conference collection! What is that?"

"Why, it is the fund that is raised for the support of our preachers when they can no longer do effective work. It is also for the families of those who have died in the ministry. It is the most popular collection we have. I find no trouble in raising it."

"Yes? Well, Bro. Smith, I will give you $10 with the distinct understanding that it is to be used for that purpose."

"All right; all right; thank you, sir."

And the preacher takes the $10, and when he gets home he puts it into the Conference collection, which is already fully paid. But as he puts that $10 in he takes out another $10, and in that way evens up things. You see how it is; don't you?

I say, preacher, have you started to raise your collection yet? If you have not, when are you going to go about it?

Brother, has your preacher asked you for anything for the Conference collection? If he has not, won't you please, the next time you see him, ask him when he is going to do it? And, brother, won't you please tell him that he is not doing what he promised to do—that he is not doing his duty?

W. A. GUNNING.

Natchez, Miss.

"Church Finance."

Prof. Ricketts, in a very able digest of the money question, says: "It is *sad* to think, and *yet it may be true*, that there is a different kind of *reckoning* for the steward who thus pays the quarterage of the unwilling or uninformed, and, in so doing, degrades the self-respect of his church, rather than use the patience and take the time to educate his people to better things."

Let me give you an instance along this line. December, 1855, I became connected with what was then Crystal circuit. My church was Mt. Pleasant, and I was made a steward of it. When the stewards' meeting was held, February following, in making distribution for my church, I accepted $40 for our share—membership about sixty. Old Bros. H. and S. raised the question of my ability to collect, and told me that I did not know that people. I answered that I knew that sixty members ought and would pay $40, and laid $10 of it on the table. When I got home and reported, my people were mad. Twenty dollars had been the amount the previous year, and that they hadn't got, and since they could not pay it all, they wouldn't pay a cent. I answered that we would pay it all; but they kept their word. That year, about April 1-10, old Uncle Johnny S., the bell-wether, lost his horse; and, fortunately, it did not inconvenience me seriously to furnish him one to make and harvest his crop. The next year Georgetown circuit was formed and our assessment was doubled. I was educating our people; hence left the $20 on the table. But, my! my! weren't our people madder! You see their self-respect was stinging them sorely, and they thought (as many a man makes a mistake along this line) they were mad at me, and told me so. I talked to them; told them, Yes, I would pay it; but that they were dwarfing souls, etc. Turning to Uncle Johnny, and, laying my hand on his shoulder, I said, "I'll pay this till your consciences sting you into duty; and, in the meantime, if the good Lord sends his sheriff and levies upon your horse, I hope to be able to supply you another." He burst into tears, and, throwing his arms around my neck, said, "Sonny, do you go home and make a list of what you think each one ought to pay, and they shall do it." I accepted with one condition, to-wit.: At the next regular meeting I would submit this list for their amendation and approval. From that day till this (barring of which more hereafter) that church has been the least trouble to its stewards of any that I have ever known. The spirit of fairness and promptness prevails to this hour. This method became the rule of Georgetown circuit, and I am told that the venerable E. G. Cook gave its details to a member of the General Conference Committee when the disciplinary plan of the Discipline was adopted, which is the law of our church, and any Board of Stewards that ignores it is responsible to make "something better," which he substitutes a success. But "barring"—

I have read carefully this "symposium," covering nearly one and a half pages of the ADVOCATE, and have failed to see an allusion to one of the most important factors in the financial working of the church—the worthiness of the workman of his hire. In all my experience as a steward I have never seen a failure of support to the pastor in charge when a faithful steward could go to his people, and say: "Bro. A. was sent here by the Conference. He preaches the gospel. A. ministers the law of the church intelligently. He visits his people. He ministers to the sick. He buries the dead. He does all the work of a minister of Christ in the spirit of the Divine Master."

An intelligent Board of Stewards know that they are set over this matter; yet a discreet steward will make his pastor his counsellor. A faithful steward will deal frankly with his pastor upon every interest of the work. A judicious steward will take the law of the Discipline as his rule, however he may, with consent of pastor and people, vary in its detail.

J. V. ENOCHS.

Terry, Miss.

Pencil Points for Young Preachers.

Preach the *oughtness* of right-doing.

Open your study window, and throw out that stereotyping machine.

Study divinity. Study humanity. The neglect of either will make you one-sided.

It would do in some pulpits yesterday. But it will pass nowhere to-day. We refer to slang.

Distribute pastoral visiting throughout the congregation as evenly as possible. Show no decided favoritism. "He is so kind to sick people." That is what a lady said to us about her pastor. She could not have said a better thing.

Let the janitor pound the dust out of the pulpit cushion. It is hardly the thing for you to do it—especially on Sunday.

Do not coax people too much. Do not pet them. Do not carry those who ought to walk. Incessant coddling breeds religious pigmies.

Learn the *names* of your people. That will be a difficult task to some, but the effort will pay abundantly. Most persons like to hear the sound of their own names. You do.

We know a young pastor who makes it a rule to call on his poor people twice while he visits the homes of the well-to-do once. The brother is on the right track. He is winning. And will.

It is not *always* best to pray in every home you visit. Circumstances must determine. But you may always leave the benediction of a praying man upon those with whom you have talked.

"He seems to know the Lord pretty well, but is absolutely ignorant of men." So said a thoughtful layman about his young pastor. The saying contained both a compliment and a reflection.

Vary the question a little. Do not always ask your spiritual children, "How is your soul?" Change it occasionally to "How is your life?" Not always, "How do you feel?" but, "What are you doing?"

Do not give out hymns at random. Our leader did the other night, and when we got along to the third verse we found we were singing a hymn for infant baptism. The discovery did not promote the devotional spirit.

Efficiency is more than ever the passport to promotion in the ministry. We meet laymen every few days who are eagerly looking for young fellows who possess winning qualities. "Afraid your good points will not be discovered?" Nonsense!

You remember Simple Simon's fishing exploit, of which we sang in childhood? It was a good deal like some ministers who go fishing for souls, but who go where no souls are to be caught. To confine one's efforts to the few highly respectable families to the neglect of the crowd is like fishing in a pail of water, when, by launching out into the deep, a multitude may be taken.—*Epworth Herald.*

Mrs. Cornelia Gunning.

When, on the morning of Dec. 31, 1891, Mrs. Cornelia Gunning closed her eyes upon earthly scenes and opened them to behold the realities of heaven, one of the purest and best of women was taken from the walks of life.

The dying year took in his arms the body of the dying saint, and the gladness of the new year in heaven was greater far than any that earth could give.

The weary watches of the night were passing away, and in the early morning her husband, thinking she was asleep, leaned over her. She opened her eyes, placed her arms about his neck and kissed him, saying, "Good night, my darling husband;" then quickly closed her eyes and fell asleep.

You need not whisper now, except that grief and sacred awe have hushed the voice; the muffled footstep will not disturb the sleeper now, the sob of sorrow will not call forth the look of loving reproof; this is the sleep that knows no waking until he who is the resurrection and the life shall touch the sleeping dust and it shall live again.

Cornelia, the eldest daughter of Capt. Daniel G. Renner, was born in Natchez, Miss., on Feb. 27, 1851. Most of her life was spent in the city of her birth, and only while attending school at the Woodville Female Seminary was she long absent from her home.

She was converted and joined the church when sixteen years of age, during the pastorate of Dr. W. E. M. Linfield, and became at once an active Christian.

On Dec. 17, 1872, she was married to Mr. Wm. A. Gunning, of Natchez. They had known each other from childhood and were singularly congenial.

Mrs. Gunning was one of the most admirable characters I have ever known—honest, candid, affectionate, impulsive, sympathetic and true. She was independent and womanly—ever mindful of her own self-respect and never forgetful of the rights of others.

There was no assumption of superiority, but not a trace of inferiority; she was self-reliant, but considerate; strong, but gentle; brave, but tender.

Her childhood was largely spent in the association of two brothers, between whom and herself there existed an unusually strong affection, and with whom she often shared the active and hardy sports of boyhood. This may in part account for the frankness and fearlessness that characterized her.

When in young womanhood she gave her heart to Christ, she threw all the energies of her impulsive nature into her Christian work. She was one of those whose confession of their Lord is rather in the service of their consecrated lives than in the words of their lips. Not that she failed to voice her love and faith, for she was ever ready to bear witness for her Lord; but her's was the unimpeachable testimony of a life spent in the activities of Christian service. There was no open door that she did not enter. The Sunday-school, the prayer meeting, the Woman's Christian Temperance Union, the Wesleyan Society, the Missionary Society, the supplying of the needy, the comfort of the sorrowing, all laid their claims upon her willing love, and in all she was a leader because she was a devoted and unselfish worker. She was always delicate in body, and the shadow of an early death hung over her, but her zeal knew no tiring. It was as if threatened death admonished her to "redeem the time," and when at last the expected summons came she was ready and willing to go.

Her married life was especially beautiful. There were no children in the home, herself and her husband composing the family. They were everything to each other, and in their well-ordered lives were rarely for more than a few hours absent from each other. Many will miss the strong and gentle woman; but none half so much as he who bears alone the burdens made heavier by her going. He says: "I am what I am because of her; how much she has done for me, and how much I owe to her, I can not begin to tell."

Her life was full of plans—plans for the church, for promoting the usefulness of her pastor, for the help of the poor, for the glory of her Lord; but when in the midst of her plans her Father said, "Come," like a dutiful child, she laid down her work and went to him.

A. F. WATKINS.

Jackson, Miss., March 1, 1892.

Our Best and Only Defense.

Two weeks ago we dwelt at some length on the magnitude of the American city problem, urging that for various reasons our cities were the centers of danger to the republic. There is only one way to avoid the ominous ruin with which our cities threaten us, and that is to evangelize them. The church must evangelize the cities, or they will overthrow our government and disrupt and destroy our social system. The evil and corrupting forces centered in our cities will certainly overwhelm and ruin us unless our churches, by the wisest and speediest means, and the most liberal expenditure of men and means, plant the gospel agencies strongly throughout our cities and supply their teeming millions with gospel privileges. Just here arises another difficulty to which we wish to call attention. In another column we urge the necessity of co-operation among the different denominations. In no part of the Master's vineyard would such united and harmonious work among the churches exert a more happy influence than in the cities. We wish to add here that with such co-operation secured, there is one point which must receive the prompt and persistent attention of the pulpit. The Lord's stewards must "come up to the help of the Lord." The cities contain most of the wealth of the churches. These rich Protestants must open their purses and furnish the means with which to erect edifices and defray the large expense incident to city evangelization. The pulpit must address itself to the obligation that men owe to the kingdom of God. If the treasury of the Lord is kept locked and barred by the church members to whom the Lord has committed its keeping, the great work of city evangelization will be impeded, and our perils will continue to grow and the work become more and more difficult from this delay.

The covetousness of the church must be faithfully exposed, and it will require men brave and fearless to do it. A pulpit baptized with the Holy Ghost, and aflame with zeal for millions of souls perishing in darkness amid the blazing light of the meridian of this, our gospel day, can accomplish the task. God can work through such consecrated hearts and tongues. Selfishness will yield, hearts will soften, hands will be outstretched to help, under the pleadings of earnest, loving, prayerful men, who feel upon them the burden of unchurched millions and within them the infinite throbbings of a divine compassion.

A consecrated, holy, Spirit-filled ministry is the key to the solution of this and all the ills that afflict or environ our blessed Israel. We need earnest, agonizing prayer for the divine anointing. We need to plead for an enduement of power from on high.

The clouds overhanging us are dark and ominous. The social perils are thick and powerful. The enemies are defiant and aggressive. The apathy and avarice within our ranks are deep-seated and deplorable. These and other facts make the problem and the prospects complex and difficult, but not discouraging. Heart-earnestness and soul-earnestness in the ministry will break the clouds. Love is powerful. Love is incessant, inventive, invincible. A love-filled heart will theorize less and evangelize more. It will break through the obstacles to reaching the masses, and the laity will follow where the holy light of heart-fire leads the way. Money will come thus as fast as it is needed, and can be successfully and wisely used for the Lord's work. Against the churchless millions in the purlieus of crime and filth let us have a commissioned ministry in the prayer of contrition and faith, and speedily the mists will clear away, the sunlight will gladden many sad homes, and the kiss of love and peace will be felt by thousands of hearts now strangers to God and aliens from the commonwealth of Israel.—*Tennessee Methodist.*

SUNDAY-SCHOOL LESSON.—March 20, 1892.

BY REV. W. H. LAPRADE.

Review—First Quarter.

TIME.—B. C. 713-587.
PLACES.—Jerusalem, Babylonia.

Isaiah, Jeremiah, Ezekiel.

GOLDEN TEXT.—*"Search the Scriptures; for in them ye think ye have eternal life: and they are they that testify of me."—John v, 39.*

The lessons for the quarter now ending concern principally prophecies uttered between the overthrow of the kingdom of Israel and the downfall of Judah, except that the hopeful words of Ezekiel were spoken soon after Judah was overthrown, to encourage the captives in Babylonia.

The period covered is about one hundred and twenty-five years, during the last two decades of which Judah had been tributary to Babylon.

Throughout the series of lessons several truths are kept prominent:

First. That with nations, as with individuals, righteousness is the condition of permanent prosperity.

Second. That sin will be punished.

Third. That God is long-suffering with evil-doers, and merciful to the penitent.

Here and there, as in lessons 1, 5, 6, 11, across the dark history of the sin and punishment of God's chosen people is thrown the light of promise. Salvation through the coming Messiah, redemption from sin, an everlasting period of joy and gladness—these are set over against the shame and captivity and corruption of the rebellious nation. Yet, even in the midst of these prophecies of good things, the enormity of sin and the incalculable cost of salvation from its power and its consequences are pictured in the lesson of the suffering Savior, from Isaiah liii.

As Judah, under the leadership of ungodly rulers, is seen, in the succession of lessons, surely approaching her downfall, the patience and love of God is more and more apparent. But this love had in it none of that indifference to sin which so frequently passes current for charity. Israel is beloved, is as "the apple of God's eye;" but sin doomed Israel, none the less. From David to Zedekiah; from royalty enthroned over an obedient and prosperous people to royalty in chains, and the people scattered and impoverished—the decadence was gradual, but it was sure.

Sin did it. Sin has done it for "all the nations that forgot God." Sin will do it for our own loved nation if the principles of righteousness shall ever give way to lust for gold, or for pleasure, or for power. "Righteousness exalteth a nation;" nothing else does. Iniquity ruins—ruins a nation just as it ruins a man.

Let it be understood that at no given time was God left without a few true, devoted followers. Not only such grand characters as Josiah among the kings, and Jeremiah and others among the prophets, but numbers of humble men and women were true to right. The "seven thousand" of Ahab's day had representatives all along down the line. These looked back at the glory of other days with sighing and tears, and at the surrounding sinfulness with horror and dismay. To such the promises of deliverance were always sweet. The thread of the divine purpose to redeem the world runs through the entire record, and sometimes the prophet seems to forget the present gloom in his glad expectancy of the coming glory. Waste and weariness give place to rest and plenty. Fountains spring from the desert for "every one that thirsteth." Olive and fig flourish, and are fruitful. The den of the wild beast and the cave of the serpent become the sporting-places of childhood. The harns burst with fulness; the enemies of Israel are scattered.

But all this was to be, not by man's power nor wisdom. The Spirit of the Lord should do this. The Messiah should come, and the distinguishing glory of his reign should be the glory of righteousness and of purity. To the eye of the prophet it is not so much power set over against weakness, wealth against want, freedom against captivity; it is, rather, righteousness against iniquity, holiness against sin. Far away, it may be, but with clearness of vision, he saw the kingdom of "righteousness, peace, and joy in the Holy Ghost"—the eternal kingdom of the Lord Christ filling the whole earth.

Such are the teachings of the quarter's lessons. Happy the teacher who fixes them firmly in the mind, impresses them on the consciences of the pupils!

FROM THE WORK.

Continued from First Page.

Rev. R. P. Howell, Athens, La., March 9: "Prospects good for this year. Have taken two missionary collections, amounting to $10. Have two more to take. I mail to-day five names of new subscribers to the ADVOCATE, making six since Conference. We are saying Amen to your fight against the lottery. Keep up the fight. The 'possum' is not dead every time he shuts his eyes."

Rev. E. S. Lewis, Dublin, Miss., March 8: "We have nothing very new or striking to report from this charge. We have not been stormed, nor are we living in our own hired house. Your scribe is the only one in the *we* above. Hence he does not need a parsonage, nor a hired house; but he wouldn't mind an occasional storm. The condition of the work gives very little reason for rejoicing. Some of these bottom country appointments don't amount to much during the winter. What a shaking up this country does need! Our first great need, and it is an imperative one, is more pure religion, undefiled before God the Father. Our stewards need to feel more concern about the success and welfare of the church. Our church members need to feel the sacredness of the vows they have assumed and to comply with the requirements of the same. We long for the time when all of our people will rather go to church to hear the preached Word than to the saloon to help the drunkard's bowl. The saloon is our curse, and the Sunday selling is a menace to our Christian civilization."

Rev. J. J. Kelly, Sparta, La., March 9: "The cause of Christ on the Sparta circuit in many respects is encouraging. We have some devout and staunch soldiers of the cross here. Large congregations, and good order prevails. Several Sunday-schools well attended, and a remarkably large prayer meeting at Sparta. Have received one into the church, and collected nearly twenty dollars for missions. The town newly building up at the junction of the Beardsley railroad, known as Bienville, promises to be a strong point for us soon, as the entire town—with two exceptions, I believe—are Methodist or Methodist adherents. It is, I believe, generally conceded that the parish site will move to this place soon. We are going to make an effort this week to secure a lot on which to build a church and parsonage. We learn that a certain gentleman promised to deed to us a sufficient amount for this purpose. We preach and also hold a fine Sunday-school there now in a vacant storehouse. Our superintendent, Bro. Jesse Murphy, thinks great interest is being taken by many. I have received several new subscribers for the ADVOCATE and some renewals, the money accompanying them. We are not troubled here with any strange doctrines, but enjoy the pure gospel and the class meetings of the old style. We hope to have a camp meeting this year and hope you'll be with us."

The Gospel of Good Roads.

THE ECONOMIC VALUE OF ROAD IMPROVEMENT.

No subject can be of more general interest than that of good roads. It is one in which every person, though not owning even a rod of land or driving over a mile of roadway, is more or less directly interested. The increased wear and tear of vehicles, the added number of animals needed for the transportation of necessarily small loads, and the longer time consumed in going to and from marketable points, are all an added tax which goes upon everything sold, and which the buyer pays—a tax which in the aggregate annually amounts to a sum running far into the millions.

Whether or not the roads in this country are worse than those of any other, the fact that they are bad enough is beyond disputation. That this is a new country, and that we have been so busily engaged in solving the great problems of self-government to give much attention to anything else, may have had something to do in this matter, but the time has come when longer neglect would be inexcusable. And we are glad to note that many prominent men, and notably the "American Wheelmen's Club," who have made a thorough study of the subject, are seeking to awaken public interest in the matter by a series of publications presenting facts and figures which can not fail to impress and convince the public mind, and lead in the near future to some right action on this important subject. We regard this as a legitimate object for the Department of Agriculture to promote by means of broadcast publications on the subject which should properly educate our farmers up to the point; for it is a fact that the farmers themselves, who would be chiefly benefited by good roads, are the most reluctant to take the matter in hand. The general circulation by the government of such a carefully prepared statistical pamphlet on the subject of road-making as that of Mr. Isaac B. Potter, entitled "The Gospel of Good Roads," which brings the whole matter home to the farmer as a practical investment, would be productive of far more good to the country at large than many of the elaborate treatises which it has recently been issuing on the history of instruction in mathematics in this country, the natural history of the English sparrow, and treatises on many other topics of a similar nature, sent out at government expense by the Department.

The average rainfall in the United States is something over 40 inches per year. The dirt road absorbs these 40 odd inches of water, freezes and thaws, dries, pulverizes, changes from paste to powder, and back again from powder to paste, and for weeks at a time is practically impassable. Farm traffic is tied up. The farmer may have produce to sell, purchases to make, grain to grind, timber to haul, bills to collect, and obligations to meet, but all these must wait because his only avenue of travel is taking its annual soak. A dozen times a day he looks out of his barn door with the hope of seeing some struggling vagrant of whom he can inquire, "How is the road?"

There were about 10,000 farm horses in his county, and for about four weeks all the county roads had been in just this condition. Teaming was out of the question; to haul a load to town was impossible, and the 10,000 farm horses stood in their stalls "eating their heads off." At what cost to the farmers? Assume that the cost of keeping each horse is twenty-five cents per day, including labor, food and all other items, and in half a minute we compute that it costs $2,500 per day, $17,500 per week, and exactly $70,000 for the four weeks that these horses have been standing practically idle. A bad road, you see, is an expensive thing.

Let us now look at this subject in the light of a few official statistics. The farmers of this country in the year 1890 had upon their farms draft animals as follows; Horses, 14,213,437; mules, 2,331,027; oxen, etc., 36,849,024; a total of 53,393,888, valued at $1,721,535,798.

Thus we have nearly $2,000,000,000 invested in motive power of a perishable, uncertain and expensive kind. Busy or idle these animals must be fed and cared for every day. They are boarders that you can't get rid of when the busy season is over, and it stands you in hand to keep them at work. Two thousand millions of dollars make a large sum. Invested at 5 per cent. interest, it would produce nearly $2,000,000 per week. Then you see there are more than sixteen millions of horses and mules alone, and to feed and care for these it costs the modest sum of $4,000,000 per day. A little while ago a very clever and intelligent citizen of Indiana estimated that bad roads cost the farmer $15 per year for each horse and mule in his service. This means a loss in the aggregate of nearly $250,000,000 per year. Add wear and tear of wagons and harnesses, $100,000,000; depreciated value of farm lands, $2,000,000,000; total, *twenty-three hundred and fifty millions of dollars.*

Making the utmost allowance in favor of the farmer, and granting the necessity for the liberal use of horse power in the maintenance of agricultural traffic, it is certain that the farmers of this country are keeping at least two millions of horses more than would be necessary to do all the hauling between farm and market, if only the principal roads were brought to a good condition. If we assume that each of these horses is fed the ordinary army ration of hay and oats, it requires 14,000 tons of hay or fodder and 750,000 bushels of oats per day to feed these unnecessary animals, which themselves have a money value of $140,000,000. The value of hay and oats fed to these horses per day is about $300,000, or something like $114,000,000 per year.

The common roads of the country are the veins and arteries through which flow the agricultural productions and the commercial supplies, which are the life-blood of the nation, to those great ducts of travel and transportation, the railroads of the country.

While our railway system has become the most perfect in the world, the common roads of the United States have been neglected and are inferior to those of any other civilized country in the world. They are deficient in every necessary qualification that is an attribute to a good road; in direction, in slope, in shape and service, and, most of all, in want of repair. These deficiencies have resulted not only from an ignorance of the true principles of road-making, but also from the varied systems of road-building in force in the several States of the Union, due to defective legislation. The principle upon which the several States have based much of their road legislation is known as the "road tax" system of personal service and commutation, which is unsound as a principle, unjust in its operations, wasteful in its practice, and unsatisfactory in its results. It is a relic of feudalism borrowed from the "statute labor" of England, and its evil results are to-day apparent in the neglected and ill-conditioned common roads of the country. It is a question of vast importance to the welfare of this nation that these arteries of agricultural and commercial life should receive the attention that their importance deserves, and that an effort should be made to remedy the defects now existing and establish a system that could be made uniform and efficient in all the States of the Union.

By the improvement of these common roads every branch of our agricultural, commercial and manufacturing industries would be materially benefited. Every article brought to market would be diminished in price; the number of horses necessary as a motive power would be reduced, and by these and other retrenchments millions of dollars would be annually saved to the public. The expense of repairing roads and the wear and tear of vehicles and horses would be essentially diminished, and the thousands of acres of land the products of which are now wasted in feeding unnecessary animals in order to carry on this character of transportation, would be devoted to the production of food for the inhabitants of the country. In fact, the public and private advantages which would result from effecting this great object in the improvement of our highways are incalculable, not only to the agricultural community as a class, but to the whole population as a nation.

Gladstone, who is perhaps the greatest Englishman of the century, says: "The duties of a government are paternal," and in that sentence includes the whole scheme of honest State-craft. It is this principle that pervades the road laws of every civilized country in Europe and insures to all the people a fair and equitable opportunity to enjoy, untrammeled, the full blessings of their vocations and live their lives "in the pursuit of happiness."

How more appropriately can this article be closed than by urging upon your consciences two Scripture texts!—"A righteous man regardeth the life of his beast;" and "The prudent man looketh well to his going."—*Christian at Work.*

Gough's Apostrophe to Water.

Taking in his hand a glass of water, Mr. Gough exclaimed:

Did you ever feel the tongue dry, the lips parched and the throat feverish; and then bringing a goblet filled with pure water to your lips, do you remember the sensation as it trickled over your tongue and gurgled down your throat? Was it not a luxury? Surely, it is a luxury to quench thirst in pure spring water. Here is a beverage brewed for us by our heavenly Father—brewed, too, in beautiful places, and not amid the smoky fires, the horrid stench and rank corruption which fester around the brew-house or distillery. Our Father brews a drink for his own children in lovely places, down in yon grassy dell, where the red deer wanders and the child loves to play; down there, where the brooks murmur and the rills give out their music; there he brews pure water, far away on the mountain-top, whose granite peak glitters like gold in the sunlight; away again on the wide, wild sea, where the hurricane howls its mournful melody, and the storm sends back the chorus, sweeping the march of God!

There brews he beautiful water! And beautiful it always is! You see it glistening in the dewdrop; you hear it singing in the summer rain; you see it sparkling in the ice gem, when the trees seem loaded with rich jewels! Look at it as it glitters in the hoar-frost on which the sun is shining! Beautiful water!—dancing in the hailstorm, leaping, foaming, dashing in the cataract, sparkling in the fountain!

Beautiful water! See how it weaves a golden gauze for the setting sun, and a silvery tissue for the midnight moon! Watch it descending in the feathery snowflake, or painting with fairy pencil flowers and leaves upon the window-pane, or covering with a mantle of white the wintry world! Look at it as it trickles down the mountain-side, like silver ribands, mixing with the heather bloom! Mark it settling on the mountain-top till it seems as if it lifted up its glorious face to kiss the very heavens! Beautiful water! rolling up the valley in the cloud mists, or weaving the gorgeous rainbow; its warp, the raindrop of the earth; its woof, heaven's bright sunbeam!

Beautiful water! There is no blood-stain in its crystal depths, no madness and no murder in its foam! It never broke a mother's heart; it never ruined a reputation; it never sent a poor wretch shrieking to the gallows. No poison bubbles on its brink! Never did pale-faced wife, or starving child, or broken-hearted mother weep into it a bitter tear; never did drunkard howl back from his death bed a fearful curse upon it! There is no curse here. Sing songs of ruby wine if you will; hand round your goblet if you choose, but—

"Give water to me, bright water to me;
It cooleth the brow, it cooleth the brain,
It makes the weak man strong again."

Young women, in the glory of your womanly beauty, speak out and tell us; young men, in the majesty of your intellectual power, stand up and tell us—have we not common sense on our side when we would dash from the lips of the young forever the drink which debases and degrades, and give them as their best and purest beverage the gift of God, brewed in beautiful places for his children? Because our principle is lawful, and good, and expedient and reasonable, and sensible, I say we shall succeed. I shall not live to see it; but when I die I pray God that it may be in harness, battling for the cause, with "Excelsior!" for my motto, in the hope that a better day is coming, and the humble, reverent faith that God will speed the right.—*Selected.*

Good Advice.

Exchange:

In Winter more exercise is required for the body than in Summer.

Wear warm underclothing, material of open texture is preferable.

Avoid catching cold, but should you develop a cough take immediate steps to get rid of it.

The most effective remedy for coughs or colds is Marsden's Pectoral Balm; it is pleasant to take and never fails to cure.

Ask your druggist for it, and don't be persuaded to take any other instead.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	**Kansas City and Memphis Ft Train** 5:10 pm
Vicksburg and Natchez Express 5:35 pm	**Vicksburg and Natchez Express** 8:10 am
Baton Rouge "Coast Train" 10:00 am	**Baton Rouge "Coast Train"** 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:45 am	No. 4 F'st Ex. 7:45 am
No. 5 F'st Ex. 7:20 pm	No. 8 Coast 8:45 pm
No. 7 Coast 9:05 am	No. 6 Lim. Ex. 7:30 pm
Lim. Express 4:45 pm	Fast mail 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express 6:45 pm	No. 2. Local Mail and Express 7:00 am
No. 41. Chic. and St. L. F. Mail 8:25 am	No. 42. Chic. and St. L. F. Mail 6:00 pm
No. 45. Chic. and N. O. Lim 7:30 pm	No. 46. Chic. and N. O. Lim 12:01 noon
No. 41. Memphis and K. C. Ex. 8:25 am	No. 42. Memphis and K. C. Ex. 6:06 pm
No. 5. McComb City Accom 9:15 am	No. 6. McComb City Accom 4:50 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 3:15 am
B. Rouge, local. 10:05 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 7:80 am	No. 18 Local 8:00 am
No. 17 Local 7:20 pm	No. 20 Califor. 5:00 pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd 2:80 pm	No. 2, Lim'd 5:00 pm
No. 5, Fast Line. 7:00 am	No. 6, Fast Line. 8:45 am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00 am	No. 2, Limited 5:00 pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive 8:30 am | Leave 3:80 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache Sh. Bch. 9:00 a. m., 3:45 p. m., 4:35 p. m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a. m., 5:10 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, March 17, 1892.

BRIEFS.

Paul thought that a preacher ought to be "apt to teach;" but it seems that some preachers have discovered a new "reading," which they translate, "apt to entertain." There is this distinction which we commend to such preachers. The preacher who is "apt to teach" always "entertains," and the preacher who is "apt to entertain" rarely "teaches." Teaching includes entertainment, but entertainment does not always include teaching.

There were published in this country last year 4,665 books of all kinds. Fiction leads in number, being 1,105; next come books on theology and religion, 528; and next to those juvenile books, 460; then books on education, 355; then law books, 348; literary history and miscellany, 251; fine arts, 228; biography, 211; political and social science, 197; poetry and drama, 193; travel, 139; history, 124. This shows what is mostly read by our people.

The *Christian at Work* thus sums up the first year's work of General Booth's "In Darkest England Scheme:"

During the year the sum of $125,000 has been expended on the Over-the-Sea colony. The sum of $200,000 has been devoted to the purchase and leasing of land for city refuges and workshops, while the amount of $205,000 has been expended on the farm colony. The food and shelter depots have been self-supporting. There has been a large deficiency in the anti-sweating workshops. The match factory has given profits of $2,275 in four months. The knitting factory and bookbindery have each earned profits. There have been 15,000 applicants during the year. There have been supplied 2,381,184 cheap meals, of which 1,097,866 were halfpenny dinners, 96,555 farthing dinners and 52,000 free meals. The work produced in the refuges in the labor factories realized $75,650. The chief value of the work, however, is very apparent in the reformation of criminals, ministering to the sick and poor and exerting a general elevating influence.

The election of a new General of the Jesuit Order has been set for May, the convention to be held in the German-Hungarian College in Rome. In connection with this announcement the Rome correspondent of the Paris *Temps* gives the latest official statistics of the Order. The Society of Jesus now numbers 12,947 members; of these 1,764 belong to Italy; 2,863 to France, 3,470 to Germany, Austria and Holland, which three countries constitute one province; 2,570 to Spain, 2,307 to England and her colonies. To each of those provinces certain missions over the globe are assigned. The direction of the work of the entire Order is in the hands of the General, to whom the members must yield absolute obedience. The General is assisted by a special college of twenty-two, ten of whom are lay brethren. This college meets once a week, under the presidency of the General. The final decision in all cases rests in the hands of the General, and from him there is no appeal. The last Generals since the Italian government took possession of the magnificent Cloister of Gesu, in Rome, have resided in Fiesole, near Florence. Never in the history of the Order has it had a French General. The recently deceased General was a Swiss.—*Independent.*

A Special Call to a Definite Work.

The Methodists believe and teach that God calls men to the office of the Christian ministry. The paramount duty of the man thus called is to preach the gospel. This has ever been the view of the evangelical church, and it has ever been considered by the world as the veriest "foolishness." And yet it has always "pleased God by the foolishness of preaching to save them that believe." God calls the preacher to a definite work. He sends him on a special mission with a special aim to accomplish a special object. The man who is called of God has no alternative. He can not turn to this thing or to that without rebelling against the authority that called him and assigned him his line of duty.

If he has a definite duty, he must do that duty in a definite manner. Indefiniteness will mar the beauty and reduce to nothing the effect of any work. This is especially the case in preaching. We have had many sad examples of this in the past, and are having many equally as sad to-day. There is much preaching now that is greatly deficient in definiteness, and thus greatly deficient in power. All the complications of a great machine result in producing power at one point only. If there should be any indefiniteness, there would be no power produced, and, of course, there is no result, and the machine is a failure. As in mechanics, so in spiritual work. All the wonderful agencies which redemption has put in motion are intended to produce one result, and one only. And these agencies are all so connected that that result is produced only when they work in harmony. All these agencies concentrate in the preaching of the gospel as the final agency to produce the great result—the salvation of souls. Now, if the preacher does not preach with a definiteness that ranges itself in harmony with the preceding work of the other agencies, he interrupts the great plan of God and stops the work short of its grand consummation. The only thing needed to finish God's work in redemption is to preach a gospel in harmony with that work. In this matter God has crowned men with immortal honor in calling them to preach, so as to round up his own work.

So when he calls men to preach he tells them *what* to preach. He gives them the most definite instructions. If they have the "hearing ear," they can make no mistakes at this point. And this was the last word Jesus Christ spoke to his church—as if he would have his disciples remember this above everything else. He said: "Preach *the gospel*." He says the same thing to the man he calls to-day, and that is definite enough to any man who will seek for the meaning of the words in which the command is given. It evidently does *not* mean science nor philosophy nor subtle speculations in metaphysics. It evidently does *not* mean theories of religion nor vagaries of theology. The gospel is a *definite fact*, and that fact is as simple as it is definite, and this is what God calls men to preach. Now, the preacher must learn this: that this fact has two sides, and that unless these two sides are plainly presented in preaching, a full gospel is not proclaimed. Sometimes we hear preachers make a distinction which is not necessary. We hear them talk about "preaching the gospel" and "preaching the law." Such talk does not recognize the truth that the gospel is a fact with two sides. There is no necessity for such a distinction, and we believe it really discounts the power of the gospel. It is as much as to say there are some people whom the gospel can not save. Paul had no such idea and made no such distinction. Speaking of the gospel in the first chapter of Romans, he says that it is a *two-fold* revelation. It reveals to faith God's method of saving a sinner by faith. That is one side. It also reveals "the wrath of God against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." That is the other side. The latter is as much the gospel as the former. These two revelations show the gospel in its entirety. And these two sides of the gospel are to be preached by everyone called of God. There is no other gospel. God calls the preacher to proclaim salvation by Christ to every penitent who believes, and to proclaim with equal directness his wrath to be visited upon those who will not forsake their ungodliness and unrighteousness. As the New Testament exhibits the love of God for penitent men as it was never exhibited before, so it declares his wrath against ungodliness in terms the Old Testament knows nothing about. Then, as the preacher has a definite call to preach a definite gospel, let him study and pray and agonize for that endowment of power which will enable him to preach with that definiteness which will make saints joyful in God's love and cause sinners to tremble under the wrath of God revealed against their ungodliness.

Centenary College.

Rev. Robert Harry, agent for this time-honored institution, spent several days of last week in our city. Since his appointment to this important position he has been quite busy and earnest in meeting the responsibilities of his agency. He has just returned from a tour up the Red river as far as Shreveport, La., and is very much encouraged with the results of his work. He has had private conversations with a number of prominent persons, who have promised to aid him in securing a permanent endowment for the college. During this trip he secured several good round sums on this behalf and the promise of several students. One gentleman of prominence gave him to understand that between this time and the commencement in June he would be able to report a handsome subscription in cash for the endowment fund. Bro. Harry is thus vindicating the wisdom of his appointment to this agency, and we verily believe that the college will now take a new start. We have believed and said all along that the college needed an active agent more than anything else. The best advertisement a college can have is an enthusiastic agent. He not only secures money for endowment and pupils for the class-rooms, but he awakens a widespread interest and sympathy for the educational work of the church—and in some respects that is better than money. We do not think it will be a great while before Agent Harry will find the man or men who will meet Bro. James' proposition, and thus turn over to the college $50,000. It will be recollected that Bro. James proposed to give $25,000, provided any man, or the church, would give as much; and he did not set any time limit, so that the proposal is still open, and Bro. Harry proposes to close it by securing the amount required.

And now we correct an erroneous impression in regard to some remarks some weeks since on this subject in this paper. The impression created was that Bro. James had withdrawn his proposition. We are sorry that such an impression was made, for we had no authority to speak on that point. Our remarks were made upon the dilatoriness of our Methodist people to close in with Bro. James' most liberal offer, and to show that such dilatoriness had *postponed* the realization of his beneficence. Our mistake—as is sometimes the case—was in the use of one wrong word.

And now, we think, that under Bro. Harry's earnest and persistent efforts the day of realization of Bro. James' donation "draweth nigh."

The old college is not dead, nor is it dying; on the contrary, it will be flourishing and doing its good work in its own quiet way a long time after we all are "sleeping with the clods of the valley."

Forgetfulness, Indifference or Covetousness, Which?

In conversation the other day with a prominent steward of one of our churches we learned a fact which prompted us to ask the question above written. He stated that there were one hundred and twenty members of his church who, as far as the Board of Stewards knew, never contributed a nickel apiece during the whole year for the support of the church. In answer to a question, he also stated that *every one* of the one hundred and twenty was able to contribute something; they are not classed among "the poor." What is the matter with those church members? They came forward of *their own accord* and assumed the church vows, and in the sight of God and before the church altar and in presence of the congregation promised most solemnly to "support the institutions of the church." Have they forgotten that vow? Such forgetfulness is a sin. What! Shall a man or woman live for weeks and months and years utterly oblivious of such a promise and be blameless? The thing is absurd.

Have they become indifferent to the obligations which that vow imposed? That is worse than forgetfulness. Indifference anywhere and in anything is death. The rankest fanaticism is preferable to indifference. Fanaticism may bring some good somewhere, but indifference accomplishes nothing anywhere. Indifference to voluntary obligation exhibits a state of mind that can not, by any kind of logic, be reconciled with the weakest requirements of the religion of Jesus Christ. A religious man indifferent to his responsibilities as a religious man! The thing can't be! If those one hundred and twenty are indifferent to their obligaions, then the proper place for them is the mourner's bench. Let them repent before God says to them as he did to the Laodiceans: "I will spue thee out of my mouth."

It may be, after all, that those one hundred and twenty are covetous people. Worse and worse, because there is less hope for a covetous man than for any other sinner. In the Scriptures the sin of covetousness is catalogued with the worst of crimes. It is put alongside of murder and adultery, and is expressly said to be "idolatry."

Has this church of the Lord Jesus Christ one hundred and twenty idolaters within its pales? The covetous men and women love money, or what represents money, more than they love God, and, of course, are not Christians. Christians love God above everything and above every being. If those one hundred and twenty are covetous people, then they can never reach heaven, unless there is a complete renovation of their natures and a complete revolution of their character. "No covetous man hath any inheritance in the kingdom of Christ and of God."

What is to done for such people? The man who answers this question will not only save souls, but he will solve the financial problem of the church.

NOTES FROM OUR JACKSON OFFICE.

Last Sunday was spent in Clinton, Miss., the seat of Mississippi Baptist College, and at one time the proposed location of Mississippi's capital. The site selected is now washed into almost irredeemable gullies.

We have had the pleasure of meeting in the city during the past week Bro. R. M. Standifer, presiding elder of the Greenville district, North Mississippi Conference. He spent several days with us, watching with much interest the action of the Senate on the "Dram-shop" chapter.

Bro. Dominick, manager of the Mississippi Conference Depository, laid several books on our desk a few days ago. Among them we noted "Sketchy Pages of Foreign Travels," by Dr. R. A. Young, and "Methodist Union," by Dr. Harrison. Dr. Young caught the ear of the people by his "20,000 Miles," and it is conceded by all that no man was better qualified to write "Methodist Union" than Dr. Harrison.

On Monday, Feb. 22, delegates from the several Epworth Leagues about the Bay met in the rooms of the Methodist Union in the city of San Francisco, and organized a Pacific Union of Epworth Leagues of the M. E. Church, South. Monthly conventions are to be held in San Francisco, Alameda, or Berkley. No doubt, this movement will result in much good to the Leagues of the Far West.

We spent a few hours in Bolton, last Wednesday; found Bro. Jones and wife comfortably domiciled in the parsonage and well pleased with their work. He says from the route his mail takes the shortest way to Bolton is via Port Gibson. For the convenience of Bro. Jones, we take the liberty of calling the attention of his correspondents to the fact that Bolton, Miss., is his postoffice, and not Port Gibson.

We are in receipt of the first number of *Light*, a monthly magazine to be published in the city of Natchez, Miss., "in the interest of justice, kindness and mercy to every living creature." It is edited by Mr. Richard F. Reid, one of our boyhood friends. We speak for this new enterprise a kind reception. The need of "Light" on the subject of cruelty to animals and humanity is apparent to even a casual observer.

We have had the pleasure of meeting quite a number of our friends this week in Jackson, among them Bro. H. J. Harris, of Hattiesburg; Prof. W. R. Sims, of the University of Mississippi; Dr. B. D. Watkins, a prominent young physician of Natchez, Miss., and others. We are sorry we were absent when Bro. Caldwell, of Fannin, called. Our brethren and friends will always find a cordial welcome at the branch office.

We have been reliably informed that Rev. J. J. Tigert, D. D., of Kansas City, Mo., has been appointed fraternal messenger from the M. E. Church, South, to the General Conference of the M. E. Church, in place of Rev. W. A. Candler, D. D., who will be prevented from attending. While we are sorry that Dr. Candler will not be able to represent us before that body, we feel assured Dr. Tigert will not permit the banner of Southern Methodism to trail one whit.

Greenville, Miss., has sent a memorial to the Legislature, urging them to pass the bill on "Dram-shops," now pending. In the memorial we find these words:

We live in a community where the effects of the saloon and its concomitant evils are felt to a very painful degree, and it is our humble judgment that the salvation of our city and country depends upon the removal of the saloon from our midst.

It was adopted by the "Christian people of Greenville, Miss., in convention assembled." How different this from the phraseology of memorials sent up the early part of the session signed by "Business Men" and "Boards of Trade," but really in some instances, if not in many, concocted by the saloon interest solely.

The big postal card is coming into use in reporting from the work. We are glad of this. It is large enough for that purpose. We are having loud complaints about the *length* of some preachers' reports. We have exhorted time and again for brevity. And now comes the big postal to "skotch" our exhortation. Brethren, be brief enough to get your report on that postal. *Our readers demand it.*

The *Epworth Herald* says: "Failure to win men ought to drive us to our closets and to our knees. The fault can be said to lie with Christian workers, when souls are not saved. Christ is the same, the Holy Spirit is the same, the Word is the same, human nature is the same; where then is the failure? He who looks for the reason of failure outside of his own heart is usually deceiving himself."

In the postal service in this country 184,431 persons are employed, and in other departments of the government 62,863, making in all 247,294 persons in the government service.

NOTES.

It has been said that mankind is "the only part of God's creation disloyal enough to disown him."

The amount of information which some people acquire is immense, and the amount of misinformation which some other people acquire is "immenser."

The number of universities in the world is set down as 119, with 13,642 teachers and 150,045 students. The average number of students to each university is 1,261, and to each teacher is a little over 10.

The man who "never learns anything" is to be pitied, the man who "never forgets anything" is in a worse condition; but the man who "never learns anything and who never forgets anything" is—a Bourbon.

"Silas Ganderfoot," we think, has a very respectable following. He says: "My experience is that bein religyustin meetin under preachin that most makes you feel like shoutin is wun thing, and keepin from hacksliding when the kow gits into the korn is annther."

The *Christian Union* is responsible for this:

The greatest vice of the American pulpit is its—prudence. Its most needed virtue is an impolitic courage; a courage that dares speak out and takes no account of consequences. Paul knew even in his own experience the temptation to a coward's prudence, and begged his friends that they would pray for him that he might speak boldly. No record of his ever asking prayers for him that he might be prudent! And yet Paul was no coward.

We read in the papers that Jay Gould has given the Presbyterians of New York $10,000 for church extension purposes. Now, we ask again, will not some of our rich men or women give us $5,000 for church extension in this city? If there is a place on this continent which needs a church extension movement, with thousands of dollars to promote it and carry it forward to a splendid success, that place is New Orleans. Who will answer this call of perishing thousands?

The London *Times* thus comments on the beer bill of England:

It must be confessed that those $400,000,000 for beer is a figure that it is hard to be proud of. It means that down the national throat there flows enough to provide the country with two navies and two armies, with the Civil Service thrown in—or very nearly so. It means that the beer drunk in one year would pay the interest on the national debt for three; or that, if funded for nine years, it would pay the whole debt and leave us with no more interest or annuities to pay. Or, from another point of view, it amounts to a probable fifteenth part of the whole national income—that is, everybody in England may be considered to spend six or seven per cent. of his revenue on beer, and twelve per cent. of his revenue on beer, wine and spirits taken together.

The worst feature of the whole thing is, there has been a large increase over last year. And we suspect the same may be said of our *Christian* country.

We have the highest regard for the school teacher and appreciate the value of his work; but some of them are, we fear, using methods that must in the end be injurious to the pupils. Minds can not be developed *in groups*—that is, not to the highest degree. Minds differ, and, to reach the best development, must be treated differently. The problem presented to the teacher is to find the right method to develop the moral and mental powers of *each* pupil. He is the wise teacher who cares for the *individual* scholar and studies his peculiarities and makes the instructions fit his condition. Schools in which the pupils constitute a sort of mechanism, though they are run with admirable skill, are not the best for the perfect development of young minds. Children are not machines any more than grown people. Wise parents will look into the methods of their children's teachers. Wise teachers will learn their pupils, and then teach them.

Two proposed amendments to the Federal Constitution have been introduced into the United States Senate. One provides for the election of United States Senators by the people instead of by the State Legislatures. Some think this would be a wholesome change inasmuch as it would "separate the party complexion of State Legislatures from Federal politics, and it would not be so easy for wealthy men to purchase a senatorship."

The other amendment is in these words: "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control." It is thought that the effect of this amendment will be to "solve the vexed public school system in every State in the Union."

PERSONAL AND OTHERWISE.

The Bishops' annual meeting will be held in Nashville, Tenn., May 3

We hope every city reader, clerical and lay, will give particular attention to the editorial from the *Tennessee Methodist*, on the second page.

Bishop Keener spent last Sunday in Mobile, Ala., whence he goes to hold the Baltimore Conference, which convenes on the twenty-third.

Our symposium on "Finance" seems to have been read with a good deal of interest. We publish this week two more articles which are well worth perusal.

In Cincinnati, on Wednesday, March 2, during the revival meeting conducted by Mr. Mills, *three thousand* business houses closed their doors. This is the greatest revival Cincinnati ever had.

About as helpful a thing as you can do, reader, is to show your pastor, in so unmistakable way, that you appreciate his labor. It will help him, and what helps him will help the whole church.

We understood Dr. Wier's question in regard to "S. P. Q. R." was for our little folks to hunt up. We have received several answers by preachers. Is that fair? Let the little folks find the answer.

One of the most interesting and instructive articles about the South we have seen is from the pen of Gen. E. P. Alexander, of Georgia, on "Industrial Progress of the South," in the March *Forum*.

Rev. T. J. Nowell writes: "Mrs. Mary G. Wyatt, wife of our dear Bro. J. Wyatt, of the North Mississippi Conference, died in Como, Miss., March 5, 1892. I will write you of this good woman in a few days."

We call the attention of our country readers to the article on the third page entitled, "The Gospel of Good Roads." It shows in a very emphatic manner the value of good roads and the loss sustained by bad roads. We trust it will do good.

Our papers seem to be on a boom. Last week "The *Texas*" put in appearance decked from head to foot in a "span-new" dress. We congratulate our friends on the improvement. Such an appearance as it makes ought to be good for Bro. Campbell's "rheumatics."

And now we have a handsome portrait of Bishop Galloway to hang alongside of Bishop Keener's. The adornment of our office by these portraits is very fine. Readers may now expect the ADVOCATE to grow better all the time. And the expectation will be realized.

Dr. Hoss, of the *Nashville*, suddenly popped in on us last Monday morning. We were agreeably surprised and delighted at this unexpected visit. Dr. Hoss visited the preachers' meeting, where he was warmly welcomed, and he gave the brethren a very interesting talk. He left Tuesday morning for Dallas, Texas, to attend an Epworth League Convention.

Rev. C. B. Carter writes: "On Saturday, March 5, Rev. G. E. Chandler, the Presbyterian evangelist, came to Crowley to hold a meeting. He held it in our church. He asked the co-operation of all denominations. This was gladly given. He preached until Sunday night, March 13, and the result is that twenty-eight persons have united with the different churches here, distributed as follows: Presbyterians, 15; M. E. Church, South, 10; Baptists, 2; M. E. Church, 1. The church was revived; good seed were sown, and there are indications of more to follow."

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

District Conference.

The New Orleans District Conference will convene in Carondelet Street Church, April 7, at 10 A. M. The recording stewards will please bring up their Quarterly Conference Records for official examination.

The Annual Conference Board of Missions has arranged to hold an anniversary meeting during the session of the District Conference. A program is being prepared, and several eminent speakers will appear on the platform. Let all the preachers and delegates so arrange their temporal affairs that they may give all the time set for the Conference to earnest deliberation upon the affairs of the church in the district.

C. W. CARTER, P. E.

Special Notice.

We call the attention of our city Methodists to the fact that at the general meeting in Carondelet Street Church, in January, an adjournment was made to Sunday, March 27, at 3 P. M. This will be an important meeting, and we trust the preachers and members will so arrange their affairs as to be present.

The meeting will be held in Carondelet Street Church.

C. W. CARTER, P. E.

NOTICES.

The Woman's Missionary Society of Winona district, of the North Mississippi Conference, will meet in Greenwood, April 18. Auxiliaries will please elect delegates at once, and forward their names promptly to Mrs. M. L. Hargrove, Greenwood, and also to their district secretary at Black Hawk.

Pastors will please call the attention of the societies to the above notice.

M. G. STREATER, Dist. Sec.

I would like to call the attention of the preachers of the Winona district to the matter of organizing a preachers' meeting, or I would prefer to call it a "Wesleyan Institute." Will all the preachers of the district, who will take part in it, write me at once. I would ask Dr. J. D. Cameron to act as president for this year, and to suggest a time and place of meeting and also a programme for the meeting.

Brethren, we can have an old-fashioned prayer meeting, if no more, and get organized for another year.

W. H. SANDERS.

Sidon, Miss.

To the Brotherhood of Traveling Preachers of the Mississippi Conference—

Dear Brethren: You have seen the official notice of the death of our late brother, Rev. E. R. Strickland, and have also received from the secretary, Rev. B. F. Jones, an official notice in regard to your mortuary fee, now due on account of said death. Permit me, pursuant to a standing resolution of our Brotherhood, to urge upon you the prompt payment of this fee. Bro. Strickland was the fourteenth beneficiary member of our Brotherhood to die since our organization in Natchez in the year 1882. Who of us, surviving members, will be the fifteenth?

Already this Brotherhood has done much good in the line for which it was organized; but its possibilities have not yet been fully developed. We hope, in carrying out the resolutions of our late meeting in Brookhaven, to greatly enlarge its membership, and thus increase its usefulness.

In remitting our mortuary fee to Rev. I. W. Cooper, D. D., treasurer, Hazlehurst, Miss., we will not neglect to remember, at a throne of grace, the bereaved family of our lamented Bro. Strickland.

W. B. LEWIS,
President Miss. Conf. Brotherhood.

The management of Yale University has decided that next Fall all the post-graduate courses, with the degree of doctor of philosophy, will be open without distinction of sex.

Columbus District Ministers' Institute

Will meet in the Methodist Church at West Point, Miss., Wednesday, March 30, at nine o'clock A. M., and continue two days. Preachers of the district, traveling and local, are kindly requested to attend and take part in the proceedings. Local brethren purposing to attend will please notify Rev. Amos Kendall, West Point, Miss. The design of the institute is to promote fellowship, co-operation, and increase of usefulness among the laborers in our Lord's vineyard. The program below will indicate the outline of work proposed for the institute. Brethren whose names appear in connection with special topics are requested to prepare written essays upon these topics respectively.

PROGRAM.

1. "The Preacher"—Rev. J. D. Newsom.
2. "The Sermon"—Rev. Amos Kendall.
3. "How the Preacher May Continue to Grow in Power and Usefulness"—Rev. K. M. Harrison.
4. "The Preacher Outside of the Pulpit: Relation to the Community: Pastoral Work"—Rev. A. P. Sage.
5. "The Sunday-school: A Field for Pastoral Usefulness"—Rev. J. A. Randolph.
6. "Revivals: Necessity: How to Promote Revivals"—Rev. D. L. Cogdell.
7. "Finance: Best Methods for the General Collections: Can the Preacher Aid in Securing His Own Salary?"—Rev. J. H. Mitchell.
8. "The Preacher and the Discipline"—Rev. K. A. Jones.
9. "Fellowship of the Ministry: Co-operation and Reciprocal Helpfulness"—Rev. J. S. Oakley.

Following the presentation of each topic, a general discussion, with short addresses, will be in order.

T. C. WIER, P. E.

DISTRICT CONFERENCES.

The Vicksburg District Conference will be held at Port Gibson, beginning on Friday, June 10, 1892, at 9:30 A. M.

D. A. LITTLE, P. E.

The District Conference of Greenville district, North Mississippi Conference, will be held at Friar's Point, Miss., April 22 24. Bishop Hendrix will preside.

R. M. STANDIFER, P. E.

The District Conference for the Winona district will be held in Greenwood, April 19-21. The preachers will please send me the names of delegates, Sunday-school superintendents, etc. All visiting brethren will please inform me, so that homes can be provided.

T. B. HARGROVE.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. B. Trevillion, B. F. Lewis (3), T. B. White, P. Howard, C. H. Pittman, C. G. Andrews (2), W. A. Dodge, J. S. Sanders, A. W. Langley, M. H. Moore, J. C. Ellis, G. A. Mandeville, I. R. Robertson, J. W. Ellison, R. O. Brown, Heslep R. Tucker, R. M. Evans, W. T. Woodward (2), G. W. Bachman, J. H. Evans, W. H. Hill, R. D. Norsworthy, J. J. Kelly, W. W. Moss, E. S. Lewis, G. W. Huff, Wm. G. Evans, Jno. W. Bell, G. W. Gordon, W. T. Griffin, Thos. B. Clifford, Geo. H. Lipscomb, W. T. Currie, Geo. Bancroft, J. A. Scale, W. L. Graves, W. W. Williams, John F. Foster, W. W. Drake, J. H. Brown, H. L. Vaughn, W. M. Sullivan, B. F. Phillips, C. D. Cecil, James Porter, Robert P. Howell, J. T. Nicholson, A. W. Jones, T. S. West, B. S. Rayner, of Vossburg; B. R. East, N. B. Harmon, James G. Galloway, L. W. Wood.

Messrs. T. M. Babington, Dr. A. B. Gilman, M. A. Parker, E. F. Boone, Jno J. Ellis, John S. Oakes, J. Lee Hester, S. Hatfield, J. J. Selby, J. P. Lane, J. D. Head, W. P. Kimball, H. C. Powers, Alex Smith (2), Robt. Ray, N. Hadaall, C. L. Ray, N. A. Gray, W. S. Millemeter, Jeff Griffin, James W. Burwell, R. Boyd, L. C. Reynolds, L. T. Green, J. E. Wilson Bridges, E. E. Langford, L. E. Packwood, H. W. Barlow, E. F. Amos, H. C. Walworth, W. F. Clark, Robert Ray.

Mesdames J. B. Cassity, M. D. Tatum, Ben Hardaway (2), L. C. Penn, E. E. Hebron, S. M. Stephen, Dora E. Barbour, M. E. Harris, Jennie Lavigne, M. A. Hackett, M. A. Jones, R. A. Pomeroy.

Misses F. Burdine, Ada E. Chunn.

March 15.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE GOD-MAN. By Rev. A. C. Dixon. Wharton, Barron & Company, Baltimore.

This is a very readable little book of eight short chapters: Jesus as a Witness; History as a Witness; Experience as a Witness; The Enemy as a Witness; Reason as a Witness; Christ, the Life; Christ, the Light; Christ, the Way. We presume they were delivered as sermons, and they are good and edifying.

THE AMERICAN EPIC. By a Citizen of Nashville. Barbee & Smith, Nashville, Tenn. Price, cloth, $1; paper, 60 cents.

This is a concise history of the United States written in blank verse. The book has won high praise from many who are qualified to speak of its merits. It is illustrated and has a sketch of the author appended. There are also some minor poems.

PERIODICALS.

—THE BOOK BUYER is out in a new and beautiful grey cover, and is full of choice things. Charles Scribner's Sons, New York. Price, $1.

—OUR LITTLE ONES is replete with instruction for its readers, and we know they will all enjoy it. Russell Publishing Company, Boston. Price, $1 50.

—BOOK NEWS gives a great deal of information in regard to books, and it is a monthly, and only *fifty* cents a year. John Wanamaker, Philadelphia.

—GOOD HOUSEKEEPING comes laden with choice viands, rich and wholesome, and in great variety. Clark W. Bryan & Company, Springfield, Mass. Price, $2.40

—HISTORIA. This is an illustrated monthly magazine of historical stories for young people. The first number is excellent. The Historia Company, Chicago, Ill. Price, $1 a year.

—THE PANSY, for March, is brim-full of good things, which the children will greatly enjoy. It is edited by "Pansy," and that is enough to say. D. Lothrop Company, Boston. Price, $1.

—WIDE AWAKE, for this month, has a splendid supply of intellectual food, and the usual measure of recreative articles. This monthly is one of the "brightest and best" for the young people. D. Lothrop Company, Boston. Price, $2.40.

—THE GOSPEL IN ALL LANDS, for this month, is good in every way. It opens with a paper on The Fate of the Heathen, by Rev. S. W. Howland, and has several interesting articles on Mexico. This is a cheap monthly at $1 a year. Hunt & Eaton, New York.

—THE CALIFORNIAN, for March, is on our desk with a good and full table. It opens with an illustrated article on The Lunar Crater Copernicus, by E. S. Holden, of the Lick Observatory. The articles that follow are mostly good. The Californian Publishing Company, San Francisco. Price, $3.

—ALL HAIL! is a most attractive Easter Service for Sunday-schools. Appropriate and excellent words are set to bright and pleasing music. Adorned with a beautiful title page in colors. 5 cents each, post-paid; $4 per hundred. The S. Brainard's Sons Company, 145 and 147 Wabash Ave., Chicago.

—THE REVIEW OF REVIEWS, for this month, is a capital number. "The Progress of the World" department is exceptionally good. Mr. Stead, the editor, has appreciative papers on Spurgeon, Cardinal Manning and Sir Morell Mackenzie, with portraits. This is truly the "busy man's *Review*." It has the cream of the best monthlies and always a splendidly furnished table of its own. Review of Reviews, New York. Price, $2.50.

There is every prospect that the Peruvian exhibit at the World's Columbian Exposition will surpass that of any of the other republics of the west coast of South America.

HOME LIFE.

THE OLD HYMN-BOOK.

BY WILL CARLETON.

Yes, wife, we're going to move once more;
The last time, I declare,
Until the everlasting shore
Sends word it wants us there!
Some things this time with us we'll take,
Some leave here in disgust,
And some we'll lose, and some we'll break,
As movers always must.
The family Bible we will find
Devoutly carried through;
But also, wife, don't fail to mind
And save that hymn-book, too!
Though finger-marked and cupboard-worn,
And shabby in its looks,
I prize that volume, soiled and torn,
Next to the Book of books;
When David trimmed his golden lyre
With song forget-me-nots,
He left a flame of sacred fire
For Wesley and for Watts.
And many other singers, wise,
Have made God's glory known
In hymns and tunes that drew their life
From echoes round the throne!
I've sung them when, on lofty track,
My heart soared through the sky,
And every word and tone brought back
A telegraph reply;
I've hummed them when my soul with grief
Feared all its prayers in vain,
Till they have braced up my belief,
And soothed my doubting pain;
I've told them to the woods, and stirred
The trees up to rejoice;
I've joined in meetings where God heard
Ten thousand in one voice!
I've paused—these sacred words to hear—
When life was gay and bright,
And every sound that charmed the ear
Brought glory to the sight;
I've heard them when the sexton's spade
Had cut my life in two,
And my sad heart, by their sweet aid,
Has walked the valley through.
Ah, wife! when heaven's great music burst
Awakes my senses dim,
I humbly hope they'll give me first
A good, old-fashioned hymn!
I trust when our last moving day
Has shown us God's good love,
And we have settled down to stay
In colonies above,
We'll find a hundred earthly things
Our hearts had twined about,
And which—so tight the memory clings—
Heaven wouldn't be heaven without;
And somewhere, in that blessed place,
God grant I may behold,
Near by the precious Word of Grace,
My hymn-book bound in gold.

He Leads.

BY THE REV. WILLIS S. HINMAN.

In the gray of the early morning the Eastern shepherd marshals his flock at the gate of the fold, and takes them out for their day's pasturing. Over the hills and through the valleys he leads them, calling now this one and now that one by name as they linger behind or wander too far from his loving care.

Such a scene as this David had in mind when he wrote, in that beautiful twenty-third Psalm, "The Lord is my shepherd; . . . he leadeth me in the paths of righteousness." A similar scene was in the thought of Jesus when, speaking one of his most touching parables, he said, "I am the Good Shepherd."

As the Good Shepherd he knows, cares for, watches over, and leads his sheep. How safe to trust all to him! He knows where are the greenest pastures, the stillest waters, the best paths. He sees dangers where we think all is safe, and he leads securely where harm seems to threaten. If foes really do attack us, his strong arm is a sure deliverer.

He leads. Then we may trust all to him, knowing that all things will work for our good under his guidance. Old Betty, a devoted servant of the Lord who had been very active in deeds of love and charity, was at last brought to a bed of rheumatic pain, where she lay for months, suffering and helpless. When asked if the change was not hard to bear, she replied: "No indeed. When I was well, I used to hear the Lord say, day after day, 'Betty, go here; Betty, go there. Betty, do this; Betty do that.' I used to do it as well as I could. Now I hear him say every day, 'Betty, lie still and cough.'" Ah! here was a trusting sheep, ready to go where the Shepherd would lead, ready to do his bidding.

He leads. Then life is onward, upward. An old farmer was asked to ride one of the horses of a merry-go-round. "No, thankee," said he; "when I rides, I wants to be a-goin' somewhere." Led by him, we shall not live in a monotonous circle, but we shall be going somewhere; and that somewhere is heaven, to be forever in the eternal fold under the tender care of the Good Shepherd.—*Sunday-School Times.*

Subduing Cranks.

A certain devoted Christian lady was so gentle and kind and loving as to make her a queen in her household. She had a throne and a scepter of power, and she made full proof of her queenship. All constituting a part of the domestic circle felt the gentle but mighty sway.

She had a colored girl in the kitchen who was usually good natured. But at times she had her "spells of *crankiness*," as she expressed it. And she said, "When the spells are on, I wish Mrs. F—— would keep out of the kitchen, for I can not in her presence *be cranky.*" The idea was that her coming broke the *cranky spell.* She thought it would be rather a satisfaction to have a little opportunity to give some expression to her *crankiness*, but just at the point of letting off there was a pause, indeed by the incoming of one whom she recognized as possessed of an "excellent spirit."

Now, the testimony of that unlettered African has a voice of significance. She recognized the gentle step, the sweet spirit and the kindly words of a Christian, o *real Christian*, irresistibly brought to bear upon her. Would God all the Lord's people were, thus conquerors, and "more than conquerors!" In the parlor, in the kitchen, on the street, in the marts of trade—everywhere, conquerors and "more than conquerors."

Christians are left here in this World for aggressive and subjugatory purposes. They are to hold antagonistic elements in check, to produce order where there is confusion, to substitute smiles for frowns. We are made "*kings unto God*," through the blood of the Lamb. Kingship implies a royal name and nature—and authority and dominion. We are, therefore, to magnify our *kingship*, letting men know that there is a divine superscription upon our brow and a scepter of power in our hand to be wielded.—*Guide to Holiness.*

Let us be men with men, but always children before God, for in his eyes we are but children.—*Joubert.*

The Discipline of Trial.

Though trial and chastisement are among the bitter experiences we would all like to escape, they are a correction and tonic for the inner man quite indispensable to moral health and vigor. "Trouble," says Hawthorne, "is the next best thing to enjoyment, and there is no fate in this world so horrible as to have no share in its joys and sorrows." The bitterness in due time gives place to an intense relish for what is really best—for the peaceable fruits of righteousness.

Through trial come steadiness and self-control—qualities indispensable to the best type of character. In periods of sunshine and prosperity we have a loose hold upon ourselves. We are too often moved by impulse and are too susceptible to the influences about us, which prevents our pressing direct to the mark. The touch of trial obliges us to gather up our resources. It drives us back upon our base. In the great fight of life there must be no straggling; the forces must be well in hand; and this moral girding comes through our adverse and darker experiences. The mariner on the sea of probation learns to reef sail as the gale approaches.

From the sadder experiences of life come the increment of strength and consolidation of character. The wrestle with what is against us gives muscle. We not only gain wisdom but strength by the things we suffer and learn to master. Above all, the discipline of trial brings us into sympathy with the humanity about us. Our kinship with the race we feel never so fully as when touched by the breath of sorrow.—*Zion's Herald.*

A HAPPY MEDIUM.—It is one of the hardest, and, at the same time, one of the most essential of duties, to discover and observe *limits.* It is comparatively easy to be enthusiastic in one line—for one man to be frugal to the point of meanness, and another to be liberal to the extent of prodigality. But to be wise enough to see where the two meet and balance each other, to discover where each virtue carried to excess becomes a vice, and to be self-controlled enough to prevent so dire a catastrophe—this is no easy task. It takes thought, wisdom, self-denial, and resolution. Such considerations should form an important part of education. Above all should the truth be impressed upon the young that the object and end of money is to purchase opportunity, to promote happiness, to improve and enlarge life. Of itself it is nothing, and may be made far worse than nothing, but where the underlying purposes are those of independence, justice, and generosity, there both saving and spending acquire now dignity, and will repay the most careful culture. This really is the most effective lesson against extravagance, for it teaches the largest meaning of true economy. Not to make a choice between frugality with parsimony on the one hand, a liberality with prodigality on the other, should be our aim, but so to conduct our saving and our spending as to make them both ministers to the same end—the highest happiness, the best welfare, the fullest life of one and all. Just as far as each promotes this object, it is worthily fulfilling its mission; when either sacrifices this, it becomes an evil.—*Philadelphia Ledger.*

GOD'S HELP.—Human love may change. The friendship of last year has grown cold. The gentleness of yesterday has turned to severity. But it is never thus with God's love. It is eternal. Our experience of it may be varible, but there is no variableness in the love. Our lives may change; our consciousness of his love may fade out; but the love clings forever; the gentleness of God abides eternal. "For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." There is never a moment, nor any experience, in the life of a true Christian, from the heart of which a message may not instantly be sent up to God, and back to which help may not instantly come. God is not off in some remote heaven merely. He is not away at the top of the long steep life-ladder, looking down upon us in serene calm and watching us as we struggle upward in pain and tears. He is with each one of us on every part of the way. His promise of presence is an eternal present tense: "I *am* with thee." So "Thou, God, seest me" becomes to the believer a most cheering and inspiring assurance. We are never out of God's sight for a moment. His eye watches each one of us continually, and his heart is in his eye. He comes instantly to our help and deliverance when we are in any need of danger.—*Bits of Pasture.*

SEEING THE PLEASANT THINGS OF LIFE.—If we were only as prompt to recognize the really pleasant and good things that can be found in the world around us, and which sometimes seem to be the relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, the selfish, and the unworthy things we find, how much more should we illustrate the spirit of Christ, and how much brighter the same world would be for ourselves and others. But, probably as the result of the original sin that is still in us, we are very slow to do this thing—in fact, it is about the last thing we do, if we do it at all. Our neighbor may be a firm friend of the poor and the defenseless; he may prove his benevolence by innumerable kindly and liberal acts; he may be exemplary in private and in social life; yet all these qualities go for nothing, because we look at him through a microscope of a double-million magnifying power, with which we are able to detect a few flaws that we do not like. This hypercritical spirit is not that of our Lord, and is not the one that is to make the world brighter and better. This is to be done by love—the love that sympathizes with all forms of goodness; that is quick to recognize every kindly act, and that does not stint its praise while it is sparing of its blame.—*The Evangelist.*

TRUTH AND DUTY ALWAYS WEDDED.—The Word of God includes two notions—one of revelation, and one of commandment. Every Word of God includes these two. Truth and duty are always wedded. There is no truth which has not its corresponding duty; and there is no duty which has not its corresponding truth. We are always separating them. We are always trying to learn truths as if there were no duties belonging to them, as if the knowing of them would make no difference in the way we live. That is the reason why our hold on the truth we learn is so weak. And we are always trying to do duties as if there were no truths behind them; as if, that is, they were mere arbitrary things which rested on no principles and had no intelligible reasons. That is the reason why we do our duties so superficially and unreliably. When every truth is rounded into its duty, and every duty is deepened into its truth, then we shall have a clearness and consistency and permanence of moral life which we hardly dream of now.—*Phillips Brooks.*

Who has a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and to make a further growth in holiness.—*Thomas a Kempis.*

OUR YOUNG PEOPLE.

THE PRESIDENTS.

Come, young folks all, and learn my rhyme,
Writ like the ones of olden time,
For linked together, name to name,
The whole a sure place will claim;
And firmly in your mind shall stand
The names of those who've ruled our land—
A noble list: George Washington,
John Adams, Thomas Jefferson,
James Madison and James Monroe,
John Quincy Adams—and below
Comes Andrew Jackson in his turn:
Martin Van Buren next we learn,
Then William Henry Harrison,
Whom soon John Tyler followed on,
And after Tyler, James K. Polk;
Then Zachary Taylor ruled the folk,
Till death. Then Millard Fillmore came;
And Franklin Pierce we next must name.
And James Buchanan then appears,
Then Abraham Lincoln through those years
Of war. And when life was lost
'Twas Andrew Johnson filled his post.
Then U. S. Grant and R. B. Hayes,
James A. Garfield, each had place,
Now Arthur came; then Cleveland's a time;
With Harrison I end my rhyme.

MR. EDITOR: I am a little girl ten years old. My papa is pastor in charge of Chester circuit. This is our last year. We will have to move next year. Bro. Burroughs is our presiding elder. We like him very much. I like the dear old ADVOCATE very much. I study arithmetic, grammar, geography, history and spelling. We have Sunday-school every Sunday. Our Sunday-school teacher is Miss Mattie Smith. Prof. Smith is the superintendent. I will close by answering Dr. Wier's question: "S. P. Q. R." stands for *Senatus Populusque Romanus*—Senate and people of Roma.

Your little friend. WILNA LESTER.

Chester, Miss.

[This answer is *nearly* correct. We understood Dr. Wier's question to be for the young folks, and so will not publish answers received from preachers. It is not fair for the preachers to answer questions given to our "little cousins," and we think the "cousins" will agree with the editor.]

MR. EDITOR: I have not written to your paper in a long time, so I thought I would write again. My papa takes the ADVOCATE. I love to read the dear cousins' letters. I am a member of the M. E. Church, South. My papa is pastor at Benton circuit. I go to Sunday-school every Sunday I can. Col. Dyer is our superintendent. I like him very much. Miss Minnie King is my teacher. I go to day-school also. My teacher's name is Mr. Moore. I study arithmetic, geography, spelling, composition and history. I have three sisters and two brothers. My two oldest sisters have gone to see my grandma, and my other sister is off at school in Meridian, E. M. F. College. I will close by asking the dear cousins a question. As this is the fifth Monday in February, I will ask, How long will it be before we have five Mondays in February again? I hope my letter will not reach the waste-basket. Best wishes to the dear ADVOCATE. I remain, Your little friend.

MATTIE E. LANGFORD.

Benton, Miss.

MR. EDITOR: As this is a beautiful Sabbath evening, I thought I would answer one of the cousin's questions. George McBeth asked, "Where was Moses buried?" He was buried in the valley of Moab, and died in the land of Moab. I will ask a question: How old was Moses when he died? I will close, for fear of the dreadful waste-basket. I remain,

Your friend, HATTIE J. WOODWARD.

A Proper Protest.

Of course, family discipline should always be maintained in the household. Children should render obedience to their parents. But parents are not infallible, as this incident shows:

A small boy got a sliver in his foot and his mother expressed her intention of putting a poultice on the wound. The boy, with the natural foolishness which is bound up in the heart of a child, objected to the proposed remedy.

"I won't have any poultice!" he declared.

"Yes, you will," said both mother and grandmother, firmly. The majority was two to one against him, and at bedtime the poultice was ready.

The patient was not ready. On the contrary, he resisted so stoutly that a switch was brought into requisition. It was arranged that the grandmother should apply the poultice, while the mother, with uplifted stick, was to stand at the bedside. The boy was told that if he "opened his mouth" he would receive something that would keep him quiet.

The hot poultice touched his foot, and he opened his mouth.

"You—" he began.

"Keep still!" said his mother, shaking her stick, while the grandmother applied the poultice.

Once more the little fellow opened his mouth.

"I—" But the uplifted switch awed him into silence.

In a minute more the poultice was firmly in place, and the boy was tucked in bed.

"There, now," said his mother, "the old sliver will be drawn out, and Eddie's foot will be all well."

The mother and grandmother were moving triumphantly away, when a shrill voice piped from under the bedclothes:

"You've got it on the wrong foot!"

Five Cents' Worth of Travel.

We know a bright boy whose great longing is to travel. His parents have no means with which to gratify him in that respect. He occasionally earns a few pennies by selling papers and doing errands. Instead of spending the money foolishly, he carefully treasures it in a small iron box which he calls his safe. One day, after earning five cents, he dropped them into the box in the presence of a companion of about his own age, and exclaimed, "There goes five cents' worth of travel!"

"What do you mean?" asked the other boy. "How can you travel on five cents?"

"Five cents will carry me a mile and a half on the railroad. I want to see Niagara Falls before I die. I am nearly four hundred miles from them now, but every five cents I earn will bring them nearer, and a great many other places that are worth seeing. I know it takes money to travel, but money is money, be it ever so little. If I do not save the little, I shall never have the much."

Some boys squander every year the cost of a coveted trip to some point of interest. Let them remember that every five cents saved means a mile and a half of the journey. Small amounts, carefully kept, will foot up surprising results at the end of the year, and almost every doctor will testify that five cents' worth of travel is better for the health of the boy than five cents' worth of sweets.—Edward Foster Temple, in *Wide Awake.*

Light will not gladden him in his home, whom faith consoleth not by the way.—*St. Augustine.*

SCIENTIFIC.

Oscillations of Alpine Glaciers.

About thirty years ago, according to Herr von E. Richter, the glaciers of the Alps began a precipitate retreat. In 1870 the traveler often found a stone-strewn plain or an undulating slope of polished rock where ten years before he had scrambled over crevassed ice. About five years later, a slight, transitory forward movement was perceptible, while now the indications of an advance are becoming more marked. Similar changes, at earlier dates, are on record, and their history has been studied by Prof. Forel, Herr von Richter, and others. The historical period of the oscillations of the glaciers extends back about three centuries, while prior to this the notices are too sparse and vague to be of any real use. In this period eight marked epochs of glacier growth are on record. The first began in 1592, and the last, excluding the slight one of 1875, in 1835. Each was followed by a period of diminution. The intervals between the epochs vary from twenty to forty-seven years. The observations are not numerous enough to give trustworthy indication of a law, but are supposed to hint at one. The changes are connected with climatic variations, but effects are produced more quickly than is generally supposed. In the present century the curves representing the oscillations of the glacier and those of the annual temperature nearly correspond. Some traditions assert that in the middle ages the glaciers had almost melted away from many parts of the Alps, and passes were then crossed by women and children which are now left to experienced mountaineers. Their evidence relates to the cultivation of vines, cereals, etc., in localities where they are no longer grown, and to the former use of passes which are now practically closed. To the former evidence, as Herr Richter shows, little weight can be given. Man and Nature are in constant conflict in the Alps, and the position of the frontier line between their territories is determined by the convenience of the former. If a particular form of cultivation ceases to be remunerative all the advanced posts are abandoned. Herr Richter, likewise, does not give much force to evidence based on the disuse of passes. This is more than likely to have been brought about by the discovery of better ways or the making of new roads. In short, says the *Saturday Review*, under this author's treatment, "the traditions, not the glaciers, become unsubstantial, and the warm epoch in the mediæval history of the Alps goes the way of many other legends."—*Popular Science.*

Cloud Rain.

Mr. John Aitken, the well-known meteorological investigator, to whom we are indebted for the discovery of several fundamental facts in connection with the formation of fogs and dews, has been investigating clouds from the summit of the Rigi and Pilatus. He now finds, as in former observations, that fog is intimately dependent on the presence of dust particles in the air, each of the invisible granules forming the nucleus of a tiny bead of water, these vesicles constituting in the aggregate clouds, mists and their kindred. At elevated situations the air is comparatively free from dust, while lower down it is full of it. But while clouds are passing over a peak the number of particles varies considerably. This, he discovers by a series of carefully compiled data, is due to the fact that the air entering into the clouds has forced itself up from the valley below. Hence the mountain air is pure or impure in exact accordance with the amount of this lower world current which has reached it. When the cloud vanishes the other resumes its old composition. Another curious fact just discovered by the same indefatigable observer is that the moment a cloud forms it begins to discharge its contents in the shape of a steady shower of minute drops. These drops are not capable of being appreciated by the unassisted senses; but by the "fog counter," an instrument of Mr. Aitken's invention, the exact number falling on a given space can be readily noted. What is still more curious is that though the air is in such circumstances saturated with damp, seats, stones and other large objects near the earth are perfectly dry, the drops being evaporated by the radiant heat of the ground; but a pin's head or other small object not offering the same area, is in these circumstances often covered with a minute globule of water. The fact of a cloud thus beginning to rain small drops whenever it is formed may account for the disappearance of these vaporous masses by gradual exhaustion, without any change in the wind or temperature.—*Scientific American.*

The Petrified Forest of Arizona.

From the Atlantic and Pacific railroad it is not hard to reach one of the greatest natural curiosities—the petrified forest of Arizona. Much the nearest point is the little station of Billings, but there are the scantiest accommodations for the traveler. Only a mile south of the track at that point one may see a low, dark ridge, marked by a single cottonwood tree. Walking thither (over a valley so alive with jack rabbits that there is some excuse for the cowboy declaration that "you can walk clear across on their backs!") one soon reaches the northern edge of the forest, which covers hundreds of square miles. Unless you are more hardened to wonderful sights than I am, you will almost fancy yourself in some enchanted spot. You seem to stand on the glass of a gigantic kaleidoscope, over whose sparkling surface the sun breaks in infinite rainbows. You are ankle-deep in such chips as I'll warrant you never saw from any other woodpile. What do you think of chips from trees that are red moss-agate, and amethyst, and smoky topaz, and agate of every hue? Such are the marvelous splinters that cover the ground for miles here, around the huge prostrate trunks—some of them five feet through—from which Time's patient ax has hewn them. I broke a specimen from the heart of a tree there, years ago, which had around the stone pith a remarkable array of large and exquisite crystals, for on one side of the specimen—which is not so large as my hand—is a beautiful mass of crystals of royal purple amethyst, and on the other an equally beautiful array of smoky topaz crystals. One can get also magnificent cross sections of a whole trunk, so thin as to be portable, and showing every vein and "year ring," and even the bark. There is not a chip in all those miles which is not worthy of a place, just as it is, in the proudest cabinet; and, when polished, I know no other rock so splendid. It is one of the hardest stones in the world, and takes and keeps an incomparable polish.—Charles S. Lummis, in *St. Nicholas.*

An anecdote is related of a certain Methodist parson who was loudly inveighing, before a ministerial assembly, against schools of theology, and finished by thanking God that he had never "rubbed his back up against one." "Do I understand the brother to say that he thanks God for his ignorance?" asked the bishop. "Well, yes, I'll you want to put it that way," he replied. "Then all I have to add," said the bishop, unctuously, "is, that the brother has a great deal to be thankful for."

MARRIAGES.

MACDONALD-COTTON.—In Parker Chapel, M. E. Church, South, New Orleans, March 9, 1892, by Rev. C. M. Lyons and Rev. F. N. Parker, Mr. Raulod G. MacDonald to Miss Matilda A. Cotton, both of this city.

WATTS—ERIE.—In Anguilla, Miss., Dec. 20, 1891, by Rev. Frank M. Keen, Mr. E. E. Watts to Miss Louise Erie.

LANE—STEVENS.—At the bride's residence, near Anguilla, Miss., Feb. 21, 1892, by Rev. Frank M. Keen, Mr. G. F. Lane to Mrs. Mollie Stevens.

RUFF—LANDRUM.—At the residence of the bride's mother, near East Point, Red River parish, La., Feb. 25, 1892, by Rev. J. E. Denson, Mr. D. W. Ruff to Miss Mamie G. Landrum, both of Red River parish.

SMITH—BROWN.—At the residence of the bride's mother, Brownsville, La., March 2, 1892, by Rev. J. E. Denson, Mr. Willie Smith to Miss Emma B. Brown, both of Red River parish.

RICHARDSON—TURNER.—At the residence of the bride's sister, Mrs. A. W. Haslet, 821 Mulberry street, Vicksburg, Miss., Feb. 20, 1892, by Rev. Ira B. Robertson, Mr. Ed. Richardson to Miss Emma D. Turner.

McCAA—ROBERTSON.—At the residence of the bride's father, Bro. W. H. Robertson, McNair, Miss., March 2, 1892, by Rev. Ira B. Robertson, Mr. Wm. H. McCaa to Miss Diana C. Robertson.

DANIEL—MOORE.—In the Methodist Church on Bayou Boeuf, La., Dec. 8, 1891, by Rev. T. S. Randle, Mr. Allen B. Daniel to Miss Lee Moore, all of St. Landry parish, La.

STOKES—ALLEN.—In New Iberia, La., Feb. 11, 1892, by Rev. T. S. Randle, Mr. F. E. Stokes, of St. Landry parish, La., to Mrs. Mary A. Allen, of New Iberia, La.

SHIELDS—OGDEN.—At the residence of Dr. A. Holt, near Hays, Miss., Feb. 27, 1892, by Rev. J. M. Cowan, Mr. W. H. Shields, of Vidalia, La., to Miss Sadie W. Ogden.

WILLIAMS—HESTER.—At the residence of the bride's uncle, Mr. H. T. Hester, March 1, 1892, by Rev. J. C. Long, Dr. L. V. Williams, of Philadelphia, Miss., to Miss Mollie V. Hester, of Java, Miss.

OBITUARIES.

NEILL—Mrs. LAURA C. NEILL died, of pulmonary consumption, at her home near Montrose, Jasper county, Miss., Feb. 14, 1892. She was born Aug. 25, 1857, and was married to Mr. G. L. Neill in the year 1879. She was the daughter of Rev. Thos. Chapman, a minister of the M. E. Church, South. Mrs. Neill joined the same church of her father in 1870. After the death of her mother her father moved to Paulding, Jasper county, Miss. Her membership was moved to Paulding. In a year or two she came to make her home with the writer and wife, her sister. She also moved her membership to Price's Chapel, in which church she remained a member until she died. Her mother was a model Christian woman. Like the good Samaritan, she would not neglect an opportunity to do good to others. She would deny herself any pleasure and make any sacrifice for the good and comfort of suffering humanity. With all this she was not forgetful of duty to her own. She early pointed her children to the Lamb of God, that taketh away the sins of the world.

The deceased had been a sufferer from August, 1891, till Feb. 11, 1892, patiently waiting the will of God. She said she did not fear to die, but would like to live for her children; but her way to heaven was clear, as well as she could see at present. She said, "When the time comes, it may be different." Oftimes when she thought all the family asleep, and she could not sleep from continued coughing, she would say to herself, "My time will soon come when I can sleep." After patient watching and waiting the time has come. Death, with its icy hand, has now commenced his work to finish it. She spoke in a loud voice, and said, "The time is come; there is nothing in the way." She then commenced shouting and praising God, giving up her little children to the care of him who said, "Suffer little children to come unto me." She said she was happier than ever before. "Oh!" she said, "what a sweet resting-place the graveyard will be to this worn-out body! The time is now come." And one long and joyful look heavenward reveals her baby. She spoke, and said, "There is my baby in the arms of Jesus," and was gone.

She leaves a husband and five children, two sisters and one brother, many relatives and friends, to mourn her loss.

DR. WM. E. SMITH.

SIMMONS—J. M. SIMMONS, Jr., was born Nov. 1858; was married to Miss Clara Fredrick in the Autumn of 1889. He joined the M. E. Church, South, a short while before his marriage, and lived a consistent member of the same up to the time of his death, which occurred Nov. 19, 1891.

Bro. Simmons was a good and true man in every aspect of his being. He was truly the preachers' friend, always assisting them in every possible way that he could. He gave liberally of his substance, and was always ready to co-operate with his pastor in the spiritual work of the church. He was a good steward and faithful Sunday-school superintendent as long as his health would permit him to attend. The writer had only known him something less than a year; but that was long enough to have learned to love him. I never knew him to be anything but upright and honest in all his dealings with his fellow-man. He was a model husband, very much devoted to his good wife and little boy. He was tender and affectionate in his dealings with his two brothers and sister, and a dutiful, obedient son. He honored his father's gray hairs and feeble step, and since his mother's death has taken care of and provided for him in his own home. He has not always been a Christian; but since he united with the church he has, by God's grace, been faithful and true to its obligations and has endeavored not to throw any reproach upon the cause of Christ, and when death came upon him he was calm and resigned, patient through all his sufferings. He committed his wife and babe unto the Lord before he died, and exhorted those who were around his bedside to meet him in heaven.

Grieve not, fond wife; your loss is his gain. 'Tis true it is sad to have to part with him when you so much need him; but the Lord is wise and merciful in all his dealings with his children. Be faithful, loved ones, friends, and you will meet him again when the mists have cleared away. There will be no sickness, no suffering, no parting, but all will be joy, and for evermore.

J. C. CAMPBELL.

RAWLS—ALLEN H. F. RAWLS was born May 25, 1820, in Marion county, Miss., and died in peace at his home at Poplarville, in Pearl River county, Miss., Dec. 31, 1891, aged seventy-one years seven months and ten days. He was the eldest of nine children, and left an orphan by the death of his father at the age of thirteen, and was raised by his widowed mother, who walked in the fear of the Lord to a good old age, and was then transferred to a brighter clime, only preceding her son Allen five years.

Bro. Rawls left eleven children who, with the widowed mother, weep not as those who have no hope; but, believing in the resurrection of the dead, they expect to meet him again beyond the ruins of the tomb. He was happily married to Obedience Pope, Feb. 3, 1844, who joined the Methodist Church the year following. Their home was always a welcome retreat for the way-worn traveling preacher. He was always kindly received and kindly treated.

Bro. Rawls was esteemed and honored by his fellow-countrymen. By them he was elected as a member of the Board of Supervisors of Pearl River county, and was president of the Board when the Master said, "Come up higher."

H. D. HOWELL.

HUBBARD—On the evening of the first day of this year the home of Bro. J. H. Hubbard was made all joyous and happy by the birth of a son and brother. So as the inmates of that happy Christian home entered upon the duties of the new year with new courage, zeal, resolutions and hope for good, they had given unto them an object worthy their bestowment of these deep emotions. But he was not long to be their constant joy and pleasure, for on the morning of Feb. 20 God called the dear little one back to himself. He was a fine child, and, no doubt, roused his father's aspirations to a loftier and more devoted plane, and unlocked fresh and deeper fountains of his mother's love. Although his stay was short—only one month and twenty days—yet he had a mission, and that being filled, God called him to himself again. The Lord giveth, the Lord taketh away, and may God help us to say, "Blessed be the name of the Lord!"

Ah! blessed thought, that through the abundance of God's grace, the infant loses all taint of the Adamic sin and is admitted to the everlasting joys of heaven!

REV. C. H. PITTMAN.

Fearn Springs, Miss.

BEACHAM—SAMUEL P. BEACHAM was born July 25, 1824; was converted and joined the M. E. Church, South, in 1854, at Pleasant Valley Church, Copiah county, and suddenly fell asleep in Jesus, March 12, 1891, near Caseyville, while at work in the field. Bro. Beacham was married, May 23, 1845, to Miss Sarah J. Baker.

Bro. Beacham was a true Christian of the Methodist type. As a citizen, he ranked with the best; as a husband, he was faithful and tender; as a father, he was loving and indulgent; as a neighbor and friend, he was highly esteemed by all. There are few Christians who deserve public notice more than Bro. Beacham. For many years he was the pillar of the church where he lived, keeping it up after many had moved away.

May God bless and guide his surviving family unto death, and gather them all in heaven an unbroken family!

J. W. ELLISON, Ex-Pastor.

GREEN—Resolutions of the M. E. Sunday-school, Hickory:

Whereas, It has pleased our heavenly Father to remove from our midst and carry to that bright world above our beloved sister and co-worker, Miss MILLER GREEN; therefore, be it

Resolved, That it is only a just tribute to the memory of the departed to say that, in regretting her removal from our midst, we mourn for one who was in every way worthy of our respect and regard.

Resolved, That while we sadly realize the loss of a consistent member of our Sunday-school, we trust that she has crossed the beautiful river, and that her spirit is mingling with the redeemed "over there."

Resolved, That we sincerely condole the parents of the deceased on the dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to him who orders all things for the best, and whose chastisements are meant in mercy.

Resolved, That this heartfelt testimonial of our sympathy and sorrow be sent to the parents of our deceased friend; also a copy sent to the *Newton County Progress* and the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

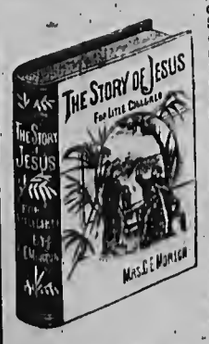
LORA GILMORE, for Committee.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

As dark misery settles down on us, and our refuges of lies fall to pieces one after one, the hearts of men, now at last serious, will turn to refuges of truth. The eternal stars shine out again, as soon as it is dark enough.—*Carlyle.*

The Story of Jesus,

For little children. By Mrs. G. E. Morton. 12mo., 316 pages, cloth, printed in colors.



A lovely book and one that mothers and Sunday-school teachers may well turn to account. By all means give the little ones this "Story of Jesus."—*N. Y. Evangelist.*

Mrs. Morton has done a none too easy work in a most creditable manner; we heartily commend it. —*Christian at Work.*

A successful attempt to adapt the life of Christ to the comprehension of young children. One of the very best books that can be given to a child.—*N. Y. Observer.*

This book is given for two new subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE. Four dollars must be sent with the list of names.

Commissions will be allowed only when cash accompanies order for renewal and for new subscriber.

Dr. J. B. HAWTHORNE RE-AFFIRMS.

(AN INTERESTING CORRESPONDENCE.)

Rev. J. B. Hawthorne, D. D., Atlanta, Ga.—

Dear Sir: More than two years ago you were kind enough to allow us to publish a letter from you, in which you declared that you had been cured of Catarrh, by the use of King's Royal Germetuer. In the same letter you said that you had seen its curative effects upon various diseases.

Knowing your enviable reputation throughout the nation, and confident that the public would rely upon any statement coming from you, the manufacturers of King's Royal Germetuer would esteem it a real favor if you would consent to answer the following questions: 1st. Has there been any return of your Catarrh trouble? 2d. Have your observations of the effects of the medicine within the last two years strengthened the convictions expressed in your first published testimonials?

Hoping to hear from you at your earliest convenience, I am. Yours truly,

T. H. BLACKNALL,
Gen'l Manager K. R. G.

Maj. T. H. Blacknall,
Manager K. R. G. Co.,
Atlanta, Ga.—

Dear Sir: In reply to your letter requesting me to answer certain questions concerning King's Royal Germetuer, I take much pleasure in saying that I am indebted to the medicine for what seems to me a complete cure of catarrhal trouble. My present health is almost perfect.

My observation within the last two years has so strengthened my faith in the remedy, that I am prepared to say that there is not a medicine on the market that is worthy of comparison with it. Thousands of intelligent and reliable people, among them some of the most distinguished men of the country, have expressed to me the same opinion.

Many of my friends have been cured of dyspepsia, others of rheumatism, and some of neuralgia. As a remedy for cholera infantum it is absolutely *par excellence*. Atlanta alone has a thousand living witnesses to its triumphs over La Grippe.

My conviction as to the merit of this medicine is about as strong as any conviction can be made.

Yours truly, J. B. HAWTHORNE.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4¼	— —
Ordinary	4 11-16	— —
Good ordinary	5¼	— —
Low middling	5¾	— —
Middling	6⅜	— —
Good middling	6⅞	— —
Middling fair	7 7-16	— —
Fair	8 13-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	8⅛	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¼	8⅜
Prime yellow	3¼	8 13-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	13	18
RICE.		
No. 2	2⅛	2¼
Good	4⅝	4¾
Fair	4½	4⅝
Prime	— —	— —
Rough, ⅌ bbl	2 50	3 50
Polish, ⅌ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 70	4 80
Fancy	4 30	4 40
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	4 90	5 00
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	— —	2 85
Cream meal	2 55	2 60
Grits	2 65	2 70
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ⅌ bushel	51	52
Yellow	51	52
Mixed No. 2	51	52
OATS:		
Western	40½	41½
Texas rust-proof	— —	— —
BRAN:		
⅌ cwt	92½	— —
HAY:		
Prime	16 00	16 50
Choice	— —	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 00	12 50
Prime Mess	10 50	10 75
Rumps	— —	10 50
BACON:		
Fancy Breakfast	8½	9½
Shoulders	6	— —
Sides, short rib	— —	7⅛
Sides, long clear	7	7⅛
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	5	— —
Sides, short rib	6¾	— —
Sides, long clear	6⅝	— —
GROCERIES.		
COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	85
Ile-No	— —	— —
BUTTER:		
Western Creamery	31	— —
Western Dairy	24	25
Common	— —	— —
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	22	28
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ⅌ head	— —	— —
Chicago, ⅌ 100	— —	— —
Louisiana, ⅌ crate	2 50	2 60
POTATOES:		
New Louisiana	— —	— —
Western	1 40	1 75
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ⅌ yard	7	— —
Jute, 1¾ lb. ⅌ yard	6¼	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
⅌ lb	7½	8¼
TIES:		
⅌ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	4 00	4 75
Chickens, Southern	4 25	4 75
Young	3 50	3 75
Turkeys, Southern	10 00	12 00
EGGS:		
Western	11	12
Southern	12	13
WOOL:		
Lake, ⅌ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ⅌ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ⅌ ton	10 00	— —
Meal	21 00	— —
Pure ground bone	39 00	32 00
Muriatic acid, ⅌ lb	— —	2¾
Sulphuric acid	— —	2¼

—*New Delta*, March 15.

NEWS OF THE WEEK.

DOMESTIC.

President Harrison, on March 13, made public a proclamation of reciprocity with Nicaragua.

Senator Hill, of New York, and party now on a trip through the South, have been enthusiastically greeted at all points.

The gifts of Mr. Hotchkiss to Yale include a building fund of $150,000 and an endowment of $500,000 for the establishment of a preparatory school.

It is said that Archbishop Ireland is to be made second cardinal of the United States, and that the ceremony of conferring the red hat will occur in Rome the latter part of this month.

On the tenth instant the surviving friends of the Italians who were killed in the Parish Prison, in this city, last March, filed in the United States Circuit Court here, and against the city of New Orleans, suits for damages—$30,000 in each case.

The Standard Oil Trust has invited the certificate holders to vote on a motion to dissolve the trust. This dissolution has been brought about in part by the decision against the trust in Ohio, but largely by the opposition in different States of the Union.

The great bridge across the Mississippi river at Memphis will be opened for traffic on May 1. The length of the bridge, including approaches, is 15,635.68 feet. Nine thousand tons of steel are required for the structure, and its cost will be about $3,000,000.

It is said that a movement is being made to secure unity of action among the copper producers of the world. It has long been urged by copper men that some combination to limit production should be formed, but only within a very recent time has the matter assumed definite shape.

The Alliance men in Congress propose to establish an Alliance Congressional Committee, on much the same basis as the Republican and Democratic committees, to look after their interests in the congressional districts. It is also proposed to establish a national newspaper in Washington City.

Among the papers presented to the U. S. Senate, on March 14, and referred, was a protest by the Baltimore Conference, of the Methodist Episcopal Church, against the enactment of further oppressive legislation against the Chinese people as tending to cripple missionary work in China through retaliatory measures. There were also hundreds of petitions presented from the granges praying for legislation against gambling in "futures."

The emigration continues in Arkansas, and from the present indications it is estimated that fully 2,000 negroes will emigrate within the next two or three months, some going to Oklahoma, while others' destination will be Liberia. The movement has spread from the southern counties to the northern part of the State. The farmers of the State are seriously alarmed at the situation, as the continued exodus will cause a scarcity of farm laborers.

FOREIGN.

In an explosion which occurred in a Belgium colliery last week over 153 lives were lost. Many of the women employed in the mines perished.

The authorities in Berlin, despite their efforts to find places for as many applicants as they could put to work, were forced to turn away hundreds of the workmen.

The farmers in County Tyrone, Ireland, have sustained severe losses through the heavy snowstorms that have prevailed there. Thousands of sheep have perished in the mountains.

The French Chamber of Deputies has approved a resolution making the twenty-second day of next September a national holiday, that being the one hundredth anniversary of the founding of the French Republic.

Military transport trains bearing large numbers of Russian troops are continually passing Cracow *en route* for the western frontier. In the villages or towns of Poland 120,000 troops have been billeted upon the inhabitants.

Great distress prevails among the working classes in Lisbon, and the situation grows worse daily. Many of them are absolutely penniless, and every day bread is distributed to a great number of them. The government is about to start public works to afford employment to the poor.

Concerning the compromise on the primary education bill, the German government offer simply amounts to the exclusion of several sects that were omitted from the privilege granted in the original measure. Long conferences have been held between the Emperor and his ministers, but they did not result in an agreement. The National Liberals will not assent to any compromise short of recognition of religious liberty.

An immense coal miners' strike was inaugurated in England on March 12. The strike is for the purpose of clearing the markets of the surface coal and for restricting the output in order to prevent the mine owners from using the low prices as an excuse for lowering wages. The Miners' Federation will pay the men strike wages during the period of a week, after which time it is intended to resume work. About 400,000 men have quit work.

The Behring Sea controversy is assuming a serious aspect. The latest news from Washington has aroused an interest in the subject in England that did not before exist. The British Foreign Office is reticent, and has as yet given the public no official statement as to the position of the British government, but Lord Salisbury's mouthpieces all speak in a tone that leaves no doubt that England's navy will be ready to meet any American aggression in the open waters of Behring Sea, and that British sealers will be defended in capturing seals beyond the coast limit of American jurisdiction.

Review of Trade for the Week.

R. G. Dun & Co.'s weekly review of trade says:

Distribution of products is unquestionably improving. Transactions are, on the whole, larger than a year ago, in spite of the depression at the South—being very much larger at the West.

Nor is improvement confined to that section, though general there. It is also more distinctly felt in Eastern cities, and there are not wanting evidences that trade at the South, though still much embarrassed by the low price of cotton, is steadily gaining. With all the great industries active money is abundant in spite of gold exports, in which speculation is kept in a wholesome place; the outlook has become unusually favorable, notwithstanding general complaints that prices are low and margins of profit unusually small.

The weekly output of iron shows a large increase, so that March 1 it was the largest ever known, 192,902 tons, against 188,145 last December, and hitherto the minimum. A leading Lehigh producer has reduced the price $1 per ton this week, making the lowest quotations on record.

The textile industries are improving. On the whole, more machinery is busy than a year ago, especially in cheviots and cloakings, and the dress goods trade has successfully closed a big season. In knit goods buyers hesitate.

The trade in cotton goods is largely in excess of last year, sales in February showing a big increase in every department. The business for the week has been better at Boston, especially in leather and shoes. Chicago reports liberal increase in sales of merchandise, exceeding last year's thus far, and receipts of products show gains of a third in cattle, half in corn and rye, double last year's in flour and barley, three times in wheat and four times in dressed beef, while a decrease of a third is seen in cured meats, hogs and wool. Money is plenty for legitimate trade.

A drop of ⅛c in cotton puts the price down to 6.93, the lowest for more than forty years, and receipts continue to exceed last year's, though this week's exports fall behind. The business failures during the last seven days for the United States were 230, Canada 26; total 256; as compared with 240 last week, 70 the week previous to the last, and 273 for the corresponding week of last year.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Pleasant Hill	Mar. 26, 27
Sardis	Apr. 3, 4
Senatobia	10, 11
Como	16, 17
Pleasant Grove	23, 24
Crockrum	30, May 1
Batesville	7, 8
Coldwater and Hernando	15, 16
Nesbit	17
Courtland	21, 22
Panola	24
Arkabutla	28, 29
Wall Hill	June 4, 5
Mt. Vernon	11, 12
Coldwater Mission	18, 19

H. C. MORRHEAD, P. E.

ORENADA DISTRICT—SECOND ROUND.

Grenada station	Mar. 12, 13
Minter City and Strathmore, at S.	19, 20
Coffeeville circuit, at Antioch	26, 27
Water Valley station	27, 28
Coffeeville circuit, at Cambridge	Apr. 2, 3
Tocopolo circuit, at Liberty Hill	8
Oxford station	9, 10
Banner circuit, at Hunter's Chapel	16, 17
Pittsboro circuit, at Oak Springs	23, 24
Atlanta circuit, at Roads' Chapel	29
Cherry Hill cir., at Young's Chapel	30, May 1
Water Valley cir., at Church Grove	7, 8
Charleston circuit, at Charleston	14, 15
Tillatoba circuit, at Friendship	19
Grenada circuit, at Sparta	21, 22
Chapel Hill circuit, at Chapel Hill	28, 29
District Conference at Charleston	12-15

Meeting of Woman's Missionary Society for Grenada district, Wednesday, May 11.

Will the preachers in charge please urge our people to observe our rule concerning fasting before the quarterly meetings, and urge the official members to be at these meetings.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

West circuit, at Midway	Mar. 19, 20
Winona station	25, 27
Brooklin and Dublin	Apr. 2, 3
McNutt circuit	9, 10
Indianola	16, 17
Lelleton	23, 24
Greenwood	30, May 1
Sidon	8, 9
Black Hawk	14, 15
Valden	21, 22
Carrollton circuit	28, 29
Winona circuit	June 4, 5
Carrollton station	11, 12

The District Conference will be held by Bishop Hendrix at Greenwood, April 19-21. The opening sermon will be preached April 19, 8 P. M., by Rev. R. A. Meek, at Carrollton station.

S. M. THAMES, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Walthall	Mar. 13, 20
Maben	26, 27
Chester	Apr. 2, 3
Louisville	9, 10
Ethel	16, 17
Kosciusko and Durant	23, 24
Sallis	30, May 1
New Port	7, 8
Wier's	14, 15
Pickens	22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Belzona	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURNSIDES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Neyville	Mar. 19, 20
Byhalia	25, 27
Holly Springs circuit	Apr. 2, 3
Holly Springs station	10, 11
Lebanon	16, 17
Red Banks	23, 24
Ashland	30, May 1
Early Grove	7, 8
East Holly Springs circuit	14, 15
Olive Branch	21, 22
Mount Pleasant	28, 29

The preachers' meeting for this district will be held at Byhalia, commencing April 20, 7 o'clock P. M.

JNO. W. BOSWELL, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Jackson—First Church	Mar. 19, 20
Jackson—Capitol Street	19, 20
Pocahontas, at Pocahontas	25, 27
Raymond, at Bolton	Apr. 2, 3
Edwards station	9, 10

E. H. MOUNGER, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Moss Point	Apr. 2, 3
Americus, at Rosedale (Tue.)	5
Scranton, at Orange Grove (Thu.)	7
Ocean Springs, at Biloxi	9, 10
Bay St. Louis, at Handsboro	10, 17
Whittington, at Holland's Ch'l. (Tue.)	10
Vancleve, at Antioch	23, 24
Heidelburg, at Heidelburg	30, May 1
Ellisville, at Saundersville	7, 8
Purvis, at Purvis	14, 15
Perry, at Boon's Chapel (Tue.)	17
Eastabuchie, at Eastabuchie	21, 22
Pearlington, at Logtown	29, 30
Hattiesburg, at Augusta	June 4, 5

Others in due time will appear.

District Conference at Purvis, beginning Thursday, May 12, at 8 P. M. Trains north and south arrive about noon.

JOHN A. ELLIS, P. E.

MERIDIAN DIST.—SECOND ROUND.

Vossburg circuit, at Chapel Hill	Apr. 2, 3
Enterprise and S., at Stonewall	9, 10
Meridian—East End (Wed. night)	13
Meridian—West End (Thu. night)	14
Linwood circuit, at Linwood	16, 17
DeKalb circuit, at New Hope	23, 24
Meridian—Central	May 1
Daleville station	7, 8
Lauderdale circuit, at Soule Chapel	14, 15
Waynesboro circuit, at Hebron (Thu.)	19
W. and State Line, at W'boro (Fri.)	20
District Conference, at Waynesboro	21-23
E. M. F. College Commencement	29
Hinnsville circuit, at Hinnsville (Thu.)	June 2
Porterville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Shubuta (Wed.)	15
Clarke circuit	18, 19
Chunkey circuit, at Suqualena	25, 26
Marion circuit (Tues.)	28

The District Conference will convene at Waynesboro, at 9 o'clock A. M., Saturday, May 21. A Bishop is expected to preside. Every recording steward is expected to be present with his Quarterly Conference Record Book. It is greatly desired that the assessments for Conference claimants and foreign missions be reported paid in full. Let us all expect a pentecostal season.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Lake, at Lawrence	Mar. 26, 27
Clarksburg	Apr. 2, 3
Morton and Forest, at Pelahatchie	4
Homewood, at Independence	9, 10
Fannin, at Union	16, 17
Rose Hill, at Pleasant Grove	22
Newton and Hickory, at Hickory	23, 24
Brandon station	May 1, 2
Shiloh, at Salem	6
Marvin, at Bethel	7, 8
Decatur, at Union	13
Neshoba, at Pine Grove	14, 15
Carthage and Walnut Grove	19
Carthage	20
Walnut Grove	21, 22
Hillsboro	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. McDONALD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez-Jefferson Street	Apr. 2, 3
Natchez—Wesley Chapel	2, 3
Vicksburg-Crawford Street	9, 10
South Vicksburg	9, 10
Burtonton, at Carlile	16, 17
Washington, at Locust Grove	23, 24
Martin, at Russum's	30, May 1
Meadville, at Nelio	7, 8
Fayette, at Fayette	14, 15
Mayersville, at Hesiah	21, 22
S. Warren at Wesley Chapel	28, 29
Warren, at Wesley Chapel	June 4, 5
Port Gibson	11, 12
Anguilla and Rolling F., at Cary (W.)	15
Rocky Springs	18, 19
Roxie (Wed.)	22
Utica	25, 26

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

China Grove, at Waterholes	Mar. 19, 20
Bowerton, at Brandywine	26, 27
Lebanon, at Brandywine	26, 27
Gallman, at Bethesda	Apr. 2, 3
Summit, at Summit	9, 10

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

DELTA DIST.—SECOND ROUND.

Monroe	Mar. 20, 21
West Monroe, at Colony	26, 27
Bastrop, at Bastrop (Thursday)	31
Lind Grove, at Bartholomew	Apr. 2, 3
Delhi, at Tallula	9, 10
Oak Ridge, at Mer Rouge	16, 17
Rayville, at Girard	23, 24
Floyd, at Oak Grove	30, May 1
Harisonburg, at Island	7, 8
Oakly, at Oakly	14, 15
Winsboro, at Magnolia	21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Sugar Town, at Spring Hill	Mar. 26, 27
Spring Creek, at Rocky Hill (Tu., W.)	29, 30
Bayou Chicot, at Prairie Mammoth	Apr. 2, 3
Simsport, at Riverside	9, 10
Melville and Big Cane, at Big Cane	16, 17
Evergreen, at Evergreen	23, 24
Alexandria	30, May 1
Pineville, at Hickory Grove	7, 8
Castor, at Ebenezer	14, 15
Columbia, at Columbia	21, 22
Black River, at Lisbore (We., Thu.)	25, 26
Vidalia, at Jonesville	28, 29
Centerville, at Slaster's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Dryades Street	Mar. 20
Parker Chapel	27
Gross Tete and False R., at Arbruth	Apr. 3

C. W. CARTER, P. E.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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The Conversion of a Pilgrim.

A touching incident that occurred several years ago in Tokyo, Japan, has just been published. It has moved many hearts here, and deserves a wide reading. The story presents, briefly, just a glimpse of these people in their hopeless efforts after light and help; but that one glimpse should be enough to move a heart of stone to help spread the glad news of the Savior's love.

Annually tens of thousands of men and women of all ages throughout Japan make pilgrimages to distant shrines, enduring all sorts of hardships from exposure, insufficient food and long marches, in order to prostrate themselves before some idol-god, in the vain effort to satisfy the yearnings of their immortal souls. "How foolish!" you say, and so it appears to us; but, remember, they know no better way, for they "sit in darkness and in the shadow of death." These people have the same soul-hunger that we had before Christ satisfied it, but with this difference: they have no Christ to whom to go. They know none but Buddha, and he is "a broken cistern that holds no water." A man dying from starvation will eat anything that will satisfy his hunger. The prodigal in the parable "would fain have filled himself with the husks that the swine did eat, and no man gave unto him." And it is so now. Millions of immortals in these lands, who are dying of spiritual starvation, are seeking to fill themselves on the husks of idolatry, because no man gives unto them the Bread of Life. With them it is idolatry or nothing, for they have nothing else.

Among the reasons given for the condemnation of some at the last day is this, from the lips of our Lord: "I was an-hungered, and ye gave me no meat; I was a-thirst, and ye gave me no drink." Such a warning should come with impressive force to those who have the Bread of Life and refuse to send it to the dying millions in these lands.

The story referred to was related by Miss Spencer, of the M. E. Mission, who is the principal of a girls' school in Tokyo. It is as follows:

"A revival was in progress in the school at the time. Two young girls, full of zeal, were returning to the school from some labor of love in the city. They met a little pilgrim woman, who inquired of them the way to a certain shrine. She had on her bosom a linen bag, on which had been inscribed by a Buddhist priest sentences something like the following: 'You must travel through four provinces, visit eighty-eight shrines, travel all the way on foot, live on the bounty of the people by the way, and when you return, you may have the hope of catching a glimpse of your child during the eternities to come.' The young girls were reading these characters when she exclaimed, pious little woman that she was, 'Is it not a happy thing to have a religion that gives such a hope as to see our dear children?' The young girls replied: 'We have a better religion than that. Our religion teaches us that if we love and serve the Lord Jesus Christ, when we die we shall go straight to him and to our dear Christian friends that have died, and be forever with them.' Her motherly yearnings caught at the story. 'Tell me more of it,' cried she. They took her to the school, got down with her upon the mats, told her the gospel story, and taught her to pray, and to pray with faith for the pardon of sins and a new heart. The Lord opened her heart to hear and understand the words. She prayed with faith, following them in their intercessions. It was not long before she cried out, 'It has come,' flung the bag from her bosom, and tore the rosary from her neck, breaking the string and scattering the beads around the room. One of the girls ran up to Miss Spencer's room, exclaiming, 'She's converted; she's converted.' Miss Spencer thought it was one of her own girls that was born into the kingdom; but, on going down, found this little pilgrim woman, who a couple of hours before was a heathen, now a happy and exulting Christian."

How wonderful is the satisfaction which Christianity gives to the motherly instinct when it has been robbed by death of its little children! No other religion can do anything that will compare with this in similar cases.

W. E. TOWSON.

Kobe, Japan, Feb. 15, 1892.

Worshiping by the Watch.

This is folly. Who has a right to lay down a standard as to the length of time any given service shall be held? Some say that thirty minutes is as long as a preacher should preach. Where did that come from? and who has the right to fix a standard? God has mercifully given to man six days out of seven in which to labor; and how compromising and sacrificing to the whims of the world to limit any service on God's holy day! Imagine our Savior preaching to his disciples with his watch on the table or pulpit, or his apostles with a time-piece open before them, while discoursing on subjects pertaining to the souls of men. Such a thing appears ridiculous, but not more so than at the present day, and yet this is what men are doing under the pressure of a worldly sentiment. The Savior, it is true, would have us do everything decently and in order, but a too great haste and restlessness in worshiping God he does not approve. Other interests are dear to us, but none so important as those belonging to our souls, that we need be in a hurry to run through with a service in a perfunctory way, in order to get at something else.

I was once asked by the pastor of a fashionable city congregation to conduct his prayer meeting, saying that I must not hold more than forty minutes, as his people would not stand it if held longer. We conducted the meeting by the clock on the wall, and had an unenjoyable service. Some time after this, this pastor asked me again to hold the prayer meeting. I refused on the ground that I did not like to worship God in clamps. He insisted, and I agreed on the ground that he would let me run the meeting until I saw proper to close. He so agreed, and the meeting closed in less time than usual with more satisfactory results. The reason I felt then was that we worshiped according to dictates of interest and the Holy Spirit, and not the watch. We are not in favor of long, tiresome services, and, ordinarily, it is not prudent to hold long; but there seems to be a growing evil in the disposition to hurry up and shorten everything in the church. Preachers should begin at the appointed time, and exercise discretion in closing; but they need not educate wrong by exhibitions of the watch. Our prayer meetings and other services should not be burdensome, but spiritual and lively, and closed at the time dictated by the prevailing interest and sound judgment, and not by the time fore-announced, regardless of interest. We do not write in favor of long services, but we do believe the disposition to rush through is destructive to seriousness and proper concentration of mind. Many are becoming too restless, and are too much disposed to complain at long services without any real cause. The church and immortal souls are important, and should receive due attention.

HESLEP.

Church Finance vs. Societies.

A PLEA FOR THE DEFENDANTS.

In his article on church finance Prof. R. S. Ricketts comments unfavorably on societies. The Professor's point of view is that of a looker-on; mine is that of an interested worker. It would be easy to say much in defense of our societies; but, for the present, let this suffice.

First, as to the motive governing those who keep up this work. We have regarded these organizations as open doors set before us by the church, and have passed through and entered upon the work, believing that in so doing we were supporting *institutions of the church*. Our inspiration has been, not the glory of a particular society, but this, "The love of Christ constraineth me."

Second, as to whether working in societies causes neglect of family or church duties. Let the facts answer. The membership of our societies constitutes only a small proportion of the membership of the church. Compare the women who support the societies with those who neglect them, and let the facts show whether the society women are found wanting. "By their fruits ye shall know them."

Third, as to the management of the Woman's Board of Missions, which seems to be arraigned, it has been, in the main, wise and successful. If mistakes have been made, even that is not without precedent in the history of Methodist institutions. Women fear debt much more than men do, and the members of the Board have known from the beginning that the one unpardonable sin, in the eyes of their constituency of women, would be for them to go in debt. Hence they have aimed at keeping ahead of expenses without intending to create a permanent sinking fund. The surplus is being expended in the regular and only legitimate way.

Fourth, as to the extinction of societies. Success is an effect. If the societies are injuring the church by their success, as intimated, it becomes important to inquire into the cause of that success. Unless the same *cause* can be put in operation in the so-called regular work, it is not likely that the church will benefit by the extinction of any existing society.

MRS. ROBERT SOMERVILLE.

The Symmetry of Life.

This is the title of a deeply suggestive discourse by Bishop Phillips Brooks to young men, recently published by E. P. Dutton. He urges them to pursue with singleness of purpose and absolute devotion some noble object which shall thus afford the measure of the length of life, not in years, but in development. If a youth discover in himself an aptitude for the law, then let him adjust his friendships, his reading, his recreations, his culture, his struggles to the attainment of a mastery of legal power.

But life has breadth as well as length. This young man ought, therefore, to remember that he sustains relations to others. Whilst seeking to do the best he can for himself in the line of growth, self-development, and ability to use his faculties with ample success, yet he is never to forget the ties of privilege and responsibility that bind him to his fellow-men. To be a member of society, to sympathize with a neighbor or friend—nay, with those not neighbors or friends—is to redeem life from narrowness and selfishness. The rich is to take the hand of the poor in human fellowship, the believer is to help the doubter, the hopeful to cheer the despondent, the liberal is to exercise charity toward the bigoted, the saint is to lift up and bless the sinner. "The holiest soul, pitying the brother soul which has fallen into vilest vice, gains, while it keeps its own purity unsoiled, something of the sight of that other side of God, the side where justice and forgiveness blend in the opal mystery of grace, which it would seem as if only the soul that looked up out of the depths of guilt could see."

This is true and well said. No man can be a complete, all-rounded character who simply thinks and acts in the direction of his own individual success—no matter what the nature of the success be. A wholesome altruism is to be set against his egoism. His human brother is to summon him beyond self and its narrow sphere out into the realm of cosmopolitan views, feelings, and ends. Guizot says that it is the mark of a noble mind to desire to share in the duties and burdens of society. And Jesus says that the disciple is to love his brother and his neighbor as himself.

Nor are length and breadth of life all. It should also have height. Self-developing egoism and catholic-minded altruism (though the Bishop does not use these terms) must be crowned with upward yearnings after God and heavenly truth. The height of life reaches upward towards something distinctly greater than humanity. A soul without thoughts of God would be a world without a sky! Nor must this activity in regard to God be an exceptional and solitary part of life. It must rather pervade like an atmosphere everything each one of us does, says, thinks. The great drawback and hindrance has been that religion has been treated as if it were a special and exceptional exercise, and not as if it were the possible loftiness of everything that a man could think or do. We should realize that our very ambition is not the arbitrary chain of our own will, but a wise assignment of God's love; that our relations to our brethren are not the result alone of our own impulsive affections, but the seeking of our soul for these souls, because they belong to the great Father-soul. But here is a passage in his own words:

"Think for a moment of the life of the great, the manly, the many-sided Paul. 'I press toward the mark of the prize of my high calling,' he writes to the Philippians. That is the length of life for him. 'I will gladly spend and be spent for you,' he writes to the Corinthians. There is the breadth of life for him. 'God hath raised us up and made us sit together in heavenly places in Christ Jesus,' he writes to the Ephesians. There is the height of life for him. You can add nothing to these three dimensions when you try to account for yourself for the impression of completeness which comes to you out of this simple, lofty story."

Here undoubtedly is the solution of the problem of duty and the revelation of the secret of happiness. To make life symmetrical by rightly adjusting all our relations to self, to others, and to God, is the sum of noble living.—*Christian at Work.*

FROM THE WORK.

Rev. A. D. McVoy, Jr., Natchitoches, La., March 15: "Our Methodism is advancing. Church services well attended. Sunday-school doing good work; average attendance about fifty. Epworth League succeeding well; enrollment of thirty-five. All other interests kept up."

Rev. W. T. Griffin, Terry, Miss., March 17: "Bro. J. L. Tynes, one of our stewards, died here Monday night. He suffered intensely, but died triumphant. His last words were, 'Jesus is still precious.' He has been a faithful member for thirty-six years. Every store closed, and all turned out to pay a last tribute to a good man. Two other members very sick. Our people show their appreciation of their pastor, which encourages us. Our work is moving upward, and we hope to do much good this year. We have prospects up to-day for a fine fruit crop."

Rev. H. C. Morehead, P. E., Sardis district, March 12: "I send you second round of quarterly meetings of Sardis district, which you will please publish in next issue of CHRISTIAN ADVOCATE. Will you allow me to add that the preachers, a noble band, are at the post of duty, and are beginning the work of the year with a spirit and determination which promises much for the Lord's kingdom? In the main, liberal estimates have been made by the officials for the support of the preachers. Already the tide is rising; prayer meetings, Sunday-schools, family altars on the increase. Conversions and additions are reported. The Lord be magnified."

Rev. R. M. Blocker, Rayne, La., March 14: "I have had a favorable beginning this year. Congregations fair, and at most points increasing. Good service at this place last night. At Roberts' Cove, yesterday afternoon, we had three applicants for church membership. It is my ardent desire to confine myself to the limits of my own circuit this year. For the whole of my ministry I have devoted too much time to revival services abroad for the good of my own charge. If the brethren will not insist on my services this year, I shall take it as a favor. Yes, Doctor, Rayne is a good place for a Methodist preacher. Eggs and chickens abound throughout the circuit."

Rev. T. S. West, Wesson, Miss.: "I have not yet secured me any of those large-sized postal cards; so I will just say here that the outlook for Wesson is favorable, or so it appears to the preacher. Our audiences are large and attentive, and prayer meeting increasing in the number attending. Probably 200 were in attendance last night. My habit is to call on some family every evening at seven o'clock, when there is no service in our church, except Saturday evening. Commonly, two or three families near by send in representatives; so we often have from ten to twenty present, and then we have a free class meeting, or a passage of Scripture read and exhorted on, or a free talk on."

Rev. S. H. Whatley, Keachie, La., March 10: "Caddo circuit—Feb. 7, at Keachie, 180 in attendance, morning and night. Sabbath-school good; 60 present. Prayer meeting well attended.....February 13, eleven A. M., Bell Bower, 105 at preaching; Sunday-school, 40. Four P. M., Longstreet, 95 at preaching; no Sabbath-school....., February 20, Logansport; W. W. Drake preached; 109 present, 3 applications for membership; Epworth League organized with 19 members; weekly prayer meeting, 63 to 80 present..... February 27, Greenwood, 80 at the morning Sabbath-school and preaching. Monday night, preaching by Bro. John Adams, presiding elder of Marshall district, East Texas Conference; good attendance."

Rev. J. A. B. Jones, Bolton, Miss., March 17: "We have been domiciled in the parsonage here since Jan. 8. Entered upon my work Dec. 18, 1891, fourth day after Conference adjourned. The elect women have given their unwearied attention to secure our comfort; have very much improved the parsonage within, without and around, and have plans to be executed in the next few weeks which will make this parsonage a most desirable home for an itinerant. We had 'Arbor Day,' and planted a tree in each space where a tree was needed for shade or ornament. Choice shrubs, vines, bulbs and annuals have been placed in every available spot in the yard, and are already exhibiting their attractive beauties. Applications 'to rent' or 'exchange' will not be considered. Many of the brethren write exultingly of 'a reception,' 'a pounding.' Our reception has extended through the first quarter, and the end not yet indicated. Our pounding is daily, and increases as our capacity develops. Harmony prevails in our societies. We are expecting glorious revivals."

Rev. G. A. Guice, Rocky Springs, March 14: "We have just closed our first quarterly meeting for this year. Had our new presiding elder, Bro. D. A. Little, with us. He preached two splendid sermons, and we are delighted with him. He tells us we had one of the best financial reports of the district, and I will say, in addition to this, Bro. Little requested that a collection be taken up for the purpose of furnishing the district parsonage, stating that $12 was the amount assessed to this work, and in a few minutes the sum of $13.65 was raised. So you can judge from this how we are, spiritually. We anticipate a very pleasant and profitable year here. We have at Rocky Springs a little girls' weekly prayer meeting, composed of girls from the age of fourteen years downward, and it is learning them to work for the Master's cause. A short time ago our cooking stove gave out, and three of these girls—whose names are Minnie Lum, Katie Harvey and Bea Jett—took the matter in hand, and in two days they had raised about $15, which, added to what we already had in the Parsonage Aid Society at Hermanville, put the parsonage in possession of a nice new stove at once; and thus they learn to work for the Master. May God's richest blessings rest on each of them! is the prayer of their pastor and his wife."

Rev. J. C. Ellis, Hillsboro, Miss., March 9: "Our first Quarterly Conference convened March 7. Presiding Elder McDonald was on time. The Conference session was a pleasant one, each church being represented, which our local elder, Rev. M. H. Lack, informs us there hasn't been such a representation in about five years. As to the members, but few are doing their duty toward the support of the gospel, or attending upon the ordinances of God, or supporting his institutions. Many of them seem to think that the machinery of God's work should run without their assistance. Many persons who belong to the church are doing nothing perceptible. However, we can truly thank God for a few members who are ready to open their hearts and purses. We, wife, May Neal, and myself, moved into our new parsonage the second day of March. We found Bro. Lack, who was doing the carpenter's work, ready to welcome us to a warm fire. Since then he has completed his contract. We owe Bro. Lack a deficit yet on the parsonage; but we hope soon to be able to have every dollar paid. Brethren, I have fully surveyed the field, and I must say that there is too much for me to do, and do it right; but, by the grace of God, I will do all in my power. Pray for us."

Rev. B. F. Phillips, Beonville and Baldwin, Corinth district, North Mississippi Conference: "I have wanted to write to the ADVOCATE ever since I reached my new field, but have always thought that a preacher who never did anything for his paper should take up little, if any, space in that paper. I have at last secured a new subscriber, sent the name to the office, and so will write a few lines. To begin, the 'preacher in charge' reached Boonville (I thought I would see how many times I could put in 'preacher in charge' in this communication, but I won't) about ten days after Conference adjourned. The presiding elder and some of the brethren met wife and I at the train. Young Bro. Falls showed us the way to the parsonage. There we found two other young men and three young ladies, who had kindled fires and had prepared a nice lunch for us. This was Friday. Sunday I commenced my year's work, and, by the blessings of God, I have been able to meet every appointment to date. I have received into the church twenty-nine; baptized nine infants. Have all the collections ordered by the Annual Conference in hand in cash and subscription. Have sent to the treasurer of Finance Board my full assessment for Bishops' fund, and to Bro. T. D. Holt my full assessment for foreign missions. I have started at the first of the year to do a year's work. I am pleased with my new appointment, as I have ever been with every work I have ever been assigned to after I commence my work. Boonville has 800 or 1,000 inhabitants; Baldwin, 600 or 700. We have no legalized whisky shops in either place. The Methodist Church at Boonville is the strongest, numerically, in the place. At Baldwin we stand second. Our 'beloved presiding elder' is not only 'proficient,' efficient and sufficient, but covers all the ground (not with his feet) in church work."

Rev. J. A. Miller, P. E., Opelousas district, Louisiana Conference, March 18: "Our district is in a good, healthy condition, and is steadily growing. I have nearly closed my first round of quarterly meetings. We had a good spiritual time; at some places quite a revival season and an ingathering of souls. Two of my appointments were left to be supplied at Conference—Huron mission and Sabine mission. These I have been able to supply with local preachers—Thos. F. Webb on Huron mission, and C. E. Havens on Sabine mission. We have also established another mission, with good prospects of a fine field for development. It is just above Lake Charles, around the saw-mills. An eligible lot has been secured and paid for. The lumber for a good, commodious church is on the ground, and the work of erecting the house has commenced. With money enough in hand to pay for lumber and the building, it will soon be ready to preach in. The preacher has already put up a neat, comfortable study on the church lot, sufficiently commodious for a study and sleeping apartment. At West Lake, on the Sulphur Mine work, we have a good lot donated, and the ladies of the place have in hand about $100 towards building a church there, which they hope to complete this year. We are having another spell of Winter weather. It is feared we will have but little fruit here next Summer and Fall, though we are praying for and expecting a harvest of souls. Doctor, the ADVOCATE has lost nothing in this section, because of its 'anti-lottery' principles. It is always safe to defend truth, right and justice, and to condemn error, fraud, bribery and corruption."

Rev. J. P. Drake, Shubuta, Miss., March 14: "Something new and very interesting has happened among us. The enterprising and industrious secretary of the Woman's Missionary Society of Meridian district, Mississippi Conference, Miss Sallie Smylie, has fairly launched another vessel of mercy for sending the glad tidings—an annual district meeting, or Conference—a heretofore 'missing link,' as one of the visiting brethren called it. Saturday and Sunday were the days appointed; but by Friday night (March 11) a number were present, and the good work began with a stirring sermon from Bro. J. V. Penn. Our railroad, the M. and O., extended courteous favors. A number of delegates and visitors—about thirty—honored us with their presence; the Lord graciously favored us with pleasant weather; the whole community attended. Thus were our godly women greatly encouraged. The reports and plans of work set forth during the two business sessions—Saturday morning and evening—were encouraging and helpful. Saturday night we had an address of welcome, response, president's address, and recitation by the gifted teacher of elocution in East Mississippi Female College. Sunday was fully occupied—morning, afternoon and night—by sermons and addresses by Rev. A. F. Watkins and the pastor, interspersed with much that was pleasing in music, recitations and essays read by the ladies. The children had their share of attention. At the Sunday morning service one gifted girl consecrated her life to missionary work. Two earnest little boys did the same. Several parents dedicated their children to this arduous, but glorious work. On the whole, we think the meeting a great success as a seed-sower and delightful interchange of views. May it stir and encourage all our sisters to efforts in a like direction!"

THE MISSION OF SONG.

BY BARRY CORNWALL.

Song should breathe of scents and flowers;
Song should like a river flow;
Song should bring back scenes and hours
That we loved—ah! long ago.

Song from baser thoughts should win us,
Song should charm us out of woe:
Song should stir the heart within us
Like a patriot's friendly blow.

Pains and pleasures, all man doeth,
War and peace, and right and wrong,
All things that the soul subdueth
Should be vanquished, too, by Song.

Song should spur the mind to duty,
Nerve the weak and stir the strong;
Every deed of truth and beauty
Should be crowned by starry Song.

SUNDAY-SCHOOL LESSON.—March 27, 1892.

BY REV. W. H. LAPRADE.

Isaiah xl, 1-10.

TIME.—B. C. 712.
PLACE.—Jerusalem.

The Blessings of the Gospel.

GOLDEN TEXT.—"*The glory of the Lord shall be revealed, and all flesh shall see it together.*"—(Ver. 5.)

Isaiah was still living when the ten tribes were carried into captivity. Assyria, then at the height of her power, was the great foe of his country during his life; Chaldea was just beginning to show signs of her coming glory. Nearly one hundred and fifty years before the event he foretold the downfall of Jerusalem, and named Babylon as the destroyer. Looking farther still into the future, to the time of Cyrus the Mede, and mentioning him by name, he foretold how, as the instrument of God, he should deliver Judah from the hands of the Chaldeans and cause the walls of Jerusalem to be rebuilt.

Taking this restoration as the type of greater things to come, Isaiah peers into the period of Christ's coming and reign, the establishment of a holy and abiding kingdom. He seems so full of gladness at the coming good as to forget that it is yet in the future, and rejoices in it as a present experience. His speech is full of Christian thought, so that he has been well described as the "gospel prophet."

Would God ever again visit his people in power for their deliverance? Had he, who had so often, during their long history since their coming forth from Egypt, shown himself to be long-suffering and full of mercy? Had he forgotten to be gracious? Would Judah's penitence be recognized, her sins pardoned? These were questions that would naturally arise in the minds of the captive Jews; and to these, after faithfully foretelling the disasters that should come, Isaiah gives answer in the chapter from which we take our lesson.

Ver. 1. "My people....your God." Here is the ground of comfort. "My people." They had rebelled; they had been inexcusably foolish; they had been fearfully and persistently sinful; yet all along God loved them, and punished them because he loved them. He was still their God.

Who shall "comfort" them? All, everyone who hears the glad tidings that help is at hand; just as in Revelation xxii, "Let him that heareth say, Come."

Ver. 2. It is love that speaks now. Love that has waited for penitence, so that it could speak. And love speaks "to the heart"—the literal meaning of the expression translated "comfortably." Since Judah repents, let the past go. God does not fire syllogism nor reproach against the penitent. He "reasons together with him" to produce penitence; after that it is just the heart-touch, the embrace, the ring, the kiss, the fatted calf. "Warfare is accomplished, iniquity is pardoned;" punishment has been followed by repentance. Love can have its way now.

Vers. 3, 4. With reference to the Jews in Babylonia, this is the call to preparation necessary for their return to Jerusalem. In the broader sense, John the Baptist applies it to himself in his ministry of repentance. Every gospel preacher is in the line of heralds, if he be true to his calling. So is every person who makes way for God to get to a sinner's heart, whether here, or in Mexico, or China.

Sometimes organized crime, such as the liquor traffic, stands as a mountain that "must be made low." Whatever is in the way, whatever obstructs the coming kingdom, must go. Against such God's heralds must cry.

Ver. 5. The glory of the Lord is revealed in all his acts—to each eye as much as it has capacity to see. Some "seeing, see not." The return of Judah from Babylon all could see. The greater glory, "the glory as of the only begotten of the Father," which John and his fellow-apostles saw—God in Christ Jesus—this, too, "all flesh shall see." "In all nations" the gospel shall be preached. God's own promise is the pledge. (Read Philippians ii, 9-12.)

Vers. 6, 7, 8. "All flesh is grass." So Egypt was at the Red Sea, when God would lead his people out—mere wisps of straw before the flood. So Egypt was, as Judah's hope, in the days of King Zedekiah. So always; short-lived, nipped by frost, scorched by heat, inconsequent at best. "All power" belongs to God only; his Word endures. (Turn to I. Peter i, 23-25, and see how the apostle uses this passage; how he glories in the enduring, indestructible basis of the Christian's hope.) All earthly things—riches, honors, power, knowledge—things on which men love to lean, and on which they count for happiness—all are of the flesh, all perish. Only God can "redeem Israel from all her troubles."

Ver. 9. The good tidings are to be carried everywhere. Zion, Jerusalem, must lift up the voice; must tell all around the gospel of salvation. To proclaim, on God's authority, is the chief duty of the church. "Go ye into all the world and preach my gospel." "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." So said Jesus to his disciples. On God's authority; therefore, "not afraid." The Lord hath spoken.

Ver. 10. "Will come as a mighty one" is a more exact rendering, and, in its far reaching significance, refers to Christ. In chapter ix Isaiah calls him "the mighty God." Jesus said, "All power is given unto me, in heaven and in earth." He is "mighty to save," "able to save to the uttermost." His strong arm will do the work; and in his strength and goodness he is just, giving "to every man according as his work shall be." (Rev. xxii, 12.)

Note—

We are to comfort people by telling them, not that God is indifferent toward sin, but that he will forgive the penitent sinner.

God seeks admission into every heart. True repentance is preparation for his coming. So with communities and with nations.

To "have no confidence in the flesh" is a mark of spiritual regeneration. To lean on man is to trust in weakness.

Our highest duty as Christians is to spread the gospel.

The might of the Lord is the strength of the church—not social, nor political, nor financial power.

Institution for the Blind.

BY REV. CHAS. F. EVANS, D. D.

Through the courtesy of Prof. W. H. N. Magruder, LL.D., I was permitted to inspect the buildings and grounds of the Institute for the Blind, located at the State's capital, and supported by the State's bounty. The principal building is a handsome three-story brick, constructed in the most elegant style of modern architecture, with slated roof, and trimmed in imitation of sandstone. The rooms are adapted to uses of study, recitation and sleeping, with ample provision for offices, library and parlors, and organized and furnished on a scale worthy of the object contemplated and of the philanthropists who projected the enterprise. The walks are Shillingered, and the spacious grounds are ornamented with beautiful shrubbery and trellised vines. It is one of the most imposing buildings in the State, and finely illustrates both the benevolence of our citizens and the scientific discernment of the Board who had the construction of this plant.

Most of our people have erroneously supposed that this institution was an asylum where provision was made for indigent unfortunates of this class, who were assembled for purpose of economic supervision and support. Twenty-five years ago this was about all that any government contemplated for this class, and, with rare exceptions, all that any hopeful parent dreamed possible. With large views dawning upon our civilization for all other unfortunates, the sphere of the blind has also been enlarged, and the possibilities of education along all lines, both professional and industrial, have been demonstrated to the satisfaction of all enquirers; consequently, the purpose of the Institute for the Blind is educational. It is really a university, with the Nestor of Louisiana education, Dr. W. H. N. Magruder, as chancellor. Of course, with the limited number of pupils—only about twenty-eight—much of the instruction given is necessarily of primary grade, though, at least, one of the inmates is conversant with integral calculus.

To Mrs. Mary S. Lane, the principal of the Institute, I am indebted for personal knowledge of the work done in some of her classes. It was quite a feat to follow one of these through a recitation in arithmetic; and, though I have some skill along that line, one of her fourteen-year-old boys absolutely made me dizzy with the rapidity of his demonstration of a problem in fractions. I listened to some very superior papers which rehearsed recollections of classic biography, read to the pupils by their teacher, and was surprised at one little girl who read with faultless elocution. The specimens of penmanship examined will compare favorably with pupils of the same grade in any school.

The professor of music and his wife, an expert teacher in calisthenics, have had notable success in their work. The smaller boys and girls were seen at their play, and were as cheerful as I have ever seen blind children at their homes. Though no minister of the gospel ever preaches in the Institute, some attention is given to Bible study on the Sabbath, and a recitation from the International Lesson Paper would equal the average of our best Sunday-school Bible classes.

In a large library I was delighted to find a judicious selection from the best English and American literature, and to learn that these portly volumes in raised letters were eagerly devoured by the children.

The worthiness of the faculty to have in charge these dependent youths was fully proven by the evident tender confidence which the children unconsciously displayed in my presence. How could it be otherwise, since every member of the faculty is a member of some branch of the Christian Church?

It is said that in our zone one out of every thousand of the population is blind, and, consequently, there ought to be in Louisiana not less than 1,000 blind people, of whom 600 are children and youths of school age. Where are the other 572 blind children of Louisiana? Can it be that their parents spurn what they suppose to be a charity, or that they despair of getting any substantial benefit for their children, or that they fear unsympathetic treatment from the teachers, or are they binding their children to a life of perpetual helplessness from sheer ignorance of the possibilities of self-support, self-amusement, and development afforded by the State?

If only the matter of self-support can move them, let me say that in music, mattress and broom-making and chair-seating, instruction is given here. There is no reason why any blind boy or girl should not be a competent teacher if they have even ordinary mental vigor to start with. In Cambridge University, Saunderson, in the chair of mathematics, and Faucett, in the chair of political economy, were both blind. Authorship, among its most distinguished names, points to Ossian, Homer and Milton among poets, Huber among naturalists, Euler and Gouch among mathematicians, Prescott and Abbott among historians, and Holman among writers of travel, upon whose visual orb no light ever fell. Dr. Moyes, of Kirkaldy, acquired great reputation as a lecturer on chemistry, Milburn as a preacher, and Wm. Metcalf as a builder of roads and bridges, while Patrick Lane, the original founder of the Louisiana Institute for the Blind, though totally blind, like the others named, made a reputation as an author, an educator, a philanthropist, a scholar of profound learning, a minister of pure character, classic culture and fervid eloquence.

There are many industries for which the blind are peculiarly fitted, by the delicacy of their touch, the acuteness of their hearing, and the tenacity and breadth of their memory. It is one of the worst forms of homicide, and a charge no parent of the blind can escape, when, from any reason but the imbecility of their child, he or she, by refusing the generous aid of the State, perpetuates the helplessness of his blind offspring.

The State is, at this moment, through Prof. Magruder, the president of this Institute, actually begging of parents and guardians of the blind the privilege of conferring upon them resources of happiness and means of independence, self-respect and self-support. It even offers to send to their homes, and, with free guardianship and passage money, conduct their helpless children to a beautiful, comfortable, sympathetic home, and a well-appointed and successful school.

"The Six Days of Creation."

Under this caption, there recently appeared in the ADVOCATE an article addressed to Bro. A. D. Miller, in which it is contended that the earth was created in six literal days of twenty-four hours in length, and an attempt is made to reconcile the teachings of geology with this view. I am a firm believer in the plenary inspiration and complete infallibility of the Bible, and fully agree with the author in the statement that between it and Nature there can be no real conflict; that since the two emanated from the same source they must of necessity harmonize when rightly understood. They both speak to us as the voice of God, and when they testify upon the same subject their testimony must be the same. But between *human interpretations* of the Bible and the so-called sciences (most of which are nothing more than *interpretations* of Nature made by men) wide and irreconcilable differences have often arisen, and must continue to arise as long as the human mind retains its proneness to err and does not cease to thirst for and make new explorations in quest of knowledge.

It must be conceded that the revelation which God has given us in his written Word is clearer and fuller, and, in consequence, much more likely to be rightly interpreted than that which he has given us in the volume of Nature, and when points in conflict are presented which can not be brought into accord by careful investigation, it is undoubtedly the duty of the Christian to stand bravely by the Scriptures, however plausible the contrary theory may appear. But, while this is true, it is, in my judgment, neither wise nor right to turn—without first making a close examination—our backs upon the accepted and reasonable postulates of science, and blindly and persistently cling to our own preconceived ideas of what passages in the Bible mean. Such a course as this is unworthy of an honest seeker after the truth, and is liable to greatly injure the cause of Christianity by arraying it on the side of error and making it serve as an impediment to the mental development of mankind. It has already been sufficiently followed to give to skeptical writers the opportunity of boasting that the discoveries of science have overturned many of the accredited teachings of the Holy Writ, while in reality they have disproved nothing but the unwarranted inferences of some individual or sect. The principles and theories of natural philosophy are in the generality of cases arrived at by the most painstaking study and extended research on the part of great and gifted minds, and have too often thrown light upon the inspired pages of the Sacred Canon to be thus rashly and thoughtlessly cast aside. On the contrary, we ought, out of respect to these men of learning, and in justice to the cause which we love, to exercise much forbearance, and be sure that what they teach is in actual conflict with the Bible, and not with our pre-existing conceptions of it, before we begin to cast aspersions. Such, in the opinion of the writer, is the spirit that the child of God should ever manifest when confronted by these apparent discrepancies between Nature and the Scriptures.

In regard to the creation, it may be remarked that there is no difference between the teachings of the Bible and of science as to the *order* of its successive stages. They unite in declaring that the substance of the earth and the elements first came into existence; that vegetable life had the precedence over animal life; that the lower classes of animals were created before the higher, and that last of all man made his appearance upon the stage of action. But we are told that this perfect harmony, which is so beautiful and pleasing, entirely disappears, and that the two divine revelations which but a moment ago were at peace and in mutual agreement assume toward each other a hostile and antagonistic attitude when interpreted as to the *length* of these successive stages of creation.

Natural historians have gone to cliffs and caves and bogs and mines and other excavations, and interrogated the various strata of the soil and the relics of extinct life as to the age of the earth, and confidently assert that tens and, not improbably, hundreds of thousands of years have elapsed since its formation began. On the other hand, biblical students have opened the Book of Genesis, and equally as emphatically affirm that it teaches that our planet and all things found upon it were created in six brief days, each of twenty-four hours duration, and that the world even now is less than six thousand years old. These two views are widely different, plainly antagonistic, and both can not be true. They can not be reconciled. The effort of "G. T. V." to bring them into a state of concordance by conceding that the body of the earth is much older than its inhabitants is absurd in the extreme. That such is the case is probably true, but it has no bearing whatever upon the question at issue. Geologists do not merely contend for the antiquity of the substance or soil of the earth, but also claim that they have found fossils so far beneath its surface that they must have been deposited there for multiplied myriads of years. They hold that plants and animals, as well as the spherical body of our planet, have been in existence for an almost indefinite period of time, and the concession of Bro. "G. T. V." is wholly inadequate to effect a reconciliation between the opposing theories. But even if it were amply sufficient for the accomplishment of his purpose, it would place him in a most deplorable condition; for to admit the extreme age claimed for the earth's body, and deny the antiquity of vegetable and animal life, is equivalent to saying with one breath that the word "day," in Gen. i, means a vast era, and with the next that it only means twenty-four hours.

If these two views, respecting the days of creation, can not be harmonized—and that this is impossible is evident to everyone who will carefully note the radical points of difference between them—one of two things must be true: either the scientists have misinterpreted Nature, or some of us have misinterpreted the Bible. Now, which is it? Of course, I do not propose to undertake a thorough discussion of this question. To do this would far exceed the intended scope of this article. Suffice it to say, on behalf of the geologists, that the arguments advanced in support of their theory are numerous, cogent, and, to many honest minds, conclusive. They can not be overthrown by laughter or by sneers, nor can they be met by simple denials unsustained by proof, such as are made by Dr. Anson West in his work on "Sin and Salvation." The fact that a large number of men possessed of a high order of intellect, and some of whom, at least, were free from every taint of skepticism, have laboriously studied the phenomena of Nature in sections widely separate, and without conference reached the same conclusion, awakens a strong presumption in favor of the scientific theory, and almost precludes the possibility of a doubt as to its truth.

But how about the other theory? Are we *sure* that the Bible teaches that the world was created in six literal days? I maintain that it does not. Our day of twenty-four hours is the natural result of two concurring causes: the revolution of the earth upon its axis, and the emission of light by the sun. In the Mosaic account of creation the word "day" occurs before the latter of these two causes was in existence. We read in Gen. i, 3 and 5: "And God said, Let there be light: and there was light." "And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day." *Our sun* had not yet made his appearance, nor did he appear until on the fourth day. Manifestly, then, the first three days of creation were produced by different agencies, and were not the same as the days of the present time; and no one has a right to insist that because the two are designated by a common term that they must agree as to length. Of course, it is *possible* that these days which passed away before the formation of the sun lasted only twenty-four hours; but I can hardly conceive how a rational man can cling to a mere *possibility* when there is an opposing theory equally as consistent with the Scriptures and well backed up by logic.

Whether the creative days which transpired after the formation of the sun were of the same duration as those which preceded its formation, is a question upon which the Bible sheds no light. Geology, though it has no means of ascertaining the *exact* length of these successive periods, earnestly contends and adduces strong evidence to prove that all of them—both those which preceded and those which followed the creation of the sun—were vast eras of immense duration. This view I accept, since it commends itself to my reason, and the Sacred Oracle is silent.

But it may be asked if my position does not destroy the sanctity of the Sabbath and annul the obligations to remember and keep it holy. Most certainly it does not. Neither the design nor the laws of the Sabbath require that it shall agree in point of duration with the day upon which the Lord rested from his work. The purpose for which it was made sacred and set apart was that it might typify and commemorate that great day, and surely it is not necessary that it should be of the same length to do this. The obligations to observe and respect it have their foundation in the express commandments of God, and are equally binding whether its great antitype was, or was not, of the same duration. So this view which I, with many other Christians, hold with respect to the creative periods, leaves the Sabbath as it has ever been,

"Day of all the week the best,
Emblem of eternal rest."

M. A. R.

The Reflex Action of Good and Evil.

The idea of offensive war is an idea existing only in the mind of the infuriated man. War against self is the ultimate terminus of war against an enemy. Revenge is a suicidal dagger. Treachery prepares the poison, but by an unexpected shifting of goblets dies from a quaff of the fatal liquid. The boy that runs after the switch, exulting in the hope that his school-mate may be punished, is often the first to receive chastisement. Laughing at a mistake, or deformity, places the laugher upon a stool, and gives to the world free license to point the finger of scorn and make all manner of fun. Man can not avenge; for it is written, "Vengeance is mine; *I* will repay, saith the Lord." Therefore, the only just and sweet and complete revenge is that which annihilates an enemy by returning good for evil, which is heaping "coals of fire on his head."

It pays to treat *things* well. The good horse that receives no attention from its master soon becomes incapacitated to do him service. The suit of clothes that is never cleansed soon becomes indecent. The well-cultivated grain of corn soon becomes a luxuriant stalk, the fruit of which helps to put a crust into the mouth of the farmer's family; whereas, the yellow, sickly blades of the uncultivated stalk look like so many bony fingers raised in accusation.

The seed, ground and labor in preparing the soil for cultivation are lost, and in cases of indolence the last crust has been knocked from the starving members of the sluggard's family. Thus we see that fruition is proportionate to cultivation; and this is a natural law that can be applied to man in his dealings with his fellows.

The world is generous to a kind deed, and will pay back with compound interest. But an insult, a lost opportunity to exercise charity, a frown where a smile should have been, may be remembered and paid back in its own coin. God is concerned in the affairs of men. Therefore, it pays to deal gently and justly with every human creature. Good deeds, rebounding, magnify a thousandfold and terminate upon their author.

God accepts every smile we give to an appreciative man as a compliment to himself, and if we live with pure hearts, he will give us a thousand smiles. A copper tossed in charity to a needy beggar will be placed in God's great bank, where it will yield one thousand per cent. interest through the rolling ages of interminable eternity.

The reverse of this is true. Strike a man's body which soon crumbles back to dust, and the lick, in rebounding, wounds the soul. Scandal your neighbor, and you may injure his reputation, but your character is thereby injured. Cheat a man, and you rob him of what thieves may steal; but you rob yourself of the joy of heaven, and heaven the joy of your soul. Murder a man, and the same dagger, poisoned with humanity's gore, is plunged into the soul, and, wounded, it goes forever, and a "wounded spirit, who can bear?"

So we conclude that truly "it is better to give than receive."

IRA F. HAWKINS.

Anguilla, Miss.

Domestic Mission Reports.

MR. EDITOR: Bro. D. G. W. Ellis, in your last issue, asks a very proper question: "Why not publish in the Minutes the amount each laborer received?" I am the only living man that can give any light on that question. I consulted Bro. Drake on that subject. He is wiser and more familiar with such matters than I am. He said, Publish the names of the missionary and the amount paid each. So it was settled. But when I handed in my report that part of it was left out. Just how it happened this doponent sayeth not. When I received the Minutes, I thought to myself, Bro. Drake will be surprised when he sees this report. I notice another error in the report. It shows $3,017.05 collected for domestic missions, and $3,075.05 paid out. That is not the truth in the case. I am sure I did not pay out more than I received. I called no attention to this, for I have been just a little—well, I don't know exactly what word to use—at so many of the preachers calling attention to slight inaccuracies in the Minutes through the ADVOCATE.

Mr. Editor, please state in your valuable paper that my report in the last copy of the Minutes is not correct. We were assessed $11.75 for foreign missions and paid every cent of it, and the published Minutes shows that we only paid $11.50. I always feel like saying, "Request the brethren to cut out the above slip and paste it the back of the Minutes."

The second question: "Why preachers that get a reasonable support from the people they serve are called missionaries." I see no objection to their being called missionaries, if anybody desires to call them so. But I do see a good reason why they should not receive assistance from the Board. There is more or less sharp discussion in the Board over the appropriations. *This* presiding elder represents *this* work in his district as of vast importance, and needs, at least, $250. Less than that would not do at all. The Board begins to raze him down. Would not $150 do? By no means. *That* presiding elder says, "We must give the place, at least, $100." The Board says: "Brother, is not that place self-sustaining?" "No, sir;" and thus it goes. If each presiding elder should be allowed the amount appropriated to their districts, that they honestly believe ought to be, our collection would not pay twenty-five cents on the dollar. What we conceive to be our abilities is far below their conception of the needs.

Bro. Ellis is right in wanting light on this subject. Where money is handled, you had better keep the light turned on. And if anybody thinks that publishing the appropriations would embarrass the collections, I ask, Is it not better to let the truth be known anyway? Bro. E. says, "Some of us would be better satisfied, provided the explanation was reasonable." And if not satisfactory, we could show grounds of complaint. I would now furnish the information for last year, but I can't find that part of my report among my papers.

T. S. WEST.

MISSIONARY DEPARTMENT.

CONDUCTED BY REV. J. P. DRAKE.

An Appeal in Behalf of Own Home Work.

At some future time I hope to show that much missionary work is being done by every true preacher in the home field. At present I would strive to stir the hearts of all pastors within our borders to begin at once and prosecute vigorously the collection of funds for the supplemental support of those who have been sent to the outlying and hard places of our Conferences. Not one of these brethren will receive more than a meagre support if appropriations be paid in full. Should this fail, there will be actual and keen suffering by these fellow-servants. There is not one of them within my knowledge whose salary (in total) will aggregate more than $600—most of them far less. And this, too, while serving works without a parsonage. I am sure none of us would willfully starve or greatly straiten our comrades in vidette duty—even though they have the honorable position of missionaries. I've always thought that men who serve such outposts are worthy of double support. They have not the comforts that well-organized and established stations afford. But, on the contrary, they are usually more sorely pressed for bare support than any other class. If we are going to do anything for the "heathen at home," let us have done with a parsimonious policy, and give adequate support to our workers. They are worthy.

In order to this end we must use greater diligence than heretofore. In illustration I give figures from our Mississippi Conference: Last year the total amount raised and disbursed for this work among us was $3,075.05. Our Board, after cutting down and lopping off many places that really need help, felt compelled to appropriate as much as $3,400 for this year. That, too, with no increase in the assessments. Beginning the year under the reign of "hard times," and with this additional $325 to be raised, it is easy to see that great diligence and faithfulness is needful. The appeal is made specially to the stations and circuits which usually pay in full. If these would determine to go 25 per cent. beyond the assessment, the problem is solved. How refreshing it would be to hear something beyond "the minimum" reported from our well-ordered stations, which pay their own pastors (including parsonages) two and three times as much as we ask for our most laborious, able and deserving missionaries.

Brethren, can we enjoy our soft pillows and well-set tables unless we make every effort to relieve the situation of those who must otherwise suffer want—or, still worse, go in debt? If such reproach come upon the church, will not a heavy share of responsibility rest on our shoulders? May God help us to rouse from ease-fed luxury, and stir the conscience of the church at this vital point!

We take pleasure in calling attention to a new organization for the propagation of missionary intelligence. It is called "The Cross-Bearers' Missionary Reading Circle." Originating in Missouri, most of its directors reside in that State. Its secretary, Rev. Z. T. Williams, at St. Joseph, Mo., invites correspondence. An appeal for co-operation of "the Christian ministry throughout the world," in bringing the matter to the attention of the people, is given in brief and stirring terms. It has endorsement of many noted men in our own and other churches. It is intended as a kind of Missionary Chautauqua. We subjoin the course of study for 1892, and an extract from the "Hand-book."

The course of reading for this year is as follows:

"Life of William Carey"	75c
"The Coming Kingdom," Rev. W. W. Wadsworth	$1 00
"Life of James Hannington, Bishop of Eastern Equatorial Africa," Rev E. C. Dawson, M. A.	1 00
"The Great Value and Success of Foreign Missions," Rev. John Liggins.	75c
"The Missionary Review," Funk & Wagnalls, per year	1 50
Initiation fee, per year	50c

Conscience and I sat down together to consider my Master's last command. We found:

That at home there is a Christian minister to every 600 souls; in heathen lands only one to 500,000 souls.

That about 98 per cent. of our gifts are used in Christian work at home, and about two per cent. in foreign lands.

That three-fourths of the people in the United States have at least a nominal connection with his church; while three-fifths of the entire population of the world have never yet heard his gospel.

That if each Christian would give a cent a day, the amount given for foreign missions would grow in one year to at least $15,000,000 per annum.

Therefore: I have resolved that I will do more to obey my Lord's command.

That I will give one cent a day *extra*, with a prayer for some one missionary.

That I will hand the amount monthly to the treasurer of our auxiliary as an *extra* gift to foreign missions.

That I will do this for his sake and in his name.

"I am only one, but I am one.
I can not do everything, but I can do something.
What I can do, I ought to do.
And what I ought to do, by the grace of God I will do."

The subjoined from a sister church has much interest to all our readers—specially those of the Mississippi Conference territory, since the venerable superintendent of our Japan Mission is to receive all his support this year from our members—and not for this year only, we hope.

It has been generally supposed that Christianity in Japan had taken no hold upon the upper classes, and was confined solely to the uneducated portions of the country, but recent developments are putting a different face upon the state of things in that wide-awake and rapidly improving empire. Since the new Constitution has gone into effect, and since the institution of a Parliament elected by the people, there has come to the surface a strong Christian element, and many important State offices have been filled with persons of the Christian faith. Among the members of the present Parliament are thirteen baptized Christians, and others who, though not baptized, are instructed in Christianity, and inclined to its acceptance. It is said "that whereas the percentage of converts in Japan does not exceed twenty-seven in every ten thousand, the corresponding percentage in the class from which the House of Representatives is drawn is four hundred and thirty-three." It is further estimated "that the number of converts of all denominations in Japan is one hundred thousand." These facts are worthy of note, and are calculated to inspire the church of God with hope and courage in pushing forward the gospel among the Japanese, and warrant the bright future, which many anticipate, for this people. We have thus a fine showing for twenty years' work among them. The progress henceforth must be proportionately greater. With all classes, more or less, permeated with the gospel, and its converts occupying, moiding and controlling positions in the State, its influence is bound to be more aggressive and rapid. The next few decades will, doubtless, witness amazing results. Buddhism and idolatry will before long find their vocation gone, and the cross will be recognized and honored as the dominant religion of the land. Sooner or later mere national religions must give place to the only known world-wide religion.—*Presbyterian.*

Africa is wide open now to the gospel. The explorations of the last thirty years have revealed a hitherto unknown world, and where the old maps had "Great African Desert" the newer maps have rivers, lakes, and mountains and great peoples. Railroads are being built to supplement the splendid water highways which nature has provided. The doors of language are also being opened.—*Missionary Reporter.*

Though we have, as yet, no mission in Africa, there are many reasons why we of the South have vital interest in its redemption. Moreover, the same shameful contrast between the grasp after earthly gain and the gathering of heavenly treasure is painfully apparent in every direction.

Gold or Souls—Which?

Gold! Gold! Gold! This is the never-failing topic which greets the eye of the reader of South African newspapers.

Now it is the new countries which are being opened by the enterprise of the British South Africa Company, led by the masterful mind of Mr. Rhodes.

Nothing deters. Obstacles seemingly insurmountable are overcome. Millions of gold poured all in before a dollar of result is realized. Thousands of eager men bent upon making a fortune, but all more likely to rest in unknown graves in the wilderness. All for gold!

These men are ready to run any and every risk, even to being massacred by the warlike Matabele, who are just now preparing for the conflict. They are ready to die by fever, or, harassed in its grasp, to lead a miserable existence; they look with steadfast gaze on the long and wearisome journey, fraught with danger; they are ready to quit home and friends and live any and every how for *gold!*

But why this pressing haste? Will not the treasure wait? Of course, it *may*. It *has* waited ever since the famous Queen of Sheba, for aught we know, found her untold wealth from its hidden store, and the ships of Hiram returned laden with their costly burden. For ages these fields of gold have waited untouched—waited for the enterprise of the nineteenth century to reopen their long-concealed treasures.

What does all this stir mean to the Christian world? Must the Master hush with shame for his church when he sees all this frantic rush for gold, and when in Mashonaland, among the Matabele in Gaza Country, and the vast regions beyond are priceless treasures untouched, unsought, save by here and there a seeker? Souls, souls above price, everywhere unsaved, left, alas! not to stay pure and undefiled like the gold till the time shall come when the church shall awake to its privilege and duty, but souls that are dying, that have been going down into an unknown future for generations on generations—a steady, solemn and awful procession.

The march of civilization is opening up the dark depths of Africa. The cry of gold has brought thousands where before the cry of perishing millions was all but unheeded. How long is the church to sleep, or, half awakening from its stupor, to send out a handful of missionaries where hundreds, yes, thousands, are needed? The thoughtful mind is puzzled at the contradiction.

America and England, as it were, full of Christians, knowing the awful condition of their dark brothers, are sending the most meager succors; but at the cry of gold the people of the world, and often the people professed of Christ as well, will leave friends, risk health, property, comfort, and even life, for a hare chance of grasping the glittering prize. Is it true that souls are of more value than gold? Can it be possible that Christians believe what they proclaim? If they do, should we not see millions of dollars where we now see thousands, and hosts of eager workers where we now see a weak handful, ready to do or die in winning these lost multitudes to Christ?

No wonder that skeptics sneer at our professions when they see the world a hundred times more anxious for perishable gold than the Christian Church claims to be in winning lost souls. Africa has been baptized with martyr's blood, but a whole army of followers need to take up their standard, "The world for Christ!" and win Africa for God. The pierced hand of the Master beckons his church to the conflict. Will it turn from this tender call and leave these newly-opened countries for the capitalist, the trader, and the gold-digger? Let the answer be, No! And let that answer come in men and supplies, so that the perishing ones may be reached and saved.—*The Missionary Herald.*

Woman's Work.

Our president wrote, "I am glad to say some of our districts are doing well; others I have not heard from." She desires that Auxiliaries be urged to collect the Conference and Auxiliary contingent funds. The former, as is well known, is to defray the Conference expenses, including the annual meeting. By attention to the latter money may be on hand to pay the expenses of the Auxiliary delegates to and from the annual meeting. By sending a representative, who will take notes and report to the Auxiliary on her return, new life may be infused into the work. The money will be wisely expended.

"Train up a child in the way he should go" is, I fear, a lesson unheeded regarding our Missionary Society. Emphasis was given to this duty in a lengthy paragraph in the "Plan of Work" of the last annual meeting. Only one new organization reported since that time, unless recently. Are we discharging the duty of reading the minutes of the annual meeting to Auxiliaries? Some members have inquired as to the time of holding the next meeting. The last paragraph of the "Plan of Work" reads thus: "That the annual meeting convene Saturday morning before the fourth Sunday in June, time and place to be changed only by a two-thirds concurrence of the Executive Committee."

Let us endeavor to meet our obligations, and be true to our Methodist polity by progressing beyond the report of last year, else we will not keep pace with the demands upon us. The general treasurer expressed mortification at the falling off of receipts from the work at large. For the quarter ending Jan. 15, 1891, receipts were $26,294.53; Jan. 13, 1892, $17,912 05—a difference of $8,382.48 in one quarter. MRS. E. D. JONES,
Editor W. M. S., Miss. Conf.

Carlisle, Miss.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain, and only faith can do it.—*J. G. Holland.*

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand and to feed upon it.—*Fenelon.*

Good Advice.

Exchange:

In Winter more exercise is required for the body than in Summer.

Wear warm underclothing, material of open texture is preferable.

Avoid catching cold, but should you develop a cough take immediate steps to get rid of it.

The most effective remedy for coughs or colds is Marsden's Pectoral Balm; it is pleasant to take and never fails to cure.

Ask your druggist for it, and don't be persuaded to take any other instead.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.8:10 am	Kansas City and Memphis Ft Train.5:10 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....8:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex.7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..7:30 pm
Lim. Express...4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No.1. Local Mail and Express..6:45pm	No.2. Local Mail and Express..7:00am
No.41. Chic. and St. L. F. Mail.8:25am	No.42. Chic. and St. L. F. Mail.6:00pm
No.45. Chic. and N. O. Lim....7:30pm	No. 46. Chic. and N. O. Lim..7:01noon
No.41. Memphis and K. C. Ex.8:25am	No.42. Memphis and K. C. Ex.6:06pm
No. 5. McComb City Accom...9:15am	No. 6. McComb City Accom..4:50pm

TEXAS AND PACIFIC.

No. 12 California Express. 7:00 pm	No. 51 California Express. 8:15 am
B.Rouge, local.10:05am	B.Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 13 Califor. 7:30 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . .2:50pm	No. 2, Lim'd.....5:00pm
No.3, Fast Line.7:00am	No.6, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No.5, Fast Line.7:00am	No. 2, Limited....5:00pm

P. AND F. EAST LA.
(Ahlta Springs.)
Daily Except Sundays.

Arrive.....8:30 am	Leave.....2:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache Sh. Bch. 9:00 a. m., 3:45 p. m., 4:35 p m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a m., 5:00 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. B. F. Lewis, Ass't Editor.

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REV. T. C. WIER, M. D.

Thursday, March 24, 1892.

NOTES.

There are people who take pride in their "plainness of speech." "It is my way, you know." Well, yes; and we know that oftentimes it is only "an excuse to have your own way and to say your own say." Such "plainness" is simply the concentrated essence of egotism.

If it takes a band of music and a season of theatricals and entertainments to interest you in church work, you just need conversion. People who profess to be the Lord's, and yet need to be coaxed to do the Lord's work, unwittingly deny the genuineness of their professions.

The *Western North Carolina Methodist* has this:

How to open a poor preacher's eyes: Report in Quarterly Conference a *glorious pounding*, with each pound charged up as quarterage. Such an episode occurred within the bounds of the Western North Carolina Conference recently. The financial report showed about $100 paid to the victim in charge. Cash receipts, about a dozen dollars. *Prescription:* Rub the parishioners with the vinegar and pepper of the gospel. *Diagnosis:* Contraction of the soul-muscles.

Those people must have been reading "Silas Ganderfoot's" letters in the *Ram's Horn*.

The *Sanitary Era* says:

E. W. Bishop, of Norwich, who is a student in Amherst College, has discovered by reading Thucydides, Book II., that the grip prevailed in Greece about 470 B. C., and it was by far more violent and more frequently fatal in its effects than to-day. In the book named there is an entire chapter on the disease and all its symptoms, which are minutely described, and are like those noted in these times. It is described as being a queer and troublesome malady, and the mental dejection of its victims was said to be the most distressing feature of the disorder.

So even the grip is nothing new, and thus Solomon is again vindicated.

It is very probable that what is said below by the *Texas Advocate* can be truthfully said of many communities in Louisiana and Mississippi. The indifference of Christian people to the two things mentioned is one of the most alarming signs. Say the *Texas Advocate:*

We do not know a community in Texas, large or small, from a county cross-roads to Dallas, where the church membership could not vote out whisky and make the Sabbath a day of rest, if they would resolve to do so and move with anything like unanimity. Alas! they are indifferent, or jealous one of another, and are weakened like the sticks in the fable, which tied together could not be broken, but untied were easily snapped. On the other hand, the whisky power, the gamblers and other law-breakers are held together by the cohesion of self-preservation, and always present a united front to every assault. They are in the business for gain. Shall the love of money bind men together more tightly than the love of souls? Shall filthy lucre have more resolute defenders and more aggressive fighters than Christ? It looks that way.

The *Richmond Christian Advocate* says:

In the *Independent's* last issue appears a poem from the pen of David Dudley Field, a distinguished lawyer of New York, written Feb. 13, on his eighty-seventh birthday. Its vigor sustains our Bro. Hawley's view of old men who keep working and live temperately, and its Christian spirit is cheering and sweet. By the way, the NEW ORLEANS ADVOCATE, *without credit* took part of Bro. Hawley's article bodily, and the *Nashville Advocate* copying, credited it to the New Orleans paper and not to Bro. Hawley in *our paper*.

Did the editor of the *Richmond* see "part of Bro. Hawley's article" in the NEW ORLEANS ADVOCATE? Or did he see it in the *Nashville* quoted from the NEW ORLEANS? *We* were very much surprised to see it in the *Nashville* credited to the NEW ORLEANS, when we never saw it in our own paper. We suppose the credit had been given to our paper by mistake. But the mistake has lowered us in the eyes of the *Richmond!* We have always tried to be careful on this point of giving proper credit to what is published in our paper, for we believe that everybody should get credit for what he does. And we have no recollection of the extract spoken of being given in our columns. This is not the first time we have been credited with somebody else's work.

What Is a Church For?

The other night, at a prayer meeting, we heard a pastor call over the names of those of his male members who were engaged in *mission work*, and there were *just sixteen* according to his count, and this in a church of several hundred members! We asked ourselves these questions: "What is this church in existence for?" "It claims to be, and seems to be, an organization; but what is the purpose of its organization?" The answer to these questions, by the majority of church members, is about this: "The object of a church organization is to sustain two preaching services on Sunday, a Sunday-school, and one or two prayer meetings during the week." This is the idea which thousands of otherwise intelligent people have of the functions of a church. The idea that a church is organized *only* for aggressive movement never enters their minds. Their notions about the matter have not been derived from a close study of the New Testament. The New Testament countenances no such reason for church organization. The real fact is, when we find a church in which the majority hold such views, we find a church *where there is no organization at all.* What such people need *is* organization. To say that a church which does no aggressive work for Christ is an organization is to speak a contradiction, for work is the end proposed by organization.

Now, we by no means suppose that this pastor's church is an exceptional one in regard to this matter. In fact, we believe nearly all the churches are like his. In most of the churches that we know we can count the *real workers* for the extension of Christ's kingdom on the fingers. In largely more than half the members of the churches there does not seem to be the faintest spark of enthusiasm for the enlargement of the kingdom of God! And this oppresses us and depresses us and distresses us and alarms us! We find ourselves asking this question: "Do such Christians believe what they profess to believe?" And we are compelled to answer: "No, they don't believe any such thing!" We have come to the conclusion that such church members do not believe the Bible! To us it is inconceivable that a person should believe the Bible and not put forth every conceivable effort for the salvation of souls?

Everywhere in the Bible the idea is inculcated that the church exists in the world to save the world, and in order to do this the church must "go into all the world" with the gospel of salvation. That means, carry the gospel to your next-door neighbor as well as send it to China. And this responsibility rests upon every member alike. "Go, work *to-day* in my vineyard," is the command of God to every servant of his. In this warfare there are none exempt, and there are no substitutes.

The pastor above referred to said that if all his members were at work as they ought to be, instead of carrying on mission work in *two stations*, they would be doing *twenty times* as much. That is a glimpse of what would be the condition of things if the churches were really alive to duty! What is the remedy for this dire evil? There is but one, but that is a specific. The churches must become "filled with faith and with the Holy Ghost."

We understand that Col. J. W. Nicholson, president of the Louisiana State University and Agricultural and Mechanical College, has been elected a Fellow of the London Mathematical Society. This is an honor which has been conferred upon only a few Americans. We congratulate Col. Nicholson that he has thus been honored.

Running with Patience.

Paul, like his Divine Master, deals often in paradox. If he had divided his exhortation to "run with patience," it would not have been so difficult. With most of us there is a time to run and a time to be patient, but they are not coincident. To do either in its own time, as we regard it, would be hard enough; but to combine them in one effort seems so contradictory that we are tempted to class the apostle's words with those writings of his which Peter characterizes as "hard to be understood."

Men run to escape something which they dread or to secure something they desire. Both these incentives urge the Christian to be active. But there is a suggestion here of something more than mere activity: the running is to be with patience. Now, we are as liable to err in our conception of patience as in our notion of running. Many well-meaning people find it hard to distinguish between patience, for example, and simple inactivity, or downright laziness; and the running of men is, for the most part, frantic. We err also in determining the conditions appropriate to the one or the other mode of Christian life; we stand still when we ought to be running, and run when we ought to stand still.

Of patience there are several kinds whose difference it would be well to note: that which waits, that which suffers, and that which endures the fatigues of the way. At the Red Sea the command to Israel was to stand still and see the glory of the Lord.

This command was the last, perhaps, that Israel would have expected under the circumstances. It would have been easier to plunge into the sea, to try the precipitous rocks on either side or to rush in a forlorn hope upon the countless host of Pharaoh. It was a good time for hysterics, for running hither and thither. There might have been some relief even in despairing groans or screams of terror; but the thing to do, strangely enough, was to stand and wait. In the journey through the wilderness the same virtue was needed, but in a different form, and Israel was taught by many lessons to be patient in action.

The patience of Job, on the other hand, was of the suffering kind. He was probably a hale old man with a good appetite and plenty to eat. He slept well, and worked not too hard, and knew what it was to sit in health and peace and safety under his own vine and fig tree. Indeed, things had been going well with him so long that it may be the devil was not the only one of his neighbors who thought he was good only because he was having a good time. It is quite possible that his life was losing force as an example: that he showed his patience only by resting a great deal and did his running mostly in a walk.

To bring out the strength that was in him, God put the patriarch through a discipline of suffering, and he came out a man.

And so in regard to running. We are apt to associate fretfulness or violence with rapid motion in ourselves or others. The awkward runner is prodigal of power, bringing into activity muscular forces that rather impede than forward his progress. The athlete, however, uses no muscle and makes no motion that does not contribute directly to speed. The difference is that between the smooth, easy, tremendous movement of Maud S. and the shambling gait of the neighborhood fast horse.

Paul had witnessed the contests at Ephesus, and he had learned there and elsewhere the value of a conservation of forces, the grand advantage of holding a reserve of power in readiness for emergencies. By an easy analogy, as well as by conflict with self and sin, perhaps, he had discovered that there may be an economy, as there is sometimes a waste, of spiritual energy. "So fight I," he says, "not as one that beateth the air." There was no mere "sparring for wind" in the apostle's buffetings with Satan. It was hard hitting from start to finish, and, on his part, with a faith in the outcome that held in reserve the resources of Omnipotence. In his running also there was no wasted energy or divided attention. It was not done "uncertainly." He did not look around to see how fast he was going; but, forgetting the things that were behind, he pressed toward the mark for the prize.

To finish the course as the apostle did is to exhibit the highest attainment in both patience and speed. It is the combination that tells. Some men make haste by quickening their pace; others, by lengthening their stride. When one learns to do both at once, he is a trained runner and may expect to win. To do either well requires an abandonment of "impedimenta." The athlete makes great account of his running weight. Paul had the same idea. "Laying aside every weight," he says, "let us run."

What an equilibrium of Christian character the words present! What a picture of the racer and his course! The whole man put out at highest power; every muscle tense, every stride telling; no thought even of the cloud of witnesses that line the way; the eye fixed, the soul in its intense desire at one with itself and the moving body, calm in the exercise of a perfect faith and confident in the power of an endless life.

Brother, are you patient or simply lazy; are you running or just making motions with your feet? The King's business requireth haste. "Let us run with patience the race that is set before us, looking unto God who is the author and finisher of our faith."

ASTERISK.

The Easter Festival.

Let Bro. Mellen say what he may, but Easter will be called Easter for all time to come. The name can not be changed by the edicts of men. The term "Easter" expresses more than Passover. It stands for that and more, too. It stands for a fact of science as well as for a truth of religion—the anniversary of a season as well as the resurrection of our Lord. The objection that the name is of heathen origin is worth but little. The same objection lies against the names of some of the days of the week—particularly against the name of Sunday—and against the names of some of the months of our year; but, for all that, they are the names of the days and of the months. It would be folly and affectation in any one man, or set of men, to try to change them. The same is true of Christmas. It is too late to change that name now.

There is no solid reason—certainly no divine command—why we should observe either festival; but they are going to be observed by millions of people. Our people and our children will know of it, will see it, and they will be influenced by what they see and hear, and so the crop of Flora McFlimseys will be increased. It seems to me the better and the wiser course would be to take advantage of these occasions, these festivals, to teach our children the truth concerning them, and to utilize them to advance the cause of God among men.

We know pretty well when the Feast of the Passover was kept by the Jews. We know that it came on the first full moon after the twenty-first of our March. We know with some degree of certainty that our Lord was crucified, buried and raised again about the time of the Passover. We do not know with any degree of certainty at what season of the year he was born. There is a better reason for keeping Easter as the anniversary of his resurrection than for the observance of Christmas as the anniversary of his birth. There is as much reason for calling Sunday *Resurrection Day* as for calling Easter *Passover*.

Bro. Mellen enters his protest against innovations. It is not an innovation for Methodists to make use of public occasions to teach the truth; indeed, this is according to Methodist usage and in keeping with the counsel of Mr. Wesley.

For my part, I am in favor of a sensible, scriptural, Christian observance of Easter Sunday, the Sunday following Easter Day. This will tend to keep our children and young people at home, in their own churches and away from the folly and foolishness of other people. An Easter thank-offering for missions would be the best celebration of the resurrection of our blessed Lord. A sensible service, full of the Spirit and of gospel truth, would go a long ways towards saving our people, young and old, from the fashionable follies that obtain elsewhere.

Easter is the springtime of nature, and the springtide of the hopes of the human soul.

GILDEROY.

There are some very dark blots on our civilization. The recent "lynchings" in different parts of the country reveal a state of things not pleasant to contemplate. The more of these we have, the more easily they come. It is an exceedingly dangerous thing for people to become so familiar with such uprisings as to regard them with indifference or as a matter of course. It must be a very serious matter that will justify people in taking the law into their own hands and proceed to administer justice with their eyes closed. Such scenes as we have had show clearly the great need of an earnest preaching and honest practice of the precepts of the gospel amongst the people everywhere.

Some of our people complain of the number of collections, but we have no more than some other denominations. For instance, the Presbyterian pastor takes *nine* collections. Namely: Foreign missions, evangelistic fund, sustentation fund, church erection fund, invalid fund, colored evangelistic fund, education, publication, and Bible cause. These are all worthy causes and legitimate lines of church work, and the church should pay the expenses. Don't quarrel at the *number* of collections, but "with cheerfulness" help in every one to the extent of your ability. If the Lord's stewards don't pay for carrying on the Lord's work, who will do it?

Here is a problem from the *Mid-Continent*, which we submit to our readers for solution:

It has been a puzzle to us how people can be so ready in their prayers to confess their offenses and yet be so reluctant to frankly admit their mistakes to their fellow-men.

If you had heard a pastor in this city last week, in prayer meeting, call out the names of *sixteen* of his male members as the *only ones* really engaged in aggressive mission work, you would have concluded that all the balance had entered into "the Saints' Rest."

It is said that Mr. Spurgeon was never ordained. He began and ended his ministry as a lay preacher.

NOTES FROM OUR JACKSON OFFICE.

We had the pleasure of a visit from Bro. G. W. Gordon, our pastor at Coffeeville, last week. He reports things moving along nicely on his work.

Bro. W. T. Griffin, of Terry, gave us a pleasant surprise by stepping into the office last Saturday. He was looking up a sick member, and, hearing he was in Jackson, came in to see him.

Bro. Jno. A. B. Jones, of Bolton, Miss., called at the branch office on the fifteenth. We were listening to a speech from the ex-governor of the "Empire State," and failed to meet him. Call again.

The State was treated to a light sleet and snow on the morning of the seventeenth. This is a little unusual. Fruit and vegetables, so far as reports have been received, are seriously injured, although it is impossible at this writing to estimate the full extent of the damage.

Senator David B. Hill, the ex-governor of New York, and now representing his State in the United States Senate, delivered a masterful speech in Jackson, Miss., Tuesday, March 15, to a crowded house. His speech was well prepared, well delivered, and well received. He touched very adroitly, however, on the great political questions now in dispute.

Let us call attention to the fact that just one week from to-day the Joint Board of Finance of the Mississippi Conference is expected to remit one-fourth the appropriation to our Conference claimants. Have you taken up your collection for this purpose? If not, some fatherless babe and helpless woman may suffer for your neglect. Take the collection and remit it to Bro. W. M. Thornton, Lake, Miss.

There is a habit some of our brethren have of writing certificates of church membership on postal cards. This is disrespectful to the member asking for it, and tends to disparage the certificate itself. We complain of our members moving off to other works without their certificates, and the "postal-card certificate" is, to some extent, the cause of it. We have heard of more than one family failing to connect themselves with the church where they lived because they were ashamed of their church certificates. *They were written hurriedly, almost illegibly, on postal cards.* It takes but one minute longer, and costs but *one cent* more, to write an encouraging letter and send a respectful certificate. Brother, send a certificate of which your member will not be ashamed.

We spent Wednesday, of last week, in Meridian and enjoyed the hospitality of Dr. Andrews, pastor of Central Church. We had the pleasure of meeting also Bro. Harmon, of West End, and Bro. Penn, of Waynesboro. Bro. Brown, of East End, is away recuperating. We were much gratified at the outlook in all these works.

Meridian has now become quite a manufacturing center. They have in successful operation, among other enterprises, cotton seed oil mills, sash and blind factory, spoke and hub factory, and a hay press manufactory. Spokes and hubs go in large quantities into the North, and hay presses have been sent into nearly every State in the Union. There are three large public school buildings built of brick—Central, East and West—East Mississippi Female College, three Methodist Churches, three or four Baptist Churches, besides those of other denominations.

We have received the first monthly report of the Levee Street Mission, Vicksburg. The object of this work is to offer shelter and protection to white men who need a kind word and a helping hand. Religious services are conducted twice every day and three times on Sunday. The total number of men registered as sheltered is 406; an average of 14 new men each night. The total number sheltered when all are in and counted, including new and old, is 1,594; an average of 55 men sheltered each night. The number of lunches served, 1,244; an average of 43 each morning. Fifty dollars' worth of wood, coal, provisions, furniture, etc., have been donated; besides cash contributions amounting to $56.85. This is a grand work, and is much needed in other places besides Vicksburg. How many hundreds—yea, thousands—of men and boys are crying out in the language of the weeping prophet, "Is it nothing to you all ye that pass by?" Men are not always as bad at heart as they look.

Dr. Lafferty on preachers and editors:

The Southern Methodist *preacher* is a "slight" to work and "find himself." With the average salary of carriage drivers he buys choice libraries, lives well, dresses decently, educates children, perhaps lays by a few hundreds in a lifetime. Or if an *editor*, makes a paper, printed as neat as a book, with column after column of editorial work, varied, breezy, apt, preaches, persuades thousands of dollars out of close pockets for parsonage, for church or "societies." He is a mustang, fattens on cactus, gallops all day.

PERSONAL AND OTHERWISE.

Miss Belle Kearney is to lecture in Lake Charles, La., March 30 and 31, for the benefit of the Y's.

Bishop E. R. Hendrix is to preach the commencement sermon at Centenary College, Jackson, La., May 29, proximo.

Rev. J. W. Chambers, our pastor at Enterprise, Miss., has charge of the Epworth League column of the *Clark County Times*.

When a Christian comes to the point where he has neither "the vitality to live nor the courage to die," he is in a perilous position.

The *Sanitary Era* gives the names of eight centenarians who have died recently. The average age is one hundred and six years.

We regret to see by the *Texas Advocate* that Editor Campbell is still suffering from rheumatism. In the meantime Rev. C. O. Jones occupies the editorial chair.

Rev. J. J. Tigert, D. D., of Kansas City, is our fraternal messenger to the General Conference of the M. E. Church, in place of Dr. W. A. Candler, who finds it impossible to attend.

One of our exchanges says that these *four* things will make a prayer meeting "go bounding along from beginning to close"—promptness, brevity, spontaneity, variety. Test it and see.

Rev. J. B. Stone, presiding elder of the Verona district, North Mississippi Conference, says: "We are doing finely on the district. The preachers are all at work; cheerful and expecting a gracious revival."

President Fitzhugh, of Whitworth College, was to see us last Saturday. His college work is moving on very satisfactorily, and the church work, under the leadership of Pastor Weems, is progressing finely.

We are indebted to the comptroller of the city, Mr. Otto Thoman, for his "Report embracing a detailed statement of the Receipts and Expenditures of the City of New Orleans from July 1, 1891, to Dec. 31, 1891."

Rev. James Campbell, editor of the *Texas Christian Advocate*, is to preach the commencement sermon at Whitworth College this year, and Rev. A Coke Smith, of Vanderbilt University, is to deliver the annual address.

Prof. Grote, of the Southern University, Greensboro, Ala., is spending a few days of rest in our city with his brother-in-law, Pastor LaPrade. He gave us an appreciated call last week, and represents the university as doing excellently well.

We are indebted to Dr. I. G. John, Missionary Secretary, for "Missionary Hand-book No. 8." It is a very interesting account of the founding and development and progress of our Brazil Mission. We are sure these handbooks are doing good.

We have received the first number of the *Epworth Methodist*. It is published in Fort Worth, Texas, and edited by Rev. I. Z. T. Morris. It is devoted to the promotion of the Epworth Leagues in Texas. This number is bright with promise for usefulness.

Rev. T. L. Mollen, presiding elder of the Meridian district, writes: "The Quarterly Conference for the Binnsville circuit unanimously granted a license to preach to William Edward Mabry Brogan, the only son of the late Rev. J. C. Brogan, of the Mississippi Conference. May a double portion of the Spirit be given unto the young man!"

Again, L. Prang & Company, Boston, have sent us a sample package of their Easter publications for 1892. These souvenirs of the Easter time are executed in the best style of art both as to pictures and letter-press, and are as beautiful as can be imagined. They are real dainties. This company has secured popular favor in the past, and the publications for this year, we are sure, will not diminish in the least, but rather enlarge, that favor.

Rev. P. A. Johnston, P. E., Woodville district, March 17: "Woodville district, one has said, is without center or circumference. It extends from Fort Adams, on Mississippi river, to Talisheek, St. Tammany parish, La. It is certainly long, if not very wide. The preachers are all at their posts working and praying for a revival. They are as happy and contented a set of men as I have ever seen. The people are making larger assessments for their support this year in spite of the 'hard times.' We will expect you at our District Conference. Bishop Hendrix is to preach the commencement sermon at Centenary College, May 29. Some new churches are being built, and others projected. The outlook for a prosperous year's work is hopeful. The ADVOCATE shall have an airing on the second round. We hope to get a large number of new subscribers."

To the Preachers of the Jackson District, Mississippi Conference.

Dear Brethren: We all have felt, and still feel, that the claimants of our Conference have never been cared for as they ought and deserve to be. The support of the superannuated preachers and the widows and orphans of our deceased brethren has not, I fear, been laid upon the hearts of our people. I feel that if the matter were properly presented to our people, they would respond liberally. At our last Conference the Joint Board of Finance took an advanced step toward a more liberal and prompt support of our Conference claimants. The Conference adopted the report of the Board, and, to carry out the plan of the Board, passed resolutions requesting the preachers to take their collections for Conference funds in the early part of the year and forward to the treasurer of the Joint Board of Finance by the first or middle of April. By so doing the Board will be able to make quarterly payments, thereby giving quarterly support to our brethren.

Now, brethren let us not be behind in this good work. Other districts are coming up. Let us send in our full assessment at once, and a large surplus.

Remember that this assessment is increased above last year's. We had to increase it, but dared not increase it as much as we ought, to meet the righteous demands of those who had given their lives to the church.

Dear brethren, consider the assessment the very least your people ought to do, and not the most; so if you can raise more, do it, and God will bless your people in so doing. If your assessment is $40, get your people to give $50. If the brethren will do this, they will gladden the hearts of widows and orphans, and make bright the last days of our worn-out ministers.

L. S. JONES.

Holly Springs District Preachers' Meeting.

The following is the program for the Holly Springs District Preachers' Meeting, to be held at Byhalia, Miss., April 20, 1892:

"Repentance"—W. D. Burroughs, S. B. Myers.

"The Witness of the Spirit"—T. W. Lewis, W. W. Bott.

"Fasting"—S. A. Ellis, J. W. Poston.

"Pastoral Visiting"—B. C. Gray, H. C. Edmondson, T. W. Lewis.

"The Atonement"—J. C. Lowe, O. N. Koon.

"Sanctification"—J. W. Honnoll, Joseph Johnson.

"The Church Conference"—G. H. Jacobs, J. L. Bowling.

"Church Music"—O. N. Koon, J. L. Bowling.

"The Discipline of Offenders"—J. J. Brooks, B. S. Rayner.

"Relation of the Church to Prohibition"—J. B. Harris, J. J. Brooks.

"What Is Meant by 'the Pastoral Instruction of Children'?"—J. W. Boswell.

T. W. LEWIS, Sec'y.

Louisiana Avenue Epworth League.

There was organized on last Friday night, by Rev. John T. Sawyer, the pastor of Louisiana Avenue Church, an Epworth League with a membership of thirty-five. The young people of that church are very enthusiastic, and the prospects for large success in League work are excellent. The officers elected for 1892 are as follows:

President, Harry W. Rickey; first vice-president, Rev. Wm. B. Van Valkenburgh; second vice-president, Miss Mabel Fuller; third vice-president, Mrs. Wm. B. Bartels; secretary, John T. Crehbin; treasurer, Miss Lillie Johnson.

Special Notice to Preachers.

The preachers in charge will confer a favor on the publisher if they will report in full as to collections for new and old subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE at their approaching District Conference. A representative of this paper expects to be present at same.

District Conference.

The New Orleans District Conference will convene in Carondelet Street Church, April 7, at 10 A. M. The recording stewards will please bring up their Quarterly Conference Records for official examination.

The Annual Conference Board of Missions has arranged to hold an anniversary meeting during the session of the District Conference. A program is being prepared, and several eminent speakers will appear on the platform. Let all the preachers and delegates so arrange their temporal affairs that they may give all the time set for the Conference to earnest deliberation upon the affairs of the church in the district.

C. W. CARTER, P. E.

Special Notice.

We call the attention of our city Methodists to the fact that at the general meeting in Carondelet Street Church, in January, an adjournment was made to Sunday, March 27, at 3 P. M. This will be an important meeting, and we trust the preachers and members will so arrange their affairs as to be present.

The meeting will be held in Carondelet Street Church.

C. W. CARTER, P. E.

NOTICES.

The Vicksburg District Conference will be held at Port Gibson, beginning on Friday, June 10, 1892, at 9:30 A. M.

D. A. LITTLE, P. E.

The Parsonage and Home Mission Society of the North Mississippi Conference will meet in annual session at Carrollton, Miss., April 27-29.

Delegates and visitors will please send in their names at once to

MRS. R. E. BINGHAM.

Carrollton, Miss.

Brethren and sisters who subscribed to Dr. Morrison's "special" at Monroe will please forward amount, or part thereof, to Conference treasurer of the Board of Missions, W. B. Thomson, 68 S. Rampart street, New Orleans.

Claims are pressing.

The next regular monthly meeting of the Sabbath-school Superintendents and Teachers' Union, of this city, will take place on the first Tuesday in April, at 7:30 P. M. The place of meeting will be announced next week. The special feature of the meeting will be the answering of questions bearing upon Sabbath-school work. Any who have questions which they would like to have answered will send them in writing to Mr. Robert B. Jones, Board of Trade Building.

HOME NEWS.

Delhi, La., is to have a brick factory.

Lake Providence, La., has a building and loan association, with a capital of $50,000.

The court business of Shreveport, La., is now conducted in a new "temple of justice" recently erected.

The city of Natchez and the county of Adams have no delinquents on their tax rolls. Every cent of taxes has been paid.

In May, next, the citizens of Monroe, La., will vote on the question of levying a five mills tax for waterworks, electric lights and drainage.

The *Leader*, Jackson, Miss., says:

Work on the Mary Holmes College, for colored girls, is being rapidly pushed under the supervision of Dr. Holmes. When completed it will be a handsome structure, and the grounds and surroundings present a most inviting and attractive appearance.

The *Water Valley* (Miss.) *Progress* gives this bit of advice to the farmers:

"Hogs and hominy" should be the watchword of the farmers this year, at least. Raise corn and hogs, and see if the world won't want cotton at a higher price in a year or two.

A good advertisement is like the merchant's ships; it bringeth abundance from afar.—*London Fame.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

A CLASSIC TOWN. By an Old-Timer. Woman's Temperance Publishing Association, Chicago.

This is the story of Evanston, Ill., by Miss Frances E. Willard. It is a very interesting story and told in a happy style. It is finely illustrated.

THE HIGHEST CRITICS VS. THE HIGHER CRITICS. By Rev. L. W. Munhall, Evangelist. Fleming H. Revell Company, New York and Chicago. Price, $1.

"The Highest Critics" are Jesus and the Holy Spirit, and the Higher Critics are those scholars (so called) who are endeavoring to overturn the Scripture. The author makes some good points in that he brings the testimony of eminent scholars of all past ages to the support of the Bible. His style is rather loose, and he makes some curious blunders. On the whole, we think the book will do good amongst the common people.

IMMORTAL HOPES. Compiled by Mary J. Chisholm Foster. With introduction by James M. Buckley, D. D. 24mo. 50 cents, Illustrated. Boston: D. Lothrop Company.

Those who are looking for an Easter token, either as a gift or for personal use, will find this dainty volume an appropriate and charming souvenir of the season. It contains just those poems which appeal to the heart and give comfort and fresh inspiration in the midst of sorrow and despondency. The book contains text-cuts and beautiful full-page illustrations, printed in a delicate tint, and is daintily bound in both white and lavender and silver, with title in gold, and gilt edges.

THE PAULINE THEOLOGY. By George B. Stevens, Ph. D., D. D. Charles Scribner's Sons, New York. For sale by G. F. Wharton, New Orleans. Price, $2.

Dr Stevens is professor of New Testament criticism and interpretation in Yale College, and this book of his is a study of the origin and correlation of the doctrinal teachings of the Apostle Paul. He begins with Paul's conversion in relation to his mission, and then considers his style and modes of thought and the shaping forces of his teaching. Having thus introduced the subject, he discusses the sources of the Pauline doctrine, and then enters upon the consideration of that doctrine under these heads: Doctrine of God, of Sin, of the Law, of Christ, of Redemption, of Justification, of the Christian Life, of the Church and the Pauline Eschatology. The author discusses these various points with learning and discriminating judgment, and in such a way as to produce a very readable and profitable book. As all such books ought to have, this has a valuable index.

A DICTIONARY OF HYMNOLOGY. Edited by John Julian, Vicar of Wincobank, Sheffield. Charles Scribner's Sons, New York. Price, $10.

Here is a book that will make glad the hearts of all the hymnologists, for it is nothing less than a "setting forth the origin and history of Christian hymns of all ages and nations, with special reference to those contained in the hymn books of English-speaking countries and now in common use, together with biographical and critical notices of their authors and translators and historical articles on national and denominational hymnody, breviaries, missals, psalters," etc. This is a wonderful book of over 1,600 pages, double column to the page. It gives the author of every known hymn, the changes the hymn has undergone, the date of its publication, the success it has had among churches, and much other interesting information. The amount of labor required to produce such a work was stupendous. It is just simply a monument of amazing diligence and persistence. The price will keep it from general circulation, but the hymnologist will revel in it.

PERIODICALS.

—UNIVERSITY EXTENSION, for March, has several articles of value. J. Haseltine Shinn, Philadelphia. Price $1 50.

—DEMOREST'S FAMILY MAGAZINE, for April, opens with a finely illustrated article entitled "The Evolution of a Great Exposition," by Frances B. Johnston. Several papers on Easter make this an Easter number. W. Jennings Demorest, New York. Price, $2.

—THE PREACHER'S MAGAZINE, for March, is a splendid number. When we say that Mark Guy Pearse, Hugh Price Hughes and Arthur E. Gregory all appear to good advantage in this number, we have said enough. W. B. Ketcham, New York. Price, $1.50.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. C. C. Evans, J. J. Kelly, J. F. Wynn, B. F. Phillips, Geo. Bancroft, H. P. Lewis, J. T. Nicholson, C. D. Cecil, B. Carradine, G. A. Guice, E. T. Denson, Thos. J. Marten, N. B. Norwood, W. J. O'Bryant, J. A. Leech, B. F. Lewis (2), M. L. White, J. J. Kelly, I. B. Howell, J. E. Huggins, G. W. Bachman, J. C. Campbell, L. M. Lipscomb, P. Howard, D. C. Langford, B. F. Phillips, W. S. Shipman, T. S. West, E. F. Edgar, G. E. Greene, R. B. Downer, W. W. Drake, M. L. Burton, B. A. Clark, I. W. Chambers, G. W. Huff, D. C. Barr, R. G. Porter, W. D. Dominick, H. P. Lewis, J. D. Cameron.

Messrs. S. S. Cope, Anthony Fly, J. E. Hudgins, J. J. Fike, Alex. Smith (3), M. E. Byrne, Luke Roberts, J. W. Dovenport, F. B. Pratt, L. F. Palmer, J. J. B. McElrath, H. C. Powers, C. E. Kershaw, W. A. Turner, B. R. Spearman, W. M. Aiken, W. W. Bell, J. M. Tucker, J. B. Bundren, G. R. Robertson, C. W. Shedd.

Mesdames A. E. Pease, Mamie C. Brown, W. H. Fulliilove, Morris Phillips, Annie Stevens, R. Somerville, J. J. Beard, S. Ramsay, Sallie S. Keith, Ellen E. Hebron.

Misses L. Simmons, E. C. Turnley.

March 22.

Commissions will be allowed only when cash accompanies order for renewal and for new subscriber.

HOME LIFE.

SPECTACLES.

If in our own homes we would use the same "spers"
That we use when we visit next door,
And search for the flaws as we did over there,
I think we would find many more.
If we'd use the same "specs" when we look at ourselves
That we don when our company's near,
I fear we would need what would magnify less,
Or astonished we'd be, never fear!

But I find all possess (where'er they may live)
For their own use a kind deftly made,
With the glasses all darkened, to hide half the view,
So their own faults remain in the shade.
But the ones which they use when at others they glance
Have the glasses transparently clear,
With a power to magnify things twice the size
That the same through the dark ones appear.

Now I think that the world would much happier be
If the "specs" once for all, we would change,
And within our own rooms use the spectacles clear,
With the dark for the much broader range;
Then the faults that appear to us jaggedly rough
Would melt into outlines so fair
We would find that the world was a beautiful place,
And good people lived everywhere.

—*Christian Index.*

The Baby—What Is It?

London *Tid Bits* has just awarded a two-guinea prize for "The Best Definition of a Baby." The prize was won by Miss Nellie Braidwood, of Girvan, England, who sent in this answer:

"*A tiny feather from the wing of love dropped into the sacred lap of motherhood.*"

The following is a selection from some of the best definitions submitted:

The bachelor's horror, the mother's treasure, and the despotic tyrant of the most republican household.

A human flower untouched by the finger of care.

The morning caller, noonday crawler, midnight brawler.

The magic spell by which the gods transform a house into a home.

A stranger with unspeakable cheek that enters a house without a stitch to his back and is received with open arms by everyone.

A bursting bud on the tree of life.

The only precious possession that excites envy.

The latest edition of humanity of which every couple think they possess the finest copy.

A native of all countries who speaks the language of none.

The unconscious mediator between father and mother, and the focus of their hearts.

About twenty-two inches of coo and wriggle, writhe and scream, filled with suction and testing apparatus for milk, and automatic alarm to regulate supply.

A quaint little craft called Innocence, laden with sympathy and love.

A curious bud of uncertain blossom.

A thing we are expected to kiss and look as though we enjoyed it. The smartest little craft afloat in home's delightful bay.

A mite of humanity that will cry no harder if a pin is stuck into him than he will if the cat won't let him pull her tail.

A little stranger with a free pass to the heart's best affections.

The most extensive employer of female labor.

The pulp from which the leaves of life's book are made.

A padlock on the chain of love.

A soft bundle of love and trouble which we can not do without.

It's a sweet and tiny treasure,
A torment and a tease.
It's an autocrat, an anarchist,
Two awful things to please.
It's a rest and peace disturber,
With little laughing ways.
It's a wailing human night alarm,
And terror of your days.

The sweetest thing God ever made and forgot to give wings to.

A pleasure to two, a nuisance to every other body and a necessity to the world.

An inhabitant of Lepland.

That which makes home happier, love stronger, patience greater, hands busier, nights longer, days shorter, purses lighter, clothes shabbier, the past forgotten, the future brighter.

THE POWER OF EXAMPLE.—Let only one soul in any community become deeply awakened on account of guilt, and with an absorbed gazelook away from self to Christ to find peace and pardon in his name. What an influence will be exerted upon others! No form of opposition can effectually resist it. No secret skepticism abroad can withstand such an example of conquering grace. Other souls will be led to sober reflection and genuine repentance. Many wide-spread revivals have originated in the regeneration of a single individual—possibly an obscure person, without worldly position and brought to Christ through the agency of some individual equally unknown.

This is just as true of a soul earnestly seeking a clean heart. The Spirit dwelling in such persons is quickly contagious. The silent prayer will be lifted all around, "Create in me a clean heart," the meetings for prayer will be forthwith enlivened, the awakened attention of believers to their high privilege in the gospel will soon become general—all the result of the new life of faith wrought by the Holy Spirit in a single soul. Who has not seen all this again and again illustrated in his own community? And if this be God's method of bringing in the fullness of his kingdom upon earth, every Christian should inquire, Am I all that God would have me to be in inward purity and outward life?—*New York Christian Advocate.*

CHANGED THE SUBJECT.—One of the most difficult things to do gracefully is to change the current of an unpleasant conversation. But the small boy can do it if circumstances make it necessary.

"Thomas, will you please tell me why you pulled up the onions from my Danvers onion-bed? How many times have I told you to keep away from the garden?"

Thomas grew red in the face, and his grandfather went on to depict the evil fate that was sure to befall boys who went around destroying what their elders had planted.

Meantime, Thomas had pulled himself together, and, as the harangue was concluded, he said, with a smile, referring to an event of the previous week:

"Pity our old rooster died, wasn't it, grandpa?"—*Selected.*

The harder our work, the more we need solitude and prayer, without which work becomes mechanical and insincere.—*McLaren.*

How She Lost Her Boy.

Mrs. Mason had one son and three daughters. She was a very careful and devoted mother, and wanted to do the very best for her children that could be done. Frank, her son, was a nice boy, rather delicate in his physique, fond of books, pets, and pictures. He had a blooded spaniel when he was about ten years old, which he loved dearly; but the dog was a much pain to him almost as pleasure.

"Frank, Frank, don't bring that dog into the house," his mother would say. "Frank, Frank, don't disarrange that library." "Frank, Frank (always repeating his name twice when nagging him), don't leave the door open;" "Don't bring your muddy feet into the house;" "Don't lie down on your face to read; sit in a chair like folks;" "Don't be saucy," if he expostulated.

So it was don't and don't and don't all the time till there seemed hardly anything that had not some kind of restriction attached to it. His school teacher saw how matters were going, and tried to do something about it. One evening when she called she asked to see Frank's dog, for she was very fond of dogs. "You know," she said to the lad, "you are to tell to-morrow all about a dog's hind foot, and how it differs from a cat's."

So Frank's mother consented to have the two little animals in the parlor, and they lay on the sofa between Frank and his teacher all the evening, as contented and well-behaved as a cat and dog could be, and Frank was really happy that evening.

He got out his pictures, too, to show to his teacher, and he arranged them on the piano, as he was fond of doing, so as to bring out by contrast and harmony the best effects.

He was really an embyro member of some "hanging committee" in some Academy of Design yet to be, and he liked to cover the carpet with his pictures, and arrange and re-arrange them till they just suited him.

But at other times his mother couldn't bear to have the rooms "all littered up with things," and so Frank had to suppress himself and his pictures, and his out-growings in so many directions that he got tired of it all.

As he grew into young manhood he liked to go to the Soldiers' Home, not far from his own home, and hear about the war for the Union. The old soldiers thought it was fun to teach a lad how to smoke and chew, and he formed the tobacco habit before his parents knew he had any leaning in that direction. But the old soldiers didn't keep nagging him, and he liked them.

When he got well into his teens he asserted himself more and more, and at last insisted on having his room entirely to himself.

He looked it and would let no one but one of his sisters enter it. In his room he hung his pictures where and as he wanted them. He read lying on his face if he wanted to, with his feet in the air and his head resting on his hands, and he smoked as he read.

If his mother could only have let him alone a little while, keeping him close to her, and have left him to amuse himself in all harmless and boyish ways, humoring his innocent fancies and indulging his boyish freaks when they possessed him, she might have had unbounded influence over him. She just nagged it all away, and while he was the apple of her eye and the pride of her life, she made him so uncomfortable that he was happiest when he was inaccessible to her.—*Christian Observer.*

How She Kept Her Boy.

"Mama, may I make some candy?" said Willie Jones to his mother.

"Yes, my son, if you'll clean everything up nicely afterward, and not make a muss."

So Mrs. Jones measured out a cupful of sugar and a cupful of molasses in the pan in which candy was usually made. Willie had helped her make it a great many times until he knew how it should be done.

"If he spoils it," she said to herself, "a few cents will cover the loss, and he'll enjoy his fun."

So Willie washed his hands, put on an apron, and was merry as could be over his frolic. Later he was permitted to make cake in the same way and on the same conditions. Sometimes he made failures, but they are steps in the upward progress of the soul from ignorance to knowledge.

"You must love noise and boys," said Mr. Jones to his wife one evening when he came home and found three or four boys with Willie around the dining-table, and having rather uproarious fun with the game they were playing.

"I love Willie," replied Mrs. Jones. "He must have playmates, and if his friends come here and play with him in my presence, I know just what company he is in and I don't know when he goes off somewhere else."

"Mama," said Mary, Willie's sister, "do make Willie sit in a chair and read. He is always lying down on the floor and supporting himself on his elbows while he reads."

"It is a good book he's reading, isn't it?" said Mrs. Jones.

"Oh, yes, indeed; it's *The Boy Travelers in Japan*," replied Mary.

"Well, then, don't disturb him; he's happy and comfortable and well employed. Let him alone."

And so Mrs. Jones kept her boy near her, and made it pleasant for him to be near her. She was polite to him, as polite as if he had been somebody else's son instead of only her own boy. She always said, "Please, Willie," do so and so, when she wanted anything done, and she thanked him for his attentions to her, and made him feel that his obedience and good-will were appreciated, that she loved him and confided in him and trusted him, and was never so happy as when he was with her.

So Willie adored his mother, and confided in her, and kept close to her. He grew up pure and sweet and happy, and polite and intelligent and manly.

We can not keep our children too near our hearts, if our hearts are as they should be, for their welfare and for our happiness.—*Christian Observer.*

A MOTHER'S ARGUMENT.—"The most-to-be regretted act of my life," says a lieutenant commander in the navy, "was a letter which I wrote home to my mother when I was about seventeen years of age. She always addressed her letters to me as 'my dear boy.' I felt at that time I was a man, or very near it, and wrote saying that her constant addressing me as a 'boy' made me feel displeased. I received in reply a letter full of reproaches and tears. Among other things she said: 'You might grow to be as big as Goliath, as strong as Samson, and as wise as Solomon. You might become ruler of a nation, or emperor of many nations, and the world might revere you and fear you; but to your devoted mother, you would always appear, in memory, in your innocent, unpretentious, unsell-conceited, unpempered babyhood. In those days, when I washed and dressed and kissed and worshipped you, you were my idol. Nowadays, you are becoming part of a gross world, by contact with it, and I can not bow down to you and worship you. But if there is manhood and maternal love transmitted to you, you will understand that the highest compliment that mother-love can pay you, is to call you 'my dear boy.'"

OUR YOUNG PEOPLE.

THE FARMER'S BOY.

BY MARION JULIET MITCHELL.

Bright, hopeful lad, with earnest eyes,
And heart that knows as yet no guile,
To titled rank thou mayest rise,
He not so happy, then, thy smile,
A longing oft may seize thine heart,
To go beyond these fertile fields,
And take in that great world, a part
Where gold a mighty sceptre wields.

In fancy, as through mea ows green
Thy faithful ploughshare turns the sod,
The furrows stretch away, I ween,
To paths the world's great men have trod,
The jaded horse, unheeded now,
Pursues his own unerring way,
As back and forth he draws the plough,
Throughout the weary hours of day.

Uprising from the fallow soil,
In lovely vision, it would seem,
Thyself revered, and freed from toil,
Thou seest in a fairy dream.
The world applauds, men bow the knee,
With gold thy well-filled coffers shine,
To wisdom's stores thou hast the key,
And all the joys of earth are thine.

Ah, happy dream! which naught reveals
Of vexing cares or many a wound
From Envy's shafts that he oft feels
Whom fortune hath with honors crowned.
Could this bright dream of bliss remain,
Were thy desires fulfilled to-day,
Oft thou wouldst long to turn again
And through these fragrant meadows stray.

A Perplexed Editor.

The editor is perplexed, and asks the little cousins to help him out of his perplexity. He has been asked a question, and he refers it to the cousins for an answer. Here it is: John bought a pair of shoes for three dollars, and gave the shoemaker a ten-dollar bill in payment. The shoemaker, not having the change, went to a merchant and got it changed, and gave John the shoes and seven dollars. After John had gone, the merchant came and told the shoemaker the ten-dollar bill was counterfeit, and he must take it back and give him a good one, which he did. Now, the question is: How much did the shoemaker lose?

MR. EDITOR: Having seen a letter in the young folks' column, of your valuable paper, from Miss Leslie Guice, one of my former schoolmates, and having succeeded in having my former letter printed, I thought I'd "try again." My home is at McNair, Miss.; but I am in Vicksburg attending papa's school. I study arithmetic, writing, elocution, bookkeeping and telegraphy, and I am reaching the shorthand and typewriting department. We have two Methodist Churches in Vicksburg, and last Sunday a new Sunday-school was opened. Each of the two churches have Sunday-schools, and the Crawford Street Church has one of the largest and best Sunday-schools in the State. Our ministers are Bros. Lewis and Robertson. I will try to answer Geo. Macbeth's question, "Where was Moses buried?" by repeating a portion of Scripture: "And he buried him in a valley in the land of Moab, over against Bethpeor, but no man knoweth of his sepulchre unto this day." Would also refer him to a piece of poetry written by W. F. Alexander, entitled, "The Burial of Moses," in which he can find a beautiful and appropriate answer. Before I close I would like to ask the cousins a question: Who first broke all the commandments? Hoping I'll again escape the waste-basket, and wishing the ADVOCATE and its editor success, I'll close.

Your little friend, GEO. A. MCDONALD.
Vicksburg, Miss.

MR. EDITOR: I will write and answer Rev. T. C. Wier's question. "S. P. Q. R." means *Senatus, Populusque, and Romani*—Senate and people of Rome. I found it in Webster's Dictionary. I will close with best wishes to the dear old ADVOCATE. I remain,

Your friend, MARY MCLEAN.
Geyden.

In Demand.

One day Tommy had been asked to do several "chores" about the house. He was wanted to bring in wood, hunt eggs, run errands, etc. He grew tired of it at last, and upon some new request he said half impatiently, half jokingly: "Well, I think here's a boy in pretty good demand to-day."

"Good articles are always in demand," replied one who heard him.

"O yes; I s'pose so!" said Tommy, as he marched off to do this favor also, evidently thinking it was a little tiresome. The demand seemed to press a little hard upon the supply.

Yes, Tommy, "good articles are always in demand." This is true the world over. People like to choose the best they can find; not only the best things, but the best men. Good lawyers, good doctors, good teachers, good merchants, good mechanics, good farmers, good editors, good preachers, will all find that the great world has plenty for them to do. They are in demand.

But worthless things have poor sale. They may go a-begging. Men don't want them. The lazy, the disobliging, and the careless are not often asked to do much, when better hands may be had.—*Western Christian Advocate.*

The Longest Day.

It is quite important, when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several different places. How unfortunate are the children in Tornea, Finland, where Christmas Day is less than three hours in length.

At Stockholm, Sweden, it is 18½ hours in length.

At Spitzbergen the longest day is 3½ months.

At London, England, and Bremen, Prussia, the longest day has 16½ hours.

At Hamburg in Germany, and Dantzig in Prussia, the longest day has 17 hours.

At Wardhury, Norway, the longest day lasts from May 21 to July 22, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is 19 hours, and the shortest 5 hours.

At Tornea, Finland, June 21 brings a day nearly 22 hours long, and Christmas, one less than 3 hours in length.

At New York the longest day is about 15 hours, and at Montreal, Canada, it is 16.—*The Christian Intelligencer.*

The love of God is the love of goodness. The old Saxon word God is identical with good; God the good One—personified Goodness. There is in that derivation not a mere play of words; there is deep truth. None loves God but he who loves good.—*F. W. Robertson.*

The people are the roots of the State; if the roots are flourishing, the State will endure.—*Chinese Maxim.*

SCIENTIFIC.

Snake-Myths.

A great deal of nonsense has been published, and a great deal more is believed, about snakes. Some most thrilling stories turn upon a power which serpents are credited with of fascinating their victims. This appears to be a superstition. According to Mr. Vincent Richards, mice, birds, dogs, guinea-pigs, and other small animals, introduced into a rattlesnake's cage, show little fear, even at first, and afterward none whatever. Smaller birds, after fluttering about till they are tired, end by becoming amusingly familiar with the snakes. Mr. Richards put two rats into a cage containing forty cobras. At the outset the rats' appetites were considerably affected, and they were evidently alarmed. In a short time, however, they recovered their spirits, and caused considerable commotion among the cobras by running all over their heads and bodies. The snakes resented this familiarity by darting at each other and at imaginary foes. The rats lived and partook of food in the cage for ten or twelve days, when, one after another, they were found dead—"victims, no doubt, of misplaced confidence." It is still a matter of debate whether snakes are proof against their own poison. The remedies advised for snake-bite are of doubtful validity. Because a man recovers after being bitten by a snake, and dosed with opium, mercury, ammonia, or what not, we must not jump to the conclusion that the treatment has effected a cure. A snake may bite without poisoning. Biting, though in appearance simple enough, consists really of a series of complex movements, following rapidly one upon another in ordered sequence, should any of which be inadequately performed, the victim may not be properly poisoned. Ammonia, alcohol, and making the patient move about, are worse than useless; for they increase the activity of the circulation, and thereby promote the absorption of the poison. Even permanganate of potash is of no effect unless it is administered within four minutes. Researches into the nature of the poison have shown that it resides in some proteid, and that there are three toxic elements—globulin, serum albumen, and acid albumen—but where in the quality consists that gives to these substances, usually so harmless, their poisonous power, is as much in the dark as ever.—*Popular Science.*

Phonograph for Deafness.

At the Southern Homœopathic Medical College a public demonstration was given of the uses of the phonograph for the cure of deafness, a discovery made by Dr. H. F. Gary, professor in the eye and ear division of the college. Seated at a phonograph, with rubber tubes in their ears, were a number of persons of both sexes.

An exposition of the principles of the treatment was given. It is the massage of those parts of the ear which transmit sound into the brain. The phonograph produces this result by giving continuous and successive vibrations at regular intervals. This it does with certain degrees of intensity and frequency according to the exigencies of the case under treatment.

In bad cases a series of intensified shocks, at the rate of one to the second, is produced against the membraneous tympanum or drum. In cases of not over five years' standing the vibrations are given with more frequency and less intensity.

The noises or thumps so made are given by means of depressions made with a stylus at regular intervals in the wax surface of the phonographic cylinders. This they may be varied and they originate in the phonograph itself, and are not introduced from any exterior source.

Every depression causes the little transmitting needle in the instrument to strike the diaphragm connected with the phonograph and to reproduce the same distressing noises which a deaf person continually hears within his brain. The intensity of the noises is regulated by the way that the depressions are made in the cylinder and the frequency by the number of revolutions per minute given the latter. All patients who are under treatment for deafness at the college reported that they are greatly benefited.—*New York Herald.*

The Seven Wonders of Corea.

Corea, like the world of the ancients, has its "seven wonders." Briefly stated, they are as follows: First, a hot mineral spring near Kin Shantao, the healing properties of which are believed by the people to be miraculous. No matter what disease may afflict the patient, a dip in the water proves efficacious. The second wonder is two springs, situated at a considerable distance from each other; in fact, they have the breadth of the entire peninsula between them. They have two peculiarities: when one is full the other is always empty, and, notwithstanding the obvious fact that they are connected by a subterranean passage, one is bitter and the other pure and sweet. The third wonder is a cold wave cave—a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man can not stand before it. A forest that can not be eradicated is the fourth wonder. No matter what injury is done to the roots of the trees, which are large pines, they will sprout up again directly, like the phœnix from her ashes. The fifth is the most wonderful of all. It is the famous "floating stone." It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from support on all sides; but, strange to say, two men at opposite ends of the rope may pass it under the stone without encountering any obstacle whatever. The sixth wonder is the "hot stone," which, from remote ages, has lain glowing with heat on the top of a high hill. The seventh and last Corean wonder is a drop of the sweat of Buddha. For thirty paces around the temple in which it is enshrined, not a blade of grass will grow. There are no trees or flowers inside the sacred square. Even the animals decline to profane a spot so holy.—*North China Herald.*

COMPULSORY BLOCK SIGNALS.—A French engineer has invented a system of automatically stopping a train when approaching another train on the same track. It consists of a valve placed under the locomotive in connection with the brake pipe, so arranged that a metallic arm will apply the brakes to the train when meeting any obstruction. Between the rails are placed levers, about a mile apart, operated either by electrical or mechanical connection. A train in motion raises these levers both in front and behind it, so that a train approaching in either direction has the brakes applied by means of the lever striking the metallic arm on the locomotive, and the train is brought to a standstill without any action on the part of the engineer. The arrangement can also be arranged to set when signals are set for danger, the lever being depressed when the signal is set for safety.

An establishment is being built in Philadelphia for the manufacture of cellulose, a water-tight lining for ships. It is made of the fibre of cocoanut husks, and was discovered by accident by a French naval officer.

MARRIAGES.

BRINSON—GRIFFITH.—At the residence of Mr. D. C. Moltainey, Mt. Carmel, Miss., March 10, 1892, by Rev. M. L. White, Mr. John F. Brinson to Miss Lou A. Griffith.

ELLIS—RICHMOND.—February 24, 1892, by Rev. E. H. Mounger, Mr. B. Smith Ellis, of Jefferson county, Miss., and Miss Mary E. Richmond, of Claiborne.

HAMMETT—ALLEN.—At the residence of the bride's father, Natchitoches parish, March 1, 1892, by Rev. Jesse Fulton, Mr. Roger H. Hammett, of Natchitoches parish, to Miss Clemmie Allen, late of Simsboro, La.

GRIGSBY—BRADLEY.—At the residence of the bride's father, Mr. T. Bradley, March 9, 1892, by Rev. C. R. Godfrey, Dr. Joseph Grigsby to Miss Mary A. Bradley, both of West Carroll parish, La.

PARKER—ZACHARY.—At the residence of the bride's mother, Corinth, Miss., March 16, 1892, by Rev. T. Y. Ramsey, Mr. Horace Parker, of Jackson, Tenn., and Miss Sallie Zachary.

OBITUARIES.

COTTEN—Entered into life eternal, Feb. 10, 1892, at the residence of her mother, in Poplarville, Miss., LOU ELLA, daughter of A. and M. M. Thornhill, and wife of E. F. Cotton, aged twenty-three years and six months.

A lovely and loving woman has been called from a happy home to dwell forever in heaven. To her the transition brought the exchange of earth's short-lived pleasures and many disappointments for a home eternal in the "many mansions," of which her Savior said, "I go to prepare a place for you." But her departure has brought heart-rending grief and blighted hopes to those who loved her so tenderly. But little more than a year was she spared to a most devoted husband, and scarcely three months was their little daughter blessed with a mother's love. Though so short, her life as wife and mother was very beautiful, and she appreciated to the utmost her happy surroundings.

In her mother's home she was the pride and joy. Patient and self-denying, the younger members of the family loved her as a second mother, scarcely less dear than their own; while to her mother she was ever a help and comfort.

To us it is strange and incomprehensible that the frost of death should fall on a bloom of such loveliness and promise, when it filled so beautifully the place it occupied. But in infinite wisdom and tenderest love does our Father deal with his children, and we should bow in perfect submission to his holy will, and say with David, "I opened not my mouth, because thou didst it."

This is the first break in the family circle. As it narrows here, may it widen there; and when the last member of the home on earth is called from hence, may the circle be found complete once more in heaven!

H. D. HOWELL.

GREENING—Died at the residence of her daughter, Mrs. V. Dubois, in the town of Mansfield, on Feb. 3, 1892, Mrs. SARAH A. GREENING, aged seventy-five years one month and two days. Sister Greening was born in the State of Georgia in the year 1817—Jan. 1; was married to Maj. John J. Greening, Dec. 3, 1832, and became the mother of fourteen children; six of whom survive her—four daughters and two sons.

Sister Greening joined the church at Pleasant Hill, in 1852, under the pastorate of the Rev. John Pipes, and for the last forty years had been a most consistent Christian. The Bible was her daily companion, and it was in the study of its pages that she learned the way of life more perfectly. Each day added grace to grace until, strong in the faith, she was able to bear without murmur or complaint fifteen years of almost continued suffering. When the summons came she was indeed ready; her "lamp was trimmed and burning." The light of truth was in her, and the love of God was in her heart. When asked if all was well with her, the answer came, clear and ringing, "All is well, and I am ready." Thus has passed away the eldest member of the Mansfield Church.

T. K. F.

HAMMONS—Bro. G. W. HAMMONS was born in Union parish, Dec. 2, 1867, and departed this life in Ruston, La., Dec. 20, 1891.

Bro. Wattie, as he was familiarly called, was in the prime of young manhood. With business integrity and Christian character combined, he had the promise of a useful life. He was of a quiet, reserved disposition, and had many warm friends. He joined the Methodist Church in his youth, and while he was not very demonstrative, yet he was a consistent, conscientious Christian. He was a devoted son and an affectionate brother, the comfort and support of his parents in their declining days, being their youngest and only unmarried son.

Bro. Wattie had been a resident of Ruston for several years, being the chief clerk in the best houses in the town. Had he lived, doubtless he would have made his mark in the world, being diligent in business, fervent in spirit, serving the Lord.

May the consolation of the gospel of Christ support the bereaved ones in this sad hour of trial, and may they so live as to make one unbroken family around the throne of God!

R. S. COLIER.

SHEPHERD—Rev. A. C. SHEPHERD was born Oct. 26, 1841, in the State of Georgia. He joined the Methodist Church in the year 1866, in Jackson parish, under the ministry of J. W. Hearn. He was married to Miss M. J. Williams in 1871; was licensed to preach in the year 1883, and died at his home in Bienville parish, La., Nov. 14, 1891.

Thus ended a well-spent life. It has been said that "the only thing that walks back from the tomb with the mourners, and refuses to be buried, is character." So it was in the case of Bro. Shepherd. He was a good preacher and a useful man. He was aware that no life could be well ended that had not been well spent; hence his course in life was such as to win souls for his Master in every-day life.

He was loved by all, especially by those of his own immediate congregation, who knew his many Christian graces.

He leaves a devoted wife and four little children to the care of Omnipotence.

He was only sick a short time. He was submissive to the call, and was conscious to the last, and happy in the love of Christ his Savior.

J. J. KELLY.

BLACKWELL—Mrs. MARY BLACKWELL, widow of the late J. G. Blackwell, and daughter of John and Agnes Thornton, was born in Chesterfield district, S. C., May 28, 1820. When but three years of age her parents moved to Noxubee county, Ala. Seven years later they emigrated to Smith county, Miss. Sister Blackwell was brought up by Baptist parents, who evidently began their religious instruction early, for at the age of thirteen she was converted. In 1837 she married J. G. Blackwell, with whom she lived about fifty-three years. God gave to them eleven children. Seven of these had gone before, and one—Mr. Joe Blackwell, of Vicksburg—followed one month after the mother's death.

In 1841 she united with the Methodist Church. The preachers who have served the Raleigh circuit know how it delighted her heart to have them at her home and to minister to their comfort. In 1879 the family moved to Forest. Two years ago Bro. Blackwell died. Since that time I have often visited Sister Blackwell, and always found her happy. She never spoke of her troubles (though she passed through some very sore trials), but patiently endured all her afflictions. I can not but speak of the loving daughter, Miss Lizzie, who watched at the bedside of this aged mother, anticipating, as far as possible, every want, until Jan. 12, 1892, when the Master said to his aged saint, "Come up higher." D. P. HANFORD, Pastor.

WALDRIP—Sister RACHEL WALDRIP was born in Amite county, Miss., in the year 1816, and peacefully fell asleep in Jesus, Jan. 26, 1892, at the home of her daughter (Sister Peevy), in Freestone county, Texas.

In early childhood she gave her heart to God, and thus found peace in believing on the Lord Jesus Christ. At the time of her conversion she united with the M. E. Church, South, and in the communion of that church she ended her earthly pilgrimage. Between these dates there is much of unwritten history and years of faithful service for her Master. While she lived she lived to the glory of God, and in her death she triumphed over the last enemy, saying to her physician and friends that she was only waiting in sweet anticipation the will of him she had so long served. Thus she lived, and in this frame of mind she left this mortal for the immortal.

As her pastor, we lay this tribute to her memory, believing we shall see her again, when all that is now hidden from us of her life of faith will be revealed in the light of a glorious immortality. A. M. EUBANK.

HERRON—The subject of this notice, Bro. JERRY A. HERRON, was born near Coffeeville, Miss., May 12, 1832, and died in Canton, Miss., Feb. 22, 1892. On Nov. 22, 1859, he was married to Miss Sallie J. Montgomery, of Madison county, Miss. During the pastorate of Rev. W. H. Lewis at this place, in 1886, he connected himself with the Methodist Church. In 1852, when he had not yet reached his majority, he moved to Canton, where he spent an honest, useful and most exemplary life.

A man of business integrity, he held the confidence of all. It was a pleasure to deal with one so honest and honorable in all his dealings. While he was an exceedingly modest and retiring man, he was at the same time very pronounced in his opinions and deplored greatly the dissipations and evils of the day. He leaves a widow and four children to mourn his death and a community that recognize their loss.

T. B. HOLLOMAN.

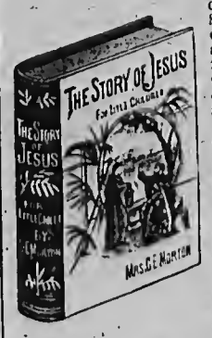
McLAURIN—Mrs. MARTHA J. McLAURIN was born Oct. 24, 1840; was married to William Wallace McLaurin, Dec. 28, 1857. She was converted in early life and united with the M. E. Church, South, and continued through life faithful to her church vows and to her God. In all the relations of life she tried to do her whole duty. In affliction she was patient and cheerful; in prosperity she was grateful to the Giver of her comforts. She was a friend to the poor, abounding in hospitality, and was never so happy as when helping or ministering to some poor sufferer.

She trained her children in the "nurture and admonition of the Lord," and lived to see them all following her as she followed Christ, and members of the church that she loved so well. So, after serving her generation according to the will of God, she quietly passed away on Jan. 12, 1892. H. R. CALDWELL.

Living is death; dying is life. We are not what we appear to be. On this side of the grave we are exiles; on that, citizens. On this side, orphans; on that, children. On this side, captives; on that, free men. On this side, disguised, unknown; on that side, disclosed and proclaimed as the sons of God.—*Beecher.*

The Story of Jesus.

For little children. By Mrs. G. E. Morton. 12mo., 316 pages, cloth, printed in colors.



A lovely book and one that mothers and Sunday-school teachers may well turn to account. By all means give the little ones this "Story of Jesus."—*N. Y. Evangelist.*

Mrs. Morton has done a none too easy work in a most creditable manner; we heartily commend it.—*Christian at Work.*

A successful attempt to adapt the life of Christ to the comprehension of young children. One of the very best books that can be given to a child.—*N. Y. Observer.*

This book is given for two new subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE. Four dollars must be sent with the list of names.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Greenville	Mar. 19, 20
Hillhouse	26, 27
Gaurnison (Monday)	28
Rosedale	Apr. 2, 3
Bolivar	9, 10
Lula	17
Friar's Point	23, 24
Clarksdale	May 1
Cleveland	7, 8
Shaw	14, 15
Hollandale	21, 22
Glen Allen	28, 29
Jonestown	June 4, 5
Belen	11, 12

District Conference, April 22-24. The preachers will please bring with them Bishops' and educational funds. Bishop Hendrix will be with us.

R. M. STANDEFER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tupelo	Apr. 2, 3
Verona and Nettleton	9, 10
Aberdeen	16, 17
Okolona station	23, 24
Shannon	30, May 1
Pontotoc	4
Prairie	7, 8
Saltillo	15, 18
Nettleton and Fulton	21, 22
Athens	25
Amory and Smithville	28, 29
Tremont	June 4, 5
Okolona circuit	5
Houston and Wesley	11, 12
Buena Vista	18, 19

J. B. STONE, P. E.

COLUMBUS DIST.—SECOND ROUND.

West Point	Apr. 1
Tibbee, at Mayhew	2, 3
Columbus station	9, 4
Starkville circuit, at Pearson's Chapel	9, 10
Starkville station	10, 11
Crawford, at Trinity	16, 17
Ilebron	23, 24
Sparta, at Friendship	30, May 1
Brooksville	7, 8
Macon	8, 9
Shuqualak	14, 15
Sturges	21, 22
Masbulaville	28, 29
Columbus circuit	June 4, 5
Phœba	11, 12

District Conference will meet at Shuqualak, May 12-15.

T. C. WIER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Coffeeville circuit, at Antioch	Mar. 26, 27
Water Valley station	27, 28
Coffeeville circuit, at Cambridge	Apr. 2, 3
Tocopolo circuit, at Liberty Hill	8
Oxford station	9, 10
Banner circuit, at Hunter's Chapel	15, 17
Pittsboro circuit, at Oak Springs	23, 24
Atlanta circuit, at Roads' Chapel	29
Cherry Hill cir., at Young's Chapel	30, May 1
Water Valley cir., at Church Grove	7, 8
Charleston circuit, at Charleston	14, 15
Tillatoba circuit, at Friendship	19
Grenada circuit, at Sparta	21, 22
Chapel Hill circuit, at Chapel Hill	28, 29
District Conference at Charleston	19-15

Meeting of Woman's Missionary Society for Grenada district, Wednesday, May 11.

Will the preachers in charge please urge our people to observe our rule concerning fasting before the quarterly meetings, and urge the official members to be at these meetings.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Winona station	Mar. 25, 27
Brooklin and Dublin	Apr. 2, 3
McNutt circuit	8, 10
Indianola	16, 17
Lelleriton	23, 24
Greenwood	30, May 1
Sidon	8, 9
Black Hawk	14, 15
Valden	21, 22
Carrollton circuit	28, 29
Winona circuit	June 4, 5
Carrollton station	11, 12

The District Conference will be held by Bishop Hendrix at Greenwood, April 19-21. The opening sermon will be preached April 19, 8 P. M., by Rev. R. A. Meek, of Carrollton station.

S. M. THAMES, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Maben	Mar. 25, 27
Chester	Apr. 2, 3
Louisville	9, 10
Ethel	15, 17
Kosciusko and Durant	23, 24
Sallis	30, May 1
New Port	7, 8
Wier's	14, 15
Pickens	22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Belzoni	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Byhalia	Mar. 26, 27
Holly Springs circuit	Apr. 2, 3
Holly Springs station	10, 11
Lebanon	15, 17
Red Banks	23, 24
Ashland	30, May 1
Early Grove	7, 8
East Holly Springs circuit	14, 15
Olive Branch	21, 22
Mount Pleasant	28, 29

The preachers' meeting for this district will be held at Byhalia, commencing April 26, 7 o'clock P. M.

JNO. W. BOSWELL, P. E.

SARDIS DIST.—SECOND ROUND.

Pleasant Hill	Mar. 25, 27
Sardis	Apr. 2, 4
Senatobia	10, 11
Como	15, 17
Pleasant Grove	23, 24
Cockrum	30, May 1
Batesville	7, 8
Coldwater and Hernando	15, 16
Nesbit	17
Courtland	21, 22
Panola	24
Arkabutla	28, 29
Wall Hill	June 4, 5
Mt. Vernon	11, 12
Coldwater Mission	18, 19

H. C. MORENHEAD, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

Wilson, at Pine Grove	Apr. 2, 3
Jackson	3, 4
Bayou Sara, at Bayou Sara	9, 10
Percy's Creek	16, 17
Woodville	17, 18
Amite, at Homochitto	22
North Wilkinson, at Mt. Carmel	23, 24
Gloster and Centerville, at C.	24, 25
East Baton Rouge, at Pipkin's	30, May 1
Zachery, at Deer Ford	1, 2
Clinton and Slaughter, at Slaughter	7, 8
Amite City, at Hammond Chapel	13
Franklinton, at Magee's	14, 15
Tallsheck, at Fitzgerald	16
Covington, at Slidell	17
Springfield, at Springfield	19
Fort Vincent, at Maurepas	21, 22
Live Oak	June 4, 5
East Feliciana	6
St. Helena, at Greensburg	11, 12

The District Conference will be held at Greensburg, June 9-12. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

F. A. JOHNSTON, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Moss Point	Apr. 2, 3
Americus, at Rosedale (Tue.)	5
Scranton, at Orange Grove (Thu.)	7
Ocean Springs, at Biloxi	9, 10
Bay St. Louis, at Handsboro	16, 17
Whittington, at Holland's Ch'l. (Tue.)	19
Vancleve, at Antioch	23, 24
Heidelburg, at Heidelburg	30, May 1
Ellisville, at Saundersville	7, 8
Purvis, at Purvis	14, 15
Perry, at Boon's Chapel (Tue.)	17
Eastabuchie, at Eastabuchie	21, 22
Pearlington, at Logtown	29, 30
Hattiesburg, at Augusta	June 4, 5

Others in due time will appear.

District Conference at Purvis, beginning Thursday, May 12, at 8 P. M. Trains north and south arrive about noon.

JOHN A. ELLIS, P. E.

JACKSON DIST.—SECOND ROUND.

Camden circuit, at Soule Chapel	Apr. 19, 17
Mount Olivet circuit, at Dover	23, 24
Madison circuit, at Wesley Chapel	30, May 1
Flora circuit, at Livingston	7, 8
Yazoo circuit, at Fletcher Chapel	14, 19
Yazoo City (night)	15, 18
Sharon circuit, at Mount Pleasant	21, 22
Canton (night)	22, 23
Lake City and Lodi, at Phillipps	28, 29

E. H. MOUNGER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Vossburg circuit, at Chapel Hill	Apr. 2, 3
Enterprise and S., at Stonewall	9, 10
Meridian—East End (Wed. night)	13
Meridian—West End (Thu. night)	14
Linwood circuit, at Linwood	19, 17
DeKalb circuit, at New Hope	23, 24
Meridian—Central	May 1
Daleville station	7, 8
Lauderdale circuit, at Soule Chapel	14, 15
Waynesboro circuit, at Hebron (Thu.)	19
W. and State Line, at W'boro (Fri.)	20
District Conference, at Waynesboro	21-23
E. M. F. College Commencement	29
Binnsville circuit, at Binnsville (Thu.)	June 2
Porterville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Shubuta (Wed.)	15
Clarke circuit	18, 19
Chunkey circuit, at Suqualena	25, 26
Marion circuit (Tues.)	28

The District Conference will convene at Waynesboro, at 9 o'clock A. M., Saturday, May 21. A Bishop is expected to preside. Every recording steward is expected to be present with his Quarterly Conference Record Book. It is greatly desired that the assessments for Conference claimants and foreign missions be reported paid in full. Let us all expect a pentecostal season.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Lake, at Lawrence	Mar. 26, 27
Clarksburg	Apr. 2, 3
Morton and Forest, at Pelahatchie	4
Homewood, at Independence	9, 10
Fannin, at Union	16, 17
Rose Hill, at Pleasant Grove	22
Newton and Hickory, at Hickory	23, 24
Brandon station	May 1, 2
Shiloh, at Salem	5
Marvin, at Bethel	7, 8
Decatur, at Union	13
Neshoba, at Pine Grove	14, 15
Carthage and Walnut Grove	19
Carthage	20
Walnut Grove	21, 22
Hillsboro	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

O. MCDONALD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez—Jefferson Street	Apr. 2, 3
Natchez—Wesley Chapel	2, 3
Vicksburg—Crawford Street	9, 10
South Vicksburg	9, 10
Burtonton, at Carlile	16, 17
Washington, at Locust Grove	23, 24
Martin, at Russom's	30, May 1
Meadville, at Nebo	7, 8
Fayette, at Fayette	14, 15
Mayersville, at Beulah	21, 22
S. Warren, at Wesley Chapel	28, 29
Warren, at Wesley Chapel	June 4, 5
Fort Gibson	11, 12
Anguilla and Rolling F., at Cary (W.)	15
Rocky Springs	18, 19
Roxie (Wed.)	22
Utica	28, 29

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Haynesville, at New Salem	Apr. 2, 3
Downsville, at Downsville	9, 10
Minden, at Pine Grove	15, 17
Valley, at Bellview	23, 24
Arcadia, at Brushwood	30, May 1
Farmerville, at Marion	7, 8
Summerfield, at Alabama	14, 15
Homer, at Arizona	21, 22
Ruston, at Ruston	28, 29
Sparta, at Mill Creek	June 4, 5
Ringgold, at Ringgold	11, 12
Tulip, at Salem	22, 23
Vienna, at Palms Chapel	July 2, 3
Vernon, at New Prospect	9, 10
Gansville	15, 17

The preachers' meeting for this district will convene at Ruston, May 25, at 7:30 P. M.

Opening service conducted by Rev. R. A. Davis. Let all the preachers of the district, itinerant and local, attend this meeting, and let us come fasting and praying for the anointing of the Spirit.

J. L. P. SHEFFARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas and Washington, at W.	Apr. 2, 3
Lafayette	9, 10
P. Brulee and Bayne, at P. B.	15, 17
Patterson and Morgan City, at M. C.	22, 24
Crowley, at Long Point	30, May 1
New Iberia	7, 8
Abbeville, at Prairie Gregg	14, 19
Indian Bayou	21, 22
Franklin and Jeanerette, at F.	28, 29
Lake Charles	June 4, 5
L. C. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	18, 19
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Iluroe	29, 26

The District Conference will convene at Franklin, May 25-29. Preachers, please have Quarterly Conference Records present.

JNO. A. MILLER, P. E.

DELHI DIST.—SECOND ROUND.

Monroe	Mar. 20, 21
West Monroe, at Colony	25, 27
Bastrop, at Bastrop (Thursday)	31
Lind Grove, at Bartholomew	Apr. 2, 3
Delhi, at Talinla	9, 10
Oak Ridge, at Mer Rouge	16, 17
Rayville, at Girard	23, 24
Floyd, at Oak Grove	30, May 1
Harrisonburg, at Island	7, 8
Oakly, at Oakly	14, 15
Winsboro, at Magnolia	21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Sugar Town, at Spring Hill	Mar. 26, 27
Spring Creek, at Rocky Hill (Tu., W.)	29, 30
Bayou Chicot, at Prairie Mammoth	Apr. 2, 3
Simsport, at Riverside	8, 10
Melville and Big Cane, at Big Cane	16, 17
Evergreen, at Evergreen	23, 24
Alexandria	30, May 1
Pineville, at Hickory Grove	7, 8
Castor, at Ebenezer	14, 15
Columbia, at Columbia	21, 22
Black River, at Llamore (Wa., Thu.)	29, 29
Vidalia, at Jonesville	28, 29
Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	29, 26

J. IVY HOFFPAUIR, P. E.

NEWS OF THE WEEK.

DOMESTIC.

A statement of the disbursements of the appropriation in aid of colleges of agriculture and the mechanical arts in the several States under the act of Congress, approved Aug. 30, 1890, shows that for the fiscal years of 1890, 1891 and 1892, Alabama, Arkansas, Louisiana and Mississippi have each received $48,000.

All the lottery offices in Louisville, Ky., including the general office, where drawings were made, closed on March 17, and it is believed they will remain closed permanently. The managers say they are awaiting the decision of the courts; that their vested rights can not be taken away by any law, but public sentiment is aroused against them.

Representative Andrew, of Massachusetts, has completed the report upon his bill, "To exclude political influence in the employment of laborers under the authority of the United States." The bill, according to the reports he has received, will affect some 21,000 employees, and will require that henceforth they shall be appointed or employed without regard to political considerations.

The Sugar Bounty Division of the Internal Revenue Bureau makes the following statement of claims received and paid to date: Total number claims received, 2,638; total number claims paid, 1,085; amount involved, $3 481,-796; bounty paid on beet sugars, $215,-604; on sorghum sugar, $20,866; on cane sugar, about $3,245,495, of which about $3,108,508 has gone to Louisiana, $131,782 to Texas, and $5,204 to Florida.

The proceedings in the National House during this week will be more than usually interesting, as it has made the Bland silver bill a special order for three days, beginning Tuesday. A great many members desire to speak on the silver question, and an effort has been made to reach an agreement between the friends and opponents of free coinage to provide that the debate and consideration of the bill by paragraph shall run the whole of the week.

Recent heavy disbursements have reduced the treasury balance to $29,651,-325, of which $12,611,201 is on deposit with national banks and $15,225,000 is in subsidiary and minor coin. The national bank note circulation is now $161,000,000, an increase of nearly $20,000,000 since July last. All the 4½ per cent. bonds held by national banks to secure circulation have been surrendered with the exception of a lot of $12,500 belonging to the First National Bank of Leoti, Kan., which is going into voluntary liquidation.

The Southern tour of Senator Hill (who is a candidate for the presidential nomination) came to an end by the return of the party to Washington, on March 20. Senator Hill expressed great gratification on the hospitable manner in which he was received throughout the South, and does not conceal his pleasure over the enthusiasm which his visit aroused in Georgia, Alabama and Mississippi. Numerous invitations have been received by Senator Hill within the past week to visit various Western and Southwestern cities, and he is being strongly urged to make a tour later on through the West and Southwest.

FOREIGN.

The police of Brussels have made further seizures of anarchists' documents. Fearing disturbances on May day, the government will call out the militia to assist the troops.

Since the recent dynamite explosions in Paris the French police have begun a vigorous search of anarchists' lodgings. Sixty suspects were arrested in a hotel. Those who gave satisfactory accounts of themselves were afterward released.

A Paris bank suspended on March 19. One of the directors committed suicide; two have absconded, and one has been arrested. The bank speculated in French, Spanish and Russian securities. The liabilities amount to 24,-000,000 francs, and the assets to 5,000,-000.

The French police have arrested a prominent Paris anarchist named Mayence. Papers found in his room prove that he distributed among accomplices dynamite cartridges stolen from Soisy. One machine, with a burning fuse, was found in a letter box in the Rue de Talbert and another in the Rue de Tempie.

The unloading of the cargo brought by the steamship *Indiana* from Philadelphia, for the relief of Russian famine sufferers, was finished on March 17. Afterward the first trainload of provisions was dispatched to the distressed districts. The departure of the train was made an occasion of great ceremony. The chief American and Russian officials toasted the health of the Czar and President Harrison, amid the playing of the national anthems of the two countries.

Chancellor Von Caprivi is seeking to prevent the disruption of the cabinet. He will seek to effect a compromise. The first thing to be done is to get rid, once for all, of the education bill. The chancellor desires to dispose of the crisis as speedily as possible. It will, therefore, be best to postpone the education bill until the country has pronounced an opinion. Before the conclusion of the general elections the chancellor could reconsider his policy and recover from the blow his prestige has suffered.

The educational bill has caused much commotion throughout the German Empire. Chancellor Von Caprivi stated openly in his speech a few days ago that he favored the bill because it promised to afford the masses religious instruction side by side with secular knowledge, and that he believed that such a measure was needed to keep atheism out of the schools. The National Liberals have stoutly combated the proposed measure and have rallied to their support the strength of the Freisinnige and Socialist parties. They claim that the bill should not provide for the practical supervision of the schools by the Catholic and Lutheran clergy. The agitation kept up by the opposition has been so strong that the Emperor has been induced to make many concessions to the demand of the Liberals.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4⅛ @	— —
Ordinary	4 9-16	— —
Good ordinary	5⅜	— —
Low middling	5¾	— —
Middling	5⅞	— —
Good middling	6⅜	— —
Middling fair	7 5-16	— —
Fair	8 11-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	8⅝	— —
Fully fair	9⅝	— —
Good fair	— —	— —
Common	2 15-16	— —
CENTRIFUGAL:		
Seconds	2¼	8⅝
Prime yellow	8 15-16	8⅞
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	5	8
Good common	9	9
SYRUP	15	18
RICE.		
No. 2	2⅛	2¼
Good	4⅛	4⅜
Fair	4⅝	4½
Prime	— —	— —
Rough, ℔ bbl	2 50	3 50
Polish, ℔ ton	18 00	90 00
FLOUR.		
Extra Fancy	4 75	4 80
Fancy	4 50	4 60
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	5 00	5 10
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	2 25	2 40
Cream meal	2 55	2 60
Grits	2 65	2 70
Hominy	2 25	— —
GRAIN, ETC.		
CORN:		
White, ℔ bushel	91	59
Yellow	51	52
Mixed No. 2	51	52
OATS:		
Western	40½	41½
Texas rust-proof	— —	— —
BRAN:		
℔ cwt	99½	— —
HAY:		
Prime	19 00	19 50
Choice	— —	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 00	12 00
Prime Mess	10 50	10 75
Rumps	— —	10 25
BACON:		
Fancy Breakfast	8½	9½
Shoulders	5¾	— —
Sides, short rib	7	— —
Sides, long clear	7	— —
HAMS:		
Sugar-cured	9	10
DRY SALT MEAT:		
Shoulders	4⅞	— —
Sides, short rib	— —	— —
Sides, long clear	9⅝	— —
GROCERIES.		
COFFEE:		
Prime	17⅝	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	85
Hu-Kwa	— —	— —
BUTTER:		
Western Creamery	29	31
Western Dairy	22	25
Common	— —	— —
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	19½	14
Cotton seed, crude	22	23
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	— —	— —
Louisiana, ℔ ⅛ ⅛	8 00	10 00
POTATOES:		
New Louisiana	— —	— —
Western	1 25	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 25	2 75
BALING STUFFS.		
BAGGING:		
Jute, 2 ℔, ℔ yard	7	— —
Jute, 1¾ ℔, ℔ yard	9⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ ℔	7½	8⅛
TIES:		
℔ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 50	5 00
Young Chickens	4 00	5 00
Chickens, Southern	3 50	4 00
Young	3 00	3 50
Turkeys, Southern	15 00	17 00
EGGS:		
Western	14	— —
Southern	15	— —
WOOL:		
Lake, ℔ ℔	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ℔ ℔	3	— —
Dry salted	9	— —
FERTILIZERS:		
Cotton seed, ℔ ton	16 00	— —
Meal	21 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ℔ ℔	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, March 22.

The nineteenth session of the National Conference of Charities and Correction will be held at Denver, Col., June 23-30.

Those of our readers who wish to obtain any of the books published by our Southern Methodist Publishing House or by F. H. Revell, of Chicago, can procure them as prizes for new subscribers by writing this office.

Christian Advocate.

VOL. 39.—NO. 13. NEW ORLEANS, THURSDAY, MARCH 31, 1892. WHOLE NO. 1858.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A More Extended Protest.

Recently I sent a protest, written on a postal card, against the unauthorized action of our "senior" Missionary Secretary in calling our congregations and our Sunday-schools to the observance of the so-called Easter. I wish to reiterate and emphasize that protest, notwithstanding there may be some of our preachers, as well as some of our members, who are æsthetically inclined. I am not unmindful of Rom. xiv, 5, 6, but mindful of Gal. iv, 9-11. My reasons for protesting are the following:

1. *The name Easter is heathenish.* Its use in Acts xii, 4, by the King James' translaters, was wholly unwarranted. The Revised Version of 1881 uses the proper word, "Passover." Adam Clarke, in commenting on this verse, says with reference to the King James' translation: "Perhaps there never was a more unhappy, not to say absurd translation, than that in our text. But before I come to explain the word, it is necessary to observe that our term called 'Easter' is not exactly the same with the Jewish Passover. This festival is always held on the fourteenth day of the first vernal full moon, but the Easter of the Christians never fell the *next* Sabbath after said full moon; and to avoid all conformity with the Jews in this matter, if the fourteenth day of the first vernal full moon happen on a Sabbath, then the festival of Easter is deferred until the Sabbath following. . . . The term 'Easter,' inserted here by our translators, they borrowed from the ancient Angle-Saxon service books. . . . The Saxon *Easter, Eastre, Eastro, Eastra* and *Eastron* are different modes of spelling the name of the goddess Easter, whose festival was celebrated by our pagan forefathers in the month of April; hence that month in the Saxon calendar is called Easter month. Every view we can take of this subject shows the gross impropriety of retaining a name every way exceptionable, and palpably absurd."

The Church of England just followed the example of her Roman mother, who, in the effort to be "all things to all men," not only adopted the day set apart by the heathen Saxon for the worship of their goddess Easter, as Dr. Clarke shows, but, ignoring or yet caring to ascertain the date of the birth of our Lord and Savior Jesus Christ, also seized upon the Roman Saturnalia, with its kindred orgies and debaucheries, and simply changed its names; and now in our city peses in India as the representative of Western Brahminism, having long since adopted the Hindu rosary and images from almost every idolatrous nation in the world. The rapid strides the Church of England has been making of late years in the same direction are apparent to anyone who has kept up with current history. Many in the Protestant Episcopal Church are not far behind their English brethren; and not a few in the Methodist Episcopal Church, South, are leaning in the same direction. "The season" is crowded with circuses, theatres, germans and progressive euchre, until Mardi Gras caps the climax; then comes the ostentatious visiting of the poor and the doling out of old clothes—with or without the buttons—till Easter turns loose the flood-tide of dissipations again.

I know it is said that it is no use for any one man, or set of men, to try to change" these things, and that our young people will be influenced by them, etc., but the same sort of argument is used by the saloon keepers and the theatre-goers, *et id omne genus;* but, nevertheless, the watchmen upon the walls of Zion must deliver their own souls. And it is said that we must make use of Easter to keep our young people away from other folks' foolishness—that is, when you are in Rome, do as the Romans do. I had rather let our young people go than attempt to hold them to our church by such means. We are swiftly multiplying machinery at the expense of spiritual power, and rapidly taking on the form of godliness without the power thereof. May we awake before the Lord departs from us!

2. My second objection is based on the fact that our "senior" Missionary Secretary acted without warrant from Board of Missions or General Conference—evidently encouraged by the success of our Woman's Board of Missions last year. No matter who set us the example—no matter how many of our people may be æsthetically disposed and long for "the beautiful liturgy," etc., the act of the Missionary Secretary is to be deplored. As for myself, and as an itinerant preacher of the Methodist Episcopal Church, South, I protest against his action and this manifest movement towards ecclesiastical millinery and tomfoolery.

T. L. MELLEN.

Work among the Wild Tribes.

MR. EDITOR: I met you at the General Conference, in St. Louis, nearly two years ago. You have been kindly sending the ADVOCATE since. I have thought often that I would write and give you some account of our work here.

Four and a half years ago Bishop Galloway read me out for this work, and for a long while I was alone in this field of wild Indians. We have made some progress. We have now a membership of Indians and Mexican-Indians, of about sixty. We have two churches and two parsonages. One church and parsonage located here at this agency, and one down among the Comanches, twenty miles southeast. We will organize another church soon forty miles southeast, where we hope to build a house in a short while. Rev. J. J. Roland is in the parsonage twenty miles southwest, and is my assistant in this field. We have built and have in successful operation an Indian industrial school of sufficient capacity to accommodate 100 boarding pupils. This school belongs to the Woman's Board, and is proving a very efficient factor in the redemption of these perishing people. There is attached to the school 160 acres of good land granted by the government for farming purposes. This school is well supplied with good and efficient teachers and employees. In addition to the school work, the Woman's Board has two women here on this Indian reservation doing Bible and camp work—Mrs. Avant here, and Miss Brewster down among the Comanches. It takes singular faith and consecration to do this work; but these good woman have measured up fully to it.

We have recently held a ten days' meeting, in which much interest was manifested. Sixteen accessions to the church; some interesting experiences. One Indian woman said: "This has been the greatest day I ever saw. The Lord has wonderfully blessed me. I shall never forget this day." It was a gracious time. Bro. Dodge, of Georgia, was with us in the power and demonstration of the Spirit.

Our mission here is rather at a crisis now. All over the reservation Indians are asking that some one come and tell them of this good way. But few of these calls can I answer. My hands are full, and more than full. Oh! how I need help here now! With reinforcements we could sweep this field now. There is a tide in the affairs of missions, as well as of men, which taken at the flood leads on to victory. It is very trying to one's faith and patience to see these opportunities come to view and pass away while we are powerless to avail ourselves of them. It might be of interest to tell your readers something of the life and habits of this singular people; but this I will do in a future article.

I would like to interest your readers in this work. We are bound by every sacred obligation of our holy religion to give these Indians the gospel. We can not go guiltless and fail to do so.

J. J. METHVIN.

Anadarko, O. T.

Some Notes and Suggestions Concerning Our Sunday-School Work in the North Mississippi Conference.

We have no more important church interest to maintain and promote just now than the Sunday-schools. Upon its efficiency depends, in large measure, success in every department of church work. The progress of this work within our bounds hitherto has been very gratifying. Incalculable good has been accomplished, and there is evidently growing interest in the cause; but much remains to be done for the complete fulfillment of its mission.

There is plenty of sentiment in favor of this institution, but a large proportion of it needs crystallizing into decisive activity; hence, what is mostly needed with us now is not mere mental assent by individual church members, or formal recognition by the preachers and church meetings, but such consideration, by all who are duty bound, as will stimulate thought and develop action worthy of so great a cause.

Let all concerned bear in mind that "the Sunday-school is legally and officially connected with the machinery of the church, from the individual congregation up to the General Conference," and that "legislative provision is made for its existence and control as an efficient factor in the working agencies of the gospel." Therefore, the responsibility of its maintenance and effectiveness rests, in a measure, upon all the church membership, but particularly on the ministers and official members. It devolves on them, collectively, as follows:

First. In the Church Conference to "inquire if the church can extend its work by establishing additional Sunday-schools."

Second. As a Quarterly Conference, they "*shall* be a Board of Managers to supervise and superintend the interests of all the Sunday-schools within its bounds."

Third. As a District Conference, "to inquire *particularly* as to Sunday-schools and the *manner* of conducting them."

Fourth. As an Annual Conference, to "carefully inquire into the state and character of the Sunday-school work, and the best means of improving and promoting its interests."

It is made the duty of the presiding elders "to promote, by all proper means, the cause of Sunday-schools in their districts." This they can do by "taking care that every part of the Discipline" pertaining to this work "is enforced," and by holding District Sunday-school Conferences as recommended. It is the duty of preachers in charge "to organize Sunday-schools where ten persons (not children only) can be collected for that purpose; to appoint or nominate superintendents; to be present in all the Sunday-schools in their charges as often as practicable, and to make reports of the same to their Quarterly and Annual Conferences." Let all concerned read carefully Discipline, 1890; paragraphs 67; 72—item 3; 79; 86—item 3; 90, I.—3, II.—4; 112, 120, 132, 235 to 245, inclusive.

Brethren of the ministry and laity in the North Mississippi Conference, let us, each and all, individually and collectively, act our part to make the Sunday-school work a great power in the part of the Lord's vineyard that we are cultivating. Let us begin at once, if not already, and during this year give special attention to this cause in study, prayer and service. Let presiding elders and pastors give it due prominence in the District, Quarterly and Church Conferences, and emphasize and press the matter until we have in our Conference, at least, as many Sunday-schools as churches, and as many enrolled therein as there are church members. Let this be the aim this year, that we may not have to report to our next Conference, as to the last, at least sixty-two churches without a Sunday-school, and 20,000, or more (one-half), of the church members as not at all engaged in this line of their church work.

There are in our connection twenty-four Conferences that report as many, or more, Sunday-schools than churches, and five that report more members of the Sunday-school than church members. These do not include Mission Conferences. Let us labor and pray that our Conference may be added to both honor rolls this year.

G. W. BACHMAN,
Sunday-school Agent.

Kosciusko, Miss.

Kill the "Leopard!" or, A Strong Pull and a Pull All Together.

Macedonian hands are waving to us from the shores of Cuba, Venezuela, Siam and Africa. More formidable than mountain-ranges, rivers or seas, our debt blocks the way to them all. On this debt we are sinking eight or ten thousand dollars in annual interest—a sum sufficient to support a strong mission in Africa, or to place thirteen missionaries in other fields. Some of our noble laymen are having their credit impaired in the commercial world by endorsing our paper in the banks. These brethren could better afford to support a missionary each than have their credit thus discounted. Our secretaries have done splendid work in their laborious travels, and eloquent appeals at the Annual Conferences, thus very much reducing the debt by providing for the special support of many missionaries.

The Annual Conferences have all been held. The secretaries will now have to work on other lines. We, of the pew and pulpit, are too much inclined to lean back in complacent admiration of the zeal and devotion of the secretaries, and let them work out the problem, which they can no more do, without our earnest co-operation, than the children of Israel could make the best bricks without straw. If we can adopt some plan for a "strong pull" and a "pull all together," we can get up some morning and pay this debt off before breakfast. One hundred thousand dollars would be a very small amount for Southern Methodism to raise, if only one man in every hundred of her membership realized that he is not his own, that he has been "bought with a price," even the precious blood of our Savior.

We suggest to our secretaries the following plan: Start a general subscription, *payable when the whole debt has been subscribed.* Then urge Bishops, Mission Boards, pastors, editors, churches, Epworth Leagues, Sunday-schools and individuals to fall into line and throttle the "leopard" at once. There are earnest business men who will give $1,000 to extinguish the entire debt, who will not give $100 simply to reduce it.

The undersigned is willing to start such a subscription with $1,000, and will receive the names and amounts of all others who wish to subscribe. This is not a case of alms-giving, but a debt we owe to our Christ, to our church and generation. Therefore, it is not a question of mock modesty, but one in which we can provoke others to good works.

W. B. PALMORE.

1404 Lucas Place, St. Louis, Mo.

Which the Greater Blessing?

From every section of our State come applications to the secretary of Church Extension Board for aid in building. These petitions come regularly; sometimes so many as three a week. As the brethren send these in, I wonder if they remember the Master's words, "It is more blessed to give than to receive." If so, they are desirous of bringing untold benedictions upon his servants constituting the Board and the contributors thereto. To make it very clear I will say, "It is more blessed" at this time to "collect" than to "apply."

My brethren, let greater zeal characterize your efforts in raising this important collection, and be modest in your requests for assistance. Don't let your church pay $10 and then ask for $500.

We are doing all we can; but, *Festina lente*, which on interpretation meaneth, "Go slow." Last year our Conference paid 78 per cent. on the assessment, and ten charges made no report for church extension. We can do better than that, and then share the blessings.

S. J. DAVIES,
Sec. Board Church Ex., La. Conf.

Letter from Japan.

MR. EDITOR: Allow me to express through your columns my appreciation of the late action of the North Mississippi Conference in undertaking the support of our little family during the coming year. Mr. Waters will speak for himself later. It was gratifying also to hear through Dr. Walter Lambuth, in a letter which came by the last mail, that we have a "host of friends" in the dear old North Mississippi Conference. Born and reared in the bounds of that Conference; having claimed many of its number, from year to year, in days gone by, as pastor, presiding elder, friend, it is but natural that my heart should go out in especial interest and affection to the noble band who compose it. You may imagine how my eye glances over the NEW ORLEANS ADVOCATE, when the United States mail comes in, to see if there are any notes or reports from the towns and villages and *preachers* that I knew and loved in the old days.

Our hearts and hands are full here, even though there is no especial awakening in this part of the field to report. The work advances steadily and slowly. In our Bible classes, Sunday-school classes, woman's meetings, visiting, prayer meetings, here and there, day by day, we are trying to do what we can for this people and for Christ.

It was gratifying to hear Bro. Newton, who spent last Sunday in our midst, say that he could note advancement in the work here every time he came. There are many items which might be of interest were there time for particulars, but I must stop for to-night.

Again thanking the kind friends of the North Mississippi Conference, and with best wishes for the NEW ORLEANS ADVOCATE, I am,

Yours faithfully,

LULA LIPSCOMB WATERS.

Hiroshima, Feb. 18, 1892.

FROM THE WORK.

Rev. J. A. Bowen, Aberdeen, Miss., March 25: "Great meeting in progress in our church here. The church is more consecrated than ever in the history of the town. Sinners are convicted and penitents powerfully converted. Bros. Inge, Whitehurst and Saunders will remain with us till the middle of next week, perhaps. Will write you more soon."

Rev. J. S. Oakley, Columbus, Miss., March 24: "Our church in Columbus is in a good condition. We have received seventeen members since Conference. Our protracted meeting will commence on Easter Sunday. (Will Bro. Mellen please pardon the Popish phrase?) The Rev. George S. Inge, a local preacher of this charge, will assist in the meeting. I have been down with the *grippe* nearly the whole of the year. Am still confined to my room."

Rev. G. Bancroft, Marion, Miss., March 23: "Thankful to-day that the outlook in this charge is promising. Our presiding elder, Rev. T. L. Mellen, held our first Quarterly Conference on the sixteenth instant. Held a class meeting before proceeding to business, which was enjoyable and profitable. He commended us in that the charge was so well represented. Like other places, we are experiencing some financial pressage. Have sent for Conference fund nearly half of amount assessed to this charge. It is a wise provision to pay something right away to our superannuates and widows and orphans of our brethren who have died in the work."

Rev. G. H. Jacobs, Olive Branch charge, North Mississippi Conference, March 21: "This is our second year on this charge. Last year the Lord was gracious to us. A number were added to the church; some family altars were erected. So we began this year in great earnest, and with a deep sense of the importance of the work, and, while we have been hindered in our work by rain, sleet and snow, we are encouraged to believe that we have made some advance. We are hopeful. We need church-houses very much, and we hope to build, at least, one this year. Money has never been so scarce here since the war. We hope, however, for an advance in every respect, and especially in spirituality. I have tried to circulate the ADVOCATE, but, as yet, have failed. Shall continue. May the Lord bless you in your work!"

Rev. R. A. Meek, Carrollton, Miss., March 25: "Our first Quarterly Conference convened on the eleventh instant, and was most satisfactory in every particular. Bro. Thames, our esteemed presiding elder, was on hand promptly, and dispatched the business of the occasion with his customary skill. Bro. Hargrove, of Greenwood, was also present, and delighted us with one of his happy pulpit efforts. Though continued ill-health has greatly hindered me in my work, this charge has made some advancement during the past quarter. We have received three members on profession of faith. Attendance upon prayer meeting and public worship is good. All societies connected with the church are flourishing. Our stewards are now operating the Reynolds' system, and finances are well up. There are no better people than those whom I have the honor to serve."

Rev. T. B. White, Morgan City, La., March 22: "By God's blessings, I have kept up all my appointments; made 150 to 200 pastoral visits, and very many personal appeals, as I pass, to sinners to 'flee from the wrath to come.' A number have been received into the church. Our congregations are large, increasing and serious; finances coming up; people hopeful, and we are looking for the baptism of fire. In May (third Sunday) we inaugurate a protracted revival meeting at Patterson under the leadership of Bro. Dodge, and from thence here the fourth Sunday. We hope to rally our forces, storm and route the devil at Patterson, and drive him down the bay, supposing he will make a bold stand and entrench himself at Morgan City; but, by the help of God, we will dislodge him and drive him into the Mexican gulf. Oh, that many may be captured from his army, and enlist under our Captain! Let prayer be made for us."

Rev. Irvin Miller, Walnut Grove circuit, March 19: "I was assigned to this circuit (as supply), Walnut Grove Church being taken off and put with Carthage, making a new work (Carthage and Walnut Grove). I am nearly through with my third round. Up to date have not missed a single appointment. Congregations good (when the weather permits); spiritual condition of the work improving; finances very tight; am using my utmost endeavor to raise the widows and orphans and worn-out preachers' collection; great deal of sickness and death; have lost some of our best members by death. *La grippe* and pneumonia is the prevailing disease. Bro. McDonald, our presiding elder, was with us at our first Quarterly Conference. Our people are delighted with him. He preached one sermon for us; profitable to all who heard it. Attendance of the official members was small, owing to the prevailing sickness; but we had a fine congregation (if it was on Monday)."

Rev. W. T. Currie, Live Oak, La., March 21: "Our first Quarterly Conference for the present year convened at this place on the nineteenth instant. Our worthy presiding elder, P. A. Johnston, was with us. It was the most interesting Conference I ever attended. More interest seemed to be taken by the stewards. The stewards made a liberal assessment for my support this year. Bro. Johnston preached three sermons that will tell for years to come. The Holy Spirit was felt. I had to preach at night on Sunday. It was a task to have to preach after a presiding elder; but the Holy Spirit was with me. We have two Sunday-schools now organized; three more that will soon commence work. I am learning to love my people more and more every day. When I came on the work I found no sash in the windows of the parsonage. I ordered the sash; asked the good people for help; they responded; we now have the sash in. The parsonage is not finished yet; but I expect before next Annual Conference to have it complete. Crops are backward on account of cold weather. Pray for us, that the Lord may still continue his blessing upon us."

Rev. R. B. Downer, Ellisville circuit: "There have been sixteen accessions, one death, two withdrawals and five removals since Conference. Spring collections have not been a success. Conference claimants, 'on its own merits,' brought but fifteen instead of thirty-five dollars; but, as Sam Jones has it, I hope to 'get there' by Conference if the Joint Board will be patient. Our Juvenile Missionary Society at Ellisville has adopted Japan for its object of labor. Its members increase monthly. Bro. T. L. Mellen seems to object to 'Easter;' yet Acts xii, 4, mentions the day. Our Sunday-school at Ellisville expects to celebrate the day, and make it a profitable occasion. I have a prayer meeting at all the appointments, and all well attended. Sandersville Church is now out of debt, with new stove, pulpit, platform, chancel rail and communion table. The building will be painted within sixty days. Laurel Church has been ceiled. While see much yet to be done, I am glad to report that we are moving forward. The town of Ellisville will have a $5,000 school-house and graded school by September or October. All of my Sunday-schools worked through the Winter months—one without a stove."

Thy ignorance in unrevealed mysteries is the mother of a saving faith, and thy understanding in revealed truths is the mother of a sacred knowledge; understand not, therefore, that thou mayest believe, but believe that thou mayest understand. Understanding is the wages of a lively faith, and faith is the reward of an humble ignorance.

THE CHIMES OF ST. BRANDON'S.

BY EDGAR MAYHEW BACON

When sailors, seeking the Afric main,
  Lie calmed in Teneriff's purple shade,
They sometimes hear in the night a strain
  Of sweetest music, by far bells made.

From o'er the ocean it comes, so low
  And faint and far, where the sea bird's flight,
Or the sails of merchantmen southward go,
  Unchecked, unstaying, from night to night.

Somewhere on the misty line that lies
  Within the folds of a starlit cloud—
Perhaps where the land of fable lies—
  There stood in the past a city proud.

Its halls were marble, its domes were gold
  And wet with the fountain's argent spray
Its pavements reached from the tide that rolled
  On the western sea, to the gates of day.

St. Brandon's city was fair and fine;
  But columned temple and market wide
Gave a lurch and sank in the gulfs of brine,
  Beneath the nethermost sunless tide.

The clanging bells in its towers strove
  Till chimes were quenched in the rising sea,
And outward rolling surges drove,
  Like an exiled spirit, their melody.

O, homeless music of Brandon's chimes,
  How long do ye wander, seeking rest,
Entreating men like a poet's rhymes
  And going as the wind goes, East and West?

Ye sailors, calmed on the tropic sea,
  When wavering bells ye faintly hear,
Then pray that your souls may never be
  Outcast and wandering year by year.

—*Christian at Work.*

Geology and the Bible.

To G. T. V.—

DEAR BROTHER: In the ADVOCATE, of March 10, you address an article to me, trying to reconcile geology and the Bible on the subject of the six days of creation by first accepting and then rejecting the six literal days theory.

You say first: "It has always been held by *me*, as by all people who have received the Scriptures in every age, that in Gen. 1 a *day* means day—an evening and morning of twenty-four hours; nor will any other view agree with the numerous places in God's Word where the days of creation are absolutely limited to a common literal day."

Well, if your statements were true, then I would not have written, for if *you* and all that accept the Bible were agreed as to the days of creation, there would have been no necessity for writing at all, for, with a united church, all the combined forces of infidelity could not overturn the Rock of Ages; nor *can they, any way*. But, if it is admitted by learned divines that the Bible does not mean what it says, when its statements are so plain, then we are at sea without rudder or compass, and the unlearned, and even the learned that have not thoroughly investigated for themselves, may lose faith in the Bible and conclude that it is all covered up in mysteries and hard to be understood; and if it does not mean what it says with regard to the creation, then its plain statements on other subjects may also be untrue or misunderstood. I believe the Bible means just what it says, and that its statements with regard to the creation are so plain that "a wayfaring man.... need not err." So, my dear brother, I must confess that I was surprised after you stated, as you did, that you, with all that accepted the Scriptures, believed in the six literal days theory; then to ask the question: "But must we fly in the face of demonstrated science, which shows, they say, by incontestable proof, that the body of this earth is thousands or millions of years older than the race that inhabits it?" And I want to answer, Yes, yes; a thousand times yes. Fly in the face of science, demonstrated or undemonstrated; the world, the flesh, the devil, or anything else; even fly in the face of our learned divines of modern times, who would change the plain statements of the Bible, just, I suppose, to let *demonstrated* science be true.

But you say further: "True science, as well as the Bible, both alike come from God, and, when understood, will agree. The trouble has come from making the earth no older than the race; the house no older than the dweller. This the Scripture never asserts, but just the contrary."

Well, I am ready to admit that true science, as well as the Bible, comes from God; but that science which contradicts the plain teaching of God's Word is not true science, and does not come from God. True science will harmonize with the Bible; and now I want to ask, Shall we test the Bible by the science of geology, or the science of geology by the Bible? Who would be willing to weigh the Bible in the balances of the science of geology, or any other science, and, because it does not harmonize, discard it? *Surely no one.* And yet we find some are doing it; and because it, *the Bible*, does not agree with the teaching of science, change its meaning and make a day, *or an evening and morning*, mean a thousand or, possibly, a million years. Why? Because, I suppose, they are afraid to risk their reputation on a disagreement with science, and hence they change the plain statements of God's Word to agree with science.

But you say further, "The trouble has come from making the earth no older than the race," etc.

Well, I do not know of anyone who does not believe that the earth is *some* older than the race. But how much older is the question at issue—one day, six days, or a thousand or a million years? And I would infer from your statements that you take the position with *demonstrated* science that the creation of the matter out of which the earth was made was thousands or millions of years before the six days of creation. But we are informed in Gen. 1, "In the beginning God created the heaven and the earth"...."and the evening and the morning was the first day." Then the heavens and the earth were created the first day of the six, and not simply formed out of pre-existent matter. Why create the matter out of which the world was to be made thousands or millions of years, and let it lie in a chaotic state? Was it because God had not the power, or wisdom, or that he was not ready to complete the work? Surely not, for, doubtless, "he spoke, and it was done;" "he commanded, and it stood fast." No, it is simply a modified form of infidelity. Infidelity, or rather atheism, in its most rigid form would say that the matter, out of which the world was made, existed from all eternity, and our modern scientist and *some* divines, not willing to go to that extent, would say that God created it, but he created it thousands or millions of years before the plain statements in the Bible puts it.

Now, my brother, why is it that you stretch the first day of creation back through untold ages of eternity; *back, back*, back, indefinitely, to what period? I do not know; you do not say or fix any time; only that it was in the beginning and God's first work of creation. Well, my brother, I am left to conjecture as to what you understand the beginning in Gen. 1 to mean. Surely, not the beginning of eternity, for eternity, like God, has no beginning. Nor to the time in eternity when God first exercised his creative power, for surely God, the Eternal Three, would not have remained in solitude for all the untold ages of the past until he was ready to create our little world. Doubtless, there were myriads of angels before our little world had a place among the things of God's creation, and may have been myriads of worlds, so far as we know. Why do you think that our little world was the first of God's creation, or that the matter out of which our world was made was the first matter formed? God has revealed the creation of this world to us in his Word, but nothing of any other. He informs us that our world was created on the first day, and the sun, moon and stars the fourth day, and man the sixth. I wonder if any of them were created at the time stated by the sacred historian, or just made out of pre-existent matter. I wonder if the sun, moon and stars were created, or just made out of matter that had been in existence for ages.

Now, I believe the beginning in Gen. 1 simply refers to the beginning of time, or the first day of creation—that is, the creation of our world, or, in other words, that God, in the beginning of our world, created it, and that it did not come into existence by chance, as some would have you believe; hence the beginning refers to the first *literal* day of creation—*the creation of our world.* So, I suppose the heavens and earth are about, or nearly, six days older than the race. And, my brother, you not only contradict yourself and the Bible, but you misrepresent Dr. Clarke. If I understand you, you make him say the "word 'heavens' never in *Hebrew* refers to the starry heavens, but to our firmament." But Dr. Clarke does say the word "heaven" must, therefore, comprehend the whole solar system.

So, in conclusion, allow me to say, my dear brother, that I believe in six literal days, of twenty-four hours each, the heavens and the earth, and all that in them is, were created; and, furthermore, that no other theory will harmonize with the Bible, and that there is not an argument in the science of geology to prove to the contrary. So may God help us to take his Word as our counsellor, and save us all.

A. D. MILLER.

Barlow, Miss.

Woman's Missionary Meeting, Meridian District.

On the afternoon of Friday, March 11, eight ladies and Rev. A. F. Watkins boarded the train at Meridian, bound for Shubuta, to attend the district meeting of the Woman's Missionary Society. *En route* we were joined by several other delegates and friends, so that when we reached our destination there was quite a party to greet the crowd of ladies and Bro. Drake who had come to welcome us. Other delegates from the southern end of the road were already there, and when the roll was called sixteen societies responded by delegates and several others by written reports. Rev. J. V. Penn preached a good sermon on Friday night, and on Saturday two business sessions were held. Miss Sallie Smylie, the efficient district secretary, presided, and the writer was elected secretary.

The reports from the different societies showed them to be in good working order and the monthly meetings generally well attended.

Our hearts were gladdened, almost at the opening of the session, by the following telegram from Mrs. L. H. Wimberly, our Conference president: "My heart is with you (see Philippians, ii, 11)," to which the society responded: "Woman's Missionary Society returns greeting (Ephesians i, 15-18)."

The Committee on Plan of Work introduced one clause into their report which I would like to emphasize:

IV. That we insist upon the attendance of delegates at our annual meeting, etc.

Now, I am sure if all the districts in the Conference could have such a delightful meeting as was ours, there would be no trouble in getting delegates to attend either a district or an annual meeting. I fear our trouble in Meridian will be to decide which of the members who have already expressed a desire to go to Vicksburg in June shall represent our society.

At the afternoon session Miss Edwards, of Waynesboro, read a paper on an ably prepared subject, "Do They Understand?" and Mrs. Phillips, of the Baptist Missionary Society in Shubuta, told us of the workings of their societies throughout the State, showing our sisters of that church to be keenly alive to the importance of foreign missions.

On Saturday night the address of welcome was beautifully and impressively given by Mrs. Drake and responded to by the secretary. Then came the president's address—a thoughtful paper, well prepared and calculated to do much good. Miss Gaulding, from the E. M. F. College, recited "The Maiden Martyr." Miss Gaulding's fame as an elocutionist had preceded her and she won all hearts, the audience each time begging that she be prevailed upon to recite again.

On Sunday morning Bro. Drake, the pastor, preached a sermon full of earnestness, and at three o'clock Rev. A. F. Watkins talked in a style most happy to the children, and Miss Gaulding delighted them with one of her inimitable recitations. Sunday night Mr. Watkins delivered a fine address, and Miss Gaulding read a splendid paper on the "Scarritt Training-school;" Miss Ellie Ormond read a touching poem, "Sister and I," and Miss Minnie Buntyn gave us some startling missionary figures.

Too much praise can not be given Miss Sallie Smylie, our district secretary. For months she has been working up this meeting amid many discouragements, and to her efforts the success and pleasure of the meeting is due.

Waynesboro was selected as the place for holding the district meeting next year.

Now, Mr. Editor, I suppose each delegate would say she was given the best home in Shubuta; but I am sure none could have been quite so delightful as ours with Judge and Mrs. Stovall. We were invited to dinner and to tea and treated so royally we all vote Shubuta a charming place, and have decided that the impression must prevail that "missionary ladies" like chicken and turkey as well as Methodist preachers.

MARY ANDREWS.

In Memoriam.

MRS. MARY G. WYATT.

Mrs. Mary Gentry Wyatt, oldest child of the Rev. J. D. Cameron, D. D., and Mrs. Anna E. Cameron, was born Oct. 11, 1859; was converted and joined the church in 1867; was graduated at Franklin College, Holly Springs, Miss., June, 1877; was married to Rev. J. M. Wyatt, of the North Mississippi Conference, Sept. 22, 1880, and died in Como, Miss., March 5, 1892.

The life thus briefly sketched and the beautiful character which adorned its every period were made possible by the divine blessing on careful Christian culture. The *child* was converted and professed it when eight years old. Her child-life was beautiful and remarkable for the Christian graces—truthfulness, obedience, charity and faith—unknown to those who know not the grace of our Lord Jesus Christ. As she grew in years and ripened into womanhood, these graces were strengthened, and others, and yet others, were added until the delighted parents saw the prophecy of the child-life fulfilled in the Christian woman. When she became the wife of a preacher of the gospel of Christ, she brought the culture of the schools, the refinement of a Christian home, and the treasure of a divinely cleansed heart, and gave them all to her husband to be used for God's glory and the success of his labors as a minister of the gospel of her Divine Lord. Her husband's work became her work. She had no projects of her own which were to be regarded as independent of her husband's great life-work; but in the home, in the pastorate, in the library, in the choir, everywhere she delighted to augment by prayerful effort the efficiency of his labors. She was a great worker. Her home, dressed by her hands, was a model of neatness and order. Her children were always to be admired, because they bore the marks of tender care. Yet she had time to teach music and study music and instruct the choir, and visit the sick, and help the needy, and receive gladly the friends who came within her open door. It is not strange that such a life should be crowned in death with superhuman brightness. The remembrance of her death and her last utterances will linger in the minds of the good and kind people of Como until they meet her under the tree of life by the river of life in the city of God. I will let one who was present speak of her last hours:

"On Thursday morning before her death she wanted to talk, but her husband, not apprehending any danger, discouraged her. After he left the room, she was seen to be weeping, as also again that afternoon. Calling her mother to her bedside, she said, 'Mama, I have so many things to say; but Mr. Wyatt does not want me to talk.' Upon being told it was for her good, she said, 'God is in this matter, and if he wants me to get well, I will recover; but if he wants me to go, I would go; I am ready for death and rest in Jesus, but I have a little family to arrange for, and so much to say.' All this took place before any fears were manifested by her physician or apprehension by her family for the result. Her physician giving his consent, she began to talk, continuing for about thirty hours. To each member of the family present she talked specially, and as one inspired, giving to each such a talk as was remarkably appropriate. Likewise to friends who called to see her, calling each to her bedside, exacting positive promises from each. Messages were sent to absent members of the family and to her many friends in the different charges served by her devoted husband. To him she said, 'Go on and preach the same sweet gospel,' and sent a like message to her absent father, who was kept back by delayed trains. She called all the members of her own family and those of her father's who were present, and had them kneel at her bed, and, placing her hand on the head of each, offered a most earnest, appropriate prayer. She requested that the family engage in a service of consecration around her dead body, saying, 'I will be with you in spirit.' She gave the minutest direction as to the care and training of her children; she selected yourself to conduct the funeral services, and named the hymns to be sung on that occasion. A few hours before her death she said, 'When I am crossing the last river, and can talk no longer, I will raise my hand.' When she had said many wise things to the family and friends present, and sent many precious messages to the absent ones which can not be written here, she said, 'I have said about all I wish to say,' and, turning to her physician, asked him for a sedative. She was quiet and conscious up to within a few moments of her death, when, according to promise, she raised her hand and passed away. Through all there was the most perfect composure. To be in her presence while living was delightful; to be with her as she was dying was to be 'privileged beyond the common lot of men.'"

May God bless her parents and husband and little ones, for whom she lived and prayed! Her prayers have gone on before and will be kept in everlasting remembrance.

THOS. J. NEWELL.

Grenada, Miss.

Letter from Franklinton, La.

Thinking a short account of the progress of the little church in this place will prove interesting to the readers of your valuable paper, and to the members of the M. E. Church, South, especially, I feel encouraged to send this letter, hoping you will give it space in your columns. Centenary is a modest, but commodious little church of the Methodist Episcopal denomination. It is prettily located in Franklinton, the county seat of Washington parish, La. Franklinton is a small inland town of about one hundred inhabitants, remote from any railroad, its nearest point to any station being about twenty miles. Here, embosomed in the heart of the piney woods, the little church reposes undisturbed by the noise and turmoil of the outer world—a fitting place to sing our Maker's praise.

The church has a membership of about seventy, and has enjoyed the benefit of very able pasters. The present incumbent is Mr. Sullivan, who arrived here a little over two months ago with his charming wife and interesting little family, and has already proved himself to be the right man in the right place. He is a young man full of energy and love for his profession. He possesses a certain magnetism, which attracts alike both the old and the young. He has awakened a spirit of Christianity among the people out here which is very noticeable, especially among the younger portion. Many who formerly attended church merely as a diversion or break in the monotony of their lives, go there now to hear and to pray. Since his coming he has inaugurated regular Wednesday prayer meetings, which are very well attended, and the interest in which is perceptibly increasing.

Mr. Sullivan is an able preacher, possessing a rich sonorous voice, and is in every way qualified for the profession he has adopted. He has already received several converts into the church. His zeal is contagious, and his indefatigableness promises many an addition to the membership of Centenary Church. We have bi-monthly services—every first Sunday of the month in the morning, and third Sunday in the afternoon. The other Sabbaths Mr. Sullivan devotes to his other appointments in the parish. Our Sunday-school is progressing very well. Service is held here regularly every Sunday morning at nine o'clock, which is ably conducted by our venerable superintendent, Mr. Robert Babington. Although weighed down by the weight of more than three-score years and ten, Mr. Babington has lost none of the zeal in behalf of Christianity which characterized his earlier years. Always deeply interested, and an active worker and liberal contributor to any work pertaining to the upholding of the cause of the Almighty, he has, by persistent efforts and amid discouragements which would have disheartened a less resolute spirit, continued the Sunday-school in this town and placed it on its present firm basis. His talks and application of the lessons are very edifying and interesting, which is testified by the undivided attention which he receives from those present. The Bible class enjoys the benefit of a very able teacher—the youngest son of our superintendent, Mr. C. S. E. Babington. Though a very young man, he is fully up to his task and he interprets the lessons in a clear, lucid and entertaining manner. The other classes are doing very nicely, and great interest is shown by the little folks in the work going on. The attendance, on the whole, is very good, almost every child within easy access of the church attending.

The Rev. Mr. Johnston, presiding elder of the Woodville district, last week attended the Quarterly Conference at Mt. Hermon Church, about twelve or fifteen miles from Franklinton, and before taking his departure for his home accompanied Mr. Sullivan here last Wednesday, and gave us a fine and practical sermon, creating a most favorable impression. He left soon after, everyone regretting that his stay was not longer and hoping soon to have the pleasure of again hearing him preach in Franklinton.

The outlook is so very encouraging and promises so much for the future that I feel as if I would like that the world should know something of the good work going on in our midst.

I will close, hoping God will prosper and continue the good that is being done among us. H. L.

Report of "The Little Workers" for March.

The society of "Little Workers" was organized Jan. 17, 1892. We have now thirty-nine members. We meet every Sunday evening regularly. The elective officers are president, vice-president, secretary and treasurer. We conduct the meetings ourselves, reading the Scriptures, singing and prayers. We often have recitations and missionary items by some of the members, and we hope to do a great deal in helping to send a Christ to those who know him not. We are working for Mexico, and want our money used in that needy field. We work for our money and pay a weekly due of five cents. We have on hand $23.75, and feel that while we work for the poor heathen, we are helping ourselves to a purer and holier life. We love to work and are happy in the thought of doing something for the poor Mexicans.

JESSIE MCNAIR, Sec.

MR. EDITOR: The above report was read in our last Church Conference, and, thinking it might help the great cause of missions among your readers, I send it to you. Any of these thirty-nine children will pray in their meetings when called on. The effect of their work and lives is distinctly felt in our congregation. Twenty-four accessions to the church to date, and as many more have asked for prayers of the church. J. W. WEEMS.

Brookhaven, Miss., March 21, 1892.

Dr. C. H. Parkhurst says:

We can preach about iniquity as it reveals and embodies itself in the poor, little, dirty, greasy, naked darkies in Africa, and nothing said; preach all day and take up a collection at the end and no comment made; taken for granted; those little heathen ebonies must be saved, fitted for heaven; and if they do not promise much for this world, all the more reason why we should try and secure a better chance for them in the next. But if you deal in the same frank Saxon way with iniquity as it pervades associate life here on American ground in this city or State or county in this generation, you hazard your reputation as an evangelical preacher, and render yourself obnoxious to the charge of an attempt upon clap-trap sensationalism.

SUNDAY-SCHOOL LESSON.—April 3, 1892.

BY REV. W. H. LAPRADE.

Psalms i, 1-6.

The Way of the Righteous.

GOLDEN TEXT.—"*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*"—*Psalms i, 1.*

The weight of authority favors the classification of the one hundred and fifty Psalms as given below.

"Part I. (i-xii) is the composition of David. Part II. (xiii-lxxii) is Levitic, compiled for the Temple worship by Hezekiah. The last twenty-one of this division are by David. Part III. (lxxiii-lxxxix) was compiled for the same purpose in the time of Josiah. Part IV. (xc-cvi) was compiled during the captivity. Part V. (cvii-cl) is miscellaneous. Of this part, seventeen are by David and one (xc) by Moses."

The Psalm of our lesson appropriately opens the book. The righteous and the wicked—the character, conduct and destiny of both—are set before us—God *with* the righteous, God *against* the wicked. The blessedness of the good is seen in his delight and his prosperity. His *character* is indicated by his associations and by the *sources* of his pleasure.

Ver. 1. The ungodly furnish the life-plan; the sinner companionship; the scorner the habit of thought, of the wicked. Downward the tendency. From walking to sitting, from ungodliness to scoffing. First, God left out of life-plan; then the sinner taken into it; then atheism. "O, the blessedness of the man" who starts not in that way! This is a negative description of the good man. So far, well—but how does he order his life? Wherein is found his joy? The next verse gives answer.

Ver. 2. "In the law of the Lord." Here he finds counsel, instruction, plan of life; here association, for, to the reverent spirit, God is in his law, and holds communion with the devout reader of it. Hereby his "mouth is filled with excellent wisdom, so that he speaketh the things that are good." Wonderful things, that give gladness of heart, he finds therein, and "day and night" he feeds upon its richness. (See Psalm cxix, 14-16.)

Ver. 3. The rainfall of the summer months in Palestine is small, so that the difference between vegetation by the water-courses and on the uplands is more marked than with us. So the figure would be exceedingly expressive to the Jews. Like a "*tree planted*"—the spot *chosen*, with reference to its needs; "by the rivers of water" (or canals, if artificial, as the original indicates) where the supply is constant and sufficient; a fruit-bearing tree (see the *fruitless* tree and its fate, Mark xi, 12-14; 20, 21), regularly fruitful, not occasionally so; comely, too, its leaves green and fresh—a useful, healthy, beautiful tree, fit symbol of a man the springs of whose life are in God. To such a man all things bring good. He prospers always; not apparently so at times, but really so as God sees things. What the world calls prosperity is often a curse—at best it is not permanent if God is left out of the life. The wicked man is like a tree also. (Read about him in Psalm xxxvii, 35, 36.)

Next we have the character, state and end of the wicked.

Ver. 4. "*Not so.*" Not in character, nor in God's favor, nor in final prosperity. Not wise in choice of counsel, nor choice of associates, nor habits of thought. Self-sufficient, or full of worldly wisdom; regardless of God's law; finding delight in cheap pleasures; not planted by God, nor led by the constant supply of his grace; not fruit-bearing unto righteousness; foolish, vain, trashy, "chaff," fit for neither food nor seed; fanned away in the winnowing *because trashy*; its worthlessness determines its destiny. If it had been kept, it would have been worthless still—only *chaff* after all.

Ver. 5. "Therefore," because he is worthless, he can not stand investigation. "Weighed....found wanting." Ranking high, perhaps, among men, but "chaff" as God sees things. Wanting in qualities that God values, he "shall not stand"—or "pass," as we express it commonly—"in the judgment." Thrust to one side, he can not take his place with God's elect, in "the congregation of the righteous."

Ver. 6. "Knoweth"—approves, as well as understands. Men may have despised or approved; no matter, so God approves. He understands. Their "ways" were "committed unto him" from the first. He directed them; he was consulted all along, and now, at the end of it all, he approves. "Well done, good and faithful servant....enter thou into the joy of thy Lord."

"But the way of the ungodly shall perish." Why not? Who is to keep it alive—and what for? Worthless, or worse, why perpetuate ill? How can it be perpetuated, when the whole plan was with reference to this world only. Why should God put forth his strength to perpetuate a plan that produces all chaff and no wheat? Verily, "the wages of sin is death." Verily, "he that soweth to his flesh shall of the flesh reap corruption."

TENDER MEMORIES

Of Mary Cameron Wyatt, wife of Rev. J. M. Wyatt, of the North Mississippi Conference.

This dreary Saturday eve
I sit at my fireside, lone and sad;
The very heavens seem to grieve,
To weep as the raindrops fall, for the glad,
The sweet, pure lily, so calm, so bright,
That was taken from earth on yesternight.

I think of the husband's loss,
Of the three sweet girls and the baby boy;
How heavy, how crushing seems the cross
He is called to bear, and the innocent joy
So suddenly swept from sweet child-life!
I know not which to mourn most—mother or wife.

Other loved ones I see around
The solemn grave—three sisters, loving and true,
Who, with aching hearts, watch the growing mound
That hides the dear form of their sister from view.
I see the fond father, the heart-broken mother—
Though his form was not there, the fond heart of brother.

"Oh! why was she taken from earth?"
I cried, as the aching sympathy grew in my heart.
Ah! so sad does it seem, that from birth
Unto death we, with our best treasures, must part.
The house seems so lonely, the earth full of grief,
I turn to the past with a hope of relief.

Then tender Memory came,
And brought retrospection, her magical brush
Dipped in colors of love. Though she seeks not fame,
With skilled fingers she painted, in sweet, solemn hush;
Retouched with the deftness of genuine art
The pictures that hang in my aching heart.

She paints a bright morn in May;
A sweet-faced girl, with clear, tender eyes;
Shall I call them hazel, or are they grey?
No matter; they seem both merry and wise.
Her sixteen bright years she bears with grace,
And carries the May-time in her face.

Again the morning dawns bright,
And the glow of September, so soft and so sweet,
Hallows all things with its glamorous light.
Many flower-laden hands and hurrying feet
Haste to the church in old Holly Springs;
Surely May has returned on September's wings.

I enter the portal wide;
See the stately urns in the alter stand,
Filled with flowers for the fair young bride,
Culled and placed there by loving hands,
And the light o'er all—what a charm is given!
Being half of earth and half of heaven.

Calm at the altar stands
The man of God, and awaits the pair.
Impressive his words as he joins their hands;
But a tremor comes in his deep voice there,
For he feels the greatest trial of life—
The father is making his child a wife.

The sun rose clear and bright
As the noble groom and the fair young bride
Emerged from the doorway into the light
Of that joyous day, and its joy abides
Through half a score of years, each day
Seeming ever morn and ever May.

On a bright December morn,
And the last I can see of that happy life,
She came to my home with her youngest-born
(A fair, sweet babe), still a happy wife,
And I read in the look on her husband's face
His tender pride in her matronly grace.

Then dark-browed sorrow comes
And obscures the light by Memory given.
My thoughts will turn to the stricken home,
Though my heart would turn to heaven.
My sister comes in with tearful face
And tells of the triumphs of dying grace.

Then Faith takes Memory's place,
And, with bright bow of promise, paints fairer scenes,
Which time can not dim nor sorrow efface.
To her eye but the vail of the flesh intervenes
Between earth and the land of glory and love;
Between earth's darkened homes and the mansions above.

No shadow darkened the way
Through the valley of death as Mary passed over.
The Savior she had trusted in life's young day
Had guided and lighted so many before.
As he lifted the vail, she gave him her hand,
And together they stepped on the eternal strand.

Together they reach the gates,
The gates of pearl that stand open wide,
Where a bright-browed seraph eagerly waits
With a robe and a crown on the inner side;
A snow-white robe, as the sainted wear,
And a glittering crown for her golden hair.

Let Faith still paint your skies.
O, sorrowing ones, she is free from care.
Though the light of her earth-life has gone from your eyes,
She, so fitted for heaven, is most at home there.
Her glad life here but foretells the dawn
Of eternal May and eternal morn.

Her loving friend, IRENE V. HOOPER.

Sardis, Miss., March 10, 1892.

IN MEMORIAM.

M. J. D.,
MY "BONNIE JEAN,"
A Faithful Wife and Mother,
Died December 3, 1891.

"Blessed are the dead who die in the Lord."

In life's sweet spring, her golden sheen,
I wooed and won "My Bonnie Jean."
Nor fairer, sweeter graced, I ween,
The church or hall;
I wed and crowned her thus, my queen
Of hearts, o'er all.

'Twas on November's first born day,
The brightest of the year alway,
When "All Saints" for all sinners pray
Christ's golden prayer,
From which I pray some heaven-sent ray
Fell o'er us there.

Before us, all unknown, unried,
Life's wilderness stretched far and wide;
But hand in hand, and side by side,
We took our way,
My "Bonnie Jean," my star and guide,
And I her stay.

O'er life's fair fields we wandered long,
'Mid fruits and flowers, friends and song,
Till weary grown of life's gay throng
We strayed away;
And rest and quiet sought among
The old and gray.

And closer now unto my side
I drew my weary "Star and Guide;"
But, oh! fell Death claimed her his bride,
His long-sought prey;
And o'er eternity's dark tide
Bore her away.

But bright upon her dear, dead face,
His icy hand, with mystic trace,
Left lingering still in life-like grace
The smile she wore
When happy in her pride of place
In days of yore.

And now, heart-stricken, old and gray,
Nor star to guide my weary way;
Across life's wilderness I stray
Alone, unseen!
Awaiting God's appointed day,
My "Bonnie Jean."

C. B. D.

An International Sunday-School Building at the World's Columbian Exposition.

At the meeting of the Executive Committee of the International Sunschool Convention, and also at the Conference of the Sunday-school Workers, held at Chautauqua, New York, in August, 1891, it was unanimously decided to request the Sunday-school workers of America to unite in the erection of a model Sunday-school Building upon the "World's Fair Grounds," in connection with the "Columbian Exposition," to be held in the city of Chicago, in the year 1893.

It is proposed as follows:

First. To exhibit a model Sunday-school Building as an illustration of our work and as a specimen that may be copied by others.

Second. In this building by maps, charts, plats, tables, pictures, books, papers, etc., to show the present condition of Sunday-school work in different parts of the world.

Third. To illustrate the growth and progress of Sunday-schools. For example:

The earlier methods of teaching that may be properly grouped with Sunday-school work.

The beginning of modern Sunday-schools in England.

Present methods of Sunday-school work in Great Britain and all the English colonies, and on the Continent of Europe and throughout the world; as conducted by the London Sunday-school Union, the French Sunday-school Union, and other national societies, and by the different denominations.

Pioneer Sunday-school work in America, as conducted by the American Sunday-school Union; as conducted by the different denominations; as promoted by conventions, institutes, etc.

Advanced methods of organized Sunday-school work, as carried forward by the International, State, Provincial and Territorial organizations, and by the different denominations; and by Primary Unions, Union Teachers' meetings, normal classes, and the Loyal Sunday-school Army.

The International Lesson system, as shown by the work of the committee, and by the work of the publishers of Sunday-school papers, magazines, quarterlies, lesson rolls, cards, pictures, books, maps, charts, banners, black-boards, etc.

Practical methods in Sunday-school work.—Teachers' meetings and training classes; normal classes in the Sunday-school; primary classes and Kindergarten methods; libraries, best books and systems; boys' brigades and mission bands; industrial school connected with Sunday-schools; home classes connected with Sunday-schools; systematic house to house visitation, etc.

Fourth. To use the building as a "Sunday-school headquarters and reception room" during the Exposition, and, if possible, to use it as a "headquarters for colporteur work" and "personal Christian work" on the ground.

To arrange for holding special Sunday-school Conferences and talks; addresses by well-known and qualified workers in various departments of Sunday-school work, and to use it for such other purposes as may be determined by the International Executive Committee.

PLANS FOR THE BUILDING.

It is proposed to offer premiums of $500, $250, $150 and $100, respectively, for the four best plans of a building, the awards to be made by a committee appointed by the International Sunday-school Executive Committee; the plans chosen to be the property of the committee, and to be placed on exhibition in the building.

TO PROVIDE THE MEANS.

It is proposed to raise the sum of $25,000 for the building, and an additional sum for expenses, by contributions from Sunday-schools and individuals, the collections to be made as follows:

Each Sunday-school is requested to give an amount equal to not less than ten cents for each officer and teacher, and one cent for each scholar connected with the school. (This is the smallest amount, and schools are requested to give a larger amount, if able to do so.)

Contributions of not less than one dollar, and for as large an amount as possible, to be solicited from individuals.

Engraved certificates, containing a picture of the building, will be sent to each school contributing not less than the amount named above, giving the name and location of the school and the amount given toward the building. And similar certificates will be sent to all individuals contributing one dollar or more. All contributions will be acknowledged by mail and a record of the names of all schools and individuals, and the amount given by each will be kept in the building during the fair.

THE TIME FOR TAKING COLLECTIONS.

It is suggested that the Sunday-schools in the United States that hold winter sessions take their collections upon April 10, 1892 (Easter Sunday), or as near this date as possible, and the schools that do not hold winter sessions take their collections as near July 4 as possible.

That the Canadian Sunday-schools take their collections upon April 10, 1892 (Easter Sunday), or upon the Sunday nearest the Queen's birthday (May 24), or as near these dates as possible.

As the Building Committee will need all the time they can obtain for the perfection of their plans, etc., prompt action is requested from all contributors.

WHERE TO SEND THE MONEY.

The special committee appointed at Chautauqua to take charge of the matter has selected R. W. Hare, a well-known business man of Chicago (also treasurer of the Illinois State Sunday-school Association), to act as treasurer of the building fund. Therefore all contributions to the "World's Fair Sunday-school Building" should be forwarded to R. W. Hare, treasurer, No. 240 Fifth avenue, Chicago, Ill.

In sending your contribution give the name of your Sunday-school, the place where it is located, the denomination to which you belong, the total number of officers and teachers, the total number of scholars (all ages) and the amount of your contribution.

When contributions are sent from individuals give the name and address of each person who contributes one dollar or more, and the amount given by each.

CO-OPERATION SOLICITED.

The earnest co-operation of all the officers and members of the Executive Committee of State, provincial, territorial, county or parish, and township organizations, and all pastors, officers and teachers engaged in Sunday-school work, is solicited.

In behalf of the International Sunday-school Executive Committee.

B. F. JACOBS, Chairman.

He that trusteth in a large circulation shall be wealthy, but he that believeth in cheap rates shall be busted.—*London Fame.*

Good Advice.

Exchange:

In Winter more exercise is required for the body than in Summer.

Wear warm underclothing, material of open texture is preferable.

Avoid catching cold, but should you develop a cough take immediate steps to get rid of it.

The most effective remedy for coughs or colds is Marsden's Pectoral Balm; it is pleasant to take and never fails to cure.

Ask your druggist for it, and don't be persuaded to take any other instead.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.8:10 am	Kansas City and Memphis Ft Train.5:10 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex.7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....8:45 pm
No. 7 Coast....9:05 am	No. 6 Lim. Ex..7:30 pm
Lim. Express....4:45 pm	Fast mail.....3:25 pm

ILLINOIS CENTRAL.

No.1. Local Mail and Express..0:45pm	No.2. Local Mail and Express..7:00am
No.41. Chic. and St. L. F. Mail.8:00am	No 42. Chic. and St. L. F. Mail.6:00pm
No.45. Chic. and N. O. Lim....7:00pm	No. 46. Chic. and N. O. Lim .12:01noon
No.41. Memphis and K. C. Ex.8:00am	No 42. Memphis and K. C. Ex.5:00pm
No. 5. McComb City Accom....9:15am	No. 6. McComb City Accom ...4:50pm
Sunday Excur'n.9:00pm	Sunday Excur'n.7:35am

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:15 am
B. Rouge, local.10:05am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 7:30 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . .2:80pm	No. 2, Lim'd.....5:00pm
No.5, Fast Line.7:00am	No.6. Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No.5, Fast Line.7:00am	No. 2, Limited....5:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arriva.....8:30 am | Leave..... 3:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache Sh Bch. 9:00 a. m., 8:45 p. m., 4:55 p m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a m., 5:00 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Ministers and wives of deceased Preachers, $1

All Preachers of the M. E. Church, South, are authorized Agents, to whom payments may be made.

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NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

Thursday, March 31, 1892.

BRIEFS.

Rev. Dr. Teofilo Gay, pastor of the Waldensian Church in Rome, is in the city in the interest of his church, and will address the people in Carondelet Street Church, next Sunday, April 3, at four P. M. We hope Dr. Gay will have a large audience. He is an interesting speaker and commands attention from beginning to close.

Our District Conferences are coming on, and we trust that the presiding elders will so arrange the order of business as to give ample time to consider the advancement of the official paper in each district. There can hardly be anything of more importance. The ADVOCATE helps every other line of church work, and when there is so much opposition every pastor and member should use all the helps possible. By a united effort at all the District Conferences very much can and will be done.

The American Bar Association at its annual meeting, last August,

Resolved, That it is the sense of the association that the government of the United States should provide, at the earliest possible moment, for courts and a system of law in and for the Indian Reservations.

A petition asking Congress for the passage of such a law has been left in our office for signatures, and we will afford anyone the opportunity of signing who may wish to do so. It seems that some such action should be taken for the relief of a people who have been treated as we have treated the Indians.

If you divide eight hundred and fifty dollars among one hundred and seventy preachers, they will have five dollars apiece. If one hundred and seventy preachers owe one man five dollars apiece, that makes eight hundred and fifty dollars. In the first case it don't amount to much. In the second case it amounts to a good deal. For one subscriber to owe the paper two dollars is not much, but when *one thousand* subscribers owe two dollars apiece, the debt to the publisher is *two thousand* dollars, and that is very much. Then let each one who owes send the money forward, and there will be great relief.

There is to-day no subject of so much importance to the people of God as the evangelization of the cities. The cities are the great centers of commercial, political and social power, and on these lines the influence is felt in all the land. It is the duty of the church to make them the centers of religious power that will send out influences for good to every nook and corner of the land. The cities evangelized and saved means new impulses to commercial life, a purification of politics, a sanctifying of social relations and the country lifted up into that "righteousness which exalts a nation." And if there is a place on the globe where such work is needed, it is this "ungodly city of New Orleans." What are we doing for it?

New Orleans District Conference.

A PREFATORY WORD.

Next week the New Orleans District Conference will convene in Carondelet Street Church in this city. The Conference will open at ten A. M., Thursday, and will continue through the week. We exhort all delegates to arrange their temporal business so as to allow them to give full time to attendance upon the Conference and its work. We suppose there is not one delegate in the whole district who can not do this. The Conference work should come first during the Conference sessions. By attending conscientiously to this during the time appointed, we will show a proper appreciation of the church and honor Christ who is the Head of the church, and thus honoring him, we may be sure that our temporal affairs will not suffer while we are doing the legitimate work of the church. Besides this, having been "counted worthy" to be put in these places of honor and trust by the authorities of the church, each member of the Conference should count it a high privilege to give a few days of special attention to church affairs.

The Board of Missions of the Louisiana Conference purpose to hold the missionary anniversary provided for in the Discipline, and this promises to invest the Conference with a new and special interest. Bro. Frank Parker, the secretary of the Conference Board, has prepared a fine program for the occasion. By invitation of the Board, Dr. W. R. Lambuth, one of our missionary secretaries, will be present, and also Dr. J. M. Weems, former missionary to Mexico. The whole field of missions, foreign and domestic, will be reviewed, and the occasion will be one of great interest.

We hope our people will turn out *en masse* to the sessions of the Conference. Their presence will not only give tone to the work done, but will give the community an idea of the unity and force of Methodism.

C. W. CARTER, P. E.

A Plea for Cheerful Christianity.

Sam Jones once pertinently remarked that the matter with a great many professing Christians was they had liver complaint instead of religion. Anyone who has an intelligent acquaintance with, and an experimental knowledge of religion, is constrained to set the seal of affirmation to the principle involved in this utterance, if not to the phraseology.

The long, solemn face with which some persons go about their business and the downcast eye and funereal countenance with which they attend upon the ordinances of the church have a tendency to create the impression that religion is something simply to be endured, not sought after. It is the greatest disparagement that can be cast upon the religion of the Lord Jesus Christ by his avowed followers. It is as if they were longing for the onions and garlic and flesh-pots of Egypt, having found the manna from heaven unsavory, and the immediate presence of their Lord unacceptable.

The Lord tells us the kingdom of heaven is within us. Paul says the religious experiences God graciously gives us here are but foretastes of the inexpressible in store for us over yonder. This being true, the lives and countenances of some of the Savior's professed followers might indicate that the crystal river, murmuring at the roots of the trees of life in the New Jerusalem, is but an accumulation of the tears gushing from the eyes of the redeemed. Of all the people in the world the Christian should be the happiest, should have the brightest countenance, the cheeriest voice, the most elastic step, the heartiest grasp of the hand. Why? Because once they were strangers and aliens from the commonwealth of Israel. They were wretched, and miserable, poor and blind, and naked. Now they have been redeemed by the blood of the Lamb. They are the children of a King. They are heirs of all things. The Lord has sworn by himself, and will not repent, that he will protect them and supply all their needs. To Israel he said in her representative capacity as well as to her as a nation, "He that toucheth you toucheth the apple of mine eye." And the Apostle Paul seconded the key-note of the Lord's care over his children when he said, "But my God shall supply all your need."

But who is this God? Imagination may take her boldest sweep into that eternity which was, but she can never reach that period when the Christian's God did not exist. She may whirl upon her lofty wing and dart with the velocity of thought for millions upon millions of ages into that eternity which is to come, but she can never reach a period in which God will not exist. The human mind may exercise itself in the contemplation of the divine attributes as revealed to us both in nature and Scripture; but when it has gone to the ultimate limit of human endurance, it falls palsied on but the threshold, murmuring the exclamation of that grand old Arabian chief, "Lo! these are parts of his ways; . . . but the thunder of his power who can understand?"

Christians,

"This awful God is ours;
Our Father and our love."

Why, then, should the children of a King go mourning all their days? The universe of God's hurls back the unanswered question, "Why?"

What the world wants, what the heart cries out for, what humanity *must* have, is a bright, happy, joyous religion. It has sorrow and sadness enough of its own. We are to "shine as lights in the world," and not cast shadows. Let us, then, as Christians, by our happy lives and beaming countenances, point a sorrowing and suffering world to him who said, "I will give you rest."

Mr. Spurgeon and the American Baptists.

Since the death of the great London preacher, whose broad catholicity and ecclesiastical liberality gave him highest honor among evangelical Christians throughout the world, the Baptists of America are claiming special possession of his name and fame. They boast of his having been a Baptist, and cover themselves with the glory of his great memory. Efforts are made to explain away his doctrinal inharmony on the communion question, and the assertion is heard that had he come to America he would have been a strict communionist. Some of these explainings are at once ludicrous and at variance with the facts. And, at least, one this writer has heard is a reflection upon his ability as a theologian and his character as a Christian. Mr. Spurgeon, over his own signature, repudiated the theory of strict communion, and throughout his wonderful pastorate at the Tabernacle uniformly invited all Christians present to join his congregation in the sacramental service. And when his health finally failed, he and his church invited Dr. A. T. Pierson, a Presbyterian minister of Philadelphia, to serve as their temporary pastor, performing, it is to be supposed, all the duties of his responsible position. And at last, when the eloquent voice was hushed and the great-hearted pastor fell on sleep, the funeral services in the Tabernacle were conducted, not by a Baptist, but by Dr. Pierson, who paid a noble tribute to the grandest preacher of the evangelical pulpit for a full generation. On one occasion he used these emphatic words: "Do you suppose for a moment that I could sit down to a communion table that separated me from my loving, Christian mother, who taught me the divine truths of God's infinite love and mercy on her bended knee? No, never!"

The Rev. John B. Gould, now a resident of Newton, Mass., and from 1869 to 1879 a resident of England as consulate at Birmingham, contributes to the *New York Christian Advocate*, for March 17, the report of an interview with Mr. Spurgeon on this subject. It is reproduced as follows:

On one occasion it was our privilege to hear this great divine in his own pulpit, the sermon being followed by the sacrament. All Christians present were requested to occupy the body of the house while Mr. Spurgeon and his brother officiated. Fully three thousand remained, and it was one of the most impressive of services. That we might have a perfect view of the scene, with a companion, we passed around into the great gallery behind the pulpit, where we sat alone. When the service was ended the two brothers came up the long aisle of the gallery on their way to the study. We rose and said to Mr. Spurgeon that we represented the American consulate at Birmingham, and were glad to have had the opportunity of being present on that occasion, and had remained to take him by the hand. His first words to us were: "Why did you not come down and commune with us?" Such a question had never greeted us in America. Mr. Spurgeon then said: "Come into my study; I would like to talk with you."

After some pleasant conversation we said: "Why do you not visit America? Your sermons are read extensively there; your people would be delighted; and you would have a royal welcome by all."

He replied: "I shall never go to America."

Being reminded that he frequently visited the south of France for his health, and that a voyage across the ocean would, no doubt, benefit him, he replied: "Do you know that my people over there do not wish me to come? They think I am a devil."

"A devil!" we replied. "What do you mean by that?"

He said: "You know that I believe in and advocate open communion, and I have had committees wait upon me and say that if I visited America I would 'scatter fire-brands and death' among them, and while they were glad to call me a Baptist on this side the water they did not wish me to disturb their peace at home. Therefore, I shall never visit America."

He could not preach where he could not commune. And thus we talked long and freely on this and other subjects, and there is no doubt that this was the reason why our people were never favored with the presence of this great-hearted man in American pulpits.

* * *

The following extract from a London paper will be read with mournful interest by all who attended the Ecumenical Conference at Washington and those who kept posted with its daily proceedings. It can but be regretted that the fears of Mr. Atkinson's nearest friends at the time were not generally known. If so, the disorder of one or two sessions would not have occurred. Our Primitive Methodist brethren would not have taken offense at the utterances of Mr. Atkinson. We learned from Mr. Arthur and others during the Conference, that when in health he had been a tower of strength in Wesleyan Methodism, and freely gave of his large wealth to the great enterprises of the church.

A Nice telegram, dated Monday night, says Mr. H. J. Farmer-Atkinson, M. P., for Boston, had a painful seizure yesterday in an hotel here. He became suddenly unwell, then ungovernable, raved furiously, and attacked a commissary of police who was sent for. This morning, upon the certificate of a local doctor, he was admitted to an asylum as a furious madman. His relatives have been communicated with.

Mr. H. J. Farmer-Atkinson, it will be remembered, has been very eccentric in manner for some time, and caused considerable sensation recently by his speeches at the great Wesleyan Conference in the United States. Last Summer his conduct in the House of Commons brought about his temporary suspension. In the shipping and also in the Wesleyan world Mr. Atkinson was a great man. He has been mayor of Hull, of which town he is a native, president of any number of shipping associations, and director of several public companies. In appearance he would pass for a replica of John Wesley, and is some sixty-five years of age.

The Late Election.

SOME REFLECTIONS.

The primary election held recently in this State affords occasion for some reflections. Last November primaries were held to select delegates to a convention to nominate candidates for State officers. The lottery was the dividing line in the Democratic party, and the question was, lottery or anti-lottery. Both sides claimed to have won, and the consequence was two tickets were put in the field—a lottery ticket and an anti-lottery ticket—and both sides went to work with earnestness to elect their men. Before the campaign had proceeded far, the United States Supreme Court decided that the Anti-lottery Postal law was constitutional, and thereupon the Lottery Company withdrew from the contest. This left the Democrats with two tickets in the field, and *apparently* no ground for division. The two factions, after consultation, agreed to leave the selection of a ticket to the white Democratic primaries, the selection to be made between the two tickets already in nomination. It was for the purpose of testing the sentiment of the people on this point that the election was held March 22. The campaign was rigorously prosecuted by both factions and much bitterness was engendered. The election was one of the closest that we have ever known in Louisiana. In this city the ticket selected to run the lottery clause into the State Constitution had a majority of 11,173. When we take into consideration the hordes of people here who live on the crumbs from the lottery table, this majority can be easily accounted for. The wonder is that it was not larger. Now, in the country parishes the very opposite is seen. The ticket put out by the influence of the lottery was repudiated by a very large majority. The parishes voting the lottery ticket had a majority of about 3,500, while the parishes voting the anti-lottery ticket had a majority of about 15,000. This shows that the people of the country are about five to one opposed to men for office who were put in the field in the interest of the Lottery Company, though that company has ostensibly withdrawn. They have spoken in no mistakable terms on the question of whether they favor a gambling clause in the Constitution and whether they will select men for office who do favor that clause. All honor to our countrymen who have spoken so nobly in this matter! We hope they will continue to grow strong enough after while to redeem even the Augean stable of politics that pollutes this city with its foulness.

The Committee of Seven to canvass the returns had not decided which ticket was elected at the time of our going to press.

They that spend their days in faith and prayer shall end their days in peace and comfort.—*J. Mason.*

NOTES.

An exchange says that though the saloon license fee has been doubled in Philadelphia, there is no diminution of the number of applicants for license! The saloon keeper don't care for high license; he makes the drinker pay it.

We are indebted to Dan Talmage's Sons, New York, for a beautiful little pamphlet on "Rice—The Greatest of Grains." We presume this little book will be appreciated by many Louisianians who are engaged in rice culture, as it is a brief history of that culture and contains many valuable hints on the subject.

Of important lessons to Christian ministers, Bro. Dubose, of the *Pacific Methodist Advocate*, says, "this is the sum:"

Let the man of God abjure partisan politics; let him forswear speculation in real estate; let him keep out of the courts; let him not be too anxious to know "the dark side" of city life; let him not undertake to regulate municipal governments as a minister; let him stick to plain gospel preaching.

There is one thing which the fathers and mothers in Methodism formerly did which the fathers and mothers in Methodism to-day do not do to any great extent. The old-time Methodists read very extensively the biographies of religious men and women, and such reading had a powerful influence on their lives. To-day we do not believe this is done much. "Light literature" is all the fashion now, and its influence is seen also.

A writer in the *Free Methodist* has this anecdote:

Some little time ago I was in company with a number of ministers when this subject of sermon paternity was on the tapis. One indignant young brother rose to his feet, and cried, with accompanying gesture, "If I were accused of preaching another man's sermon, I would give the lie to the accusation by publishing the sermon." An old veteran in the corner of the room looked slyly up, and dryly exclaimed, "*Yes, if it were your own.*" The young brother had nothing more to say.

The United States Supreme Court has decided another point in the Anti-Lottery Postal law. An advertisement of a lottery was mailed in New York and received in Illinois. The court decided that offenses against the law are triable in the State where the matter was mailed, or in the State where it was received, or anywhere along the road through which the letter passed. The sender was convicted. No wonder John A. is piteously begging for mercy. He and his associates in the most outrageous wickedness of modern times see visions of prison walls in many directions, and not a loop-hole by which to escape. The last steps of justice have been swift as well as tremendous.

The publishers of the *Atlantic Monthly*—Houghton, Mifflin & Co., Boston—have specially favored us with the advance copy of an article to appear in the April number of that magazine, by the late Chief Justice of Michigan, Hon. Thos. McIntyre Cooley, on "Federal Taxation of Lotteries." Judge Cooley gives the subject a most fair and thorough discussion, weighs carefully in his judicial mind the arguments for and against federal taxation of lotteries, and reaches the firm conclusion that such taxation is constitutional, and says "the time to tax is now." So let Mr. Little push his bill through Congress, and thus cut off the head of the viper before it strikes another blow.

Anent those churches which have not paid their pastors, the *Mid-Continent* quotes from an article published several years ago in a church paper the following:

How the church ought to labor to have a revival in common honesty! Let Bro. Stubbs lay aside his prayer about justification—the blessed privilege of worshipping God under our own vine and fig-tree, with none to molest or make us afraid—and pray God to make the church as honest as *decent sinners* are, and give up donation parties as a vicarious satisfaction for honest debts—debts where the equivalent has been forgotten. O what a revival that would be, that would begin with the collection-box, and finish up with the pastor's salary! Bro. Stubbs' prayer would have the merit, at least, of being short and uncommonly pointed.

But *the* feature of the service must be the sermon—not a dry essay, but a discourse surcharged with the plain, simple gospel. It is this that people—weary, tempted, hungry, conscience-smitten—come to church to hear, and are disappointed if they hear anything else. The pulpit has not become a mere item of church furniture, nor the preacher a mere functionary, very respectable, indeed, but powerless as a moral force. People *do want* to hear preaching, and will rally around the pulpit when it interprets to their minds and hearts the truth of God. The rostrum can never supplant the pulpit, nor the lecture take the place of the sermon; but the preaching which is adapted to the age and demanded by it must set forth the old historic faith in new settings and with a flexibility, simplicity, culture and earnestness which are born of a firm conviction of its truth. There is no place in Methodist pulpits for skeptics. He who doubts the fundamentals of Christianity might as well cry among the tombs as preach to living men.—*Zion's Herald.*

PERSONAL AND OTHERWISE.

If the preacher would preach to his congregation from James 1, 21, 22, many would, doubtless, be benefited.

Yale College has decided to admit women to post graduate courses, with the degree of Doctor of Philosophy. Good for Yale!

It is said that the demonstrated evidence that women are not cruel to animals is in the fact that no woman will willingly step on a mouse!

A note from Rev. T. W. Adams gives the bad news of the destruction by fire of our church at Pearlington, March 28. There was no insurance.

Hugh Price Hughes, editor of the *Methodist Times*, London, favors the appointment of Bishops in the Wesleyan Church. So says the *Christian Guardian*.

The nineteenth National Conference of Charities and Corrections will be held in Denver, Col., June 23. The programme is already prepared, and is a good one.

We have received the Thirty-ninth Annual Report of the Young Men's Christian Association of this city. The work for the past year has, in many respects, been very gratifying, and the results encouraging.

The brother who sent a card beginning, "I have no large postal card, but will send you a little one," forgot to sign his name, and we can not *guess* who he is! There is neither name nor date, nor any clew to who sent the "little one." Who is he?

Henry Skipwith, Esq., of Clinton, La., has favored us with a copy of his "East Feliciana, Past and Present." This is a very interesting pamphlet, and we have perused it with that pleasure which everyone feels when reading the history of his native place.

The last *Texas Advocate* gives an extended account of the Epworth League Conference, held recently in Dallas. The Conference, though called on short notice, was a decided success. We regret to note that Bro. Campbell, the editor, is still down with rheumatism.

We have a very fine copy of Appleton's Cyclopedia of American Biography, bound in sheep, six volumes, for sale very cheap. It is entirely new and will be sold for cash or on the installment plan. Here is a very fine opportunity to add to the value of your library.

Thomas Nelson Page, the celebrated Southern author, will give a reading at the Grand Opera House, next Friday, April 1, at eight P. M., for the benefit of the New Orleans Home for Incurables. Price of admission, $1. We are indebted to the association for a complimentary ticket.

Again we say to our contributors, don't address your manuscripts to the publisher. He has nothing to do with that department. And don't send business letters to the editor. He has nothing to do with that department. And don't write on business and a notice or communication for the paper on the same sheet.

Bro. Woodward, presiding elder of Brookhaven district, sends this note: "Through the kindness of friends and the good providence of God, we are again in comparative comfort in our burned house." I lost not only my entire library, but every sermon, brief, memoranda and diary (the accumulation of more than thirty years), with clothes, large amount of clothing, souvenire, etc.

We have the following note from Centenary: "The annual March debate between the two literary societies at Centenary College was held last Friday evening. The question, "Resolved, That the Standard of Education for Girls Should be as High as That for Boys," was ably handled by the disputants, whose arguments would have done credit to men of mature years. Centenary is now doing some of the best work of her life.

It is said that time cures all things, but so does the grave, and where is the philosophy in letting either of them get the best of us if it can be helped. The ravages of time are certainly great, but they can nearly always be checked or deferred by prompt attention. Nothing affects humanity or the brute creation so disastrously as pain, and as a rule if pain can be overcome life may be prolonged. There is one sure and reliable way of overcoming pain in either man or animal, and it is by the use of Mansfield's Magic Arnica Liniment, which is a radical and sovereign specific against any ordinary suffering. For headache, neuralgia or rheumatism or sprains, sores, bites or any abrasion, it will give relief in most cases immediately when applied, and is the best valuable of all known general remedies to have at hand in the household in case of emergency. Mansfield Drug Co., Proprietors, Memphis, Tenn.

A good advertisement is like the merchant's ships; it bringeth abundance from afar.—*London Fame.*

NOTES FROM OUR JACKSON OFFICE.

We have spent the past week, and purpose spending the most of our spare time for the next two or three months, within the bounds of the North Mississippi Conference looking after the interest of our paper.

It is our purpose to visit as many of the District Conferences of the State as possible. As has already been stated through the columns of the ADVOCATE, whoever is present will come prepared to attend to the money department as well as the others.

We have been much gratified in our travels during the past month at hearing so many kind and appreciative words spoken of the ADVOCATE. Some have said it is better than it has been for years, and many have said they could not do without it. We are endeavoring to make it a household necessity, and are glad our efforts are being appreciated.

From a private communication recently handed us by a friend we learn that the Epworth Leagues of Texas now have an organ, the *Epworth Methodist*, under the management of Rev. C. E. Evans and Rev. I. Z. T. Morris. It is published at Fort Worth. We are glad to learn that the apparent demand for such an enterprise gives hope of success.

Brethren, have you ever thought how much your hearty grasp of the hand and welcoming smile helped us when we stepped from the train at your town, a stranger in a strange place? We have not forgotten that reception, and hope to pay you back with compound interest by putting the ADVOCATE into every Methodist family in your charge—*with your aid.*

Recently while visiting a town in the interest of our paper, we took several orders for the Encyclopedia Britannica as advertised in our columns. A former college president took it, and said he preferred it to the standard edition. His two reasons were: It had been Americanized, and it treated of more subjects. Read the advertisement, get the new subscribers and secure the books.

This from the *Southern Christian Advocate*:

It is quite refreshing to see how zealously some of our preachers are working in behalf of the *Advocate*. They may be sure their efforts in behalf of the Conference paper are greatly appreciated at this end of the time.

Yes, it is refreshing indeed. We have a few preachers whose rule it is to put the NEW ORLEANS CHRISTIAN ADVOCATE in every Methodist family on their charge, and many others who are earnest, faithful workers. "May their number increase!"

Special Notice to Preachers.

The preachers in charge will confer a favor on the publisher if they will report in full as to collections for new and old subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE at their approaching District Conference. A representative of this paper expects to be present at same.

The Mexican Primrose.

Mr. Childs, who is introducing this extraordinary flower, declares that it is the most desirable floral novelty he has sent out during the 18 years he has been actively engaged in introducing new plants. It is impossible to realize how beautiful it is until one beholds it in all its glory, for the delicate loveliness of its large pink blossoms can neither be painted or described in a manner which will do them justice. The plant is also a perpetual bloomer, showing its flowers every day in the year in great profusion.

Harriman, Tenn.

The growth of Harriman Tenn., in buildings and traffic has been steady and permanent, and the increasing demand for lots for business and manufacturing purposes, by parties from a distance desiring to locate, had induced the management to announce another Land Sale to take place on April 12, 13 and 14, 1892.

The Queen and Crescent Route quotes one fare for the round trip from all its terminals, and has requested all connections to name same rates for this sale. See that your tickets read via Queen and Crescent Route.

Meeting of Trustees.

The Board of Trustees of Millsaps College will meet in Jackson, Miss., April 6, 1892, for the transaction of important business.

CHAS. B. GALLOWAY, Pres't.
T. J. NEWELL, Sec'y.

District Conference.

The New Orleans District Conference will convene in Carondelet Street Church, April 7, at 10 A. M. The recording stewards will please bring up their Quarterly Conference Records for official examination.

The Annual Conference Board of Missions has arranged to hold an anniversary meeting during the session of the District Conference. A program is being prepared, and several eminent speakers will appear on the platform. Let all the preachers and delegates so arrange their temporal affairs that they may give all the time set for the Conference to earnest deliberation upon the affairs of the church in the district.

C. W. CARTER, P. E.

Program of Missionary Meetings

TO BE HELD DURING NEW ORLEANS DISTRICT CONFERENCE, APRIL 6-10.

Friday, at 2 P. M., in Felicity Street Church.—Meeting for Woman's Missionary Societies, conducted by Rev. W. R. Lambuth, M. D. All ladies interested in the work are invited to attend.

Friday night, at 8 o'clock, in Carondelet Street Church.—General Missionary Mass Meeting. Addresses by Rev. W. R. Lambuth, M. D., and Rev. J. M. Weems, D. D.

Sunday afternoon, at 3:30 o'clock, in Carondelet Street Church.—General Meeting for Children. Pastors and Sunday-school superintendents are requested to announce and secure as large an attendance of the Sunday-schools as is possible. This meeting will be conducted by Dr. Lambuth.

A Parlor Missionary Conference will be announced later.

F. N. PARKER,
Sec'y La. Conf. Mission Board.

Greenville District Sunday-School Convention.

The Greenville District Sunday-school Convention will convene in the Methodist Church at Friar's Point, Thursday, April 21, 1892, at 9:30 A. M.

PROGRAM.

"The Relation of Children to the Church"—J. W. Honnoll, E. H. Casey.

"What Constitutes the Model Sunday-school?"—J. W. Dorman, L. M. Lipscomb.

"How to Secure Efficient Teachers"—M. D. Fly, Thos. Clifford.

"Is Not the Study of the Bible, as a whole, Neglected in Our Sunday-schools?"—G. H. Lipscomb, W. A. Bowlin.

"The Relation of Pastor and Superintendent"—W. S. Shipman, H. P. Crowe.

"Are the Distinctive Doctrines of Our Church Taught in the Sunday-school?"—W. W. Woollard, Sam Nurse.

"How Best Secure the Regular Attendance of Children?"—W. M. Young, Chancellor Trigg.

"Preparation of the Lesson"—R. H. R. Gladney, J. A. McKeown.

"The Relation of Parents to the Sunday-school"—J. H. Shumaker, W. W. Moss.

Let as many of the superintendents and others interested in Sunday-school work be present as can. Opening sermon, Thursday evening, at 7:30 o'clock, by Rev. E. H. Casey.

R. M. STANDIFER, P. E.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. O. Brown, James A. Parker, W. M. Sullivan, N. B. Norwood, Wm. Childs, H. H. Sheppard, E. B. Partin, J. C. Ellis, K. A. Jones, Thos. B. Clifford, J. F. Robinson, Sam Q. Bass, W. W. Moss, E. H. Rook, J. W. Anderson, C. McDonald, J. P. Drake, K. S. Enochs, H. H. Vandenburg, T. S. Randle, Geo. T. Ashley, H. F. Phillips, H. M. Ellis, W. S. Shipman, D. C. Foust, B. H. Rawls, Fitzgerald Sale Parker, W. C. Harris, J. F. Wynn, R. G. Porter, F. G. Hocutt, M. J. Miller, H. C. Edmondson, Robert Selby, Benj. S. Rayner, of Holly Springs; C. G. Andrews, R. D. Norsworthy, Wilbur F. Crafts, J. C. Long, J. D. Cameron, H. F. Lewis (3), O. L. Savage, Jno. F. Foster, J. J. Kelly, R. C. Callaway, W. W. Drake, Isaac L. Peebles, A. F. Watkins, J. N. Ware, R. A. Meek, J. G. Cammack, F. P. Spencer, B. F. Phillips, W. C. Harris, W. L. Lindsfield.

Messrs. J. R. Anderson, R. S. Newman, N. Williams, Dr. W. W. Evans, N. M. Calhoun, J. R. Johnston, C. D. Bourchillon, P. January, C. E. Hudson, W. P. Hutchinson, C. H. Ward, S. K. Howell, W. V. Taylor, Benoit Leger, M. Gerrell, W. H. Taylor, W. C. Kernan, A. J. Gibson, Sr.; W. E. Harris, Geo. W. Bickham, O. G. Hall, J. G. Davis, J. H. Vandegear, J. N. Tucker, W. F. Moore, M. A. Bond, L. H. Nelson, A. S. J. Neill.

Mesdames F. O. Adams, T. A. Womack, M. C. McKee, Arretta V. Russell, Maggie Rawls, S. G. Price, A. J. McCreery, Alice Johnson, S. L. Samford.

Misses Lizzie Gilmore, Annie Bullock, Luna Hoskins.

March 29.

NOTICES.

To the Preachers in the Seashore District—

Dear Brethren: Please send me the names of delegates to the District Conference from your respective charges. Conference at Purvis, beginning May 12, at three P. M. Address me at Lumberton. Yours fraternally,

H. D. HOWELL.

Mount Calvary C. M. E. Church, corner Conery and Prytania streets, will engage in a grand rally on Sunday, April 10. Those holding envelopes and collecting money for said church will report by that time whatever you feel free to give.

Yours in the cause of right,

F. P. GIPSON, Pastor.

25 Conery Street.

The next regular meeting of the Sabbath-school Superintendents and Teachers' Union, of this city, will take place next Tuesday, April 5, at Napoleon Avenue Presbyterian Church, at 7:30 P. M. The meeting will be devoted specially to the answering of questions bearing upon Sabbath-school work, and a discussion of means and methods for conducting Sabbath-school work. All are most cordially invited to attend.

The Brandon District Conference will convene at Carthage, Miss., April 15-17.

A District Sunday-school Conference will be held on the fourteenth, beginning at 10 A. M.

Preachers and delegates needing conveyance will notify Rev. G. H. Galloway, Carthage, Miss. Forest is the most convenient railroad station, and is thirty miles from Carthage.

C. MCDONALD.

Forest, Miss.

The Woman's Missionary Society of the Greenville district, of the North Mississippi Conference, will meet at Friar's Point, April 21. Auxiliaries will please elect delegates at once and forward their names promptly to Mrs. J. H. Shumaker, at Friar's Point, and also to their district secretary, at Jonestown. Pastors will please call the attention of societies to above notice.

MRS. GEO. H. LIPSCOMB,
District Secretary.

Jonestown, Miss.

The annual meeting of the Parsonage and Home Mission Society of the North Mississippi Conference will be held in Carrollton, Miss., April 27-29. All district secretaries are requested to be present, and each auxiliary society is requested to send a delegate.

All visitors and delegates will please forward their names to Mrs. J. R. Bingham, Carrollton.

This is an important meeting, and we trust there will be a full attendance.

MRS. S. M. THAMES,
Recording Secretary.

To the Preachers in the Meridian District:

Dear Brethren: Make your preparations to observe "Children's Day" in all of your churches. Get the programs from Nashville. Devote different Sundays to different churches, so that every congregation may have an opportunity. Through the aid given by the Children's Day fund nearly 4,000 volumes were put into our Sunday-school libraries last year. Let the good work go on.

Yours faithfully,

T. L. MELLEN, P. E.

March 28, 1892.

HOME LFE.

THE PEACE OF GOD.

"Is this the peace of God, this strange, sweet calm?
The weary day is at its zenith still;
Yet 'tis as if, beside some cool, clear rill,
Through shadowy stillness, rose an evening psalm,
And all the noise of life were hushed away,
And tranquil gladness reigned with gently soothing sway.

"It is not that I feel less weak, but thou
Wilt be my strength; it is not that I see
Less sin, but there is pardoning love with Thee,
And all-sufficient grace. Enough! and now
I do not think or pray; I only rest
And feel that thou art near, and know that I am blest."

—*Unidentified.*

Table Etiquette.

Our busy family life oftentimes admits of but very little intercourse among the members except such as they have while eating together. There the breakfast and dining-room soon come to have associated with them much that is pleasantest in family life, and the sacred rites of hospitality are largely administered through the giving of food and drink. So that table manners have come to mark the degree of refinement to which we have attained.

These should be spontaneous and free, neither stilted nor affected, and in the training of a family of children the lessons of good manners in eating and drinking become of the very first importance. The cheerful, happy good-morning can not be spoken except by the cheerful, happy child, and selfishness crops out at the table, particularly if the youngster be greedy and selfish at heart. A child can readily enough play the hypocrite in the parlor if he is so disposed, but by no means can he so readily be a hypocrite at the table. It is quite needful that children be early taught to curb natural propensities toward selfishness, and to be thoughtful as regards the comforts of others.

The watchful mother who earnestly desires her children shall be truly refined and at ease in any social life, will be at great pains as regards manners at table. She will teach them to be cheerful while eating unless they are suffering some great sorrow, and even then as cheerful as they can be, and not obtrusive of their grief; to be deferential in their manner to older people and to guests, to sit down and rise from the table gracefully, and with dignity as well; to be patient until their turn comes to be helped; to be attentive to the wants of others, if there be no trained waiters, and to be modest in noting deficiencies if there are any; not to reach for things to eat; to eat the food placed before them, or to quietly leave it upon the plate without remark or musing it about, if it is not desired. We think it a good thing for the little ones to early come to the general family table. This arrangement teaches them to eat in company with elders, and instills grace and ease of manner as no amount of other drill can do, providing always, that father and mother prove the drill masters on these occasions, noticing little faults of character and manner, yet without constantly nagging the children to improve them.—*Christian at Work.*

What is Home?

London *Tid-Bits* offered a prize for the best answer to the question: "What is home?" Here are a few bright answers to it which were received.

The golden setting in which the brightest jewel is "mother."

A world of strife shut out, a world of love shut in.

An arbor which shades when the sunshine of prosperity becomes too dazzling; a harbor where the human bark finds shelter in the time of adversity.

Home is the blossom of which heaven is the fruit.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

An abode in which the inmate, the "superior being called man," can pay back at night with fifty per cent. interest every annoyance that has met him in his business during the day.

The place where the great are sometimes small, and the small often great.

The father's kingdom, the children's paradise, the mother's world.

The jewel casket containing the most precious of all jewels—domestic happiness.

Where you are treated best and you grumble most.

Home is the central telegraph office of human love, into which runs innumerable wires of affection, many of which, though extending thousands of miles, are never disconnected from the one great terminus.

The center of our affections, around which our heart's best wishes twine.

A little hollow scooped out of the windy hill of the world where we can be shielded from its cares and annoyances.

A popular but paradoxical institution, in which woman works in the absence of man, and man rests in the presence of woman.

THE BRIGHT FACE.—There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. The husband comes home wearied and worried with business cares; for bread winners, the rank and file of them, find it a hard struggle in these times, when there are so many competitors. If the wife has a troubled look, or an unpleasant one on her face, it only makes his weight of care heavier. But if the light of love shines in her face, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that can not be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces, and see what wonders they will work when there are fretting, anxious cares and uncomfortable people about to deal with.—*Selected.*

HOW TO RESTORE HEALTH.—Whoever would perform efficiently the difficult task of nursing the sick, says Hermina Welten, in the *Chautauquan*, must first earb his belief in marvelous cures, in extraordinary means, and hearken only to the voice of reason; for what is necessary for the preservation of health is indispensable for the sick; and only he who exactly follows the best directions for a general care of the health—always, of course, with modifications in various cases of sickness—can make pretensions to a noble fulfillment of duty.

Seven things are absolutely necessary to maintain or restore health; fresh air, light, warmth, rest, cleanliness, the correct seclusion and well-timed offering of food and drink. The lack of only one of these requisites may hinder the exercise of a physician's skill and bring to naught both good-will and wisdom.

Visiting Days.

There are some city customs that might with great advantage be used by residents in the country. Among those is that of notifying one's friends when one will be at home to visitors. Not infrequently the rural house mother has an avalanche of company, not only when she least expects it, but when she is least prepared for it. If the last loaf of bread on the point of vanishing, the last pie or cake gone, is one's house in disorder, that is the chosen time for unexpected company to put in an appearance.

Or has one set apart a day for a certain purpose—to write an article for the papers, to paint a picture, to do something that requires uninterrupted attention—company is almost sure to come and the precious time goes, pleasantly, perhaps, and not unprofitably, but the task appointed is undone, and another day must be found for it.

There may be country people so commodiously situated that they are always ready for company, but certainly to the majority of housekeepers an announcement beforehand that their friends are coming is very agreeable, and saves annoyance and trouble.

In the city, when a lady calls on her friend, she is relieved of all apprehension that her visit will be unwelcome or will subject her hostess to inconvenience, for she knows visitors are expected; and the hostess on her day at home is glad to see her friends, not in speech alone, but in her heart, for she is prepared to give them welcome.—*New York Christian Advocate.*

HIGHER THAN I.—The other day I read of a terrible flood which had broken the boundaries of a river, lake, or reservoir, and sweeping in surging rage and all-resistless might, carried death and destruction along fertile valley and populous plain. A man, whose house and home was built in the path of the destroyer, heard from afar the ominous boom of the bursting flood, and, seizing his sick wife, he manfully bore her on his shoulder, and hastened with all speed towards a lofty hill of limestone, a craggy elevation that rose sheer from the plain some hundred feet. The wild waters were upon him ere he set foot on its steep slopes, and he and his living burden were drenched with the spray that rose at the whirling eddies dashed against the rock. It was a race for life, but he won it; and seated on a projecting ledge he watched the boiling surge as it roared and rolled on its fatal errand down below. He and his dearest were safely placed, and praised God upon the rock for two rescued lives. I daresay David had often seen the wild commotion of such a mountain flood—had often noted how stout and strong the intervening rock remained as it stood and split in two the current which rushed on either side; and left it calmly lifting its hoar head to the skies above. It was that, I think, led him to pray, when torrents of trial and floods of trouble were rushing down upon him—"Lead me to the rock which is higher than I." Higher than he, though he was a king; higher than aught he could build; higher than aught human hands could rear. The rock is the Rock of Israel; that rock is the only sure and steadfast refuge to which you and I can run and be safe.—*Exchange.*

"BUMBLEBEE" BOMBAST.—There is a class of people who talk a great deal and always bustle around in great haste, as noisy as a "bumblebee," but never achieving anything. We compare them to "bumblebees" that go round and round, buzzing and buzzing, but never laying up any honey. There was a fat Dutchman who claimed to be the most skillful pilot in Flushing, only he never went to sea; and an Irishman who was the finest rider in Connaught, only he never would trust himself on a horse, because, as he said, "he generally fell off before he got on." How many that could write better articles and get up a better paper than others, only they never write anything; others could manage churches and Sunday-schools so much better, but they do nothing to help on these enterprises. They think that if they just had a chance how they would make things *move!* Yes, they would move around in the circle and humdrum of a "bumblebee." Better be like a quiet little bee and make some honey, than to be like a "bumblebee"—all noise, and no honey.—*Raleigh Christian Advocate.*

ECONOMY.—Many people would be economical if they knew how. It is an art to practice economy. To do it well one must know the art. All can have it if they will. It is the conclusion of numbers. All must live and ought to live well, but how to live best at the least expense is the work of figures to tell. We must count the cost of ways and means and compare them. Many people use expensive articles of food and dress when cheaper ones would be better and more serviceable. Especially in regulating the table expenses is there a great want of economy. A little useful information concerning the qualities of food, the amount and kind of nutritive matter they contain, the wants of the human system, and the best way of cooking, would often save fully one-third, and, in many instances, half the expense. A wise economy in table expenses is favorable to health, and in this way saves time, drugs, expense and doctors' bills, flesh, strength and happiness.—Boston *Herald.*

ONE OF THE FAMILY.—"Now, please," once wrote a lady to a friend, "when I come to see you don't treat me as one of the family. When I hear that promise I stay away. I like, when I go out, to be 'company.' I like to consider guests, who come to see me, as 'company.' Other people may pretend to the contrary—it is all humbug.

"When my friends come to my house I do as I would be done by—I receive them in a decant dress. I take out my hair-crimpers; I entertain them in the parlor, and have something I consider good for tea. The little veil of mystery which I let fall over the kitchen and its occupant is very comfortable to all of us. I neither convey them into the back-basement nor to the sky-parlor. I put my best foot foremost, and I do it because I love my friends, and respect all hands, myself included."—*Selected.*

"A cup of cold water." How much it does! It refreshes the whole physical man; and because the giver of it shows thought which is wide awake, and tenderness and sympathy, his "over soul" wakens the higher nature of the thirsty man, and so a cup in Christ's name is a double cup. "Everything for Christ." This spirit gives by unconscious influence an thousand cups of comfort and inspiration. We are handing them out because giving is the spirit of our life. We shall not know while here about all the refreshing cups we have given; but the record is made in heaven. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Edward P. Ingersoll.*

The book that gives facts, is not always the best book for us; the book that gives us truth and inspires us with love for truth and goodness is the best book, especially if we know how to winnow its grain from its chaff, for all books have some of this latter, except *the* Book, which was made for one purpose, to inspire us with love for truth and goodness as manifested in the Lord Jesus Christ.

OUR YOUNG PEOPLE.

THE LORD'S PRAYER IN VERSE.

BY ALONZO W. STURGES.

Our Father who in heaven art,
All hallowed be thy name!
Thy kingdom come, thy will be done
In earth and heaven the same.
Give us this day our daily bread,
Our trespasses forgive,
As we, in love, to others grant
The pardon we receive.
Into temptation lead us not,
From evil set us free—
Thine is the kingdom, power and praise,
Now and eternally.

MR. EDITOR; I am a little girl eight years old. My papa takes the ADVOCATE, and we all like it so much. I am a member of the M. E. Church, South; joined last May. I go to Sabbath-school, church and to our missionary meeting every Sunday. We have thirty-nine members in our society. Dear Mrs. Weems, our manager, says we are earnest little workers, and I believe I can answer for every member of our society, that we are devoted to our work, and in deep sympathy for the poor little children of Mexico, who know nothing of our beloved Jesus. We all love so much to hear Bro. Weems preach. It seems like he is carrying on a "big meeting" all the time. One of my sweetest little friends, Virgie Marshall, united with our church just two weeks ago. We have a good public school here, of which I am one of the pupils. I am in the third grade. Miss Annie Bule is my teacher. She is pretty and sweet, and I love her so much. Now, dear Mr. Editor, if you will not cast my simple little letter in the waste-basket, I will write you another one soon, and tell you something interesting that our Little Workers are doing. With best wishes to the dear ADVOCATE, I am,

Your little friend, MAMIE POWELL.

Brookhaven, Miss.

MR. EDITOR: I have written one letter to your paper, and was so glad to see it in print, and I thought I would write to you again, as I see my question answered by my little friend, Normie E. Sullivan. I was so very glad to hear from her again, as we were in the same class, being taught God's Word. We have no Sunday-school now, as the old church is moved so far from us that we can not go to it, and I surely am sorry of it, as I did go to Sunday-school so regular. I am going to school, and I have two little sisters to go with me—Mebel and Bettie. Now I will answer little Normie's question; "Flea" is found in 1. Samuel xxix, 14. I will close by asking a question: How old was Jesus when he was crucified? I will close, hoping to see this in print.

JAMES N. BALLARD.

Jefferson County, Miss.

MR. EDITOR: It has been some time since I wrote a letter to the dear old ADVOCATE; but, being encouraged by your printing the other ones that I wrote, I will write another. Bro. T. L. Lallance is our preacher this year, and we all like him very much. Papa is preacher at Pleasant Hill. I will answer Amelia Reeves' question: How old was Noah when he came out of the ark? He was six hundred years old. He lived three hundred years after the flood. I will close by asking, How many sons had Jacob; and which did he love the most? God bless the dear old paper! Yours,

FRANK HENDERSON.

Keithville, La.

MR. EDITOR: I send an answer to the question asked by T. C. Wier, of Starkville, Miss. The capital letters, "S. P. Q. R.," are the initial letters of the Latin words, *Senatus Populusque Romanus*—"The Senate and Roman people."

MYRA MCGEHEE.

Wesson, Miss.

Doing the Best She Could.

Following is a little story told by Joe Haworth, says the Minneapolis *Journal*: A little girl, not more than four years old, the only child of some friends whom Haworth used to visit frequently, was always puzzling her little brain about thunder-storms, what they were and what made those loud noises. One day she asked her mama about it, and her mama answered, "Why, darling, that loud noise is the voice of God." A few days later the little one was playing on the lawn with her dolls, when a dark mass of clouds rolled up from the west, and the muttering of thunder became more frequent and more pronounced. Her mother called to her to come in, and the little one collected her family of dolls in her chubby little arms and started to toddle toward the house. Just as she reached the piazza steps, there was a terrific clap of thunder, and she, hastening to get to her mama, looked up in the sky, and said in a hurt tone, "Oh, Dod, 'oo needn't holler so loud; I'se hurwyin' dest as fast as I tan."

AN AWFUL STORY.—There was once an awful little girl who had an "awful" to everything. She had an awful house in an awful village, which was an awful distance from every other awful place. She went to an awful school, where she had an awful teacher, who gave her awful lessons out of awful books. Every day she was so awful hungry that she ate an awful amount of food, so that she looked awful healthy. Her hat was awful small and her feet were awful large. When she took an awful walk she climbed awful hills, and when she got awful tired she sat down under an awful tree to rest herself. In Summer she was awful hot and in Winter awful cold. When it did not rain there was an awful drought, and when the awful drought was over there was an awful rain. If this little girl does not get rid of this vulgar way of saying "awful" about everything, I am afraid she will come to an awful end.—*Selected.*

BOTH WERE SLIGHTLY RATTLED.—"I'm in a hurry," said a Bloomer farmer rushing into one of our hardware stores yesterday; "just got time to catch the train. Give me a corn-popper, quick!" "All right, sir," replied the clerk. "Do you want a large pop-corner?" "No, just a medium-sized—an ordinary porn-copper!" "How will this cop-porner do?" "Is that a pon-corper?" "Yes. But you are getting a little rattled. You mean a corn-porper—no, a porn-copper—no, a'—" "I mean a con-porper." "Oh, yes, a pon-copper." "Yes, be quick! Give me a pop-cooner and be quick." "All right. Here's your pun-cooper."—Chippewa Falls *Independent.*

"Little Imogen's father is a minister," says the *Ladies' Home Journal*, "and known far and wide for his goodness and benevolence. When Imogen was three years old, she ran out-of-doors one day, where her father had been walking through the snow. At once the little maid began trying to put her small feet in the big footprints. Her mother went to the door, and exclaimed, 'Why, Imogen! what are you trying to do?' 'Oh,' the little lady made reply, 'I'm walking in the steps of righteousness.'"—*The Morning Star.*

SCIENTIFIC.

The Moon.

Although the moon has always, we may suppose, been an object of interest to the inhabitants of this mundane sphere, it is at present attracting more than ordinary attention, owing to several new facts which astronomical photography has discovered concerning its external appearance and condition. That there was anything further to learn respecting the moon's surface appears as a surprise to the astronomers who have come to think that they know pretty much all about the earth's satellite, or at least about that face of it which is turned toward the earth. But it turns out that photography possesses the power to reveal things upon the moon which can not be seen by the eye, even with the aid of the best telescopes. A careful study of the negatives of the moon made with the aid of the great Lick (California) telescope has revealed the existence of many unknown objects there, including among others great crater mountains and rifts or chasms in the moon's surface. One of these craters is situated near the great crater long known to science, and to which astronomers have given the name Copernicus, and although its diameter is more than fifty miles no suspicion of its existence was ever entertained until the sensitive photographic plate revealed the wonderful fact. That this newly discovered mountain should have escaped detection until now is explained by the fact that its walls were long ago destroyed, being razed by some denuding force nearly to the level of the surrounding surface. It is consequently but the remnant of a great crater ring. Even in that condition it would be visible to the eye but for the fact that its huge neighbor, Copernicus, whose walls are still standing to a great height, is surrounded by enormous masses of luminous material, which looks like lava that must have overflowed the surrounding country ages ago, and reflects back the light of the sun to our eyes with overpowering brilliancy. The glare of this broad reflecting surface, covering hundreds of square miles, is so great as to conceal the comparatively low relief of the broken crater ring. Besides this large crater there are a number of others, enormously greater than any volcanic craters upon the earth, which seem to have been buried by the outburst of lava from subsequently formed volcanoes in their neighborhood, so that only portions of their mountain walls now remain visible.

Another suggestion made by the photographs already taken is that the moon is surrounded by an atmosphere. A dispatch from San Francisco states that upon the top of one of the mountains of the moon the photograph shows a luminous white spot that looks like snow. If this inference is correct, the theory now held by astronomers, that the moon has no atmosphere and is consequently uninhabitable, can no longer be held. Whether the evidence on this point will ever be sufficient to amount to a demonstration, it is difficult to say, or whether the camera will be able to decide whether the moon ever has been or is now inhabited. As to these questions we can only wait and see. Meanwhile it is certain that a new method has been put into the hands of astronomers which will probably succeed in opening up not a few problems that still remain to be solved concerning the character and conditions of our satellite.—*Truth.*

The Greatest Building in the World.

An astonishing feature of the Columbian Exposition will be one of the palaces grouped in the heart of the fair grounds. It is the Manufactures' Building, designed by Mr. George Post, of New York.

It will bear the same relation to this exposition as the Eiffel Tower did to that of Paris in 1889; and, indeed, its possible use as a vantage-point from which to see the fair grounds has terminated in the negative the discussion for and against the construction in Chicago of a rival to the great tower of Paris. The greatest of all the exposition buildings, and of the buildings of the world, will present to Lake Michigan a facade of such a length as to suggest the wall of a city, yet it is so admirably designed, so light and graceful in its effect upon the vision, that its true extent can only be comprehended when its dimensions are expressed in figures and by comparisons. It is one-third of a mile long, and to compass it round about is to walk a mile. The roof of it is 1,688 by 788 feet, and the span of the dome, the largest ever attempted, is 338 feet. The roof is 230 feet from the ground, and the building has 40 acres of ground floor. Two of the vast machinery halls of the Paris Exposition could be wheeled through it.—*Harper's Magazine.*

Duration of Life among Birds.

The distinguished German biologist, Weismann, has pointed out that there is less exact knowledge on this subject than might be expected, considering how many in number are the ornithologists and the ornithological societies. Small singing birds live from eight to eighteen years. Ravens have lived for almost 100 years in captivity, and parrots longer than that. Fowls live ten to twenty years (and are then sold as spring chickens to young housekeepers). The wild goose lives upward of 100 years, and swans are said to have attained the age of 300. The long life of birds has been interpreted as compensation for their feeble fertility, and for the great mortality of their young. From the small island of St. Kilda, off Scotland, 20,000 young gannets and an immense number of eggs are annually collected; and although this bird lays only one egg per annum, and is four years in attaining maturity, its numbers do not diminish. Obviously, as Weismann observes, such birds must reach a great age, or they would long ago have been exterminated.—London *Spectator.*

CREMATION IN JAPAN.—We are indebted to a correspondent of the London *Spectator* for the following interesting account of this method of disposing of the dead in Meguro, Tokeigo. It appears that cremation is the general custom among the "Monto sect of the Buddhists," a highly enlightened branch of Japanese Buddhism, which holds to the immortality of the soul as one of its leading tenets. "The building is of plaster, with an earthern floor, with stone supports for bodies. The chimneys are wide, and are carried to a considerable height, and there is no escape of disagreeable effluvium over the neighborhood. The bodies in the ordinary wooden chests which are used for burial are placed upon piles of fagots at 8 P. M., and are *totally* consumed by 6 A. M. The relations are admitted early in the morning, and the ashes are collected and placed in urns. The scale of charges is 3s. 6d., 7s. 6d., 15s., and 20s., the process in each case being the same, the only difference being that the highest charge insures a solitary chamber, while for the lowest the corpse may be consumed in company with five others, each, of course, occupying a separate stone platform."—*Popular Science.*

Out of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith.—*Ruskin.*

MARRIAGES.

GUICE—PORTER.—At the residence of the bride's parents, near McNair, Miss., Feb. 17, 1892, by Rev. J. A. B. Jones, Mr. Claude V. Guice and Miss Orlou Porter, both of Franklin county, Miss.

RICE—PREWETT.—At the Methodist parsonage, Magnolia, Miss., March 10, 1892, by Rev. V. V. Boone, Mr. T. J. Rice and Miss Mayhett Prewett, both of Pike county.

TRIGGS—BAYGENT.—At the residence of the bride's father, Mr. J. D. Baygent, by Rev. J. W. Tinnin, Mr. Ben F. Triggs to Miss Susie Baygent, all of Wayne county, Miss.

EDENS—SMITH.—At the residence of the bride's father, March 17, 1892, by Rev. J. C. Park, Mr. J. N. Edens to Miss Lucy C. Smith.

WALTER—CONKLIN.—In Morgan City, La., March 22, 1892, by Rev. T. B. White, Mr. John I. Walter, Jr., and Miss Harriett L. Conklin.

OBITUARIES.

HANKINS—Mrs. Mary J. Hankins was born in Marion county, Ala., Nov. 28, 1827; professed religion and joined the Methodist Church in August, 1842, in which she continued a worthy member until transferred to the church triumphant; was united in marriage to Rev. E. L. Hankins, Oct. 25, 1843. They were blessed with five sons and five daughters, three of whom have crossed the river and are in heaven. The others, with their aged father, are members of the church, and are striving to meet their loved ones in that blest shore.

Sister Hankins died of *la grippe*, in this city, Jan. 14, last, after a severe illness of only six days. Although suffering intensely, she did not murmur, but endured it with fortitude and Christian resignation. She gave her sorrow-stricken husband, children and friends full assurance that the blessed Christ, in whom she had so long trusted, was with and sustained her to the end. A few hours before she expired her pains all ceased, her countenance brightened and seemed aglow with heavenly light, and, with smiling features, calmly fell asleep in the arms of Jesus.

Sister Hankins was a plain, candid Christian of the old type; loved and revered the Word of God; made it the man of her counsel; read it a great deal, and prayed often. If she ever had an enemy, it was not known to the family; but, wherever she has resided, always had a large circle of friends; was domestic in her habits, and kept her house in order, which, for a great many years, was the home of the way-worn itinerant preachers, where, at all times, they met a cordial welcome, and made to feel at home.

As a wife, mother and neighbor, she had but few, if any, superiors. In this life she met a great many misfortunes, trials and hardships, but bore them all with extraordinary fortitude and Christian patience.

Her remains were interred in the city (Ross Hill) cemetery, there to rest until the glorious Redeemer, with his holy angels, shall descend to claim the dust of all his saints.

Her grief-burdened husband and children humbly invoke the prayers of the church. C. G. Andrews.

Meridian, Miss.

MOORE—Mrs. Christina A. Moore (*nee* Brentaner) was born March 1, 1846, in the city of New York, and came to Franklin parish, near Winnsboro, with her widowed mother in 1855. On April 22, 1869, she was united in marriage with A. D. O. Moore, who still survives her. She joined the M. E. Church, South, under the ministry of Rev. J. M. McKee, in 1872, and lived a consistent, exemplary Christian life till the day of her death, Feb. 20, 1892.

She raised her voice in denunciation of vice and sin in any and all of its varied forms. She was a strict observer of the doctrines and rules of the church of her choice, and which she loved so well. Many a weary itinerant preacher has found a home in and shared the generous hospitality of her house.

She was a persistent and earnest worker in the Sabbath-school, ever at her place to respond to her name when called by reciting a verse from the Bible, and to take charge of her class. She was equally punctual in attendance at all the public services at the house of God.

She was confined to her room about one week, and was cognizant of her approaching dissolution. She was rational to the last, and told her aged mother and grief-stricken husband and children that she had no dread of death, and saw her way clearly. Her children are equally divided—three on this and three on the other shore. She also leaves behind a husband and her mother—now in the eighty-third year of her age—and a host of friends, who sincerely mourn their loss. The tear-dimmed eyes of the large audience and the floral offerings at the grave told in loud tones the depth of their grief and the high esteem they entertained for the departed sister and friend, on account of her many noble and praiseworthy virtues. How consoling the thought that there is a place where severed friends will be reunited, never to part again! A. W. Moore.

TURNER—James R. Turner died at the home of his brother in Meridian, Miss., Jan. 29, 1892, aged about twenty-five years. At the age of twenty he was married to Miss Ada White, with whom he lived very happily until his death. He was the noblest and the most devoted husband that I ever knew. I loved him because he was so good, and I don't know that he ever lost an opportunity for doing good. I believe he loved flowers and singing better than anyone I ever met. He would often say to me, "Labor would be more pleasant if I could always have flowers and singing around me." How strange that he went so soon to a land where songs never cease and flowers bloom forever! I understand that he died peacefully. I can believe it, because I knew him so well. No one saw the angels or heard the flutter of their snowy wings as they came and gently bore his sweet spirit away to the city of God. He leaves a sweet, trusting wife and little daughter, two brothers, two sisters and an aged father. May God's grace sustain you, my dear friends. Live for Christ and gain a home in heaven with Jim.

Fannie Bulloch.

GLOVER—Mrs. Emily V. Glover, (*nee* Morse) was born in New Orleans, May 9, 1834, and died in the same city, Jan. 29, 1892, an acceptable member of the M. E. Church, South, at Rayne Memorial charge. Sister Glover was married to John G. Glover, Esq., 1851. As the fruit of this marriage there are several living children, all of whom with their families (but one of the number being unmarried) are devoted members of the church of their parents. This was a subject of repeated thanksgiving by our dear sister in her last days and recounting the mercies of God to her during her long life, and more especially her protracted widowhood. Her domestic life was truly exemplary, and the affection which existed between herself and her children, particularly that one who had an undivided claim upon her to the close of her life, was a thing to be remarked by even casual acquaintances or strangers. The impression that her Christian character gave was that of solidity and strength (and she came of sturdy Methodist stock, being a lineal descendant of the Vick and Morse families distinguished in the early history of Mississippi) rather than of fervency, or other minor traits, though in her last days she seemed to occupy a higher atmosphere, and the scenes accompanying her death would quite entitle her to a place in the latter category. Some days before this event (and she was long a patient sufferer) she said to the writer that it had pleased the Lord to summon before her, as in a vision and in a remarkably vivid manner, all the offenses of her past life with the word "forgiven" written after each of them, and then immediately following a recapitulation of the whole in a sort of summary which was closed with the sentence, "I have forgiven all." When calling to see her but a few hours before the great change, she said impressively: "Tell me if this is death. I never felt my spirits so light, nor myself so strong and ready to do or suffer the Lord's will." After praying with her, she said, "Repeat for me the last verse of 'that sweet old hymn, 'How firm a foundation, ye saints of the Lord,'" and had those who were present to sing one or two familiar hymns. As the night waned, for it proved to be the last of her life, she talked to her loved ones about her death, exhorting them to trust in the Lord, and not to be concerned about her, for her Savior was with her and would conduct her to the mansions of light; but she was much interrupted by paroxysms of suffering, and finally, while the attendants were straining their senses to note the last movement of expression or pulse, she passed into what they were persuaded was the sleep of death. Thus she continued for many minutes giving no indications of life, when suddenly she opened her eyes and, extending her hand, said that the Lord had graciously permitted her a little extension of time and strength that she might deliver a Christian farewell suitable to the occasion to her loved ones, which she proceeded to do with much unction and impressiveness, addressing each of the individuals, and not neglecting to frame loving messages and exhortations to the absent ones. Having concluded, she closed her eyes and passed away as gently and rapidly as the ripple of the surge follows it to seaward. And so her patient and beautiful life had a sublime ending. J. M. Beard.

TIPTON—Mrs. Mildred Tipton, whose maiden name was Hofman, was born in Alabama in March, 1829; moved with her parents to Kosciusko, Miss., when quite young, and died near Ethel, Miss., Feb. 26, 1892. She was married to W. W. Tipton, Jan. 27, 1848, and in a short time after connected herself with the M. E. Church, South, and lived a consistent Christian life to the end. Sister Tipton was among the best of women. She was remarkably amiable in her disposition, and this with divine grace made her one of the best of neighbors. She was always in sympathy with the suffering, and nothing was neglected that she could do to minister to their wants. As wife, she was all that wife could be, devoted and faithful. She never suffered herself to become impatient nor speak unkind. As mother, she was among the most affectionate. No sacrifice was too great, if the interests of her children could be served. The writer was her pastor for the past four years and can truly say that he has never known a Christian of a more consistent walk. Most of her children died while quite young, having but two, a son and a daughter, to live to years of maturity. That only son was called away about one year ago; but Sister Tipton was never heard to murmur or complain, but always expressed herself resigned to the will of the Lord.

May God support the surviving husband and only daughter in this sad bereavement! A. W. Langley.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Rosedale	Apr. 2, 3
Bolivar	9, 10
Lula	17
Friar's Point	23, 24
Clarksdale	May 1
Cleveland	7, 8
Shaw	14, 15
Hollandale	21, 22
Glen Allen	28, 29
Jonestown	June 4, 5
Belen	11, 12

District Conference, April 22-24. The preachers will please bring with them Bishops' and educational funds. Bishop Hendrix will be with us.

R. M. STANDEFER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tupelo	Apr. 2, 3
Verona and Nettleton	9, 10
Aberdeen	16, 17
Okolona station	23, 24
Shannon	30, May 1
Pontotoc	4
Prairie	7, 8
Saltillo	15, 16
Nettleton and Fulton	21, 22
Atbeos	25
Amory and Smithville	28, 29
Tremont	June 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Buena Vista	18, 19

J. H. STONE, P. E.

COLUMBUS DIST.—SECOND ROUND.

West Point	Apr. 1
Tibbee, at Maybew	2, 3
Columbus station	8, 4
Starkville circuit, at Pearson's Chapel	9, 10
Starkville station	10, 11
Crawford, at Trinity	16, 17
Hebron	26, 24
Sparta, at Friendship	30, May 1
Brooksville	7, 8
Macon	8, 9
Shuqualak	14, 15
Storges	21, 22
Masbolaville	28, 29
Columbus circuit	June 4, 5
Phœba	11, 12

District Conference will meet at Shuqualak, May 12-15.

T. C. WIER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Coffeeville circuit, at Cambridge	Apr. 2, 3
Tocopolo circuit, at Liberty Hill	8
Oxford station	9, 10
Banner circuit, at Hunter's Chapel	16, 17
Pittsboro circuit, at Oak Springs	23, 24
Atlanta circuit, at Roads' Chapel	28
Cherry Hill cir., at Young's Chapel	30, May 1
Water Valley cir., at Church Grove	7, 6
Charleston circuit, at Charleston	14, 15
Tillatoba circuit, at Friendship	19
Grenada circuit, at Sparta	21, 22
Chapel Hill circuit, at Chapel Hill	28, 29
District Conference at Charleston	13-15

Meeting of Woman's Missionary Society for Grenada district, Wednesday, May 11.

Will the preachers in charge please urge our people to observe our rule concerning fasting before the quarterly meetings, and urge the official members to be at these meetings.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Brooklin and Dublin	Apr. 2, 3
McNutt circuit	9, 10
Indianola	16, 17
Leherton	23, 24
Greenwood	30, May 1
Sidon	6, 7
Black Hawk	14, 15
Vaiden	21, 22
Carrollton circuit	28, 29
Winona circuit	June 4, 5
Carrollton station	11, 12

The District Conference will be held by Bishop Hendrix at Greenwood, April 19-21. The opening sermon will be preached April 19, 8 P. M., by Rev. R. A. Meek, of Carrollton station.

S. M. THAMES, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Chester	Apr. 2, 3
Louisville	9, 10
Ethel	16, 17
Kosciusko and Durant	23, 24
Sallis	30, May 1
New Port	7, 8
Wier's	14, 15
Pickens	22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Belzoni	11, 12
Poplar Creek	16, 19
Rural Hill	25, 26

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs circuit	Apr. 2, 3
Holly Springs station	10, 11
Lebanon	16, 17
Red Banks	23, 24
Ashland	30, May 1
East Holly Springs circuit	7, 8
Early Grove	14, 15
Mount Pleasant	21, 22
Olive Branch	28, 29

The preachers' meeting for this district will be held at Byhalia, commencing April 20, 7 o'clock P. M.

JNO. W. BOSWELL, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Apr. 3, 4
Senatobia	10, 11
Como	16, 17
Pleasant Grove	23, 24
Cockrum	30, May 1
Batesville	7, 8
Coldwater and Hernando	15, 16
Nesbit	17
Courtland	21, 22
Panola	24
Arkabutla	28, 29
Wall Hill	June 4, 5
Mt. Vernon	11, 12
Coldwater Mission	18, 19

H. C. MORENHAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Vossburg circuit, at Chapel Hill	Apr. 2, 3
Enterprise and S., at Stonewall	9, 10
Meridian—East End	(Wed. night) 12
Meridian—West End	(Thu. night) 14
Linwood circuit, at Linwood	16, 17
DeKalb circuit, at New Hope	23, 24
Meridian—Central	May 1
Daleville station	7, 8
Lauderdale circuit, at Sonie Chapel	14, 15
Waynesboro circuit, at Hebron	(Thu.) 16
W. and State Line, at W'boro	(Fri.) 20
District Conference, at Waynesboro	21-23
E. M. F. College Commencement	29
Bunnsville circuit, at Bunsville	(Thu.) June 2
Porterville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Shubuta	(Wed.) 15
Clarke circuit	18, 19
Chunkey circuit, at Suqualena	25, 26
Marion circuit	(Tues.) 28

The District Conference will convene at Waynesboro, at 9 o'clock A. M., Saturday, May 21. A Bishop is expected to preside. Every recording steward is expected to be present with his Quarterly Conference Record Book. It is greatly desired that the assessments for Conference claimants and foreign missions be reported paid in full. Let us all expect a pentecostal season.

T. L. MELLEN, P. E.

JACKSON DIST.—SECOND ROUND.

Camden circuit, at Sonie Chapel	Apr. 16, 17
Mount Olivet circuit, at Dover	23, 24
Madison circuit, at Wesley Chapel	30, May 1
Flora circuit, at Livingston	7, 8
Yazoo circuit, at Fletcher Chapel	14, 15
Yazoo City	(night) 15, 16
Sharon circuit, at Mount Pleasant	21, 22
Canton	(night) 22, 23
Lake City and Lodi, at Philipps'	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs	(night) Apr. 1
McComb City	(night) 8
Adams circuit, at Ebenezer	16, 17
Wesson	23, 24
Beauregard	30, May 1
Brookhaven	1, 2
Hazlehurst	7, 6
Lebanon	13
Bowerton	14, 15
Terry, at Spring Ridge	21, 22
Holmesville	28, 28
Magnolia	29, 30
Providence, at Pine Grove	June 4, 5
Caseyville, at Bethesda	11, 12
Brookhaven circuit	17
Summit circuit	18, 19
Gallman circuit	25, 26
Pleasant Grove, at Conper's Creek	July 1
China Grove, at Martin's	2, 3

R. S. WOODWARD, P. E.

WOODVILLE DIST.—SECOND ROUND.

Wilson, at Pine Grove	Apr. 2, 3
Jackson	3, 4
Bayou Sara, at Bayou Sara	9, 10
Percy's Creek	16, 17
Woodville	17, 18
Amite, at Homochitto	22
North Wilkinson, at Mt. Carmel	23, 24
Gloster and Centerville, at C.	24, 25
East Baton Rouge, at Pipkin's	30, May 1
Zachery, at Deer Ford	1, 2
Clinton and Slaughter, at Slaughter	7, 8
Amite City, at Hammond Chapel	13
Franklinton, at Magee's	14, 15
Tallsheek, at Fitzgerald	16
Covington, at Slidell	17
Springfield, at Springfield	19
Port Vincent, at Maurepas	21, 22
Live Oak	June 4, 5
East Feliciana	8
St. Helena, at Greensburg	11, 12

The District Conference will be held at Greensburg, June 8-12. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

P. A. JOHNSTON, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Moss Point	Apr. 2, 3
Americus, at Rosedale	(Tue.) 5
Scranton, at Orange Grove	(Thu.) 7
Ocean Springs, at Biloxi	9, 10
Bay St. Louis, at Handsboro	16, 17
Whittington, at Holland's Ch'l	(Tue.). 19
Vancleve, at Antioch	23, 24
Heidelburg, at Heidelburg	30, May 1
Ellisville, at Saundersville	7, 8
Purvis, at Purvis	14, 15
Perry, at Boon's Chapel	(Tue.) 17
Eastabuchie, at Eastabuchie	21, 22
Pearlington, at Logtown	29, 30
Hattiesburg, at Augusta	June 4, 5

Others in due time will appear.

District Conference at Purvis, beginning Thursday, May 12, at 8 P. M. Trains north and south arrive about noon.

JOHN A. ELLIS, P. E.

BRANDON DIST.—SECOND ROUND.

Clarksburg	Apr. 2, 3
Morton and Forest, at Pelahatchie	4
Newton and Hickory, at Hickory	7
Homewood, at Independence	8, 10
Rose Hill, at Pleasant Grove	23, 24
Fannin, at Union	30, May 1
Brandon station	1, 2
Shiloh, at Salem	6
Marvin, at Bethel	7, 6
Decatur, at Union	13
Neshoba at Pine Grove	14, 15
Walnut Grove	21, 22
Carthage and Walnut Grove, at W. G.	23
Hillsboro, at Mt. Zion	28, 29
Carthage circuit	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. MCDONALD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez—Jefferson Street	Apr. 2, 3
Natchez—Wesley Chapel	2, 3
Vicksburg—Crawford Street	9, 10
South Vicksburg	9, 10
Bruinton, at Carlile	16, 17
Washington, at Locust Grove	23, 24
Martin, at Bussom's	30, May 1
Meadville, at Nebo	7, 8
Fayette, at Fayette	14, 15
Mayersville, at Beulah	21, 22
S. Warren, at Wesley Chapel	28, 29
Warren, at Wesley Chapel	June 4, 5
Port Gibson	11, 12
Anguilla and Rolling F., at Cary (W.)	15
Rocky Springs	18, 19
Roxie	(Wed.) 22
Utica	25, 26

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Haynesville, at New Salem	Apr. 2, 3
Downsville, at Downsville	9, 10
Minden, at Pine Grove	16, 17
Valley, at Bellview	23, 24
Arcadia, at Brushwood	30, May 1
Farmerville, at Marion	7, 6
Summerfield, at Alabama	14, 15
Homer, at Arizona	21, 22
Ruston, at Ruston	28, 29
Sparta, at Mill Creek	June 4, 5
Ringold, at Ringgold	11, 12
Tulip, at Salem	22, 23
Vienna, at Palus Chapel	July 2, 3
Vernon, at New Prespect	9, 10
Gansville	16, 17

The preachers' meeting for this district will convene at Ruston, May 26, at 7:30 P. M.

Opening service conducted by Rev. R. A. Davis. Let all the preachers of the district, itinerant and local, attend this meeting, and let us come fasting and praying for the anointing of the Spirit.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas and Washington, at W.	Apr. 2, 3
Lafayette	9, 10
P. Brulee and Bayne, at P. B.	16, 17
Patterson and Morgan City, at M. C.	23, 24
Crowley, at Long Point	30, May 1
New Iberia	7, 8
Abbeville, at Prairie Gregg	14, 15
Indian Bayou	21, 22
Franklin and Jeanerette, at F.	28, 29
Lake Charles	June 4, 5
L. C. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	15, 16
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Hnroo	25, 26

The District Conference will convene at Franklin, May 26-29. Preachers, please have Quarterly Conference Records present.

JNO. A. MILLER, P. E.

DELHI DIST.—SECOND ROUND.

Bastrop, at Bastrop	(Thursday) Mar. 31
Lind Grove, at Bartholomew	Apr. 2, 3
Delhi, at Tallula	9, 10
Oak Ridge, at Mer Rouge	16, 17
Rayville, at Girard	23, 24
Floyd, at Oak Grove	30, May 1
Harrisonburg, at Island	7, 8
Oakly, at Oakly	14, 15
Winsboro, at Magnolia	21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Bayou Chicot, at Prairie Mammoth	Apr. 2, 3
Simsport, at Riverside	9, 10
Melville and Big Cane, at Big Cane	16, 17
Evergreen, at Evergreen	23, 24
Alexandria	30, May 1
Pineville, at Hickory Grove	7, 8
Castor, at Ebenezer	14, 15
Colembia, at Columbia	21, 22
Black River, at Lismore	(We., Thu.) 25, 26
Vidalia, at Jonesville	28, 29
Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

NEWS OF THE WEEK.

DOMESTIC.

Walt Whitman, the aged poet, died in Philadelphia, Pa., on March 26.

The Rankin Station Glass Works, near Braddock, Pa., were destroyed by fire last week. Loss, $100,000; fully insured.

At a meeting of the governing board of the International League of Press Clubs in New York it was decided to establish a home for aged and infirm journalists.

It is said that the Standard Oil Trust now holds in its treasury some $26,000,000, which represents the surplus profits of the past two years after paying the regular 12 per cent. dividend.

Six hundred and fifty negroes have left Memphis for Oklahoma. They will make the journey in wagons and on foot. It is expected that 1,000 more will leave for the same place soon.

Lord Salisbury, prime minister of England, has consented to the proposition of President Harrison, regarding the renewal of the *modus vivendi*, in the Behring Sea affair, under certain modifications.

Bland's Silver bill came very near being defeated in the National House of Representatives on March 24. A motion was made to lay the bill on the table, and after a scene of wild disorder the vote was announced: Yeas, 145; nays, 148. The bill now goes on the calendar.

The home for indigent Confederate veterans in Missouri, projected some time since, will soon be established. A farm of 362 acres, with a spacious building on it, has been purchased. Eleven cottages have been built, and a large building is projected, to cost $30,000. A church-house will also be built.

A committee has been appointed by the Grant Monument Association to take charge of the laying of the corner-stone of the tomb, and April 27 is appointed for the occasion. President Harrison is to lay the stone. General Porter, president of the association, has issued an appeal for $350,000 to finish the work.

Complaints of delay continue to pour in on the Treasury of the United States office from contractors and others having claims against the government. Especially is this true of sugar planters, and hardly a day passes but some member of the Louisiana delegation calls at the sugar bounty division to urge the early payment of bounty claims.

Senator George introduced a bill the other day authorizing the Secretary of the Treasury to ascertain the amount of internal revenue tax collected upon cotton in the several States, and to pay the amounts so ascertained to the governors of the several States, to be held in trust for the benefit of the producers so taxed. The bill provides for an issue of treasury notes, without interest, to cover the amount.

The surplus lands of the Cheyenne and Arapahoe reservation in the Indian Territory, and also the lands recently ceded to the United States by the Sisseton and Wahpeton Indians in North Dakota and South Dakota will soon be opened to settlement. The former reservation will be opened to settlement between April 1-10, and the latter on the fifteenth of the same month. Secretary Noble has taken steps to have all intruders promptly removed therefrom by the military.

FOREIGN.

The new extradition treaty between France and the United States was signed, on March 25, by M. Ribot, the foreign minister, and Mr. Whitelaw Reid, the American minister.

The Pope, on March 25, received a deputation of Mexicans who asked him to bless a gold crown set with jewels, which is destined to be placed upon the head of a statue of the Virgin Mary in the City of Mexico.

Severe storms are again reported in the north of Wales, England and Scotland, with drifts from two to five feet high. The snow-storm was terrible off Berwick, and it is feared that the Newcastle steamer *Holmrock* founded with the loss of twelve lives.

Three of the leaders in the recent riots in Berlin have been found guilty of the charges preferred against them. One of the prisoners was sentenced to four years' penal servitude, and the other to three years, and the other to two years' imprisonment.

The house of the prosecuting attorney in the recent anarchist trial in Paris was partially destroyed by dynamite on March 27. Several persons were seriously hurt. The attorney escaped uninjured. Several anarchists have been arrested in connection with the explosion.

Of late, in fact, ever since the reports circulated of the arrival in Poland of large numbers of Russian troops, several balloons, which came from the German frontier, have been seen hovering over the Russian fortresses and camps. These balloons are believed to form part of an extensive German balloon spy service.

Emperor William means to give himself and his new ministers a period of rest from parliamentary worry by the immediate prorogation of both the Reichstag and Landtag. The former body will be prorogued this week for an indefinite period. The Landtag will be nominally prorogued until the end of October, but it will not meet again for business until a new house is elected.

According to advices received from Shanghai, bloody engagements recently occurred between imperial troops and rebels in Northern China resulting in the slaughter of several thousand rebels. The imperial army lost only five killed and forty-five wounded. Over 8,000 rebels were put to death with the sword and 500 actually burned alive. A number of engagements are reported.

Those of our readers who wish to obtain any of the books published by our Southern Methodist Publishing House or by F. H. Revell, of Chicago, can procure them as prizes for new subscribers by writing this office.

Commissions will be allowed only when cash accompanies order for renewal and for new subscriber.

Keepings.

Keep thy heart with all diligence, for out of it are the issues of life.

Keep thy tongue from evil, and thy lips from speaking guile.

Keep thee far from a false matter.

He that keepeth his mouth keepeth his life.

Take heed to thyself, and keep thy soul diligently.

Little children, keep yourselves from idols.

My son, keep thy father's commandments.

My son, keep sound wisdom and discretion.

Remember the Sabbath day, to keep it holy.

Keep yourselves in the love of God.

Blessed are they that hear the Word of God and keep it.

One of the most interesting portions of the Agricultural Department's exhibit at the World's Fair will be the models of plants illustrating the attacks of the various insects and diseases which destroy them.

Spend Your Vacation on the Great Lakes.

Visit picturesque Mackinac Island. It will only cost you about $13 from Detroit or $18 from Cleveland for the round trip, including meals and berths. The attractions of a trip to the Mackinac region are unsurpassed. The island itself is a grand, romantic spot; its climate is most invigorating. Dr. William A. Hammond, of New York, says: "As a health resort so far as my personal experience goes, there is no place so good in every respect for the exhausted city worker, the banker, the merchant, the professional man and wife and children, as the Island of Mackinac." Palace steamers, four trips per week between Detroit, Mackinac, Petoskey, the "Soo" and Marquette. Every evening between Detroit and Cleveland. Send for illustrated pamphlet. Address A. A. Schantz, G. P. A., Detroit and Cleveland Steam Nav. Co., Detroit, Mich.

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Christian Advocate.

VOL. 39.—NO. 14. NEW ORLEANS, THURSDAY, APRIL 7, 1892. WHOLE NO. 1859.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

The Dram-Shop Bill,

AS PASSED BY THE LEGISLATURE OF MISSISSIPPI.

(Editorial.)

The Dram-Shop bill, which has engaged the attention of the Legislature of the State of Mississippi for so long a time, has at last been passed by both branches of that body. The eyes of the entire State have been turned towards her capital for more than a month, watching with intense interest the legislation on this subject. The whisky men from every part of the commonwealth have made direct and indirect efforts to prevent the passage of the code chapter on this subject, or to so modify it as to leave the law materially unchanged. The petitions which have been sent to the committee and legislators have been signed "Boards of Trade" and "Business Men." But in almost every instance where an investigation has been entered into, it has been discovered that "Boards of Trade" and "Business Men" should more properly have been, "Saloon Keepers" and "Whisky Men." On the contrary, all petitions and memorials urging the passage of the bill have been signed by "The Christian People" of the community, or similar terms. Thus we have had the Christian people of the State, in their efforts to suppress this vice, arrayed directly against the saloon element in their arduous efforts to perpetuate this cancerous blot upon the escutcheon of our commonwealth. But in Mississippi morality has at last triumphed over immorality, virtue over vice, and the good people now see the beginning of the end.

As this is a subject in which the entire State is deeply interested, we give here a synopsis of the bill as finally passed, touching only some of the principal features.

The license for selling liquors shall be six hundred dollars for the country, six hundred for villages, nine hundred for towns, one thousand two hundred for cities. All this license fee shall go into the State treasury, not into the county. Cities and towns, however, may levy an additional tax of not less than twenty-five *per centum* for municipal purposes.

A petition to sell liquor must be signed by a majority of the qualified voters of the supervisor's district, or of the municipality in which said liquor is to be sold, exclusive of those who may sign a counter-petition. This petition must be published for three weeks in some newspaper in the county. We quote now *verbatim* from Section 7: "A newspaper publication, in which the names are crowded or proper capitals are dispensed with, or in which anything else is done, or omitted, to prevent, or which prevents, the publication from being easily read, shall be invalid." A name occurring both on the petition and counter-petition shall be counted on the counter-petition, and against the granting of license, nor shall the voter have the right to withdraw from the counter-petition for twelve months. If a majority of the qualified voters of a supervisor's district or municipality petition the proper authorities against the granting of license to retail liquors, such license shall not be granted to any applicant for a period of twelve months within such district or municipality. Any citizen who signed a counter-petition, or made a written objection to the granting of any license, may appeal to the circuit court and have the whole matter reviewed there, provided he gives bond in the sum of two hundred dollars to cover cost of appeal.

Liquor shall not be sold to an Indian, habitual drunkard or minor, nor shall liquors be procured for them, under a penalty of a fine of not less than one hundred dollars. Minors shall not be permitted to come into or remain in a dram-shop. Intoxicating liquors shall not be carried to any place of amusement; or social entertainment, or public gathering of any kind, or be given away there. This does not prevent the dispensation of hospitality at one's own home.

The dram-shop business must be carried on in the front of the building thus occupied, without screen, door, or any device by which persons in the dram-shop may be hidden from public view. Any dram-shop keeper who allows cards, dice, billiards, or any other game of chance on his premises, or in any adjoining apartment subject to his control, shall, on conviction, be subject to a fine of five hundred dollars, and six months imprisonment, or either.

It is made unlawful for anyone to act as agent for, or aid in, sending liquor from a wet county into one which has voted against the sale.

The tax collector and mayor are required to furnish the grand jury a list of licenses the first day of every term of the court; and in case indictments are found against saloon keepers for violating the provisions of this chapter, the district attorney is only required to prove that the law has been violated in the way specified in the indictment, and is not required to specify on which count he will proceed. An indictment can not be quashed for want of form, and it is not necessary to aver the particular kind of liquors sold.

The law concerning local option elections remains practically unchanged, with the exception that one-third the qualified voters are required to call an election, and if the election result in favor of local option, though another be held two years thereafter and result in favor of the "sale," no license shall be issued for two years from the date of the expiration of the last license in the county. This gives each county two full years under local option.

These, as we understand the bill, are the principal features of it. There are other acts of the Legislature bearing on this same subject, but they come under other heads. What we must do now is to educate public sentiment to that extent that every disregard of these laws will meet with summary punishment. Without a sympathetic public sentiment, the most stringent laws become a nullity.

An Educational Loan Fund Association.

At the session of the North Mississippi Conference, held at Starkville, Miss., Dec. 12-17, 1888, by the recommendation of the Board of Education, a Conference Ministerial Aid Association was organized, the purpose of which was to help in the education of needy, but worthy young men who felt themselves called to the gospel ministry. At the next session, held at Holly Springs, the officers of this association were changed, but no other mention is made of it. No mention is made by the last two Conferences of this organization. What has become of this society? Is it no more? Since the assessment of $1,000 has been voted by the Conference to be raised by the different charges for ministerial education, has this enterprise been abandoned? I hope not. Great good has resulted from like associations in other Conferences in connection with their colleges. The Loan Fund Association of Emory College, in Georgia, keeps from fifteen to twenty young men regularly in college, and the association is yet in its infancy. Other instances might be cited of like success. As the efforts made by the North Mississippi Conference in this direction have so far proved abortive, let me suggest the following

PLAN,

by which, or something like it, I think the association can be successfully operated.

1. Let an Educational Loan Fund Association be organized in connection with Millsaps College, to work under a charter granted according to the laws of the State of Mississippi. Let its place of business be centrally located, and its transactions kept by minutes and accounts, like the business of other corporations. This is necessary to ensure business management, and to inspire confidence in those who deal with the association, that it is not a slip-shod affair, and also to impress them that their agreements with the association are legal and binding on them.

2. Let a Board of Trustees or Directors be appointed who shall elect their own officers; the Board and its officers to be governed by a constitution and by-laws defining and directing the work in detail. The Board to have, at least, one meeting each year, other than those held at the sessions of the Conference, and make public through the Conference organ a statement of its work; transmit its financial exhibit to the president or financial secretary of Millsaps College, and to the Board of Education of the Annual Conference at its ensuing session.

3. The funds of the association would be chiefly derived from subscriptions to the shares of the capital stock—ten dollars each. Each share might carry with it a certain voting value. Any person, or church, or charge, or district could make arrangements to purchase and hold stock in the association, direct its appropriation, or select the beneficiary. Subscriptions might be made payable in one or any number of years. The nine districts in the North Mississippi Conference ought to raise easily $5 000. This amount would be equal to $100,000 of permanent endowment in five per cent. bonds. Five thousand dollars used as a loan fund would give aid sufficient to not less than twenty-five indigent, but worthy, young men, to enable them to take a thorough college course.

4. These funds thus raised to be loaned in small sums to worthy and aspiring young men who are earnestly seeking an education and need help, preference being given to candidates for the gospel ministry. After they shall have left college, or graduated, each borrower would be required to execute his promissory note to be paid, as the money was loaned, in annual installments at a very low rate of interest. The money thus paid back into the association to be loaned over and over again. In the meanwhile the annual subscriptions to the capital stock will continue, till at the close of the present century, eight years from now, the funds of the association of itself will constitute a handsome endowment.

This would greatly aid our new college; but this is not the prime motive. The first heart-beat of this organization should be for the hundreds of lads in our State who would sustain themselves in college if they could. They see the value of the practical learning of our day, and would gladly avail themselves of such an opportunity as the loan association would give.

It is to be supposed that the Board of Trustees of Millsaps College will continue to keep an agent in the field, or have one of its faculty act in the capacity of financial secretary, and who will travel more or less in the interest of its endowment fund and to solicit patronage. It seems to me that he could make the loan fund idea of no mean importance. Contributions might often be secured for a fund, the principal of which is to be used over and over again, where nothing would be given for the regular endowment.

J. W. MALONE.

Chapter Six in the Experience and Observation of a Presiding Elder.

The first round of Quarterly Conferences for the current year 1892 has been completed and every appointment met by the presiding elder except two—Central Church, Meridian, and Leakesville circuit at Adamsville. Bodily affliction prevented my filling the first named appointment and a variety of circumstances hindered my getting to the second, although I made two efforts and traveled 288 miles. The last effort was frustrated by heavy rains and high water.

The preachers are all at their respective posts of duty and are generally very cheerful and hopeful, and all of them faithful. At a few of the Quarterly Conferences there was a scarcity of money—such a scarcity that the presiding elder got nothing, and in one instance had to borrow money to get home on, and at another he got all that there was in sight and the preacher got nothing. But in most instances there was a decided improvement over previous years in the amount of cash reported for the support of the ministry. Only one charge proposed to reduce the preacher's salary, and that was with his consent. Waynesboro and State Line, West End, and East End make very gratifying advances over their assessments for last year, and the others hold their own. There ought to have been an advance made in some other charges, and, no doubt, would have been had not "hard times" come upon some of our people. The Lord prospering them this year, they will do better things than they have promised.

At Waynesboro our good people have contracted for the building of a $2,500 house of worship, at the same time contributing liberally towards the building of a school-house.

At Winchester a contract has been made for the remodeling of the building which has served so long for school and church purposes. When remodeled it will be a church and only a church. The young idoas must learn to shoot elsewhere.

At Buckatunna a new house of worship will soon be erected—not a shanty, nor a shell, but a neat, tasteful building of which our brethren need not be ashamed.

At Pine Bluff work will soon begin on a plain, but substantial church—just the thing for the place.

These will make four new churches in Wayne county; two under the leadership of Bro. Penn and two under the leadership of Bro. Tinnin. As Bro. Chambers has taken the old Oak Grove neighborhood under his pastoral care, we may look for, at least, one new church in Clarke county; and unless Bro. Rayner be very grievously disappointed, there will be two more—one at Good Water and the other at Chapel Hill.

On the Porterville circuit Bro. Abney is moving cautiously; but if he do not build two or three new churches this year, he will be sorely grieved. Bro. Dawson expects new buildings at Linwood and Hopewell. Bro. Breland is planning for the enlargement of the borders of DeKalb circuit and a general advance all along the line. Bro. Bancroft has been busy securing titles to two places of worship on the Marion circuit, and spying out the land with a view to building a new church just beyond the present borders of that old, old circuit. He is hopeful as he always is, and the people are gladly following his leading. Bro. Ware has not yet begun on church buildings, but has been bending his energies and himself to the completion of an elegant little parsonage at Mathersville. When completed, this parsonage will be a credit to the Clarke circuit and a comfortable home for the itinerant. Bro. L. P. Meador did a nice thing when he induced the Quarterly Conference to sell the old parsonage and provide for the building of the new. Many brethren will call him blessed and be grateful to the good people who are now contributing to build this new preacher's home.

At most of the Quarterly Conferences either delightful love-feasts or very profitable class meetings were held. At Waynesboro there were two accessions by certificate, and one application for membership. At Scooba one "choice young man" was licensed to preach. At Daleville the time was passed pleasantly, and the outlook under Bro. Witt's discreet and efficient pastorate is bright and hopeful. He has not only found the way to the homes, but also to the hearts of that clever, liberal people. The indications here, as elsewhere in the district, all point to a year of material and spiritual prosperity. God grant us a mighty revival at every point in the Meridian district! "And so much as in me is, I am ready to preach," to exhort and to pray, to accomplish this purpose and win souls to Christ—or just sit by and say, "Amen!"

T. L. MELLEN.

FROM THE WORK.

Rev. W. C. Harris, Kossuth, Miss., March 30: "Our second quarterly meeting on Kossuth circuit was held last Saturday and Sunday. Besides efficient service in the chair, our presiding elder, Bro. W. S. Lagrone, gave us four splendid sermons, and held a love-feast, which was a means of grace to those present. The reports from the stewards indicated that they had been at work, while the reports on Sunday-schools and on the general state of the church were not discouraging."

Rev. A. D. Miller, Barlow, Miss., March 29: "We are moving on reasonably well on the Bowerton circuit, Brookhaven district, Mississippi Conference. Our much-esteemed presiding elder, Rev. R. S. Woodward, was with us in our first quarterly meeting for the year last Sunday, and preached a sermon good to the use of edifying. Our circuit made a good showing for first quarter, paying the presiding elder and preacher in charge in full for the quarter. May God bless them all!"

Rev. Ben P. Jaco, Eureka Springs, Ark., April 2: "Panola circuit is moving on well this year. Have had one quarterly meeting, and, although the snow made traveling disagreeable, we had a splendid congregation on Sunday, and an interesting sermon by our efficient and beloved presiding elder. We held two services in our new church at Pisgah last Sunday. In the morning preaching by our venerable brother, J. W. Bates; at night preaching and class meeting, conducted by the writer. With thankful hearts to God and the good people of this circuit, the preacher and family are now residing in the newly bought parsonage at Eureka Springs, Ark. Now, Lord, give us a revival. Brethren, pray for us."

Rev. Ira F. Hawkins, Anguilla, Miss., March 29: "I send your publisher the names of four new subscribers. You may expect more before long. I, the junior preacher on this charge, find a very pleasant home in the parsonage with my senior colaborer, Bro. Keen, his most estimable wife, and his little Nellie. May God bless them for their kindness to me! The people have given a liberal response to my call for Conference collections. This is a generous people, and I am reasonably assured that all my collections will be in full, and my stewards have not been indifferent to my individual wants. Though my pocket is not full of money, my heart is full of hope—good food for one 'on trial.' May the God who gave this people a rich soil also give them hearts enriched with the blood!"

Rev. M. H. Moore, Columbia circuit: "Our third year with this kind people opens encouragingly. The people continue considerate of our welfare. The parsonage had its annual storming on the first of January. We are moving along smoothly and continually upward on Columbia circuit. We have two new churches in progress of erection; will begin another soon. Our presiding elder, Rev. J. A. Ellis, was with us on March 19 and 20. He made a splendid impression on our people. Finances are coming up pretty well, considering the financial pressure of the country. We have organized a class meeting, which has an attendance of thirty-five or forty. We are working, praying for, and expecting glorious revivals. We would rejoice to see the ADVOCATE and a family altar in every home on this work."

Dr. W. T. Kendall, Meridian, Miss., March 29: "I want to congratulate you on the contemplated downfall of the lottery ring, which we think you did a great part in overthrowing. Oh, what a blessing it will be to rid this country of that great curse! Also, we are feeling powerful good over the whisky or liquor law just passed by our Legislature. We look forward to a rich harvest this year in God's vineyard in our section. Everything is favorable for it. Last Sunday we had one of the best sermons ever preached in our midst, by our presiding elder, Rev. Dr. Mellen. He took his text in Mark x—middle of the thirty-second verse: 'And Jesus went before.' It has never been my good fortune to listen to a more masterly effort. He handled the subject to the satisfaction of the entire congregation. His description of our Savior's ascension was perfectly grand. He touched on the subject of the burial of our dead, and said he did not approve of so much show, pomp and extravagance at the interment of our dead; that he did not care how he was disposed of when the Master called him from his labors here; that the all-seeing eye would watch over what remained of the body, and at the judgment would gather all the particles of dust together, and carry them safely through the ethereal realms of ecstatic joy to his celestial home, where we would meet all of our loved ones who had gone before; that death had no horror for God's people. We are very proud of the NEW ORLEANS CHRISTIAN ADVOCATE, and think every Christian family of our denomination should read it. Revival meeting going on at the Cumberland Presbyterian Church, with prospects of doing much good."

Rev. D. F. Guice, Carlisle, Miss., March 28: "We have had none of those storms of which I read in your valuable paper; but there is a reason for this, and it is this: It has no place to blow to, as we have no parsonage and no house to hire, and for the same reason our heads have escaped the poundings some of the preachers complain of; but this state of affairs will not always exist, as our women are beginning to think, talk and work for a parsonage on the Burton charge, and, with the corps of noble women that we have here, we expect great things in the near future. May the Lord aid and bless them in this work! I have been feeling around on the line of collection, and a more liberal people I have never worked among in all of my ministry. We passed a resolution in the last Conference to collect and pay quarterly the Conference fund, and, when asked for one quarter, they have given half. I have sent to the treasurer of the Board of Finance my first quarter's payment, and have the next in hand, and will send in a few days. I have begun in the beginning to accomplish good for the cause of the Master. I have been looking up the scattered sheep, and on one of my tours I found and baptized six children in one house. Some one mentioned his presiding elder. Mr. Editor, fortunately for me, I have the same presiding elder, and I want to say that he is not only proficient, efficient and sufficient, but covers all the ground in church work, and we are looking anxiously for his next visit. I expect to read on the floor of the next Conference everything paid in full. If you pass this way, give us a call, and we will show you our cosy church at Carlisle, and enjoy one of your stirring sermons."

Rev. J. L. Gibson, Lake Arthur, La.: "The first quarterly meeting for this work was held March 19 and 20. The presiding elder, Rev. John A. Miller, was on hand in good time. He did us good service. The love-feast on Sabbath night was interesting and profitable. During the quarter we lost one member by death; had eleven accessions, and baptized four infants. The collections ordered by the Conference are all subscribed, and more than half paid in. The church services are attended by a serious and attentive people. Our congregations are large, and our prayer meetings are occasions of profit. The Ladies' Aid Society gave notice that they would bring their supper with them, and spend an evening at the parsonage. Early in the afternoon of the day appointed—March 10—came buggies and wagons loaded with people and baskets and boxes of the best eatables the land could furnish, until it seemed that an extensive plot had been made to take the place by storm. The first table, with twelve seats, was served about sunset, and for about three hours the feasting continued, with brief intervals for rearranging the tables, until eighty-two persons, old and young, had done their best to consume the almost unlimited supplies that were set before them. It was like trying to exhaust Joseph's corn-cribs in Egypt. They failed, and several fine cakes and other good things fell to the lot of the mistress of the manse. The enjoyments of the evening were greatly improved by some excellent vocal and instrumental music; but the best of the wine was at the last of the feast. Soon after supper was ended the writer and his good wife were invited to the parlor, from which they had recently been allured, and, to their astonishment, were confronted by a number of articles of beautiful new furniture, consisting of two elegant rocking-chairs, a fine center-table, a beautiful rattan lounge, and some sixty pieces of superior ornamented tableware, and other things—all intended to assist furnish the pastor's new house. These handsome gifts were formally presented to the almost bewildered couple of the parsonage in a very neat and expressive address by the editor of the *Herald*, which was responded to by the writer, as best he could, from an overflowing heart. Then came the doxology, 'Praise God, from whom all blessings flow,' followed by, 'Blest be the tie that binds;' then some prayers, sweet and precious, closing with the singing of that beautiful hymn, 'God be with you till we meet again.' Thus ended one of the happiest evenings in the checkered life of the aged couple of the parsonage. The cash value of the presents and the supper could not fall much below the sum of $60; but no amount of money can express the measure of good-will and esteem expressed by the meeting of that evening."

ONLY A SEASIDE PEBBLE.

BY WILLIAM TUTE.

Only a seaside pebble
Dusty and dull and gray,
Washed by a summer shower
On a beautiful summer day
And the dark old stone in new beauty shone,
For returning sunbeams to gaze upon.

Only a seaside pebble,
Dusty and dull and gray,
In the scorching heat of the noontide
That same old pebble lay
For the dust returned, and the pebble burned
With a fevered heat that for new showers yearned.

Then the far-off ocean beckoned,
And whispered, "Come unto me."
But how could that lifeless pebble
Go to the friendly sea
Twas true that the spray on one stormy day
Had moistened the stone where in death it lay;

One tempest, that poor old pebble
Was caught by a mighty wave,
That came like an inundation,
And carried it to its grave.
'Twas lost to the world, and seemed rudely hurled
Where the drowning waters around it curled.

Only a seaside pebble!
At rest in a riven rock,
Far down 'neath the crystal wavelets;
Where drought would no longer mock,
And it seemed so fair, as it nestled there,
Where the seaweeds bound it with tender care.

I am that hidden pebble,
Buried, and out of sight;
But beautiful in the waters
Of eternal love and might.
Lord, let me abide in thy riven side,
Lost to the world in thy love's deepest tide.

Memoir of Rev. E. R. Strickland.

BY REV. H. J. HARRIS.

Because of the long and intimate acquaintance, the early ministerial association of Bro. Strickland and myself, the duty has been assigned me to write a memoir of my deceased friend and brother. Conscious of my inability to do the subject justice, I address myself to the task, trusting to the divine guidance, and hoping that the record we give concerning the life and labors of this wonderful man may be the means of doing good.

HIS NATIVITY.

Erastus R. Strickland, son of Joseph S. and Anna Strickland, was born in Meredith Square, Delaware county, N. Y., April 6, 1807, and died in sweet peace at his home, near Summit, Pike county, Miss., Feb. 24, 1892. His parents and all of his near relatives were Baptists. There were but few Methodists in that part of the country as young Strickland grew up; but he chanced to attend a Methodist camp meeting in company with some other wild companions, where a dart from the quiver of the Almighty pierced his soul; conviction seized him, resulting in his conversion when about eighteen years of age, and he joined the M. E. Church.

HIS EARLY CHRISTIAN LIFE

was marked with earnestness and zeal rarely seen in the life and character of many of riper years. On his return home from the camp meeting, with his heart all aglow with holy fire, he instituted family prayers in his father's house. Soon he became the recognized leader in all the social religious exercises of the community in which he lived, and instrumental in a wonderful revolution in religious sentiment in the place of his nativity. The entire Strickland family became Methodists, beside many others. So great was the change God wrought through him that he could say "there were but few *Baptists*," or any other than Methodists, in the community where he lived.

HIS EARLY LITERARY ADVANTAGES

were limited, but, by assiduity, he acquired, at least, a quantum of elementary education for the practical purposes of life, and, by utilizing the knowledge he had obtained, he sought to increase his store. His only opportunity to acquire an education was to attend what was called the "Winter schools" of that period in New York, which he did at intervals, aggregating altogether fourteen months. As few boys will do nowadays, he studied at night, after the labors of the day in the farm were over.

When about sixteen years old, young Strickland became an enthusiast on the subject of fruit culture; but, not having sufficient means to embark in this business extensively, he conceived another enterprise that would enable him to raise money to establish an apple orchard. He went "a-fishing." With hook and line, or by some other piscatory art, he succeeded in catching and selling fish until he realized $160, which he invested in apple trees, and planted an orchard which is said to be flourishing to this day in Delaware county, N. Y.

HIS MECHANICAL GENIUS

developed quite early in life. He mastered the trade of a mill-wright, and had quite a taste for handling machinery. When he first came South—stopping in the State of Georgia, as he told this writer—he came as a mechanic, and plied his calling for some time as such. He came to Georgia in 1829, when about twenty-two years of age. Success attended him in all of his undertakings, so far as material prosperity was concerned, but at the expense of his spiritual interest, and caused him to backslide from that degree of consecration that marked his early religious life; though, fortunately for him, restraining grace was vouchsafed, and he did not fall utterly from his steadfastness.

LIKE JONAH, THE SON OF AMITTAI,

Bro. Strickland was fleeing from the Lord—rather, fighting against his convictions of duty—when he came South. He felt called of God to preach the gospel; but, dreading the responsibility, he sought to rid himself of his conviction of duty by a change of associations and relaxation from the active duties of religion, as he had been wont to practice them in the earlier stages of his experience. For a time he succeeded in stifling his convictions, and, yielding to a common weakness, he learned to love "this present world." He entered largely into speculations of various kinds. Among other investments, in company with some others constituting a syndicate, he held a large interest in lands in Neshoba and Winston counties, in Mississippi, purchased of the general government soon after the emigration of the Choctaw Indians westward.

THE TIDE OF WORLDLY PROSPERITY TURNED.

Reverse of fortune came, and with it remorse for broken vows and failure to perform his duty. Bro. Strickland renewed his covenant with God, and determined, with the help of grace, to do his duty. He was licensed as an exhorter in the year 1834, and obtained license to preach as a local preacher in 1835, and the same year moved with his family to Neshoba county, Miss. He had married during his sojourn in Georgia, and secured the companionship of a noble woman—a "helpmeet," indeed—for him during the most perilous season of his earthly career. She was a woman of more than ordinary accomplishments—a moral heroine. Although reared in affluence, she urged her husband, as this writer knows, to give up all for God, and submit to all the privation and toil of itinerant preacher life, at a period that tried men's souls, and of which Methodist preachers of this generation have no conception.

ITINERANT LIFE.

After serving the church as a local preacher for nearly three years, Bro. Strickland was admitted on trial as a traveling preacher in the Mississippi Conference at the session held in Grenada, Miss., in the Winter of 1838, and was appointed to the Louisville circuit, embracing, at that time, the counties of Winston, Oktibbeha, and about one-half of Choctaw. He traveled this circuit one year, and at the Conference held in Natchez, December, 1839, he was appointed to Paulding circuit, with this scribe as junior preacher. Here began our personal acquaintance in 1840. We had never met before. He was one year my senior as a traveling preacher. Neither of us were able to attend the session of Conference at Natchez. There were no telegraph or railroad lines in those days, and mail facilities were limited and unreliable. We were both residing at the time in East Mississippi; but, owing to the uncertainty of communication, it was about two or three weeks after the adjournment of Conference before I chanced to hear of my appointment, and if memory serves me rightly, it was more than one month before Bro. Strickland knew where he was assigned. He gave all diligence, however, and arrived with his wife and children soon as possible, and entered vigorously upon his work. There was no parsonage on the circuit, and the preacher's family had to be quartered upon others as they could find room. Fortunately for both of us, however, we each had a place of retreat. While his family could spend much of their time at their home in Neshoba county, my father-in-law resided in the bounds of the circuit, and my wife could find a home with her parents.

Of this year's work and its glorious results—for which mainly the credit is due, under God, to the zeal and self-sacrifice of E. R. Strickland—I must ask for more space than can be ordinarily allowed in any one issue of the ADVOCATE.

(To be continued.)

Italy as a Mission Field.

The Apostle Paul entered a most needy field when he arrived at Rome; and his preaching was just what such a needy region required. The world has long since justified the motive and been enjoying the fruits of his voyage to the Imperial City. But in the strange cycles that history is ever making, it has come about that of all sections of the world this Bible land, this home of the apostle and nourisher of the first martyrs, stands in need of the pure gospel. To say that Italy enjoys the blessings of religion one must seek a definition of the term hitherto unheard of. A millenium and a half of popery has left its impress; and what a prodigious force it has been! Pressing down with all its weight of traditionalism, mummery and idolatry, it has succeeded in crushing out all true religious instincts from the great mass of its communicants; has made personal responsibility almost a nullity, and stands like a great black pall between the individual soul and its God. Such a picture does priest-ridden Italy present to-day. It is hard to determine which is the worse—no gospel or an impure gospel. No unprejudiced mind with the New Testament open before it, can doubt for a moment that the teachings of the Romish Church are directly antagonistic to the growth of personal piety and the development of soul-life in the atmosphere of God's presence.

Italy, therefore, has a claim upon the Christian world in that she is crying aloud for the gospel in its purity. Moreover, a victory of Bible Christianity in Italy means a victory for the world. Rome is the throne of that vast ecclesiastical domination which has for centuries been dwarfing the minds and enslaving the souls of men. Great as was her Garibaldi, Italy has honors a thousandfold greater for the son that shall deliver her from the tyranny of the Papal See. Cæsar's dream has well nigh been fulfilled, though not, perhaps, in the way he looked for. Rome's influence, through that of the church she represents, is well nigh world-wide. Even in our own land the elections in our large cities are determined, for the most part, by the Catholic vote. Unless checked in some manner, it will not be many decades before the gift of the President's chair will be the mark of the Pope's approval. America is interested in the growth of Protestantism in Italy!

One peculiarity of Italy as a field for missionary operations is that the instruments for its evangelization are within her very borders. Of no other country can this be said; but it is true in this instance. Through all the years of religious darkness that have enshrouded Italy, there has glimmered a small but pure ray of gospel light. This light has not been hid; it has grown slowly, but steadily. The faint streaks have become more and more numerous, gathering brightness all the while, until now they augur the rise of the Sun of Righteousness upon the land. The instrument most available for preaching the gospel at Rome is the Church of the Waldenses. One or two reasons may be assigned for this statement.

These people have a most remarkable history. They are the representatives of the only pre-Reformation Protestantism that has survived to our times.

The Bible has ever been the inspiration of Protestantism. No man can read it and not *protest* against the gross perversions of Romanism. It was the Bible that opened Luther's eyes. So it was before his time the source of light to Peter Waldo, the founder of the Waldensians. Being a wealthy man, and not satisfied with the growth of his spiritual nature on the diet supplied by the priests, he *hired* men to read and translate the Scripture for him. Here was zeal for the Word of the Lord! Perhaps that shown by Josiah, Judah's last reformer, is the only parallel history affords.

Anything built upon the Word of God as its foundation is *sure to stand*. "The Word of the Lord endureth *forever*." Waldo's successors have preserved his spirit. Through centuries of the most bloody persecution this noble band of God's true servants has kept itself true to the Bible. They have written their history in the blood of their martyrs. The curriculum of their theological schools comprise such courses as prepare the candidates for mission work and martyrdom.

Another fact that singles this people out as the most efficient instrument for the end to be attained is that they are Italians, and are recognized and honored as such by all their countrymen. The finger of scorn or contempt has never been pointed at them. From their midst have come the most illustrious champions of Italy's freedom. Their brethren recognize this, and hence can be influenced by this sect as by no other. The Waldensians have not been slow to take advantage of this great opportunity. Since the proclamation of religious freedom, twenty-two years ago, they have been assiduously pushing forward the work. Now they have churches in all the principal cities which for size and architectural beauty vie with those of Rome. To these the common people are continually flocking in greater numbers. As in the days of Jesus, so now this great body recognize and are attracted to the truth.

The membership of the church proper at this time is about thirty-five thousand. Their theology is taken *direct* from the Bible. They reject all the sacraments of the Romish Church, except baptism and the eucharist. All historians regard their doctrines as among the purest representations of apostolic teaching. Having the apostles' doctrine in its purity, they are moreover characterized by somewhat of its enthusiasm.

Such is the leaven of gospel truth that God has implanted in the great mass of Roman error and superstition. This is the remnant that he has left. The Waldenses have a great responsibility. They are the called of God for this work. The response that they are giving is noble; but, being few in numbers, they need the prayers, sympathy and substantial assistance of all Christians the world over. To American Protestants this appeal should come with double force. A victory over Catholicism in Italy means a crippling of that vast power in our own land which is so detrimental to the growth of free institutions. Every hamlet school will feel a thrill of delight at the prospect of continued life and usefulness, while every Christian heart will be glad that the shackles have fallen off a nation's spirit.

To call forth our interest and cooperation the Waldensian Church has recently sent one of its number—the pastor of their congregation in Rome—to make a tour of our Southland. He has been heard by the writer with profit and delight. This is written in the hope that all to whom he may come will receive him as a brother worker in the great vineyard of our common Master. Italy has indirectly bequeathed to us much of the Bible. Can not we unite to give to her the religion of the Bible? TERCEE.

"To Jordan;" "In Jordan;" "round about Jordan," and "from Jordan."

There are few persons who would stop to inquire what the above phrases mean from the fact that the word is so generally taken to refer to the river, and so the word "Jorden" in the minds of some Bible readers is so taken, or they make it mean nothing. To say the least of it, it displays a want of thought, if not of shameful ignorance.

By reading the book of Joshua, it will be seen that the whole country or valley east of the river is called Jordan, but more especially that territory that was given to the children of Reuben. In chapter xiii, 15-23, Moses, under the direction of God, makes the survey (which must for all time to come constitute the field notes) of all this territory, and sets apart to Reuben a certain portion therein described, and then says: "And the border (territory) of the children of Reuben *was Jordan* and the border thereof," meaning the territory mentioned and its boundaries. Here God directs Moses to call this territory or state or country (as St. Luke calls it—iii, 3) Jordan, just as Mississippi is called. Get a map of Palestine, and then turn to Joshua xv, 5, and see how the east and north boundaries of Judah are described as extending to the end of Jordan or uppermost part of the state. From these two instances it is unquestionably clear that this territory in question was called Jordan. This is solid.

It is within this state or territory the place called Bethabara is situated "where John at first baptized," the other place being Ænon. Hence, the very natural expression which follows: "And he came into all the country 'about Jordan.'" "Then went out to him Jerusalem and all Judea, and all the region 'round about Jordan.'" And were baptized of him "in Jordan." "Then cometh Jesus from Galilee 'to Jordan' unto John." Mark has it: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John 'in Jordan.'"

St. John (i, 28; x, 39, 40; iii, 26,) clearly states that John went beyond Jordan (river) to Bethabara. So then the above expressions can not mean the river, and can only be applied to the state, just as we would if we were relating matters that occurred in Mississippi. Sam Jones came from Georgia "to Mississippi," and preached "in Mississippi," and many of his converts were baptized "in Mississippi," and so Sam Jones went "from Mississippi" just as "Jesus, being full of the Holy Ghost, returned 'from Jordan,'" the state to which he went to be baptized of John. From these facts it is clear that Jordan means the state or country, and if we read intelligently we must so understand it. Matthew and Mark relate substantially the same thing: "Then went out to him Jerusalem and all Judea, and all the region round about Jordan . . . and were baptized of him in Jordan" (iii, 5, 6). "John did baptize in the wilderness. . . . And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan" (i, 4, 5).

"River of Jordan." From the Bible use of this phrase, this is right. We never say the river of Mississippi or of Alabama, if we mean the main channel, but if we should speak of the valley, we would say valley of Mississippi. By reading Joshua xii, 2; xiii, 16 and 9, it will be seen that the valley of Jordan is called river, and so in II. Samuel xxiv, 5, the same expression occurs, and in the margin there the translators have put "or valley" in some Bibles; in some, "valley lands," and in others, "newly inhabited land." But it all refers to that portion of the valley of Jordan lying within the outer banks of Jordan. (See Joshua iii, 15; iv, 18; I. Chronicles xii, 15.)

So that "river of Jordan" does not mean the main channel, but the valley. Then Mark and John make no discord in their accounts. As Bethabara is in Jordan (state), and in the valley of Jordan that which is meant by river, and as that country was a heathen land, and being newly inhabited by a people having the light of heaven, and later on, to be thoroughly Christianized, so it was the real wilderness from which we draw the idea of the moral wilderness to which John went. So then "river of Jordan" means simply the valley in the wilderness.

"Out of the water," makes no difficulty in the mind of those who can examine the Greek. Matthew and Mark both use *apo*, which means simply "from." Up from the water is very natural. The Greek means to arise up. As he bowed down to confess the sin of the world, as other priests bowed down to confess their sin; so arise up from the water is quite natural.

So it was in Bethabara, which was in "the river (valley) of Jordan" which ran through Jordan, hence was "in Jordan." Let Bible students read up. Read Joshua thoroughly, especially Joshua iii, 8-17; iv; v; xii, 4-6; xiii, 15-24-27; xv, 5; xxii, 11; St. Luke iv, 1; iii, 3; II. Chronicles iv, 17.

So Jordan does not always mean the river. J. W. ELLISON.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

MARY, THE MOTHER OF JESUS. By Elizabeth C. Vincent. Bound in white and gold. New York: Thomas Whittaker, publisher, 2 and 3 Bible House. Price, 25 cents.

The booklet is charming in its simplicity, and may be read with pleasure and profit by every woman, young or old.

NOT ON CALVARY. By a Layman. C. T. Dillingham & Co., New York. Price, 35 cents.

This is a very brief attempt to show that redemption was accomplished in our Lord's successful encounter with the devil in the wilderness. It has the merit of *being curious*.

FROM EASTER TO ASCENSION DAY. By E. W. Gilman, D. D.

In a clear, illuminating manner he tells the story of the great forty days after the resurrection—a period so momentous to the disciples and so inexpressibly precious to every follower of our dear Lord. It will find readers by the thousand, especially as its price is merely nominal. Thomas Whittaker, the publisher, will supply copies at ten cents each, or a dozen for a dollar. His address is 2 and 3 Bible House, New York.

GENESIS OF LIFE AND THOUGHT. By Thos. H. Musick. 404 pages, small pica type, 12mo, cloth. Price, $1.

What the author has attempted to do is to show that, whether the doctrine of evolution be true or false, science has not yet propounded any theory which accounts for it; and more than this, that no sufficient theory can be propounded so long as the attempt is made to exclude intelligent purposiveness from organic nature. Whether the world of life be an evolution or not, it is, at least, in one way or the other, an intelligent purposive creation; that God creates and governs, whether wholly or partially by evolutionary processes, or wholly by other methods. Some authors accept the general doctrine of evolution, and endeavor, if not to accommodate the philosophy of the Christian religion to it, at least to show that there is no incompatibility. To show that such a conclusion is erroneous, such a concession dangerous, is one of the aims constantly in mind throughout this book.

PERIODICALS.

—THE MISSIONARY REPORTER has much that is valuable and interesting. Barbee & Smith, Nashville. Price, fifty cents.

—THE CHAUTAUQUAN, for April, is a good number of this most excellent monthly. T. L. Flood, Meadville, Penn. Price, $2.

—CHRISTIAN THOUGHT, for April, has a table of able articles for its readers. We take it that this bi-monthly, under the management of Dr. C. F. Deems, is doing good service in the cause of religion and science. W. B. Ketcham, publisher, New York. Price, $2.

—THE MISSIONARY REVIEW OF THE WORLD still keeps ahead of everything on that line. If every preacher in the land would read this sterling periodical, the whole church would soon feel the awakening thrill of a new life. It is always good, and frequently superb. Funk & Wagnalls, New York. Price, $2.

—THE FORUM, for April, might almost be called a "political" number, there being three articles on The Crisis of the Democratic Party, and one on Is Iowa a Doubtful State? There are other papers of interest and value. This monthly has come to be one of the channels for mature thought to flow out to the people. We appreciate it above many. Forum Publishing Company, New York. Price, $5.

—THE CENTURY opens with an illustrated article on Our Common Roads, by Isaac B. Potter, and shows how a skillful writer can invest one of the commonest subjects with exceeding great interest. This number is full of excellent papers on various subjects, which will be eagerly read. The editor's Topics of the Time contains this month an interesting paper, entitled, The First Presidential Election under Ballot Reform. Century Company, New York. Price, $4.

SUNDAY-SCHOOL LESSON.—April 10, 1892.

BY REV. W. H. LAPRADE.

Psalms ii, 1-12.

The King in Zion.

GOLDEN TEXT.—"*Blessed are all they that put their trust in him.*" (*Verse 12.*)

By reference to Acts iv, 25-27, it will be seen that the apostles regarded this Psalm as having been written by David, and as having reference to Jesus. David, no doubt, saw in the fruitless alliances of the tribes of the heathen of his day, notably of the Ammonites and the Syrians, types of the unholy combination of rulers against the Christ when "both Herod and Pontius Pilate, with the Gentiles the people of Israel were gathered together."

St. Paul also quotes from this Psalm, applying to Jesus the seventh verse, and claiming that in him God had fulfilled the promise to raise unto Israel a Savior of the seed of David. (See Acts xiii, 23, 33, and Heb. i, 5, and v, 5.)

Ver. 1. Not simply the *fact* of the raging of the heathen and the vain imaginings of the people, but the stupendous *folly* of it is here suggested. Furious at God's claim of sovereignty, and determined to resist it, they strike David with wonder and with indignation.

Comparing the fifth with the twenty-seventh verse of Acts iv, we find that the apostles evidently understood the word "heathen" to refer primarily to the Gentiles, particularly the Romans, while by "people," literally *peoples*, they understood Israel as represented by their "rulers and elders and scribes." The wider application is to the spirit of anti-Christ wherever found.

Vers. 2, 3. Those in high places who refuse to recognize the supreme authority of God and of his Christ; all organized forces of evil; any combinations for financial, or social, or political ends that are antagonistic to the law of God and the spirit of the gospel. From Nimrod down, by way of Pharaoh, and Belshazzar, and Nero; by way of Philip II. of Spain, and Catherine de Medici, and Louis XIV.; by way of money kings, and whisky kings, and lottery kings, and "society" queens—all the way down rulers, throned and unthroned, have endeavored to "break (God's) bands and cast away (his) cords" from them. The issue is ruin.

Vers. 4, 5, 6. Figurative language, but full of vigor. It is Omnipotence smiling at the fuming impudence of self-important weaklings. But sin is back of it all, and God's wrath is always moved against sin; so he pours out upon them his just displeasure. History is full of instances. His own plans remain unchanged. His purpose is fixed. His King, his Anointed One, is "set upon Zion," established in righteousness, secure in his dominion.

Ver. 7, 8, 9. Here the King—God's Anointed One—is represented as speaking, making known the ground of his claims and the extent of them. Jehovah has said unto him, "Thou art my Son." The divine Son is the eternal and universal ruler, the executor of the Father's will. The Father recognizes, declares the relation already existing. So, afterwards, he declares it to Peter, for, said Jesus, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

The universal kingdom of Christ he himself taught us to pray for. Jesus shall reign everywhere in power and in righteousness. The rebellions he will destroy, breaking them "as a potter's vessel"—into ruin beyond remedy. "All power is given unto" him.

Vers. 10, 11, 12. Here the Psalmist speaks again in his own person, calling upon his fellow-rulers to make peace with God and to render him the service due. "Kiss the Son"—an expression used to indicate obeisance and loyalty of heart. Penitence will bring pardon; persistent rebellion will bring destruction. He is patient, long-suffering, full of mercy; but "his wrath will be kindled in a little while." His wrath is not the anger of impatience, or of tyranny, but the righteous indignation of the King against the willfully disobedient. It smites only when mercy has offered conditions of peace and has been rejected. It is the "wrath of the Lamb," the final protest of the Savior against sin.

LESSON POINTS.

1. God is supreme, and demands that his supremacy be recognized.

2. No syndicate that ignores God will be finally successful—whether of men or of nations.

3. God's purpose to rule the world through Christ stands. It is not changed by opposition.

4. Jesus Christ is the "Only Begotten Son of God."

5. Jesus has "all power, in heaven and in earth." This is our guarantee of success in all our foreign mission work. His kingdom *shall* come.

6. It is wisdom to make peace with God on his terms while we can. He is ready, loving, waiting.

Life of Women on Farms.

AS IT IS AND AS IT SHOULD BE.

[We think all who read this paper, which was read before the Horticultural Society in one of the Western States, will appreciate more fully the arduous work of farmers' wives.]

As it is, it is a little discouraging to look at; it is small wonder that farmers' wives feel just a little as if theirs is the hardest lot in the world.

Many farmers feel that they have a hard time, too; sons are repelled from the farm because the work seems so hard, so unremitting. Yet these same sons, after they have tried the worse treadmill of the store, either as employer or employee, or have tried the various kinds of mechanical labor in which their hands learn some particular cunning in labor, or have tried the professions, worse treadmill still; these same sons, who may have made moan that farmers' sons get no time to read, after a few years of unprofitable reading of the mind-enervating daily paper of the city, would gladly return to the farm if they had one to return to. But a woman once released from her treadmill on the farm, seldom desires to return to it. Why is this? Not because the woman works so much harder than the man, I claim.

I acknowledge, of course, that a woman who bears many children, especially if there be a debt on the farm, has greater burdens than her husband, but with average families and average financial success the husband and wife work equally hard upon the farm, and in return what do they receive? They ought to receive, true, some comforts, independence of thought and life, time to read and think, fine physical health, a home in old age and ability to enjoy it. Just here is where the should-be of a woman's life on the farm comes in. Her life is a treadmill generally because she misses nearly all that makes life endurable to her husband. He is out of doors nearly all the day, drawing in great draughts of life, health and strength with all his unremitting toil; he goes to mill and to market, to postoffice and to elections; has errands to his neighbors, and in each place, from each one he meets, he draws strong reinspiration for his work. His neighbor tells him that our President has vetoed or signed some bill and tells him of the reasons for his veto or signature, perchance, and together they discuss the reasons; at mill and at market he meets other neighbors who discuss with him questions of finance, tariff and foreign affairs, as they understand them; at the postoffice he finds his political weekly paper, possibly the papers of each political faith; he finds his agricultural paper full to reflection of good things, and he possibly reads these to himself at home. At town meetings and elections he meets all neighbors and they get outside of the narrow routine of home life into the broader home life of the whole community, of the State, of the nation, of the world. He ought to be broad and strong in his physical and mental life. It would be a shame if he were not.

On the other hand, his wife seldom gets out of doors long enough to do her any good; she doesn't realize that the whiffs of fresh air she gets are not enough to help her to endure the stifling heat of her kitchen stove. She wants to do all she can toward lifting the debt, and so she struggles on without help in the kitchen, and generally with several little children about her. They are about all the company she has. All she needs, you say? Nay, not so. I yield to no one in love for childhood's ways and thoughts, but I want some ways and thoughts beside theirs to excite me to my best. When I taught little children, I sought more advanced reading, sought lectures, sought the company of people who never thought of the school-room, that I might not "fall into ruts," that I might not become so habituated to childish ways and thoughts that I should be unable to think maturer thoughts.

This average mother seldom goes among her neighbors; company is a great event to be prepared for with so much labor as to make it a dread. When she goes to the neighboring village she hurries through her purchases and is so worried over them that she scarcely sees the entrance of the woman who might give her a thought to refresh her. She may go to church, but she must take all her children, and it is no small job to dress them for church, even if she dresses them fairly and she is not too tired to appreciate the thought the sermon contained for her.

She reads little, she sees little of life, she loses hope, faith, courage; she often tells young girls that if they know when they are well off, they will not marry; tells older, unmarried girls that they have shown good sense; she gets year by year to care more for the money that all this hard work brings, and she forgets that life was not given us simply to bear children and save money.

Have I made too dark a picture? I know there are some bright exceptions, but those belong largely to the second part of my subject—life of women on farms, as it should be—and I turn with pleasure to it, for I feel sure that it is coming. Here the mother not only brings children into the world, but rears them intelligently; not only helps to save money, but helps to spend it, to make life better worth the living; if she is unable to afford a girl to help her about work, she takes turns with the husband in going about among the people; he stays at home with the babies some evenings and she goes with neighbors, and both are better citizens, better parents, for her enlarged thought, the cheerfulness given to her by contact with people outside of home.

But this is not all I want her life to be when it is as it should be. Perhaps some of my dreams of her life as it should be are Utopian. I can tell you better whether they are or not ten years from now; for the present, I grant they are largely theory, but I believe they are common-sense theory. I want the woman on the farm to go visiting more and have company more. I want her to set her neighbor a good example in the method of entertaining. I want her to set a simple table, one which will not so completely use up all the energies that she can not enjoy her company. I want her to spend less time in trying to keep pace with the habits of dress of the mother in the village who has more time to spend on such things. I want her to dress herself and her children so comfortably, so healthfully, so plainly that she need not be continually worrying over her sewing and ironing. I want her to be emancipated from bed quilts and rag-carpets, body, mind and soul-destroying appliances that they are. I want her to accustom her children to early hours for bed, and then I want her and her husband to read together books which will broaden the minds of both. I want her to teach her children the good old adage, "Children should be seen, and not heard," when the father reads aloud to her in the few spare moments he may have in the house. I want children and mother to profit by the outlook that the father enjoys.

I want her to give the older children care of the younger ones, so that in a very few years she may have help from them, if she takes them away from home, or can leave them at home without fear while she goes among her neighbors for a little brightness. I want her to get out-doors, to feel such an interest in every part of the farm that she will take a walk to some part of it almost every day, or do some daily work in the garden. A carelessly kept flower garden is not out-doors' exercise enough. If it be well kept, it may be enough, but the woman who emancipates herself from senseless demands of dress and food may do more than keep a flower garden; she may make herself an adept in the care of small quantities of small fruits or in the growth of celery, of cabbage, of radishes, or she may undertake to study the habits of our fast disappearing wild flowers, and have a little bed of ferns and orchids, of delicate hepaticas and graceful dicluras, and with every breadth of fresh air she will draw in fresh strength for the indoor life, and perchance will strengthen the young life so dependent upon hers.

I have been wondering if she might not do some missionary work, save some soul from death in the meantime. Perhaps I am proposing too much, but so many times when I taught in a large city and saw wretched homes and wretched lives—saw the forgotten, the unloved, the uncared-for children of humanity—I have longed for country homes for them, and I have wondered if such homes might not save them from the certain sin and sorrow of the future. I have wondered if a true home and love and trust for these waifs of humanity might not save their bodies, minds and souls from destruction, and if the farmer's wife might not train up a loving, helpful, adopted daughter.—*Farmers' Review.*

Sunday Rest.

A RIGHT GUARANTEED BY THE CONSTITUTION OF THE UNITED STATES.

BY G. W. SAMSON, D. D.

At the annual meeting of the Evangelical Alliance held at the American Bible Rooms, New York, January, 1892, the president of the Alliance, Wm. E. Dodge, expressed warm appreciation of the following statement, whose facts have always ruled American statesmen and jurists:

The Constitution expressly provides that the President shall be allowed "ten days, *Sunday excepted*," for the examination of bills requiring his signature. This express provision as to the highest officer of the Federal Union implies, and has always and in every state of the Union, justified the universal precedent for the adjournment of legislature and courts and the closing of all executive offices. If then all superior officers of the Federal and State government take as an inalienable right Sunday exemption from public service for which they are paid by the people, these three principles may be taken as ruling: First, the American people, whatever a few interested objectors, chiefly foreigners, may urge, have ordained the right of Sunday rest for all public officers. Second, to directly legislate to take it away from any subordinate employees of the government is direct violation of a provision of the Constitution. Third, to appropriate money by direct legislation for a service in which none but men who have no religious scruple participate is to discriminate against conscientious Christians.

Again, the "common law" of the mother country, Great Britain, is recognized as ruling except so far as superseded by express State or Federal legislation. Hence all American courts, as Kent exhaustively cites, have recognized that "Christianity in its *precepts* as distinct from its *doctrine*," is part of the common law. Thus monogamy, not polygamy, is recognized in laws protecting wives and children and controlling inheritance; and the highest courts have recently decided that polygamy, though allowed in Hebrew and Mohammedan legislation, is violative of American institutions. The same principle, as Kent shows, has defeated every effort to lead American courts to set aside the common law statute prohibiting opponent profanity and especially blaphemy against the Christian names of Deity. Yet more, there is no State or city whereby express laws against the sale of intoxicants, opening of public places of amusements "on Sunday," are not restricted as they are not on other days of the week.

Yet again, nothing but the position that some expressions of the Constitution are insincere or meaningless can ever satisfy the American people that nothing is intended by setting aside of the simple form "A. D." in the date of the United States Constitution and of all public documents signed by officers of Federal and State authority, and the full writing out "in the year of our *Lord*." No advocate of any other system of religion than the Christian, while free to exercise his own freedom as an *individual*, can claim when he seeks a residence in the American Union that his public right is invaded when in the union of States the people only claim that their religious day shall not be so used as to invade their domestic, social and religious rights.

Finally, and fourth, in the principles that must rule American legislators in provisions that discriminate against conscientious Christians, specially emphatic is the first amendment of the Constitution. The Constitution was elaborated by the wisdom of men like the three, chosen eleven years before to draft the Declaration of Independence: Adams, stern in Puritan convictions; Franklin, matured as a Liberal in the city of Philadelphia, and Jefferson, who leaned to French skepticism. Between the years of its elaboration in 1787 and its full operation in 1790, the meeting of the French Convention in the summer of 1789 had so verified Burke's prediction in the British Parliament that its spirit "would leave to religion not even toleration and to virtue less than a name," that his elaborate treatise was given to the English-reading public and was especially studied by Americans, as aided by Burke's speeches of March, 1774, and April, 1775, which had maintained their right of revolution under the British Constitution. The provision declaring "Congress shall make no law respecting an establishment of religion," had a meaning fully explained by centuries of experience in every country of Europe, whose reasons have become more apparent now that their justice is recognized more and more the world over; and as to which American legislators have not thought of unfaithfulness to their oath of office.

The second provision, only appreciated by a few far-seeing men, "or prohibiting the free exercise thereof," is that which in the granting of charters which indirectly deny Sabbath rest to men most needing it has certainly been overlooked. There is not a thoughtful American statesman or citizen who must not upon consideration recognize that a direct statute giving the public to an association, who it is known beforehand will virtually forbid Sunday sanctity and rest, is direct legislation against the free exercise of religion by discriminating against conscientious Christians who seek employ under an Act of Congress.—*Standard.*

Baldness is generally accepted as one of the natural accompaniments of old age. Still how many very aged people there are with a profusion of hair, in some cases preserving its natural color up to the latest period. It is a well-known fact that the hair often grows freely after death, the reason being that it then receives the nourishment denied it during life.

Sometimes baldness occurs in the early stages of life. It is then unnatural and assumes the form of disease. It discloses itself sometimes by a general falling off of the hair, while at others the decay is partial and confined to round or irregular patches.

In any such case a certain remedy is provided in the Louisiana Creole Hair Restorer, which at once arrests decay, gives the scalp the necessary moisture and stimulus, and gives the required tone to the roots of the hair that awakens a renewal of growth. Hundreds of ladies who have lost their hair through disease testify to the efficiency of this unparalleled preparation. Mansfield Drug Co., Proprietors, Memphis, Tenn.

If you wish success in life make perseverance your wise counsellor, caution your elder brother, and hope your guardian genius.—*Addison.*

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late apply Hall's Hair Renewer, a sure remedy.

He that trusteth in a large circulation shall be wealthy, but he that believeth in cheap rates shall be busted.—*London Fame.*

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female sickness. It cures prolapsus uteri and all organic diseases.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

When answering advertisements please mention the Advocate.

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.8:10 am	Kansas City and Memphis Ft Train.5:10 pm
Vicksburg and Natchez Express.....5:55 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex.7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast.....9:05 am	No. 8 Lim. Ex..7:50 pm
Lim. Express...4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No.1. Local Mail and Express..6:45pm	No.2. Local Mail and Express..7:00am
No.41. Chic. and St. L. F. Mail.8:00am	No 42. Chic. and St. L. F. Mail.8:00pm
No.45. Chic. and N. O. Lim.....7:50pm	No. 46. Chic. and N. O. Lim..12:01noon
No.41. Memphis and K. C. Ex.8:00am	No.42. Memphis and K. C. Ex.6:00pm
No. 5. McComb City Accom....9:15am	No. 8. McComb City Accom...4:50pm
Sunday Excur'n.0:00pm	Sunday Excur'n.7:35am

TEXAS AND PACIFIC.

No. 42 California Express. 7:00 pm	No. 51 California Express. 8:15 am
B.Rouge, local.10.05am	B.Rouge,local. 2:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 13 Califor. 7:50 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . .2:50pm	No. 2, Lim'd.....5:00pm
No.3.Fast Line.7:00am	No.6, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No.5, Fast Line.7:00am	No. 2, Limited....5:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive.....8:50 am | Leave.....8:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache 8h Bch. 9:00 a. m., 8:45 p. m., 4:35 p m.	Pt.a-la-Hache 8h. Bch. 7:00 a. m., 10:00 a m., 5:10 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION.... $1 PER ANNUM.
Ministers and widows of deceased Preachers, $1

All Preachers of the M. E. Church, South, are authorized Agents, to whom payments may be made.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, April 7, 1892.

The Election.

After a week's session the Committee of Seven, appointed to canvass the returns of the primary election of March 22, concluded its work last Monday evening. The committee found fraud on both sides, and a majority voted to eliminate from the count several precincts in this city. According to this elimination the vote stands: In the country 35,339 votes for Foster and 25,920 for McEnery. In this city 17,133 for McEnery, and 8,263 for Foster. In the whole State the committee gives Foster 43,602 and McEnery 43,053, thus giving Foster a majority of 549 votes.

When the majority of the committee concluded to eliminate from the count the contested precincts in the city the McEnery members filed a protest and withdrew from the committee. We presume this is only what the other side would have done had the decision been the reverse. So, after all the worry and passion, we are just about where we began.

The Fire.

Last Sunday two most destructive fires occurred in this city. One was in the cotton presses near the head of Terpsichore street, by which about 45,000 bales of cotton were destroyed. The other was in a thickly populated residence portion of the Fourth District, by which nearly a hundred homes have been laid in ashes.

The loss entailed by these fires is very great, but the loss of the homes of so many of our people who are not able to bear such loss is especially burdensome. Many had no insurance, and but few were fully insured, and on this account there will be great distress and suffering. Here is an opportunity for the Christian people of the land to show the helpfulness of their religion, and we trust they will not be slow to manifest it in a practical manner.

Centenary College.

MR. EDITOR: "A friend to the cause of Chrtst" writes from Mississippi:

Please nse inclosed $25 to help educate some yonng man for the ministry.

I scarcely need say that we are grateful for this timely gift, and pray God's blessings upon the unknown giver. The money shall be used as requested.

Now, let all who are in arrears pay as promptly as possible the interest on their endowment notes, and Centenary will close another scholastic year prosperously.

Mr. Rockefeller recently gave another million to endow a college as a thank-offering because God had raised him up from sickness. Why should not others whom God has blessed with means give largely because God has kept them from being sick?

Senator Stanford's gift of millions for a university in California was occasioned by the death of his only son, Leland. Why should not other fathers give liberally because their sons have not died, and as a prayer that they may live long and well?

Post-mortem giving is seldom best. Thank God the world is learning that, and large gifts from living men are becoming more and more common. Centenary's time for a more liberal endowment is, we hope, not far distant.

W. L. C. HUMMICUTT.

Editorial Correspondence.

The third Sunday in March was spent with Bro. R. G. Porter in Pickens, Miss. When we reached this beautiful little town, snow and sleet from the recent cold wave was still on the ground. Sunday, however, dawned fair and pleasant, and though there was much sickness in the community we had large and attentive congregations both morning and night. Monday was spent in renewing acquaintances formed a few weeks ago, and in converse with some of our childhood friends.

The church-building in Pickens is a neat structure, tastefully finished on the interior, with a seating capacity of about two hundred. The official Board is composed of practical business men, who take an interest in seeing that the Lord's work does not go without attention. The parsonage has been renovated, and, on the whole, the outlook is very gratifying.

In rambling over the town and vicinity we were conducted by —— across the bridge over Big Black river; thence northward for a distance of about fifty yards through the woods along a well-beaten path to a plat of ground about six feet square, utterly devoid of grass. Scattered here and there were remnants of paper bags, tin cans, sardine boxes, etc. As we viewed what might have been the scene of a recent picnic, our guide remarked: "This is the crap-ground! The devil loves a corner lot. This is Attala county. There is Holmes, yonder is Yazoo, and just across here is Madison." Here we were, for the first time to our knowledge, where the devil held high carnival. The characteristics of the evil one were plainly manifested in the time and place for "crap-shooting." "Men love darkness rather than light because their deeds are evil." Remnants of fire-brands were scattered about. The general surroundings reminded us of a circumstance said to have taken place a few weeks ago in some of our Eastern States. On the side of a mountain was a point where three States cornered. At this spot a saloon keeper, in order to avoid paying a license, built a three-cornered saloon, with this point in the middle of the building, and opened up business. The authorities heard of it and went to arrest him. But when the authorities of one State came he stepped across the line into another. When those of that State came he went into the third. When all three came at once he stepped upon the stone marking the three corners, and the question arose, Who has the right to arrest him?

From Pickens we went to Kosciusko, the seat of Attala county. It was a murky, disagreeable day, and we were unable to do much more than view the surroundings and make a few acquaintances. We spent a few hours very pleasantly, however, with Bro. J. F. Evans at the parsonage.

At three P. M. we took the local freight train and went to the little village of Sallis, and spent twenty-four hours very pleasantly and profitably with the pastor, Bro. R. M. Evans, and Bro. J. R. Roberson, of Newport circuit. Though it rained all Thursday morning, rendering it practically impossible for one to be out, it cleared up about noon and we were enabled to make several collections and increase our subscription list. Had the weather favored the carrying out of Bro. Evans' plan, we could have done much more; but we feel sure we left the work in safe hands.

Thursday evening and night was spent in Durant. Among others whom we had the pleasure of meeting was the family of Bro. R. A. Burroughs, the presiding elder of the Kosciusko district. In order to have Bro. Burroughs and family among them, the good people of Durant rented and furnished a house for them. We feel sure the community will be more than repaid in having their presiding elder among them.

Durant is growing rapidly. We saw many new residences, and everything has the appearance of activity and growth. This little city is the junction of the Aberdeen and Tchula branches of the Illinois Central railroad with the main line. There is also a barrel factory and a wagon factory. We have already found several enterprises of this kind in our State, and we are glad to see them. The South has as great, if not greater, facilities for meeting every demand of the market than any other section of our country. Her resources are inexhaustible. When the farmer learns to live at home, and not in the pocket of the merchant, and when our own fair Southland awakes to her capabilities and ceases to lean on the weaker arm of another, prosperity will be her diadem, and independence her throne.

B. F. L.

The Immorality of Public Men.

The faithful preaching of the gospel and the earnest work of the churches are doing a valuable and patriotic service in politics, though not immediately interfering with politics as such. The pulpit and Christian newspapers and Christian lecture platform and private Christian conversation are all engaged in educating the masses of the people, and especially the young, that healthy politics, politics beneficial to the State, must be founded in the moral law, and that the lives of public men must show, at least, an outward respect for the requirements of that law. From these sources the people are learning that the only basis of a safe prosperity for the State and the profoundest of all political philosophy is in the fact that "righteousness exalteth a nation." The old ideas that for so long a time ruled in politics are giving way under the pressure brought to bear upon the public mind. It used to be that so long as a public man performed the duties of his office, no inquiry was made into the practices of his private life. We are glad to note that a marked change is gradually being made at this point. The people are beginning to study more than ever the public welfare in its sources and in its demands upon the public servants. They are learning that the welfare of the State originates exactly where the welfare of the individual originates, and that is in righteousness. The political commonwealth is incarnated in the officers of the commonwealth, and hence the welfare of the State demands men in office who will not stop up the sources of that welfare by unrighteous deeds. The people are fast coming to the sound conclusion that the welfare of the State demands men in office who will square their own lives, private and public, by the requirements of the Ten Commandments. We are glad to know that this sentiment is becoming more widespread every day and growing in such power and intensity as to make itself felt in very many places. The people are really waking up to the fact taught in the Word of God, that "when the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." So from all parts of our great country, and in tones of unmistakable earnestness, there is a demand for a better class of men for public office. The demand is, not only for men who will faithfully perform the duties of the office, but for men who will at the same time honor and magnify the office by private and public exhibitions in every-day life of honest and honorable manhood. The people want men in office, no matter of what lineage they may be, of whom nobody will be ashamed. They are getting heartily tired and thoroughly disgusted with having to be forever apologizing for and condoning the gambling and drinking habits and the immoral associations of their public officers. The people are saying, and they mean what they say, "These things must end."

There is another thing the people are getting tired of. They are getting tired of having to defend the fraudulent trickery by which men are lifted into office. They know that such practices in a business enterprise would hurl men down under the universal condemnation of the business world, and they are asking in great seriousness, "Why should such things go unrebuked in matters which pertain so vitally to the whole people?" They are not only asking this question, but in many places they are saying with tremendous meaning, "These lying practices must cease, and methods must be used by which capable and God-fearing men, lovers of truth and haters of unjust gain, may be chosen for official stations."

The partisan politician looks upon this sentiment with disdain, and pooh-poohs it as a mere spasm of Pharisaism; but never was a greater mistake made. This sentiment is not a passing whim which will soon subside; it is the growth of years and getting stronger every day. We see its growing strength in the fact that one by one the political tricksters and managers of fraudulent political practices are coming to grief. The standard of public life and service is being elevated. Such growth never turns back upon itself. It reaches out continually and in many directions, and wields a power that can not long be successfully resisted.

The Preparation of Sermons.

In the March number of *The Review of Reviews* there is an interesting sketch of the late Mr. Spurgeon. In this sketch is the following extract on, "How He Prepared His Sermons:" "Whenever any text struck him in the course of his reading or meditations, he wrote it down in a manuscript book which lay upon his desk. When the time came to make a sermon he took up the manuscript book containing the texts and turned over page after page until he came to a verse which disclosed its meaning to him in a sudden flash of intuition. The illustration he used was that of a stone-breaker who sometimes happens to strike a stone so happily that it breaks up at once, and he sees the whole heart of it. In the same way, when the text suddenly broke up before his mind, so that he saw instantly the right train of thought, he accepted it. . . . As soon as the text was fixed he took a half-sheet of ordinary writing-paper and rapidly wrote the heads and the outline of his discourse. He wrote a very neat, small hand, so that he could get a good deal on the two sides of the half-sheet. . . . He left many of his illustrations and the verbiage with which he used to clothe his thoughts to the spur of the moment and to the inspiration of the vast crowd which faced him. . . . I believe it was his regular custom to prepare both of his sermons for the great audiences of the Tabernacle after seven o'clock on Saturday night."

There is a wise suggestion here as to the method of selecting a text and of writing the heads and outline of a discourse; but the ordinary preacher can not always risk the spur of the moment and the inspiration of his congregation for his illustrations and for the verbiage with which to clothe his thoughts. Sometimes the moment has no spur and the congregation no inspiration, and the preacher will be safer and have a better conscience if he goes into the sanctuary with beaten oil. On no occasion, except from dire necessity, will he feel justified in leaving the preparation of his sermons for Sunday to Saturday night after seven o'clock. One would have to see Mr. Spurgeon's library and see him in it, and to know something of his habits of study and something of his wonderful genius to appreciate the lateness of his final preparation for the pulpit. "He once said to his students that it would be very dangerous for them to imitate his method of preparation."

In the March number of *The Homiletic Review* there is a good article from the pen of Arthur T. Pierson, D. D., on "The Secrets of the Effective Treatment of Themes," in which some valuable suggestions are made. He says: "A sermon is plainly a product, not of the mind of man only, but of the mind of man in contact with the Spirit of God and the truth of God."

Again: "The most spiritual preachers and the most effective have observed seven great secrets of effectiveness: 1. Simplicity of treatment. 2. Close adherence to the text. 3. The full presentation of the truth. 4. The enforcement of spiritual truth by the analogies of natural law. 5. The use of illustrations, apt and telling. 6. The constant progress toward a climax. 7. The tone of deep spirituality."

Again: "All true insight into the Book hangs on the unveiling of the eyes to behold wondrous things in the Word. . . . It follows that the greatest help in the preparation of sermons is a prayerful, humble, devout meditation on the Holy Scriptures, by which the spiritual eye shall be unveiled and enabled to behold the wondrous things. . . . The most effective preachers may be challenged, therefore, to say whether they have not found that immersion in the Scriptures, with dependence upon the Spirit alike for instruction and unction, has been the secret of their highest pulpit power."

Again: "The highest kind of homiletic analysis is not an *invention*, but a *discovery;* not the product of ingenuity, but the result of illumination. It would be well, therefore, if preachers would covet earnestly the best gifts."

Again: "Personal attainments in holiness and in sympathy with God will have much to do with the clearness of apprehension as well as the effective presentation of spiritual truth. A man who lingers in the atmosphere of the closet, and obtains there his insight into the Scriptures, will carry the atmosphere of the closet with him into the pulpit—a tone of personal sympathy with God."

These extracts are full of wise suggestions, and, perhaps, nothing more than suggestions are needed here. A method that would suit one man would not suit another. Any system that destroys individuality is essentially bad. Even inspiration did not supplant the individuality of the writers of the Bible. But the suggestions of the foregoing questions indicate where our strength lies, and we can not refrain from joining the writer in "the greatest solicitude for a revival of this kind of preaching in the modern pulpit."

Thankfulness is the tone of angels.—*Spencer.*

NOTES.

The *Non-Such Professor* says: "He is not a covetous man who lays up something providentially, but he is a covetous man who gives out nothing willingly." Hence that Scripture: "The Lord loveth a cheerful giver."

Zion's Herald says:

The New York *Tribune* observes, with a good deal of truth, that "in the opinion of many people, to preach the gospel simply means to talk about the sins of the Jews who lived two or three thousand years ago."

This is a good way to make people go to sleep in their own sins, but it will not answer the imperative demands of this present time.

Speaking of the recent election in this State, the *Times-Democrat* had this sentence:

The only objection the Fosterites have raised is that McEnery's majority is not as large as his supporters expected; but considering the manner in which the election was held, and the safeguards thrown around it, it was ample, and relatively larger than the majority usually received.

If it hadn't been for "the safeguards thrown around it!" Ah, yes!

One of our laymen says that he knows a preacher who has quit preaching sermons. He now "delivers discourses." We do not recollect to have seen it in the New Testament that Christ called men to "deliver discourses." But we have the idea that he specifically called them to "preach the gospel." Preachers should not try to convert themselves into discursers. Let them be "preachers." Discourses, indeed!

This may fit some readers:

A good old Scotch woman had a sertous quarrel with her minister—a *Scotch* quarrel about church matters—but to the surprise of the pastor she continued her regular attendance at worship. He expressed his gratification as well as surprise at her conduct, upon which she replied, "Oh, sir, my quarrel was with you, and not with the Lord!" A sensible rejoinder, and I wish that all easily-offended, fault-finding, minister-blaming, peace-disturbing church members would not include the Lord in their quarrels with their pastor.

Dr. W. T. Bolling, in the *Southern*, gives a bit of his experience which may benefit some other itinerant. Listen!

I find that after twenty-three years of itinerant life the best thing a man can do is to try and do his work well, and when he goes to Conference let the Bishop alone. He knows you and will do what in Christian judgment he thinks best. "Water seeks its level," and though sometimes a man may get a Bishop to pump him up some, he will run down itil again, and get sour at everybody and everything because he is not appreciated, he thinks.

The *Christian at Work* says: "We believe every minister of a church having a membership of 250 could easily find employment for a young assistant, while the benefit of the experience to a young man before taking charge of a parish would be very great." The assistant preacher was very common in the days of early Methodism and contributed largely to our early success. And we share the opinion expressed by the *Christian at Work*, and hope to see the day when every large station and circuit will have an assistant preacher.

The *Florida Christian Advocate* puts some pertinent questions to the politicians which a great many people would like to hear answered. It says:

We read and we hear of what Hill is for, and what Cleveland is for, and what Harrison is for, and what Blaine is for; but amid the issues raised by Democratic and Republican statesmen and Christians, who do not read of Hill's position on the saloon and the lottery and the gambling questions, or Cleveland's or Harrison's. Now just here we want light. The tariff question and the silver question and the farmer's rights are matters of immense importance beside the curse of rum and gambling, the greatest cause of moral and social and economic ruin in the world, the worst blight upon the civilization of our times. Stop whiskey and gambling, and the country can easily stand a Democratic or a Republican tariff, and the farmers will get their rights and the negro problem will sink almost out of sight.

Why is it, then, that we hear nothing about how the candidates stand on these tremendous issues? Give us light.

This note is for a preacher's wife. The preacher need not read it. A writer in one of our exchanges gives as his experience in "running down" a preacher, and rather suddenly running against the preacher's wife; a warning to others in trying to "trap" a medioore man who preaches very superior sermons!

I once was wont to hear a man preach whose matter was mightier than himself, and I determined to run him down. I first of all got a peep into his library, where, to my astonishment, I could not find a single volume of sermons, and very few books of any worth. His library was like himself—very commonplace. Then I took his trail down, and went to periodicals, to see if he gleaned there. I looked into the *Christian Age* and *The Christian Weekly Pulpit*, and one or two other papers since defunct. But no, my man was too much for me. At last, one day very unexpectedly, when leaving the chapel, after a really splendid sermon from this now departed divine, I remarked to his daughter what a treat we had had, when the horrid little brother of seven-and-naughty at her side, said, "Yes, ma always writes pa's sermons."

PERSONAL AND OTHERWISE.

Some of our correspondents are getting into deep water. Near the shore is safer.

S. J. Johnson, near Ellisville, shipped the past year 45,258 gallons of turpentine.

Alexandria, La., is talking largely of having a cotton factory of 5,000 spindles.

The National Prohibition Convention will meet at Cincinnati, instead of St. Louis, June 29, 30.

"Christian Willinghood" is a new phrase to us. We found it in a British exchange. How does it strike you?

Our country exchanges report that the late freeze did not injure the gardens and orchards as much as was feared.

Lord Tennyson has had $1,000 a year pension from the British government for forty years, and has devoted it all to the relief of authors in distress.

The *Non-Such Professor* says: "God communicates the good things of life to men, not that they should lay them up for their own vanity; but that they should lay them out for his glory.

Rev. W. Weakley, pastor of the North High Street M. E. Church, South, Nashville, Tenn., who is visiting the South in pursuit of health, made us a pleasant call on Monday.

The corner-stone of our new church in New Iberia was laid last Wednesday, March 30. Addresses were made by Judge A. G. Allen, of St. Mary, and Rev. W. H. LaPrade, of this city.

It is said that Dr. A. T. Pierson, who has been in Mr. Spurgeon's pulpit since the pastor was first taken sick, will be invited to remain as permanent pastor or, at least, for the term of five years.

Mississippi now says papers containing lottery advertisements shall not be sold within her borders. We hope the officers will execute this law better than they do the one against the sale of lottery tickets.

And now the publisher has added to the adornments of our office a splendid picture of Bishop Parker. It is one of the best likenesses we have ever seen. When we get one of Bishop McTyeire our portrait gallery of the former editors of this paper will be complete.

We judge from our exchanges of the M. E. Church that the presiding eldership will come up in the General Conference next May. One Conference, at least, has sent a memorial in favor of the Annual Conferences *electing* the presiding elders on the *nomination* by the Bishop!

The *Central Methodist* has entered its 26th year. The first number for its new year is a capital one, being enriched by communications from Bishops, editors, secretaries and educators. We congratulate Bro. Meek on his splendid paper, and trust that he will soon obtain the 10,000 subscribers he calls for.

We are very much delighted at the words of encouragement which come to us from some part of our work every week. We really believe the ADVOCATE is still growing in favor with preachers and people. We are working, not to please outside folks, but to please and help Mississippians and Louisianians.

Dr. Anderson, of the *Florida Advocate*, says the right thing in the right way when he says:

Our religion is a poor thing if it is not stronger than our party ties; and he is not Christ's freeman who is led by party fealty to vote against his religious principles and his prayers. Loyalty to party is a vastly lower principle than loyalty to Christ. Not expediency, but right, is the supreme thing; and right is the true expediency.

Rev. John A. Ellis, Hattiesburg, Miss., March 31: "Almost everywhere in the Seashore district our work is prosperous and promising. No longer should this be classed a second or third-rate district. It has the people, as to number and capability, and the versatility of resources to put itself abreast with the leading districts of the Mississippi Conference. Development—that is the need; and in this there has been fine progress for a number of years past."

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

NOTES FROM OUR JACKSON OFFICE.

It is said that out of 600 prisoners in the State Prison at Auburn, N. Y., confined there for committing crimes while under the influence of drink, some 500 testified that they were led into intemperance by using tobacco.

We had the pleasure of visiting Forest, Morton and Brandon last week. We found Bro. McDonald and family comfortably domiciled in the district parsonage at Forest, cheerful and hopeful. Bro. McDonald looks as if the presiding eldership agreed with him. Bro. Bradford and Huntly are moving along very nicely with their work.

"Years ago I came across this sentence in an old book: 'Never indulge, at the close of an action, in any self-reflective acts of any kind, whether of self-congratulation or of self-despair. Forget the things that are behind the moment they are past, leaving them with God.' . . . 'What is needed for happy and effectual service is simply to put your work into the Lord's hands and leave it there.'" —(Christian's Secret of a Happy Life.)

In conversation with a young minister some time ago he remarked that he did not know of a single soul converted under his ministry in full three years. While it is generally conceded that the Lord intends some to be sowers and others reapers in his vineyard, an experience of this kind points to something radically wrong somewhere. In the chapter of our Discipline on "The Trial of Those Who Think They Are Moved by the Holy Ghost to Preach," this question is asked, "Have they gifts (as well as grace) for the work?" Our Lord said, "By their fruits ye shall know them."

Four of our exchanges lie on our desk, three of them of same date, representing four distinct sections of our country, and three of the Christian organizations. With one voice they cry in no uncertain language against "Church Festivals." This is not the first time this state of affairs has fallen under our observation. We have never seen a religious periodical favoring them. Now, one of two things must of necessity be true. Either the religious press of our country is all wrong on this subject or church entertainments are inconsistent with the religion of the Lord Jesus Christ. Which horn will you take, brother? If there is a doubt in your mind, why not lean to the safe side and oppose them?

From the *Missionary Reporter*, for April, we glean the following facts from a carefully prepared article. The Board of Missions have spent on our several missionary fields since their organization the following amounts.

China, from 1848 to 1891	$ 605,540
Central Mexico, from 1872 to 1891	601,504
Mexican Border, from 1875 to 1891	379,497
Brazil, from 1875 to 1891	265,931
Japan, from 1886 to 1891	133,630
Total for foreign missions	$1,985,102

What has been accomplished with this money? We began with nothing. In 1870, twenty-two years ago, we had 1 foreign mission; now we have 4, and in three of them 5 Annual Conferences. In 1890, 2 missionaries; now 51 male missionaries, 43 wives of missionaries, 5 single lady missionaries; total, 99. Our two student helpers have increased to 110 native preachers, and our 56 native members to 5,945. And we are just getting started.

Brethren of the Mississippi Conference.

Please don't let any other duty—even to widows and orphans—prevent you from carrying out the resolution of our Conference, viz: To use all diligence to secure the full assessments for missions (domestic and foreign) during *first* quarter. We greatly need all the cash we can get on both funds early as practicable. Through the treasurers and presiding elders it can be disbursed faster than collected.

Your brother,

J. P. DRAKE, Sec'y, etc.

Notice.

To the Preachers of the Columbus District:

Dear Brethren: Please send me the names of delegates and others who shall attend District Conference from your respective charges. Trains going south reach Shuqualak as follows: Mail, 8:30 P. M.; local, 1:30 P. M.

A. T. BUCK.

Shuqualak, Miss.

Special Notice to Preachers.

The preachers in charge will confer a favor on the publisher if they will report in full as to collections for new and old subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE at their approaching District Conference. A representative of this paper expects to be present at same.

Monthly Report of New Orleans Preachers' Meeting.

Carondelet.—Congregations as usual. Five received by certificate, two on profession of faith. Attendance on social meetings about the average. Raised full amount of church extension assessment. Sunday-school attendance increasing. A committee has been appointed to estimate on repairing church; work will soon commence.

Craps and Soraparu.—Congregations good. Social meetings doing well. Both Sunday-schools holding their own.

Carrollton Avenue.—Church attendance—average, fifty-six. Increased attendance at prayer meeting. Missionary prayer meeting well attended. Collection, $5.35. Pastor has a class of twenty catechumens. Sunday-school has had additions.

Rayne Memorial.—Sunday morning congregations—average, eighty. Evening service and prayer meeting, twenty-five. One accession on profession of faith, one conversion, two infants baptized. Church roof has been repaired, and $40 raised toward payment of same. Average Sunday-school attendance, 100. Raised $10.80 by Sunday-school for missions.

Louisiana Avenue.—Large congregations. Prayer and class meetings well attended. Twelve accessions. Three Conference collections have been raised in full—foreign missions, education and Bishops'. Epworth League has been organized, and is growing rapidly.

Moreau.—Congregations fairly good. Attendance at social meetings, average. Pastor has done a great deal of visiting. The two Sunday-schools are doing well—holding their own in a difficult field. Regular monthly collections are taken on Conference assessments.

Gretna.—As usual.

Parker Chapel.—Average attendance, eighty. Prayer meetings prosperous—attendance increasing. One addition. Sunday-school attendance, about ninety-five. Missionary interests kept up in prayer meeting and Sunday-school.

Felicity Street.—Improved congregations at all the services, and some members received by letter. The mission school has an attendance of seventy-five, and is prospering.

No reports from Dryades and Algiers.

Grenada District Conference.

The District Conference for Grenada district, North Mississippi Conference, will begin its session at Charleston on Thursday morning, May 12, at nine o'clock, and close with the service Sunday night following. Brethren, let us come promptly, and in the spirit of the Master, to make this a gracious and profitable season. Will the preachers please see that Quarterly Conference Records are brought for review?

You will find in paragraph 72, pages 55 and 56 of the Discipline, the subjects which it is the duty of the Conference to consider. Let me urge the preachers in charge to bring written reports on each subject *separately*. This will greatly help the secretary and will facilitate the business. Thursday, the twelfth, will be devoted to the interests of Sunday-school. I suggest that each member study the subjects designated in the Discipline, and bring his mind well furnished on such points as he may deem of interest to present, and then speak his mind when the matter comes up in the course of business. Those members who go by rail will be conveyed from Oakland to Charleston, according to promised arrangement; but it will be better for all who can, to go by their own conveyances. Preachers in charge will please bring the Bishops' fund and the education fund.

W. T. J. SULLIVAN, P. E.

State Sunday-School Convention.

Railway arrangements have been made whereby the double journey may be made for one and one-third fare, by strict compliance with the following conditions.

(*a.*) The Texas and Pacific railroad have agreed to round-trip tickets to all delegates, on May 2 and 3, good to return until May 7, at (4) four cents per mile.

(*b.*) All the other railroads require that delegates shall purchase full-fare tickets to New Orleans, asking agents at time of purchase for certificates on blank, which certificates shall be countersigned by the secretary of the convention, and then presented to the railroad ticket agent, who will allow the rebate.

District Conference.

The New Orleans District Conference will convene in Carondelet Street Church, April 7, at 10 A. M. The recording stewards will please bring up their Quarterly Conference Records for official examination.

The Annual Conference Board of Missions has arranged to hold an anniversary meeting during the session of the District Conference. A program is being prepared, and several eminent speakers will appear on the platform. Let all the preachers and delegates so arrange their temporal affairs that they may give all the time set for the Conference to earnest deliberation upon the affairs of the church in the district.

C. W. CARTER, P. E.

Program of Missionary Meetings

TO BE HELD DURING NEW ORLEANS DISTRICT CONFERENCE, APRIL 6-10.

Friday, at 2 P. M., in Felicity Street Church.—Meeting for Woman's Missionary Societies, conducted by Rev. W. R. Lambuth, M. D. All ladies interested in the work are invited to attend.

Friday night, at 8 o'clock, in Carondelet Street Church.—General Missionary Mass Meeting. Addresses by Rev. W. R. Lambuth, M. D., and Rev. J. M. Weems, D. D.

Sunday afternoon, at 3:30 o'clock, in Carondelet Street Church.—General Meeting for Children. Pastors and Sunday-school superintendents are requested to announce and secure as large an attendance of the Sunday-schools as is possible. This meeting will be conducted by Dr. Lambuth.

A Parlor Missionary Conference will be announced later.

F. N. PARKER,
Sec'y La. Conf. Mission Board.

Church Extension in the Mississippi Conference.

At the last meeting of the Board of Church Extension, of the Mississippi Conference, it was suggested that the president of the Board designate some member to represent the cause at the several District Conferences within which members lived. I hereby request the following brethren to represent the cause at their approaching District Conferences:

Vicksburg District	R. Bradley
Brookhaven "	C. E. Hudson
Brandon "	J. M. Morse
Meridian "	N. B. Harmon
Seashore "	M. H. Moore
Woodville "	W. W. Simmons
Jackson "	W. L. Nugent

It is the desire of the Board that a special hour or service be given this cause.

T. B. HOLLOMAN,
Pres't of the Board.

HOME LIFE.

THE MODEL HOUSEWIFE.

[A happy medium is, no doubt, desirable in all things. A housewife can make home miserable by never ceasing work to keep everything clean, while another can also make home miserable by the disorder and dirt.]

She kept her house with neatest care,
No fleck of dirt was hidden there;
Each day she walked the self-same route,
And kept its corners well swept out;
Her carpets were all in the shade,
For fear their colors bright would fade.
Dirt, she thought, was a mortal crime,
And so she fought it all the time;
On flies she daily made a raid,
Till none her household dared invade;
What mice with her tried to contend
Soon came to an untimely end.

Her eye contracted in a squint,
She looked so much for dust and lint.
Her husband's life was full of woes,
For she almost brushed him out of his clothes.
When at rest in his easy chair,
Lo and behold! his wife was there,
Armed with the dust-brush and the pan,
To sweep up round "that careless man."
No daughters fair or sturdy boys
Disturbed her home with mirthful noise.
She scarce found time to dine or sup;
How could she step to bring them up?

Thus was she, through the works of life,
Wedded to dirt, and a faithful wife.
When, at last, death's angel came
Into her home and called her name,
He found her in the northwest room,
Still wielding her beloved broom!
He told her that her time was nigh;
That now she must prepare to die,
She gravely answered with a frown,
"Just let me sweep that cobweb down."
Her apron strings she then untied,
And calmly laid her down and died;
But whispered with the last breath given,
"I—hope—there—is—no—dirt—in—heaven."

—*The Standard.*

Lessons for a Young Man's Life.

In the "Young Man," Prof. John Stuart Blackie gives these rules of conduct, which have guided him through life:

I. Never indulge the notion that you have any absolute right to choose the sphere or the circumstances in which you are to put forth your powers of social action, but let your daily wisdom of life be in making a good use of the opportunities given you.

II. We live in a real and a solid and a truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is, at the best, a painted lie. Let, whatever you are and whatever you do, grow out of a firm root of truth and a strong soil of reality.

III. The nobility of life is work. We live in a working world. The lazy and idle man does not count in the plan of campaign. "My Father worketh hitherto, and I work." Let that text be enough.

IV. Never forget St. Paul's sentence, "Love is the fulfilling of the law." This is the steam of the social machine.

V. But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces, and all extremes are dangerous, the excess of a good thing being often more dangerous in its social consequences than the excess of what is radically bad.

VI. Do one thing well. "Be a whole man," as Chancellor Thurlow said. "Do one thing at one time." Make clean work and leave no tags. Allow no delays when you are at a thing; do it, and be done with it.

VII. Amid miscellaneous reading, read nothing that you do not care to remember, and remember nothing you do not mean to use.

VIII. Never desire to appear clever and make a show of your talents before men. Be honest, loving, kindly, and sympathetic in all you say and do. Cleverness will flow from you naturally if you have it, and applause will come to you unsought from those who know what to applaud, but the applause of fools is to be shunned.

IX. Above all things, avoid fault-finding and a habit of criticism. Let your rule in reference to your social sentiments be simply this: Pray for the bad, pity the weak, enjoy the good, and reverence both the great and the small, as playing each his part aptly in the divine symphony of the universe.

CHILDREN'S BANKING.—It is an excellent plan to give a child a few pennies weekly, with the understanding that they are his own, and, under advice, to be spent as he chooses.

The value and proper use of money is an important feature in a child's education, and the capacity to decide when and where to spend, as well as the opportunity to learn from failures and errors, is needed as a training for business relations later on.

A little insight into business forms may be given a child who is saving his money. A penny savings bank should be given him, of which his mother or father may hold the key, and act as treasurer.

Whenever a deposit is made the treasurer will give a voucher which the child must be taught to keep safely.

When money is to be withdrawn, little checks can be given the child to fill out, and instructions given as to where his name should be signed, where it is dated, the number of the check, the figures of the sum to be paid him, and where it should be indorsed.

As an incentive to save money, interest might be offered on sums remaining in the bank for a certain length of time.

This system of children's banking involves some work for treasurer, who must have a blank-book, in which all accounts are kept, but the satisfaction and interest that the children will feel in this business-like proceeding will amply repay one for the trouble.—*Christian Weekly.*

LOVE WITHOUT HOPE.—Schiller, the poet of grand thoughts, has said, "Those only love that love without hope." There is in those few words more than poetry: they contain a whole religious philosophy, that we do not yet well understand, but that futurity will. Life is a mission: its end is not the search after happiness, but knowledge and fulfillment of duty. Love is not enjoyment; it is devotedness. If on the path of duty and devotedness God sends us some beams of happiness, let us bless God, and bask our limbs, enfeebled by the fatigues of the journey; but let us not suspend it for long. Let us not say, We have found the secret of existence, for the action of the law of our existence can not be pursued from without. And if we meet only suffering, still, march on. Suffer an act. God will measure our progress toward him, not by what we have suffered, but by how much we have desired to diminish the sufferings of others; by how much our efforts have been directed to the saving and perfecting of our brethren.—*Mazzini.*

Courtesy at Home.

Why is it so many people keep all their fine manners for the outer world, and have none left for home? Why do mothers train their little ones, in every way but by example, to be always courteous, and then wonder that they are sometimes rude? If you fail to say, as surely as to his elders, "Thank you," "I beg your pardon," or "If you please," to a child, so certainly will that ready little wit take on the conviction that politeness is not for every-day use nor for home consumption.

No husband has a right to read his wife's letters, in justice to the friends who wrote them and the woman who reads. No wife has a right to pour her husband's coffee with her hangs entwisted in last night's curl-papers. No parent has a right to give away a child's pinny things without that child's consent.

I have never forgotten an incident of my childhood. I was away from home for a few days, and on my return the younger ones fell on me at once. Letters had come from two absent brothers, they said, and addressed to me; so to all their entreaties to open them our mother had said no one could do that but myself, and they thrust the envelopes into my hand. Could a daily lecture have taught the precept in so sure a manner as that practice?

Why should we show our love by our impoliteness? I remember once, when my sister and I were taking our departure after calling upon two other sisters, we jostled one another at the door. Upon our mingled apologies, one of the girls broke in with a laugh. "Do you do that to each other?" she cried. "I should never think of begging Lily's pardon." Yet they were well-mannered young persons, too—truly gentlewomen in their relations to the world.—*Good Housekeeping.*

NEVER HAD ANY TROUBLE.—I once asked an aged man in regard to his pastor, who was a very brilliant man, "Why is it that your pastor, so very brilliant, seems to have so little tenderness in his sermons?" "Well," he replied, "the reason is, our pastor has never had any trouble. When misfortune comes upon him his style will be different." After awhile the Lord took a child out of that pastor's house, and though the preacher was just as brilliant as he was before, oh, the warmth, the tenderness of his discourses! The fact is that trouble is a great educator. You see sometimes a musician sit down at an instrument, and his execution is cold, and formal, and unfeeling. The reason is that all his life he has been prospered. But let misfortune or bereavement come to that man, and he sits down at the instrument, and you discover the pathos in the first sweep of the keys.

A young doctor comes into a sick-room where there is a dying child. Perhaps he is very rough in his prescription, and very rough in his manner, and rough in the feeling of the pulse, and rough in his answer to the mother's anxious question; but the years roll on and there has been one dead in his own house, and now he comes into the sick-room, and with tearful eyes he looks at the dying child, and he says, "Oh, how this reminds me of my Charlie!" Trouble, the great educator! Sorrow—I see its touch in the grandest painting; I hear its tremor in the sweetest song; I feel its power in the mightiest argument.—*Epworth Herald.*

PICKLED CHRISTIANS.—There is a class of persons in the community whose usefulness we have just found out. We never realized until now what they were made for. They are struck through with acidity. Their disposition is celebrated for its crabbedness. You find them in every circle. They are especially known in churches as fault-finders. Their teeth are always on edge. They are critical of minister, eldership and choir. Whatever is done they act as though they could have done it better. You sometimes feel like suggesting to them the propriety of going to some other church, or retiring into less conspicuous position. You look upon them as a nuisance and a hindrance.

Stop! You are wrong. They have their practical uses. Church life, if happily conducted, is a banquet at which the sweet predominates. There is the sugar of helpful words, and the saccharina of genial association. The banquet is in danger of becoming flat and insipid. There ought to be at least one vinegar cruet in the castor. You need to give variety to the feast. You do not need more spices than pickles. Now you know the use to which some people can be put. Do not cast them out. Do not let them be the means of exasperation. Employ them at the church banquet. Tarts are good in their place. Brethren, pass around the pickles!—*Christian Herald.*

DON'T SCATTER TOO MUCH.—We are persuaded that some ministers scatter too much. The temptation of the times is for all to do so. Conventions and institutes and conferences and associations, and so forth, of all sorts and sizes, are being held incessantly. Those in charge want the convention "a success," whether any substantial good results or not. And so ministers are kept busy about the machinery of the church and of society, instead of with the souls in their care. Some men lecture for societies and churches, give addresses in the interest of good causes, spend a day here and an evening there for the benefit of some organization—and the work is all good. Yet we verily believe that this time would better be concentrated on the individual churches of which these men are pastors. Build them up in righteousness, make them large and strong, and a permanent blessing is thereby furnished to all good interests. Studying, praying, preaching, pastoral visiting—these are to be staple things in the minister's life.—*Michigan Advocate.*

A SERPENT AMONG THE BOOKS.—One day a gentleman in India went into his library and took down a book from the shelves. As he did so he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books nowadays. They nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word painting, and hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up on what multitudes will be inscribed, "Poisoned by serpents among the books."—*Household.*

WORKING AND TALKING.—Two laborers were trying to place a stone in position on the foundation wall of a new building. A crowd was standing around, looking on, and each one offering his criticism and counsel freely and loudly, and not one lifting an much as a finger to help. "That reminds me of church work," said a passer-by to another. "Why?" "Because," was the reply, "two men are doing the work, and twenty are doing the talking."—*Selected.*

OUR YOUNG PEOPLE.

BESSIE'S OPINION.

BY M. HELEN FRASER LOVETT.

Bessie went to church that morning,
She had never been before;
"But she's old enough," said mama—
"Three years old, and almost four."

She had promised to be quiet;
"No, indeed, she wouldn't cry!"
Holding tight to papa's finger,
Off she went with sparkling eye.

Wonderingly she saw the people,
Saw the flowers and the rest,
Gazed up at the lofty arches,
But the music pleased her best.

When it ceased, and came the sermon,
Bessie frowned and fidgeted;
"Sh, be quiet, Bess!" said mama;
But she shook her little head.

Stood upon the red pew cushion,
Waved her hand in queenly way
Toward the preacher—toward the organ—
"Man, be quiet! Band, you play!"

"Nothing to Think."

BY "AUNT LORETTA."

Dear Children: Did you ever hear of Ralph Waldo Emerson? If not, ask your friends to tell you something about him. I can tell you one thing about him. He always had something to *think*. He did not depend on others to do his thinking. Even when he was a boy, I have no doubt but that he put on his thinking cap very often, and, as he grew older, his thoughts "grew and they grew," as Longfellow, in his first poem, wrote of "Mr. Finney's Turnip." Longfellow said the turnip "never did any harm." There might be some that would say, "That is more than one could say of Emerson's thoughts;" but it seems to me that anyone that had anything to think themselves were never hurt by Emerson's big thoughts. And here let me say to all you little folks that ask so many questions about everything you see and hear: Try first and think out something for yourselves. Then, after you have thought all you possibly can about the why and wherefore of things, ask some one that has a bigger thinking bump than you have to help you, and you will be ready to go to thinking again yourself. When I see a boy or girl trying to do something by themselves, I know they have some thoughts of their own, and are trying to work out a problem, and some day I know that boy or girl will be able to exclaim, with Euclid, "Eureka."

But I have not yet told you that it was Emerson that wrote the words at the head of this letter, and that twenty-five years ago; but he did, and it was to some boys that he was writing. He wished to impress upon their minds the fact that if they ever expected to be anything above the common level, they must do some pretty tall thinking without the help of others' thoughts. It is right to ask questions and use all the helps in your reach while you are climbing up the hill of knowledge; for this everyone must do; yet there is such a thing as acquiring a habit of thinking out things for yourself.

A five-year-old boy that I know, the other day, saw a young lady cut a card-board insole for a shoe that had a hole in the bottom. The boy's shoe had a hole on the top of the toe, and after the lady left the room he took the scissors and cut several scraps of different shapes, and tried to fit the hole on top. Seeing his many efforts, I offered to help him, and cut some insoles; but that was not his idea at all. If he could not mend a ragged hole on top with a piece of paste-board, he did not want it on the bottom, where there was no hole. That boy did some thinking.

The Right Kind of a Boy.

A mother writes us as follows:

"We have read what the 'right kind of girl' should be in regard to domestic duties; but what should we say of a boy who can, when necessary, discharge such duties and his own besides? I know two such boys. The oldest—fourteen—dons his mother's apron when she is sick, kneads the biscuits, bakes the bread, churns the milk—in short, prepares breakfast, and in person takes mother's to her bedside; then, with fingers equally as deft, prepares a lunch for each, and little sister to take to school, which, being done, the apron is doffed for the coat, and, with satchel in hand, hies him off to school. Although that boy has his faults; yet do you not think he *approximates* the 'right kind of boy'?"

MR. EDITOR: I have never written to your nice paper, and I thought I would write you a few lines to-night. Papa takes the ADVOCATE, and I like it very much, especially the children's column. It has a great many good things in it, and I think the editor is very kind to give us a column. We should strive to make it interesting. Mr. Moore is our preacher this year. The members of the church are building a nice parsonage. We do not have Sunday-school, but have a singing-class every Sunday at two o'clock. The teacher's name is Mr. Farras. I do not go to school this year because mama is in such bad health, and I am the only help that she has; so you see she can not spare me. I went to school to my dear old grandpa last year; but he went quietly to sleep in Jesus, New Year's night. He was the best man I ever saw. He was so kind to us. We never knew there was such a thing as to be punished or scolded. He always spoke kindly to and of everybody. He never spoke of death; was afraid of troubling somebody. I will ask a question: Who was the fifth President? I will close with best wishes to the ADVOCATE. I remain, as ever,

Your friend, BEULAH COURTNEY.

Bayou Chicot, La.

MR. EDITOR: As I have never written a letter to the ADVOCATE, I thought I would write and answer one of the little cousins' questions. Noah was six hundred years old when the flood dried up. It is found in Genesis vii, 6. I was going to school, but I had to stop to help papa on the farm. I am a little boy ten years old, and I have read the Testament through, and have began to read the Old Testament. I will close by asking a question: Where is "snuff dishes" found in the Bible?

Yours truly, CHARLES M. MORRIS.

Calhoun, La.

MR. EDITOR: As it has been some time since I wrote to the dear ADVOCATE, I thought I would write again. We have a nice Sunday-school now. Bro. Homes is our superintendent. Bro. W. T. Woodward is our preacher this year. Bro. Johnston is our elder this year. I will close by asking the children a question: Where is "dogs" found in the Bible? Mr. Editor, if this is not worth printing, throw it in the fire. I will close this time. Best wishes to the ADVOCATE. Your unknown friend,

JOHNNIE WELLS.

Ponchatoula, La.

SCIENTIFIC.

The Power of Music over Disease.

In the *memoires* of the French Royal Academy of Sciences for 1707 are recorded many accounts of diseases which have obstinately resisted the remedies prescribed by the most able of the faculty, which at length yielded to the powerful impression of harmony. One of these is the case of a person who was seized with fever which soon threw him into a very violent delirium, almost without any interval, accompanied by bitter cries, by tears, by terrors, and by an almost constant wakefulness. On the third day, a hint that fell from himself suggested the idea of trying the effect of music. Gradually, as the strain proceeded, his troubled visage relaxed into a most serene expression, his restless eyes became tranquil, his convulsions ceased, and the fever absolutely left him. It is true that when the music was discontinued his symptoms returned, but by frequent repetitions of the experiment, during which the delirium always ceased, the power of the disease was broken, and the habits of a sound mind re-established. Six days sufficed to accomplish the cure.

More remarkable is the case of Philip V. of Spain and the musician Farinelli in the last century. The king was seized with a total dejection of spirits, which made him refuse to appear in councils or attend to any affairs. The queen, after all other methods had been essayed, thought of trying what might be effected by the influence of music, to which the king was known to be highly susceptible. We have no doubt that the experiment was suggested to her by the case of Saul and David. The celebrated musician Farinelli was invited to Spain, and on his arrival it was contrived that there should be a concert in a room adjoining the king's apartment, in which the artist should perform one of his most captivating songs. The king appeared surprised at first, then greatly moved; and at the end of the second air he summoned the musician to his apartment and, leading him with compliments and caresses, asked him how he could reward such talent, assuring him that he could refuse him nothing. Farinelli, previously tutored, answered that he desired nothing but that his Majesty would permit his attendants to dress him, and that he would endeavor to make his appearance in the council as usual. The king yielded, and from this time his disease gave way and the musician had all the honor of the cure. By singing to his Majesty every evening his favor increased to such a degree that he came to be regarded as first minister, in which capacity he conducted himself with such propriety and discretion that the proud Spanish nobles about the court, instead of envying his prosperity, honored him with their esteem and confidence.—*John Kitto, D. D., F. S. A.*

A Strange Optical Illusion.

MIRAGE ON LAKE SUPERIOR.

Well may Superior breed mysticism in the minds of savages, for it is given to startling tricks. The mirages that are seen upon it have bestowed upon it a peculiar and distinct fame. They are known to the people of the lake only as "reflections." I have heard many sailors describe the wonderful ones they have witnessed. I would give another journey out there to see one. Men have told me that they have seen Duluth when they were 185 miles away from it—upside down and in the sky, but distinctly Duluth. One sailor said that at one broad noonday he suddenly saw a beautiful pasture, replete with an apple-tree and a five-rail fence, shining green and cool before him, apparently close at hand. The effect the clear air produces by apparently magnifying objects seen upon the lake is most astonishing. To illustrate what I mean, let me tell what happened the very last time I saw the lake. I was on a tug-boat, and upon coming out of the cabin I saw ahead of me a tremendous white passenger steamship. The boats were approaching one another at right angles, and this new-comer loomed up like a leviathan among vessels, bigger than one of our new naval cruisers, high above the water as a house would look. I called attention to it, and a companion, familiar with the lake, replied:

"I wonder what boat it is; she's a whopping big one, isn't she?"

Something distracted my attention, and five minutes afterward, when I looked at the approaching vessel again, she had passed the mysterious point at which she was most exaggerated in apparent size, and had become an ordinarily large lake steamer. But that was not the end of the trick. She began to dwindle and shrink, growing smaller and smaller in size, until the phenomenon became ridiculous. In time the elastic boat had become a very small passenger propeller, and I found myself wondering whether she would be discernible at all by the time we were abreast of her. But at that the optical frolic ceased. A small screw steamer of the third class was what she proved to be.—*Harper's Magazine.*

Some Uses of the Phonograph.

In the teaching of languages the phonograph becomes a tutor—a tutor, moreover, with a correct pronunciation. A practical application of the phonograph has been suggested by Dr. Richard S. Rosenthal, the well-known author of the Meisterschaft system, which is already productive of very satisfactory results in learning the pronunciation of foreign languages, independent of personal intercourse with a native teacher. A pupil with his lesson on the cylinder can by hearing and imitating it over and over again, master the pronunciation perfectly, while his eye at the same time follows the printed text which makes him familiar with the spelling and appearance of the words.

The phonograph was some time ago suggested by the *Sanitary Era* as an aid in the practice of elocution. This idea is already worked by a number of actors and actresses. The example was set by Clara Morris, who obtained a phonograph and used it to ascertain exactly how her speech sounded. She had become convinced of the fact that no speaker could hear the tones of his or her own voice exactly as others did. She recited portions of her roles into the machine, and had it repeat them again and again for her criticism. It will soon be a standard factor in all elocutionary preparation, for the pulpit, etc.—*Sanitary Era.*

A German physician, Dr. Krug, claims that he has discovered how to make an eatable and nutritious cake with wood. His method consists in transforming the cellulose into grape sugar, a substance assimilable by the animal organism. The biscuit is made by adding to this about forty per cent. of meal of wheat, oats, or rye. Phosphates and all the bone elements may also be introduced. This bread of wood-glucose is intended to be fed to cattle, for which it will take the place of oil-cakes and other feeds composed of industrial wastes.—*Popular Science Monthly.*

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—*Gelkie.*

MARRIAGES.

COCKRELL—WALKER.—At Soule Chapel Church, seven miles west of Macon, Miss., March 1, 1892, by Rev. J. H. Mitchell, Mr. T. W. Cockrell and Miss Bettie Walker.

COYLE—STILLMAN.—At the residence of Mr. W. P. Simpson, Macon, Miss., March 18, 1892, by Rev. J. H. Mitchell, Mr. J. C. Coyle and Miss M. C. Stillman.

PETERSON—BEVILL.—In the M. E. Church, South, Macon, Miss., March 22, 1892, by Rev. J. H. Mitchell, Mr. J. S. L. Peterson and Miss Lewis Bevill.

JINKENS—MUNN.—At the residence of the bride's mother, Jan. 19, 1892, by Rev. J. J. Brooks, Mr. E. W. Jinkens and Miss S. J. Munn, all of Marshall county, Miss.

THOMSON—GREGG.—At the residence of the bride's father, Jan. 27, 1892, by Rev. J. J. Brooks, Mr. B. H. Thomson and Miss Mina Gregg, all of Marshall county, Miss.

MILLER—McCAULY.—At the residence of the bride's father, Feb. 11, 1892, by Rev. J. J. Brooks, Mr. M. M. Miller and Miss Sallie McCauly, of Marshall county, Miss.

SHAW—SAUNDERS.—At the residence of the bride's father, Marshall county, Miss., March 3, 1892, by Rev. J. J. Brooks, Mr. J. W. Shaw and Miss Cappie Saunders.

SCRUGGS—McKINNIE.—At the residence of the bride's brother, March 11, 1892, by Rev. J. J. Brooks, Dr. Marcus F. Scruggs and Miss M. G. McKinnie, of Marshall county, Miss.

THOMSON—VICK.—At the residence of the bride's mother, Marshall county, Miss., March 2, 1892, by Rev. J. J. Brooks, Mr. L. L. Thomson and Miss Sallie Vick.

CLARK—SUITOR.—At the residence of the bride's father, Mr. W. N. Suitor, March 16, 1892, by Rev. B. F. Phillips, Miss Emma E. Suitor, of Alcorn county, to Mr. T. A. Clark, of Booneville—all of Mississippi.

SWETT—STOUT.—At the residence of the bride's parents, four miles south of Vicksburg, Miss., March 23, 1892, by Rev. W. B. Lewis, Mr. John Liddell Swett and Miss Mary Alma Stout.

THOMAS—CROPPER.—At the home of the bride, near Woodville, Miss., March 23, 1892, by Rev. W. L. C. Monicutt, D. D., Mr. C. Thomas, of Long Beach, Miss., and Miss Rebecca Cropper.

CRUMHOLT—SHILEY.—At Blackwater Church, East Baton Rouge circuit, March 25, 1892, by Rev. Wiley Brown, Mr. Louis Crumholt and Miss E. J. Shiley.

OBITUARIES.

DAVIS—Died at Ramsay, Harrison county, Miss., Jan. 21, 1892, Mrs. SUSAN DAVIS, widow of Samuel Davis, of Americus, Jackson county, Miss., aged ninety-one years and thirteen days. She was a native of North Carolina, from whence she removed with her parents (William and Sahra Goff) to Jackson county, Miss., in 1818, where she married and spent her life until her husband's death, when she removed to her daughter's, at Ramsay, Miss., where she spent the remaining twenty-three years of her life, which were years of feebleness and suffering. But the Lord was her comfort and support through all her sufferings.

She was a good wife, a good neighbor, and the very best of mothers. Her children rise up and call her blessed. She had been a member of the Methodist Church and an earnest, self-sacrificing Christian for seventy years. She would always testify to an experimental religion. Her main object in life seemed to be to do good to the souls and bodies of others. There will be some who read this who will remember the words of comfort, encouragement and advice that she has spoken to them in bygone days.

I feel very sure she will have many bright stars in her crown. From 1821 to 1868 she and her husband were some of the main-stays and supporters of the church and ministry in the community where they lived. The minister and his family always found a home with her. For fifty years she kept a free tent at old Salem Camp Ground, Jackson county, Miss. Eternity alone will reveal the good she has done.

She visited the fatherless and widows in their affliction, and administered to their wants. In all the relations of life she was a true, unselfish Christian. She loved her Bible. It was her daily companion, and as long as she could see to read she never neglected it, and in her last years of suffering she could lie on her bed and repeat passage after passage of Scripture. The 23rd Psalm was one she often quoted from, and her soul was always going out in prayer and thanksgiving. She loved singing. Many time have we quieted her in her sufferings by singing the old songs she loved in her youth.

On the last day we could often hear her prayer,

"Blessed Jesus, gentle Lamb,
In thy gracious hands I am."

She was the mother of thirteen children, seven daughters survive her. She tried to bring up her children for the Lord. She lived to see her great-great-grandchildren. She leaves one hundred and twenty living descendants; and if they all follow her precept and example, they will meet her where there is no more suffering.

S. RAMSAY.

PIERCE—WILY P. PIERCE, one of our oldest and most respected citizens, passed away quietly and peacefully, surrounded by his wife, children and grandchildren, at his son's (Stoen Pierce's), Jan. 17, 1892. He died of pneumonia. He retained his consciousness to the last. He told the doctor a short time before he died that all was well; he was ready to go. I entered his room just in time to see him depart. He was perfectly calm.

Wiley Pierce was married to Sarah E. Steen, Aug. 8, 1844, and joined the M. E. Church, South, in the year 1847, at Sinai. He was class leader for a number of years. He was a Christian in deed and in truth. His presence always gave a glow to our service. He was missed when not present. We can not but regret, as a church and community, his loss, but we rejoice when we think of his pure, consecrated life. His armor was bright. His life was of a burning faith. He always advocated those principles that were lofty and in perfect harmony with the laws of God. As a Christian, he was a source of comfort to his brethren and friends. As a husband, he was kind and affectionate. He loved his children. His home was the home of the preachers as often as they would come. I was his pastor three years. He was always the same bright, cheerful Christian every time I met him. He always had a word of encouragement for his pastor. Religion was his theme. He died in his eightieth year full of hope and of God. "Blessed are the dead that die in the Lord!" His pastor,

J. F. ROBINSON.

HALLMAN—IDA M. HALLMAN, daughter of Rev. S. A. Hallman, was born Sept. 25, 1878, and died at the home of her parents, in Smith county, Miss., March 16, 1892. She joined the Methodist Church when only seven years old and lived consistently to the close of life. She spoke of death and her willingness to go and had peace with God in heaven.

The bereaved ones have a greater interest in heaven than ever.

C. McD.

LYNCH—ROBERT B. LYNCH, son of JOHN M. and Mary E. Lynch, died of typhoid fever, Dec. 28, 1891, at the home of his parents, in Alcorn county, Miss., where he had spent most of his life. He was twenty-eight years nine months and twelve days old. The last three years of his life he spent in Texas, where he was engaged in farming. I learn that he made many warm friends there. Continued prosperity and happiness were in store for him, so far as human mind could judge; but, oh, how little we know! He was called from his Texas home to see two of his sisters, whose lives were almost despaired of. They recovered; but before they were well the brother who had come so far to see them had contracted their disease and died. How sad!

I saw him only once, and that just a few hours before his last, during which time he was unconscious. Those who knew him well say, "He was one of the best of young men." He was converted to Christ and joined the M. E. Church, South, when about twenty-one years of age, and was consistent with his profession to the last. He left an aged father and mother, several sisters and two brothers to mourn his death.

Already one of those brothers—SAMUEL HOUSTON LYNCH—has followed, dying of the same disease. When we buried Robert, Sam, to all appearances, was in perfect health. Shortly after this he went with his wife, who was sick, to her people in Tippah county, Miss. The change was helpful to her, but as she began to improve he was taken sick, and after five weeks sickness died March 3, 1892, aged thirty-three years ten months and sixteen days. He, too, was a good man; had been a consistent member of the M. E. Church, South, more than half of his life. Besides parents, sisters and brother, he leaves a wife and two little boys. They have not to mourn as those who have no hope. May the grace and love of a kind heavenly Father give them fortitude and comfort!

W. C. HARRIS.

Kossuth, Miss.

HESTER—Bro. JNO. R. HESTER was born Dec. 27, 1853, and died at his home, near Downsville, La., Dec. 20, 1891. Bro. Hester joined the M. E. Church, South, in his thirteenth year, and was ever a consistent member.

He had been for many years the superintendent of the Sabbath-school at Downsville Church, and to his fidelity is largely due the present prosperity of both church and Sunday-school. In all of my experience as pastor, he was by far the best Sunday-school superintendent I ever knew—faithful, patient and painstaking. As a public-spirited Christian, he was often delegated to serve the church in other capacities, such as representative in both District and Annual Conferences; yet he always made provision for his Sunday-school. His application of the Sunday-school lesson was always good to the use of edifying, plain, practicable, yet true to the spirit and genius of Methodism. He was indeed a model Christian, exemplifying in his life the doctrines of Christ, his Savior. With natural gifts as to the Sabbath school work, he was also an efficient class leader, and held this important trust in his church for quite a number of years. He was the true friend and helper of the pastor, working in harmony and full accord with all his plans. His place will be hard to fill; the church and pastor will miss his help and counsel, though it is said the Lord buries his workman and carries on his work. We abide His decree. To his bereaved family we offer our Christian condolence, and feel sure they will have the prayers and Christian sympathy of the church Bro. Hester served so well.

R. S. COLIER.

CALHOUN—Death, with its icy hands, has again entered our circle and torn from the fond embraces of our dear Bro. and Sister Calhoun another precious boy, which departed this life Jan. 27, 1892. Dear ARTIMUS is no more in this life to cheer the fond parents with his sweet voice; but he has gone to that blest abode of the Father of heaven, there to remain in the kingdom of everlasting glory.

Dear father and mother, this is another bright and shining jewel that God has taken from this world up to that rich abode to make heaven sweeter and brighter to you, because that jewel is up there. God help you to meet these children!

J. H. EVANS.

The sure comfort in bereavement is to look for the larger hope and truer joy which await the blessed dead beyond the boundaries of this life.—*Cumberland Presbyterian.*

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Enterprise and S., at Stonewall	Apr. 9, 10
Meridian—East End..(Wed. night)	13
Meridian—West End..(Thu. night)	14
Linwood circuit, at Linwood	16, 17
DeKalb circuit, at New Hope	23, 24
Meridian—Central	May 1
Daleville station	7, 8
Lauderdale circuit, at Soule Chapel	14, 15
Waynesboro circuit, at Hebron (Thu.)	19
W. and State Line, at W'boro..(Fri.)	20
District Conference, at Waynesboro	21-23
E. M. F. College Commencement	29
Binnaville circuit, at Binnaville.(Thu.)	June 2
Porterville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Shubuta..(Wed.)	15
Clarke circuit	18, 19
Chunkey circuit, at Suqualena	25, 28
Marion circuit..(Tues.)	28

The District Conference will convene at Waynesboro, at 9 o'clock A. M., Saturday, May 21. A Bishop is expected to preside. Every recording steward is expected to be present with his Quarterly Conference Record Book. It is greatly desired that the assessments for Conference claimants and foreign missions be reported paid in full. Let us all expect a pentecostal season.

T. L. MELLEN, P. E.

JACKSON DIST.—SECOND ROUND.

Camden circuit, at Soule Chapel	Apr. 16, 17
Mount Olivet circuit, at Dover	23, 24
Madison circuit, at Wesley Chapel	30, May 1
Flora circuit, at Livingston	7, 8
Yazoo circuit, at Fletcher Chapel	14, 15
Yazoo City..(night)	15, 16
Sharon circuit, at Mount Pleasant	21, 22
Canton..(night)	22, 23
Lake City and Lodi, at Philippe	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb City..(night)	Apr. 8
Adams circuit, at Ebenezer	16, 17
Wesson	23, 24
Beauregard	30, May 1
Brookhaven	1, 2
Hazlehurst	8
Lebanon	13
Bowerton	14, 15
Terry, at Spring Ridge	21, 22
Holmesville	28, 29
Magnolia	29, 30
Providence, at Pine Grove	June 4, 5
Caseyville, at Hesbesda	11, 12
Brookhaven circuit	17
Summit circuit	18, 19
Gallman circuit	25, 28
Pleasant Grove, at Cooper's Creek	July 1
China Grove, at Sartin's	2, 3

B. S. WOODWARD, P. E.

WOODVILLE DIST.—SECOND ROUND.

Bayou Sara, at Bayou Sara	Apr. 3, 10
Percy's Creek	16, 17
Woodville	17, 18
Amite, at Homochitto	22
North Wilkinson, at Mt. Carmel	23, 24
Gloster and Centerville, at C.	24, 25
East Baton Rouge, at Pipkin's	30, May 1
Zachery, at Deer Ford	1, 2
Clinton and Slaughter, at Slaughter	7, 8
Amite City, at Hammond Chapel	13
Franklinton, at Magee's	14, 15
Tallsheck, at Fitzgerald	16
Covington, at Slidell	17
Springfield, at Springfield	19
Fort Vincent, at Maurepas	21, 22
Live Oak	June 4, 5
East Feliciana	8
St. Helena, at Greensburg	11, 12

The District Conference will be held at Greensburg, June 9-12. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

P. A. JOHNSTON, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Scranton, at Orange Grove...(Thu.)	Apr. 7
Ocean Springs, at Biloxi	9, 10
Bay St. Louis, at Handsboro	16, 17
Whittington, at Holland's Ch'l.(Tue.)	19
Vancleve, at Antioch	23, 24
Hetzelburg, at Heidelburg	30, May 1
Ellisville, at Saunderville	7, 8
Purvis, at Purvis	14, 15
Perry, at Boon's Chapel...(Tue.)	17
Eastabuchie, at Eastabuchie	21, 22
Pearlington, at Logtown	29, 30
Hattiesburg, at Augusta	June 4, 5
Columbia, at Hopewell	11, 12
Mt. Carmel at Bethel	18, 19
Williamsburg, at Good Hope.(Tue.)	21
East Pearl	25, 26

Others in due time will appear.

District Conference at Purvis, beginning Thursday, May 12, at 8 P. M. Trains north and south arrive about noon.

JOHN A. ELLIS, P. E.

BRANDON DIST.—SECOND ROUND.

Newton and Hickory, at Hickory	Apr. 7
Homewood, at Independence	9, 10
Rose Hill, at Pleasant Grove	23, 24
Fannin, at Union	30, May 1
Brandon station	1, 2
Shiloh, at Salem	8
Marvin, at Bethel	7, 8
Decatur, at Union	13
Neshoba, at Pine Grove	14, 15
Walnut Grove	21, 22
Carthage and Walnut Grove, at W. G.	28
Hillsboro, at Mt. Zion	28, 29
Carthage circuit	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. McDONALD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg—Crawford Street	Apr. 9, 10
South Vicksburg	9, 10
Burtonton, at Carlile	16, 17
Washington, at Locust Grove	23, 24
Martin, at Russom's	30, May 1
Meadville, at Nebo	7, 8
Fayette, at Fayette	14, 15
Mayersville, at Beulah	21, 22
S. Warren at Wesley Chapel	28, 29
Warren, at Wesley Chapel	June 4, 5
Port Gibson	11, 12
Anguilla and Rolling F., at Cary (W.)	15
Rocky Springs	18, 19
Roxie..(Wed.)	22
Utica	25, 26

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Downsville, at Downsville	Apr. 9, 10
Minden, at Pine Grove	16, 17
Valley, at Bellview	23, 24
Arcadia, at Bruskwood	30, May 1
Farmerville, at Marion	7, 8
Summerfield, at Alabama	14, 15
Homer, at Arizona	21, 22
Ruston, at Ruston	28, 29
[illegible], at Mill Creek	June 4, 5
[illegible]geld, at Ringgold	11, 12
Philip, at Salem	22, 23
Vienna, at Palas Chapel	July 2, 3
Varnum, at New Prospect	9, 10
Gansville	16, 17

The preachers' meeting for this district will convene at Ruston, May 26, at 7:30 P. M.

Opening service conducted by Rev. R. A. Davis. Let all the preachers of the district, itinerant and local, attend this meeting, and let us come fasting and praying for the anointing of the Spirit.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—SECOND ROUND.

Delhi, at Tallula	Apr. 9, 10
Oak Ridge, at Mer Rouge	16, 17
Rayville, at Girard	23, 24
Floyd, at Oak Grove	30, May 1
Harisonburg, at Island	7, 8
Oakly, at Oakly	14, 15
Winsboro, at Magnolia	21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

SHREVEPORT DIST.—SECOND ROUND

Mooringsport, at Caddo Ch..(Sa., Su.)	Apr. 9, 10
South Bosier, at Fillmore..(Sat.)	16
Shreveport and Mission.(Sun., Mon.)	17, 18
Grand Cane, at Bethel..(Sat., Sun.)	23, 24
Caddo, at Logansport..(Sun., Mon.)	24, 25
North Bosier, at Concord..(Thurs.)	28
Bellewood and Cane R..(Sat., S.)	29, May 1
Natchitoches..(Sun. and Mon.)	1, 2
DeSoto, Wood Side..(Sat. and Sun.)	7, 8
Mansfield..(Sun. and Mon.)	8, 9
Fort Jessup, at Pisgah..(Sat.)	14
Pleasant Hill, at Robeline.(Sun., Mon.)	15, 18
Sabine, at Mt. Pleasant..(Fri.)	20
Many, at Prospect..(Sun.)	22
Annacoco, at Beech Grove..(Tues.)	24
Wesley, at Coushatta..(Sat.)	28
Coushatta, at Coushatta (Sun., Mon.)	29, 30
Red River, at Knox Point..(Sun.)	June 5
West Natchitoches	9

District Conference, May 28-29, at Coushatta, unless hereafter changed, in which case due notice will be given.

RUFT. J. HARP, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lafayette	Apr. 9, 10
P. Barnice and Fayre, at P. B.	16, 17
Patterson and Morgan City, at M. C.	23, 24
Crowley, at Long Point	30, May 1
New Iberia	7, 8
Abbeville, at Prairie Gregg	14, 15
Indian Bayou	21, 22
Franklin and Jeanerette, at F.	28, 29
Lake Charles	June 4, 5
L. C. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	15, 16
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Huron	25, 26

The District Conference will convene at Franklin, May 28-29. Preachers, please have Quarterly Conference Records present.

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Simsport, at Riverside	Apr. 9, 10
Melville and Big Cane, at Big Cane	16, 17
Evergreen, at Evergreen	23, 24
Alexandria	30, May 1
Pineville, at Hickory Grove	7, 8
Castor, at Ebenezer	14, 15
Columbia, at Columbia	21, 22
Black River, at Lismore (We., Thu.)	25, 26
Vidalia, at Jonesville	28, 29
Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

A good advertisement is like the merchant's ships; it bringeth abundance from afar.—*London Fame.*

Harriman, Tenn.

The growth of Harriman Tenn., in buildings and traffic has been steady and permanent, and the increasing demand for lots for business and manufacturing purposes, by parties from a distance desiring to locate, had induced the management to announce another Land Sale to take place on April 12, 13 and 14, 1892.

The Queen and Crescent Route quotes one fare for the round trip from all its terminals, and has requested all connections to name same rates for this sale. See that your tickets read via Queen and Crescent Route.

The Ancient Order of Hibernians of America.

The next Bi-annual Meeting of the Ancient Order of Hibernians will be held at New Orleans, La., May 10 to 16. Arrangements have been completed whereby the Queen and Crescent Route will run solid vestibuled trains through without change, leaving Cincinnati on Sunday, May 8. On the return trip arrangements have been completed to give all an opportunity to stop over one day at Chattanooga to visit the famous Lookout Mountain and Missionary Ridge, the scenes of the decisive conflict during the late war.

See that tickets read via the Queen and Crescent Route from Cincinnati. Sleeping car berths from Cincinnati can now be secured on application to D. G. Edwards, G. P. A., Cincinnati, O.

Southern Baptist Convention, Atlanta, Ga.

The Queen and Crescent Route will sell tickets to Atlanta, Ga., on May 3 to May 6, inclusive, at one fare for the round trip, good to return until May 17.

The Queen and Crescent Route is the only line running solid vestibuled trains, which for comfort, safety and speed are unsurpassed. For further information call on any ticket agent, or write to D. G. Edwards, G. P. A., Cincinnati, O.

The Queen and Crescent Route will place tickets on sale at reduced rates for the occasions noted below:

Women's Christian Temperance Union State Convention, at Monroe, La., April 20-25.

Annual Meeting Association of Military Surgeons of National Guard of United States, at St. Louis, Mo., April 19-21.

Grand Arch Council of the Phi-Kappa-Psi Fraternity, at Cincinnati, O., April 20-25.

NEWS OF THE WEEK.

DOMESTIC.

A destructive fire occurred in Greenville, Miss., on April 1. Thirty-five buildings were burned. The loss is estimated at from $50,000 to $60,000.

A dynamite bomb was exploded in front of the residence of ex-Mayor Whitney, in New York City, on April 2. The four adjoining houses were wrecked by the explosion.

The Georgia Pacific passenger train was boarded at Weems (ten miles from Birmingham, Ala.), on March 30, by three train robbers, who captured two mail sacks and got away with the contents.

The Cincinnati Knights Templars are endeavoring to secure the Triennial Conclave of Ninety-Five in that city, and have already raised $40,000 for the entertainments of their expected guests.

A cyclone swept through Kansas last week. The towns of New Haven, Towanda, Augusta and Molan have been annihilated, and others were badly damaged. Almost fifty persons were killed.

The convention of the United Confederate Veterans' Association will be held in this city on next Friday and Saturday. Incident to the convention a cavalry reunion will take place on Thursday, the seventh. Many thousands of visitors and delegates will participate.

The mixing house of the National Dynamite and Powder Company, at Ferndale, Pa., blew up last week. The engineer was blown to atoms. There were over 1,000 pounds of dynamite in the building, and the explosion left a hole fifty feet square in the earth. Loss, $50,000

According to the present programme of the leaders of the majority the tariff question will be practically the only matter under consideration in the National House during the coming week, and at its close two, or possibly three, separate tariff bills will have been transferred to the Senate.

The roustabouts in St. Louis, having organized, are now on a strike for higher wages, about 2,000 of them refusing to load or unload boats in port until their demands are complied with. All boats coming in have little trouble in unloading. None of the barge lines are sending out boats, as they are awaiting the outcome of the strike.

The third party in Georgia has been partly organized. Representatives from forty-three counties met at the Alliance headquarters in Atlanta, on April 1. It was resolved that candidates should be put up for every office, national, State and municipal, this year. A State convention to nominate State officers was called on July 20.

FOREIGN.

The steamer *Missouri*, from New York, with relief for the famine-stricken, arrived at Libau, Russia, on April 3, and was enthusiastically welcomed.

The present session of the German Landtag will close on the eighth instant. The members are baffled and furious over the withdrawal of the primary education bill.

Count Von Schouvaloff, the Russian ambassador to Germany, has made overtures to Chancellor Von Caprivi with a view to the restoration of the commercial *entente* between Russia and Germany.

It has been decided that the International Socialist Congress will be held in London on June 7, next. The congress will discuss the question of an international strike for the purpose of securing a working day of eight hours.

The Australian government is placing the men employed on the relief works in Melbourne on half time in order to give work to a greater number. Without the aid thus given the men unemployed would absolutely be without the means of earning a livelihood.

Engagements between government and revolutionary troops have occurred in Venezuela, with mixed results. The popular uprising has been caused by the attempt of President Palacio to maintain a dictatorship, suppression of free expression of the people's will and intimidation of his outspoken critics.

Owing to the unsettled condition of affairs in the Argentine Republic, the Minister of the Interior has ordered the arrest of everybody who incites the people to rebellion, or who raises seditious cries. The Minister of War has commanded that two squadrons of cavalry and two batteries of artillery from the reserves aid the police in preserving order.

Prince Bismarck was seventy-seven years old on April 1. The event has been marked by the attendance at Friedrichsruhe, where the prince resides, of a much larger number of persons than have usually visited him there on similar occasions. Numerous deputations from various parts of the country waited upon Prince Bismarck and congratulated him.

A deputation of unemployed workmen in London waited upon Lord Mayor Evans on April 2. The leader asked that the halls of the city companies be turned into a labor bureau. He wanted land to be purchased by the government on which the unemployed could be set at work, and he wanted relief works to be started.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week, from the following persons, and their instructions complied with:

Revs. G. W. Bachman, T. S. West, R. A. Sibley, J. W. Ellison, J. W. Malone, D. F. Guice, Wm. Schuhle, J. T. Roames, Ira F. Hawkins (2), Robert Selby, Hicks M. Ellis (2), J. D. Crymes, J. T. Nicholson, W. C. Harris, R. D. Norsworthy, Wilson Moore, W. F. Sanders, G. A. Mandeville, R. M. Blocker, N. B. Harmon (2), T. S. West, B. F. Phillips, M. L. White, H. F. Lewis, W. A. Bowlin, J. H. Enochs, Isaac L. Peebles, N. B. Young, C. H. Carter, R. A. Davis, Z. T. Morris, J. White Davis, W. W. Cammack, Robt. P. Howell, S. H. Whatley, J. H. Williams, W. T. J. Sullivan, J. M. Wyatt, F. A. Whitson, G. E. Greene, J. A. Poe (2), Joseph Johnson.

Messrs. J. M. Tilley, J. M. Donr, M. K. Mister, John Turner, J. P. Watson, H. E. Thompson, O. S. Bordon, H. V. Johnson, M. D. L. Crawford, J. D. Lacey (2), J. A. Hearn, P. B. Weake, M. A. Conerly, J. O. Ford, J. M. Singletary, J. M. Harry.

Mesdames J. E. Mays, L. O. McDonald, J. N. Kimball, Jane Summer, E. Watkins, Annie E. Currie, L. A. Ball, Sam Given, Louis Moon.

Misses W. H. Mahan, T. Kirchner, Allie Simmons.

April 5.

It is against the mind of Christ that his people should have troubled hearts even in troubled times.—*Henry.*

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Memory Pictures.

MY FIRST CIRCUIT.

At Conference, when the preacher's name was announced and his field of labor stated, he received what was called the "plan." This was a schedule of where he was to preach, and when; the number of members; the names of the leaders, stewards and local preachers; the places of the Sunday-schools and their officers, with any other information the retiring preacher might think necessary for his successor.

"MY FIRST CIRCUIT."

These were the words of Junior—"not loud, but deep"—as he received his first appointment as "an itinerant preacher."

There was poetry in the name then, as pronounced with the buoyant tone of young devotion and ambition, as the untrodden future lay all before him; and there is poetry in the name yet, as memory sweeps over more than forty years, and causes to live again in the soul the trials and triumphs, the fears and hopes, the failures and successes of itinerant life, and lights up each valley and hill-top, each forest and river with the manifested goodness and mercy of our Father in heaven.

As Junior approached the country town which gave name to the circuit, of which he was assistant preacher, sent on to take "the first round" and to announce the appointments for his senior, he studied his plan to recall the name of the steward at whose house he was to stop. With anxious heart he saw the modest spires rise before him, and invoked the divine blessing on himself and his labors. As he entered the town, some gentleman whom he met pointed out to him Bro. Mc——'s house. When he entered the premises, carrying his saddle-bags as artistically as he could, a small servant met him with: "Is you the new preacher? Mistess says come into her room." He followed the African maid to the house, entered a neat, plainly furnished room, and saw a venerable lady, evidently an invalid, lying on a lounge. She rose with a pleasant smile, extended her kind hand, and welcomed most earnestly and cordially the new preacher. She said: "Mr. Mc—— is out in town. This is your home while on our circuit. The girl will show you to your room. When you have washed and rested, come back to this room. I am an invalid. Let me be a mother to you."

Language like this was most blessed to the heart of the preacher. He went to his room, found every comfort, and when not out preaching, this was a home, indeed, for the rest of the year.

Bro. Mc—— soon came in, gave a warm Irish, as well as Methodist welcome, and was a noble and true friend to the preacher and to the church. The young preacher felt deeply the responsibility of his position. The character of the church and of himself rested upon his fidelity, industry and well-directed zeal.

What a Sunday when he preached to the people his trial sermon! Many were the conflicts in its preparation; more during its delivery. How precious in the class meeting, which then invariably followed the sermon, except on sacramental occasions, to hear the brethren and sisters tell how they prayed for the preacher, and believed God would give souls for his hire!

At night the house was full, and, with the timidity partly worn off, the preacher felt more at home, and was grateful for some warm Amens during his sermons. What a field of duty was his! A great part of three counties, and twenty-three regular appointments during each four weeks. The circuit was large, the rides long and rough, preaching mainly in private or school-houses, and the whole salary one hundred dollars—if he could get it. He had to study, as best he could, by detached periods—on horseback, in hours snatched from sleep, out in the orchard or grove, or by the side of mountain or stream. He had to preach and lead class, peddle books and introduce new hallad tunes, get subscribers for the *Advocate*, and listen to long tales of hunter and border life, read aloud from the *Advocate*, and play schoolmaster to the children, admire the wonderful compositions called "quilts," and bring some choice garden seed for the old folks; admire the pigs, tobacco or wheat of mine host—the leader or steward—or praise his fat steers, plump hogs, or fine horses. He must visit from house to house, whether sermon or "course of study" was attended to or not.

How closely did Junior prayerfully investigate his "call to preach," and how tremblingly did he await "the seals" that God gave of his ministry! How earnestly did he strive to study the mental and spiritual wants of his charge, and the Word of God as the great educator in "faith and practice!" He tried to form and carry out good resolutions as to habits and deportment; to be a man of study and of thought, and yet he eminently devoted to his one work—that of "calling sinners to repentance" and of "feeding the flock." He endeavored to form correct religious opinions as the basis of correct religious character, and to impress them on his people. He found the young people his true friends. A little attention won their love and opened their hearts to the truth. Soon he began to receive those unmistakable signs of favor—socks—of which he got enough to put on several pairs a day, and still have a surplus.

What a study of character and of religion did each appointment present! With what different phases of life did he come in contact! Hoary heads, middle age and youth all united to love and respect their preacher. How many little acts of generous kindness indexed their affection! He had often to pay heavy toll for his pleasure. Sometimes either the grey-headed sire or matron, and sometimes both, smoked; and, with the endurance of a Catholic or Hindoo devotee, Junior had to do penance in the tobacco smoke. It was more than a counterpoise to snow-white biscuits, flaky honey, broiled chicken, or juicy ham and good coffee.

The circuit was so arranged that the junior met the senior every two weeks, to enjoy his society, receive his advice, and consult him with regard to the work. My first colleague was, as I have styled him elsewhere, "a weeping prophet." He was one of the best of men that ever lived. With but little culture in letters or scholarly development, his heart was the home of every virtue. He had "a single eye," and Junior loved him as if he had been his own brother in the flesh. How shrewd his kind suggestions! How perfect his appreciation of ways and means! How simple and sublime his trust in God, in answers to prayer and in a preached gospel!

THE FIRST QUARTERLY MEETING.

This was a season of special interest. The presiding elder, the sacrament, the love-feast, the Quarterly Conference. With what dignity and grace did the elder preside! How firm, and yet how gentle! With what care did he attend to all the departments of official duty! How tenderly and faithfully he directed the attention of the stewards and leaders to the support and comfort of their preachers, and the necessity of personal and family religion!

In due time the season of revivals came; the spiritual Nile rose and dispensed its blessings. Conversion of souls was the oasis in the otherwise desert of the monotony and labor of circuit life. Now was enjoyed, in its richness, the gush of Elim's well, with the shade of the overhanging palms. Now the preacher felt his commission endorsed in the Spirit's handwriting. "Labor was rest, and pain was sweet." The court-house, the cabin, the school-house were God's consecrated temples, and souls were there "born of the Spirit."

When the Spring put on her beautiful dress and breathed her fragrance on the air, woods meetings were pleasant and gracious scenes. Then came the camp meetings, with their agreeable excitements, their mighty sermons, hymns and prayers, and grand outpouring of the Holy Spirit, in the upbuilding of the church and the conversion of sinners.

Junior became confirmed in the conviction that God had called him to preach; learned some new valuable lessons in human nature, and, with a heart dedicated to God and the life-long work of the ministry, finished his first year as an "itinerant preacher," and went to Conference.

Now, reader, do you feel curious to know what was the preacher's pay, after riding on horseback three thousand miles, preaching hundreds of sermons, leading class almost daily, visiting the sick and burying the dead—in a word, attending to the duties of a traveling preacher? We will tell you. First, socks of different colors and shapes; second, a Conference suit of genuine broadcloth, made by a shouting Methodist tailor, of a fashion peculiarly his own; third, a brand-new hat of orthodox color and breadth of brim, by an equally orthodox brother, as was the tailor; fourth, we had a strong, sturdy pair of boots, the present of a faithful leader, and all our legal monetary allowance—*one hundred dollars*. Best of all, whose value no gold can represent and no arithmetic estimate, we had the largest pay in the warm love and faithful counsels and prayers of God's legitimate children. We enjoyed the same precious gospel whose honeycomb we broke and fed to the lips of others. God's presence, sweet and glorious, was in our heart and on our efforts to preach Jesus.

Scores and hundreds were powerfully converted to God by his Holy Spirit. It was a year hallowed by the blessing of God's new-born children, and those whom he called home to glory. We would not exchange its memories for diamonds, nor its hopes of richer reward in heaven for the wealth of a Vanderbilt.

W. H. ANDERSON.

Carlisle, Ky.

A Silver Pitcher.

Several years ago I had occasion to visit on church business an old and prosperous town not five hundred miles from the ADVOCATE office. Among the people of the town, I knew personally only the Methodist pastor. Depositing my baggage at a hotel, therefore, I went to seek him, and to secure his introduction to certain influential citizens whom I hoped to interest in the business I had in charge.

From directions received, I had a general idea of the location of the parsonage, and it occurred to me, as I went along, to test the correctness of a rule I once heard—that to find where the preacher lives in any town, you have only to look for the dingiest and most dilapidated house in the neighborhood.

On the way I passed block after block of neat residences set in the shade of old oaks and elms, with here and there a closely shaven lawn and ornamental shrubbery and gay beds of flowers—all very refreshing to the view of a tired and dusty traveler. "Surely," thought I; "here, at least, Methodism can not afford to look doleful." At last I reached a point nearly out of town, where I learned, upon inquiry, that the parsonage was "just around the corner." And there it was, not bright with paint, nor beautiful with surrounding grass and flowers, but true to a type which, I trust, will not long survive among us. A dingy old house, enclosed by a fence whose subtleties of patch-work wore perishing monuments to the ingenuity of a long succession of needy pastors and negligent stewards. The yard was cheerless; the few trees stood near the division fence with a sneaking look of trying to steal into the neighbor's premises for better company, while, for entrance, there was a wretched old gate which, by reason of its having once been whitewashed, had put on a shabby-genteel air of trying to swing both ways at once on a single rusty hinge.

The kindly pastor saw me coming, and before I had time to make further observations, came out to meet me. Taking hold of the creaking gate, he gave it a shake and a back-handed lift and a complicated twist, all in one, and thus made way for me to enter.

In the house things were in keeping with the fence and gate. The room we entered was the parlor or sitting-room. The floor and walls were bare, but clean, showing, by the latter condition, that the mistress of the house made the best of her unsightly surroundings. For furniture there were four straight chairs of strictly different patterns; a rocking-chair armless on one side, and with a broken rocker on the other (as I should have discovered to my cost, had not my watchful host warned me against sitting down in it); a wash-stand, and on it—a silver pitcher.

After a pleasant interview I was about to take my leave, declining with difficulty a pressing invitation to dinner, when my host insisted that I should go with him to see his new church, which stood not far off. As we examined it within and without, he told me something of his pastoral work. There had recently been a revival in the charge. I remembered reading some account of it in the ADVOCATE—a very modest account of what I found to be an unusual work of grace. Spiritually, it had been a hard place, and, in spite of his modesty, it was evident that the pastor had done faithful, and even heroic, service before there appeared any signs of promise. "Until last year," he said, "our church-building was a very inferior one. On windy days we hardly dared to worship in it. But the brethren went to work, and you see the result. And they didn't forget the preacher," he added, as we re-entered the parsonage; "after our meeting a number of our Methodist brethren, with the help of friendly outsiders, clubbed together and made me a present of this"—pointing to the silver pitcher, which meantime had been filled with ice water. Then he poured out a glass for me, drank freely himself, and, holding up the pitcher, enlarged upon the beauty of its workmanship and its excellence as a refrigerator; remarking, among other things, how valuable it would be as an ornament to the parsonage. I listened in vain for some tone of irony, some recognition of the sickening contrast between the single vessel of silver and the desolation around it. The good man had hidden himself if he had any, and, while not lacking either in sense or sensibility, was blind to all but the bright and kindly side of his work and his surroundings.

In the afternoon we visited quite a number of homes in the town, mostly those of his own charge, from the appearance of which I judged that a goodly proportion of the membership were among the well-to-do. Among others we called at the house of one of the stewards, who lived a short distance from town. It was a magnificent estate, its fertile field extending for miles around the house, which was in the best style of the old plantation residence. Only the ladies were at home, but they received us cordially, and entertained us in a way which indicated that their wealth was more than a generation old. There were instruments of music that were not merely ornamental, rare books and old, and every evidence of culture by education and inheritance. I learned afterwards that the father had inherited large means, and had been brought up a Methodist, and had lived from childhood at or in the neighborhood of this place. Near by was the home of another steward, known far and wide as a prosperous man of business, who also had spent a good part of a long life at the same place.

It was evident from the manner in which he was everywhere received that the preacher had the love of his people and the respect and confidence of the public. There were frequent references to the new church, some mention of the revival, and an occasional allusion to the silver pitcher, but not one word at any place concerning the condition of the parsonage, or a purpose to furnish or repair it, either then or at a future time.

As I rode off at the close of the day, the contrasts I had noticed gave rise to the following reflections, which are commended to whom they may concern:

1. For nearly forty years two wealthy Methodist stewards had lived almost in sight of that parsonage, which was an eye-sore to the neighborhood, and that church which, for fully half that time, was safe only for small congregations on a quiet day.

2. There was a certain rich man who, according to Scripture, fared sumptuously every day for awhile, and then—*he didn't*.

3. The revival that ends with building a comfortable house for the people to worship in one day in seven, and leaves the preacher in discomfort seven days in the week and fifty-two weeks in the year, is not a good kind of a revival.

4. When a church, under these circumstances, waxes warm in love for its pastor, and must make him a present, and that present a silver ice pitcher, it might be prudent to observe two precautions:

First. *Do not.*

Second. *Don't.*

The best capital a young man can start with is education plus character, or rather character plus education. The young men who keep clear of the "cinch" and stick to the savings-bank are the young men who win.—*Interior.*

FROM THE WORK.

Rev. W. T. Griffin, Terry, Miss., April 6: "The predicted storm of April 2 reached the parsonage late in the evening, in the form of a pounding, the good people of Terry and vicinity sending in such things as only a preacher knows how to appreciate. We are grateful for such endowments."

Rev. J. White Davis, Black River circuit, March 31: "We are still trusting in the Lord to save sinners, though no conversions yet. Two accessions by letter and one infant baptized. The times, financially, are exceedingly hard. These people show their appreciation of the occupants of the parsonage in many substantial ways. Good congregations for this country. We need a sweeping revival and are praying for it."

Rev. M. L. White, Mt. Carmel, Miss., March 31: "First Quarterly Conference held; presiding elder was with us; stewards made good reports; circuit is still improving; have made out plans and set time for protracted meeting; brethren are looking forward for grand results. God is with us now, blessing our efforts. Surely Bro. Young is a visiting pastor everywhere on this circuit. He has been to every house. New yard and garden at parsonage. Fifty dollars' worth of furniture in house."

Rev. R. D. Norsworthy, Crystal Springs, Miss., April 6: "Just closed a good revival service of eight days in my charge. Rev. L. S. Jones, of Capital Street, Jackson, Miss., did the preaching. He did fine preaching, and endeared himself to us all; and our verdict is: that his church have secured a prize in getting him as their pastor. The church is much revived. Our meeting lasted only eight days. Bro. Jones was called home to his sick family. Much and lasting good has been done."

Rev. H. P. Lewis, April 4: "Three of our members buried in one week's time. Bro. Martin Anding was buried on March 25; Miss Adams, one of our best young women, was buried at Bethel, March 27; Bro. Ellis Gaskins, one of our best young men, was buried on the first day of April. Many homes are being made sad by the ruthless hand of death. Bro. Gaskins' death was very sudden. The other two lingered a few days. All three of them were ready to go. Bro. James M. Weems, of Brookhaven, was with us at Bethel the fourth Sunday in March, and delivered a good talk on Mexico. His talk was listened to with intense interest by a large congregation. We are having a good deal of rain. Farmers somewhat backward with their work. We are working and praying for a great awakening. We ask the ADVOCATE and all its readers to join us in this work and prayer."

Rev. W. A. Bowlin, Belen, Greenville district, March 30: "This is my first year in the army. We reached our post as soon as possible after receiving our orders. I rode my horse through from Columbus, Miss.; found my people waiting and watching for the new preacher. We have the largest work in the Conference—to be done—an entire county to ourselves (Quitman), with four appointments. A large per cent. of our membership seems to have side-tracked and lost fire. We are endeavoring, by the grace of God, to rekindle the flames, get back on the main line, and run on to the city of Christian Obedience. We have a Sunday-school at each appointment, which is at work. We have canvassed the charge with song and prayer; have taken five new subscribers for the dear old ADVOCATE (New Orleans). Our beloved presiding elder was with us March 12 and 13, and gave us a feast of good things. Pray for Belen and her preacher."

Rev. B. W. Lewis, Lebanon circuit, April 4: "I am thankful and feel very much encouraged to see the interest manifested in this charge is so much better than it was when I came. We have two Sunday-schools. They are getting along extremely well. A very serious accident happened on yesterday. As some of our people were returning home from Lebanon Sunday-school, Sister John Butler was thrown from a buggy and had her ankle broken. Sister Butler is the life of the Sunday-school. Pray for her recovery, that she may soon be able to meet her class and help carry on the good work of the Sunday-school. I have good news for those who feel an interest in the good people of Mizpah Church. Last April the church was blown from its pillars, and there was no effort made to replace it until just a few weeks ago. I went down in that neighborhood, and went to work to have the church raised and pillars put under it. God was with me, and, of course, there was no fail. The church is now up and prospering. Thank God for good workers in the church! Pray for me and my work."

Rev. J. N. Ware, Matherville, Miss., April 1: "A few lines from this part of the country would not be amiss. We are moving along slowly, but trust successfully. Our Quarterly Conference was held at the time appointed. Bro. Mellen was on hand, and preached us two stirring sermons, which, I hope, will prove a blessing to those who heard them, as well as the places where we broke bread. The charge was financially better this quarter than it was last year at the first quarter. The spiritual interest is far below their duty. We are moving along slowly with the new parsonage. My patience has been tried on this line. We have worked along with our own hands and money until we have spent almost all we have of the latter. Wife and I have about $60 of our money and time in it. I have built the crib, stalls, garden, and bored a well with my own hands with a little hired help. Some of our people have done very well in helping, while others have done nothing. We hope to be able to move next week. When this home is finished, Clark charge will have the best parsonage they ever had."

Rev. I. T. Reames, Rayville circuit, Louisiana Conference, April 7: "I reached my circuit in time to fill my appointment on the second Sunday in January; but, owing to very unpleasant weather, was the only person at church. Since that date, though I have said nothing through the ADVOCATE, I have been constantly engaged in preaching, visiting and attending to the several duties of a pastorate. The people among whom I have been sent to labor are as kind as any I have yet served. We have been made to feel welcome in several ways. Notwithstanding the 'hard times,' they have ministered to us in 'carnal things,' so that we have not lacked the necessaries of life. May I, as pastor, be diligent in breaking unto them 'the Bread of Life!' The attendance on public worship is generally good and improving. The attention given to the preaching is also good. I think the general state of the church is on the advance. We are making strong efforts to build a church at Girard. Have raised in cash and reliable subscription $232.50, and about $150 more is promised. 'Pray for us,' that our labors may be crowned with success this year."

NORTH MISSISSIPPI CONFERENCE NOTES.

Rev. J. S. Oakley is in ill-health.

Bro. Treadwell and family are occupying the new parsonage in Sturges.

Bro. Dollar and family are living in their own purchased home in Malhiston.

Bros. Augustus, Randolph and Lester are ahead in Epworth League work. Who will be the next?

Decisive steps have been taken to build a Methodist Church in Enpora. A lot and seven hundred dollars have been secured for the purpose. On with the work, brethren.

The Columbus District "Ministers' Institute" was a decided success. It was an enjoyable and profitable occasion. It would be well to hold one in each presiding elder's district, at least, once a year.

The recent meeting in Aberdeen resulted in much good. Bro. Bowen is busy preserving the fruits and gathering up the fragments. It is more important to follow up a victory than to gain one; to garner the harvest than to cut it down and leave it exposed to the weather and birds and beasts of prey.

Colportage and Sunday-school work progressing. G. W. BACHMAN.

For the Advocate.

THE RESURRECTION OF THE JUST.

BY REV. W. H. ANDERSON.

God made of man a temple grand
Of clay, by his omnific hand.
A statue science eyes can trace,
Endowed with all artistic grace,
Well fitted—a harmonious whole,
The hoored home of an immortal soul.
Sin has this lovely work o'erthrown,
The seeds of death has world-wide sown,
Yet man redeemed, from scattered dust
Looks for "the resurrection of the just."

Our Jesus, in his earthly stay,
Was Godhead veiled in human clay.
Midst manger-cradle, miracles and cross,
These natures, blended without human dross,
Were worn by Jesus Christ divine,
That through them love of God might shine.
This dual nature suffered, triumphed, rose
E'en from the grave—the last of foes.
To call out holiest love and trust,
God promised "resurrection of the just."

Through centuries of years and tears
Time may their history write in human tears.
Empires may rise, heroes and nations fall,
Whose names in vain tries memory to recall.
Names long forgot midst mortal strife
Shall live forever in "the book of life."
A cup of water to disciple given
Finds sure angelic record in Christ's heaven.
The hand that gave it soon returned to dust;
Reward obtains in "resurrection of the just."

In darkest hours, when sorrow rolls
Its saddest tide o'er bruised and smitten souls,
When dearest hopes fill new-made graves,
From deep despair this promise saves.
No tear from pious eyes shall fall,
No deed for Christ—however small—
No trustful prayer at mercy-seat,
No worship at the Savior's feet,
Shall, though we fall again to dust,
Unhonored be at "resurrection of the just."

Carlisle, Ky.

Easter.

BY MRS. L. CRARY SADLER.

"Rise, heart; thy Lord is risen,
Sing his praise without delays,
Who takes thee by the hand that thou likewise
With him mayest rise."
—*"Easter," by George Herbert.*

"Easter is derived from a Saxon word, the name given to the festival which commemorates the resurrection of Jesus Christ from the dead."—*"Keble's Christian Year."*

It is always held on the Sunday after the full moon which immediately succeeds the twenty-first of March, the vernal equinox. It can not be earlier than the twenty-second of March, or later than the twenty-fifth of April.

Though I was a born Methodist, from my earliest recollection the word "Easter" has been as familiar to me as Christmas; but it was only connected in my youthful mind with the observance of having a large supply of highly colored eggs to play with and to eat; and then the finding of the rainbow-tinted eggs in a nest on the beautiful Sunday morning in Spring, stowed away under some bush in the garden or back yard, and never once to get to it in time to see the *rabbits* that laid them, was a thing to be remembered. And about this fancy, there is nothing any more objectionable than there is about the Santa Claus idea and other customs connected with our Christmas observances. Take Santa Claus out of that, and there would be a mental slaughter of the infant world of the present day. Talk about *innovations*, Mr. Editor; if the Christian observance of Easter is an innovation for Methodists, then we might as well lop off the observance of Christmas also. Right here I will say that in this very lopping off from the mother church of so many beautiful and instructive observances of days has been one cause of losing to the church so many of the young people, after they begin to see and think for themselves. They find "metal more attractive" in other churches; and though they have been "trained up in *the way they should go*," they go some other way, and the straight-laced, from the Bishops down to the near-sighted parents and guardians, with whispers deep, wonder why so many of our youth leave the church in which they were raised and go to others, or plunge into the giddy world's vortex. So let us rise in our wisdom and second Bro. "Glideroy's" motion for the widest, broadest, and greatest possible observance of Easter, beautiful Easter.

There have been many explanations of how and why the custom of having eggs colored, and of exchanging or playing with them, came about; but that is a harmless myth, and does not matter. The children and young folks will get their eyes opened as to this part of it, as I did, and then they will read, as they run, the deep spiritual meaning of the word "Easter"—*to rise.* Oh, the blessed greeting that first fell on the ears of those few waiting, trembling, spice-bearing women that came early to the sepulchre, from those "two men who stood by them in shining garments:" "Why seek ye the living among the dead? He is not here, but is risen." That was the first beautiful Easter morn that gladdened this sin-cursed earth. Two angels and three or four women proclaimed to a lost world the glorious news that "Christ the Lord is risen to-day;" and though their words seemed but "idle tales" to those who listened, the Christian world has ever since that eventful morn been singing in rapturous tones,

"Vain the stone, the watch, the seal—
Christ hath burst the gates of hell."

And this was on the first day of the week, our Sunday, which, from those days, has been hallowed as commemorative of the resurrection, and so is a weekly Easter.

"Can there be any day but this,
Though many suns to shine endeavor?
We count three hundred, but we miss;
There is but one, and that one, *ever.*"

Countless blossoms and buds burst forth that, but a few days ago, were dead, or laden with sleet and snow. The butterfly bursts its grave-clothes and is gone upwards; all nature breathes anew and breaks forth in songs of gladness, as if proclaiming the realities of the Christian dispensation. And why may not Methodists observe and teach their children all of these things? It will surely edify and make a lasting impression upon their youthful minds. Decorating our churches, celebrating the day with speeches, dialogues, songs and thank-offerings for missions, or any other church purpose, will educate them spiritually and financially. I hope every Sunday-school in this nation will celebrate the coming "feast of feasts," as Easter was anciently called. But be sure and celebrate Easter Sunday—not "the Sunday following Easter Day," as Bro. "Glideroy" has it. Oh, the blessedness of this comforting knowledge that enables the Christian to sing:

"Made like him, like him we rise—
Ours the cross, the grave, the skies."

Sunday the True Sabbath.

As some tender consciences have been perplexed respecting the change of the Jewish Sabbath to our Sunday, or "first day of the week," a few plain thoughts on this subject may not be amiss.

1. The term "Sabbath" is a Hebrew word meaning "rest," and was first instituted by the Almighty at the finishing of his works. (Gen. ii, 2.)

2. We hear no more of the Sabbath till the time of the Exodus of the Israelites, when it was renewed by Moses as a "remembrance of their deliverance from Egyptian bondage." (Deut. v, 15.)

3. The Christian Sunday was not to honor our *Sol*, or orb of day, but as a fit symbol of Christ, "The Sun of Righteousness." (Mal. iv, 2.

4. The gist or substance of the Sabbath is in keeping one-seventh of our time; hence no starting-point was given, but simply, "Six days shalt thou labor and do all thy work and rest the seventh." We also keep the seventh, counting from Sunday as the Jews do from Saturday.

5. This also shows the divine source of the law, for no one on earth then knew that an absolutely synchronous Sabbath was an impossibility.

6. It is remarkable that all the Decalogue, or Ten Commandments, were re-enacted in the New Testament but the Sabbath; yet the Sabbath was not annulled, but left free to admit of its divine change.

7. So we find that after the resurrection of Christ no more mention is made of the Christians meeting to worship on the Jewish Sabbath, but on "the first day of the week" (as we see in Acts xx, 7; I. Cor. xvi, 2), thus transferring Christian worship to our Sunday, which could not have been thus changed under the very eyes of the apostles without divine authority.

8. Hence we find in Jer. xxxi, 31, "I will make a new covenant with the house of Israel and Judah;" and Hosea ii, 11, says, "The Jewish new moons and Sabbaths shall cease;" and St. Paul declares in Heb. vii, 12, "That where the priesthood is changed there is also a change of the law." So there is every reason to believe both from apostolic example as well, as we shall show, from patristic testimony that this law of the Sabbath was changed by Jesus Christ.

9. Some are afraid of tradition, but on what do they take the Jewish Sabbath but tradition; and we have better grounds for our Lord's day.

10. We admit that the keeping of a Jewish Sabbath was proper till a better was inaugurated; but St. Paul's meeting the Jews upon their Sabbath was only to introduce the gospel.

11. That some of the Jewish Christians still kept Saturday and attended temple worship to bury the synagogue with honor.

12. The Jewish or Mosaic Sabbath was evidently instituted for the Jews alone, and was not suited to a universal gospel, as it declared: "No fire should be kindled on that day in any of their dwellings," nor should "a burden be borne on any of their streets." (See Num. xv, 32; Jer. xvii, 17, 21.)

13. The rotundity of the earth makes it an impossibility to keep a synchronous or uniform Sabbath outside of Palestine; even in America there is a difference of a fourth of a day, and at our antipodes a whole one.

14. There can be no doubt that St. John was at worship when he says, "I was in the Spirit on the Lord's day" (Rev. i, 10), thus giving it the same divine appellation which David, in Psalm cxviii, 24, calls the Sabbath.

15. As the first Sabbath was instituted to commemorate the great work of creation, so the first day of the week was instituted to commemorate the *greater* work of redemption, which was completed on that day by the resurrection of Christ, who was raised for our justification. (Rom. iv, 25.)

16. The fact of Christ's resurrection on this day, the inauguration of the Christian dispensation at Pentecost, and the giving of the Holy Ghost all being on the Lord's day or our Sunday, very properly led the apostles and early Christians to observe it as their Sabbath.

17. In accordance with this we find the testimony of all the Christian fathers. St. Ignatius, A. D. 107, contemporary with the apostles, saying: "Those who have come to the possession of a new hope, no longer observe the (old) Sabbath, but live in the observance of the Lord's day." Justin Martyr, A. D. 110: "On the day called Sunday is an assembly of all who live either in cities or in the country, and the memoirs of the apostles and the writings of the prophets are read because it is the first day on which God dispelled the darkness and the original state of things, and Jesus our Savior rose from the dead."

Ireneus, A. D. 117, and Clement of Alexandria, A. D. 192, bear the same witness. Tertullien, A. D. 200: "On the Lord's day Christians in honor of Christ's resurrection avoid all anxiety and worldly business." Athanasius, A. D. 296, says: "The Lord transferred the sacred observance of the Sabbath to the Lord's day." As also Eusebius, the first church historian. St. Augustine, A. D. 360, says: "The apostles transferred the observance of the Sabbath to the Lord's day, and on this day men should abstain from work and attend divine services."

18. So we see an unbroken chain of testimony from the apostles down to the fourth century, in which Constantine did not appoint our Sunday, as some falsely assert; but as in his reign all the apostolic inspired writers were declared canonical, so also he simply confirmed our Sunday as having been universally observed as the Christian Sabbath.

19. We challenge any man to show where any apostle of our Lord ever engrafted circumcision or a Jewish Sabbath on a Gentile church, and this fact alone would justify us in keeping our Sabbath. No Gentile church on earth, so far as we have read, ever knew any other till in recent times.

20. When Jewish Christians contended with the Colossians against their eating swine and keeping the first day of the week, the apostle rebuked them sharply, and charged the Colossians, saying: "Let no man judge you in meat or drink or in respect of an holy day, or of the new moons or *of the Sabbath days.*" (Col. ii, 16.)

Now, if this be not authority enough for our Sunday-Sabbath, we know not what is. Here the Judaizing Christians, like those of circumcision to the Galatians, desired to bring the Colossians to observe their meats and Sabbaths, forbidding them to touch a swine or keep the Lord's day; but the apostle sternly rebuked them. Upon this text alone we could confidently rest our cause for our Sunday. But when we see all the early Christians keeping our Sunday, and the testimony of the holy fathers declaring it was commanded by the Lord through the apostles; when we see the absolute impossibility of our keeping a Mosaic Sabbath, and the appearance of our blessed Lord coming so often to meet us on this day; seeing on this day he finished his great work of redemption and appointed it a rest of worship for his people; inaugurated his church and bestowed the Holy Ghost, all on this appointed day; and that from the holy apostles, the early Christians, and all God's people of every age and name, Catholic, Protestant and Greek, have kept this day for over 1800 years, and, though differing in many things, are all agreed in this, and the holy apostle condemning those who objected to Gentile Christians eating swine and keeping the first day of the week, we hold it next to heresy to change our day or keep a Jewish Sabbath, but boldly stand on God's word for our Sunday, and know that it is very foolish at this late date for men to insist on our keeping a Jewish Sabbath or to abstain from eating Gentile meat.

G. T. V.

Geology and the Bible.

MR. EDITOR: I see in the ADVOCATE, of March 24, an article from "M. A. R.," in reply to "G. T. V." on the subject of the six days of creation; and I must confess my surprise at his admissions and conclusions.

He first admits that: "It must be conceded the revelation which God has given us in his written Word is clearer and fuller, and, in consequence, much more likely to be rightly interpreted than that which he has given us in the volume of nature; and when points in conflict are presented which can not be brought into accord by careful investigation, it is undoubtedly the duty of the Christian to stand bravely by the Scriptures, however plausible the contrary theory may appear."

And, secondly, he says: "Natural historians have gone to cliffs and caves and bogs and mines and other excavations, and interrogated the various strata of the soil and the relics of extinct life as to the age of the earth, and confidently assert that tens and, not improbably, hundreds of thousands of years have elapsed since its formation began." "On the other hand, biblical students have opened the Book of Genesis, and equally as emphatically affirm that it teaches that our planet, and all things found upon it, were created in six brief days, each of twenty-four hours' duration, and that the world even now is less than six thousand years old." "These two views are widely different, plainly antagonistic, and both can not be true." "They can not be reconciled."

Thirdly, he says: "If these two views respecting the days of creation can not be harmonized—and that this is impossible is evident to everyone who will carefully note the radical points of difference between them—one of two things must be true: either the scientists have misinterpreted nature, or some of us have misinterpreted the Bible."

And he says, fourthly: "Whether the creative days which transpired after the formation of the sun were of the same duration as those which preceded its formation, is a question upon which the Bible sheds no light. Geology, though it has no means of ascertaining the exact length of these successive periods, earnestly contends and adduces strong evidence to prove that all of them—both those which preceded and those which followed the creation of the sun—were vast eras of immense duration. This view I accept, since it commends itself to my reason, and the sacred oracle is silent."

Now, I trust that I have brought out his admissions in the three first paragraphs:

1. That God's revelation is plainer and fuller in his written Word than it is in the volume of nature.

2. That natural historians have gone and searched from nature's volume for evidence with regard to the six days of creation, and make a day represent a long period of time, probably a thousand years or more. And on the other hand, that biblical students have opened the Book of Genesis, and shown as emphatically that all things were created in six literal days of twenty-four hours each.

And (3) that these two theories can not be harmonized; that geologists have misinterpreted the science of nature, or biblical students have misunderstood the Bible. *And yet the Bible is plainer than the volume of nature.*

But (4) to my surprise, after having stated that the two could not be harmonized, and that the Bible is the plainer theory, and biblical students had decided that the six days of creation were literal days of twenty-four hours each, he ("M. A. R.") takes the theory of geology as against the Bible, that the days were long or indefinite periods, probably a thousand years or more; and also after having stated that we could not overthrow the theory of geology on the subject by sneers or laughter, but ought to study the subject carefully, and that the Bible is silent, and geology definite or plain, he closed without giving us the first proof of it—*geology* correctness.

Now, I want to ask why he does not give us some of the plain and convincing statements or arguments of geology that so thoroughly convinced him, or why he does not explain away the plain statements as recorded in the Book of Genesis. He ought to explain up, or, as he said, he ought to stand bravely by the Bible.

Now, I believe that the Bible is as definite as it well can be. It could not be much plainer without just stating that the days were just twenty-four hours long, or the days twelve hours and the nights twelve hours, for it says: "And God said, Let there be light: and there was light..... And God divided the light from the darkness. And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day."

Now, I want to ask, Could it be made any plainer? Moses was not speaking of a figurative day as Abraham's day or Moses' day, but was speaking of a literal day, or the day as distinguished from night. *He (God) called the* light day, as separated from the darkness, which he called night; and I believe, *and it is evidently made as plain as it can be*, that Moses intended by the term "day," as used here, to distinguish the light from the darkness, or the twelve hours as designated by the term "light." What is meant by the term "day" here? Let God answer. *Light.* "He called the light Day, and the darkness he called Night." He does not mean a long period of thousands of years of days and nights, but simply the evening and morning, or light as separated from darkness. And I believe, as the same terms are used through the entire account, the evening and morning, *and light*, that the days were about the same length, or as nearly so as they are now, both before the sun was created and after. But Bro. "M. A. R." advances the idea that the days before the creation of the sun were not the same length as those after, and gives, as a reason, that they were not produced from the same cause, for he seems to think that the sun and the revolutions of the earth on its axis is the cause of day now, but was not then. Well, I must confess that that is a new idea to me, that the sun is the cause of day. I thought that God was the author and cause of all light, and that the sun and the earth were only agents to do his will. Light was the same, I suppose, before the sun was created as since; and the sun, in obedience to the laws of nature's God, only receives and emits the light from its author, and has nothing to do with the length of a day, only as he obeys nature's God.

I also believe God created the earth as it is now, and that it revolved upon its axis as fast before the creation of the sun as since; that it began its revolutions as soon as it was thrown out into immensity. If it turns on its axis now, why not then?

But, in conclusion, if the accepted theory of Bros. "M. A. R." and "G. T. V." is true, then the world was thousands of years old when the sun was created; and, again, if Adam was created early in the morning of the sixth day, and soon transgressed the law and was driven out of the Garden of Eden to till the soil, and to get his bread by the sweat of his brow, *poor fellow!* he never lived to see a Sabbath day to rest and refresh himself, and only one or two nights, possibly, to rest his weary body.

But I will now close for this time, hoping "M. A. R.," "G. T. V.," or some other advocate of the long-period theory, will rise up and explain. Brethren, please tell us why you think either one or all the days were longer than twelve or twenty-four hours. Give us the plain statements in science that convinced you; and, brethren, please sign your proper name. Don't be ashamed of your theory. I suppose you are doing very well, considering your side of the case; and now I wish to sign myself an earnest seeker after truth.

A. D. MILLER.

Barlow, Miss.

SUNDAY-SCHOOL LESSON.—April 17, 1892.

BY REV. W. H. LAPRADE.

Psalms xix, 1-14.

God's Works and Word.

GOLDEN TEXT.—*"The law of the Lord is perfect, converting the soul."* (Verse 7.)

This Psalm is one of the most beautiful, and at the same time one of the profoundest of all David's productions. The transition of thought from the natural to the moral attributes of God, and thence to his own limitations and needs, concluding in earnest petition, is as remarkable for its naturalness as for its strict conformity to the laws of religious investigation and spiritual craving. The insufficiency of the material universe to wholly reveal God is apparent even while the Psalmist is gazing, rapt, at the heavens; the excellency of his moral nature, expressed in his Word, reveals by contrast the defects of the singer's own character, and suggests other faults as yet unseen by himself.

Ver. 1. "Glory . . . handiwork." The perfection of his natural powers, and the products of them. Paul refers to this natural glory as the "eternal power and Godhead." The thought is not simply that God made them, but that a glorious God only could have made so glorious things.

Vers. 2, 3. Cumulative testimony. It is the same idea expressed by the phrase "the voices of the centuries." Voiceless, yet eloquent, all nature gives silent testimony to the glory of God as seen in his handiwork. The listening soul hears "sermons from trees and stones." Coleridge has the same thought in his celebrated apostrophe to Mont Blanc,

"Earth, with her thousand voices, praises God."

Vers. 4, 5, 6. St. Paul, quoting (verse 4) in Romans x, 18, says "sound," instead of "line." This determines the meaning to be not *measuring* line, nor *boundary* line, but rather a sounding, music-making string, as of a harp. All nature tremulous with praise; vocal also, words and music, sounding everywhere.

The sun, light-giving, heat-giving, vigorous, full of joy, shedding cheer all around, the crowning, most glorious object in nature, completes the description of the works of God, and is the fittest symbol of his glory.

Ver. 7. The soul without God's law would turn here and there, seeking guidance and rule of action; it would ever go astray. God's law, his revealed will, "converts" the soul, turns the soul with itself, furnishes guide and rule of action. Convert does not mean regenerate. The word relates to moral conduct, not to spiritual life.

"Testimony," declaration of facts, especially concerning the nature of God, and of man, and their proper relation to each other; revealing *him*, as the "firmament" did "*his handiwork.*" A *sure* source of instruction.

Ver. 8. By "statutes" we are to understand special precepts; special applications of the general principles of his law; special requirements and prohibitions. These are "right"—just, wise, adapted to our needs, expressive of his own righteousness. And they are not grievous. On the contrary, they "rejoice the heart," because it is safe to obey them, and because in their careful adaptation to our circumstances they indicate God's care for us.

"Commandment"—not so much God's commandment *to* us is here meant; rather his commandment *for* us, *concerning* us. His general arrangements, his special provision. These bring light to the eyes, gladness, hope. His commandment is "pure"—no admixture of anything that is not helpful. Like the "milk of the Word," it is *sincere*, strained honey. "All things work," by his commandment, "for good," brightening the eyes. "Light is sown for the righteous, and gladness for the upright in heart."

Ver. 9. A regard for God, full of reverence, and of humility, and of obedience. "Clean," not groveling, nor full of duplicity, nor slavish; not leading to foulness of any sort; not defiling. Permanent in its effects, tending to bring the soul into fixed forms of righteousness.

"Judgments"—decisions. Not simply the final one, but *all* God's decisions concerning those who "commit their way unto him." His choices are wise. He knows best. His conclusions are in accord with facts; they are righteous.

Ver. 10. "They"—all these expressions of God's moral nature; all these indications of his will. They are worth more than wealth, for they bring peace and happiness; they are "sweeter than honey," for they delight the soul; they give fatness to the spirit.

Ver. 11. Of themselves excellent, but bringing reward only to those who keep them. So Jesus says concerning his wonderful sermon on the Mount. So St. James says. (See James i, 21-26.)

Vers. 12, 13, 14. The Psalmist, after beholding the glory of God in nature, and his righteousness and goodness in his revealed Word, turns his eye inward. Full of defects known to himself, he fears many more. "Who can understand?" He longs to be like his Maker. He ardently desires that he, in his place and according to the scope of his powers, shall be perfect. He wishes God's eye to be satisfied—the eye that "is too pure that it should regard iniquity." So he prays, "Cleanse thou me from secret (hidden from himself) faults." All conscious violations of God's law are "presumptuous;" they are defiant. If a man sin not knowingly, and is cleansed from error—from faults that harm the soul, even if they are not sinful in the strictest sense—then will he be "upright" as well as "innocent" from transgression. What David desired was that God should see nothing wrong in him; that in thought as well as in speech he should be "acceptable in his sight." But this could only be as God was his "strength and redeemer."

1. Nature shows us *much* of God, but not *all.*

2. God's Word shows us *more*, and the *way to all.*

3. Sinlessness of heart and life through God's redeeming and cleansing grace, and his sustaining power, is the condition of complete knowledge of God.

Help Needed.

MR. EDITOR: I have an important case to present to the church throughout the land. It will appeal to every generous Christian heart. My predecessor, Rev. John R. Sharpe, fell at his post of duty in this city, where the cause of Christ and the honor of Methodism was at stake. He died of yellow fever during the awful epidemic of 1888. He left a widow and two children without any of the world's goods except a small home in Starke, Fla. On this property there is a debt of one thousand dollars.

Mrs. Sharpe can not pay this debt. It must be paid or she will lose the property which would throw her absolutely out of a home.

Will the church and all who are friends of the widow and orphan help me save this property for a woman who, with her husband, stood in the post of duty in the darkest hour that ever fell upon our Methodism in this city?

All those who will help, send contributions to me. I beg the preachers to mention this matter to their respective congregations.

Fraternally,

J. B. ANDERSON,
33 East Duval Street, Jacksonville, Fla.

They are the best Christians who are more careful to improve themselves than to censure others.—*Fuller.*

TEMPERANCE DEPARTMENT.

CONDUCTED BY REV. JOHN T. SAWYER.

High License Suits the Liquor Traffic.

HERE IS WHAT THEY SAY:

The *Wine and Spirit Gazette:*

The solution of this political problem is to be found in local option; to allow the people to settle the excise question in a way that best suits their peculiar habits and customs. It is the plan proposed by the Republicans in their last State platform, which has been advocated by this journal for years as the only feasible and practicable solution of the liquor issue.

Mr. J. M. Atherton, president of the National Protective Association, the leading organization in this country of distillers and wholesale liquor dealers:

The true policy for the trade to pursue is to advocate high license until prohibition is destroyed or its political efforts broken. I repeat that our best weapons to fight it with are high license and local option by townships.

Mr. Peter E. Iler, a big Nebraska distiller:

High license acts as a bar against prohibition. It also gives the business more of a tone and legal standing. In all my experience of ten years in Ohio before the temperance movement twenty years here previous to high license and since, I believe that high license is one of the grandest laws for the liquor traffic and for men interested, as well as people at large, there is.

Metz & Bros., the leading brewers of Nebraska:

High license has been of no injury to our business. In our State we think it bars out prohibition. We are positively certain that had it not been for our present high license law, Nebraska to-day would have prohibition.

Messrs. H. H. Shufelt & Co., Chicago distillers:

We believe that high license is the only remedy for prohibition. We think the trade in any State should favor high license and just restrictions. That is the only solvent of the question.

We find the following in the Nashville *Issue:*

Drink and a Spring Hat.

It makes the heart sick to think of the misery and degradation to which the demon drink subjects those who have given themselves up to him. The *Philadelphia Methodist* vouches for the truth of this incident:

"Papa, can you please give me fifty cents for my Spring hat? Most all the academy girls have theirs."

"No, May; I can't spare the money."

The request above was persuasively made by a sixteen-year-old maiden, as she was preparing for school one fine Spring morning. The refusal came from the parent in a curt, indifferent tone. The disappointed girl went to school. The father started for his place of business. On his way thither he met a friend, and, being hail-fellow-well-met, invited him into a saloon for a drink. As usual, there were others there, and the man that could not spare his daughter fifty cents for a hat treated the crowd. When about to leave he laid half a dollar on the counter, which just paid for the drinks.

Just then the saloon keeper's daughter entered, and on going behind the bar said:

"Papa, I want fifty cents for my Spring hat."

"All right," says the dealer, and, taking up the half-dollar from the counter, handed it over to the girl, who departed smiling.

May's father seemed dazed, walked out alone, and said to himself: "I had to bring my fifty cents here for the rum seller's daughter to buy a hat with, after refusing it to my own daughter. I'll never drink another drop." And he kept his pledge.

And this from the same live temperance paper:

When everything else I have said and done is forgotten, I want the words I have spoken for prohibition in Atlanta to be remembered. I am prouder of my share in the campaign that has ended in its defeat than my share in all other campaigns that have ended in victory. I espoused its cause deliberately, and I have worked for its success night and day to the very best of my ability; my only regret was that my ability was not greater.—(The late H. W. Grady, of Atlanta, Ga., 1887.)

COFFEE WAGONS.

Last month we urged upon our W. C. T. U. the propriety of taking up the Chicago method of sending around coffee wagons. We clip from the *St. Louis Christian Advocate* the following upon this important subject:

The Rev. G. K. Flack, of Chicago, has started what he calls a gospel-wagon, with a cabinet organ in one end and a coffee-tank in the other. The wagon makes the rounds of the lumber yards at noon. When the men start out for beer the music on the organ begins, and a placard is hung over the coffee-tank, "Coffee is better than beer, and you can get it for nothing." The men are taking kindly to the coffee and the gospel songs. The Rev. Mr. Flack says he has seen men throw away the beer in their pails to have them filled with the coffee. If the movement proves a success, other wagons will circulate in the labor districts.

Col. McClaughry, chief of police in Chicago, says: "The biggest burden society bears to-day is crime," and adds, "that with every twenty-five per cent. increase of American population there is forty per cent. increase in crime, that is, of crime as catalogued in the number of convicts for jails and penitentiaries." And the saloon system that manufactures the bulk of this crime is backed by 4,000,000 church ballots.—*The Issue.*

Our good brother, Mr. J. W. Bodley, of Staunton, Va., closes a letter to the *Anti-Liquor*, a Virginia temperance paper, in the following emphatic language:

We might as well try to regulate a cancer as to hope to successfully regulate the drink curse.

The right thing for Christian men to do is to ask the blessing of God upon the policy of their respective parties as touching the liquor question, and if they can not do so without choking, then they ought to get into a party where politics and religion are not inconsistent one with the other, for in voting for license parties and license candidates, they are verifying the Scripture, which says: "He that biddeth him God-speed is partaker of his evil deeds."

Let us draw a line. Ascertain upon which side of the line God is. Get on God's side and then go into the fight, hammer and tongs, and if you do not win you will have the satisfaction of knowing that the scalding tears of no drunkard's child will ever blister your soul in hades for any act of yours.

It is exactly right that the Christian citizen should take his religion into his politics, not only in the matter of the Louisiana State Lottery, but also in the matter of the iniquitous liquor traffic. As the saying goes, ministers and laymen should "vote as they pray." We never hear in any pulpit a prayer in favor of "the saloon," for the praying is all the other way. The laity in their prayer meetings always pray against evil, and frequently by name against "the saloon." There is only one way for all such to avoid the charge of hypocrisy, and that is to vote with all other consistent Christians against saloons whenever the question is up.

The following is found in the Washington, D. C., correspondence of the Nashville *Issue:*

Boys who make a practice of visiting pool-rooms were given a terrible warning here last week, in the murder of one boy, seventeen years old, by another eighteen. They had spent Monday (Washington's birthday) together, and were both under the influence of liquor when the tragedy occurred. Think of that, ye friends of the dram-shop! Notwithstanding the law against the sale of liquor to minors, these boys purchased it. They had a quarrel while playing a game of pool, and one of them crushed the skull of the other with a billiard cue, and he died from the effects of the blow the next morning. Think of this! two more broken-hearted mothers; two more broken-hearted fathers! one promising boy cut off suddenly from a life of usefulness, and the other on his way to the gallows for murder! And, mind you, this is not a heathen community, but the capital city of the most powerful Christian nation on the globe, a nation which claims to lead the vanguard of civilization, and yet the infernal traffic which is responsible for this murder and a countless number of others, is legal.

This from the same paper is quite true:

The Christian Church has no foe so powerful as the liquor traffic. No monopoly has such political power. The monster holds in its grasp 28 States; eight are in the balance. All the church and young people's societies can do falls to reach the masses, and many that are apparently saved go back to their cups. For every dollar spent for church purposes in this country, $30 are spent in the liquor business.

The Rev. Dr. Charles H. Parkhurst, of St. Mark's Presbyterian Church, in New York City, has a refreshing way of stating things plainly. Here is what he says:

The demand that is heeded is the demand of the political forces upon which the officials rely for support. Political parties in New York and all over the land are to-day so constituted that the votes of decent citizens neutralize each other and the rum vote holds the balance of power. What decent citizens must do is to quit "demanding" from handicapped, helpless Republican and Democratic standpoints, and unite in a new party to *possess the government* in the interest of the public welfare, and then *themselves*, through chosen representatives, whom they know to be true, and who are elected directly by and dependent directly upon the votes of such political union of our best citizenship, proceed to enact and execute those measures required by the public welfare.

This proposition is so true and simple that a child can see it, and it holds within itself the conditions of speedy and practical success; yet rum and monopoly rule our cities, because the larger share of decent citizens suffer themselves to be kept divided by old party prejudices.

We take the following from that wide-awake paper, the *Weekly Progress*, of Shreveport, La., edited by our friend and brother, Col. D. Hicks:

The recent strong and great uprising of the people against the lottery in Louisiana, the Liquor Dealers' Bill at Albany, and the race-track gambling bills at Trenton should give heart and hope to all who are engaged in warfare against evil in any form. The day is not far distant, we believe, when we shall see an uprising greater than any one of these against the whole liquor traffic. Heaven haste the day!—*Ex.*

We add our Amen to the prayer for a speedy coming of that day.

In 1727, in the House of Lords, Lord Chesterfield said: "Vice, my lords, is not to be licensed, but to be overcome and suppressed; and instead of encouraging the sale of these liquors we ought to burst the vials that contain them." He denominated those who were engaged in the liquor traffic as "artists in human slaughter."

The following is from *The Issue:*

High license increases the power of the liquor monopoly. It makes the business safe and permanent, in that it intrenches it behind the cupidity of the taxpayers. Capitalists feel safe in invest therein—not only liquor lords; but real estate princes. Brewers and distillers combine their forces, forming huge trusts which control the business, and landlords double and quadruple their rents for the liquor palaces erected by the liquor magnates. All of us are acquainted with the mammoth liquor trusts that have sprung up in this country within the last few years, notwithstanding the Sherman Anti-Trust law. And as to the condition of our cities, we find in Chicago, for instance, that 10 per cent. of the saloons are owned by the brewers.

And the *Catholic Review* (September 20, 1891), in an article on "The Beer Barons," stated that they, "to the number of 18 or 20, hold no less than 4,710 chattle mortgages on saloon fixtures. . . . They are almost as powerful making candidates for State and municipal office as the saloon and the dives are in making subjects for the penitentiary and the State prison. High license, therefore, has powerfully assisted the liquor business to become dominant in politics."

These figures are from the *Wine and Spirit Gazette*, a liquor organ:

Grain and other materials used in the production of distilled spirits during the fiscal year footed up 26,347,641 bushels. The total product of firewater from grain was 114,178,077 gallons, an increase of more than 6,000,000 gallons over 1890. The quantity of grain used exceeded by over 1,000,000 bushels the amount used in 1890. It was over 5,000,000 bushels more than the average for the last ten years. It may interest some to know that the yield of spirits from each bushel of grain last year was 4.32 gallons. Enough liquor was produced from grain alone to give each inhabitant of the nation nearly two gallons. Not quite 2,000,000 gallons of rum were also made in this country. The total product of fruit brandy was 1,804,712 gallons.

This from the *Nashville Christian Advocate* is encouraging news from abroad:

The cause of prohibition is making great headway in Sweden. Already many parishes or communities enjoy absolute prohibition. Total abstinence societies are numerous and strong. Clergymen take an active interest in the work. Altogether the outlook for prohibition is encouraging. At a recent parliamentary election six candidates of the Prohibition party were elected. The cause of temperance has long received official recognition and support. Last year twenty-five thousand crowns were appropriated toward this cause. Of this appropriation a certain sum is set apart as prizes for the best essays on the best method of dealing with the traffic.

Shakespeare says in the Comedy of Errors that many a man has more hair than wit, but that a man has not much wit to lose his hair.

The same criticism might apply to women, yet how many women there are who neglect to give the attention they should to this chief adornment, and often while yet in the prime of life are annoyed by its absence.

Fortunately they are not left without a remedy, for what is lost may be regained by the use of the Louisiana Creole Hair Restorer, a preparation which in hundreds of cases has acted like a charm in giving a luxuriant growth and fine natural color where all the evidences of premature decay had been manifested. A single trial usually shows its efficacy, and it at once exerts a stimulating, refreshing and cleansing influence on the scalp. It can be absolutely depended upon to overcome baldness and restore the hair to its normal color. The Mansfield Drug Co., Proprietors, Memphis, Tenn.

Illinois is the stronghold of whisky. The internal revenue collections on whisky stands in comparison with New York thus: New York, $16,565,522; Illinois, $38,461,312. The retail liquor dealers in the United States in 1891 numbered 240,797.—*Exchange.*

Instant relief for croup, by using Johnson's Anodyne Liniment internal as well as external.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female sickness. It cures prolapsus uteri and all organic diseases.

A good advertisement is like the merchant's ships; it bringeth abundance from afar.—*London Fame.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:10 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 5 Lim. Ex. 7:45 am	No. 4 F'st Ex...7:45 am
No. 8 F'st Ex...7:20 pm	No. 8 Coast.....3:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..7:50 pm
Lim. Express....4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No.1. Local Mail and Express..6:45pm	No.2. Local Mail and Express..7:00am
No.41. Chic. and St. L. F. Mail.8:00am	No 42. Chic. and St. L. F. Mail.8:00pm
No.45. Chic. and N. O. Lim....7:30pm	No. 46. Chic. and N. O. Lim.12:01noon
No.41. Memphis and K. C. Ex.8:00am	No.42 Memphis and K. C. Ex.8:00pm
No. 5. McComb City Accom....9:15am	No. 6. McComb City Accom ...4:50pm
Sunday Excur'n.6:10pm	Sunday Excur'n.7:35am

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:15 am
B.Rouge, locat.10.05am	B.Rouge,local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 7:30 am	No. 18 Local... 8:00 am
No. 17 Locat....7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . .2:30pm	No. 2, Lim'd.....5:00pm
No.5, Fast Line.7:00am	No.6. Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No.5, Fast Line.7:00am	No. 2, Limited....5:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:30 am	Leave.....3:60 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache Sh Bch. 9:00 a. m., 8:45 p. m., 4:35 p m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a m., 5:10 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION - - - $1 PER ANNUM.
Ministers and wives of deceased Preachers, $1

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, April 14, 1892.

BRIEFS.

Two of the best things that a people can have are sobriety and purity. These are the best defenses for the individual, the family and the State. But when the law itself breaks down these defenses by a licensing system which pours out a flood of drunkenness and impurity over all the land, it is time for the Christian conscience to be aroused and the Christian vote to be cast for men who will exert themselves honestly and earnestly to undo the mighty mischief which past legislation has put upon us. There is no earthly power equal to a ballot that is backed by an aroused conscience.

Is there a thoughtful man or woman among our constituency who does not see that the time has come for every Christian to take more interest in the politics of the land? Does not the welfare of the State depend upon its prevailing politics? Is there any welfare to a State where iniquitous practices prevail in politics? Is not the Christian seeking the highest good of the State as well as the highest good of himself? Does Jesus Christ take no interest in politics? Is not His saying, "He that is not with me is against me," as true in politics as anywhere else? Christian voter, had you not better ponder these questions?

The Christian is said, in the Word, to be a soldier. A soldier's business is to fight. Jesus Christ said that when he said, "I came not to bring peace, but a sword." The Christian's business is to fight evil of every kind. He can make no distinction. There is one class of evils that many Christian soldiers seem to think they have no commission to fight, and that class is political evils. Some people are so afraid of "going into politics" that they have practically deserted the colors of their Lord. On all sides the corruptions of politics are calling upon Christian soldiers to arouse themselves. The saloons and gambling dens, and other evils that shall be nameless here, can only be overthrown by the united efforts of the Christian soldiers of this land! Reader, are you one? Then show it.

"He that is not with me is against me," said Jesus Christ. There are times in the history of Statehood when these words will apply with far-reaching significance. Moral questions are coming to the front everywhere, and the Christian can not ignore such questions without breaking faith with his Lord. Christ is on the side of righteousness everywhere. The Christian man who tries to shelter his want of loyalty to Christ under the plea of choosing "the least of two evils" is against Christ, for Christ was never found in that position, and never did he place such an alternative before any man! The Christian is not to choose "between" evils, but he is to oppose them all with all his might. When he does *this* he is "with Christ," whether it be a matter of individual, family, social or political life.

The New Orleans District Conference.

This body of ministers and laymen convened in Carondelet Street Church, in this city, April 7. Bishop J. C. Keener opened the Conference by reading part of Luke iv, singing Hymn 220, and prayer. Dr. J. M. Beard was chosen secretary. The hours for meeting and adjournment were fixed by vote, the Committee on Quarterly Conference Records was appointed by nomination of the presiding elder, after which the Bishop called the charges and the pastors reported the various interests of the church.

In the main, the reports showed the church in a healthy, spiritual condition.

While the attendance upon the services is not as good as is desirable, there is little cause for discouragement. The mission work in the district has been enlarged beyond that of last year and much fruit is expected in the future. The Sunday-school work is progressing somewhat, and the interest in the Epworth League branch of the service is awakening and the promise is fair for large results. Family worship is held regularly in many households, and the number of "families that call upon the name of the Lord" has increased over that of the past. The prayer meetings are well attended, and class meetings are regularly held in many of the charges. The finances showed the strain of the hard times that are in operation everywhere; but none of the preachers have suffered much thus far. Our people generally over the district are in peace and harmony, and the indications all point to a year of successful work in gathering a harvest of souls for the Master.

Among the visitors to our Conference was Rev. George Needham, of the Denver Conference. Being called out by Bishop Keener, he gave a most interesting account of the growth of our church in that region. Notwithstanding obstacles and positive opposition from other churches, we have gone along and worked and suffered and grew until we now present a gratifying appearance. The Conference was well entertained by Bro. Needham's talk, and at its close Bro. Cassity, of the Louisiana Conference, said that the first preacher that ever preached in Denver was a Southern Methodist, and he heard his first sermon. This was before the war.

Rev. Robt. Harry, agent for Centenary College, gave the Conference a strong talk on the subject of his work, and left it impressed favorably with the prospects of future success. Surely the Methodists of Louisiana—men and women—will do what is in their power to aid the college to attain a still higher position in the great and all-important work of Christian education for the future citizens of this commonwealth!

One excellent feature of the Conference was the Missionary Anniversary held on Friday evening. This was admirably arranged by Bro. Frank Parker, the secretary of the Louisiana Conference Board of Missions. He was wise in his selection of speakers for the occasion, having secured the attendance of Dr. Lambuth, our missionary secretary, and Dr. Weems, former missionary to Mexico. The meeting was held in Carondelet Church, and a good audience was in attendance. Rev. Robert Randle, president of the Conference Board, acted as chairman of the meeting. The Scripture lesson, hymn and prayer all combined to put the audience in frame for the reception of two as good missionary speeches as it has ever been our good fortune to hear. Dr. Lambuth has the rare faculty of walking right into the hearts of his hearers and capturing them at once, and then they see with his eyes and hear with his ears and their hearts throb responsive to his heart. The hearers were soon in Japan and China, and the speaker guided them at his pleasure and taught them more of those far-away lands in one brief hour than they could have learned in many hours by reading. A large map aided the speaker in impressing upon the mind the chief points of interest in those great eastern empires.

Dr. Weems followed in a thoughtful and well-digested speech. He gave our people some very fine points for meditation, which will be sure to result in good hereafter. Mexico is still upon his heart, and he put it again upon the hearts of his hearers in a way that will bring forth blessed fruit.

We are confident that the result of this missionary meeting will be the quickening of the pulses of our people all over the district. In this matter our Conference Board has inaugurated a revival on the mission line, and we trust to see the same sort of meeting held in every district in the Conference. The Board has the thanks of the presiding elder and preachers and all the members of the district for the rare treat which it afforded them by this anniversary meeting.

Dr. Hunnicutt, president of Centenary College, made one of his strong speeches on Christian education, much to the edification and delight of the Conference. He got $100 on the endowment fund. By a rising count it was found out that nearly everybody in the Conference had already subscribed to that endowment. The college is on a good foundation, with large and sufficient buildings and good faculty and about $70,000 endowment fund and the prospects good for the future.

The affairs of the Seashore Camp Ground Association were carefully looked into. The report to the Conference of its finances and other matters revealed a healthy condition. Improvements are being made continually, and the promise is for a good meeting in July.

The delegates to the Annual Conference are these brethren: T. J. Reames, W. B. Thomson, W. W. Carre and E. P. Mackie. The alternates are: R. S. Rickey and N. B. Sligh.

The next session will be held in Rayne Memorial Church. The closing half-hour was occupied by speeches from Dr. Lambuth and Bro. R. Randle, in which they gave some valuable hints and suggestions in regard to the domestic mission work. The 232nd hymn was sung with spirit, and the Conference adjourned with the benediction by the presiding elder.

The United Confederate Veterans' Reunion.

The annual reunion of the old soldiers of the Southern Confederacy was held in our city during the past week. From all parts of the South they came by thousands and received a welcome such as New Orleans only can give. Major-generals, lieutenant-generals, brigadier-generals, colonels, majors, captains and privates took possession of the town and held it firmly for nearly a week. Public places and private homes were thrown open for their reception and entertainment. With these war-worn and scarred veterans came many of the fair women of our Southland and gave the additional charm of beauty and loveliness to grace the occasion. Addresses of welcome were made by Mayor Shakspeare and Gov. Nicholls. The address of the reunion was made by the silver-tongued orator of Virginia, Hon. J. W. Daniel, and was a masterly speech and applauded to the echo.

One of the prominent features of the reunion was the great parade Saturday afternoon, when thousands of the old soldiers of the "lost cause," to the inspiriting strains of martial music, marched four abreast along our principal streets. We do not know how many were in the parade, but it was forty-five minutes passing our office.

What a time it was for the old soldiers! How the tragic scenes of the past were revived! How the thrilling incidents of the years of war trooped through the memory! What a pleasure to recount the deeds of valor enacted on "fame's eternal camping ground!" How the heart beat quick and the tear trickled o'er the cheek as reminiscences of the fearful struggle were recalled. Alas! the roll is growing smaller, and one by one the old veterans are passing over the river.

The Search for Happiness.

BY REV. J. B. WALKER, D. D.

This is the widest and most universal of all the searching under the sun. Little children, maidens and old men are all searching for happiness. The humbly and the nobly born, the renowned and the obscure, the man of "one" talent, and the man of "five," the cultivated son of civilization and the unlettered barbarian, men of all the continents, and all the zones, and of all the nationalities.

Many and various have been the speculations as to the nature of happiness. Among the ancients more than three hundred opinions were given as to what constituted the "chief good." Some said health, some said wealth; some, success; some, knowledge; some, power; some, marriage; others, celibacy; some, friendship; some, the love of your children; others, the kind appreciation of men. And so the tastes and educations of men led them to consider this, that, or the other, as the "one thing needful," and first and supremely to be sought.

The grand and general mistake has been to seek blessedness by improving our *circumstances* rather than improving *ourselves*; forgetting the great truth that it is not what we *have*, but what we *are*, that makes us blest. So men have been saying, "More wealth, more honors, more power, more pleasures." These are all possessions outside of ourselves, possessions that may not improve or exalt our characters. Our needing, longing natures with all those things may be famishing with soul-hunger. These material and external possessions do not constitute the food of the soul; it must be fed on other and better food. Men have countless times thought that they had found the tree that bore the fruit of true happiness; but, alas! when they have tasted and tested they have found the fruit green and sour. It was not what they had hoped and anticipated. After all their toils and hopes they have said in the bitterness of their disappointment, "Behold, it was Leah;" not at all what they had sought and hoped. We are spirits dwelling for the present in material bodies. These bodies are ever wasting and must be continually sustained and renewed with appropriate material supplies, but these material supplies do not meet our mental and spiritual wants.

Our intellectual and moral nature may be starving in the midst of mere material abundance. There are some of these seekers after happiness who rise a step above and a step beyond these mere materialists, who revel in sensualities and vainly seek to fill an empty mind, and hope by advancing into the higher realms of thought to find the object of their longings. This is a higher and nobler longing, but man has more than mere mental wants. He is spiritual; he was made in the likeness and image of God. He of all the creatures on earth only is capable of God. And he is greater and endowed with higher aspirations than any other earth-born creature. All on earth is less and lower than himself. He is a wide sea into which a thousand earthly rivers may pour their floods, and never fill him; there is room for thousands more. It is God, and only God, that can meet man's vast immortal needs. The beautiful pearls of the ocean, the flashing gems from the mountain, and the rich gold from the mine, can not satisfy the hunger of the soul; neither can the seals of office, the sceptre of power, the throne of empire or the crown of royalty meet the mighty needs of man.

As the blaze of countless lamps, the splendor of the stars can not illuminate and warm the earth; there is still shadow, darkness and cold; the sun must dispense his solar splendors and breathe his glowing warmth that there may be fullness of light, warmth, fruitfulness and joy; so when all things earthly have done what they could to make us blest, there is still felt to be a need which nothing less than the "Sun of Righteousness, rising with healing in his wings," can supply. The divine and gracious Savior has said what only an Infinite One can say: "Come unto me all ye that labor and are heavy-laden and I will give you rest." He that comes exclaims,

"This is all my happiness,
On Jesus to depend."

The Floods.

Since our last issue there have been unprecedented floods in various parts of the country. In Mississippi the damage has been very great. Railroads have been washed up, residences, barns, fences, crops and stock have been destroyed by the wholesale. It is estimated that around Columbus, Miss., alone 100 lives have been lost. Just at this time such a catastrophe is a serious matter. The people are in condition to feel even a small loss severely; but who can estimate the damage resulting from such floods as have swept over them? The State and general government should be prompt in affording relief.

Meeting of the Board of Trustees of Millsaps College.

A meeting of this Board was called for Wednesday, April 6; but owing to the incessant rains and washout along the lines of railroad, it was Thursday before so many as a quorum could be gotten together, and most of those not in the city were unable to reach here even then. Under these circumstances those present felt unwilling to proceed with the most important business to come before them, and, after receiving the reports of the agent and treasurer, adjourned to meet Wednesday, April 27, at which time it is intended to elect a president and, possibly, a faculty for the college. Before adjourning, however, the following resolutions were unanimously adopted:

THE W. H. TRIBBETT SCHOLARSHIP.

As the Board of Trustees of Millsaps College, we hereby express our grateful appreciation of the large-hearted benefactions to this institution by Capt. W. H. Tribbett, of Terry, Miss. He has evidenced his hearty interest in this great enterprise from its inception and has freely consecrated his means to aid in its upbuilding. His last liberal gift of $2,500 for the purpose of endowing a scholarship to assist meritorious young men in securing a collegiate education calls for special and profound acknowledgement. He has thus shown his intelligent recognition of the great value of Christian culture, and that it is the divine function of the church to guide and guard the academic training of the land.

Resolved, That we assure Capt. Tribbett of our highest appreciation of his distinguished generosity, and pray that the richest blessing of Heaven may ever be his "goodly heritage."

Resolved, That this fund shall be known as the "W. H. Tribbett Scholarship" in honor of the noble philanthropist, and that he be requested, as long as he may live, to nominate and appoint the person or persons who may be the recipients of this benefaction from year to year.

About the hardest thing we have seen about the clergy is this: "Some ministers, supposedly 'shod with the preparation of the gospel of peace,' seem to have purchased their footwear at the wrong shop."

NOTES.

A good many Christians seem to be side-tracked.

Our National Library contains 700,000 bound volumes and 200,000 pamphlets.

Tulane University turned out 96 doctors of medicine and 13 masters of pharmacy last week.

The Bible is the only book that don't wear out by constant use. "The Word of the Lord abideth forever."

What the church needs most at this present time is an abundance of means to carry forward the great work of saving men!

One of our English exchanges says: "It is one of the healthiest signs of the times that the pulpit is beginning to see that its mission is not only to prepare men for another world, but to establish the kingdom of God in this world."

There are too many near-sighted Christians. They only see their own little church and its little work. Let them procure gospel glasses and the horizon of vision will be so enlarged that they will wonder where they have been all this time.

Religion is simply the crucifixion, death and burial of self, and the resurrection of a new man, "created in Christ Jesus unto good works which God hath before ordained that we should walk in them." The new creature is "created" for "good works." There is definite purpose in that new creation.

There is a good deal of talk about the present-day preaching having "lost its power." If this is so, in any degree, it may not all be the fault of the preachers. It takes two parties to make successful preaching. The hearer may have as much to do in making a sermon powerful as the preacher himself. If you are not a "powerful" hearer, your preacher will hardly be a "powerful" preacher. An inactive, unsympathetic hearer would take all the "power" out of St. Paul himself.

"Silas Ganderfoot" seems to have met some real *human* Christians. No doubt many of our readers have seen "Unkel Peeleg." Listen!

If it cud only be made certun that the kullekshun baskit ond be kept kleer out ov site, I dont bleeve you cud find a man any where hardly, who cud fire up and git as happy in meetin on short notiss ez Unkel Peeleg kin, pervided youle giv him a chance to steem hisself up by singin a hym, fur Unkel Peeleg alwas has ben wun ov these kind ov men whose religyun depends ever so mutch on the amount ov noise he makes. Put him where he wud hav to keep as still as birds in Winter, and nobody wud ever mistrust that he had jined the church, but only keep mnnny fur anuff out ov site fur him to feel free to klap his hands and holler, and its amazin how quick he kin git happy anuff to purty ny shook.

We don't want this to be lost, so we reproduce it from the *Free Methodist*:

There is too often a tendency to play the parvenu in the pulpit, what an old friend of mine calls "the parvenu of the schools." To parade the language of the academy in the sacred desk is as bad form as a millionaire-merchant talking shop in a Methodist class meeting. I know those of feeble mind count such talk "the cream of culture;" but a good many of us know it as froth churned up for the occasion. The profoundest men are the simplest; while those who talk learnedly of "correlatives," "sophistries," and "syllogisms" seek thereby, and, alas! often succeed, in "covering a multitude of sins." The truth is, the man who talks over the heads of his congregation, in nine cases out of ten talks out of his own hollow cranium. There is no one so hard to understand as the man who has nothing to say, and does not know how to say it. And no more piteous spectacle than a congregation feeding thereon with open mouth, and going away delighted because they confounded nonsense with profundity.

The *Epworth Herald*, speaking of the "virtue of accuracy," introduces this in illustration:

There is a vast amount of second-hand learning. Many quote learnedly from the "fathers," who never read a single page of the patristic writings. A singular mistake was made not long ago by a noted pulpit orator of this country. He told a thrilling story of the soldiers of Oliver Cromwell singing the long-meter doxology as they marched to battle, whereas the fact is that this celebrated doxology was not written until after the death of Cromwell. Anachronism, or error in computing time, are very common. One preacher of the dramatic style of oratory, in representing the departure of Abraham and Isaac for the mount of sacrifice, pictured Sarah standing in the tent door waving a cambric handkerchief. Another in describing the children of Israel at the Red Sea, said: "Before them rolled the waters of the Red Sea. Upon either hand rose the mountains of Egypt, while behind them might be heard *the roar of the enemy's artillery*."

To which we add this: A layman in North Louisiana told us that he heard one of our preachers discoursing on the Prodigal Son. After describing his life in the "far country," he brought him back home, and the first thing he saw at the old homestead was his father and mother sitting on the front gallery; "the mother knitting socks and the father leaning back with his feet on the railing *reading the morning paper!*"

PERSONAL AND OTHERWISE.

Even the *Times-Democrat* can not swallow the dose the "regular" Mo-Enery Democracy put up last Monday in the shape of a city ticket!

The postoffice address of Rev. W. W. Cammack is Philadelphia, Miss.

Rev. J. B. Cassity, our pastor in Franklin, La., gave us a pleasant call last week. He was in attendance on the Veterans' reunion.

Bro. Dominick, our Mississippi Conference colporteur, has a large supply of Children's Day programs on hand at his depository, 220 Capitol St., Jackson, Miss.

Rev. T. K. Faunt LeRoy, our pastor at Mansfield, La., attended the Confederate Veterans' reunion in this city last week, and gave us a much appreciated call.

Bro. Campbell, of the *Texas Advocate*, has had a hard time with rheumatism. He has been *down* more than *seven weeks*, but was improving at the last accounts.

Will our brethren, lay and clerical, please remember that we can not print notices in any issue that come in *after 12 M. on Tuesday*. If it comes in at 12:30, it is too late.

Rev. W. H. Sanders writes from Sidon, Miss., April 8: "Rev. J. H. Vaughan, of the North-Mississippi Conference, died April 4." One by one the workers fall.

We had the great pleasure to receive a call last week from our friend, Miss Fannie Armstrong, now of Dallas, Texas. We are glad to note that she is as hale and chatty as ever.

A dispatch from Rev. B. Carradine, St. Louis, Monday morning, said: "Glorious revival in First Church. Over seventy conversions and forty sanctifications during past week."

The *Epworth Methodist* is the name of a semi-monthly paper published in Fort Worth, Texas, and edited by Rev. I. Z. T. Morris. It is the organ of the Epworth Leagues in Texas, we presume.

If *all* the Christians in any community would combine to work for the salvation of the unsaved, instead of working against each other, it would soon put a different face on the world.

The *Pacific Methodist Advocate* packs pith into this:

The only sinners that God can save are the scarlet sinners. He has never been able to do anything for the pink or the rosy kind.

Speaking of the political issues of the day, one of our exchanges says there is a "growing class of people who are more solicitous for good government than for party success." That is a good sign of the times.

We regret to learn by Tuesday's dispatches of the death of Mrs. S. P. H. Drake, widow of Rev. Dr. B. M. Drake, and mother of Rev. J. P. Drake, of the Mississippi Conference. She had passed her fourscore years. Thus one by one the links that bind us to the early days of Methodism are severed.

"Sensational preaching" is going the rounds of the papers, if not of the pulpits. If it is of the right kind—all right. The biggest "sensation" a man ever has is when he is converted—at least, that is our experience. If the preaching will produce *that* sensation, let us have some of it in every pulpit in the land.

The fourth Annual Congress of the Scotch-Irish Society of America will convene in Atlanta, on April 28, and remain in session three days. The Atlanta Scotch-Irish Society is making great preparations for the event, and the indications are that the meeting will be the most interesting and the best attended in the history of the society.

Here is a piece of good advice, though coming from a parallel north of us:

While waiting for a revival of purer politics do not stand on your dignity, and say, "I'll have no part in matters as they now are." Go to the primaries and do your best to get honest, competent, clean men nominated. If you fail in this, go still to the polls and cast your ballot. You need not stultify your conscience by helping to "exalt vile men." Remember a ballot is not thrown away even though the one for whom it is cast is not elected. If cast conscientiously, righteously, you can give a reason for it that will have an influence for good with all who believe in your intelligence and honesty.

Mothers, if your boys come in lame from their games, bathe in Johnson's Anodyne Liniment.

Special Notice to Preachers.

The preachers in charge will confer a favor on the publisher if they will report in full as to collections for new and old subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE at their approaching District Conference. A representative of this paper expects to be present at same.

Sound advice. If you have a bad cold, invest 25 cents in Dr. Bull's Cough Syrup.

Salvation Oil, the great pain-eradicator, is a first-class liniment. Keep it handy. 25 cts.

Joint Board of Finance, Mississippi Conference.

TREASURER'S REPORT.

I have received for Conference claimants as follows from the—

MERIDIAN DISTRICT.

Enterprise and Stonewall	$ 15 00
Marion	16 00
Shubuta	15 00
Meridian, Central	36 20
DeKalb	20 00
Vossburg	29 71
Linwood	8 00
Binnsville	6 00
	$145 91

JACKSON DISTRICT.

Edwards	$ 46 00
Benton	30 00
Lake City and Lodi	18 00
Raymond	30 00
	$124 00

BRANDON DISTRICT.

Montrose	$ 8 00
Raleigh	5 00
Forest and Morton	25 00
Decatur	10 00
Newton and Hickory	8 00
Fannin	10 00
Lake	16 15
Brandon	35 00
Trenton	5 00
Shiloh	10 00
	$132 15

SEASHORE DISTRICT.

Scranton	$ 10 00
Ellisville	20 00
Hattiesburg	10 00
Ocean Springs	35 00
Columbia	20 00
	$95 00

VICKSBURG DISTRICT.

Burtonton	$ 10 00
Natchez, J. St	50 00
Warren	15 00
Martin	13 65
Vicksburg, C. St	50 00
Wesley Chapel	6 65
Port Gibson	10 00
Anguilla	23 00
Utica	51 00
Meadville	13 00
	$242 30

BROOKHAVEN DISTRICT.

Providence	$ 10 65
Fair River	6 00
China Grove	15 00
McComb City	12 20
Summit	14 00
Crystal Springs	20 00
Adams	20 00
	$ 97 85

WOODVILLE DISTRICT.

St. Helena	$ 22 50
Jackson, La	11 25
Covington	6 25
North Wilkinson	3 15
East Feliciana	10 00
Bayou Sara	10 00
Amite City	15 00
Woodville	32 50
	$110 65

And have paid as follows to claimants—

Mrs. A. B. Stewart	$25 00
" Wm. Finn	25 00
" A. M. Barrington	25 00
" D. W. Dilehay	25 00
" Wm. Wardsworth	25 00
" J. N. Williams	25 00
" Jos. Nicholson	25 00
" J. S. Calhoun	25 00
" J. L. Forsythe	25 00
" H. F. Johnson	25 00
Rev. G. T. Vickers	25 00
" W. E. Ballard	25 00
" B. Jones	25 00
" T. Y. Armstrong	50 00
Mrs. E. R. Strickland	50 00
Rev. D. Merchant	31 25
Mrs. J. C. Brogan	31 25
" H. H. Montgomery	37 50
" G. M. Gilmore	37 50
" H. D. Berry	37 50
Rev. Thomas Price	37 50
" A. B. Nicholson	37 50
Mrs. B. M. Drake	12 50
John Calhoun	12 50
Alice Calhoun	6 25
Mrs. J. A. Newsom	6 25
" J. M. Gann	6 25
" R. H. Herbert	12 50
" J. A. Godfrey	25 00
" G. Hawkins	12 50
" J. D. Hays	12 50
" J. J. Smylie	12 50

For lack of information no allowance has yet been made to Sisters C. C. Watkins, V. H. Johnson, S. Dawson and D. M. Wiggins. Edwin Linfield has no report. We are ready to pay these claims as soon as the desired information is received.

Fifty-two charges have reported collections, leaving seventy-seven yet to hear from. Remember, brethren, Report No. 1. of Joint Board was adopted without any objections.

The agents of our Publishing House ask me to forward the Bishops' fund as fast as it can be collected. Please note their appeal in *Nashville Advocate*, March 27.

W. M. THORNTON,
Treasurer Joint Board of Finance.

Bathe freely with Johnson's Anodyne Liniment, then rub hard night and morning, for pleurisy.

A Word of Inquiry.

I wish to know the whereabouts of Rev. James M. Turner, a superannuated preacher in the Texas Conference.

I have business of importance with him, and will be very thankful to any one for his postoffice address.

His great-niece,
MRS. C. A. PIERCE.

Tryus, Miss.

Buy Your Pianos and Organs NOW.

Philip Werlein, 156 Canal St., is offering special bargains in pianos and organs, and you would do well to send for prices and catalogues. Since the fire we have put prices way down, and now is the time to purchase. Pianos and Organs sold on easy monthly payments.

NOTICES.

The New Orleans District Sunday school Union will meet in Carondelet Street Church, Saturday next, at 7:30 P. M. C. W. CARTER, P. E.

The Vicksburg District Conference will be held at Port Gibson, beginning on Friday, June 10, 1892, at 9:30 A. M.
D. A. LITTLE, P. E.

The Woman's Missionary Society of the Greenville district will hold their meeting at Friar's Point on April 20, instead of on the twenty-first, as before announced. Societies, please notice this correction.

MRS. G. H. LIPSCOMB,
District Secretary.

To the Preachers of North Mississippi Conference:

Dear Brethren: I have just received a letter from Bro. D. W. Smith, the treasurer of the "Bishops' fund" at Nashville, urging me to send him some money on this fund, stating that the Bishops are needy, and that he hasn't sufficient funds to relieve them. I have received the assessment from one preacher only during this Conference year.

Remember, brethren, that the Bishops and their families have to eat food to sustain life and pay for the clothes that they wear just as we common folks have to do. They can not subsist on *honor*.

J. B. STREATER,
Treas. Bd. Finance, N. Miss. Conf.

If the care of the hair were made a part of a lady's education, we should not see so many gray heads, and the use of Hall's Hair Renewer would be unnecessary.

District Conference Program.

By appointment of Bishop Hendrix the Sardis District Conference will be held at Batesville, May 12 and 13. Rev. J. W. Malone will preach the opening sermon, eleven o'clock A. M., first day. Let the recording secretary be present with, or *be sure* to send their journals for examination. The afternoon of Thursday will be devoted to the Sunday-school interest. The following topics will be considered:

"What Is Necessary for the Continuance of Our Sunday-schools through the Winter?"—J. W. Malone, R. O. Brown and W. H. Eckels.

"Why Do the Children of the Sunday-school Fail to Be Present at Preaching?"—Jno. Richey, W. W. Williams and Col. G. D. Shands.

"Are Our Doctrines Sufficiently Emphasized in Our Present Literature?"—T. W. Dye, R. P. Goar, P. T. Caillont and Thos. Cameron.

"Is the Bible Not Neglected in Sunday-school Work?"—J. W. Poston, Ben P. Jace and Dr. J. W. Sharp.

"How Shall the Teachers Prepare and Teach in the Sunday-school so as to Lead the Children Savingly to Christ?"—J. M. Wyatt, C. W. Perkins and S. H. Hall.

It is expected that discussion of a general nature will follow each topic.

The good women of the district are to occupy May 11 with their missionary meeting.

H. C. MOREHEAD, P. E.

Vicksburg, Miss.

The Crawford Street Church, in this city, has recently built a neat chapel in the northern part of the town, and we now have a flourishing Sunday-school in it, numbering nearly one hundred teachers and pupils. This Sunday-school was first organized about a year ago, but after a season of prosperity had to suspend for lack of a suitable place of meeting. In addition to the Sunday-school, we have a weekly prayer meeting there, and have arranged for preaching twice a month on Sunday afternoon. We also contemplate holding a protracted meeting there in the near future. The church is furnished with good pews, nice pulpit, an organ, and lights. It remains to be painted, ceiled, and furnished with stoves—improvements which we hope to make before next Winter. It is free of debt and insured. That part of the city in which this building is situated is improving now, and will improve more rapidly when the Yazoo river is brought down through the lakes, in front of the city, thereby giving us deep water the year round and a permanent landing, as in former years. W. B. LEWIS.

Preston's Bed Ake

Is a certain cure for headache. It will cure headache only, and is *guaranteed* to do that. It won't cure anything else. It never fails. Don't suffer when you can get relief in 15 minutes.

It gives us pleasure to refer to the advertisement of Dr. W. H. Tutt which appears in our columns. For over twenty-five years Tutt's Pills have been before the public, and each succeeding year their valuable properties become better appreciated. They now stand second to none for the relief of that much abused and overtaxed organ, the liver, and for the removal of that cause of so many ills, constipation. They are used in every civilized country, and carry with them voluminous testimonials of their safety and efficacy. Tutt's Liver Pills should have a place in every household.

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

PERIODICALS.

—POPULAR SCIENCE MONTHLY. D. Appleton & Co., New York. Price, $5.

—MAGAZINE OF ART. Cassell Publishing Company, New York. Price, $3 50.

—LADIES' HOME JOURNAL. Curtis Publishing Company, New York. Price, $1.

—AMERICAN AGRICULTURIST. Orange Judd Company, New York. Price, $1.50.

—CASSELL'S FAMILY MAGAZINE. Cassell Publishing Company, New York. Price, $1.50.

—THE PULPIT is a magazine of sermons published by Edwin Rose, Buffalo, N. Y. Price, $2.

—VICK'S ILLUSTRATED MONTHLY. Vick Publishing Company, Rochester, N. Y. Price, fifty cents.

—ST. NICHOLAS has a famous table for April readers. Bright, fresh and inspiring always, this monthly is a general favorite. Century Company, New York. Price, $3.

—THE QUIVER, for April, has a most excellent table of contents. Prof. Blaikie writes on, How the Masses Are to Be Reached and Won. This monthly is as good as anybody can desire. Cassell Publishing Company, New York. Price, $1.50.

The H. Dudley Coleman Machinery Company, Limited.

We call special attention to the large advertisement of the H. Dudley Coleman Machinery Company, Limited, which appears in this issue of our paper. It will be well for all readers interested in machinery to preserve this paper for future reference.

This Company is the outgrowth of Hon. H. Dudley Coleman's and Mr. Edgar L. Stream's efforts to build up a reputation for integrity and ability upon their works.

For years Hon. H. Dudley Coleman fought his financial way to success through well-nigh insurmountable difficulties; but, by an honest, fair mode of dealing, paying his debts dollar for dollar, and doing his work faithfully, he conquered.

Mr. Edgar L. Stream is one of our own young men who has come to the front as one of the most skillful and practical machinists in this city. He has worked himself up step by step until he proudly challenges competition in his position.

For many years the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE has personally known both of these gentlemen, and takes pleasure in advising those needing articles in their line to visit their establishment or correspond with the Company.

HOME LIFE.

"HOW WONDERFUL."

He answered all my prayer abundantly,
And crowned the work that to his feet I brought,
With blessing more than I had asked or thought—
A blessing undisguised and full and free;
I stood amazed, and whispered: "Can it be
That he hath granted all the boon I sought?
How wonderful that he, for me hath wrought!
How wonderful that he hath answered me!"
O faithless heart! He said that he would hear
And answer thy poor prayer; and he hath heard
And proved his promise. Wherefore didst thou fear?
Why marvel that thy Lord hath kept his word?
Were wonderful it he should fail to bless
Expectant faith and prayer with good success.

—*Frances Ridley Havergal.*

Easter Lilies.

The air is fragrant with the breath of the Easter lilies; earth is forgetting her winter and throbbing with rewakening life, preparing to clothe herself with greenness and bloom. The fields that awhile ago were brown and bare, giving no hint of beauty or grace, are blossoming into loveliness, and soon all nature will be arrayed like a queen in royal splendor. How eloquently this springtime transition speaks to us of the resurrection of the body. Three days ago we stood before the sepulchre, amid the solemn stillness, with hearts filled with grief, for our crucified Lord was laid there; but this bright, beautiful Easter morning we come to an empty tomb. Our Lord is risen. He lives again, and triumphantly we sing—

"O death, where is thy sting?
O, grave, where is thy victory?"

We can not but weep when we bury our loved ones. Our homes and hearts are desolate and full of grief, but, thanks be to God, it is a sorrow not without hope, for our Lord has risen, and they who have gone from us have gone to him, and though we listen in vain for a voice that is hushed, and sigh for the touch of a vanished hand, there is also a sense of triumph, of subdued exultation that arises above our lamentation, pointing upward from the tomb to a joyful reunion above.

"O blessed Easter promise
Adown the lonely years;
What comfort it hath brought us,
What solace for our tears."

If there had been no Gethsemane, nor any Calvary, there would have been no glorious resurrection, no "life everlasting," no glad hope of being forever with the Lord; but the cross has brought us our victory. O cross of Calvary! We see thee in the light of this Easter morning, not hung with gloom, but shining with victory. We twine thee with lilies that lift their gleaming censers heavenward, and whose sweet perfume rises like incense. O shining Easter lilies! you are but feable emblems, yet you tell in all your purity the wonderful story of sins forgiven, made white in the blood of the Lamb.

"Shout, shout for joy! all ended is the strife—
I am the resurrection and the life."

—*N. W. C. Advocate.*

A Sunny Face.

Wear it. It is your privilege. It has the quality of mercy; it is twice blessed. It blesses its possessor, and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends.

Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheerfulness. A sunny face is an *open sesame* to hearts and homes. By it burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant, where fear, doubt, and despondency held high carnival. Your own life will be sweetened, your own hopes quickened, your own joys heightened by your perennial, heaven-lighted, sunny face. Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and divine communion a face luminous with light, and let it glow and shine on all around.

A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially so to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood runs into the arms of such.

—*Selected.*

SAVE THE FRAGRANCE.—Gotthold had for some purpose taken from a cupboard a vial of rose-water, and after using it, inconsiderately left it upstopped. Observing it some time after, he found that all the strength and sweetness of the perfume had evaporated. Here, thought he, is a striking emblem of a heart fond of the world and open to the impression of outward objects. What good does it do to take such a heart to the house of God, and there fill it with the precious essence of the roses of paradise, which are the truths of Scripture? What good to kindle in a glow of devotion, if we afterward neglect to close the outlet?—by which I mean to keep the word in an honest and good heart (Luke viii, 15). How vain to hear much, but to retain little, and practice less! How vain to experience within us sacred and holy emotions, unless we are afterward careful to close the heart by careful and diligent reflection and prayer, and so keep it unspotted from the world! Neglect this, and the strength and spirit of devotion evaporates, and leaves only a lifeless, froth behind. Lord Jesus, enable me to keep thy word like a living cordial in my heart. Quicken it there by thy Spirit and grace! Seal it up in my soul, that it may retain forever its freshness and its power!—*Scriver.*

THE QUEEN'S KITCHEN.—The Queen's dining-room always presents a very bright and brisk aspect, for, in addition to the crowd of servants in their royal liveries, and some of Her Majesty's Highland and Indian domestics, there are the head functionaries of the kitchen and the clerks of the cellar in their respective uniforms.

The clerk of the kitchen, who is at the head of the cuisine department, receives £700 a year, with his board and lodging, and he is provided with a staff of four assistant clerks and a female menial, who is officially known as the "necessary woman."

The chef is aided by four master cooks, two yeomen of the kitchen (one of whom is the confectioner), two bakers, two roasting cooks, two coffee women, and a perfect regiment of assistants, male and female of their kind; apprentices, scourers, kitchenmaids, two steam apparatus workers, two "green office men," and a storekeeper. The cellar is a different department.—*Scotsman.*

Christ's Relation to Human Happiness.

Life, in spite of its underlying seriousness, is not devoid of joy. There is even that in man's soul which finds in the deeply serious facts of life a source of happiness profound and satisfying; and the secret of this transforming power is the presence of Christ. When Christ is with us, all life becomes so changed and renewed that no experience can be wholly dark and sad.

Have you never seen a mountain-side, that had been overrun by fire, springing up with fresh verdure, so that the charred logs and blackened ledges were all covered with a tender veil of green? How beautiful it looked from the valley below—like the softest of emerald carpets spread down the mountain-side for each new morning to light upon out of her golden ear! Yet underneath all this beauty were the scars and wounds of the old experience of fire—nay, out of the scars and wounds of that experience the new beauty sprang. It would never have been there but for the scathing flame. The new verdure did not make a new mountain, but it transformed the old one. Out of the charred mold grew the fresh green foliage which made the slope so beautiful.

So does the presence of Christ in the human soul transform the dark experiences of life, clothing them with a beauty which is all the more vivid and wonderful because of the blackened soil out of which they spring. Therefore when we say that the Lord Jesus Christ is with us in our joys, we do not mean simply that he shares with us the brightness of those surface gleams and ripples of life that are at best so changing and so transitory—he does enter into all that is innocent and good among the pleasures of life, and makes these pleasures doubly sweet by his participation; but, after all, our Lord's relation to human happiness is of a deeper kind than this. He hallows all experiences, so that a divine halo of joy shines about them. No matter what the outward circumstances of a human life may be, if Christ comes into it and dwells with it, that life must be one of transcendent joy. "Lo! I am with you alway," he says to the soul which has tested the sweetness and blessedness of his love. And when the soul has fully laid hold upon this assurance, it has already entered upon the joy of heaven and immortality. There is no jar-lying star, no realm outside the visible, which can be more heavenly than the perfect peace of a soul at one forever with God in Christ. We enter heaven when we come into perfect and abiding communion with Christ. We enter upon immortality when we lay hold of that which is immortal. Joy is an evidence of immortality. When you find a person whose very face, as well as life, radiates happiness, you are in the presence of a being who has entered upon immortality. There can be no such happiness except in perfect harmony with the divine.—*Zion's Herald.*

GROW INTO LARGENESS.—The religious life has its simplicity; it is but repentance towards God and faith in our Lord Jesus Christ. But repentance is a large subject, and Christian living comprehends much. We were struck the other day with a paragraph of Rev. Dr. Parkhurst: "To be a Christian is business as well as pleasure; it is occupation as well as luxury; it is stout performance as well as holy exercise; it is belonging to the front rank of society, but marching to the rear rank and helping to carry the knapsack of those that are tired; it is being respectable ourselves and fostering respectability among the disreputable; it is surviving because we are fit; and it is taking those that are not fit to survive and making them fit. Loyalty to Christ means carrying forward in our century the work he began in his; not only worshiping him on our knees, but working with him on our feet; not only keeping up with the rush of the times and the push of necessity ourselves, but helping to keep in trim and step some poor stragglers that have fallen out and that have no heart, and sound legs to keep up."

The simplicities grow one sees; Christianity has to put on work-day garments; to work from within outward. And who is sufficient for these things? Will anyone enter the heavenlies by his own work and zeal?—*Southern Churchman.*

THE FIRST EASTER MORN.—Another thing that the world and the church have not observed in regard to this resurrection, and that is, it was the morning twilight, writes Dr. Talmage in the April *Ladies' Home Journal.* If the chronometer had been invented, and Mary had had as good a watch as some of the Marys of our time have, she would have found it was about half-past five o'clock A. M. Matthew says it was the dawn; Mark says it was at the sun rising; Luke says it was very early in the morning; John says it was while it was yet dark. In other words, it was twilight. That was the o'clock at which Mary Magdalene mistook Christ for the gardener. What does that mean? It means there are shadows over the grave unlifted, shadows of mystery that are hovering. Mary stooped down and tried to look to the other end of the crypt. She gave hysteric outcry; she could not see to the other end. Neither can you see to the other end of the grave of your dead; neither can we see to the other end of our own grave. Oh! if there were shadows over the family plot belonging to Joseph of Arimathea, is it strange that there should be some shadows over our family lot? Easter dawn, not Easter noon.

A SECRET TALISMAN.—The Germans have a story which that home-loving people like to repeat. A father, when his daughter became a bride, gave her a golden casket with the injunction not to pass it into other hands, for it held a charm which in her keeping would be of inestimable value to her as the mistress of a house. Not only was she to have the entire care of it, but she was to take it every morning to the cellar, the kitchen, the dining-room, the library, the parlor, the bedrooms, and to remain with it in each place for five minutes, looking carefully about. After a lapse of three years the father was to send the key, that the secret talisman might be revealed. The directions were followed. The key was sent. The casket was opened. It was found to contain an old parchment, on which were written these words: "The eyes of the mistress are worth one hundred pair of servant's hands." The wise father knew that a practice of inspection followed faithfully for three years would become a habit and be self-perpetuating—that the golden casket and the hidden charm would have accomplished their mission.—*Exchange.*

The late Dr. Thompson, Master of Trinity, was a coiner of epigrams that have rarely been surpassed. He once said of a foppish and indolent young tutor, "All the time that Mr. —— can spare from the adornment of his person he conscientiously devotes to the neglect of his duties." And he once described the Trinity Chapel organist thus: "This is Mr. Sanford, organist of the college. Mr. Sanford's playing always charms and occasionally astonishes, and I may add that the less it astonishes the more it charms."

OUR YOUNG PEOPLE.

THE RIGHT SORT OF A BOY.

He is the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to skirk;

The boy whose heart is brave to meet
All lions in the way;
Who's not discouraged by defeat,
But tries another day;

The boy who always means to do
The very best he can,
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land; and we
Shall speak their names with pride.

—*Selected.*

MR. EDITOR: I am a little girl seven years old. I do not go to school now. Our school is out for this term. I study reading, spelling, arithmetic and writing. I have two sisters and three brothers. I will close by asking a question: Where in the Bible is found, "Beware of dogs?"

JULIA G. CARMICHAEL.

Carmichael, Miss.

MR. EDITOR: As this is a beautiful Sabbath day, I thought I would write to the dear ADVOCATE. My papa takes the ADVOCATE. I love to read the dear cousins' letters. I am a member of the M. E. Church, South. I go to Sunday-school every Sunday I can. President Fitzhugh is the superintendent. Miss Annie Bula is my Sunday-school teacher. I like her very much. I go to day-school also. My teacher is Mrs. A. D. Ewing. I like her very much. We have a society named the "Little Workers of Brookhaven." We have made $23 since January, and we are going to have a public meeting of the Little Workers, Sunday night after Easter Sunday. Our lady manager is Mrs. Weems. There is a little Mexican girl in Brookhaven which Mrs. Weems brought with her from Mexico, and she talks with us about Mexico. Bro. Weems is the pastor of Brookhaven, and we all like him very much. Bro. Woodward is our presiding elder, and has recently been burnt out. As this is my first attempt to write, I hope it will escape the dreadful waste-basket; so I will close by answering Hattie J. Woodward's question: Moses was a hundred and twenty years old when he died. I will ask a question: Where was Jacob buried? Best wishes to the dear ADVOCATE. I remain,

Your little friend, SUSIE WOON.

Brookhaven, Miss.

She Changed the Subject.

This incident is related of a little girl who took it for granted that her father meant what he said. Children are apt to put that much confidence in their parents, and if the sequel does not always turn out as the parents desire, surely the children can not be blamed.

An attentive little girl had heard her father instruct older brothers and sisters that when, in the course of conversation, a subject came up that seemed to be disagreeable to anyone present, etiquette demanded that it should be changed as quickly as possible. Some days after, her father said to her, as he left the house:

"Mary, papa wants you to be very careful, if you play in the garden to day, not to touch the hyacinth. Will you remember?"

Of course she would. But on papa's return in the evening he found his hyacinth picked, and the marks of the little feet in the garden bed. Calling Mary up to him, he looked very grave, and said:

"My dear, you remember I told you particularly not to touch the hyacinth, and now I find it picked, and no one has been in the garden but you. How is this?"

Mary laughed, and said: "Oh! papa, it was in the garden to-day; I saw a beautiful little bird's nest, and there was a great big butterfly."

"Wait, wait, my child. I am talking to you about something else now. Don't you understand me? I am seriously displeased with you. I told you not to touch the hyacinth, and now I find it picked, and your footprints all about?"

"Oh, yes, papa, I did have the loveliest time in the garden to-day. Don't you think it was a beautiful day?"

"Mary, how dare you answer me so impertinently! I am talking to you about your disobedience. Why do you not attend to me? I shall have to make you!"

Father sobered at this, little Mary's countenance fell, and she faltered out:

"Why, papa; you said when a subject became unpleasant to anyone, the proper thing to do was to change it."

Papa saw the point, and the unpleasant subject was dropped for that once.—*Epworth Herald.*

Being a Gentleman.

Boys, do you know what being a gentleman means? It means being kind to everything and everybody, considerate of old age, desirous of helping everybody, especially your mother, for she needs your help most of all, and by always being cheerful and gentle in her presence you are helping and pleasing her a great deal. As you come in from school if you see a troubled, tired look on her face, why not say some pleasant word, and not rush in, bang the door after you and throw down your books on the nearest chair? Sensible people always think more of a boy or young men who respects his mother. It also means a clean face and hands, smoothly combed hair, clean collar and necktie; well brushed clothes and neatness in every practicable way.

Boys sometimes think they are men if they can swear and smoke deadly poison in the form of cigarettes; but a true gentleman would not be seen with such an abominable thing as a cigaretta in his mouth, and much less would he let a word which defiles pass his lips. A gentleman should always be polite, and as I have explained what a gentleman means I will also tell some of the things which come under politeness.

Being polite means, then, waiting upon persons who are your seniors, removing your hat upon entering a room, remaining standing until the ladies in the room are seated, and then quietly taking a seat yourself. It means speaking in a low voice, and not in a boisterous manner; speaking respectfully to everyone and treating all persons in a kind, courteous manner.

A noble boy should not think of his own comfort before giving a thought to the welfare of others. He should endeavor to make others happy, though in so doing he may have to make a self-sacrifice sometimes. Just imagine a boy growing into manhood, living only to gratify his own desires and caring nothing for his fellow-men or their opinions of his selfish conduct.—*New England Homestead.*

SCIENTIFIC.

The Bible and Science.

The Bible has been decried as opposed to science; but the farther investigation is carried the more it is found to agree with true science. For instance, the word "firmament" in the first chapter of Genesis was believed to be a crystallization of the old error that the heaven was fixed set in the sky, as a solid dome above us, but investigation has shown that the Hebrew words mean an expanse of space. Astronomy teaches that the number of the stars is infinite. At a time when stars were supposed to number 3,325, it was stated in the Bible that the hosts of the heavens can not be numbered, even as the sand of the sea-shore can not be measured, and it was not till Galileo turned his telescope to the heavens and discovered that stars never seen by naked eye were in the field of vision, not until Lord Rosse found four hundred millions of stars, not until Herschel found that the Milky Way was made up of infinite groups of stars, did we know how truly Jeremiah wrote thousands of years ago. There are some wonderful facts in physiology brought out in the Bible. In Psalm cxix, 32, "I will run the way of thy commandments when thou shalt enlarge my heart." Scientists recently called my attention to the fact that the stag-hound, which is noted for its enduring running powers, has the largest heart in proportion to its body of any animal known. So in Proverbs the injunction is given, "Go to the ant, consider her ways, and be wise." Now, you know that the intelligence of the human being or animal is in proportion to the proportion of the gray matter in the brain. There is one little insect whose brain is entirely composed of gray matter, and that is the ant. This had not been discovered in the time of Solomon, and yet you find that he sent the man of that age to the one animal whose brain is entirely composed of gray matter. We are told also in Proverbs that the ant prepareth her meat in summer, and some have said that Solomon had mistaken the ant's eggs, which he saw them carrying in, for seed, and I supposed they were laying up a winter store. But science has proved that there is a species of ant in Palestine that does precisely what Solomon says it does. We are told that man was made of the dust of the ground, and within the last fifty years it has been discovered that the elements in man's body are precisely the elements of the ground on which we tread. A great many other examples can be given. The higher critics some years ago said that the governor of Cyprus should not be called proconsul, but procurator. That the governor of Cyprus would never be called a proconsul. But they found a coin in that island. On one side was the head of the Cæsars, on the other they found the image of the reigning governor, and that the very word corresponding to proconsul, and not procurator, was used in describing the governor. It is marvelous how the enemies of the cross of Christ can find no discrepancies in the Bible which cast the slightest doubt upon its truth, but students of the Word of God can find agreement after agreement which attests to its truth.

—*Rev. Arthur T. Pierson, D. D.*

Some Facts about Light-Houses.

There are some 750 lights on the coast of the Atlantic and the Gulf of Mexico, 180 on the Pacific coast, and some 280 on our Great Lakes. The 1,600 inexpensive lights on our Western rivers have revolutionized steamboat navigation, making it as safe to run by night as by day. These river lights consist simply of a lantern fixed to a post, and costing about $10 each, while it costs on the average not more than $160 a year each to maintain them.

There are three classes of light-houses—the primary sea-coast lights, which mariners make for in coming from across the waters; the secondary sea-coast and lake-coast lights, by which vessels find their way by night along our coasts; and the sound, bay and harbor lights. Each of these lights consists of a lamp set in a lens inside of a lantern which crowns a tower. There are six orders of lights graded according to their intensity. The lamp of the lowest or sixth order, which consumes only half a gill of coal-oil an hour, gives about as much light as an ordinary parlor reading lamp (say 12 candle-power), while the largest or first order lamp, which burns 16 gills an hour, gives 450 candle-power of light. But while the naked flame of the lamp gives this much light, the French Fresnel lens in which the lamp is set condenses and concentrates this light, so that it is multiplied in power many times. Thus the little 12 candle-power flame of the sixth order lamp has in a lens a power of 75 candles; and the great 450 candle power light of the first order lamp, when placed in its enormous lens, gives a power of some 12,000 candles. Such a lens is twelve feet high and has a diameter of six feet.

The light-houses are built of stone, brick or iron. Many, and especially the smaller ones in harbors, bays, and sounds, are built on the land. Sometimes the light is placed in a cupola of a house. Generally, however, it has a tower to itself adjoining the house. In either case the light-keeper may have his family with him, and often there is attached to the station a plot of land where he can keep his cow, and even his horse, and have his garden. But when the light-house is on an island, there is only a tower, in the various stories of which the several keepers must eat, sleep and work; and as room is quite limited, they must leave their wives and children on shore, as sailors do when they go to sea.—*Harper's Young People.*

BOTTLES CAST INTO THE ATLANTIC.—The Prince of Monaco had upwards of 1,670 large bottles, encased in a thin copper covering, thrown into the sea at different points of the ocean between Europe and America, and of these 236 have been returned to him by the governments of the various countries to the shores of which they had drifted, and their progress has been noted with sufficient accuracy to lead to the conviction that the movement of the upper part of the water is circular, the centre being to the west of the Azores. The tide of the Atlantic thus descends the coast of Africa, and, running in a westerly direction, flows on toward Bermuda, and then turns eastwards. The speed at which the bottles traveled is estimated at an average of four miles in twenty-four hours, though at some points they attained a rate of six miles. It was in the western half of the circle thus described that the rapidity was greatest. One bottle had drifted about for upwards of five years.—*Pall Mall Gazette.*

EYES OF INSECTS.—Many insects are far more richly endowed with eyes than even birds or beasts. The little creature called a whirligig (*gyrinus natator*), which skims about on the surface of standing water, is furnished with a double set of optics, the eyes fitted for seeing in the air being placed in the upper part of the head, and the lower portion of the eyes fitted for seeing in the water, in the lower portion of the head. Spiders possess six eyes. Some species have eight; centipedes have twenty. The eyes of bees, butterflies and dragon-flies are composed of a number of facets, each eye being, in fact, a cluster of eyes. A celebrated naturalist counted 14,000 of these facets in the eye of a dragon-fly.—*Exchange.*

MARRIAGES.

ASKINS—BRANTLEY.—At the residence of the bride's parents, near Hillsboro, Miss., March 9, 1892, by Revs. M. H. Lackend J. C. Ellis, Mr. S. S. Askins and Miss Lula Brantley, both of Scott county, Miss.

WILSON—ELLIOTT.—At the residence of the bride, Claiborne county, Miss., March 30, 1892, by Rev. B. F. Jones, Mr. Alonzo H Wilson, of Pensacola, Fla., to Mrs. Mary H. Elliott.

TIBBS—BUCK.—At the West End parsonage, Meridian, Miss., Sunday afternoon, April 4, 1892, by Rev. Nolan B. Harmon, Mr. Walter H. Tibbs, of Birmingham, Ala., to Miss Katie H. Buck, of Meridian.

GAYLE—FORT.—At the residence of the bride's sister, Mrs. Kelly, Benton, La., March 30, 1892, by Rev. W. W. Drake, Mr. C. O. Gayle to Miss Carrie Fort.

OBITUARIES.

CROWDER—MRS. ELIZABETH H. CROWDER (nee COILVIE), was born in Edgefield Court-house, S. C., Nov. 7, 1810, and passed from earth in Shreveport, La., at the home of her only surviving daughter, Mrs. William H. Wise, on the evening of Dec. 9, 1891.

In 1831 she married Wm. Bailey Crowder. There were born to them six sons and five daughters. The husband died in 1853. Shortly afterwards the bereaved widow moved to Caddo parish, La., where she built up, as the years glided by, a beautiful, unostentatious, comfortable and happy home, and, with an executive ability, for which she was noted, reared and educated her children.

She contributed five sons to the army of the Confederacy. One was fatally wounded at the battle of Perryville, Ky. Dr. Miles Hill lost his right leg in the battle before Atlanta, Ga.; and has since gone home to heaven. Little Lucia preceded her father home. Claudia, a lovely and gifted girl of nearly sixteen; Mrs. Mary E. Lindsay, and Mrs. Annie Bowman reached the New Jerusalem also before the mother; and of the once large circle of children there are left to mourn the departure of this good and great mother: George W. Crowder, an honored citizen of Houston, Texas; William Benjamin and Walter, all of Louisiana. Mrs. William H. Wise, of Shreveport, the only daughter, was a dear comfort to her mother in her declining years.

Other pastors have told of the formative influences which moulded the strong and beautiful character of dear Sister Crowder; how that comparatively early in life she gave her heart to God, and of the companionship and confidence which she enjoyed of the best exponents of Methodism, that form of revealed religion to which she gave the adherence of her whole nature. They have also told of that steady faith, strong will and loving heart which were tested and developed when she was left alone to honorably rear her large family. With a mind quick in its perceptions, originating, inventive and practical, she was a counsellor in embarrassments whose judgment demanded respect. Fertile in expedients, she triumphed over difficulties, buoyant with hope and indomitable with energy, though as she was human, sometimes cast down, but invariably rallied quickly, and with renewed hopefulness planned and succeeded. These were the qualities characterizing her to the very last of her remarkable life.

This writer knew her only after she had reached that period when the wise man says, "The hoary head is a crown of glory, if it be found in the way of righteousness." There was little decadence of those powers which extreme age so rarely exhibits. To the end she kept in touch and sympathy with the "living present." Instead of sighing, as many aged ones do, for the "good old days," she would be frequently expressing great satisfaction at having been spared to live in these days, at once so wide-awake and progressive.

The children, grandchildren, the church were to her thoughts and prayers. She was a deep-hearted woman, and to an uncommon degree had the faculty of rejoicing with those who rejoice, and weeping with those who weep. The lessons of her own life wisely learned was the key which enabled her to unlock the hearts of others. The triumph of her faith was conspicuous. Religion with her was not a spasm, or paroxysm, or ennex, but the principle and "power of an endless life." The sun of her faith was bright at its rising, bright when it wheeled to its zenith, and bright when it sank to rest.

Her last moments were an illustration of the promises, "At evening time it shall be light," and the "path of the just is as the shining light which shineth more and more unto the perfect day." These were precious words to us, who were privileged to catch her parting benediction and were witnesses to how triumphantly true Christians may meet the "last enemy," and leave this world with Christ's eternal triumph in their hearts. To the last she prayed and believed that all her family might be saved. God grant it, for his name's sake. Farewell, dear, dear venerable friend, until we meet again on the plains of glory.

JAMES L. PIERCE.

ATKINS—JAMES ELMORE ATKINS was born Aug. 7, 1888, and died at Knox Point, La., March 16, 1892.

Again we are confronted with one of the mysteries of life and strange dispensations of God. This little boy was the light of home and hope of his parents. Of a singularly affectionate nature, he had entwined the tendrils of his childish heart about them, and also endeared himself to many others. As I write these lines my heart is saddened with the thought of a mother's anguish and a father's deep sorrow. Little Maud, too, will miss her brother, and more fully realize the loss as she grows older. It is very hard to say at such a time, "God knows best," for the cloud of grief shuts out the light of faith. Only by earnest prayer, through the Spirit's grace, will consolation come.

May the God of all grace comfort these broken hearted parents and cheer sorrowing friends! One thing assures us. Elmore is in heaven. He was elect by virtue of his years and Christ's redeeming power. Near the portals of the Eternal City he awaits his loved ones. He is one of God's angels, "always beholding the face of Our Father in heaven." May we so live that we may see him again hereafter!

S. J. DAVIES, P. C.

MONZINGO—Mr. S. A. MONZINGO was born in Houston county, Ga., Aug. 10, 1836, and died at his home, near Cotton Valley, Webster parish, La., Dec. 20, 1891. He joined the Methodist church in 1857, and lived a consistent Christian, true to the church he loved so well, till God called him from labor to reward, from suffering to rest.

I have witnessed but few death-bed scenes; but his was so peaceful and quiet, that it proclaimed victory on the last battlefield of life; for he was willing to go. He called me to him, and told me that he was going home to rest. He saw the bright angels hovering around him, and asked me if I could not see them, too. He tried to comfort us in our sorrow by saying, Be patient; that some day we would meet again when parting would be no more. He had been home but little for the past two years, as business required his time in Minden, but his stated visits home were occasions of joy, where he reigned in every heart. But now no papa comes; his chair is vacant now on earth forever, but he has a crown in heaven. When he came home from Minden, sick, he told me he would stay with his family till he was carried to his grave. He has been a great sufferer for the past four years; but he did not complain, and during his last illness he was so patient and resigned. We did all in our power to relieve his suffering and prolong his life, but all in vain; he was ready and willing to die; he said God had let him live just as long as he had asked to live. Oh! if we could live like him, then we would not fear death.

As a husband he was loving, devoted and true, and as a father he was kind and indulgent. He leaves a wife and two children, and a host of relatives and friends, to mourn their loss. He was well known all over the parish, and his friends were many.

His affectionate daughter, ROSA.

Cotton Valley, La.

GILMORE—J. R. GILMORE, the subject of this sketch, was born in Bledsoe county, Tenn., Nov. 30, 1815, and triumphantly passed away at his home in Itawamba county, Miss., Jan. 30, 1892. His parents moved to Mississippi in the year 1819, where he was converted and joined the Methodist Church at the early age of fifteen. He lived a consistent member for sixty-one years, and by his pious walk and godly conversation many souls were turned to Christ. He exemplified the lofty virtues of the Christian religion in all the walks of life.

Those who knew him best speak in the highest terms of his many excellences of character. He was kind and gentle to the poor, the sick, the weak, and the lame—all who were not as well off in this world's goods as himself; and the poor and needy never left his door empty-handed. His mind was far more than of the ordinary stamp, and he had greatly improved it by reading and careful observation. The Scriptures were his favorite study, and to rare fidelity to his Christian calling was added a holy zeal and a more than ordinary intelligence. He had the happy tact of expressing his thoughts both in speech and prayer, but especially the latter, and we have no doubt that often when pleading with the Master he was inspired as he was very evidently transported.

He leaves an affectionate wife and seven loving children (two sons and five daughters), besides a host of grandchildren, to mourn his loss. While at the close of that perfect January day, when his spirit was gently waited to immortal life, there stood at the pearly gates the angel form of a departed daughter to welcome the pure soul of her "dear father." The sorrowing relatives have the consolation of knowing that they are laying up treasures in heaven. And the loved ones are now watching for *them* at the beautiful gate. L. V. G.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Lula	Apr. 17
Friar's Point	23, 24
Clarksdale	May 1
Cleveland	7, 8
Shaw	14, 15
Hollandale	21, 22
Glen Allen	28, 29
Jonestown	June 4, 5
Belen	11, 12

District Conference, April 22-24. The preachers will please bring with them Bishops' and educational funds. Bishop Hendrix will be with us.

R. M. STANDEFER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen	Apr. 16, 17
Okolona station	.. ..
Shannon	30, May 1
Pontotoc	4
Prairie	7, 8
Saltillo	15, 16
Mettleton and Fulton	21, 22
Athens	25
Amory and Smithville	28, 29
Tramont	June 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Buena Vista	18, 19

J. B. STONE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Crawford, at Trinity	Apr. 16, 17
Hebron	23, 24
Sparta, at Friendship	30, May 1
Brooksville	7, 8
Macon	8, 9
Shaqualak	14, 15
Sturges	21, 22
Mashulaville	28, 29
Columbus circuit	June 4, 5
Phœba	11, 12

District Conference will meet at Shuqualak, May 12-15.

T. C. WIER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Banner circuit, at Hunter's Chapel	Apr. 16, 17
Pittsboro circuit, at Oak Springs	23, 24
Atlanta circuit, at Roads' Chapel	29
Cherry Hill cir., at Young's Chapel	30, May 1
Water Valley cir., at Church Grove	7, 8
Charleston circuit, at Charleston	14, 15
Tillatoba circuit, at Friendship	19
Grenada circuit, at Sparta	21, 22
Chapel Hill circuit, at Chapel Hill	28, 29
District Conference at Charleston	12-15

Meeting of Woman's Missionary Society for Grenada district, Wednesday, May 11.

Will the preachers in charge please urge our people to observe our rule concerning fasting before the quarterly meetings, and urge the official members to be at these meetings.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Indianola	Apr. 16, 17
Leherton	23, 24
Greenwood	30, May 1
Sidon	8, 9
Black Hawk	14, 15
Vaiden	21, 22
Carrollton circuit	28, 29
Winona circuit	June 4, 5
Carrollton station	11, 12

The District Conference will be held by Bishop Hendrix at Greenwood, April 19-21. The opening sermon will be preached April 19, 9 P. M., by Rev. R. A. Meek, of Carrollton station.

S. M. THAMES, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Ethel	Apr. 16, 17
Kosciusko and Durant	23, 24
Sallis	30, May 1
New Port	7, 8
Wier's	14, 15
Pickens	22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Belzoni	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Lebanon	Apr. 16, 17
Red Banks	23, 24
Ashland	30, May 1
East Holly Springs circuit	7, 8
Early Grove	14, 15
Mount Pleasant	21, 22
Olive Branch	28, 29

The preachers' meeting for this district will be held at Byhalia, commencing April 29, 7 o'clock P. M.

JNO. W. BOSWELL, P. E.

SARDIS DIST.—SECOND ROUND.

Como	Apr. 16, 17
Pleasant Grove	23, 24
Cockrum	30, May 1
Batesville	7, 8
Coldwater and Hernando	15, 16
Nesbit	17
Courtland	21, 22
Panola	24
Arkabutla	28, 29
Wall Hill	June 4, 5
Mt. Vernon	11, 12
Coldwater Mission	18, 19

H. C. MOREHEAD, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian—West End...(Thu. night)	Apr. 14
Linwood circuit, at Linwood	16, 17
DeKalb circuit, at New Hope	23, 24
Meridian—Central	May 1
Daleville station	7, 8
Lauderdale circuit, at Soule Chapel	14, 15
Waynesboro circuit, at Hebron (Thu.)	19
W. and State Line, at W'boro...(Fri.)	20
District Conference, at Waynesboro	21-23
E. M. F. College Commencement	29
Binnaville circuit, at Binnaville, (Thu.)	June 2
Porterville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Shubuta...(Wed.)	15
Clarke circuit	18, 19
Chunkey circuit, at Suqualena	25, 28
Marion circuit...(Tues.)	28

The District Conference will convene at Waynesboro, at 9 o'clock A. M., Saturday, May 21. A Bishop is expected to preside. Every recording steward is expected to be present with his Quarterly Conference Record Book. It is greatly desired that the assessments for Conference claimants and foreign missions be reported paid in full. Let us all expect a pentecostal season.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Rose Hill, at Pleasant Grove	Apr. 23, 24
Fannin, at Union	30, May 1
Brandon station	1, 2
Shiloh, at Salem	6
Marvin, at Bethel	7, 8
Decatur, at Union	13
Neshoba at Pine Grove	14, 15
Walnut Grove	21, 22
Carthage and Walnut Grove, at W. G.	23
Hillsboro, at Mt. Zion	28, 29
Carthage circuit	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. MCDONALD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Bartonton, at Carlile	Apr. 16, 17
Washington, at Locust Grove	23, 24
Martin, at Russom's	30, May 1
Meadville, at Nebo	7, 8
Fayette, at Fayette	14, 15
Mayersville, at Beulah	21, 22
S. Warren, at Wesley Chapel	28, 29
Warren, at Wesley Chapel	June 4, 5
Port Gibson	11, 12
Anguilla and Rolling F., at Cary (W.)	15
Rocky Springs	18, 19
Roxie...(Wed.)	22
Utica	25, 26

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Camden circuit, at Souls Chapel	Apr. 18, 19
Mount Olivet circuit, at Dover	23, 24
Madison circuit, at Wesley Chapel	30, May 1
Flora circuit, at Livingston	7, 8
Yazoo circuit, at Fletcher Chapel	14, 15
Yazoo City...(night)	15, 16
Sharon circuit, at Mount Pleasant	21, 22
Canton...(night)	22, 23
Jackson—First Church	28, 29
Jackson—Capitol Street	28, 29
Silver Creek circuit, at Bee Lake	June 4, 5
Raymond, at Clinton	11, 12
Pocahontas cir., at Tinnin's (Thurs.)	16
Lake City and Lodi ct., at Phillips'	18, 19
Edwards...(Thurs.)	28
Benton circuit, at Zieglerville	25, 26

The District Conference will be held at First Church, Jackson, May 27, 28, 29. Bishop Galloway is expected to preside.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Adams circuit, at Ebenezer	Apr. 16, 17
Wesson	23, 24
Beauregard	30, May 1
Brookhaven	1, 2
Hazlehurst	7, 8
Lebanon	13
Bowerton	14, 15
Terry, at Spring Ridge	21, 22
Holmesville	28, 29
Magnolia	29, 30
Providence, at Pine Grove	June 4, 5
Caseyville, at Bethesda	11, 12
Brookhaven circuit	17
Summit circuit	18, 19
Gallman circuit	25, 26
Pleasant Grove, at Cooper's Creek	July 1
China Grove, at Sartin's	2, 3

R. S. WOODWARD, P. E.

WOODVILLE DIST.—SECOND ROUND.

Percy's Creek	Apr. 16, 17
Woodville	17, 18
Amite, at Homochitto	22
North Wilkinson, at Mt. Carmel	23, 24
Gloster and Centerville, at C.	24, 25
East Baton Rouge, at Pipkin's	30, May 1
Zachery, at Deer Ford	1, 2
Clinton and Slaughter, at Slaughter	7, 8
Amite City, at Hammond Chapel	13
Franklinton, at Mages's	14, 15
Talisheck, at Fitzgerald	18
Covington, at Stidell	17
Springfield, at Springfield	19
Port Vincent, at Maurepas	21, 22
Live Oak	June 4, 5
East Feliciana	8
St. Helena, at Greenburg	11, 12

The District Conference will be held at Greensburg, June 9-12. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

P. A. JOHNSTON, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Bay St. Louis, at Handsboro	Apr. 16, 17
Whittington, at Holland's Ch'l. (Tue.)	19
Vancleave, at Antioch	23, 24
Heidelburg, at Heidelburg	30, May 1
Killavile, at Saundersville	7, 8
Purvis, at Purvis	14, 15
Perry, at Boon's Chapel...(Tue.)	17
Eastabuchie, at Eastabuchie	21, 22
Pearlington, at Logtown	29, 30
Hattiesburg, at Augusta	June 4, 5
Columbia, at Hopewell	11, 12
Mt. Carmel, at Bethel	18, 19
Williamsburg, at Good Hope. (Tue.)	21
East Pearl	25, 26

Others in due time will appear.

District Conference at Purvis, beginning Thursday, May 12, at 3 P. M. Trains north and south arrive about noon.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers...(Morn.)	Apr. 17
Moreau...(Eve.)	17
Gretna...(Morn.)	24
Carrollton...(Eve.)	24
Carondelet	May 1
Louisiana Avenue	15
Plaquemine and Donaldsonville, at D.	22
Felicity	29
Baton Rouge	June 5
Hayne Memorial	12
Gross Tete, at Cottonwood	19
Parker Chapel...(Morn.)	26
Dryades...(Eve.)	26
Lower Coast, at Grand Prairie	July 3
Craps	10

Preachers and members are exhorted to observe the quarterly fast-day—the Friday before each meeting.

O. W. CARTER, P. E.

ARCADIA DIST.—SECOND ROUND.

Minden, at Pine Grove	Apr. 16, 17
Valley, at Bellview	23, 24
Arcadia, at Brushwood	30, May 1
Farmerville, at Marion	7, 8
Summerfield, at Alabama	14, 15
Homer, at Arizona	21, 22
Ruston, at Ruston	28, 29
Sparta, at Mill Creek	June 4, 5
Ringold, at Ringgold	11, 12
Tulip, at Salem	22, 23
Vienna, at Pains Chapel	July 2, 3
Vernon, at New Prospect	9, 10
Gansville	16, 17

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

South Bosler, at Fillmore...(Sat.)	Apr. 16
Shreveport and Mission. (Sun., Mon.)	17, 18
Grand Cane, at Bethel...(Sat., Sun.)	23, 24
Caddo, at Logansport...(Sun., Mon.)	24, 25
North Bosler, at Concord...(Thurs.)	28
Bellewood and Cane R...(Sat., S.)	29, May 1
Natchitoches...(Sun. and Mon.)	1, 2
DeSoto, Wood Side...(Sat. and Sun.)	7, 8
Mansfield...(Sun. and Mon.)	8, 9
Fort Jessup, at Flagah...(Sat.)	14
Pleasant Hill, at Robeline. (Sun., Mon.)	15, 16
Sabine, at Mt. Pleasant...(Fri.)	20
Many, at Prospect...(Sun.)	22
Annacoco, at Beech Grove...(Thes.)	24
Wesley, at Coushatta...(Sat.)	28
Coushatta, at Coushatta (Sun., Mon.)	29, 30
Red River, at Knox Point...(Sun.)	June 5
West Natchitoches	9

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—SECOND ROUND.

P. Bruise and Rayne, at P. B	Apr. 18, 17
Patterson and Morgan City, at M. C.	23, 24
Crowley, at Long Point	30, May 1
New Iberia	7, 8
Abbeville, at Prairie Gregg	14, 15
Indian Bayou	21, 22
Franklin and Jeanerette, at F.	28, 29
Lake Charles	June 4, 5
L. C. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	15, 16
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Huron	25, 26

JNO. A. MILLER, P. E.

DELHI DIST.—SECOND ROUND.

Oak Ridge, at Mer Rouge	Apr. 16, 17
Rayville, at Girard	23, 24
Floyd, at Oak Grove	30, May 1
Harrisonburg, at Island	7, 8
Oakly, at Oakly	14, 15
Winsboro, at Magnolia	21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Melville and Big Cane, at Big Cane	Apr. 16, 17
Evergreen, at Evergreen	23, 24
Alexandria	30, May 1
Pineville, at Hickory Grove	7, 8
Castor, at Ebenezer	14, 15
Columbia, at Columbia	21, 22
Black River, at Lismore (We., Thn.)	25, 26
Vidalia, at Jonesville	28, 29
Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ada	19, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. T. J. Upton, C. G. Andrews, E. L. Singletary, G. D. Anders, J. I. Hoffpauir, I. T. Reams, R. W. Anderson, L. W. Wood, Hicks M. Ellis, J. H. Smith, B. F. Lewis (4), B. Jones, F. A. Whitson, J. W. Malone, Sam S. Bogan, J. C. Ellis, H. F. White, T. L. Lallance, Harry W. May, S. H. Werlein, G. A. Gulce, H. R. Caldwell, J. H. Brown, W. F. Sanders, M. L. White, Nicolas E. Joyner, Robt P. Howell, N. B. Harmon, W. W. Drake, Ben. P. Jnco. T. S. West, Robert Bradley, Isaac L. Peebles, J. G. Cammack, W. T. Currie.

Messrs. F. A. Lane, L. D. Goiron, J. B. Brisler, J. L. Walsten, T. J. Gales, Dr. J. C. Ballard, J. Snider, Oscar Black, J. R. Whittington, Robt. Ray, M. M. Firth, E. T. Kerton, J. C. Crain, J. W. Bodley, E. B. Hawthorn, T. G. Wood, R. H. Bower, A. P. Bourland, Geo. F. Poole, A. E. Kebilinger, W. H. Saunders, A. R. Shattuck, D. M. Foster, J. H. Madison, N. J. Harris, C. F. Sloonm, P. D. Nesmith, Y. D. Butler, S. Y. Puckett, L. A. Moore, T. Davis, R. J. Lauderdale, S. P. McKee, T. J. Ulm, P. A. Richardson, J. J. Duhard, W. H. Adams, N. K. Hallfield, T. E. Harris.

Mesdames E. A. Brown, Chas. Ratliff, M. R. Dunbar, N. H. Bradley, J. S. Calhoun, M. F. Godwin, C. A. Pierce, B. F. Green, G. A. Ridgeway, M. Kate Burd, A. G. Chancellor, Laura G. Montgomery, Clara M. Hearne.

Misses M. L. Worsley, L. M. Davidson, Sallie M. Phillips.

April 12.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Spend Your Vacation on the Great Lakes.

Visit picturesque Mackinac Island. It will only cost you about $13 from Detroit or $18 from Cleveland for the round trip, including meals and berths. The attractions of a trip to the Mackinac region are unsurpassed. The island itself is a grand, romantic spot; its climate is most invigorating. Dr. William A. Hammond, of New York, says: "As a health resort so far as my personal experience goes, there is no place so good in every respect for the exhausted city worker, the banker, the merchant, the professional man and wife and children, as the Island of Mackinac." Palace steamers, four trips per week between Detroit, Mackinac, Petoskey, the "Soo" and Marquette. Every evening between Detroit and Cleveland. Send for illustrated pamphlet. Address A. A. Schantz, G. P. A., Detroit and Cleveland Steam Nav. Co., Detroit, Mich.

Harriman, Tenn.

The growth of Harriman Tenn., in buildings and traffic has been steady and permanent, and the increasing demand for lots for business and manufacturing purposes, by parties from a distance desiring to locate, had induced the management to announce another Land Sale to take place on April 12, 13 and 14, 1892.

The Queen and Crescent Route quotes one fare for the round trip from all its terminals, and has requested all connections to name same rates for this sale. See that your tickets read via Queen and Crescent Route.

The Ancient Order of Hibernians of America.

The next Bi-annual Meeting of the Ancient Order of Hibernians will be held at New Orleans, La., May 10 to 16. Arrangements have been completed whereby the Queen and Crescent Route will run solid vestibuled trains through without change, leaving Cincinnati on Sunday, May 8. On the return trip arrangements have been completed to give all an opportunity to stop over one day at Chattanooga to visit the famous Lookout Mountain and Missionary Ridge, the scenes of the decisive conflict during the late war.

See that tickets read via the Queen and Crescent Route from Cincinnati. Sleeping-car berths from Cincinnati can now be secured on application to D. G. Edwards, G. P. A., Cincinnati, O.

Southern Baptist Convention, Atlanta, Ga.

The Queen and Crescent Route will sell tickets to Atlanta, Ga., on May 3 to May 6, inclusive, at one fare for the round trip, good to return until May 17.

The Queen and Crescent Route is the only line running solid vestibuled trains, which for comfort, safety and speed are unsurpassed. For further information call on any ticket agent, or write to D. G. Edwards, G. P. A., Cincinnati, O.

The Queen and Crescent Route will place tickets on sale at reduced rates for the occasions noted below:

Women's Christian Temperance Union State Convention, at Monroe, La., April 20-25.

Annual Meeting Association of Military Surgeons of National Guard of United States, at St. Louis, Mo., April 19-21.

Grand Arch Council of the Phi-Kappa-Psi Fraternity, at Cincinnati, O., April 20-25.

The British and French governments have agreed to prolong the *modus vivendi* in regard to the Newfoundland fisheries over the present season.

NEWS OF THE WEEK.

DOMESTIC.

The Pittsburg Glass Works, at Beaver Falls, Pa., owned principally by the Economite Society, has been totally destroyed by fire, entailing a loss from $60,000 to $70,000.

The members of the New York Cotton Exchange have decided, by a vote of 144 to 8, to make Good Friday a holiday. It was also decided to close the Exchange on the Saturday following.

Both factions of the Democratic party have selected a city ticket. The Fosterites have nominated for mayor Hon. Jos. A. Shakspeare, the present incumbent. The McEnery ticket is headed by John Fitzpatrick.

The Crowley (La.) State Bank was organized by stockholders representing over $50,000 capital stock, and a charter adopted calling for a capital stock of $75,000, with power to increase it to $250,000. Business will commence as soon as there is a paid-up capital of $50,000.

Mr. McCreery, in the National House of Representatives, has introduced for Mr. Springer a bill to authorize the holding of an international monetary congress. The bill, which covers all details, provides that the congress shall meet in Chicago, April 3, 1893, and continue in session at the will of the majority.

Bradstreet's compilation of clearing-house returns for last week shows an average increase of 17.3 per cent., with New York included, and of 6.4 with the metropolis out of the count. New Orleans reports a decrease of 12.9 per cent., with aggregate clearings of $9,715,409, which ranks us as ninth in the list in this respect.

Complete election returns from Rhode Island give Brown (Republican) 196 majority over Wardell (Democrat). Melville Bull (Republican) was elected lieutenant-governor by 1,031 majority. The total vote cast was 54,736. The Senate stands twenty-three Republicans and ten Democrats, with three yet to be chosen.

The Sugar Trust is beginning to fear the results of the determined warfare which has been inaugurated against it by wholesale grocers all over the country, and especially those of Philadelphia and New York. The grocers are said to be heavily interested in the new refineries proposed to be built in Philadelphia and on Staten Island.

It is probable that a good portion of the time of the present session of Congress will be devoted to tariff matters, although it is not known just to what extent the efforts to reform the McKinley act will be pushed. A bill to put refined sugar on the free list has been talked of, and there has also been some thought of endeavoring to repeal the sugar bounty, although the latter proposition has become less popular of late.

There are two bills pending in Congress to appropriate money for the improvement of the Mississippi river. The Senate bill, which is championed by Senator Gibson, proposes to give $3,500,000, but limits the entire expenditure to the improvement of the channel. The House bill, introduced by Mr. Blanchard, appropriates $4,000,000 for the Mississippi river, and permits an indeterminate amount to be expended for levee building.

FOREIGN.

A copyright treaty between Spain and Mexico has been arranged.

Mr. Gladstone has consented to address a great London demonstration before the general elections.

Since the Berlin riots Emperor William is accompanied on all his rides in the Thier Garten and through the Grunewald roads by gendarmes, who are armed with revolvers.

Many thousand acres of fine crops have been completely ruined by the overflow of the river Louna, in Mexico. The government has ordered that the streams be dyked immediately.

Newfoundland's seal fishing has so far been successful this season. Of twenty steamers which left the ice fields last month eleven have returned with 29,000 seals, which at $2 per head gives a total value of $58,000.

The Italian government has forbidden open air celebrations on May day. The garrison in Rome will be reinforced, troops will be drafted in the industrial centers where riots are likely to occur and the police will be armed with revolvers for a few days.

The Feast of Flowers was celebrated in the City of Mexico and throughout the republic on April 10. The ceremony in the city took place on the Paso de la Viga, and was participated in by thousands of Indians, who flocked in from the surrounding country.

Owing to the scantiness of the unoccupied space in Westminster Abbey the dean of Westminster has reluctantly declined to find room in the Abbey for the proposed monument to the late James Russell Lowell. The dean has suggested that instead of a monument a window in the chapel or house, the scene of the delivery of some of Mr. Lowell's addresses, might be filled with a stained glass memorial.

The declaration of Ulster Loyalists, through their representatives at Belfast, that they will use all means in their power to overthrow Irish home rule, if enacted, besides preventing its enactment, if possible, has caused a great sensation in political circles. Threats of this kind have been heard before, but they have never been formulated by any representative body of Irish Protestants. It is known that they are armed and organized and ready for a struggle whenever a home rule Parliament shall attempt to assume authority over them. The number of men the Orangemen could put into the field has been variously estimated, but never at less than 40,000, and some of the estimates go as high as 80,000.

Christian Advocate.

VOL. 39.—NO. 15. NEW ORLEANS, THURSDAY, APRIL 14, 1892. WHOLE NO. 1860.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

(From the New Orleans *States*, March 29, 1891.)

The Splendid Foundry and Machine Shops of the H. Dudley Coleman Machinery Company, Lim., New Orleans, La.

A Talk with Mr. Coleman.

A reporter of the *States* made a visit to the large establishment of THE H. DUDLEY COLEMAN MACHINERY CO., Lim., and after going over the molding floor and through the machine and the mill stone shops, and every other part of the establishment, the writer was surprised at the magnitude of the business going on. He sought out Mr. Coleman in order to obtain some accurate information.

Said Mr. Coleman: "You can see for yourself the extent of our works, and I will give you a few details.

"First, the steam boilers and sheet iron work; second, power transmission machinery, shafting, pulleys, hangers, etc.; third, miscellaneous work; fourth, corn mills and repairs, and then comes sugar cane mills, draining pumps and elevators, rice mill pounders and machinery, sawmill engines and repairs, railroad work and cars, plain castings for other manufacturers, repairs of second-hand machinery, and much more work that can not be enumerated.

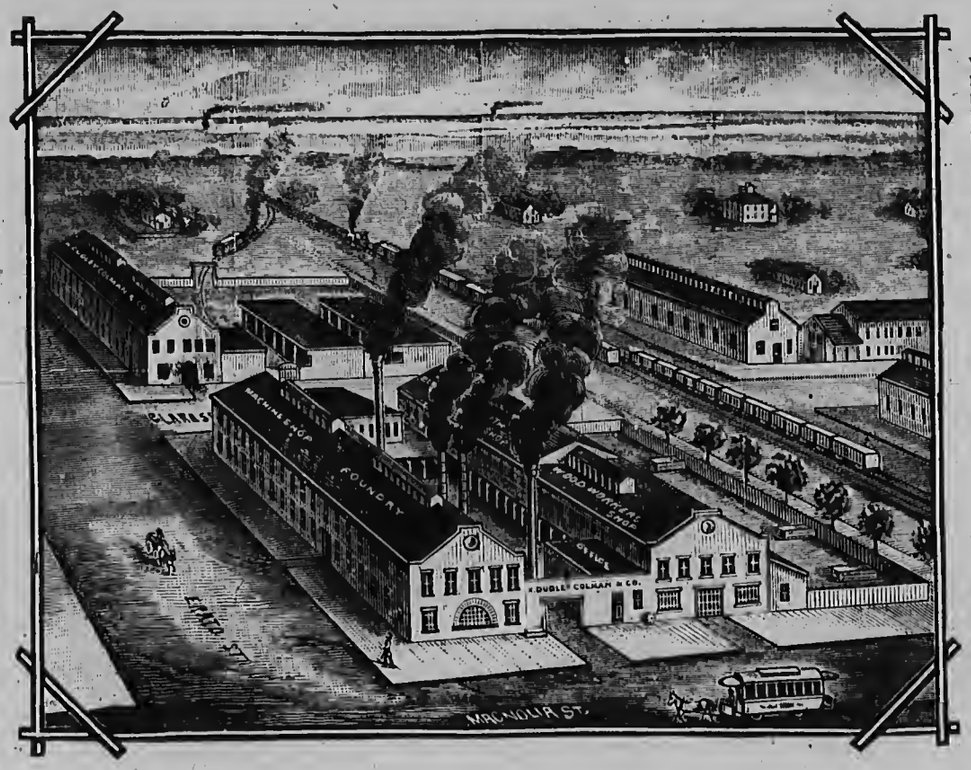
"The above is only the product of the manufacturing branches of our business, and does not include the sale of the mills, engines, boilers, machinery, and supplies manufactured by others and sold by the

H. DUDLEY COLEMAN MACHINERY COMPANY.

"We have in our employ from eighty to one hundred men, and we pay out annually $50,000 for labor, or an average of $1,000 weekly. We made the iron work for the Pickwick Club building, corner of Canal and Carondelet streets; the H. B. Stevens building, 122 and 124 Canal street; Sugar Exchange building, corner of Bienville and Leveo; Bodley building, 74 St. Charles street; Board of Trade building, on Bank Alley; the Montgomery furniture building, 85 and 87 Camp street, and the Mercier buildings, corner of Canal and Dauphine streets, besides many other large edifices."

CAN COMPETE WITH ANY RIVAL CITY.

"In traveling to and from Washington I have noticed that the foundries of Chattanooga, Tenn., and Birmingham, Ala., are doing a large business in house columns, cast iron building fronts, etc., for a vast extent of country. I inquired as to the prices, and say that we are prepared to compete with them both as to prices and quality of work. All such work should be fairly weighed to the satisfaction of all, and carefully inspected; a column may be all right at the ends, but not so in the middle."



MR. COLEMAN'S BUSINESS CAREER.

"When did you go into the machinery business?"

"My father, Willis P. Coleman, started in 1850. He succeeded well until the breaking out of the Civil War, when he shared the misfortunes of the Southern people. At the end of the war I returned a paroled prisoner of Lee's army and arrived in New Orleans with fifty cents Confederate currency, and that before the twentieth anniversary of my birthday.

"In December, 1865, I engaged with Thomas B. Bodley & Co., dealers in machinery and agricultural implements, No. 9 Perdido street, for fifty dollars per month. The experience I had in my father's factory during my school vacations (though necessarily limited) I found to be of service to me in my new position.

"My father died in 1868, and in the settlement of his business I naturally succeeded him. My first sale of a steam engine was to Mr. Leon Godchaux, of this city, who purchased a portable steam engine and boiler to drive a draining pump on one of his plantations.

"We have now every facility for manufacturing and handling machinery, and in that line are not surpassed by any, and are equalled by few in this city."

"Who now owns the old machinery stand, No. 9 Perdido street, where you started in this business as a clerk?"

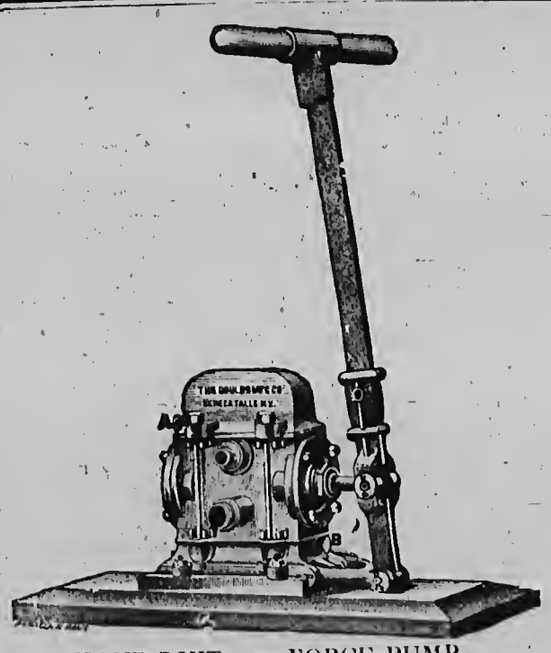
"I am pleased to say that some years ago I purchased that property and have since used it as a machinery supply depot, for which it is admirably adapted."

BUSINESS HAS NOTHING TO DO WITH POLITICS.

"Do you find that your having been a Republican member of the Fifty-first Congress has injured your machinery business?"

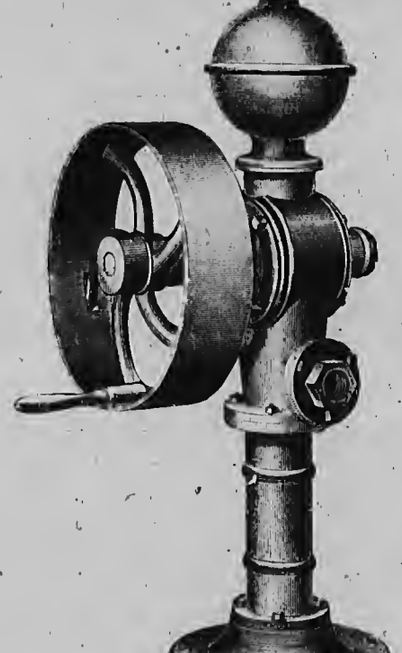
"While, during the heat of a political campaign, this fact may have influenced some persons in their dealings, I hope to show and prove to the people of this country that parties wanting to buy mills, engines, machinery and anything else are not influenced by political prejudice, and I hope to prove that I, a citizen of Louisiana, a native, always living here, can enjoy the privilege of my personal political views without question and without suffering therefrom. I solicit the trade of all who want goods in my line, and I do not question the politics of my customers, my employees or my creditors."

The reporter left the Coleman foundry impressed with the conviction that it is a great industrial institution, and deserving of confidence and encouragement.

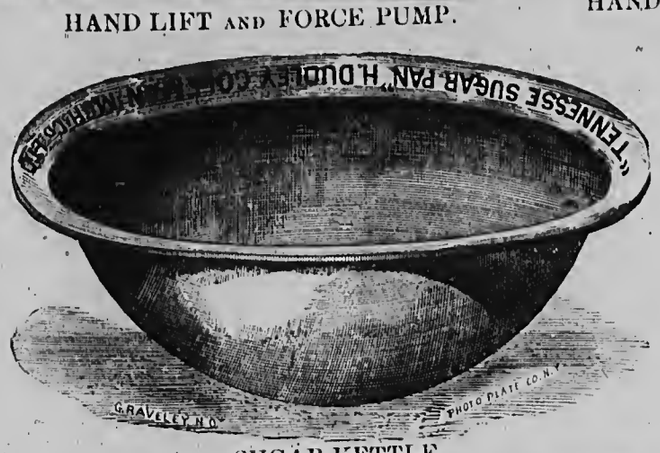

HAND LIFT AND FORCE PUMP.


HAND LIFT AND FORCE PUMP, ON BASE.

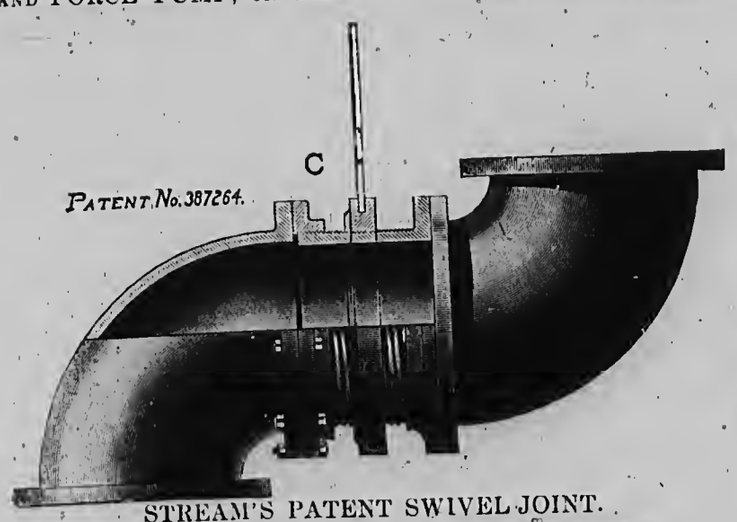

"PICKERING GOVERNOR."


HAND PULLEY PUMP.


TUBE SCRAPER.



SUGAR KETTLE.

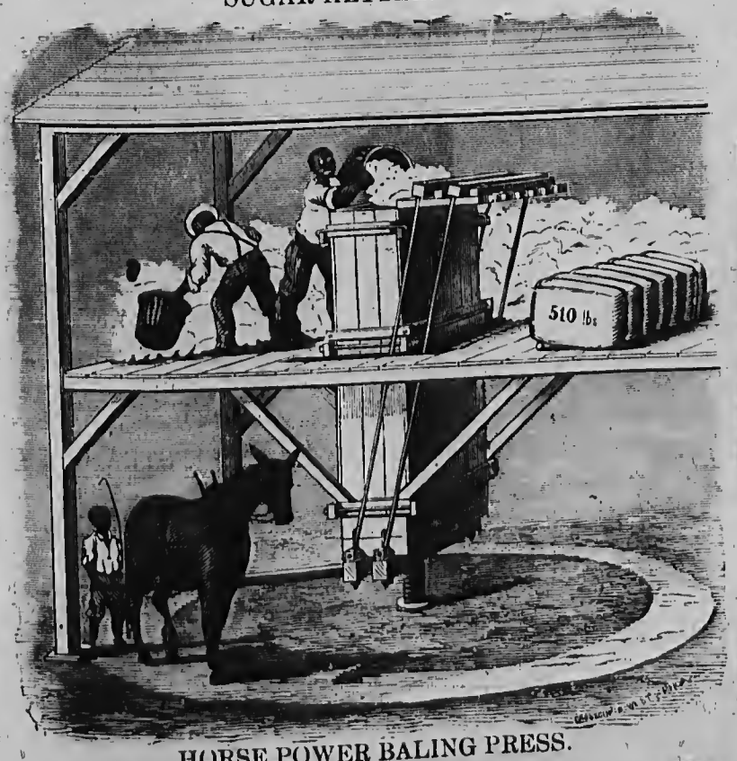


STREAM'S PATENT SWIVEL JOINT.


GAUGE COCK.


WATER COLUMN.


CANT HOOK FOR LOGS.



HORSE POWER BALING PRESS.

COTTON GIN.


LAG SCREW.


HAND CROSS-CUT SAW FOR LOGS.

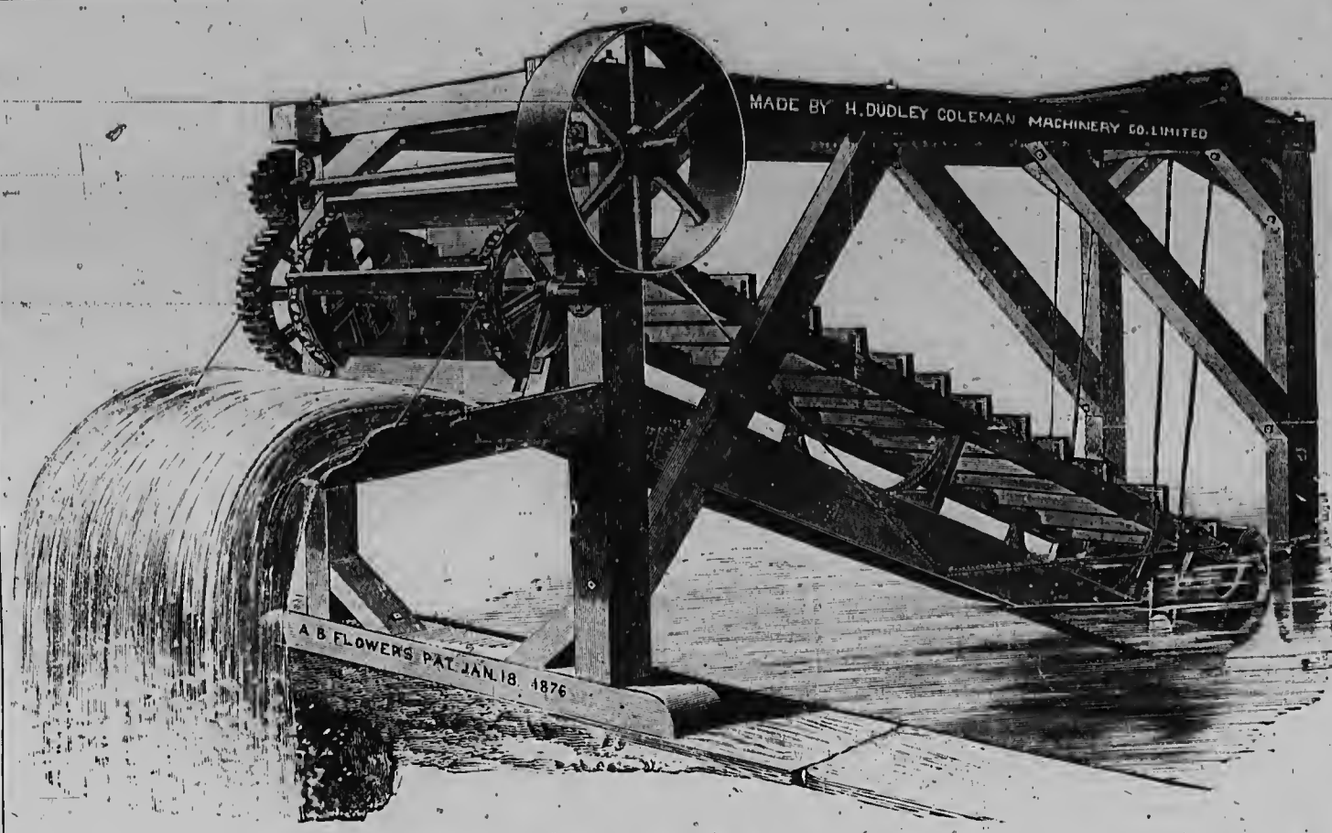
The Famous Union County Roads.

BY EDWIN RALPH COLLINS.

The New Jersey Legislature passed a law in 1889 empowering the Board of Freeholders in any county to set aside certain roads as county roads and take charge of them, the cost of maintenance to be borne by the county. The Boards were empowered by this act to issue county bonds to raise money to put the roads in condition as first-class highways. The Freeholders' Board of Union county were the first to take advantage of this law. They selected thirty-five miles of road, the main highways through the county, set them aside as county roads and voted to issue bonds to the amount of $300,000 to pay the cost of macadamizing. At this action, a wail went up from the farmers. Such unprecedented extravagance would plunge the county hopelessly in debt, raise the taxes above boiling point, and ruin them all; such expenditure might be wise in a county like Essex, including large cities, but to entail such a debt upon Union was rank idiocy. Nevertheless, the Freeholders pushed the preliminary work steadily forward, sent the engineers over the ground and took bids for the work, which was portioned into sections. After the work was under way the Board was confronted with the fact that $300,000 would not complete the work undertaken. The dilemma had the usual two horns—leave the work incomplete, or raise more money. The opposition was strong, but they concluded to raise the money and finish the work as originally planned; so additional bonds for $50,000 were issued, making a total of $350,000. At the extra issue of bonds the dissenters settled down in silent despair and waited for the result.

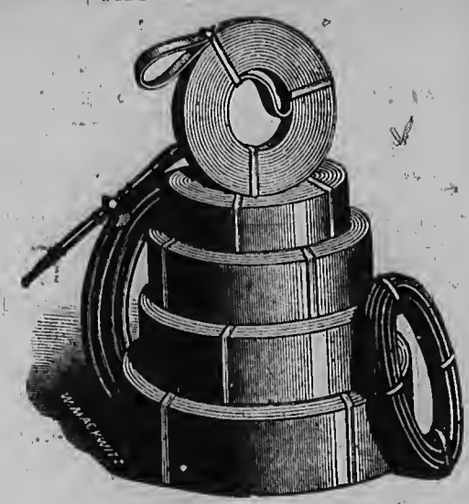
It is now nearly a year since the completion of the roads that give Union county the finest highways in the country. From Elizabeth, the county seat, they branch out in fan-shape through the county, to Rahway, to Plainfield, to Summit. At Elizabeth and Springfield they join with the Essex county system, that goes through Newark and the famous Oranges, giving fifty miles of first-class road between the extreme points, from Pine Brook in Essex county through Montclair, Orange, Newark, Elizabeth and Plainfield to Dunellen in Union county. Then the intersecting roads from Elizabeth to Rahway, Rahway to Westfield, Westfield to Fanwood and Scotch Plains on the west, and Springfield and Summit on the east, all combined, render any part of the counties accessible at all times of the year. The roads are always in good condition, mud has no terrors for the teamster or coachman, and the weight of the load is only limited by the strength of the team.

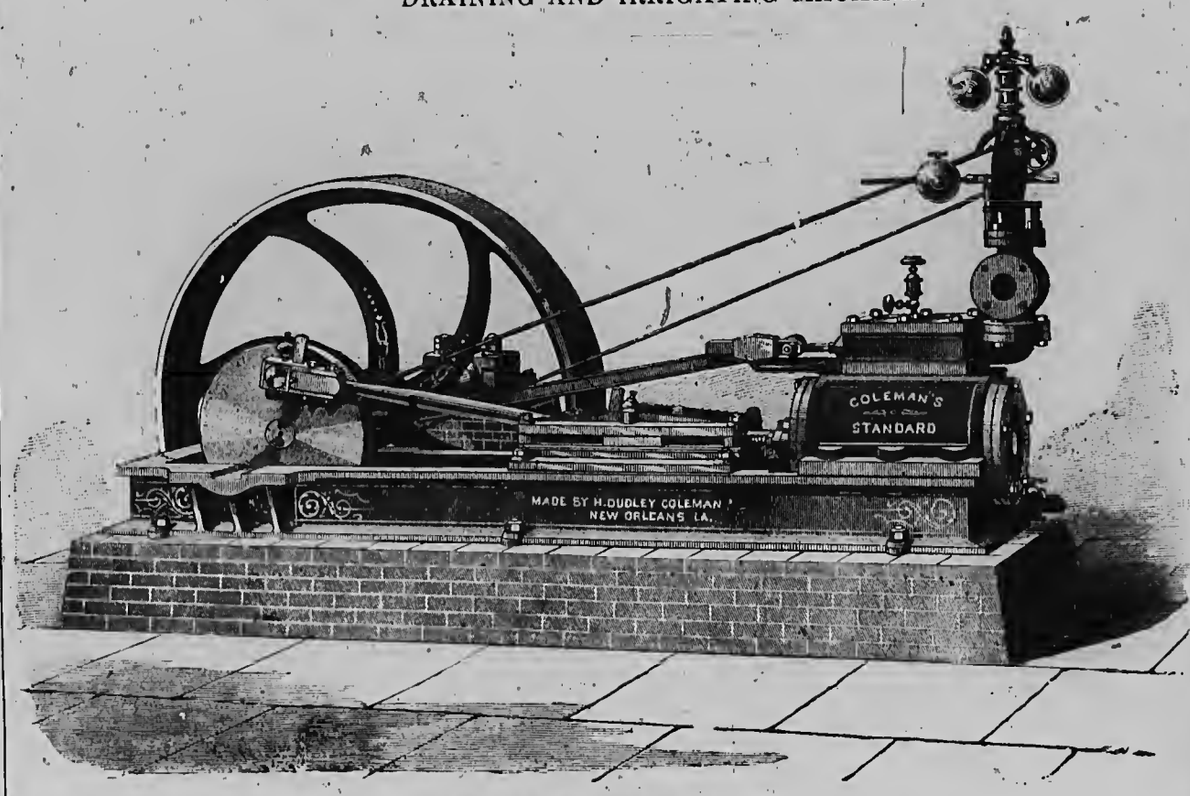
Now that the roads are built and have been in use nearly a year, it is difficult to find a farmer who opposed them. When you do find one who admits it, he blushes to acknowledge it. At all seasons and at all times, the markets of the city have been accessible to him. If he had anything to take to market, he was not compelled to hurry it thither in poor condition before the Winter storms made the roads impassable, or to hold it until Spring, when there was no demand for it. For the same reason the farmers were not compelled to rush all their produce into market at the same time, overstock the market, and consequently run down prices. The supply has not overrun the demand, and for all kinds of produce sold by the Union county farmers in the markets of New York, Newark, Elizabeth and Rahway—prices have been steadier and the general average higher the past year than before. Then, the farmer has been benefited again in the rise in the value of property. The good roads have proved an attraction to a class of residents who do not look to the farm for a livelihood, but are ready customers for farm products. These roads have made every part of the county desirable as a place of residence for business men. Land, that before these roads were constructed, went begging for a purchaser at $100 an acre, finds a ready sale at $175 and $200 an acre, and there is not much offered even at that figure. Farming is profitable now where it was a losing business before. The increase in land values alone would pay the cost of the roads many times over.—*American Agriculturist.*



DRAINING AND IRRIGATING MACHINE.


JACK SCREWS.


BELTING AND HOSE.



STATIONARY STEAM ENGINE.

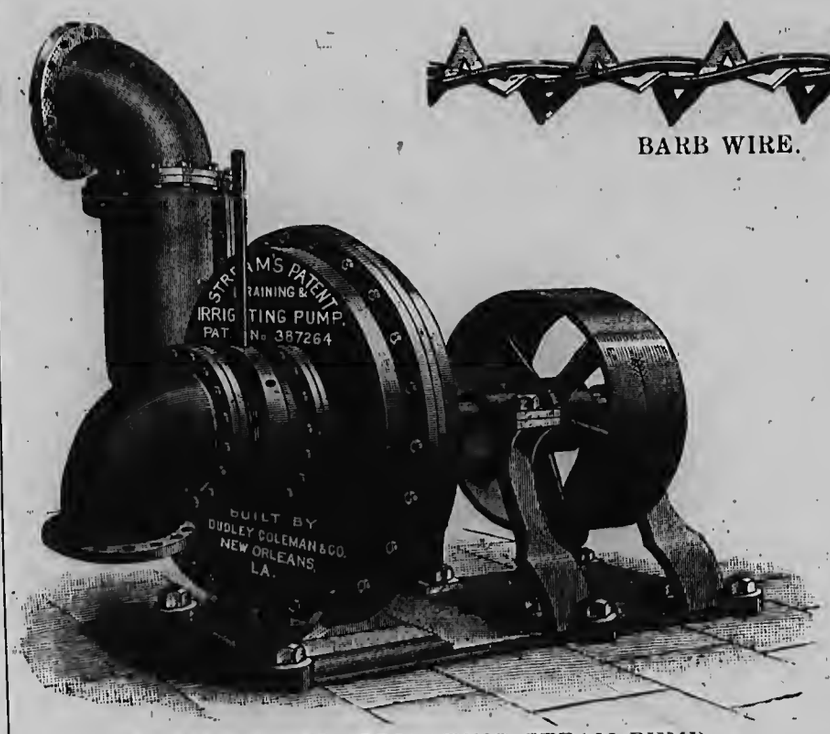

STEAM WHISTLE without Valve.


"WATERS" GOVERNOR FOR STEAM ENGINE.

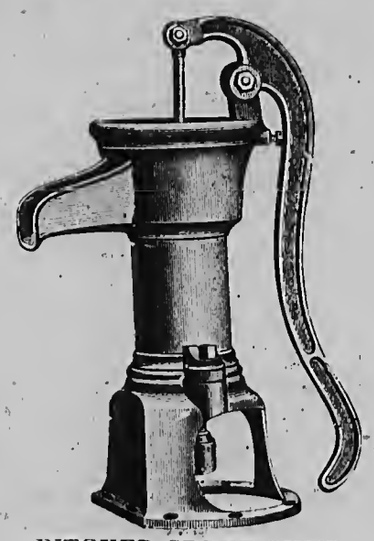

POP VALVE.


BIBB COCK.


BARB WIRE.



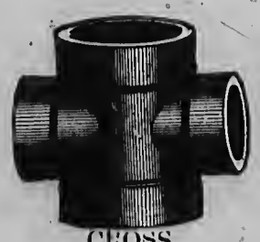
DRAINING AND IRRIGATING STEAM PUMP.


PITCHER SPOUT PUMP.


ANGLE VALVE.


GLOBE VALVE.


RIVETS.


CROSS.


RETURN BEND.


TEE.

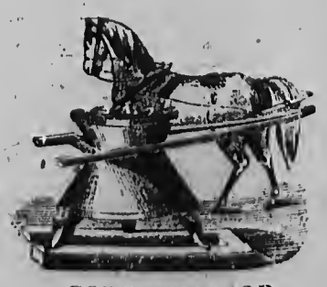

POST BOX.


DUPLEX STEAM PUMP.


PULSOMETER.


BOLT.


PIPE TAP.


CORN AND COB CRUSHER.

A Chemical Study of the Cotton Plant.

Repeated trials indicate that the average weight of chemically dry lint to one acre of the crop tested was 300 pounds; of seed, 654 pounds; bolls, 404 pounds; leaves, 575 pounds; stems, 658 pounds; roots, 250 pounds; making a total plant product of 2,841 pounds to the acre. This weight contains, in round numbers, 46 pounds of nitrogen, 12 pounds of phosphoric acid and 39 pounds of potash, besides soda, lime, magnesia, sulphuric acid and insoluble matter. The 300 pounds of lint, which, under proper methods, is the only part of the crop that is not returned to the soil, contains of nitrogen 0.72 of a pound, phosphoric acid 0.18 pound, and potash 2.22 pounds—far less than an ordinary grain crop removes from the soil. More than half of the valuable constituents of the cotton crop are left behind; whereas, with corn and oats, only small amounts of shallow growing roots and stubble are left. It is folly to burn the stems, together with the remaining bolls, and such parts of the roots as are removed from the soil when the plant is pulled up. The total nitrogen in the bolls, stems and roots is nearly 11.3 pounds. In burning the refuse, fully half of this nitrogen and part of the potash are volatized, while the organic matter, also valuable to the soil, is lost. Fertilizer tests, made by plots with all three plant-food constituents, separately and in groups, showed that cotton needs all three. Phosphoric acid, alone or in combination, gave the best results, and nitrogen next. Nitrogen and potash applied separately were of little value, but with phosphoric acid doubled the yield. These mixtures were effective. No. 1. Acid phosphate 420 pounds, nitrate of soda 125 pounds, and kainit 125 pounds. No. 2. Acid phosphate 370 pounds, dried blood 165, and cotton-seed hull ashes 60 pounds. No. 3. Stable manure two tons, acid phosphate 330 pounds and nitrate of soda 20 pounds. No. 4. Acid phosphate 350 pounds, cotton-seed meal 280, and muriate of potash 20 pounds. No. 5. Acid phosphate 350 pounds, cotton-seed 800, and kainit 40 pounds. No. 6. Stable manure two tons, acid phosphate 330 pounds, and cotton-seed meal 40 pounds. These amounts are to be applied to one acre.

The South for General Farming.

Soon it will be discovered, writes Gen. E. P. Alexander in the March *Forum*, that a thousand miles nearer the markets of the world than are the arable lands of the West, lies a vast territory as fertile and as healthful as the very best of the Western lands, with vastly more resources, and with all the conditions of life greatly easier. This territory is the South.

The interiors of all continents suffer far greater extremes of heat, cold, and drouth than lands nearer the sea. The percentage of crops lost or injured by lack of rain or by early and late frosts increases rapidly as we leave the vicinity of the ocean, which is the great equalizer of temperatures. Hence, far inland are but few fruits and vegetables that can be profitably cultivated at all, and the production even of those is more uncertain than it is nearer the coast. The farmer's chances are, therefore, fewer and poorer even for his chief crops. In comfort and economy of living, too, the farmer in the far interior suffers even more, for the vegetables are less hardy than the field crops, and his garden can not help out the farm as it does at the South. The risk and expense of wintering stock in the South are reduced to a minimum. The winter economies and comforts in clothing and fuel, in farm work and in social life, are considerable. Nor are the Summers hotter than those of the Northwest; though they last longer they are less extreme. The Southern climate is not less salubrious than that of the North, the mortality among whites in 1880 being 14.74 per 1,000 for the whole United States, and 14.04 per 1,000 for the Southern States from Maryland to Louisiana, inclusive. The lands of the South are still not one-half occupied. The sole condition which now prevents a large immigration, both from abroad and from the Northwestern States, is ignorance of the situation.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4 7-16	— —
Ordinary	4⅝	— —
Good ordinary	6 7-16	— —
Low middling	5 15-16	— —
Middling	6 9-16	— —
Good middling	6 15-16	— —
Middling fair	7 7-16	— —
Fair	8 13-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	3⅝	— —
Fully fair	3⅜	— —
Good fair	2 12-16	— —
Common	2⅝	2 11-16
CENTRIFUGAL:		
Seconds	2 9-16	3
Prime yellow	3¾	3 15-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	6	9
Good common	6	9
SYRUP	15	18
RICE.		
No. 2	2⅛	2¼
Good	4¼	4⅜
Fair	4⅛	4¼
Prime	— —	— —
Rough, ₩ bbl.	— —	— —
POLISH, ₩ ton	18 00	20 00
FLOUR.		
Extra Fancy	4 55	4 65
Fancy	4 30	4 40
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	4 90	5 10
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	2 25	2 35
Cream meal	2 55	2 60
Grits	2 65	2 70
Hominy	6 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	50	51
Yellow	50	51
Mixed No. 2	50	51
OATS:		
Western	39	41
Texas rust-proof	— —	— —
BRAN:		
₩ cwt.	67	90
HAY:		
Prime	16 00	17 00
Choice	— —	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 00	11 50
Prime Mess	10 00	10 25
Rumps	— —	10 37½
BACON:		
Fancy Breakfast	8½	9½
Shoulders	5¾	— —
Sides, short rib	7	— —
Sides, long clear	7	— —
HAMS:		
Sugar-cured	9	10
DRY SALT MEAT:		
Shoulders	4⅞	— —
Sides, short rib	6⅛	— —
Sides, long clear	6⅛	— —
GROCERIES.		
COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	75
Hi-No	— —	— —
BUTTER:		
Western Creamery	29	— —
Western Dairy	21	— —
Common	— —	— —
LARD:		
Refined	5⅝	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	12½	14
Cotton seed, crude	22	23
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ ¾	2 25	2 75
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 75	4 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7	— —
Jute, 1¾ lb. ₩ yard	2¼	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb.	7½	8¼
TIES:		
₩ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	3 50	4 00
Chickens, Southern	3 75	4 00
Young	3 00	3 50
Turkeys, Southern	10 00	12 00
EGGS:		
Western	12	— —
Southern	12	— —
WOOL:		
Lake, ₩ lb.	21	21½
Louisiana	17	19
Burry	10	16
COUNTRY HIDES:		
Green Salted, ₩ lb.	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	5 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb.	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, April 8.

Production of Coal in Great Britain.

The production of coal in Great Britain in 1891 was 185,479,126 tons, which is by far the largest output in any one year in the history of coal mining in that country. These figures go far towards explaining and justifying the action of the English coal miners in refusing a reduction in wages when it was offered, claiming that the depression was due to over-production, and that the true solution was to restrict production instead of reducing wages. Up to 1891 the largest production in any one year was 181,614,288 tons, so that the output for last year was about 4,000,000 tons in excess of any previous year.

Not a day passes over the earth but men and women of no note do great deeds, speak great words and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—*Charles Reade.*

Do not anticipate trouble, or worry about what may never happen. Keep

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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The Creation.

This is an age of interrogation marks. The telescope, the microscope, the spectroscope and the crucible, and, above all, the undaunted mind searching for knowledge and truth, have played sad havoc with the superstitions and errors of former ages. Out of this confusion and chaos truth will come tenfold more glorious. No one need fear that the Bible will suffer in consequence. Yet, in all probabilities, many *human* interpretations of it will be thoroughly exploded. The standard authors of geology say to-day that one must go elsewhere from this science to find material to refute the teachings of the Word of God. No believer in the Bible doubts for a moment the *ability* of God to create the world in six literal days, or even in the twinkling of an eye. As far as human wisdom can apprehend his plans and methods, "through measureless ages in which he is rich, resting not, hasting not, but slowly, and by the steady operations of his own laws, he works out to the finest detail his mighty thought of a world." "One day is with the Lord as a thousand years, and a thousand years as one day." In all God's dealings with man, he works out his great purposes by slow, steady and ever-progressive means. When man fell, a Messiah was promised. Why wait four thousand years for his advent? The conflict between good and evil has continued since the expulsion of the primeval pair from the Garden. The overthrow of the powers of darkness will yet be consummated. But six thousand years have passed, and Satan still tempts the followers of the blessed Christ. Why has not a fiat of the great Jehovah chained him forever in his dark domains? Then, in contradistinction to the old maxim, "Time is short," I put the correct one, "Time is long." We are told that, "In the beginning God created the heaven and the earth. And the earth was without form, and void." When that "beginning" began no man can tell. There was no light, nor were there any means of measuring the vast cycles in which "God moved upon the face of the waters." The latest and most reliable authority estimates that far-off "beginning" at one hundred million years. The earth, in its primeval state, must have been molten or gaseous, or else it would not have assumed its present spherical form.

Sir William Thomson says that if the consolidation of the earth had not occurred several million years ago, the Poles would not have been flattened. The work of each day during creation is confirmed by geological research. Moses gave us an outline that will stand the tests of the centuries; yet I do not believe the account given in Genesis is intended as a full and complete description of the birth and growth of a world, but merely as an outline. And, furthermore, the same changes that geology records as occurring in the misty ages of the past are actually occurring to-day, though, of course, with less rapidity than in former times. The Mosaic account informs us that on the third day vegetation appeared. This age, the carboniferous, was the one in which our great coal fields were formed. These immense deposits (19½ feet thick in Pennsylvania) could not have been formed by natural causes in one day. To produce a seam of coal 19½ feet thick would require 46,800 years in the Amazon Valley, the most luxuriant vegetation known. Vegetation requires carbonic acid, a deadly poison to all animal life. In the present age there is so little of it in the air that its effects are not felt. The vegetation in the carboniferous age was far more luxuriant than that of the present day; yet this necessitates the presence of carbonic aid in the air to such an extent that all animal life was impossible.

Now, if man was created three days, or seventy-two hours, after vegetation, then his history must extend back more than 40,000 years. At no time in man's history could vegetable matter have accumulated much faster than at the present time, for the increase in carbonic acid so necessary to this increased growth would have been fatal to him. The air could not have been freed from this poisonous gas in so short a time, nor could the giant forests have grown enough that, with the growth since the birth of man, to have formed our vast coal fields. From investigations in coal mines it has been ascertained that nearly every specie of vegetation forming these coal fields has become extinct, or, if existing at all, very small and insignificant. This proves that but little of our coal has been formed in man's history.

On the fifth day fish swam in the seas, and birds flitted through the air. These could not have lived if there had been a large amount of this gas in the air. So, take either view you please, it has been far more than 6,000 years since vegetation first appeared upon the earth.

In many parts of the world the river beds are thousands of feet below the surface. The grand canyon of the Colorado river has a height of nearly 7,000 feet. The sides of this canyon are almost solid rock. How long would it take a stream of water, howsoever swift, to wear a channel 7,000 feet deep through almost solid rock? But is it not possible that ice or bowlders helped to form these natural wonders? This would be admitting that, at least, a part of geology is true. There are abundant proofs of a glacial epoch just before the advent of man. In Massachusetts stones weighing many tons are found several miles from where they were formed. All over Indiana and Ohio specimens of copper ore are found which came from the mines near Lake Michigan. No other agency save glaciers and icebergs could have produced these results. But admitting that glaciers performed a prominent part in cutting out the grand canyon, yet the proofs are convincing that it has been in existence many thousand years. The internal heat of the earth—sufficient, it is said, to melt any known substance fifty miles below the surface—is decreasing from year to year. From its present rate of cooling, vast ages and cycles have passed since it was in a molten state.

This view of the creation takes nothing from the glory and power of the Creator. It adds grandeur to the thought. Think of God through vast ages watching, with unabated interest, the progress and growth of his created worlds!

"My heart is awed within me when I think
Of the great miracle which still goes on
In silence round me—the perpetual work
Of thy creation, finished, yet renewed
Forever."

W. N. LEWIS.

Kilmichael, Miss.

Children's Day.

To the Pastors and Sunday-school Superintendents of the North Mississippi Conference.

Dear Brethren: As you look over the ADVOCATE "to see what is in it," and your eyes fall upon this brief address, I hope you will not give it a mere passing glance, but read and ponder it with as much concern for the cause represented as the writer feels while writing.

In the providence of God, we are nearing the time set apart by our church for the observance of Children's Day. It is, therefore, becoming that we should, as an act of church loyalty and a token of our concern for the rising generation, make timely and due preparation for its celebration. We can not better commend this observance than by quoting the following from Bro. J. R. Popper, chairman of the Sunday-school Board of the Memphis Conference. He says: "Outside of the benevolent feature of the occasion, 'Children's Day' furnishes an excellent educational opportunity to our pastors and Sunday-school workers to emphasize our doctrines and the peculiar institutions of Methodism—a work much needed just now. Besides, it affords a specific time for father and mother to sit with their children in Sunday-school—a thing about as much needed as for the children to sit with their parents during the preaching service."..."Therefore, in view of the many streams of good flowing from 'Children's Day,' we earnestly invoke the co-operation of every pastor and superintendent this new year in endeavoring to have its observance at every appointment in some way, either separately or in connection with other appointments. We have only seen the beginning of the good coming from this beautiful May-day offering."

Last year, of 135 pastoral charges in our Conference, only 36 reported as having celebrated this day, while the Memphis Conference, adjoining ours, reported "nearly every charge as observing it." Also, they raised on that day four times as much money as we did, with a memberhip only a little in excess of ours; and the Mississippi Conference, with a membership less than ours, reported more than twice as much as we did. These statements are made, not to disparage our work, but that we may be provoked to improvement.

If any ask, What need is there for the funds collected? we would answer, There is much need. We expect the reports this year to show that all the funds in hand are used to good purpose, and we are contemplating plans for the furtherance of our Sunday-school work, the which, if executed, will require all the means that can be raised.

Now, brethren, please take up your Disciplines and turn to page 142, paragraph 245, and read carefully the law and instructions concerning "Children's Day," and then observe the following directions:

1. Programmes will be furnished, on application of pastors or superintendents, at the rate of ten cents per dozen, or sixty cents per hundred, to be paid for out of collections taken, where provision is not otherwise made.

2. Report *full amount* of the collection to Rev. O. L. Savage, treasurer, or to myself, who will forward the *ten per cent.* to Nashville, and settle for the programmes used, as above stated.

3. Send all orders for programmes to the undersigned, and send in due time, that there may be sufficient margin for delay of mails and time for suitable preparation for the occasion. All orders should be in by May 1.

4. Let no congregation, and especially no Sunday-school in our bounds, be deprived of the benefits of Children's Day exercises. Bro. Kirby, in the *Sunday-School Visitor*, truly says: "Pastors, superintendents, teachers, parents, children—all are equally interested in making this the brightest, gladdest day in our church and Sunday-school year."

Let all go to work at once, determined to do your best to make the occasion this year a grand success in every sense. The "programme" for this year is a "gem" of beauty, and a treasure of songs and useful knowledge.

G. W. BACHMAN,
Sunday-school Agent.

Kosciusko, Miss.

FROM THE WORK.

Rev. T. W. Lewis, Holly Springs, Miss., April 17: "We have just closed a gracious revival of religion here. Had twenty, or more, conversions and sixteen accessions on profession of faith. Had 174 at Sunday-school to-day. Have sixty-one members of Epworth League, and five prayer meetings."

Rev. T. B. Hargrove, Greenwood, Miss., April 12: "Bro. H. L. Vaughan, preacher on McNutt circuit, died at McNutt, April 4, seven P. M. His father, who had been telegraphed for, with Sister Vaughan, started with remains to Columbus; but the railroads were washed up so they could not go. He was buried here last Thursday evening. A good, pure, true man has fallen. Pray for his family."

Rev. B. W. Lewis, McBride, Miss., April 7: "Our hearts are sad. Sister Ophelia Butler departed this life April 6, at 1:15 A. M. The community has lost its best friend, the church its best worker, and the Sunday-school its best teacher. She was always bright, cheerful and happy. Sister Butler leaves a husband and three children to mourn her death. May the Lord bless and comfort the surviving loved ones! Pray for us, brethren. My work is getting along very well. The spiritual condition is not as good as I would like to see it; but we are moving upward, and feel that God is blessing our labors."

Rev. Jas. G. Cammack, Summit, Miss., April 16: "Yesterday was the first meeting of the W. P. and H. M. Society at this place. The society adjourned to meet the next Wednesday; but, instead of returning to their homes, they were seen all going in the direction of a neighboring dwelling, from which they soon returned to the parsonage with baskets, buckets and bundles of every description, the contents of which will need no explanation for an itinerant preacher to understand. We were so overcome that all we could think of to say was: 'As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.'"

Rev. Heslep R. Tucker, April 4: "At the unanimous solicitation of the people of this community, Rev. Geo. S. Inge came to Houston and preached for four days. He was preceded by Bros. Whitehurst and Saunders, and after eight days of earnest effort the meeting closed with good results. The meeting was held in the spacious hall of the Mississippi Normal College, one of the most suitable in the State. Bro. Inge preached mostly to the church, and scores pledged themselves to better lives by erecting family altars, and attendance upon all the services of the sanctuary. The good done can not be estimated. How many will join the church can not now be known. These brethren left much loved. Bro. Inge was born here, and is fixed in the affections of all the people."

Rev. Eugene Johnson, Senatobia, Miss., April 14: "Bro. Morehead, our presiding elder, held our second Quarterly Conference last Saturday. The stewards made a good report. Preacher's salary almost half paid to date; all the other interests of the church in a healthy condition. Bro. Morehead is doing good work on the district; is prompt and efficient in the discharge of the duties of his office; is in favor with preachers and people. Sacramental service and love-feast, Sunday, well attended and spiritually profitable. This is my first year on this charge; but, if the people continue as they have begun, I hope it will not be my last. They know how to take care of their preacher. We anticipate much pleasure in having Bishop Hendrix with us at District Conference, and hearing him preach again."

Rev. K. S. Enochs: "I have no large cards, but will try to give you some dots on a little one. This hails from Perry circuit, Mississippi Conference. I am among one of the best set of Methodist people I ever saw. They nearly all believe in growth, and are using the means of growth. They care for their preacher with a hearty good-will, and respond liberally to the calls of the church for support of her institutions. We have a praying people here. A large majority of the heads of families lead in the public prayer, and keep up their family altars. The church seems to me to be in a fair way to do great things for the Master's cause. And we look earnestly, hopefully for a revival of spiritual and practical religion this year. Indeed, the tidal wave has already set in with this praying and church-going people."

Rev. I. L. Peebles, Edwards, Miss.: "When we arrived here after Conference we were met at the train by Bros. R. H. Noblin, W. Price, S. Johnston, and conducted to the parsonage, where a nice dinner, prepared by the ladies, was awaiting us. After repasting and prayer, we were left alone to view our surroundings. We soon found that more than a nice dinner had been provided for us. We are well circumstanced, and we are well pleased. Our first quarterly meeting embraced last Sunday—April 10. We had a good meeting. Our presiding elder, Bro. E. H. Mounger, preached us three good sermons. They did our souls much good. He is a conservative man. We have collected one-half of the $242 assessed this charge for Conference purposes. One-fourth of the presiding elder's and pastor in charge's assessments have been paid. We have taken eight persons into the church. Pray for us."

Rev. M. J. Miller, China Grove, Miss., April 8: "Our first Quarterly Conference embraced the third Sabbath in March. Our presiding elder, Bro. Woodward, was with us, and preached three excellent sermons. He is a good, clear, practical religious preacher, who warms the heart rather than tickles the fancy. A good attendance, liberal assessment for preacher in charge, and a good report first quarter, together with many presents, and the Conference claimants' assessment paid in full, with growing congregations of interested hearers, makes us (preacher in charge and family) feel that 'the lines have fallen to us in pleasant places.' We have had no 'storm,' and don't want any. Don't like the name 'storm.' See? Thank God we have constantly received tokens of careful Christian liberality, such as meet the wants and supply the necessities of the preacher and family. We pray for much success every way."

Rev. C. H. Pittman, P. C., Mashulaville circuit, North Mississippi Conference, April 7: "Mashulaville circuit is making some advancements. I am now living in the parsonage just bought and furnished. The preacher has never suffered yet (for want of temporal means). There has been no storm of dainties here that I 'read of;' but about the first of January I launched my small boat for a pleasant harbor, and cast anchor here. Since then I have been surrounded by dancing, smiling wavelets of generosity, each bearing upon its crest some comfort of life to add to our store. Our congregations are growing. The *Nashville* and NEW ORLEANS ADVOCATES are tolerably well circulated here. We have some family altars, and hope to have more soon. We have one Sunday-school and one prayer meeting. Will have more soon. The church has been somewhat revived; twenty backsliders reclaimed. Brethren, pray for me and my work."

Rev. H. O. White, P. E., April 8: "The work on the Delhi district, Louisiana Conference, is moving on very well. All the preachers are well, and in great favor with the people. We are having some very spiritual quarterly meetings. Liberal salaries have been allowed, and the preachers are getting enough to live on in spite of the stringency in money matters. About forty have joined the church. Bro. H. Knickerbocker, of Bastrop, is having great success in that difficult work. His house is full at every service. Although our quarterly meeting was held on Thursday, we had very good congregations. In the morning about 50, and at night 150, which is extraordinary for Bastrop. Monroe is doing well. Providence and Waterproof are improving. Oak Ridge and Rayville, Winsboro and Oakley—in fact, nearly every work—is making advances over this time last year. I think our young brother, Bogan, is the right man in the right place. We are looking forward to a gracious revival all over the district."

Rev. J. G. Cammack, Summit, Miss., April 11: "Our first Quarterly Conference convened here Saturday and Sunday last. The session was very pleasant and harmonious. The reports showed that two members had been added during the quarter; ten dismissed by letter, and two died. One hundred and seven dollars and twenty-five cents had been raised for the preacher in charge; $18.75 for the presiding elder; Conference claimants, $14; domestic missions, $5; Bishops' fund, $13. We had three delightful sermons preached by our presiding elder. Although he has had serious loss lately in the burning of the district parsonage and its valuables, he has lost none of his power to preach. Miss Addie V. Marshall, of Brookhaven, was with us from Friday till Monday morning, and while here organized a W. P. and H. M. Society, with fourteen members; also a Juvenile Missionary Society (Clara Chrisman Workers), with eighteen members, and more to follow in each society. On the whole, we feel like we are moving along nicely, and hope to have a prosperous year every way."

Rev. J. W. Raper, Tremont circuit, North Mississippi: "This is my second year on Tremont circuit, and I am glad to report the work of the Lord increasing. This is a large work. It takes one man all his time, and then there is work left undone which should be done. I believe the work, in the main, is in a better condition than it has ever been. We have some churches that are drags, and it is likely they will be. I suppose this is the case with all large works like this. Now, we have as good people on this work as the world affords. They are godly men and women, endeavoring always to push forward the work of the Lord. I have only two Sunday-schools which run through Winter. These schools are doing great good in that department of the church. One of these schools is only one year of age, the church having been established about fifteen months ago. It is one of the best little schools I have ever seen. It is working harmoniously in systematic order, and is developing itself into a strong and mighty power for good in the church. Our first quarterly meeting has passed. Bro. Stone, our elder, did not get to us—on account of bad weather, I suppose. We held the Conference, and are going on with the work. We hope Bro. Stone will not fail to come on his next round, because our people appreciate his coming so much. Now we are praying and working for a mighty upheaving of the kingdom of sin in these parts. We hope to have the grandest revival in the history of this work. We earnestly beg the brethren to pray that the Holy Ghost may be upon us, and this country to be wholly given unto the Lord. Good wishes for the dear old ADVOCATE."

Rev. S. L. Boyd, Tatum, Tillatoba circuit, North Mississippi Conference, April 4: "This charge has five regular appointments, embracing portions of Yalahusha, Grenada and Tallahatchie counties, covering a territory twenty by twenty-five miles. The membership extends farther. Through the faithful efforts of Bro. Rayner (in 1890 and 1891) and his Parsonage Committee, the committee succeeded in securing a parsonage several weeks ago. It is small, but neat and comfortable, with plenty of outhouses, a good garden, potato patch and grass patch; located in sight of a very good school (public), and right near Tatum, where mail comes from Grenada twice a week. We are surrounded by the kindest of neighbors. They have not stormed nor pounded us, but have egged us, buttered us and abused (?) us in too many ways to mention here. Suffice it to say, they keep a gentle breeze blowing on us almost constantly, but with no more indication of storms than the occasional fluttering in of a nice hen. Eleven have been sent to us, three of which now 'scratch for' pretty broods. 'Preacher's delight,' which will be ripe in a few weeks. Card full."

Rev. N. J. Roberts, Utica circuit, Mississippi Conference, April 8: "This work is composed of five churches—two on the Little J railroad, *via* Learned and Utica. The parsonage is located at Utica, a thriving little town of about 350 inhabitants. The parsonage is a substantial building, but needs some repairing. This is our third year with this kind people, and I feel thankful to-day that the outlook is promising. The parsonage did not have its annual storming; still, the people continue to consider our welfare. The two past years the Lord was very gracious to us. We have received since we took charge of the circuit—January, 1890—280 members into the church, baptized seventy-five infants; licensed two young men to preach, who are now at college preparing for their life-work, and each gives promise of great good. Organized and built one new church, a number of new family altars erected, and many that were in darkness and sin are now rejoicing in Christ as their Savior. The finances of this circuit have developed, with its spiritual growth, from $450 for the preacher to $1,300. They paid me in 1890, $725; in 1891, $800. The church at Utica, feeling that preaching only twice a month was not sufficient for the interest at stake, asked the Bishop to reinforce us, in order to give them preaching twice each Sunday in the month, they agreeing to pay the salary of one man. The Bishop granted their request by sending the Rev. W. H. Lewis, who came to us full of faith and zeal that characterizes every man truly called of God to this work. Though young, we find in him a safe counsellor, a good preacher, thoroughly consecrated to the work. Our people are delighted with him. The stewards of the circuit met soon after Conference, and fixed the preacher's salary at $1,300, and they assure us it shall be paid. The Conference assessments have all been increased on this work within the last two years, and have all been paid, and are still higher this year than ever before; but we feel safe in saying they will all be paid. I have just sent $51, the entire assessment for the year for Conference claimants, to the treasurer of the Board. Our presiding elder, Bro. Little, held our first Quarterly Conference on March 26. Our people are delighted with him. He preached three sermons for us, profitable to all who heard him. In summing up the labors of the past two years, we feel very grateful to God for what he has done for us. In looking to the future, we see much to be done; but, with Bro. Lewis by our side, and some of earth's noblest men and women to hold up our hands, and knowing Christ, our leader, is on the field, we thank God, take courage, and go forward. Pray for us."

SHARED.

BY LUCY LARCOM

I said it in the meadow path,
I say it on the mountain stairs—
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within,
Life with its unlocked treasuries,
God's riches are for all to win.

The grass is softer to my tread,
For rest it yields unnumbered feet;
Sweeter to me the wild rose red,
Because she makes the whole world sweet.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
"Heaven is not heaven for me alone."

Rich by my brethren's poverty
Such wealth were hideous. I am blest
Only in what they share with me,
In what I share with all the rest.

—*The Interior.*

Memoir of Rev. E. R. Strickland.

BY REV. H. J. HARRIS.

(Continued.)

The campaign of 1840 on Paulding circuit was fraught with many incidents that have left their impress lastingly upon my own mind, and, as I have already said, will be of telling effect upon the history of Methodism in that region, and in the destiny of souls. The honor of being the chief instrument in the hands of God of a most glorious revival of religion, and gathering into the church invaluable material, is due to the zeal and faithfulness of Bro. Strickland.

In this memoir it will be my plan to specify only in certain cases where the wisdom and faithfulness of Bro. Strickland on the one hand, and on the other the power of the grace of God, displayed through him.

Our circuit was sparsely populated, and there was little wealth among the Methodist people. Notwithstanding, Bro. Strickland conceived the idea of holding a camp meeting near the town of Paulding, about three miles westward. We had to solicit aid from men outside the church, and draw support from distant points of the circuit. Bro. Strickland called a council, arranged his plans, sent out his lieutenants to secure all the help we could. Hon. Henry Mounger, father of Rev. E. H. Mounger, of the Mississippi Conference, was judge of the circuit court for the district at the time, and Gen. John Watts was district attorney. It was important, if possible, to secure help from them. Neither of them was a member of any church. This writer, in company with Rev. R. J. Jones, Sr., then a local preacher on the circuit, were deputed to interview Judge Mounger. Bro. Strickland called upon Gen. Watts. We succeeded in getting the co-operation of both these popular and influential men. They erected large tents, and entertained scores of people after the old style.

But now of the results: These two prominent men were happily converted, and all their houses, for neither of them, nor their families (except, perhaps, Mrs. Watts), were converted before, nor belonged to any church. Such display of converting power we had never seen before, as crowned the labors of that meeting. Judge Mounger's whole family now, for the second generation, are

"Traveling home to God
In the way their father trod."

The same is true of the descendants of Gen. John Watts, whose brothers and sisters all, as well as his own family, are Methodists. Both these noble men, about a year after their conversion, were licensed at the same time as local preachers. The next week after they were converted they opened the court at Paulding with prayer, and continued to do so all around the district.

"Oh, what will the harvest be?"

What a load of sheaves will Bro. Strickland bring to the eternal harvest! He was wise in "winning souls." He was *sui generis* in his modes; artless, apparently, as a child, but strategic and wonderfully successful in his early ministry.

Illustrative of his manner of attack upon the common enemy, I give one more incident: In making our semi-monthly rounds upon Paulding circuit, we had to pass a cross-road dram-shop and a "quarter race track," located about three miles from a church where we preached on Sunday, usually passing by this "deadfall" on Saturday afternoon. There were generally more persons assembled there than we had to hear us preach on Sunday. Passing by one Saturday, Bro. Strickland, seeing the multitude assembled as usual for revelry, determined to attack the devil in his stronghold. Reining his horse up to the door of the dram-shop, he saw quite a number inside playing cards and drinking. He announced an appointment to preach there, four weeks from that day, at eleven o'clock, and quickly moved off. Everyone was taken by surprise. The keeper ran out and hailed him. Bro. Strickland halted, and they parleyed for some minutes about the propriety of preaching in a dram-shop. Bro. Strickland remarked to the keeper that "he saw generally a larger congregation there on Saturday than he had at the church on Sunday." No indignity was offered the preacher, but the poor sinner tendered the use of his private residence near by, and promised to give publicity to the appointment, which he did. The preacher came, had a fine congregation, baptized the man's household, the dram-shop and "race track" were broken up, and this writer knows at least, one man, who was a ring-leader at the time "when tewd fellows of the baser sort" resorted to this place, who became a preacher, and who is remembered to this day by others. Oh, what wonders God hath wrought through feeble men! Stars will deck our brother's crown in glory for this day's work. Precious memories linger still amid the scenes of that eventful year, during which Bro. Strickland was as a father to me. He was returned to the circuit for a second year. The year following (1842) he was appointed to Opelousas, La.

The Conference at the close of 1841 was held in New Orleans, Bishop Waugh presiding. Bro. Strickland determined to take his wife with him to Conference. Leaving their children with friends in Neshoba county, Miss., they traveled by private conveyance to the sea-coast through a comparative wilderness, and, leaving their conveyance either at Biloxi or Mississippi City, they took passage upon some water-craft for New Orleans. His appointment to Opelousas was a surprise, and by many considered an unnecessary affliction. He had for two years traveled a poor circuit, had a meager support, and was exceeding scarce of means; his family scattered, and ere he could gather them together his money would be exhausted. His precious wife wept bitterly; the whole Conference sympathized with them. Nevertheless, he determined, with God's help, to go to his appointment. When father and mother had reached their children once more, they were further from their field of labor than when at New Orleans, without any public transportation and without money to defray the necessary expense. Yet, with firm trust in God and at the urgent appeal of his heroic wife, who was a grand and noble woman, committing all into the divine hands, he started, and made the trip from Neshoba county, Miss., to Opelousas, La., on horseback. For three months of painful anxiety and suspense he heard not a word from his family, nor had they any tidings from him. (This was fifty years ago, well nigh, and mail facilities were limited and unreliable.) At the end of these three months this writer received a letter from him, making pitiable appeal for some intelligence from his loved ones. I succeeded in getting communication between them; but it was six months before he ventured to leave his work long enough to visit them. The dominant religion of the "Opelousas country," as it was then called, was Roman Catholic. There were, perhaps, not more than two or three Protestant families of any prominence in the bounds of the circuit. Chief among his supporters, and the friends of Methodism, were the Lewis and Nugent families. But these were of the right sort, and their posterity still adhere to the religion of their fathers, and, wherever scattered abroad, are found battling for God and heaven. Bro. Strickland, if I mistake not, succeeded in building a house for the Lord in Opelousas, where there was none before, and many were added to the church during the two years he was allowed to remain there. Meanwhile his family had found him, and all his tribulation was overruled for good.

I must be content in subsequent remarks to note the different charges that Bro. Strickland served during his effective ministry, and some peculiarities of the man. It would take a volume to contain all that could be written of this remarkable man.

Bro. Strickland traveled Louisville circuit one year; Paulding, two years; Opelousas, two years; Brandon, two years; Bayou Pierre, two years; Crystal Springs, two years (where we were colleagues again); Raymond, one year; Greenville, one year; Holmes, two years; Summit, two years; Monticello, two years; was superannuated in 1877, and was faithful to the end. He fell asleep in Jesus, and is now joining the chorus of the redeemed.

Bro. Strickland had lost his wife not long before his appointment to the Greenville circuit, and I think it was during the time he was stationed there he was persuaded by some kind friends to accompany them on a tour of Europe, especially to England, Ireland, Scotland and Wales, taking in the great Crystal Palace in London. It was regarded an almost unpardonable sin for a preacher to leave his work for an excursion in those days, and Bro. Strickland was sharply rebuked by the Bishop and his presiding elder, though excused by the Conference.

Bro. Strickland was a portable church extension society in his day. There is put up in every circuit he traveled from one to four, five or six good, substantial churches, standing to this day, monumental to his zeal and earnestness in this department of ministerial duty, especially in Hinds, Holmes and Copiah counties, in Mississippi.

Not having the Conference Minutes at command for that period, I may be at fault in giving his precise relation to the Conference at the time he conceived the idea of building up a female college at Jackson. He was perfectly enthused with the idea, and having, in the providence of God, recuperated from reverses of fortune, and made a very wise investment in the shape of a magnificent farm on Baker's Creek, between Jackson and Vicksburg, he determined to put his whole estate in jeopardy to carry out his plan of erecting a "Methodist female college" at Jackson. He purchased the beautiful site known as the "Helen property" for the purpose; and, had the Methodists of Jackson and elsewhere in the Conference rallied to the support of this enterprise, as they have to Millsaps College, to-day there would have been at the capital a lasting monument to the name of E. R. Strickland, who periled and lost all he had in the effort to found it.

My friend and brother was censured often for his zeal in the matter of church building. He was too sanguine of support from the church, and often, with limited aid promised, he would assume responsibility for building material, and contract for building churches, and often had difficulty in raising money to carry out his plans. But God helped him.

Bro. Strickland was married four times: first, to Miss Amanda C. Robinson, of Georgia, sister of Capt. Henry C. Robinson, of East Mississippi; second, to Miss Holt, of Hinds county, Miss.; third, to Mrs. Hooper, of East Baton Rouge parish, La.; fourth, to Miss Margaret Neill, of Amite county, Miss., who, with her two children, survive him.

Now, I trust, under the divine guidance, I have, though feebly, performed the task assigned me. I am *alone*. The only one living, so far as I know, who was a member of the Mississippi Conference when I joined, fifty-two years ago last December. Winans, Lane, Pipkin, Clinton, Drake, Marshall, Watkins, Strickland—all are gone. But, with God's help,

"We shall meet beyond the river,
Where the surges cease to roll."

May God comfort the bereaved ones, and gather them in an unbroken family in "that house not made with hands, eternal in the heavens!"

An Old Letter.

A brother and contributor sends the following letter written to a young preacher forty-five years ago. There are in it some valuable suggestions which we trust our young itinerants will ponder.

Vicksburg, April 22, 1847.

DEAR BROTHER: Your letter some days since came duly to hand. I was pleased with its spirit and contents. A multitude of pressing pastoral duties have hindered me from replying sooner.

In preaching we should take the prophets, apostles, the Savior to guide us to matter, method, manner. As to *what* we preach, we should ask ourselves, Is it the message God requires? If not, cast it aside. Here the minister is called to search his heart and try his motives, and to practice the severest self-denial. Pause till you have pondered in this respect the examples above. As to method, you will find the truths presented were so arranged as to give them tremendous point and searching power, discerning the very thoughts and intents of the heart. As to manner, there were zeal, vehemence, intense earnestness.

The Savior delivered his sermons in a style of easy simplicity and unaffected zeal, discarding all the arts of modern orators. As a man, his messages were first *understood* and *felt* by himself. Consequently, plainly, forcibly, feelingly did he communicate them.

The same may be said of prophets, apostles, etc. They first understood clearly, fully, deeply the message they would deliver and it rested with *power* on their own hearts. Consequently they never imposed on themselves the labor and servitude of writing and memorizing sermons.

The minister must give attention to style, manner, etc., so as to suit himself in some measure to his hearers; but this attention to the taste of society should be kept within the restraints of the gospel patterns. A heart inflamed with love to God and with love for immortal souls, and an intellect richly furnished with scriptural knowledge, and a patient arrangement of that knowledge in the exposition, argumentation and application of divine truth, will always ensure a minister the attention, the approval and the gratitude of his hearers. More, he will be crowned of the Lord in the salvation of souls.

I want you to read carefully Paul's letters to Timothy and Titus, with Dr. Clarke's notes on them. You may rest assured that all the apostle says to Timothy and Titus the Holy Ghost intended for you. Mark, digest and put into practice.

As often as you can, avail yourself of opportunities to exhort, having a hymn or some Scripture as a kind of starting and rallying point. I do not wish to reprove you for writing sermons. To write will be of service to you. But study the thoughts and sentiments of your subject. *Understand* it, and you will have language given you at the time of delivery. Would you be useful in winning souls to Christ you must learn to speak without a manuscript or without memorizing. Memorize sentiments or get a subject fastened on the mind, but don't memorize words. Don't be discouraged at any thing. You have now settled it in your mind to preach. God will give ability to do all he requires. He will exercise you many ways to bring you to a willingness to conform fully to his will. But in obeying he will bless and qualify and make you useful in the work.

A progression steadily in the divine life in your own soul is of indispensable importance to your success in the ministry. A heart that has God dwelling in it will plead with sinners to come to the Savior with an eloquence of feeling known only to the true ambassador of Christ. Let your standard of holiness be scriptural; nothing below that of the Bible.

As to myself, I am more devoted in every particular than I have ever been. I am a happy man. Every day brings cares and labors in abundance, but a heart devoted to the work willingly engages from day to day afresh in the service of God. You may expect me to live and die a minister, and, I trust, a faithful one in the many departments of duty, and I know if I do, I have much happiness and a rich reward before me.

Yours sincerely, H. LEAVEL.

A Man for Whom Christ Died.

A sacredness never experienced before lingers around those objects associated in our minds with a departed loved one.

The object of a love almost idolatrous passes away, and through our tears we see a treasure in every trifle. Our bruised hearts gaze upon something having but little intrinsic value, and by a peculiar alchemy it appears as a jewel too precious for gold to purchase. A little incident that recently occurred affords us a forcible illustration of this truth.

Two little dogs came friskily into a lady's dining-room. The lady ran immediately to the corner of the room and, getting a whip, began to chastise one of them. Thick and fast the blows fell upon the little creature's quivering form. Faster still they fell. It ran from the room, a shrinking, yelping mass. But the other she tapped with a "love lick" and kindly coaxed to go out.

"Why such partiality?" I asked. With a sad countenance, evidencing tender, profound and sacred affections, she answered, "The latter was Willie's dog."

Ah! how full of meaning was that answer. Christ once lived on earth. He endeared himself to all Christians by dying that they might live. Now he has gone to the bosom of his Father. But the souls which he loved and still loves are still here. When we are tempted to treat a neighbor wrongfully, let us remember that he is Christ's man; that he is one for whom Christ died. The thought may stay many a blow, hush many a cry of pain, and cure many bruised hearts.

IRA F. HAWKINS.

District Ministers' Institute.

MR. EDITOR: Complying with a resolution passed by the Columbus District Ministers' Institute, at its meeting, West Point, March 30 and 31, I send you the following synopsis of the proceedings:

The institute elected Dr. T. C. Wier, P. E., of the Columbus district, chairman, and your correspondent secretary. The programme as published in the ADVOCATE was carried out except the first topic, "The Preacher." Bro. Newsom, who had prepared a paper on this topic, was prevented from attending by sickness, much to the regret of all the brethren.

Bro. Kendall delivered a splendid address on "The Sermon." (1) The selection of a text or subject; (2) the collection of materials; (3) the preparation of the sermon; (4) its delivery. The address elicited quite a discussion.

Bro. K. M. Harrison told us in a well-written paper, "How the Preacher May Continue to Grow in Power and Usefulness."

Bro. Sage gave us the benefit of his long and varied experience as to "The Preacher Outside the Pulpit: Relation to Community: Pastoral Usefulness."

"Revivals: Necessity: How to Promote Revivals," was presented by Bro. D. L. Cogdell, one of our most successful pastors.

"The Sunday-school: A Field for Pastoral Usefulness," was presented by J. A. Randolph.

J. H. Mitchell presented the subject of "Finance," and told us how he had always succeeded in getting his collections.

A motion prevailed requesting Bro. K. A. Jones to furnish his paper, on "The Preacher and Discipline," to the NEW ORLEANS ADVOCATE for publication.

Bro. Oakley, in his usual happy way, spoke of "Fellowship of the Ministry: Co-operation and Reciprocal Helpfulness."

The institute was a great success. The selection and assignment of topics showed the good judgment of our presiding elder, to whom more than any other one man the success of the institute was due. Bro. Bachman, our Conference colporteur, and Bros. R. A. Burroughs, J. C. Park and J. A. Bowen were with us. A resolution looking to the perpetuation of the institute was adopted, and the institute will be held annually at the call of presiding elder.

The people of West Point sustained their enviable reputation for hospitality. They think they have the best preacher in the Conference, and nobody disputed the fact.

When the next institute is held, may we be there.

J. A. RANDOLPH, Sec.

Notice.

To the Pastors and Sunday-school Superintendents of the Kosciusko district, North Mississippi Conference:

DEAR BRETHREN: Our Discipline makes it our duty to hold a children's service on the third Sunday in May. A collection shall be taken in each congregation, the proceeds of which are to be used for the furtherance of the Sunday-school work.

Now, let us see that a service be held in each congregation, and I would suggest that you begin on the third Sunday in May, and on circuits continue every Sunday until you hold one in each congregation.

I hope the pastors will send to Rev. G. W. Bachman at once and get the programmes, and, if not otherwise provided, the cost of same will be deducted from the collection.

Brethren, don't think this a small matter, not worthy of your attention, but give it all your earnest thought and attention, and great good will be accomplished.

If we had $200 to put into the hands of our Sunday-school agent, and let him go into every circuit, and put into the hands of our people such literature as they have not, and are not able to buy, it would go a great way towards educating the people for church work.

We have so many people who seem to be perfectly ignorant of church work, or their obligations to the church, and I believe the only way to educate that class of people is to put our literature into their hands and get them to reading this literature, and they will naturally fall in love with it. If once you can get them to love good books and papers, you can do some good preaching to them, and they will make sacrifices to supply themselves.

Now, let us see how much we can raise this year in the Kosciusko district by these Children's Day services. R. A. BURROUGHS.

Talking the Minister Up.

Years ago there was trouble in a certain church over the young pastor. Many members insisted upon his leaving. His few ardent friends insisted with equal zeal upon his remaining. Much bad feeling had been generated. The case was critical. Finally two prominent gentlemen called the congregation together and counseled them as follows: "It is true our pastor is not a great man. He does not preach learned or eloquent sermons, but we all know that he is a good man, and that he is doing all in his power to promote our spiritual interests. Let us all agree to bear with him, and, instead of talking him down, let us go out from this meeting resolved to talk him up." The good advice was accepted. The result you can guess. He remained in that church nearly half a century, and remarkable success attended his ministry to the close.

A good many people talk the minister down. They discount all his doings. They misunderstand his plainest sayings. They credit him with unworthy motives. They hang as a millstone about his neck. They predestinate his failure. An angel from heaven could not succeed under such conditions.

Talk up the minister in the outside community. The world will accept him at your estimate, and respect him according to the measure of your own respect. Talk up the minister in your home. Help him to win and save the children. Talk up the minister among the young people; lift not a finger to break the spell of his uplifting influence. Talk up the minister among your fellow-members. Be his solid friend. Join his body guard. Suffer no tongue of malice to speak against him in your presence. Talk up the minister in the social circle, on the street, in the cars, in the factory, store, or office. Magnify his strong points. Minify his weak ones. Speak kindly of him, or speak not at all.

Do you know what such loyalty to the minister means? In nine cases out of every ten it means for him superlative success.—*Epworth Herald.*

SUNDAY-SCHOOL LESSON.—April 24, 1892.

BY REV. W. H. LAPRADE.

The Lord My Shepherd.

Psalms xxiii, 1-6.

GOLDEN TEXT.—"*The Lord is my shepherd; I shall not want.*" (*Verse 1.*)

The shepherd lad of Bethlehem, grown to be the king of Israel, knew how wisely and tenderly the faithful shepherd cared for his flock. From pasture to pasture he had often led his father's sheep, protecting them from ravenous beasts as they passed through the dangerous gorges of the Judean hill-country, finding them food, and water, and shade where they might quietly chew the "cud of contentment." He had risked his life for the flock, too, having slain a bear and a lion that attacked them. No doubt the appealing helplessness of the timid sheep, and their promptness in following his call and yielding to his guidance, was a lesson of faith to him; while his own love for them and tender solicitude for their safety suggested the greater love of God for his people.

We can well imagine that the sight of a flock, quietly resting after hunger had been satisfied, while the shepherd watched over them, brought back to the Psalmist's thought the experiences of his early life and suggested the beautiful Psalm of our lesson. *Then* he had been *shepherded now*—his wider range of experience, his cares and temptations and anxieties having shown him his own need of some kind, protecting, providing power—who would, who could care for *him*? The Psalm is the answer—an answer of both faith and experience.

Ver. 1. "The Lord." Was David anticipating the claim Jesus put forth, "I am the good shepherd"? We can not say that he had the Messiah in mind; yet what an endorsement does Jesus give to the heart's demand on God! "The Lord is *my* shepherd;" "I *am* the good shepherd." Loving, watchful, wise, faithful, willing "to lay down his life for his sheep." "*My* shepherd;" caring for *me*, loving *me*. Therefore, "*I* shall not want." He knows *me*, calls *me* by name, has *me* and *my* safety in his plans.

Ver. 2. The world's pastures yield for hungry souls but scant supplies, juiceless and unnutritious at best. Not so the "green pastures" of tender grass, full of juices rich and nourishing, and soft and cool to the touch of tired ones, which God supplies.

"Still waters"—waters of quietness. Not a torrent, dangerous and filling the soul with fear; nor a stagnant pool, unrefreshing, breeding disease; but the quiet stream, flowing gently, thirst-slaking, cooling, inviting to rest.

Ver. 3. As the food and drink and rest restores the half-famished, weary flock, so the provisions of grace, the love and care of God, the bounties of his great, good heart, revives, refreshes the weary, hungry soul. And then, that the revived soul may not wander away and be lost, he leads him in right paths, safe paths—"for his name's sake;" that is, in fulfillment of the pledge he makes as a good shepherd.

Ver. 4. Not when I am dying; that is not the thought of the Psalmist. The flocks must sometimes pass through dark, lonely, dangerous defiles, where death's shadow seemed to fall. There, more than elsewhere, they would depend upon the courage and guidance of the shepherd, upon his rod and his staff. So in life the child of God finds gloomy, dangerous places; light all gone, and despair, the very shadow of death, seems to settle down upon them. There God is "with them;" his care, his power, his guidance assures; they can not see their way out, but they can keep close to him, and are safe.

Ver. 5. Here the pastoral figure is dropped, and the kindly care of God is set forth as the host of his servants. A table is prepared; abundant provision made, however enemies might surround him; the oil of gladness is poured upon his head, soothing, full of fragrance; the cup of comfort is full to overflowing; *God* is his host, *God*, the great God, pours upon his beloved the riches of his goodness.

Ver. 6. Will it always be so? Will the Good Shepherd always guide, the gracious host always provide? Always. Going on his way "goodness and mercy shall follow;" the "house of the Lord" shall be his "dwelling-place forever." The green pastures stretch all the way to the river of life; the rod and staff are always at hand; the table is spread at every stopping-place; the anointing oil is ready always for the hot, aching head; the cup is full, evermore; God's children shall dwell in his tabernacle till the end. After that, the "many mansions."

My Recollections of Methodism in North Mississippi.

My father was born in Maury county, Tenn., 1802; moved to North Mississippi, and settled in Yalobusha county, 1834, while the Chickasaw and Choctaw Indians were still there in force. I was born in an Indian camp, thus literally fulfilling one of the old prophecies—"Japeth shall dwell in the tents of Shem, and Canaan shall serve him." One of the first things I can remember were the songs and prayers of the Methodist pioneers in their log cabins. I can not remember the day that I did not love my mother's God. But they told me I had to repent and get religion before I could be good or a child of God, and often when my young heart swelled with emotions too absolutely profound for human utterance I checked myself and did not claim relation to Christ, not knowing that he had said, "Of such is the kingdom of heaven."

While the itinerant preachers had much to do with the grand success of Methodism in that wild region, to the local preachers the glory undoubtedly belongs. There were three local preachers who settled in that community: Revs. Joshua Fly, John P. Boydston and Thomas Keelen. They were men of but little learning, so far as books are concerned, but they were full of the power of the Holy Ghost. There were giants in those days. Never while memory holds her throne will I forget the thrilling scenes of those early days. These preachers were poor, with large, helpless families, in a new and undeveloped country, and yet they set that country on fire and kept it in a blaze for more than a third of a century. I have often known them to plow until Friday night, and start Saturday morning by daylight to ride twenty-five or thirty miles by eleven o'clock, and hold meeting till ten or eleven o'clock Sunday night, have fifteen or twenty converts, then ride home that night, and be ready to go to plowing Monday morning. They formed a society in their neighborhood, and called it Salem, where they held their membership. This was the most remarkable church I ever knew. It was almost impossible for a man to live in that community for a year and not be converted.

Bro. Keelen left the neighborhood after a few years, but carried a living flame with him and kept it burning in parts beyond. After some years he died in its light and went up to God on the flame himself had lighted. The others remained, and it did seem that they lifted those people upon the wings of their faith Godward and heavenward. I have frequently heard them preach and exhort till the altar would be crowded with penitents; then get on their knees, one on each side the altar, and sing and pray until the last penitent would be converted, and, meeting in the center, embrace each other. Oh! what a shout of triumph as they would sing, "What wondrous love is this, oh! my soul." I believe they were inspired; they influenced men as I have never seen it done by others.

Salem sent out more than a score of preachers; many of them made preachers of the highest order of talents. No preacher ever went from that community who did not bear the impress of those men. Uncle Johnny, as we familiarly called him, lived till after the late war; then laid his head on the bosom of the blessed Christ and went home to heaven. Uncle Joshua, as everybody called him, lived to be seventy-three years old. He was a great missionary among the negroes. He loved to preach to them. I expect he did more work for them and was instrumental in the conversion of a larger number of that race than any man in Mississippi; and they almost worshiped him. He raised three sons who gave their lives to the ministry of the Methodist Church; one of whom died last December, saying he would give his life to save one man. The others are still holding the banner to the breeze. The last time he attended his church, they insisted that Uncle Joshua should preach. He, being unable to stand, sat and delivered his last sermon. Sept. 25, 1875, he finished his work. Said to his oldest son, "Tell the children to meet me in heaven." Like Joshua of old, because of his fidelity, he was permitted to enter the Promised Land. Heaven was much richer when these three heroes came and brought their trophies. Shall we ever hear them sing again? I think so. When the church of the first-born shall gather and join in the last coronation, and heaven's burning orchestra shall swell the song, I expect to hear their sweet voices rise amid the chorus till they sweep the diapason of heaven's grandest harps, "We'll crown him Lord of all."

M. D. FLY.

Gunnison, Miss.

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female sickness. It cures prolapsus uteri and all organic diseases.

Is It Not an Opportunity?

"Hard times!" is the cry everywhere. Nor is the cry without a cause. The cry just now is most distressing in cotton-growing States. Grain-growing sections have suffered not far less than ours. The wealth of our nation increases by eighty per cent. every decade, but it is passing from the multitudes to the millionaires. I believe this is the most avaricious age of the world's history. Mr. Gladstone estimates that the wealth produced during the first fifty years of the nineteenth century was equal to the wealth produced in the eighteen hundred years of the Christian era previous to that date, and that from 1850 to 1870 an equal amount was produced. Civilization multiplies wants, and money is a great means of gratifying these wants. I further believe ours is the most avaricious nation the sun ever shone on. The Christian religion is itself an excitant. Steam has quickened man into almost a fury. The telegraph and press have brought all parts of the world together. These, added to many local causes, such as race, climate, opportunities, etc., have made us the most nervous and restless people of the world. The eastern merchant, true to the tradition of his ancestors, gossips for an hour with his customers, while the western merchant is busy with deep-laid schemes or some trick for a dollar.

And how has this energy been directed? All nations have an aristocracy. In eastern countries this is a matter of birth; but in the United States it is a matter of wealth. Each is trying to build their pedestal the highest. The epithet, "*too beastly prosperous*," which Matthew Arnold applied to Chicago, is, alas! too true of the nation. "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (I. Tim. vi, 9.) "How hardly shall they that have riches enter into the kingdom of God." I believe these words have a fuller meaning in the nineteenth century than they had in the first century.

From hundreds of pulpits all over the country warnings of this gilded snare have gone forth, and, it seems, with very little effect. They who have uttered these warnings have been branded as deluded perverters of the Scriptures. I can not say that the present financial crisis is providential. It may be. But if not, God can make the wickedness of men to praise him. I believe "the Exchange," which is another name for "gambling hell," is the cause of it. But let us take advantage of the devil's work. Times of financial depression are apt to be times of great spiritual awakenings. I believe the crisis to be a blessing to the church and, therefore, a blessing to humanity. This financial depression will better check the avarice of the people than all the pulpit warnings of the century. The field is now ready for a great spiritual harvest. Shall we miss our opportunity? You ask if such a time is not a harvest for the socialist and anarchist. It is, unless we cultivate the field first. So much greater, then, is the need for activity on our part. Can we not afford to emphasize the state of the heart rather than the deeds of the hand? And do this with an assurance that there will be no falling off of the church's finance? Is not this crisis an opportunity for the church? I think so.

But if the church is not awake to its opportunity, the Whitechapel districts and "Black Bottoms" of our cities will be greatly swelled. People are leaving the farms and country for shops and city, and unless the poor of our cities are looked after and the gospel given them, atheism and irreligion will hatch their foul progeny in the ruins of a great opportunity. There is a widespread impression that poverty is incompatible with spiritual Christianity, and from this impression has grown our neglect of the poorer districts. In 1880 there was in Chicago one evangelical church for over 2,081 of the population, and in New York one church for over 2,468 of the population. Even at this proportion church accommodations are growing more inadequate each year. There is a certain district in Chicago in which a thorough examination has been made. Out of a population of 50,000 there are 20,000 under twenty years of age, and Sunday-school accommodations for only 2,000!

Firmly do I believe that if the church was to spend as much energy on the poverty-stricken sections as it spends among the mansions of "up town," its numbers would be multiplied, its life quickened, and more means turned into its treasury. Surely the Salvation Army furnishes demonstrated proof enough to establish the assertion. Nothing was affirmed of Christ more startling than the statement, that "the poor have the gospel preached to them."

Was not the Christian Church planted in a poverty-stricken district? Did not its Founder become as poor as the poorest? Was not the statement, "The poor have the gospel preached to them," reaffirmed of the founder of Methodism? And what, I ask, is the class from which we get the majority of our converts in foreign fields? Shall we depart from the traditions of our fathers, from church history, both past and present, or, above all, from the divine command and example, and lend an itching ear and an itching palm to the worshipers of mammon?

I have been turned aside from my original purpose in writing, which was to speak of the financial depression of the States covered by our Conferences, viz: Louisiana and Mississippi. Since a time of financial backsliding is apt to be an opportunity for spiritual progress, let us hail the time as a great opportunity, and reap during the year of 1892 the greatest spiritual harvest the States have enjoyed for years.

GEO. H. THOMPSON.

Rose Hill, Miss.

The Sexton of the Future.

The reformed sexton—what manner of man will he be? He will be a man of iron constitution, capable of working twenty-four hours in a day without food, sleep or weariness. He will be liberally educated, having graduated from college and taken university courses in such specialties as heat, light, ventilation, physiology and hygiene. He will be conscientious, performing all the drudgery of his calling with the most scrupulous fidelity, even in the matter of cobwebs and dusty corners. He will be religious, keeping himself in constant sympathy with the purpose and efforts of the church he serves, and always co-operating with the pastor. Finally he will be, he must be, a genius. He must know how to suit everybody, keeping everybody's pew at just the temperature which its occupants prefer, and having a different temperature for each individual worshiper. He must be able to keep a room hot and cold at the same time. He must have a system of ventilation that will overcome the defects of architectural construction, triumph over the interference of window-opening cranks in the audience, and compel air-currents to move according to his wishes, whatever the laws of nature may have decreed in the premises. How shall this great reformation be accomplished? Our colleges and universities may do something towards it, by giving intending sextons special facilities in regard to scientific options and electives, and by endowing chairs of Sextonology. Scientists may aid in the work by writing books upon the subject. Our university extension scheme should provide courses of lectures for the same purpose. Sextonological newspapers and magazines should be established. Prizes should be offered for essays upon the subject, and for stories and poems based upon sextonal life. Above all, training-schools for sextons should be founded, where sweeping, dusting, firing, bell-ringing, draught controlling and kindred arts might be thoroughly studied and practiced. Where is the millionaire who will immortalize himself in this field of philanthropy?—*Advance.*

A great deal is heard about woman's occupation and how it can or should be extended. There is one occupation of woman as old as Eden which has always been productive of good results, and that is the occupation of making herself beautiful. It might better be called keeping herself beautiful, but the fairest of her sex will fade if no proper precaution is taken to preserve the charms that are her birthright.

This is especially true of the hair, and no better means for its preservation can be adopted than the use of the Louisiana Creole Hair Restorer, a purely vegetable compound which is not only one of the most elegant hair dressings that can be used, but in the worst cases of baldness will restore the growth, stop the hair from falling out and give back the natural color. Hundreds of certificates from leading ladies all over the United States attest its power to do this, and a single bottle will prove its incalculable virtue. If your druggist or merchant is out of it, send to the Mansfield Drug Company, Memphis, Tenn.

Satisfied! Who is really in this blessed condition? Who can claim the fullness of peace, the glad content which this word expresses? The man who is satisfied in this world, if such there be, has a dwarfed soul. David had a true conception of the requirements of the soul when he looked beyond the present existence for the good desired. "I shall be satisfied when I awake with thy likeness." We know that when he shall appear we shall be like him."—*Christian Inquirer.*

Have a bottle of Salvation Oil always on hand. It may save you infinite pain. 25 cts.

Don't forget to take a bottle of Dr. Bull's Cough Syrup with you to Florida this winter.

A heart in heaven will be a most excellent preservative against sin. It will keep the heart well employed. When we are idle, we tempt the devil to tempt us; as careless persons make thieves.—*Baxter.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train. 8:10 am	Kansas City and Memphis Ft Train. 5:10 pm
Vicksburg and Natchez Express..... 5:35 pm	Vicksburg and Natchez Express..... 8:10 am
Baton Rouge "Coast Train"..... 10:00 am	Baton Rouge "Coast Train"..... 8:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:45 am	No. 4 F'st Ex... 7:45 am
No. 5 F'st Ex... 7:20 pm	No. 8 Coast.... 3:45 pm
No. 7 Coast.... 9:05 am	No. 8 Lim. Ex.. 7:30 pm
Lim. Express... 4:45 pm	Fast mail..... 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express.. 6:45 pm	No. 2. Local Mail and Express.. 7:00 am
No. 41. Chic. and St. L. F. Mail. 8:00 am	No. 42. Chic. and St. L. F. Mail. 6:00 pm
No. 45. Chic. and N. O. Lim.... 7:50 pm	No. 46. Chic. and N. O. Lim. 12:01 noon
No. 41. Memphis and K. C. Ex. 8:00 am	No. 42. Memphis and K. C. Ex. 6:00 pm
No. 5. McComb City Accom.... 9:15 am	No. 6. McComb City Accom... 4:50 pm
Sunday Excur'n. 9:00 pm	Sunday Excur'n. 7:35 am

TEXAS AND PACIFIC.

No. 53 California Express. 7:00 pm	No. 51 California Express. 8:15 am
B. Rouge, local. 10:05 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 7:30 am	No. 18 Local.... 8:00 am
No. 17 Local.... 7:20 pm	No. 20 Califor.. 5:00 pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . . 2:50 pm	No. 2, Lim'd..... 5:00 pm
No. 5, Fast Line. 7:00 am	No. 6, Fast Line.. 8:45 am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00 am	No. 2, Limited.... 5:00 pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arriva..... 8:50 am | Leave..... 8:50 pm

NEW ORLEANS AND GULF RAILROAD.

Pt. a-la-Hache 8h. Bch. 9:00 a. m., 8:45 p. m., 4:35 p. m.	Pt. a-la-Hache 8h. Bch. 7:00 a. m., 10:00 a. m., 5:10 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Thursday, April 21, 1892.

The Seashore Camp Meeting, being set for one week earlier, necessitates a change in some of my appointments. See revised list on eighth page.

C. W. CARTER, P. E.

BRIEFS.

From the *Baptist Year Book*, for 1892, we learn that in the United States there are 23,800 ordained Baptist ministers; 35,890 churches; 18,829 Sunday-schools. There were reported 160,247 baptisms, and the total membership is 3,269,806, a gain of 105,579 over the previous year. There are 1,307,628 pupils and 136,053 officers and teachers in the Sunday-schools reporting. Church property is valued at $67,664,596, while contributions for all objects, including local expenses, aggregate $11,886,558,89.

The new bridge across the Mississippi river at Memphis, which is to be opened May 12, is said to be one of the finest structures in the world. The length of bridge and approaches is three miles. The bridge proper is three-quarters of a mile long, the length of the longest span being 794 feet. There are five spans. Nine thousand tons of steel have been used in the construction. It is built on the cantilever principle and cost $3,000,000. At the opening Senator D. W. Voorhees, of Indiana, will deliver the oration.

One thing we must resent. A brother has the audacity and temerity to call our waste-basket "a ravenous waste-basket." No, brother, not a "ravenous" beast devouring *everything* in reach, but a good goblin that eats up only that which might do harm in some direction if not destroyed. Many men and women owe their existence today to some benevolent waste-basket. The waste-basket is a charitable institution which Christian people ought not to speak against. The good it has done, the evil it has stopped will only be known when the final hour comes.

It does seem to us that the Christian people of this land, in some things, are the most foolish people in it. There are several immensely bad things in this country that can only be destroyed by the concerted action of great numbers of people. Christian people are supposed to be opposed to evil things, but the biggest evils are growing bigger with every year. The *separate* churches protest, and the evils laugh and grow. So long as these evils control votes they will continue to grow. But let the Christian people *unite* against these evils at the ballot-box and we shall see the end of them in short order. There never was a better illustration of our Savior's proverb—"A house divided against itself can not stand"—than is afforded by the failure of a "divided" church to cope with the liquor traffic.

If a stranger visits your church and you don't give him cheerful greeting and a warm welcome, do you think he will return? Would you?

Work for City Churches.

We have never been so impressed with the importance of city church work as we are at this moment! The absolute necessity of concerted action on the part of Christians in this city never seemed so clear to us as it does now! That the people of our own church here should unite heart and purse upon an enthusiastic missionary campaign, to give the gospel with all its attendant blessings to those who have it not, can not now be doubted by anyone who looks at the necessities of the case! We have been cultivating, almost exclusively, our own little patches, and letting alone the great field right under our eyes, and the result is not what it ought to be! But before we go fully into this subject we give our city readers the following clip from the *Epworth Herald*, and ask them to ponder over it:

Hundreds of young people from village and rural district are pouring into our cities every month. More are coming this year than ever before. Many of these young persons are Christians. Many are not. In either case the first six months spent in the city will probably be an index of how all subsequent months will be spent. A wonderful opportunity is given to city churches. Do they appreciate it? And do they realize that the measure of their opportunity is also the measure of their responsibility? Christians in our large cities should be especially alert and sympathetic. Newcomers should be soulfully welcomed and quickly surrounded with upbuilding social and religious influences. But we must do more than welcome those who voluntarily come to us. We must go after those who are disposed to love badness, and who are sure to lose their souls unless speedily saved from sin's fascinations.

Two or three cases have come to our attention in Chicago lately which have set our heart beating with real anxiety. The devil's nets are spread upon every street. His unscrupulous agents are hard at work. Every form of temptation which satanic ingenuity can invent is being used to wreck human lives. Gilded saloons stand wide open. Theaters sow broadcast their urgent invitations. Social pleasures even among those who move in respectable circles educate away from God. The strange young man or woman in Chicago, unless under positive religious influences, is running a fearful risk. The same is true of other cities. The only thing left for us to do is to quickly marshal our forces and outdo the servants of evil in devotion and zeal. The young people's societies of the churches have a wonderful opportunity to do practical service in this needy field. Some have entered it, and have already conferred unspeakable benedictions. But most of our people are unconscious of the tremendous importance of this duty. Oh! that every Christian would become aroused, and every heart catch fire. "He that winneth souls is wise."

All this is fearfully true of *our* city and shows the need of united, earnest, practical and uninterrupted work on the part of our churches. Will we enter upon that work heartily? Can we afford not to do so? The opportunity is given us and the resulting responsibility is come, and our Lord says to us louder than ever before, "Go work *today* in my vineyard!"

If our Methodist people would come together and talk over their opportunity and responsibility in the matter of giving the gospel to the thousands in this city who have it not, it would be a glorious sign to those who in secret places are groaning and sighing and weeping on account of the hurt of Zion! It would encourage many discouraged souls. It would strengthen the weak faith of many. It would bring down the blessings of God. It would inaugurate a "forward movement" that would rescue thousands. If you don't believe it, try it and see. We believe the time is ripe and God calls.

The Seashore Camp Ground.

The Spring meeting of the Board of Trustees of the Seashore Camp Ground Association was held last week. One dozen members of the Board were in attendance, and the presiding elders of the Mobile and New Orleans districts; the presiding elder of the Seashore district being unavoidably absent. The business of the Board, under the superintendency of President Hearin, was carried forward with dispatch and harmony.

Since our last visit to the grounds we noticed several much needed improvements. A fine artesian well, bored since the last meeting, now affords an abundance of excellent water. It is said to discharge *fifty gallons to the minute*, which is sufficient to water everything and everybody that comes upon the ground. One fine new cottage is in process of erection, and several others are spoken of as to be built by the meeting in July. The grounds have put on the Spring robes and everything looks "green and gay." This is indeed one of the most beautiful places along the whole coast.

The presiding elders, though embarrassed by the absence of Bro. Ellis, of the Seashore district, made what preparation they could for the success of the meeting in July.

The Board resolved that the camp meeting should begin Friday, July 8, at eight P. M., and end Sunday night, July 17, thus giving two Sabbaths.

We trust that our friends will begin *now* to think and talk about the coming meeting and pray earnestly *every day* for its success.

God's Regard for His Word.

One of the most remarkable utterances of the Bible is found in the 138th Psalm: "Thou hast magnified *thy word above* all thy name." That God has the highest regard for his word is proved by the history of the results of the *first* transgression. The first precept was as simple as an injunction to little children. The results of its violation are complex enough to touch human nature at every point. The penalty for transgression has come with an impartiality and a certainty and a power appalling to human thought. The track of humanity along the ages is marked by black monuments of woe, and upon each one is written the terrible words: "The soul that sinneth, it shall die!" What a vivid view this gives us of the honor in which God holds his law! The deep philosophy of this is in the fact that God's Word is not only the expression of his will, but it is the sublime revelation of his character embodied in human language. Hence, he "magnifies his word above all his name."

Conference Claimants.

We are sorry that anything has to be said or written in order to the collection of the fund for our Conference claimants more than merely stating the amount assessed or desired, for the words, "Conference claimants" are familiar to our people. It does seem to us that any heart not devoid of a fellow feeling would be moved to give cheerfully to this fund where it is at all possible and right. It is good to collect one-fourth of this fund quarterly, but it is far better to collect all of it at once and forward it immediately to the treasurer, Bro. W. M. Thornton, Lake, Miss., for by so doing there would be no delay in paying the claimants quarterly, and besides the treasurer would know exactly what to do and, therefore, would be subjected to less worry and trouble. Let us, by the help of God, do our whole duty towards our claimants.

ISAAC L. PEEBLES.

Effects of the Dram-Shop Bill Already Visible.

The new liquor law of Mississippi is already bearing good fruit. The attorney general was interviewed and asked if the law applied to saloons now licensed. His reply was that the only point in which it did not apply was in fixing price of license. Wholesale dealers must go through all the forms of petitions, bonds, etc., same as retail dealers. It has been given out that many of the houses in several of our larger towns now used for the iniquitous traffic will soon be for rent—the saloon keepers despair of getting petitions signed by a majority of the electors. As this measure is enforced its effectiveness will be more and more appreciated. The following from the *Vicksburg Herald* is an earnest of better morals:

The effect of the new liquor law on horse racing and other sports is considered rather worse than a dash of cold water. One of the principal sources of revenue on such occasions is the sale of bar privileges, which many hold can not be done under the new law.

A gentleman who had expected to take a hand in organizing a State base ball league, said frankly, when approached on the subject a few days ago, that he could see nothing but loss for the managers of such events under the present law, and would, therefore, keep out of the projected enterprise.

Since writing the above, the attorney general has changed his mind and holds the law only applies to new license. However, that does not affect the case in hand at all. The saloon is doomed in Mississippi.

Sunday Closing and the World's Fair.

Every Christian in this great country is interested in this subject. The Christian papers, without exception, have spoken in no uncertain terms. The consciences of Christian men and women have been greatly quickened and the sentiment in favor of closing the Fair on Sunday is evidently gaining ground. The following note sent us by the American Sabbath Union tells how the good work is going on, and thus encourages the hope that the gates will be closed on Sunday.

The prospect of Sunday closing at the World's Fair is bright. Several State Legislatures have taken decided action in favor of closing, notably New York, Kentucky, Ohio and New Jersey. Several of the States through their commissioners have spoken most emphatically upon the same side. The friends of the Sabbath from every State of the Union have earnestly appealed to Congress, by petition and other ways, to decide the question immediately.

The recent hearings granted the American Sabbath Union at Washington by the Senate and House Committees on the World's Fair have been most encouraging. Acting in accordance with the demand of millions of our citizens that the Exposition shall be closed on Sundays, the Union has urged this as a condition in any bill making additional appropriations by Congress to the Fair.

It is now highly important that every Senator and Congressman should be urged by his constituency at home not to vote one dollar more to the Fair without this condition.

A Successful Epworth League.

Some facts relative to the success of our Epworth League in Natchitoches may stimulate interest in this work elsewhere. The League was organized, under many difficulties, one year ago with thirteen members. Since that time the numerical force of our charter members has been doubled twice. In the commencement we found it impossible to conduct our work as prescribed by the constitution; now the League is well organized, many young men and women being led into practical work for Christ. In our meetings we have magnified spiritual subjects, studying the Bible textually and topically. This has greatly encouraged the systematic reading of God's Word. After some of our Bible readings, enjoying studied expositions of the Truth, we could say with the two disciples whom Jesus met on their way to Emmaus, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" The intellectual part of the work is receiving attention. Short essays of church history, suitable readings from the Discipline, appropriate selections from other sources, add special interest to this department. The members of our committee on "Charity and Help" are visiting the sick, looking after the destitute, calling the attention of the League to proper objects of charity in our midst. Thus the building up of practical Christianity is one of the direct and best results of our League. This is a practical age; men are sinning in a practical way, and unless there be a practical force generated in the spiritual world, nothing can counteract the tide of godlessness in our country. So the various departments of Christian activity have been incorporated in our League work, and a special impetus given to the Lord's cause thereby. The Epworthians of my church have made our Methodism more aggressive, giving life and efficiency to the Christianity of our town.

ARTHUR D. MCVOY, P. C.
Natchitoches, La.

[We trust our friends will give us accounts of the League work from all parts of our territory. This is an important branch of our work and needs to be brought prominently before the church and people. Will other pastors follow Bro. McVoy's example and write about their League work?—EDITOR.]

The Flood Disasters.

Since our last issue the news from the regions in Mississippi devastated by the recent floods has not only been confirmed, but additional horrors have come to light. The losses in life and property are much larger than was at first supposed. The lowest estimate now placed upon the loss of life in the flooded district is 100, most of whom, perhaps all, are negroes. It is reported that in Lowndes, Monroe, Clay and Noxubee counties many families have been rendered homeless and are suffering for bread. The tales of woe that we read from the stricken district are sickening in their awful details. The citizens are doing what they can to relieve the suffering; but larger means are needed than they can supply. The State and General Government could not do a better thing than afford measures of relief, for under the most favorable circumstances it must be a long time before these stricken and beggared people can be in position to help themselves. What is done should be done quickly.

A Venerable Institution.

In this city among our Methodist Churches there has existed an institution for thirty-five or forty years, which has afforded annually a great gratification to our children and been a great benefit to our Sunday-school work. We refer to the New Orleans District Sunday-school Association. The members of this association met last Saturday evening in Carondelet Street Church and elected the following officers for the current year:

E. P. Mackie, president; W. B. Thomson, vice-president; A. F. Godat, secretary; J. H. Campman, treasurer, and Rev. D. L. Mitchel, supervisor.

It was resolved to have the anniversary this year, on the third Sunday in May, in Carondelet Street Church. All the necessary arrangements were made to make the annual meeting a success. We trust that all our Sunday-school superintendents will co-operate heartily with the officers of the association, and see to it that their schools are all present at 3:45 P. M., May 15, in Carondelet Street Church, at which time the exercises will be promptly opened by President Mackie.

Easter.

I still insist that "Easter Day" and "Easter Sunday" are two different things. Easter Day is the day on which the first full moon occurs after March 21, and Easter Sunday is the Sunday following. If Easter occurs on Sunday, or the moon fulls on Sunday, then the Sunday after that is Easter Sunday. So say all the books. This year Easter came on Tuesday, April 12, and Easter Sunday, April 17. Tell Sister Sadler "Gilderoy" followed the books. If the books are wrong, he is not to blame for it.

GILDEROY.

Rev. H. L. Vaughn.

The Rev. H. Luther Vaughn, of the North Mississippi Conference, pastor of our church at McNutt, died a few days ago. On account of the floods and suspension of travel, no particulars have been received. Bro. Vaughn was born near Columbus, Miss., March 11, 1856; educated at the Vanderbilt University, and admitted on trial in the North Mississippi Conference in 1879. An obituary will, doubtless, be furnished.

J. S. OAKLEY.
Columbus, Miss., April 16, 1892.

NOTES.

The churches have enough to do to fight the devil without fighting each other.

The preacher should be careful to place the emphasis on the right word when he reads the Scriptures. The truth often depends upon this.

The sixth Annual Convention of the Louisiana State Sunday-school Association will be held in this city, in the First Presbyterian Church, May 3-5, next. The railroads will give reduced rates of travel. A fine program has been prepared for the occasion.

Many of God's best and most precious messages come through stammering lips. The speech of the most splendid intellect of history was contemptible, if he himself was a judge, and the critic called him a babbler, but the great truth which fell from those stammering lips have moved the world. —*Mid-Continent.*

There is no harmless form of gambling! Public sentiment must be stirred by the voice of faithful pastors, earnest laymen and the press, until the demand for the enforcing of laws is heeded in a way that will brand alike the gambler and his abettors as criminals. More than this, we need in every possible way to educate and train the youth of our land in the principles of truth, honesty and temperance.—*Christian Weekly.*

Our Church Extension Board did good work last year. The cash receipts from all sources was $75,770, being $3,852 over last year. The number of churches "helped" was 427, being 49 more than last year. The amount of help afforded was $87,089, being an increase of $4,360 over last year. Dr. Morton and his co-adjutors are to be congratulated upon this good showing.

A distinguished Methodist preacher once said: "But for the interest and devotion of the women of our churches one-half of them would die the first year, and the other half the second." The same remark is largely applicable to our Presbyterian Churches. A considerable proportion of the Sabbath congregations consist of the women. And as for the week-night prayer meeting, it would have to be given up in a good many of our churches were it not for the women.

We presume the foregoing, from the *Mid-Continent*, is true, and it is a sad truth; but it is sadder to see that in many places so little is being done to bring about a different condition. A good many preachers and congregations seem to be satisfied that things are as they are, and make no special effort for improvement. "Neither cold nor hot," they are in danger of being cast off by the Lord.

Not long since we observed in one of our Northern exchanges an advertisement of sermons on any subject prepared on short notice, and for a small price. The other day in a very popular paper with us we came across this:

RELIGIOUS DOUBTS
AND DIFFICULTIES ANSWERED BY PRIVATE LETTER.
State your difficulty clearly, and enclose $1.00 for reply. No charge to the poor.
REV. WM. J. CLEVELAND, M. A.,
Madison, So. Dak.

That would be very cheap to some men who have doubts!

NOTES FROM OUR JACKSON OFFICE.

The Mississippi State W. C. T. U. will meet in Corinth, Miss., at 9:30 A. M., Thursday, May 5, and close the following Sunday night.

Work has been resumed on the Baptist Church, now in process of erection in this city. When it is completed, it will be worthy the pride of that denomination throughout the State.

We spent the first Sabbath of this month with Bro. R. J. Jones, at Yazoo City, and had the pleasure of preaching both morning and night to his congregation in their handsome new church.

Ex-Lieut.-Gov. Shands spent two or three days in Jackson, last week, in attendance upon the Board of Trustees of Millsaps College, and was warmly greeted by a host of friends. Few men in public life in Mississippi have made a more brilliant record than he, and our church in her highest councils has often had the benefit of his distinguished services.

The Dram-Shop bill went into effect Saturday, April 2. All screens of every description have been removed, the traffic has been brought to the front of the saloons, and there is now nothing to hide the tippler from public gaze. We have seen more than one bartender submissively holding his hands and looking sheepish. Well, the business is calculated to make a man of sensibilities look and feel just that way.

Bro. Mellen, presiding elder of the Meridian district, stepped into the branch office long enough to shake hands and pass the compliments of the season while in Jackson last Friday, and later in the day we had quite a pleasant visit from Dr. Wheat, of Grenada. Both these brethren came down to attend the meeting of the Board of Trustees of Millsaps College, and we are very glad to have had the pleasure of meeting them while here.

"Baptism As Seen by a Woman," is the title of a pamphlet ready for the press written by a good sister in Texas. In response to some skeptics who doubted the ability of the sex to discuss that question, she refers to Joel for vindication of woman's capacity as an antagonist of error under great provocation, and adds, "Now, I would ask, in all candor, if a woman hasn't as much right as anyone else to write on the subject of baptism? Why not? She certainly is a far greater sufferer in matter of indelicacy by being immersed than is a man, and surely 'self-preservation' still remains a cardinal law of nature."

In the Annotated Code chapter on privileges passed by the Legislature, just adjourned, we find this:

CIGARETTES.—On each dealer in cigarettes or cigarette paper, $50. And this shall apply even though the party has paid a privilege tax as other dealers.

Cities and towns may add as much as *50 per cent.* to this, as well as to all other privilege taxes. Since the passage of this act, a young man of our acquaintance went to every dealer in the town where he lived, but could neither procure tobacco or cigarette paper. The tax will run nearly or quite every dealer out of the business, and that will be nearly as great a blessing to our country as the destruction of the liquor traffic.

Why may not an opportunity be given at every service for any who may so desire to unite with the church? The politician expects to make converts to his side with every speech, the lawyer before the jury knows it is "now or never." Why should not a minister of the Lord Jesus Christ have the same aspirations and feel the same responsibility? He is laboring for the salvation of souls and for eternity. Hundreds of persons attended service last Sabbath who will never hear another sermon, and there are thousands upon whose hearts the Spirit has possibly made this last impression, and we failed to follow it up with a direct appeal to "come out from" the world "and be separate," and it was lost. Do we not find in this a possible, if not a probable, explanation of the reason we do not have converts every Sabbath in our evangelical churches?

[These "Notes" were unavoidably crowded out last week.]

To every Christian woman there are said to be two hundred heathen women.

The first missionary society of the M. E. Church was organized in 1819. In 1820 it raised $822.24.

We spent last Sunday at Carthage in attendance upon the Brandon District Conference, a full account of which will appear in our next.

It is said that the George Muller Orphanage, at Bristol, England, has received since 1834 over one million and a quarter pounds sterling in answer to prayer.

A child seven years of age has lived a whole year of Sundays. One fourteen has lived two whole years, one twenty-one has lived three, and so on. If we only read the Bible on a Sunday, how much we could learn of God in a lifetime.

We neglected to note in our last issue that Dr. Wheat, of Grenada, spent several days in this city with his friends last week, and preached at the First Methodist Church on Sabbath. It is the first time we have had the Doctor with us for quite a while, and his presence and sermon were greatly enjoyed by his numerous friends.

Bro. Dominick has laid on our desk a sample copy of the Children's Day Programme for 1892, just received by him. It is as tastefully designed and neatly finished as any yet issued. All the hymns are from our Standard Hymn Book. The programme consists of sixteen pages, but the price remains the same as formerly, viz: 10 cents per dozen, 60 cents per hundred.

Bro. J. A. Black, in the *Central Methodist*, of April 9, says that the Western Virginia Conference in the last twenty-five years has had a net increase in ministerial force of more than 114 per cent.; more than 426 per cent. net increase in membership; over 272 per cent. net increase in Sunday-schools; over 460 per cent. net gain in Sunday-school scholars. The amount raised for all purposes in 1891 was $66,884.41 *more* than was raised in 1866. This is an average yearly gain of $2,675.37 for twenty-five successive years.

A successful pastorate does not consist in the ability to preach eloquent and (commonly called) drawing sermons, nor in depth of theological research, nor in congeniality around the fireside, but in getting the church organized against the forces of sin, and the individual members to work. Hundreds of church members backslide every year, and thousands stand in jeopardy for lack of something to do. Every man, woman and child has a certain amount of surplus energy which must be worked off, and if we can direct and use it for the cause of Christ, we have not only benefited the world at large, but the individual himself. This is putting the necessity of this organization on the lowest possible plane. The great motive is, "The love of Christ constrains us."

Special Notice to Preachers.

The preachers in charge will confer a favor on the publisher if they will report in full as to collections for new and old subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE at their approaching District Conference. A representative of this paper expects to be present at same.

A Word of Inquiry.

I wish to know the whereabouts of Rev. James M. Turner, a superannuated preacher in the Texas Conference.

I have business of importance with him, and will be very thankful to any one for his postoffice address.

His great-niece,

MRS. C. A. PIERCE.

Tryus, Miss.

PERSONAL AND OTHERWISE.

It is said that Fannie Crosby is the author of three thousand hymns.

The Easter double number of the *Youth's Companion* was as bright a beauty as we have seen in many a day.

Rev. J. L. Pierce, our Shreveport pastor, will preach the commencement sermon for Mansfield Female College, June 12.

Dear brother, did you ever ask yourself this question: "How can I increase my efficiency as a member of Christ's church?"

In the New York Legislature, the House has passed a bill giving women the right to vote in State elections. It is said the Senate will not pass it.

We understand that the Book Committee at Nashville have appropriated from the proceeds of the Publishing House $17,500 for Conference claimants this year.

Rev. Joe Jones is to begin a meeting in Hattiesburg, Miss., April 24. A large tabernacle has been erected, and the railroad is expected to give reduced rates of fare.

Dr. Morrison, in the *Wesleyan*, says that the missionary collections from assessments for ten months—that is, to Feb. 29—amount to $280,797.25. This, he says, is a larger collection from the general assessment than heretofore.

On account of the floods a full attendance of the Board of Trustees of Millsaps College, April 6, could not be had. Those who met agreed to adjourn to April 27, at which time a full Board is expected to attend, when important business will be transacted.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

—THE DANCE is a little pamphlet by James Brand, D. D., and published by the Advance Publishing Company, Chicago. It is a good presentation of that subject.

MY MOTHER: An Appreciation. By Bishop J. H. Vincent. Flood & Vincent, Meadville, Penn. Price, thirty-five cents.

This is a beautiful tribute to the memory of a mother who passed from earth nearly forty years ago.

We have just received two recent publications that touch subjects of first importance. Dr. Langford's treatment of "Christian Beneficence" is wise, able and conclusive. Every Christian in the land ought to read it. Bishop Ryle's graphic treatment of Dives and Lazarus, in his "Rich and Poor," is especially called for now when there is intense haste to be rich and cries of want arise on every side. The publisher of both (Thomas Whittaker, No. 2 Bible House, New York) issues them in an excellent style at a very low price. Send twenty cents to him for both, or $1 for a dozen assorted. Good missionary work may be done by getting these excellent booklets widely read among friends.

PERIODICALS.

—LIGHT. W. C. Lee, Natchez, Miss. Price $1.

—SOUTHERN SUNBEAMS. Atlanta, Ga. $1.

—HISTORIA. Historia Company, Chicago. Price, $1.

—THE CALIFORNIAN. San Francisco, Cal. Price, $3.

—BOOK NEWS. John Wanamaker, Philadelphia. Price, $1.

—THE PANSY. D. Lothrop Company, Boston, Mass. Price, $1.

—WIDE AWAKE. D. Lothrop Company, Boston, Mass. Price, $2.40.

—THE BOOK BUYER. Charles Scribner's Sons, New York. Price, $1.

—THE GOSPEL IN ALL LANDS. Hunt & Eaton, New York. Price, $1.

—THE CONVERTED CATHOLIC. James A. O'Connor, New York. Price, $1.

—THE PREACHER'S MAGAZINE. Wilbur B. Ketcham, New York. Price, $1.50.

—THE TREASURY, for Preachers and People. E. B. Treat, New York. Price, $2.50.

—AMERICAN AGRICULTURIST. Orange Judd Company, New York. Price, $1.50.

—GOOD HOUSEKEEPING. C. W. Bryan & Company, Springfield, Mass. Price, $2.40.

—OUR ANIMAL FRIENDS. American Society for Prevention of Cruelty to Animals, New York. Price, 10 cts.

—THE QUARTERLY REVIEW. Barbee & Smith, Nashville, Tenn. Price, $2.50. This is an excellent number of this excellent periodical.

—THE REVIEW OF REVIEWS, for April, is not a whit behind any of its predecessors. The principal articles in this number relate to cities and their government. New York. Price, $2.50.

—HARMONIZED MELODIES, by Charles D. Blake. F. Trifet, publisher, Boston. $3 per year. The April number of this monthly contains very many of the old favorite songs. It is a good collection in a very cheap form.

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with God in them.—*Flavel.*

NOTICES.

Persons attending the annual meeting of the P. and H. M. Society at Carrollton should get certificates when purchasing tickets. We expect to have reduced rates on the I. C. and G. P. railroads.

MRS. ROBT. SOMERVILLE.

The Kosciusko District Conference will be held by Bishop Hendrix at Durant, May 11 and 12. The opening sermon will be preached on the night of May 10, at 8 o'clock, by the Rev. R. M. Davis, of Lexington and Tchula. The sermon will be followed by the sacrament of the Lord's Supper. Let all the members be present on Tuesday night.

R. A. BURROUGHS, P. E.

The Spring meeting of the Louisiana Holiness Association will be held at New Iberia, commencing Thursday before first Sunday in June, and continue over Sunday (June 2-5). All our dear brethren and sisters are affectionately invited to attend. Let such report to Rev. F. S. Parker, New Iberia, La. Come praying and expecting the divine baptism. Bro. Dodge, of Atlanta, Ga., is to be with us.

T. B. WHITE.

Morgan City, La.

To the Superintendents of the Sunday-schools in the Mississippi Conference—

Dear Brethren: For the purpose of having a general observance of Children's Day, the Sunday-school Board propose to furnish Children's Day Programmes *free* to all the Sabbath-schools in the Conference. The Board has tried to get your names and addresses, but has only partially succeeded. We have the names of all in the Meridian district and most of those in the Vicksburg, besides a few others. To all whose addresses we have the programmes will be mailed this week. All others will please write *immediately* to Rev. W. D. Dominick, Jackson, Miss., and he will supply you free of all cost to your school.

H. M. ELLIS, Sec'y.

To the ministers and friends who subscribed to the Bible and Training-school during the session of the Louisiana Conference, Baton Rouge, December, 1889, I beg to say, that during the past year only six dollars have been paid, and on many notes no payment has yet been made. This is, doubtless, due to there being no accredited agent at the late session of the Conference, which is regretted.

The Training-school building nears completion; we are collecting on subscriptions as fast as possible, that the house may be furnished and teachers and lecturers secured by the time of the opening of school, Sept. 14, 1892.

I will be glad to receive any amounts by postoffice money order (the sender can pay for order out of the amount), and a receipt will be promptly returned. Very respectfully,

MRS. M. D. WIGHTMAN,
Associate Agent for Training-School.
79 Anson St., Charleston, S. C.

Who rules in this town?
Depends on the question up.
The lamp-chimney question—what sort do you break?
Whatever sort your dealer deals in.
How, do you think, he selects his chimneys?
He buys those that cost him least; he can get the regular price for them; and the faster they break the more he sells. That's how he reasons.
Tell him you want Macbeth's "pearl top" or "pearl glass," tough glass, transparent, clear, not foggy, fine, of right shape and uniform. Tell him you'll pay him a nickel more a piece, and that will cover his extra costs twice over. Tell him you don't propose to break any more. Try your hand at ruling.

Pittsburg. GEO. A. MACBETH & Co.

HOME LIFE.

I WILL BE WORTHY OF IT.

BY ELLA WHEELER WILCOX.

I may not reach the heights I seek,
My untried strength may fail me;
Or, half-way up the mountain peak,
Fierce tempests may assail me.
But though that place I never gain,
Herein lies comfort for my pain—
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor;
I may not grasp results that bless
The efforts of my neighbor.
But though my goal I never see,
This thought shall always dwell with me—
I will be worthy of it.

The golden glory of love's light
May never fall on my way;
My path may always lead through night
Like some deserted by-way;
But though life's dearest joy I miss,
There lies a nameless joy in this—
I will be worthy of it.

Christian Stewardship.

We are not our own. Christ has a supreme claim upon us. Discipleship in his name carries with it the spirit of obedience and self-surrender, that places life and all its gifts at his disposal. It is in the joyful acceptance of this claim that peace becomes the heritage of the heart and service abundant and fruitful. Christian stewardship is the use of life in ways that will meet the Master's approval, and thus minister in largest measure to the good of others; doing for Christ's sake or even an active ministry of heart, thought and deed. The hour of communion in which there is the revealing of his grace and truth, is a preparation to do something in his name.

Failing is but the pulse-beat of selfishness if it does not prove it strength and vital force in the outgoing of influence in character and service. There is a marvelous diversity of gifts, but the same spirit is to control their use. The seeds in my hand appear very much alike; but when they are cast into the ground, and obedient to the law of their life, come to leaf and fruitage, how infinitely diversified is the disclosure! And the same law of diversity in unity is seen in the gifts which God is pleased to put into the keeping of individual hearts. Personality, with its environment, is a sacred trust. We can not escape responsibility for the talent in our keeping. Christian stewardship is, therefore, a far-reaching and heart-searching obligation. It lays a demand upon every soul. It calls every disciple of the Lord Jesus, in their place, to do all they can. It comes all, to the mother in the home, the father in the place of business, the teacher in the school-room, the student boy with his books, the young men entering upon his chosen life-work. There is no place or experience that does not lay upon us the duty of Christian stewardship; the best possible use of our life. We often speak of the obligations of stewardship in the bestowal of benevolent contributions, and rightly so. In no way can material wealth be so quickly transmuted into life. It is the multiplied gifts, both small and large, that flow into the streams of benevolence, that make possible the charitable, educational and missionary activities of the present day. Just in proportion as Christian men and women gain a true idea of the meaning of stewardship, as related to their personal duty and opportunity, will these gifts increase. Those who follow what they give in its mission of service as it makes possible the consecration in loving, personal ministry of other hearts, will have an ever-increasing sense of the joy and obligation of stewardship. All that we have and are belong to him. It is in losing life we find it again.—*Christian Weekly.*

Mysteries in Religion.

"Oh, there are so many things in the Bible that I can not understand. I really can't be a Christian, for there are too many mysteries for me in religion. God can not expect me to walk any farther than I can see." So spoke an intelligent young man recently, and doubtless voiced the sentiments of many others.

Let us see. Is comprehension the boundary line of a rational faith? How do we act in relation to other things—nature, for example? Are there any negatives which we accept here? As a matter of fact, there is scarcely a thing which we accept which has not as profound mysteries as the Christian religion. We believe in natural forces, but how incomprehensible their nature, Electricity. Who can define its subtle essence? How does light flash down from Jupiter in eight minutes? What is the nature of that most ordinary thing we name heat? What, indeed, is matter? What is life? Are not these sphinxes to human intelligence? A great Methodist scholar said, in an address, "I speak with the strictest scientific precision when I say that I know more of the nature of God than I do of the nature of a sand-grain." Our own nature, consciousness, memory, judgment, and even the physical processes of digestion, sensation, motion, are incomprehensible to us. As a matter of fact, we are constantly believing things we can in nowise understand. Why, then, make an exception of the Christian religion?

But notice, young friend, that, notwithstanding these mysteries, the Bible has sufficient evidence to substantiate its claim. It is not possible to give them here, but you can find them in a hundred able works on evidence, some of which your pastor will be able to lend you.

But, better than all, there is one evidence you may easily find for yourself. Test the claims of the Bible in your experience. It says if you will repent you can have a new heart, old things will be done away, and all things become new. Now, here is a promise. Test it. See if the Bible is worthy of credence. As you pray, and God answers by cleansing your heart, by giving you a joy you have never known before, you will have the demonstration of your own consciousness to the truthfulness of the Christian religion.—*Epworth Herald.*

GOOD MANNERS AT HOME.—The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Whenever familiarity exists, there is a tendency to loosen the check upon selfish conduct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company are rude and careless with those whom they love best. Emerson says: "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices, one for another. Children thus learn good manners in the best and most natural way, and habits acquired will never leave them. Courtesy and kindliness will never lose their power or their charm, while all spurious imitations of them are to be despised.—*The Republic.*

The Weekly Rest.

The demand is being made everywhere for freedom from monotonous toil one day in seven. This is not an insignificant incident in our present civilization. We believe it to be the happy precursor of a better Sabbath observance than this land has hitherto known. When the industrial classes shall more generally come to see the social and economic blessings of this periodic rest, to observe how this arrangement harmonizes with man's constitution the wide world over, then will the obligation to keep the day holy be more likely to have its true place in the nation's thought. Let us not depreciate the growing view of the private and public utility of the weekly rest-day, because it may not fully recognize the religious sentiment. Let us rather take advantage of every hopeful sign that points to a better national life, even though it may fall short of the true ideal. The Author of our being has been pleased to establish laws that promote our material and physical welfare as well as our spiritual.

But how long will any community retain the weekly rest-day, with these material benefits, when it denies to it a divine basis? The study of communities and nations of modern date will answer. Society must regard it as a holy day, must discard practices foreign to its sacred character, before the Sabbath, even in its lower benefits, can be made absolutely secure.

It is this for which we plead. Our nation must not insensibly glide into an irreverent regard for the day. It must be a day honored according to His will, especially by those who control the policy of nations.—*N. Y. Advocate.*

Rules for Using Books.

Never hold a book near a fire.
Never drop a book upon the floor.
Never turn leaves with the thumb.
Never lean or rest upon an open book.
Never turn down the corners of leaves.
Never touch a book with damp or soiled hands.
Always keep your place with a thin bookmark.
Always turn leaves from the top with the middle or fore-finger.
Always open a large book from the middle, and never from the ends or cover.
Never open a book farther than to bring both sides of the cover into the same plane.
Never cut the leaves of a book or magazine with a sharp knife, as the edge is sure to run into the print, nor with the finger, but with a paper cutter or ordinary table-knife.
Never hold a small book with the thumb pressed into the binding at the lower back, but hold it with the thumb and the little finger upon the leaves and three fingers upon the back.—*Ex.*

TRIFLES THAT MAKE A PERFECT HOUSE.—"What have I done to-day?" the tired mother asks. "Nothing but take care of baby, plan the meals and pick up. My life is wasted on trifles." Take courage, weary mother! The progress of the world depends on the devotion of good women to just such "trifles." Who can do greater work than these—care for a child and look after the interest of a home? She who with patient mother-love gently prepares a human soul for life's responsibilities does valiant service for both God and man. During the first years of a child's life the attention of its mother must, of necessity, be devoted to the care of the body, but the body should be made a fit temple for the indwelling of an immortal soul. Taking care of the baby is surely no trifle when viewed in this light. And what are the other services that go to make a home? Innumerable as the sands of the sea-shore for number, and in themselves almost as insignificant in character, but the grand sum total serves, as does the sand-shore, to stem the swelling tide of outside sin and suffering that menace with sullen roar the sanctity of home and safety of society.—*Mother's Magazine.*

RICH CHRISTIANS.—How rich is it right for a disciple of Jesus Christ to become? What amount of wealth is it consistent for him to accumulate? Doubtless it would be difficult to prescribe any definite limits. What might be right and proper for one person might not be for another. A Christian in business may accumulate and retain so much as may be needful to carry on his business to the best advantage, always making it his supreme aim to acquire means for doing a greater amount of good. But beyond this, accumulation is questionable. It is questionable whether, in these days, it is right and proper for a Christian to accumulate millions of unused money. The demands for that money are great and urgent. The calls for it are many and loud. The treasury of the Lord is but scantily filled, whilst it should be to overflowing. Millions are needed where but the thousands and hundreds are supplied. During all the years that those millions to which we have alluded have been treasured up, they might have been going about doing good. The loss that has thus been sustained can never be known in this world.—*Home Missionary.*

TEACH THE GIRLS TO KEEP ACCOUNTS.—One of the best habits that a young girl can form is that of keeping an accurate account of her own personal expenses, and the smaller the items the more important to keep account of them. Few people realize how large a proportion of their money runs away in little expenditures of half-dimes, dimes and quarters. Even the insignificant penny has a way of counting up that surprises one. Car-fares, soda-water, ice-cream, candy—and the money is gone! It is only when one puts down the small items in plain black and white, that one realizes the importance of looking after the little outlays. If girls were taught to keep an account of every penny they spend, they would be better prepared to expend their money judiciously when they become wives, housekeepers and providers for families.

Give the girls a regular allowance, and then require a strict account to be kept of the way in which it is spent—and in a few years we will hear less about thriftless and extravagant women.—*Christian at Work.*

THE WOMAN WHO LAUGHS.—For a good, every-day household angel, give us a woman who laughs. Her biscuits may not always be just right, and she may occasionally burn her bread and forget to replace dislocated hinges; but for solid comfort all day and every day she is a paragon. Home is not a battlefield, or life one long, unending row. The trick of always seeing the bright side, or, if the matter has no bright side, of shining up the dark one, is a very important faculty, one of the things no woman should be without. We are not all born with sunshine in our hearts, as the Irish prettily phrase it, but we can cultivate a sense of humor if we only try.—*Rural New Yorker.*

I would ever awake with God: my first thoughts are for him who hath made the night for rest, the day for travail; and hath blessed both. If my heart be early seasoned with his presence, it will savor of him all the day.—*Bishop Hall.*

OUR YOUNG PEOPLE.

CANDIED SENTIMENT.

School-boy Jack, with longing glances,
Gazes down "the spelling-line,"
At the maiden whom he fancies;
"She shell be his valentine."

From his pocket's darksome grotto
Grimy fingers bring to view
One gray, sticky candy motto,
With the legend, "I LOVE YOU."

In a leaf torn from his grammar
Carefully he folds the sweet,
And amid the school-room clamor
Drops his offering at her feet.

Bassie quickly grasps the token,
Jack looks on with rapture wrung,
As she smiling—no word spoken—
Reads, then—drops it on her tongue.

* * * * * * *

The moral of this truthful tale
To you we will impart;
It's strictly enatomical:
The stomach's next the heart.

Our Problem.

We give below the answers we have received to the problem we gave the cousins several weeks ago. It is evident that somebody has made a mistake, as the answers do not agree. Now, then, the question is, Who is right?

EDITOR.

MR. EDITOR: I see a question in our last paper that you want the cousins to answer: How much did the shoemaker lose? He lost the amount of ten dollars. I will answer George A. McDonald's question: Eve broke the first commandment. I will ask a question: Where in the Bible is the word "rabbi" found? I will close, with best wishes to the dear old ADVOCATE. I remain,

Your friend, HATTIE I. WOODWARD.

Wesson, Miss.

MR. EDITOR: As you were so kind to print my other letter, I thought I would write again and answer some of the cousins' questions. I will answer Geo. A. McDonald's question: It was Moses who broke all the Commandments. Now, I will answer the editor's question: The shoemaker lost ten dollars. I will close by asking the cousins a question: Where in the Bible is "penknife" found? With best wishes to the ADVOCATE. Your friend,

LOU S. HALL.

Bay St. Louis, Miss.

MR. EDITOR: Being as you are perplexed, and as I always try to help my friends when in trouble, will aid (?) you. I think the unfortunate shoemaker in your problem lost seven dollars and the pair of shoes. I would like for one of the cousins to tell me who David's mother was, and where it is found in the Bible. Hoping the dear ADVOCATE all the success possible, and also hoping that my letter *will* reach the waste-basket if the answer is wrong, I remain, Your little friend,

ALICE WHITEMAN.

Victoria, Texas.

MR. EDITOR: Having written one letter before, and seeing it in print, leads me to write again. I will try and answer Dr. Wier's question: What does "S. P. Q. R." mean? I think it means, *Senatus Populusque Romanum*—Senate and people of Rome. I will also try to help you out of your perplexity. I think the shoemaker lost seven dollars and the pair of shoes. We have a good Sunday-school and prayer meeting here now, and a missionary and a temperance society. I close with best wishes to the ADVOCATE. Your friend,

NETTIE M. CAMERON.

Betesville, Miss.

MR. EDITOR: As "two heads are better than one," if one is a little girl's head, I will do all I can to help you out of your trouble. At first I thought the shoemaker lost twenty dollars, because John got the shoes and seven dollars and the merchant ten dollars. But I thought again and found that the shoemaker reserved three dollars for the shoes, reducing his loss to seventeen dollars. Then I thought again and, I think, reasoned more correctly, and find his loss to be only ten dollars. You see he got ten dollars in change from the merchant, three of which pays for the shoes and seven belongs to John. All are even now. But the counterfeit bill coming back to the shoemaker causes him to lose ten dollars. Am I not right? The loss is ten dollars. I would like to hear from some other of the little cousins.

Your little friend, PEARL MIDDLETON.

Evans, Miss.

P. S.—I hope John did not know the money was counterfeit. P. M.

MR. EDITOR: I am a little girl ten years old. Grandpa T. G. Davis takes your paper. I will answer your question of March 24:

The shoemaker lost the price of the shoes.	$ 3	
and the change paid John	7	
		—$10
And he lost to the merchant on bad bill	10	
Total loss		$20
If he hunted up John, he recovered for shoes	$ 3	
and for change	7	
		—$10
Shoemaker still lost on bad bill		$10

And if he attempts to make John pay him good money for counterfeit, he stands a good chance to go to the penitentiary.

Your little cousin, MARY S. LEE.

Grand Lake, Ark.

SARAH SIMONS'S SCHOLARS.—A little girl who resides on Long Island sent the following story not long ago to the *St. Nicholas*. She explained that she composed the story with the assistance of her mother, without using a dictionary, with words beginning only with S:

"Sarah Simonds sought some Sunday-school scholars. 'Scholars seldom sit still,' said she, so she selected six straightforward, sober, steady, serious, save Stella Stark's small sister Susan. Susan seemed stubborn, sullen. Stella started scolding. Seeing she seemed sorry, she soon stopped—said sweet, soothing sentences.

"Soon she seemed satisfied, serene. So Stella spun some startling stories. She said she saw seven ships sailing southward Sunday.

"Suddenly she saw some ships slowly sinking. She screamed several seconds. Strangely she saw six sailors swim swiftly shoreward, seeking succor. Sad scene! Six sole survivors! She simply said: 'Sabbath breaking!'

"Susan sighed."

Little five-year-old Puss, one of the sweetest of mortals, was taken to church the other Sunday, and behaved very sedately for a time, but the sermon was long, and before the clergyman had got to "thirdly," Puss said to mama, in a voice intended to be confidential, but it piped out loud enough to be heard by several listeners: "I have heard talk enough; I want more music."

SCIENTIFIC.

The Coldness of Lake Superior.

Lake Superior is a capricious monster, demanding skilled seamanship and the use of powerful and stanch boats, the majority of which are comparable with the vessels in our Atlantic coasting trade. The lake is a veritable womb of storms. They develop quickly there, and even more speedily the water takes on a furious character. It is always cold, and the atmosphere above and far around it is kept cool all summer. I have been told, but can not verify the statement, that the temperature of the water in the open lake never rises above 46° Fahrenheit. As a rule, the men who sail upon it can not swim. The lake offers no inducement to learn the art, and, alas! those who are expert swimmers could not keep alive for any great length of time in the icy water. When I was making inquiries upon this point, I found, as one almost always does, some who disputed what the majority agreed upon. I even found an old gentleman, a professional man of beyond seventy years of age, who said that for several years he had visited the lake each Summer-time, and that he had made it a practice to bathe in its waters nearly every day. It was chilly, he admitted, and he did not stay in very long. But many sailors, among them some ship and steamship captains, confirmed my belief that few Lake Superior seamen have learned to swim, and that the coldness of the water quickly numbs those who fall into it. I asked one captain how long he supposed a man might battle for life, or cling to a spar in the lake. He answered, very sensibly, it seemed to me, that some men could endure the cold longer than others, and that the more flesh and fat a man possessed, the longer he could keep alive. "But," he added, "the only man I ever saw fall overboard went down like a shot before we could get to him. I always supposed he took a cramp."

The bodies of the drowned are said not to rise to the surface. They are refrigerated, and the decomposition which causes the ascent of human bodies in other waters does not take place. If one interesting contribution to my notes is true, and there be depths to which fishes do not descend, it is possible that many a hapless sailor-man and voyager lies as he died, a century back perhaps, and will ever thus remain, life-like and natural, under the darkening veil of those emerald depths.—Julian Ralph, in *Harper's Magazine.*

Insomnia and Nervousness.

There can be no doubt that many persons suffer from insomnia, which has its origin, or, at least, its principal strength, in their own nervous apprehension that they are or are about to be afflicted with it. Any one of a dozen causes may induce wakefulness, and yet the person lying in bed with the faculties alert at the moment when they would naturally be expected to be wrapped in slumber, has nine times out of ten, or ninety-nine times in a hundred, nothing serious to apprehend. The stomach may not be in quite its normal condition—and there is no more potent cause of wakefulness. Now an hour—ten minutes, even—seems a long time in the middle of the night, when a person wishes to be sleeping and can not. If a sensation of dread, of apprehension, is allowed to enter the mind, such a period simply becomes interminable. The nervous apprehension increases the difficulty, and, feeding upon itself, the derangement may quite possibly increase till it becomes a dangerous malady.

In such a case the very best treatment, if the patient has any degree of will power, is simply to pay no attention to the fact of wakefulness. Make no effort to court slumber, either by counting, repeating the alphabet, or imagining any monotonous thing. Keep the mind away from any business or domestic perplexity, but let it roam in full wakefulness where it will, among pleasant things, old associations, the friendships of the past or the present—anything that is not of a disagreeable nature. As the physical or nervous system recovers its balance, or as the stomach becomes master of its complications, slumber will come along searching for the individual, and the morning will find the night's rest quite satisfying, after all. Drugs and dosing are out of place; they merely aggravate and fasten the necessity for their own use. A simple bath, if no more than of the face, hands and feet, is helpful, especially if followed by a generous rubbing with a dry towel, which will equalize and invigorate the circulation. If there is chronic trouble with the stomach, that may properly receive medical attention; when the disordered condition is remedied, the wakefulness, which was simply a symptom, and not a part of the disease, will take care of itself.—*Good Housekeeping.*

OCEAN STUDY.—Ocean study is most interesting, and surprises of an astonishing nature meet one at every step. The ocean is supposed to average three miles in depth. If so, and the waters of the basin were dried up, there would be a layer of salt left two hundred and thirty feet deep. The ocean, by evaporation, is reduced in depth every year by fourteen feet. Much of this water is carried by the clouds to the land, where it falls as showers, making the fields fruitful and the earth habitable, and then by streams returning to the ocean again. The sun, in its evaporating process, lifts no particle of salt, draws to the clouds only the freshest of water, and the earth, after refreshing use, faithfully returns the full measure of the water loaned to her from the seas. That is to say, the sum of the waters pouring into the ocean from the land is exactly equal to that water drawn from the ocean by evaporation which falls on the land. The sea is always giving and ever receiving; it is most generous, but only as the earth is generous.

The pressure of the ocean's water one mile below the surface is one ton to the square inch. Storm waves sometimes travel at a speed of fifty miles an hour, and the distance between the two crests of a wave is fifteen times the height, a five-foot wave, therefore, being seventy-five feet long. The force of the sea, at some points, is said to be equal to seventeen tons to the square rod.—*Herald of Gospel Liberty.*

Scientific Scraps.

Light travels 188,800 miles in a second.

There are over 6,000 known languages and dialects.

The thinnest tissue paper is 2-100th of an inch in thickness.

Corks, if sunk 200 feet in the ocean, will not rise, on account of the pressure of the water.

The mean annual temperature of the earth is 50 degrees Fahrenheit; the average rainfall is 36 inches.

The jelly-fish hasn't any teeth, but uses himself just as if he were a piece of paper when he is hungry, getting his food and then wrapping himself about it.

A velocity as high as 2,887 feet per second has been obtained by a projectile from a rapid fire gun. This is at the rate of 1,968 miles an hour. It is the highest velocity yet recorded.

MARRIAGES.

STRONG—HOLDERMON.—At the residence of the bride's father, near Utica, Miss., March 9, 1892, by Rev. W. H. Lewis, Mr. C. C. Strong to Miss Addie Holdermon.

PEARCE—SNELLINGS.—In the Methodist Church, Bunkie, La., April 6, 1892, by Rev. J. Perry Hoffpauir, Mr. M. K. Pearce and Miss Nance A. Snellings, all of Avoyelles parish, La.

OBITUARIES.

MCNAIR.—Mrs. LULU ATKINSON MCNAIR. Lulu was the only daughter of the late J. N. Atkinson and Miss Emily Barnes. She was born in Columbia, Miss., Dec. 27, 1864; graduated at Whitworth College, June, 1883; joined the M. E. Church, South, and was baptized by Rev. J. W. Harmon, while he was pastor of the church in Summit, 1885. On Dec. 27, 1888, she was happily married, by Rev. J. C. Graham, to Mr. E. F. McNair, son of Gen. E. McNair, of Hattiesburg, Miss. Her husband is esteemed a young man of sterling worth and great excellency of character. To all human appearance, a joyous and unclouded wedded life was before them. But infinite wisdom had designed it otherwise. She was attacked with *la grippe*, and suffered greatly for nearly a year. San Antonio and Boerne, of Texas, were visited with the hope of restoring her to health. The hearts of the anxious mother and husband felt a "chilled despair" when the physician advised them to return to Summit. Lulu rejoiced when she reached her dear home, though conscious of the truth that the end was drawing near. During her protracted sickness her faithful mother and devoted husband ministered to her every want, lovingly, tenderly and prayerfully suffering with this precious one. In her sacred room she became a preacher of righteousness. While the weary days and nights rolled by she became more and more the center of Christian influence, and with her name remains a sweet fragrance of a beautiful life.

It was our privilege to stand by the bed of this young Christian, who continually testified to the matchless love of the Father in the gift of his Son. We can not now understand the disposition of a providence which thus takes an affectionate wife from a kind and devoted husband and mother, whose life had grown into hers; loving brothers, whose joys were in her smiles; yet we are assured by the Holy Scriptures that "all things work together for good to those who love God." It will be read and comprehended when the light of eternity shall shine upon the scenes of time. She prayed continuously for her stricken husband, her heart-broken mother, and her brothers, especially the youngest.

For days she lived in speaking distance with heaven, felt the warm, loving arms of Jesus, and comforted by the presence of a bright angel, and endeavored to show its beauty to her weeping husband. Her room was made sacred by the presence of the Holy Spirit, that rested upon mourning hearts, while devout women prayed, kneeling, at mercy's footstool! Her husband had prepared a beautiful home for them in New Orleans. She said: "My home will not be there; my Father needs me yonder, in that bright world of fadeless glory, where there is no sin, no sad farewells, where the inhabitants never say, 'I am sick,' and God will wipe away all tears from our eyes." A short while before she went to heaven Mother Hoover said: "Lulu, darling, are you trusting in Jesus?" The answer came back: "I have trusted him, and he is with me now." She sent loving, tender messages to friends far and near, and exhorted those she loved so well to a closer walk with God. She reviewed her past life, and regretted its mistakes and errors. By due repentance she was enabled to lay hold of all the promises of God. On Nov. 30, 1891, she sweetly fell asleep in Jesus. It is sad to chronicle the departure of the young, the beautiful, the cultured, good, since by their stay on earth mankind is benefited; but the tear of sorrow is exchanged for that of rejoicing when we reflect that our loss is their gain, and that God doeth all things well.

MRS. M. L. J. HOOVER.

Summit, Miss.

JONES—JEREMIAH JONES died Feb. 12, 1892. He was born Oct. 27, 1822, and joined the M. E. Church at an early age.

SARAH ELLEN JONES died on Feb. 15, 1892. She lived just three days after her husband died. They were married on Jan. 27, 1848. They had eight children; all still living—six sons and two daughters, all church members but one. Bro. Jones was born in South Carolina. At an early age his father and family moved to Alabama. In 1857 he moved to Mississippi. Sister Jones was born in Alabama, Nov. 26, 1825, at Rocky Mount. She joined the M. E. Church at the age of thirteen.

A good brother and one of the best of sisters has been taken from us. To say they were good, consistent church members is not strong enough; they were true pillars, always ready to help the needy and relieve the distressed. Too much can not be said in praise for their zeal and liberality in every good work. "Come," was their familiar expression. Come, preacher; come, neighbor. No two people ever enjoyed life together better than they did. We hope to join with them again in the sweet by-and-by.

A FRIEND.

BULLOCK—DANIEL T. M. BULLOCK, son of Bro. and Sister Bullock, departed this life March 21, 1892. The father and mother were made glad about four months ago by the birth of this sweet little boy; but their joy was soon turned into sorrow, for God has called the dear one back to him, for he said, "Of such is the kingdom of heaven."

Weep not, sorrowing ones, for this dear boy, for he is resting in the arms of him who said, "Suffer little children to come unto me, and forbid them not, for of such compose my kingdom."

J. H. EVANS.

HESTER—At a meeting of the officers, teachers and school of the Downsville Sunday-school, Downsville, La., March 13, 1892, a committee on resolutions was appointed and submitted the following, which was unanimously adopted:

Whereas, It has pleased Almighty God, in his infinite wisdom and through his wise, merciful providence, to call from the sorrow and suffering of earth our beloved superintendent, Mr. Jno. K. HESTER, Jr.; *And whereas*, His long and untiring devotion to the church and Sunday-school demands from us such a recognition of labors among and with us as is right and proper and so eminently due his worth and memory; therefore, be it

Resolved, That, while submitting with deep humility to this dispensation of Divine Providence, with saddened hearts we mourn because we shall see his face no more among us here on earth nor see him again until we shall be reunited in the blissful abode of the eternally happy.

Resolved, That in the death of Bro. Hester our church has lost a faithful class leader, the Sunday-school an efficient superintendent, and the community a good and consistent Christian and useful man.

Resolved, That we will ever cherish the memory of our dear departed brother and the pleasant associations with him during his superintendency of this school.

Resolved, That we extend to his bereaved family our heartfelt sympathy, and assure them of our hope of a reunion in the home, sweet home of the finally faithful, where there is no more sorrowing or death.

Resolved, That a copy of these resolutions be sent to the bereaved family and to the CHRISTIAN ADVOCATE for publication.

COMMITTEE.

WINDHAM—BENNIE WINDHAM, son of J. R. and M. A. Windham, died at his father's, near Fairfield, Ala., Feb. 21, 1892.

Bennie was nearing the close of his twenty-second year; had been a child of affliction almost his entire life; scarcely had grown out of his mother's arms. Though afflicted, he learned to love books. He had a bright mind, and read many books while on his pillow, and thereby stored his mind with valuable treasure far above many of his years. Bennie joined the Methodist Church, South, last year while upon his bed. Bro. E. H. Moon was his pastor.

As the end drew nigh he ripened for the good world. Finally he became very anxious to depart; but said if the Lord wished him to stay, he was willing to suffer on, but asked us to pray that he might be patient. Just before he died he called his mother to him, and said, "Do not be uneasy;" that he was all right. Thus he passed away in a few minutes to the good world. Bennie was a conscientious, obedient child, a faithful, loving brother. Will he be missed? Of course he will. Let father and mother, brother and sisters overtake him on the beautiful shore. We laid his little body to rest in peace in the Hebron Burying-ground to await the resurrection of the just.

D. W. BABU.

CAMMACK—SETH R. CAMMACK, son of J. D. and L. A. Cammack, was born in Copiah county, Miss., Sept. 15, 1837. He professed religion and joined the Methodist Church at old Poplar Springs in the year 1855. He enlisted in the first company that left Crystal Springs for the war between the States. He was occupied most of his time in hospital service. He gained for himself distinction as a nurse of the sick and wounded. He was in the Army of Virginia.

In 1864 he was married to Mrs. Julia A. Cunningham, with whom he lived till death. He passed away from this life in Crystal Springs, Jan. 13, 1892. He leaves his widowed wife and four children—three sons and one daughter.

As his pastor, I visited him often in his long and wasting sickness. He talked freely of God's providence and grace. He was resigned. He always enjoyed the pastor's visits, and expressed himself to his pastor, his wife and loved ones as ready to go to a better world. May God comfort the loved ones left behind!

R. D. NORSWORTHY.

ROGERS—MARY ELIZABETH ROGERS, wife of A. J. Rogers, and daughter of H. T. and M. A. Vick, was born July 18, 1872. She joined the Methodist Church in Clinton, La., December, 1885. On March 8, 1892, she fell asleep in Jesus, to awake in the bright, beautiful home immortal.

Her sickness was brief, but painful. Conscious of the fact that her time on earth was short, she calmly awaited death to release her from her sufferings. She left the glorious testimony with her loved ones as a rich legacy—"I am going home to be with Jesus; I will soon be at rest." And then with great pale of body, but with great spiritual peacefulness, her soul went out to the God who gave it. She leaves behind a sorrowing husband, father, mother and brothers, with a dear little babe. I pray God's blessings upon them in this their hour of need.

J. J. SMYLIE.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Friar's Point	Apr. 23, 24
Clarksdale	May 1
Cleveland	7, 8
Shaw	14, 15
Hollandale	21, 22
Glen Allen	28, 29
Jonestown	June 4, 5
Belen	11, 12

District Conference, April 22-24. The preachers will please bring with them Bishops' and educational funds. Bishop Hendrix will be with us.

R. M. STANNEFER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona station	Apr. 23, 24
Shannon	30, May 1
Pontotoc	4
Prairie	7, 8
Saltillo	15, 16
Nettleton and Fulton	21, 22
Athens	25
Amory and Smithville	28, 29
Tremont	June 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Buena Vista	18, 19

J. B. STONE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Hebron	Apr. 23, 24
Sparta, at Friendship	30, May 1
Brooksville	7, 8
Macon	8, 9
Shaqualak	14, 15
Sturges	21, 22
Mashulaville	28, 29
Columbus circuit	June 4, 5
Phœbe	11, 12

District Conference will meet at Shuqualak, May 12-15.

T. C. WIER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Pittsboro circuit, at Oak Springs	Apr. 23, 24
Atlanta circuit, at Roads' Chapel	29
Cherry Hill ctr., at Young's Chapel	30, May 1
Water Valley ctr., at Church Grove	7, 8
Charleston circuit, at Charleston	14, 15
Tillatoba circuit, at Friendship	19
Grenada circuit, at Sparta	21, 22
Chapel Hill circuit, at Chapel Hill	28, 29
District Conference at Charleston	12-15

Meeting of Woman's Missionary Society for Grenada district, Wednesday, May 11.

Will the preachers in charge please urge our people to observe our rule concerning fasting before the quarterly meetings, and urge the official members to be at these meetings.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Lexarton	Apr. 23, 24
Greenwood	30, May 1
Sidon	8, 9
Black Hawk	14, 15
Valden	21, 22
Carrollton circuit	28, 29
Winona circuit	June 4, 5
Carrollton station	11, 12

The District Conference will be held by Bishop Hendrix at Greenwood, April 19-21. The opening sermon will be preached April 12, 8 P. M., by Rev. R. A. Meek, of Carrollton station.

S. M. THAMES, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Kosciusko and Durant	Apr. 23, 24
Sallis	30, May 1
New Port	7, 8
Wier's	14, 15
Pickens	22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Belzona	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Red Banks	Apr. 22, 24
Ashland	30, May 1
East Holly Springs circuit	7, 8
Early Grove	14, 15
Mount Pleasant	21, 22
Olive Branch	28, 29

JNO. W. BOSWELL, P. E.

SARDIS DIST.—SECOND ROUND.

Pleasant Grove	Apr. 23, 24
Cockrum	30, May 1
Batesville	7, 8
Coldwater and Hernando	15, 16
Nesbit	17
Courtland	21, 22
Panola	24
Arkabutla	28, 29
Wall Hill	June 4, 5
Mt. Vernon	11, 12
Coldwater Mission	18, 19

H. C. MORRHEAD, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

DeKalb circuit, at New Hope	Apr. 23, 24
Meridian—Central	May 1
Daleville station	7, 8
Lauderdale circuit, at Soule Chapel	14, 15
Waynesboro circuit, at Hebron (Thu.)	19
W. and State Line, at W'boro..(Fri.)	20
District Conference, at Waynesboro	21-23
E. M. F. College Commencement	29
Binnsville circuit, at Binnsville, (Thu.)	June 2
Porterville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Shubuta..(Wed.)	15
Clarke circuit	18, 19
Chunkey circuit, at Suqualena	25, 26
Marion circuit (Tues.)	28

The District Conference will convene at Waynesboro, at 9 o'clock A. M., Saturday, May 21. A Bishop is expected to preside. Every recording steward is expected to be present with his Quarterly Conference Record Book. It is greatly desired that the assessments for Conference claimants and foreign missions be reported paid in full. Let us all expect a pentecostal season.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Rose Hill, at Pleasant Grove	Apr. 23, 24
Fannin, at Union	30, May 1
Brandon station	1, 2
Shiloh, at Salem	6
Marvin, at Bethel	7, 8
Decatur, at Union	13
Neshoba at Pine Grove	14, 15
Walnut Grove	21, 22
Carthage and Walnut Grove, at W. G.	25
Hillsboro, at Mt. Zion	28, 29
Carthage circuit	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. MCDONALD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Washington, at Locust Grove	Apr. 23, 24
Martin, at Russom's	30, May 1
Meadville, at Nebo	7, 8
Fayette, at Fayette	14, 15
Mayersville, at Beulah	21, 22
S. Warren, at Wesley Chapel	28, 29
Warren, at Wesley Chapel	June 4, 5
Port Gibson	11, 12
Anguilla and Rolling F., at Cary (W.)	15
Rocky Springs	18, 19
Rexie (Wed.)	22
Utica	21, 22

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Mount Olivet circuit, at Dover	Apr. 23, 24
Madison circuit, at Wesley Chapel	30, May 1
Flora circuit, at Livingston	7, 8
Yazoo circuit, at Fletcher Chapel	14, 15
Yazoo City (night)	15, 16
Sharon circuit, at Mount Pleasant	21, 22
Canton (night)	22, 23
Jackson—First Church	28, 29
Jackson—Capitol Street	28, 29
Silver Creek circuit, at Bee Lake	June 4, 5
Raymond, at Clinton	11, 12
Pocahontas cir., at Tinnin's (Thurs.)	16
Lake City and Lodi ct., at Phillips'	18, 19
Edwards (Thurs.)	28
Benton circuit, at Zieglerville	25, 26

The District Conference will be held at First Church, Jackson, May 27, 28, 29. Bishop Galloway is expected to preside.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Wesson	Apr. 23, 24
Beauregard	30, May 1
Brookhaven	1, 2
Hazlehurst	7, 8
Lebanon	18
Bowerton	14, 15
Terry, at Spring Ridge	21, 22
Holmesville	28, 29
Magnolia	29, 30
Providence, at Pine Grove	June 4, 5
Caseyville, at Bethesda	11, 12
Brookhaven circuit	17
Summit circuit	18, 19
Gallman circuit	25, 26
Pleasant Grove, at Cooper's Creek	July 1
China Grove, at Sartin's	2, 3

R. S. WOODWARD, P. E.

WOODVILLE DIST.—SECOND ROUND.

Amite, at Homochitto	Apr. 23
North Wilkinson, at Mt. Carmel	23, 24
Gloster and Centerville, at C.	24, 25
East Baton Rouge, at Pipkin's	30, May 1
Zachery, at Deer Ford	1, 2
Clinton and Slaughter, at Slaughter	7, 8
Amite City, at Hammond Chapel	13
Franklinton, at Magee's	14, 15
Tallisheek, at Fitzgerald	18
Covington, at Slidell	17
Springfield, at Springfield	13
Fort Vincent, at Maurepas	21, 22
Live Oak	June 4, 5
East Feliciana	8
St. Helena, at Greensburg	11, 12

The District Conference will be held at Greensburg, June 9-12. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

P. A. JOHNSTON, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Vancleve, at Antioch	Apr. 23, 24
Heidelburg, at Heidelburg	30, May 1
Ellisville, at Saundersville	7, 8
Purvis, at Purvis	14, 15
Perry, at Boon's Chapel (Tue.)	17
Eastabuchie, at Eastabuchie	21, 22
Pearlington, at Logtown	20, 30
Hattiesburg, at Augusta	June 4, 5
Columbia, at Hopswell	11, 12
Mt. Carmel, at Bethel	18, 19
Williamsburg, at Good Hope (Tue.)	21
East Pearl	25, 26

Others in due time will appear.

District Conference at Purvis, beginning Thursday, May 12, at 8 P. M. Trains north and south arrive about noon.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Gretna (Morn.)	Apr. 24
Carrollton (Eve.)	24
Carondelet	May 1
Louisiana Avenue	15
Plaquemine and Donaldsonville, at D.	22
Felicity	29
Baton Rouge	June 5
Rayne Memorial (Morn.)	12
Craps (Eve.)	12
Gross Tete, at Cottonwood	12
Parker Chapel (Morn.)	26
Dryades (Eve.)	26
Lower Coast, at Grand Prairie	July 3

Preachers and members are exhorted to observe the quarterly fast-day—the Friday before each meeting.

C. W. CARTER, P. E.

ARCADIA DIST.—SECOND ROUND.

Valley, at Bellview	Apr. 23, 24
Arcadia, at Brushwood	30, May 1
Farmerville, at Marion	7, 8
Summerfield, at Alabama	14, 15
Homer, at Arizona	21, 22
Ruston, at Ruston	28, 29
Sparta, at Mill Creek	June 4, 5
Ringold, at Ringgold	11, 12
Tulip, at Salem	22, 22
Vienna, at Pains Chapel	July 2, 3
Vernon, at New Prospect	9, 10
Gansville	16, 17

The preachers' meeting for this district will convene at Ruston, May 26, at 7:30 P. M.

Opening service conducted by Rev. R. A. Davis. Let all the preachers of the district, itinerant and local, attend this meeting, and let us come fasting and praying for the anointing of the Spirit.

J. L. P. SHEFFARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Grand Cane, at Bethel (Sat., Sun.)	Apr. 21, 24
Caddo, at Logansport (Sun., Mon.)	24, 25
North Bosier, at Concord (Thurs.)	28
Bellewood and Cane R. (Sat., S.)	29, May 1
Natchitoches (Sun. and Mon.)	1, 2
DeSoto, Wood Side (Sat. and Sun.)	7, 8
Mansfield (Sun. and Mon.)	8, 9
Fort Jessup, at Pisgah (Sat.)	14
Pleasant Hill, at Robeline (Sun., Mon.)	15, 16
Sabine, at Mt. Pleasant (Fri.)	20
Many, at Prospect (Sun.)	22
Annacoco, at Beech Grove (Tues.)	24
Wesley, at Coushatta (Sat.)	28
Coushatta, at Coushatta (Sun., Mon.)	29, 30
Red River, at Knox Point (Sun.)	June 5
West Natchitoches	9

District Conference, May 26-29, at Coushatta, unless hereafter changed, in which case due notice will be given.

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Patterson and Morgan City, at M. C.	Apr. 23, 24
Crowley, at Long Point	30, May 1
New Iberia	7, 8
Abbeville, at Prairie Gregg	14, 15
Indian Bayou	21, 22
Franklin and Jeanerette, at F.	28, 29
Lake Charles	June 4, 5
L. C. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	15, 16
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Huron	25, 26

The District Conference will convene at Franklin, May 26-29. Preachers, please have Quarterly Conference Records present.

JNO. A. MILLER, P. E.

DELHI DIST.—SECOND ROUND.

Rayville, at Girard	Apr. 23, 24
Floyd, at Oak Grove	30, May 1
Harrisonburg, at Island	7, 8
Oakly, at Oakly	14, 15
Winsboro, at Magnolia	21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen, at Evergreen	Apr. 23, 24
Alexandria	30, May 1
Pineville, at Hickory Grove	7, 8
Castor, at Ebenezer	14, 15
Columbia, at Columbia	21, 22
Black River, at Lismore (We., Thu.)	28, 26
Vidalia, at Jonesville	28, 29
Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. W. Simmons, W. F. Henderson, Isaac L. Peebles, L. J. Jones, C. G. Shutt, H. M. Ellis, W. W. Williams, W. H. Lewis, J. W. Medlock, A. J. Foster, G. A. Guice, G. W. Bachman, R. J. Jones, T. F. Dimmitt, J. N. Poston, C. B. Carter, B. F. Phillips, G. E. Greene, R. S. Woodward, J. R. Whittington, J. W. Honnoll, J. A. Parker, J. M. Huggins, J. N. Ware, H. F. Lewis, James Porter, Isaac T. Reames, Wm. B. Hines, C. T. Munholland, G. D. Anders, D. C. Rawls, S. H. Whatley, C. W. Perkins, J. C. Mimms, B. F. Lewis, J. W. Dorman.

Messrs. W. M. Summers, T. V. Enochs, J. H. Corry, R. L. Holladay, E. Millsaps, R. C. Gully, R. S. Newman, B. A. Clark, R. E. Gray, E. E. Wiert, M. Ferrell, Dr. T. P. Lockwood, E. Bondrean, S. T. Tatum, J. A. Batte, N. Williams, S. H. Cordill, John Walstien, J. Fielden, F. A. Howell, H. H. Houghton, R. L. Tucker, D. M. Foster, E. S. Calhoun, S. C. Moore, J. B. Johnson, J. B. Miles, J. K. Barrow, James T. Law, A. E. Temple.

Mesdames A. Sims, T. J. Henderson, M. A. Ford, S. E. Trotter, M. L. Worroley, J. A. Newsom, S. York, T. B. Jones, A. Durbin, M. D. Wightman, M. A. Saueler.

Miss Katie Fendiason.

April 19.

Spend Your Vacation on the Great Lakes.

Visit picturesque Mackinac Island. It will only cost you about $13 from Detroit or $18 from Cleveland for the round trip, including meals and berths. The attractions of a trip to the Mackinac region are unsurpassed. The island itself is a grand, romantic spot; its climate is most invigorating. Dr. William A. Hammond, of New York, says: "As a health resort so far as my personal experience goes, there is no place so good in every respect for the exhausted city worker, the banker, the merchant, the professional man, and wife and children, as the Island of Mackinac." Palace steamers, four trips per week between Detroit, Mackinac, Petoskey, the "Soo" and Marquette. Every evening between Detroit and Cleveland. Send for illustrated pamphlet. Address A. A. Schantz, G. P. A., Detroit and Cleveland Steam Nav. Co., Detroit, Mich.

The Ancient Order of Hibernians of America.

The next Bi-annual Meeting of the Ancient Order of Hibernians will be held at New Orleans, La., May 10 to 16. Arrangements have been completed whereby the Queen and Crescent Route will run solid vestibuled trains through without change, leaving Cincinnati on Sunday, May 8. On the return trip arrangements have been completed to give all an opportunity to stop over one day at Chattanooga to visit the famous Lookout Mountain and Missionary Ridge, the scenes of the decisive conflict during the late war.

See that tickets read via the Queen and Crescent Route from Cincinnati. Sleeping-car berths from Cincinnati can now be secured on application to D. G. Edwards, G. P. A., Cincinnati, O.

Southern Baptist Convention, Atlanta, Ga.

The Queen and Crescent Route will sell tickets to Atlanta, Ga., on May 3 to May 6, inclusive, at one fare for the round trip, good to return until May 17.

The Queen and Crescent Route is the only line running solid vestibuled trains, which for comfort, safety and speed are unsurpassed. For further information call on any ticket agent, or write to D. G. Edwards, G. P. A., Cincinnati, O.

The Queen and Crescent Route will sell tickets at reduced rates on account the following occasions:

A. M. E. Church General Conference, at Philadelphia, Pa., May 2-22.

Women's Board of Foreign Missions of the Cumberland Presbyterian Church, National Assembly, Independence, Mo., May 8-10.

Scotch-Irish Congress, at Atlanta, Ga., April 28.

For further information call on ticket agents or address D. G. Edwards, G. P. A., Cincinnati, O.

The Queen and Crescent Route will place tickets on sale at reduced rates for the occasions noted below:

Women's Christian Temperance Union State Convention, at Monroe, La., April 20-25.

Annual Meeting Association of Military Surgeons of National Guard of United States, at St. Louis, Mo., April 19-21.

Grand Arch Council of the Phi-Kappa-Psi Fraternity, at Cincinnati, O., April 20-25.

The Russian Council of Empire has adopted a series of measures which indicate that preparations are being made for war. A plan has been approved by which all private railways and steamers will be turned over to the government in the event of a mobilization of the forces being ordered. The severest penalties are provided for anyone who shall communicate abroad any plans of the government or any document containing information.

NEWS OF THE WEEK.

DOMESTIC.

The Russian famine relief committee of the United States has suggested that the proceeds of fast-day collections be given to the famine relief fund.

The police of Lynn, Mass., have arrested three of the leading tailors in that city on warrants charging them with maintaining lottery schemes. The three arrested have been forming suit clubs.

The mill at Pittsfield, Mass., where was manufactured the distinctive paper used by the United States government in printing paper currency, was totally destroyed by fire on April 15, and the stock of paper, with the exception of 240,000 sheets of note paper and 90,000 sheets of check paper, was burned.

For the first time in the history of Sioux City nearly all business was suspended last Sunday. The Sunday enforcement league forced most of the transit lines to suspend operations and even closed some restaurants. The league is composed of saloon men and kindred classes, who have been driven out of business by the prohibitory law.

The total export of cotton for March, 1892, was 449,816 bales—an increase of a little more than 6,000 bales over the export in March, last year, which amounted to 443,523 bales. The March export of 1891 brought $21,713,821; whereas the March export of 1892 brought only $18,832,497. The average price per bale for 1891 was thus $48.95, and the average price for March, 1892, was only $41.86.

The directors of the Southern Lumber Manufacturers' Association have raised the price of yellow pine fifty cents a thousand. This change is to take effect on May 1. The directors assert that the association is not trying to control the output of yellow pine lumber, but simply seeking to maintain prices at a paying figure. The directors decided to meet in Memphis on May 4 to further consider the condition of the trade.

An indemnity of $25,000 has been allowed by the United States to the families of Italians who were killed at the Parish Prison, in New Orleans, one year ago. The money has been sent to the Italian government. It is understood that the money was taken from the annual appropriation of $80,000 to enable the President to provide for unforeseen emergencies in the diplomatic and consular service, so that it will be unnecessary to call upon Congress for a specific appropriation.

The Assistant Secretary of the Interior has announced decisions in twenty-nine land cases, involving title to lands in the New Orleans district, which had been selected by the New Orleans Pacific Railway Company. In all these cases the decisions of the local officers or the commissioner of the land offices were in favor of the settlers, as against the company, which took appeals in 1890. The Assistant Secretary of the Interior affirms the decision against the company.

The National House has placed the appropriations for pensions below the absolute requirements of the law, and it is probable that the total appropriation carried on the pension appropriation bill will be swelled by several million dollars when it is returned to the House by the Senate. The commissioner, in submitting estimates of the amount required to pay pensions during the next fiscal year, placed the sum at $147,000,000. The House Appropriation Committee fixing the appropriation, cut $13,000,000 from the estimate, leaving the total appropriation $134,000,000.

FOREIGN.

Baron Fava has received orders to return to his post at the Italian legation at Washington.

An epidemic of black small-pox is raging in Poland, especially on the Galician frontier. The disease is very fatal, most of those who are attacked dying on the third day.

Pope Leo has presented 10,000 francs toward the cost of erecting a mausoleum to Dante, which is to be beautifully adorned with an excellent portrait of the famous bard in mosaic.

The state of siege in Rio de Janeiro has been raised. An official announcement says that the city is tranquil. It adds that the loyalty of the army enabled the authorities to frustrate the attempts made by the malcontents to disturb the peace.

The manager of the Imperial Tobacco Corporation in Persia has sent to a New York firm a large order for American agricultural implements. He proposes to introduce plows, harrows and other machinery to take the place of the very poor implements in use now in that country.

England's trade is seriously affected by the coal miners' strike. Many iron companies have suspended operations for lack of fuel. It is said the situation of affairs is unprecedented in the history of the industry. Indications point to a struggle that will be memorable in the annals of English labor movements, as the strikers are determined not to accept any reduction of wages.

A memorial from the Irish Baptists and other dissenters against home rule on religious grounds was recently sent to Mr. Gladstone, and elicited from him a reply in which he contended that alarm lest the Dublin Legislature might oppress Protestants ought not to be entertained, as any act passed by the Imperial Parliament would safeguard religious and civil freedom.

The English syndicate holding the concession from the government of Honduras for the building of the interoceanic railway from Port Cortez to Amapala petitioned for an extension of time, their contract having lapsed March 12, and the government refused to grant it. The government has, however, made a definite concession for the same purpose to American parties.

Christian Advocate.

VOL. 39.—NO. 17. NEW ORLEANS, THURSDAY, APRIL 28, 1892. WHOLE NO. 1862.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

The Greater Responsibility.

There are two missionary societies in the Southern Methodist Church. Both are now in a very grave situation. One has a debt of over one hundred thousand dollars, upon which interest is being paid at the rate of six per cent.; the other has a surplus of about one hundred thousand dollars, which is drawing interest at the rate of four per cent. To a lover of the Master the question is, How can money thus beheld, which was collected for missions; be hoarded and drawing interest when the world of humanity in Japan, China and the islands of the sea are dying by the thousands every year unsaved? Is all the work of "woman for woman" completed, or is this merely a small sinking fund? But the greater responsibility of these two societies is assuredly assumed and carried by the one with a surplus, for the time held in abeyance from reaching the end for which it was given. A debt accrued from being over-sanguine, over-zealous in pushing the kingdom of the Lord Jesus into the regions of paganism is far less a responsibility than to have a vast unexpended surplus collected for missions, and drawing interest while souls are perishing for lack of knowledge. There may be so-called sufficient reasons for the accumulation of these funds. It may be very satisfactorily explained to the society, to the women of the church; but the fact, bald, bare, unanswerable to the Lord, to the dying souls is still the same—a sum drawing interest given to save souls. Another question suggests itself: Maybe societies have no conscience, no soul; therefore, they are like corporations—have no sense of responsibility, no sense of obligation. This may be the reasoning: "I am not wholly responsible for this thing, but it is the business of the society; therefore, I have no obligation in the matter." If such is the status of these societies, without soul or sense of responsibility, it matters not how much one owes, or the other holds, as a small sinking fund. We may be obtuse, and this surplus may be merely a brilliant piece of financiering. The similarity of the figures suggests that maybe the great Southern Methodist Church has merely been swapping her missionary money from one pocket into the other. The right-hand pocket into the left-hand pocket; the pocket of the Parent Board into that of the Woman's Board, and the pocket of the Woman's Board is sealed—not hermetically, but the aperture is small, very small, through which the money is to pour out, but large where it comes in. But suppositions are pleasant, though not profitable. Let other Boards have a surplus of fifty or one hundred thousand dollars; but may ours never take upon itself such a grave and awful responsibility. It is sad that our church is hindered by a large debt, but better far this than be receiving interest on unexpended money that should be saving souls.

S. S. KEENER.

Important.

To the Preachers of the Mississippi Conference:

"The third Sunday in May, or as near thereto as practicable, shall be observed as Children's Day throughout our church with appropriate services; and on that day a collection shall be taken up for the aid of needy Sunday-schools, and the advancement of the Sunday-school work under the direction of the Annual Conference Sunday-school Committee." (See Discipline, page 142.)

This is not advice, but—law. You have no alternative but—the violation of your word, for you are pledged to "not mend our rules, but keep them." Doubtless, you are all aware that the collection last year for this cause fell far behind that of the year previous; but when I tell you that, of our one hundred and thirty-six pastors in charge of works within the Mississippi Conference, sixty-six—one of every two—reported no collection whatever, you may well be surprised. This may have been from ignorance of the law; but, with Disciplines so abundant and cheap, such ignorance is criminal. If, however, the law was known, this is, indeed, a sad commentary upon the loyalty of our pastors. If a fine of fifty dollars and imprisonment of thirty days were the penalty for such violation, would you do it? Then will you, who profess contempt for such low motives, be more moved by them than by conscious obligation? I trust not.

Programmes for Children's Day can be had free of all cost to your school by applying at once to Rev. W. D. Dominick, Jackson, Miss. You, of course, need not observe the programmes strictly as printed, but they may be a nucleus or suggestion for plans of your own.

Now, brother, you need not be surprised if somebody asks you at Conference, "Have you observed Children's Day?" and, if not, "Why not?"

H. M. ELLIS,
Sec. Miss. Conf. S.-S. Board.

Bishop Fitzgerald to Reside in Atlanta.

Atlanta, Ga., Jan. 30, 1892.

Bishop O. P. Fitzgerald, Nashville, Tenn.:

My Dear Sir and Brother: As secretary of the Atlanta Preachers' Meeting, I am instructed to send the following action of the meeting, on Monday, 25th instant:

EXTRACT FROM THE MINUTES.

Rev. Walker Lewis presented the following resolutions, which, after a free and full expression of the members of the meeting, were unanimously adopted with a rising vote:

Whereas, There is no resident Bishop of the M. E. Church, South, in either of the States of Georgia, Alabama or Florida, combining almost one-fourth of our church; therefore, be it

Resolved, By the Methodist Preachers' Meeting of Atlanta, that Bishop Fitzgerald be asked to reconsider his contemplated settling in California, and be invited to locate in Atlanta—the preachers in behalf of the church and in accord with their feelings assuring the Bishop of a glad, generous welcome.

Resolved, That Bishop Fitzgerald be furnished with a copy of these resolutions.

The secretary was instructed to furnish the Bishop with a copy of the resolutions. WM. A. PARKS, Sec.

BISHOP FITZGERALD'S REPLY.

Rev. W. A. Parks, Secretary, Atlanta Preachers' Meeting:

Dear Brother: I have taken full time, as you will see by the date of this letter, to consider the matter presented for my consideration in yours of Jan. 30, 1892. I am profoundly grateful for the kindly expression contained in the resolutions adopted by the brethren.

My delay in giving an answer has been caused by a controlling desire to do the will of God in this matter, not conferring with flesh and blood, but seeking to go where he would have me go, and to do the work he would have me do, conforming to the letter and spirit of the law of the church. Having reached a decision, I take this method of making it known to all concerned.

I accept the invitation extended to me, and at an early day will go to Atlanta, and there make my domicile.

At Atlanta I received my first appointment as a traveling Methodist preacher in 1854. During the intervening years I have described a wide circle, and now I will go back to the starting-point of my itinerant ministry. This conclusion has been reached after careful and prayerful consideration.

Many kindly voices have asked me to remain in Nashville. The people of this goodly city have shown me much kindness since I came among them in 1878. But, however agreeable it might be for me to remain in Nashville, because of social and family considerations, to do so would violate a principle to which I have held for many years.

The ties that bind my heart to California can never be broken. I expected to go back thither and end my labors where the strength of my manhood was spent, and to be buried by the side of our children. A change of conditions, without any change of feeling, causes a change of purpose on my part. My true friends on the Pacific coast will understand that I have been governed by a sense of duty in reaching this decision, and I am consoled by the reflection that our church in that field will not thereby lose either in the quality or amount of episcopal service. And I indulge the hope that in the revolutions of the itinerant wheel I shall enjoy the privilege of working and worshiping with them again. Be that as it may, my interest in the work and my affection for the laborers on the Pacific coast will not abate.

Georgia has always touched me for good from the day I first set foot upon her soil. In going back thither I would be glad to be of some service to the cause of God among her people. As much as in me is I will labor to this end. O. P. FITZGERALD.

Nashville, April 22, 1892.

Is the Church Aggressive?

At no time since the Reformation has the interest in religious questions been so profound and so widespread as it is now. It extends throughout Christendom, and is manifested by both Protestants and Catholics, and the believers in no definite or definable religion are not less affected by it. Next to politics, the most serious attention of the secular journals of this period is bestowed on questions of religion and theology, subjects to which they gave no consideration a generation ago, not venturing to enter into a field so dangerous and for whose cultivation they were indisputably unfit. Now the public interest in the great theological controversies of the day forces them to follow the progress of the debate and to take part in it. They not only dare to have opinions on the gravest of questions, but they are expected to utter them, and, no matter on which side they may be, they are listened to with respect, if they treat the subject with the dignity it demands.

The Presbyterians are grappling anew with the great Calvinistic doctrines of election and preterition, and discussions as to the infallibility of the Scriptures crowd their churches as the most sensational of the day. A few years ago Prof. Briggs might have been regarded as a dry speaker on subjects of no general and contemporaneous interest, but now, whenever he appears in the pulpit or on the lecture platform, great audiences listen to him with as much eagerness as if he were a very Whitefield. Theologians of distinction are the popular religious orators.

It is the same in the Episcopal Church. The discredit which the opponents of Bishop Phillips Brooks would cast on his doctrinal position has served only to increase the desire to hear him. The Methodist Church, also, is stirred by the prevailing influences, and plans of church work so liberal that they would have shocked the last generation are proposed by ministers and laity. The problem of better utilizing feminine zeal and piety is commanding universal attention. Shall the church go on in the old way of uplifting and regenerating humanity by simply preaching the gospel to them, or shall it wage its fight against the devil and his works by taking from him some of the popular amusements and recreations which he turns to a use so pernicious?

A proposition is under consideration in New York to erect in the famous Bowery a People's Church, connected with which there shall be reading rooms, bowling alleys, and other and like provisions to attract the masses by whom a church is regarded as a place of intolerable restraint and repulsive gravity. In the great cities generally church work is taking on a philanthropic no less than a religious character, with societies for both the spiritual and material benefit of the surrounding population; for their amusement and not for their religious profit only.

By every practicable means and by methods innumerable it is sought to awaken the interest of the public and to show to them practically the sympathy of Christians and the church. The enthusiasm of humanity, as Robertson described it, was never before so active in its manifestation, and its current expression is a tender concern for the welfare of men in this world even more than in the world to come. Temporal salvation seems to engage the first thought rather than the salvation which is everlasting. Philanthropy is made the chief and the most characteristic Christian sentiment. Belief is made less important than obedience to moral and natural law, and toleration of differences of religious opinion proceeds to an extreme never before reached. The consequence is that, revolutionary as are the pending theological discussions, they go on without provoking acrimony. Even believers and unbelievers converse about these questions without heat, if not with a respect which is reciprocal.

Meantime, how is the church holding its course? Is it as aggressive in revival work as of old? Moody and Sankey, Sam Jones and Sam Small seem to have retired from the general field. Instead of going about this country and England exhorting sinners to repentance, Mr. Moody is absorbed with his Biblical School at Northfield. He is advancing on the enemy from a distance and by slow approaches. The camp meetings of the day have also taken on largely an educational character, and their policy as to amusements and recreations has become more liberal. They, too, are moving on the enemy by indirect roads rather than attacking him squarely in his intrenchments after the old method of warfare. It is an age of education in the church rather than of revival work.

It is also a time of theological controversy, investigation, inquiry, reflection and interest rather than a period when the forces of religion are pressing forward enthusiastically under the banner of the cross. They are encamped debating over the situation, and questioning as to the methods and objects of their warfare.

This lapse of aggressiveness in the church can not continue without destroying utterly its vital force. The church is the army of the Lord, and it must forever move onward, unceasingly animated by a living faith. Unbelief and negation can afford to be supine, trusting to natural influences to bring in recruits without other aid; but belief and faith must be always alert, always aggressive, and always warm with vitality. This, then, is the time of all others in the history of the church when it needs to be infused with a pentecostal spirit. Intellectual education is well, and it is necessary. Philanthropy is a beautiful flower of Christianity. The moral and material elevation of humanity is a noble object of endeavor. Self-improvement and self-advancement, so far as the world is concerned, deserve every incentive. The philosophy of life is worthy of study by every individual. Yet, first of all, the need of men is that they shall be spiritually minded. First of all, they must enter into the kingdom of God. They must know whereof they believe, and know it for a certainty, or they will not believe otherwise than as a mere formality. They must be in earnest, and not lukewarm, if they are to have a positive influence in the world.

What, then, is the outlook from this time of theological controversy; from this interval when religious questioning produces corresponding religious inaction? It seems to us to be toward a period of religious revival which will be memorable in the history of the church. Human nature can not feed long on the husks of logic and intellectual debate. It must have nutriment for the heart and warm blood for the veins, and it can not get them from mere philanthropic sentiment and by picking at the dry bones of theology and polemics. It must have faith, religion, love, hope, and the food which is sent down from above only.

This great awakening, this unprecedented revival of genuine religion, may not come in this century, and its beginning may appear any day; but we do not doubt that it will occur in the not distant future, and that it will find men ready to feel its influence as never before in the memory of those who are living. The deeps are already stirred. —*Chautauquan.*

An Herculean Task.

Only the people of Louisiana can form even an approximate idea of the Herculean task which has been accomplished in this State in the last two years, and only those who were leading in the struggle are aware of the tremendous efforts which were necessary to accomplish the result which has been achieved. People in other States can not form even the faintest idea of it.

The State was in the grasp of a giant corporation—one dealing in a business reprobated by the civilized world, but which had familiarized itself to the people of Louisiana by a sufferance of long years. A corporation possessed of unlimited wealth, with absolutely no scruples as to how it used it in the accomplishment of its purposes. A corporation which cared not for the opinions of the world, and which was as careless of the reputations of individuals as it was of its own. A corporation which had a theory that every man had his price, and which acted upon that theory. A corporation with no conscientious scruples, no political preferences, and apparently no fear of God, man, nor devil. A corporation which stole the mantle of charity to cover its brigand's dress, and which erected churches in the service of the devil, and doled out alms as a blind to its robberies.

More than twenty years of power had made it the master of the people to such an extent that when a few men, alive to the disgrace which rested upon their State and determined to wipe it out, took the field against it, they were looked upon as fanatics and fools rushing blindly upon annihilation. It was weeks before they could get recruits, and it was months before people were willing that they should be publicly known as members of the Anti-Lottery League. Men who had faced death upon the battlefield without a tremor, and who had led forlorn hopes with dauntless courage, spoke in whispers when they discussed the lottery.

But confident that the right would prevail in the end, and relying upon the honesty of the people, and feeling assured that when they were informed they would rally to their support, the men who opened the war upon the lottery persisted. They believed, with Lincoln: "You can fool part of the people all the time, and all the people part of the time; but you can not fool all the people all of the time."

Strong in this belief, they never gave an inch. They contested every foot of the ground with the lottery; they fought it in the House of Representatives; they fought it in the Senate; they fought it in the court; they fought it at the primaries; they fought it in the general election; and at last they won. At every point the lottery met a stubborn resistance. Often it triumphed and forced back the band which opposed it by sheer weight of numbers; but it never routed it. It found that hand in the next parallel as ready for the fray as it was the first day it organized; always stronger than it was before. Each day it grew stronger, for as the people were enlightened, they were converted. It was only necessary for them to know the facts for them to swear hostility to the arch-foe of Louisiana and to enlist themselves under the banner of its enemies.

In the contest the lottery was a very Proteus. In the two years it took a different shape with every change of the campaign. It first came out as a lottery, pure and simple, asking for a recharter as a matter of course. Then it took the shape of a public benefactor, and scattered its largesse with a liberal hand to the flood sufferers. Then it came in the plain guise of a business man making a business proposition, having nothing to do with sentiment and dealing only with a matter of dollars and cents. Then it appeared as the sympathizer with the unfortunate and afflicted, with its soul wrung with pity for the unfortunate insane, the maimed veterans and the uneducated children.

Then it took the shape of the champion of true Democracy and white supremacy, and threw itself between the people of Louisiana and an imaginary danger of negro domination. It constituted itself the ministering priest of the temple of Democracy, and offered to sacrifice all of its enemies upon the altar of "the will of the people." Foiled in this, it then secretly became the friend of alleged Republicanism, and was the go-between in the bargain between the negro cohorts of the Leonard faction and the renegade Democrats who were willing to sell their party, their people and their State for thirty pieces of silver.

But at every turn it was met and foiled by the anti-lotteryites. No position seemed so impregnable that they feared to assault it; no disguise was so perfect that they did not penetrate it; no subterfuge was so subtle that they did not circumvent and expose it. They routed it in its attempt to get a new charter directly. They defeated it in its attempt to get control of the Democratic party. They exposed and nullified its compact with the negroes. They prevented it from getting possession of the offices of the State. They have crushed and overthrown and destroyed it.

None but those engaged directly in the task ever can or will appreciate its magnitude. Few can appreciate its danger. The men who fought the lottery fought, as it were, with ropes around their necks; they staked all upon the success of their efforts to free their State. They have finished. Their task is done. They submit their work, its motives, its acts and its results to the world for its judgment.—*New Delta.*

The Board of Church Extension.

This body met in annual session at Louisville, Ky., April 12-14. All the Bishops were present except Bishops Keener and Haygood. Of the managers, the following gentlemen were on hand: Messrs. Pressley Megular, Charles R. Long, John W. Proctor, John L. Wheat, John Overhacker, R. B. Gilbert and John W. Paulett, and Revs. W. T. Harris, H. C. Settle, C. I. Vandeventer, Beverly W. Bond and S. M. Hosmer. A number of visiting brethren, including the city pastors, dropped in on the sessions from time to time. Dr. Palmore, of the *St. Louis Advocate*; Rev. S. G. Preston, of the West Virginia Conference; Rev. J. O. A. Vaught, of the Kentucky Conference, and Bro. Geiger, of Ashland, Ky., were among those that we had the pleasure of meeting.

The following is an abstract of Secretary Morton's report for the fiscal year ending March 31, 1892:

Receipts—On General Account: From assessments, $33,382.61; from special donations, $1,799.63; from sale of tracts, plans, etc., $204.55. Total receipts by General Board on general account, $35,386.79. Retained from assessments by Conference Boards (estimated), $33,382.61. Total payment by the church on general account, $68,769.40.

On Loan Fund Account: For Andrew Loan Fund, $428.15; for Kavanaugh Loan Fund, $110; for G. W. D. Harris Loan Fund, $5.90; for Paine Loan Fund, $135.75; for Morrison Loan Fund, $972; for Moses U. Payne Loan Fund, $1,004.75; for A. B. Bowman Loan Fund, $200; for Mrs. L. B. Stateler Loan Fund, $793.60; for Fletcher Wilson Loan Fund, $3,351. Total payments by the church on loan fund account, $7,001.15. Total cash paid by the church this year on all accounts, $75,770.55. Total cash paid by the church last year on all accounts, $72,917.85. Increase during the year, $2,852.70.

Pledges: For church at Lebanon, Ore., taken at Arkansas Conference, $26; for church at Monterey, Mexico, taken at North Carolina Conference, $756; for church at Rouse, Colo., taken at North Mississippi Conference, $31.50; for church at Rouse, Colo., taken at Mississippi Conference, $27. Total of pledges secured during the year still unredeemed, $840.50.

Work: The General and Conference Boards helped this year 427 churches, paying them $87,089.46. The General and Conference Boards helped last year 387 churches, paying them $82,729.42—showing an increase of 40 churches and increased payments, $4,360.04.

With $650 in addition to what we have in our treasury at this time, we can pay all outstanding appropriations, new and old, absolute and conditional, foreign and domestic, made by our Board. The Board has also paid all its expenses of every kind to this date, and is literally free of debt. By order of the last General Conference the Woman's Parsonage and Home Mission Society has assumed the work of the Woman's Department of Church Extension, and it was detached from the work of this Board Oct. 9, 1890, except that after appropriations have been made by that society, it turns the money over to us for disbursement upon the execution of proper legal papers. The ladies have done a noble work this year, and will make full report of same.

We spent the better part of two days in Louisville while the Board was in session, and were much impressed with the straightforward and business-like manner in which its proceedings were conducted. Secretary Morton had everything in shipshape, so that it was easy to understand and act upon the various matters that came up for consideration. Our fellowship with the managers and visitors was most delightful.—*Nashville Advocate.*

FROM THE WORK.

Rev. J. H. Mitchell, Macon, Miss., April 18: "We closed last Wednesday night a meeting in Macon station, which had continued for about twelve days, resulting, we hope, in much good. Bro. N. G. Augustus, of Okoiona station, was with us, doing all the preaching, which was plain, pointed and fearless, exposing many of the evil practices of our community. At the time some complaint arose from some quarters; but we think that, after reflection, all will be bound to admit the truth and justice of all said, and, we hope, will have a tendency to cause us to straighten up at much-needed points. We received into the church on profession of faith, seven—a bright and promising class. Upon the whole, we are moving on very well; the finances of the church are well up."

Rev. Wm. G. Evans, Castor mission, La., April 11: "I have now been on this work three months; have made 162 visits to 105 homes, including 33 visits to the sick; have preached 16 times—once to the negroes—and held 3 Church Conferences; have buried 2 persons and married 1 couple; have distributed quite a large number of tracts, and started one prayer meeting; have received three persons into the church; and last, but not least, have organized a church at the new town of Olla, on the H., C. A. and N. R. R. After service I visited one of the members, and, in talking of the church, it was decided we must have a building. A gentleman present told us to put him down for a corner lot on which he hoped, in the near future, to see a church edifice. A part of the lumber is already in sight, and I hope, in the near future, to have money enough in hand to commence work. Pray for us, brethren, that we may take this doorway to this part of the Lord's vineyard."

Rev. C. C. Grisham, Paris, Miss., April 19: "Our second quarterly meeting for Banner circuit, North Mississippi Conference, was held last Saturday and Sunday at Hunter's Chapel, in Pontotoc county, at which place the good people have just about completed a nice and beautiful church, which reflects great credit to the surrounding country. Our beloved presiding elder, Dr. W. T. J. Sullivan, was present in due time to preach the two first sermons. He came in the spirit and power of the Master. Long will be remembered, if ever forgotten, those sermons, for the Holy Ghost came upon us, and our hearts were glad and our souls made happy. The love-feast on Sunday was followed by the funeral sermon of Sister Martha Lamar, a devoted, consecrated mother in Israel, ninety years of age. Her sainted husband (called Uncle Nathan), ninety-five years of age, was present, full of the Holy Ghost. Oh, bless the Lord for such a message of love and power as was seen and felt on that day, which will long be noted in the history of that community! We have about completed two churches this Spring. We have seven Sunday-schools on the circuit. We also have ten churches to which we are trying to give preaching on Sunday, with the assistance of our faithful local preachers. We have a very good parsonage at Paris; twelve-acre lot. Notwithstanding all this, the report of the stewards indicate hard times, financially. We are greatly behind with money matters. I have had but little success in getting subscribers for the ADVOCATE. Would be glad if I could get it in every family. I still will try. May the Lord bless you and the ADVOCATE! Pray for us."

You can count on less than the fingers of one hand the presidents of all the leading colleges and universities in America who are not ministers. An extremely large proportion of the professors are also ministers. In fact, ministers teach the teachers of our country and do more to shape and mold the thought and mentality of the leaders of American scholarship than all other professions and occupations combined.—*Interior.*

The Present Crisis.

BY JAMES M'CASKILL.

In one sense the present condition of the church is beginning to resemble that anomalous state of affairs in the municipal government of New York City, which is a type of the national government—*i. e.*, a hand of law breakers: one half in office, the other half out; each incessantly catering to the other across the line. Just so the church to-day and the uncircumcised Philistines. Half of them in the church and half out, but constantly hobnobbing together with the line rubbed out.

There are many consecrated men and women in the church to-day who are as true to Christ as any of those in the days of old, but woefully in the minority and smothered all but to death by the Nicodemus crowd. For a long time I was confronted by this problem: so many unconverted people in the church, and was unable to solve it until one day the Bible solved it for me in this wise: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night." Afraid to go by day! As soon as my eye fell upon these words the problem vanished in a flash and was as plain as day.

Driven in by conscience instead of the Holy Spirit. Drawn in to the church more from the fear of hell than the love of Christ. Even in the condition of Nicodemus, not understanding the meaning of "being born again." Always in the condition of Nicodemus as he left the Master with this question, "How can these things be?" Never finding out that the Master said, "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." It makes me tremble as I look at the lamentable condition of the church to-day. A great army lolling in the tents of wickedness with the enemy pillaging the camp, garroting the sentinels, and asphyxiating the officials. An army of conquest with the divine command to march around Jericho and take it, on the halt with arms grounded and shields hung up—the sleeping beauty of the nineteenth century. A people who are shocked at the horrors of Buddhism, Mohammedanism and all the idolatrous isms of foreign lands, but blind to the hideous god of Paganism, which has set itself up in their midst, right in the sanctuary, "The abomination of desolation standing in the holy place."

The hour is fraught with red-hot, living issues of stupendous import to the people of God. In this great republic civil law is our only earthly king, and we, each individual member of society, are the pillars of his sublime throne. It was the intent of the founders of this great republic to have the people make the laws. This the people did for a long time; but now things have changed. The making of the people's laws has got beyond the people's jurisdiction into the hands of corrupt politicians. Avaricious bribers and deceivers make the laws and trample upon the old laws, written in our fathers' blood, which in their pristine vigor and beauty have stood the test of time. Christian patriotism must come to the front lest it be everlastingly too late. That the bride of Christ will be aroused from her death-like slumber we are confident; but how will it be? God uses fearful methods sometimes to arouse his people, especially when lethargy and apathy is caused by prosperity and forgetfulness of his promises after the prosperity has come. "When they are full and deny him." Base ingratitude. God has always followed it with fearful chastisement. Know you not that upon the old-fashioned Bible rests the whole superstructure of this new world, the Union of States known as the Paradise of Liberty, the great Mecca to which flows all the nations of the world in a living stream of pauperism, anarchism, socialism, nihilism, infidelity, idolatry, every kind of belief and every species of humanity under heaven, all hastening to the great Eldorado of America. All rightly informed people are compelled to admit the incontrovertible truth which is most evinced by our former security, peace and prosperity, that this great republic owes its unparalleled success and glory to the solid foundation upon which they built—*i. e.*, the bed-rock of faith in the Lord Jesus Christ and God the Father Almighty. The great Washington, in his address to the people of the United States declining being considered for re-election to the presidency, makes use of the following language: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who would labor to subvert these great pillars of human happiness, these finest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Says Wadsworth: "The framers of our Constitution recognized their obligation to act as in the everlasting presence of a higher than human authority. And they did act as in such presence. Protestant Christianity is positively part of our common law and part of our Constitution. The civil law of this land lifts a Protestant Bible in every official inauguration, and proclaims the Sabbath as consecrated to God, alike in the halls of our higher national council and in the rudest hut of the borderer."

Says one of our Supreme Courts: "Christianity has been received as part of the common law of England. No free government exists in the world unless where Christianity is acknowledged and is the religion of the country. So far from Christianity, as the counsel contends, being part of the machinery of despotism, the reverse is the fact. Christianity is part of the common law of this State. It is not proclaimed by the commanding voice of any human superior, but expressed in the calm and mild accents of customary law. Its foundations are broad, strong and deep; they are laid in the authority, the interests, the affections of the people."

Says Daniel Webster, one of the greatest exponents of the law of our country: "Christianity is part of the law of the land. This was the case among the Puritans of New England; the Episcopalians of the Southern States; the Pennsylvania Quakers; the mass of the followers of Whitefield and Wesley, and the Presbyterians; all brought and all adopted this great truth, and all have sustained it. And where there is any religious sentiment amongst men at all, this sentiment incorporates itself with the law."

Upon this foundation our fathers built, and they built not wiser than they knew. It was no accident. Well did they know that no institution established in the world ever exerted so great an influence for good over the nations and kindreds and tongues as the church of Jesus Christ. Well did they know that "except the Lord build the house, they labor in vain that build it." That this is true, look at Babylonia, Persia, Macedonia, Rome and all the other nations and kingdoms of earth that knew not God. Where are they? They sleep mummified in the dark past. In other words, if we, as a nation, live we must do it through the Lord Jesus Christ; otherwise we are lost. "There is none other name under heaven whereby we must be saved." Ever since that fatal day when man forsook God, ate the bitter, forbidden fruit of rebellion, God has been trying to teach the world by object lessons one supreme fact: that the salvation of men and nations and worlds depends upon allegiance to him.

Am I true to God through Christ? This is the only question that concerns me, because upon it depends the welfare of my citizenship in this country, as well as my duty to posterity and my eternal destiny in the world to come. What do I mean by being true to God? Jesus made it plain. John xii, 25, 26: "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." When I found Christ and joined his church I became a part of the church of Jesus Christ. A small part though I may be, nevertheless, unless I was a liar when I joined, I am a part of that church. Some people have a queer idea of the church. It is the devil's own idea. Their little two-by-three idea is, that the church is a house splendidly upholstered and gilded inside, with a grand sky-scraping steeple on top—an ornament to society and the community, a place of intellectual entertainment and amusement. Their relation to it is the same as that of the worldling to a theatre—they own a box and that's all. My idea of the church is the Bible idea, and that is the only place I know where to get an idea.

The Bible idea is that the church is not a dramatic mimic, not a pantomime, but a grand army, the goodly fellowship of the disciples of Christ fighting sin, purifying the world, getting it cleaned up so it will be decent enough for Christ's kingdom to come. Yes, I am a part of the church of Christ. "Know ye not that ye are the temples of the living God?" Glory be to God! I myself am a temple in which God dwells—a living, walking, breathing, thinking temple. I am a temple unit which goes to make up the temple aggregate in the church militant. Since this is so, how must I act? Just like Christ would act. How must I think? Just like Christ would think? Where must I go? Just where Christ would go. How must I vote? Just like Christ would vote. "Faith without votes is dead." I, as a part of Christ, must keep my eyes open and grapple with every question of vital import to the moral and social welfare of a people. Every member of the community is responsible for the welfare of the community, is responsible for the welfare of the whole. Each one is bound to think; is bound to have an opinion; is bound to give utterance to his sentiments, and is bound to use his influence, much or little, in support of virtue and the suppression of vice. "As we must give an account for our idle words, so likewise must we for our idle silence." Since we live in this world, for our own protection we must have laws and men to administer them. As soon as Christ shall draw all men unto him, not leaving one out, then we can do away with all law and the whole civil government; turn the capitols and court-houses into temples for Christ; tear down the jails, penitentiaries and alms-houses; take of all the locks, bars and bolts from our doors; turn off the police, for then the kingdoms of this world shall have become the kingdoms of our God and his Christ. But since the millennium has not yet dawned, what must we do until then? Sit down and wait? Adopt the Plymouth style; hand the affairs of the people over to the devil while we keep out? Must we listen to the plaintive cry of the chronic politician, "Keep out of politics," and let the devil run over us rough-shod with a perpetual dominion? No, indeed! But let us go into the fight like men, and each do a man's part and make the kingdom Christ's kingdom. I am a part of Christ, not yet ascended with him, but here in this world, and, like him, I can say, "My Father worketh hitherto and I work." "I must work the works of him that sent me while it is day, for the night cometh when no man can work." "Taking on the whole armor of God, that I may be able to withstand in the evil day, and having done all to stand, having my loins girt about with truth, and having on the breastplate of righteousness: and my feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith I shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, which is the Word of God." And since I am a part of Christ, I am also a part of this nation. I must look to see which way the nation is headed. Is it headed toward hell or heaven? Judging by the small crowd going heavenward and the large-increasing, influential crowd going hellward with a mad rush, I should think it, as a nation, was hell-bound.

As a nation, some way or other we are all wrong; our blood is not as clean as it once was. Respectability is sick. Labor is ragged and tired and hungry, and "truth forever on the scaffold, wrong forever on the throne." Virtue is still hanging, bleeding, nailed to the cross. It seems to me hell has encroached a little too far on our domain. The devil has captured well nigh everything, and is running it to suit himself with little protest from the church. Hell's recruiting offices are set up thick all over the land, doing a driving business day and night; conscripting many, beguiling more. The inquisition and the rack for those who protest. With the hall-room and german blighting the bloom of young manhood and young womanhood, tearing apart the close-shut petals of virtuous modesty, injecting into the system of purity and chastity a deadly anæsthetic, and ultimately adding to the great army of prostitutes. And with modern society in the swim, well nigh as corrupt as any stage of society in the days of Rome during the decline and fall, and with sporting, speculating, making haste to get money by any method or device or knowledge whether legitimate or illegitimate, and lottery devils and whisky-aggrandized scoundrels, and jobbery-subsidized schemers controlling legislatures, and corrupt office-seeking, office-holding, truth-stifling, virtue-crucifying politicians making and controlling and setting aside the people's laws. The sovereignty which was vested in the people, now in the tentacles of monopolies, trusts and combines. And the worst of all, the gigantic black death, the irrepressible liquor traffic, all ramifying and straining and eating out the world's climax of civilization. Says great Washington: "To political prosperity, religion and morality are indispensable supports." What would he think of the stupendous sacrilege, the liquor traffic embedded in our constitutional law, and the damnable saloon, one of our national institutions, under as great national protection as the public school, greater in power in political affairs than any other power. Mammon, the ultramontane king, sitting in the seat of state, ever crying, "Down with the American Sabbath," and would fain lull into a peaceful sleep, virtue; occult forces and influences all the while doing their finest to stifle the public conscience. But conscience, though wounded and manacled, will not be still. Ever and anon does that in every man which is akin to God cry out, "Is it right? Are we safe? Where is our boasted chivalric patriotism? Does it sleep or has it, too, been devoured by the greedy monster Avarice? The liquor traffic and avarice and bacchanalian revelry are the direful pointed springs from which has sprung our every national and social ill. The saloon and Louisiana Lottery and pool room and covetousness and revelling, each is as much every man's enemy as hell itself. Therefore, the liquor god, the *pater familias*, must go; then will follow murder, prostitution and corruption.

Am I, as a temple of the living God, *particeps criminis* with all this crime against him, or am I free? My record at the ballot-box will answer one part, while the other acts of my life will answer the other. Yes, God will examine the church's record at the ballot-box as well as her record anywhere else. If it is a sin for me to pursue certain lines, it is also a sin for me to vote for a man who does pursue those sinful lines. If a political party is corrupt, I can no longer go with that party, since the recommendation of being a member of that party will not be recognized as a passport when I stand before the great white throne. "That which is politically wrong can not be morally right." Fidelity to God and to my country is greater than fidelity to any corrupt, aggrandized oligarchy. Party ties must not supersede Christly allegiance and patriotism. If I can not take Christ up to the ballot-box with me, then woe be unto me if I go up to the ballot-box. I believe God has little use for a coward. I believe if Nicodemus had gone to Christ in the broad, open daylight instead of sneaking around after dark, I believe Nicodemus would have been as great a man as St. Paul. Seeking Christ at night when no one will find us. Serving Christ secretly when no one will see us. Anxious to get into the kingdom, but not willing to go in by the door. Brethren, it is easy enough to follow Christ at night when the world is asleep and no one is up to criticise. But let us quit that and go out like a man and stay with the Master from sun-up till sun-down. True to Christ on Sunday in the house of God. True to Christ on Monday at my place of business. True to Christ in associating with men. True to Christ at the ballot-box, even though we have to vote against flesh and blood. "Suppose ye that I am come to give peace on earth? I tell you, nay, but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law."

Here we are, all here in this old world together with saints and sinners, God and the devil. The question is, Who shall triumph? Tell me who you voted for last—what kind of a man; what kind of a character—and I will tell you who.

Columbus, Miss.

In Memoriam.

MRS. LAURA IZARD.

Mrs. Laura Izard died in Meridian, Miss., Feb. 18, 1892. She was the wife of Dr. Henry Izard, long a resident physician of Meridian. She was born in Columbus, Miss., April 1, 1841. Her father was the late Dr. Dabney Lipscomb, of Columbus, and she was an only sister to Dr. W. L. Lipscomb, who still lives in Columbus. Her last sickness was of about two weeks' duration. Her symptoms were not alarming until two days before she died, when she became unconscious, and so remained, save during occasional lucid intervals, when she would rouse up and speak intelligently to friends watching at her bedside.

Her childhood was bright and beautiful. Full of life, joyous and hopeful, devoted to her friends and kindred, her presence was ever welcome and gladdening, like the sunshine. Endowed by nature with excellent qualities of mind and heart, and enjoying superior advantages for mental and social culture, she grew up to lovely young womanhood; and, while still living in the town of Columbus, was happily married to her now bereaved husband.

She gave herself to God and the church in the morning of life, and joined the M. E. Church, South, when ten or twelve years of age. She loved the church, its appointments and means of grace, and was seldom absent from her place in the house of God, save when prevented by providential hindrance.

Although her health had been delicate for years past, and she had suffered much in body, yet she was full of life and energy, and the impress of her character was seen and felt in the home and in society. Her presence and helpfulness will be missed, not only by the members of her own household, but also by her co-workers in the missionary and aid societies of her church. Besides her husband—a skillful physician—and a son, who is also a young physician, she had many friends to minister to her wants during her last sickness. All was done that loving hearts and ready hands could do for her. Rallying somewhat at one time, she said, in answer to a question, "Oh, I want, I want heaven!" A lady relative and life-long friend, to whom she was devotedly attached, asked if she could repeat with her the twenty-third Psalm. "Oh, yes!" she replied, and repeated most of the Psalm with emphasis, as if realizing the preciousness of the words. On the last morning she made some request as to the care of her little daughter and of her household affairs, after which she lapsed into a quiet state, and so remained until she fell on sleep, so gently that the watchers by her side scarcely knew when the change came. The shadow of a great sorrow has come over her home and family circle. May husband, children and sorrowing friends find light in the darkness, looking with assured hope to that heaven of which she spoke while passing through the deep waters! "She shall rise again." T. C. WIER.

Popular Preachers.

Twenty-five years ago we were not wanting, as Free Churches, in a splendid array of popular pulpit men. We then possessed two of the foremost preachers in England—preachers whose names were widely known outside our own denomination, and who were able to fill our largest chapels with appreciative and enthusiastic congregations. These men were backed up by, at least, a dozen more, who only came a little way behind them in their possession of the popular gift—men whose names were known far and wide, as well as being household words in Free Methodism. All this is changed. With a large ministerial roll, we have fewer representative men—fewer men known beyond the limits of our own churches, and fewer men known beyond the limits of the several circuits and churches wherein they have from time to time traveled.

The fact is worthy of a little thought—indeed, it suggests many reflections and many questions. In the first place, Have we ceased to draw our men from the same order as in days gone by? Is the material upon which we have to work of an inferior kind? No! We think not. Nor are the sermons preached of a poorer type. There might be more apparent earnestness thirty years ago. One thing is certain—there was more rhetoric; and this, we are inclined to think, has much to do with the falling off of the popular man. Our fathers were trained to cultivate their oratorical powers; we have been taught to suppress them. What were so common in those days—viz.: *the thrills*—are now out of date as far as the sermon is concerned. They have been relegated to Tom and Dick and Mary Maria of the Salvation Army, and to what has been termed "The Galvanic Monster," the special missioner. Where our preachers of the last generation perorated, we talk; where they were impassioned, we are passive and quiescent; where they made the sermon the work of months, and then carried it, like the Ark of the Lord, for years—we run off the development of an idea, and then lay it aside for the next new thought that crosses our mind. We say nothing against all this. Each age has its own ideal, its own mission, and its own men. We merely mention it as accounting in part for the falling off of the popular preacher as far as our own denomination is concerned. With, perhaps, one exception—and he is a signal example of the cultivation of the oratorical gift—we have no man amongst us who may be ranked as an orator, or as a preacher for the million.

If we turn to other denominations, while we find the same falling off in popular men, we also find that the few popular men are the orators. We have lately read a volume of sermons by Mr. Hugh Price Hughes, and nothing surprised us more than the splendid rhetorical fire flaming forth from every page—nay, from every sentence. And as for Archdeacon Farrar, whatever may be said to discount his popularity by reference to "his metallic ring," it will be owned by all he uses it to golden purposes.

Some little time ago the *Spectator* bewailed the falling off of rhetoric in modern sermons, and attributed the waning of pulpit power to this course. Why should we cease to cultivate a divine gift? Why should we cease to appeal to that in man which, when secured, becomes a key to the fortress of his heart and understanding? Why should a man be disgraced in the eyes of the *elite* of his brethren because he introduces the purple patch, or, to return to our earlier figure, indulges in the thrill? Ah! we are told, these savor of insincerity, of show, of claptrap. Not necessarily so. That rhetoric has been debased as no other gift, we admit; that in its use there is strong temptation to misuse, we admit. But that it necessarily leads to insincerity, or in any way supplants thought, we refuse to admit. A sermon without it is like a meadow without a daisy, like a firmament without a star. Daisies and stars may have little real influence upon the actions of every-day life; none the less they brighten the world and make it more attractive. They catch the eye, break in upon monotony, and gladden the heart of man. We want more of them in our sermons. If we can catch the eye, the ear, the heart, the multitude will flock to the doors of our churches and of our chapels, and they will listen to, and be influenced by, the truths we preach and teach.

It is to be sincerely hoped that our rising ministry will not overlook, as the present race of ministers have overlooked, this all-important gift. Our fathers were mighty in the use of this weapon. May our sons follow them rather than us, their timid and conventional sires!—*Free Methodist.*

SUNDAY-SCHOOL LESSON.—May 1, 1892.

BY REV. W. H. LAPRADE.

The Prayer of the Penitent.

Psalms li, 1-13.

GOLDEN TEXT.—"*Create in me a clean heart, O God; and renew a right spirit within me.*"—(*Verse 10.*)

David had sinned—sinned grievously. A good man had gone wrong. He sinned, not because he *could* not help it, but because he *would* not. He sinned deliberately (see II. Sam. xi), seeking to cover one sin with another. He seemed to be growing hard rapidly, until a faithful man of God, fired with holy indignation, preached conviction by the Holy Spirit, into his heart (II. Sam. xii). Then he repented and said, "I have sinned against the Lord." The Psalm from which the text of our lesson is taken is his prayer for pardon and for cleansing.

Vers. 1, 2. One who has been falsely accused demands *justice*; but *mercy* is that for which the sinner prays—mercy measured by the loving kindness of God's great heart. Pardon, cleansing; the record of sin blotted from the tablet, the stain of sin washed from the heart; for this twofold blessing the penitent prayed. The *real* penitent longs to be *right* as well as to be forgiven.

Vers. 3, 4. No attempt to cover his sin, and none to make it appear less than sin. It was *sin*; sin purposed in heart and acted in life; sin against God, as all sin, properly understood, ever is. The sinner, truly penitent, sees the justice of God's rulings, while he begs for mercy. As one of our hymns well expresses the feeling:

"And should thy judgments grow severe,
I am condemned, but thou art clear."

Ver. 5. David seemed to recognize that the "carnal mind is enmity against God;" that by nature he was depraved; but he mentions this by way of further confession, and not as a defense.

Vers. 6, 7. Character, not simply outward demeanor, is seen to be the end of the law. Cleansing is needed; the cleansing of which the sprinkling of the leper with blood into which a bunch of hyssop had been dipped, was a symbol. When God cleanses, we are clean, indeed—whiter than snow.

Ver. 8. True repentance is an agony. "Bones broken" is not too strong a figure to express it. Sin is awful; the sinner so sees it; he "abhors himself;" he is utterly miserable when truly convicted. "The pains of hell got hold upon me" well describes the woe of the soul with which God's law grapples before the voice of mercy is listened to; then it hears "joy and gladness."

Ver. 9. Shame, self-abhorrence, guilty dread. Shall the pure eye of God look upon *me*? It is not an attempt to escape from God, but a prayer that he would first forgive and make pure, and then look upon him.

Vers. 10, 11. Simple reformation, involved in the repentance that prompted confession, was not sufficient. The work must be deeper, more radical. He must have a clean heart, a right spirit, and these God only could give. Only a *clean* heart, a *right* spirit, could hold communion with God, and so the Psalmist prays for them, and that he be not thrust aside as unclean.

Ver. 12. Sin had driven out of his heart the "joy of God's salvation." Without it he was not only miserable, but uneffective. A joyless heart can not "preach glad tidings" successfully; it can not witness for him who was anointed "with the oil of gladness above his fellows." God gives, in salvation only, but the gladness of it.

Uphold me, *my spirit* being willing, is the sense of the last clause. When one "delights to do his will," being full of the joy of his salvation, he is strong, and safe and useful.

Ver. 13. A present experience of joy and of spiritual strength fires souls. Consistency gives courage. Love to God stirs love for man. "We speak that we do know, and testify that we have seen." How can one teach who has not truth in his heart? If you are successful in winning souls to God, it is the power of a joyous experience. Have you no joy? Then pray the prayer of the Psalmist, remembering that "a clean heart and a right spirit" must come first. Then God will "restore" the joy of his salvation.

Note how frequently the first person of the pronoun is used in this Psalm—thirty-six times, perhaps. Penitence, confession, prayer—these are very personal matters. It is not simply, "We have sinned," but, "I have sinned;" not simply, "We need the grace," but, "Have mercy on *me*." It is when the soul feels that it is alone with God—guilty, unclean, lost—that its cry for mercy goes up; and such a cry, if true penitence be there, he always hears and answers.

It is always a choice of masters to which Christ is urging men. It is not by striking off all allegiance, but by finding your Lord and serving him with complete submission, that you can escape from slavery. Then give yourself to him completely. Let him make you as his by whatever marks he will.—*Phillips Brooks.*

MISSIONARY DEPARTMENT.

CONDUCTED BY REV. J. P. DRAKE.

The Conversion of the Jews.

The return of the Jews to their own land has been much stimulated by persecution. Within three or four years 20,000 have come to Jerusalem, while the influx into other parts of Palestine has been without precedent. There are more than 80,000 in the country in all. An era of improvement has also begun. Jerusalem is a new city. The streets have been paved, five hotels have been opened, water is about to be introduced, large factories have been erected, a railroad is almost completed from Jaffa to Jerusalem. With this enlargement of population and revival of trade there has been a marked increase in the rainfall. The factors seem to have been supplied to make Palestine, as of old, "the garden of the Lord."

The conversion of the Jews. More interest has been taken in this than is generally supposed. The Protestant Churches have 377 missionaries among them. It, as estimated, there are 6,400,000 Jews—this gives one missionary to every 16,976 Israelites—a larger number in proportion than among the heathen. The results of this effort are becoming apparent. Prof. Delitzch's Hebrew New Testament has exerted a mighty influence. Jewish-Christian congregations are not unknown in the larger cities of Christendom. Notwithstanding sectarian strife and the bitter opposition of Romanism, there are more than 200 believing Jews in Jerusalem. More significant is the Jewish-Christian movement at Kishchieff, in Southern Russia. Its leader, Rabinowitz, a learned lawyer, who has come to the knowledge of the truth through the independent study of the Scriptures, and who is in substantial accord with evangelical teachers, adheres to his original plan of organizing a National Christian Church for Israel, in which such characteristics of Judaism as circumcision, observance of Saturday as the Sabbath, and the like, are to be retained, though not as essentials. He seems to be imbued with the Spirit of Christ, and numbers among his supporters thousands of the Jews of Southeastern Europe. Is there not much to warrant the hope that the redemption of Israel is drawing nigh?

The above suggests the following facts in regard to the work of a converted Jew among his fellow-Israelites in New York City.

Rev. Jacob Freshman is not only a Jew by birth, but the son of a Jewish rabbi, and, therefore, thoroughly indoctrinated in Jewish doctrine and rabbinical lore. Born in 1844 in Hungary, while still a boy his father removed to Canada to take charge of the Synagogue of Quebec. Here the boy was confirmed at the age of thirteen years, his father officiating. His education, secular and religious, was conducted with the thoroughness characteristic of the Jews, especially the rabbis.

But after a time the rabbi began to doubt, and by a series of remarkable providences was converted to Christianity. The first of his family to accept his new and true faith was his son, who set himself earnestly to the study of the Word, engaged in Sunday-school work; then offered himself to the Montreal Conference, and during fifteen years filled many important pulpits in Canada. This work, though successful, began to arouse the questionings of conscience. Many had sought to reach his people and failed. Ought not he, who knew by experience their difficulties and the way to meet these difficulties, to give himself to the work for which God had prepared him—the salvation of his fellow-Israelites? He heeded these calls of God's Spirit, relinquished the assured income he enjoyed as a Methodist preacher, and threw himself upon God's providence. On account of the large number of Jews in New York, he chose that city as his sphere of work. At this time Mr. Freshman was married to an excellent and devout woman, a member of one of the oldest families in the Provinces, whose godly father's home had been a haven to Methodist preachers. She had been converted young, and had been an active Christian worker. She cordially consented to her husband's adoption of a new sphere of work, and has heartily labored with him for the salvation of his people. It is just eleven years since they came to New York, and they testify to God's faithful care and guidance. They have had many trials, but their labors have been blessed. For some time the number of Jews who could be induced to listen was very small. They were invited to Mr. Freshman's rooms, where the prophecies were read and explained, and their fulfillment in Jesus pointed out. Conviction and conversion followed, and the numbers grew. Soon greater accommodations had to be secured. At 17 St. Mark's Place the Hebrew-Christian Church was regularly organized. The congregation has increased, and only $2,000 of the $25,000 necessary to purchase their house of worship remains unpaid. For this sum and the maintenance of their work Mr. and Mrs. Freshman have relied wholly on the Lord. Gifts, large and small, reach them from all parts of the Union, not only from converts, but Christians concerned for the salvation of the Jews. Services are held in the church every Sunday and two evenings in the week. But these meetings represent only a small part of the work done. Much personal work in the way of visiting and private argument is done. The success is remarkable. Scarcely does a communion service pass without the baptism of converts.

The following extract from "Woman's Work in the Far East" shows that the power of witnessing for truth is the same among the heathen in China as in our own Heaven-favored land. The letter was written from Amoy, and it refers to the mission work in Chin-Chiu.

A short account of our last meeting may, perhaps, interest some of the readers of the magazine.

It was a crowded one, nearly one hundred being present, and quite filling the little school-room. Among these were a great many heathen brought by Christian friends, some of whom were in a Christian meeting for the first time in their lives. We began with a few moments of silent prayer, and then, all still kneeling, a hymn of prayer for the Holy Spirit was sung very softly, and after that some ten or twelve of the brethren followed one another in brief, earnest entreaty for God's blessing on our gathering. The leader then announced that the meeting was to be somewhat different from the former ones; it was to be a "witness meeting"—and began by telling the story of Elijah's great gathering on Carmel. The story was told without names and made as graphic as possible, so that for some minutes even our Christians did not know it was a Bible story to which they were listening. Elijah was described as holding a court of enquiry in order to decide whether God or the idols should be worshiped. On the one hand were the Baal priests to witness for their god; on the other, himself, the solitary witness for Jehovah; and the people were to judge whom they would serve. The story finished, the heathen present were asked who among them could stand up and bear witness for the idols they worshiped, who among them had been saved from the power of sin—say, from opium-smoking or gambling, or any other sin—by their idols. Had the idols saved them from fear of death, or given them peace of conscience or lasting happiness? If so, let them stand up and bear witness. A dead silence followed this appeal, and again the old story—"There was no voice, neither any that answered." Then the witnesses for Jesus were called on to stand up and testify to what *He* had done for *them*. Quite a host of witnesses were eager to spring to their feet and tell in simple, heart-stirring words how Jesus had saved them, some of them from grosser forms of sin, some from fear of death and hell—all of them uniting to bear witness that "*He* is able to save to the uttermost all that come to God by Him." The heathen listened with most earnest attention to these testimonies, and they were still more stirred when one or two general questions were put, to which the Christians responded with one heart and one voice. "Brothers, has Jesus indeed proved a Savior to you? Has he given your hearts peace? Are you afraid to die? Besides Jesus, is there any other that can save?" To these questions came the readiest and heartiest of answers from all sides of the room. Then came another pause; the unconverted present were asked to weigh the evidence they had heard and to "choose this day whom they would serve." Any who were willing from henceforth to serve the Lord were asked to stand up and say so, that we might pray for them. Three men rose together and had to be asked to wait for one another and let each speak in turn. The first had come with a praying Christian friend, and in a few broken sentences he told how first he hated "the Doctrine," but lately had been thinking more about it, and how that night he had decided to be a Christian. The other two were friends from a country station, brought by a preacher. They had been men of bad character, but of late had been hearing the gospel, and what they had listened to that night had decided them to be Christians.

Then a young lad at the back, who first heard the gospel in the hospital, stood up, and said, "I mean to follow Jesus from to-day; pray for me;" and another, for whom much prayer has been made, and who has often been "almost persuaded," but has been kept back by fear of men, stood up, and said, "Brothers, pray for me." A solemn time of prayer followed, one after another pleading in short, touching petitions, broken often with sobs, that God would keep those who to-night had confessed Jesus as their Savior. Once or twice between the prayers some one started a verse of a hymn, such as "Come to Jesus just now," "I'm not ashamed to own my Lord."

When at last we rose from our knees there was hardly a Christian present whose eyes were not full of tears. I. Tim. 1, 12, was given as a parting text, and then, with the singing of another hymn, the meeting closed and the friends slowly dispersed. Please pray that the results of these gatherings may be seen in more earnest consecration and more hearty endeavor to bring souls to Christ.

"In Debt."

The old excuses for not giving for church building, etc., often serve their turn to ease the conscience or stiffen the neck against giving to the cause of missions. On the other hand, I have heard some preachers make the flimsy excuse of others' indebtedness to *them* for not giving much to missions. How much lighter than vanity will God esteem the statement, "I've contributed $100 to the spread of the gospel because my people were that much behind on my assessed salary!" Oh! brother, how much of the free-will offering and how much of the compulsory was in that contribution?

A man who attempted to raise some money on a subscription paper for a necessary church out West relates his experience as follows:

"The first man I went to said he was very sorry, but the fact was he was so involved in his business that he couldn't give anything at the present time. Very sorry, indeed, but a man in debt, as he was, owed his first duty to his creditors.

"He was smoking an expensive cigar, and before I left his store he bought of a peddler who came in a pair of expensive Rocky Mountain cuff-buttons.

"The next man I went to was a young clerk in a banking establishment. He read the paper over, acknowledged that the church was very greatly needed, but said that he was owing for his board, was badly in debt otherwise, and did not see how he could give anything.

"That afternoon as I went by the base-ball grounds I saw this young man pay fifty cents at the entrance to go in, and saw him mount the grand stand where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but times were hard, his crops had been a partial failure, the mortage on his farm was a heavy load, the interest was coming due, and he really couldn't see his way clear to give to the church, although he freely acknowledged it was just what the new town needed.

"A week from that time I saw the same farmer drive into town with his entire family, and go to the circus, afternoon and night, at an expense of at least four dollars.

"The Bible says, 'Judge not that ye be not judged,' but it also says, 'By their fruits ye shall know them.' And I really could not help thinking that the devil could use that old excuse, 'In debt,' to splendid advantage, especially when he had a selfish man to help him."—*Youth's Companion.*

"Now while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry." How the heart of the apostle would be stirred, were he living in our day, over the fact that one thousand million of our race are wholly given to some form of idolatry! He stated the measure of the obligation to the heathen world in words that many preachers in our Christian land have failed to comprehend. "I am a *debtor* both to the Greeks and the Barbarians, both to the wise and the unwise; so, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Imagine a man under the pressure of such profound convictions standing in a Christian congregation and saying: "Brethren, the Conference has made it my duty to take up a collection for foreign missions. Our Annual Conference will meet in a few weeks, and I must make my report. The stewards will take up a collection." Nothing is said about the preacher and congregation being debtors to the heathen world, nothing about their duty to Jesus Christ who died for their redemption, no appeal in behalf of a world in the darkness of an idolatry that so profoundly moved the heart of Paul in Athens, no obligation suggestive beyond the Annual Conference report. Paul was ready to give himself to this great work "as much as in me is." These words measure the obligation that rests on every man who holds a commission from Jesus Christ. Paul kept back nothing in this work. No wonder Paul and his companions turned the world upside down. Within three centuries they had revolutionized the religion of the Roman Empire. What could the modern Christianity do were it moved by that spirit that moved St. Paul?—Dr. I. G. John, in *Missionary Reporter.*

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

Moisten a handkerchief with Johnson's Anodyne Liniment and inhale for wakefulness.

Many, indeed, think of being happy with God in heaven, but the being happy with God on earth never enters into their thoughts.—*John Wesley.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Thursday, April 28, 1892.

Attention is called to changes in second round of quarterly meetings.

C. W. CARTER, P. E.

BRIEFS.

Ichabod. It is a remarkable fact that the two tickets in the last campaign most bitterly opposed by the *Picayune* and *Times-Democrat* were both elected. "Straws show the way the wind blows."

In our late election a saying of President Lincoln has been brought forcibly to mind: "You can fool some of the people all the time, and you can fool all the people some of the time, but you can't fool all the people all the time." And some people have been very much fooled—indeed, astounded at the tremendous results of the contest.

Here is the splendid record of what one earnest man can do:

Within 19 years the McAll Mission has grown from a single room in Paris, with 40 chairs and 2 workers, to 134 stations scattered all over France, and including such important cities as Marseilles, Bordeaux, Lyons, Nice, Rochelle, Nantes, etc., and in Algeria as well; 18,061 sittings, and more than 600 persons engaged in the work. In 1890 upward of 27,000 domiciliary visits were made, and for adults alone 16,111 services were held. The total attendance was 1,237,688. $33,910 was derived from the United States, $19,909 from England, $7,752 from Scotland, and $13,340 from France, Switzerland, etc.

If our new mayor will address himself earnestly to a faithful and impartial execution of the laws that are on the statute book, he will find himself backed by all the Christian people in this city. The Christian believes in obedience to law, because obedience to the powers that be is ordained of God. He also believes that rulers should be a terror to evil-doers in the execution of law, because God says the law was made for the lawless. Let the new mayor inaugurate his term of office by impartial execution of existing laws, and he will win the good-will of every worthy man and woman in town.

There are 955 religious papers in the United States whose combined circulation is about one-eighth of all the newspapers published in the country. The Methodists publish 147 papers, with a circulation of 650,000; the Roman Catholics 127 papers, circulation 750,000; Baptists, 126 papers circulation 500,000; Presbyterians, 53, circulation 508,000; Protestant Episcopal, 47, with a general circulation all over the country. Lutherans are most in Pennsylvania and the West; they have in all 37 newspapers, circulation mostly local. Congregationalism is strongest in New England; its 21 papers circulate about 150,000 copies. The Christians have 14 papers, with a circulation of 500,000 copies; the Jews have 13 papers; Spiritualists, 10; Universalists, 11; Swedenborgians, 9; United Brethren, 7; Unitarians, Disciples and Friends each 6; Mormons, 4; Church of Christ and Salvation Army each 3, and the Shakers and Reformed Episcopalians each 1. The "Evangelical," "Undenominational," and "Unsectarian" together have 227 papers, with a combined circulation of over three-fourths of a million.—*Exchange.*

The Louisiana State Election.

The long struggle is ended at last. Tuesday, April 19, brought to its close a political contest which began in the Legislature nearly two years ago. The conflict was precipitated by the Louisiana Lottery Company, and has been waged by that company with unremitting earnestness and all sorts of rascality for twenty-three months. Our readers are familiar with the struggle, and we need not repeat the details. Suffice it to say that the anti-lottery cause gained strength every day of the campaign, and it came to the polls on the nineteenth confident of a final victory over the infamous corporation. So it turned out. Mr. Foster has been elected by a large majority, and the Legislature is of the same complexion of politics. The anti-lottery people of Louisiana are receiving the congratulations of all the outside world for their splendid victory, and well do they deserve these congratulations! Never was there a more determined fight made against such fearful odds. Hundreds of prayers were answered by the victory won. Truly may the Christian people of Louisiana, looking back upon the long conflict, say, "The Lord of Hosts is with us, the God of Jacob is our refuge."

Louisiana has redeemed herself from the scorn of the world, and erased from her escutcheon the foul blot of the lottery infamy. Glory be to the Lord of Hosts!

The vote for governor stands as follows: Foster, 79,475; McEnery, 46,918; Leonard, 28,386; Breaux, 12,179; Tannehill, 8,502.

Paul's Desire and Fear.

What we learn of Paul in the Acts of the Apostles and in his own Epistles reveals the fact that his life and work were completely dominated by one intense desire and one ever-present fear. From the day that the scales fell from his eyes and he received the Holy Ghost in Damascus to the day that his head rolled off the block in Rome the one all-absorbing desire that flamed in his great soul was, "the furtherance of the gospel." It manifested itself on all occasions. It so ruled his actions as to make him become "all things to all men that he might save some." There were no difficulties so hard, no obstacles so great, no self-denials so burdensome, no sufferings so intense as to quench the ardor and fervency of his zeal to enlarge the sphere of gospel operations. With a devotion never surpassed by mortal man, he concentrated his splendid abilities and spent his long life to the one purpose of "furthering the gospel." With that purpose in mind, he said, "This one thing I do."

On the other hand, there was with him an ever-present fear lest he should do something or say something that would operate as a hindrance to the progress of the gospel. This fear was a great power in his life and work. Indeed, it exercised a tremendous influence upon both. One sentence shows the power of this fear over him: "We suffer all things lest we should hinder the gospel of Christ." What an insight does that give of the character of this wonderful worker! Willing to do anything to further the gospel and willing to suffer everything rather than hinder that gospel! The desire to further the gospel which flamed out in life and speech, and the fear of hindering the gospel always present as a conservative force to prevent the desire from running into the excesses of fanaticism, show this great preacher and worker as the best model for imitation.

As in Paul's life, so in the life of every Christian worker of to-day, these two keep the balances even in all successful work. The master workman of to-day is he who, like Paul, possesses this desire and this fear in just proportion the one to the other. He is the man who will contribute most to the "furtherance of the gospel."

Biblical Department of Vanderbilt University.

We are in receipt of the Register of the Biblical Department of Vanderbilt University for the current scholastic year. The sixty-one theological students and candidates enrolled represent twenty-four of the Annual Conferences of the church and twenty Southern colleges and universities. Free scholarships of the value of one hundred dollars each have been held this year by graduates of the following colleges: Randolp-Macon, Va.; Wofford, S. C.; Emory, Ga.; Emory and Henry, Va.; Southern University, Ala.; Centenary, La.; Tulane University, N. O.; Southwestern University, Tex.; Hendrix, Ark.; Central, Mo.; Kentucky Wesleyan and the Academic Department of the Vanderbilt. Among those who have held scholarships this year are Rev. Thomas Carter, A. B., of Tulane University, New Orleans, and Revs. Frank R. Alexander, H. W. Van Hook and Robert H. Wynn, all A. B. graduates of Centenary College. Mr. Van Hook is a member of the class which graduates in June. The theological course embraces studies in New Testament Exegesis, Hebrew, Systematic Theology, Biblical and Ecclesiastical History, Homiletics, Church Polity, Pastoral Theology, Elocution and Vocal Music. Nearly all of the theological students, in addition to their studies in the university, engage actively in preaching at the various missions and suburban churches of Nashville, and many large and influential revivals of religion have occurred in connection with their labors in neglected parts of the city. Tuition and room-rent are free, and board in Wesley Hall costs about ten dollars per month.

Ministers and Salaries.

The following paragraph we commend to our young ministers. We clip it from Dr. Johnson's address to the Senior class of McCormick Seminary, as reported in the *Interior*:

As you stand here at the threshold of your holy ambassadorship, the one word I would stamp upon your memories and burn into your hearts is this: magnify your office. Not yourselves, not your gifts, not your achievements, but your sacred office. Hold it as so manifestly supreme in your thought that it will loom large before men. You are not going forth to be hired by a corporation or a congregation as a clerk would be, or an architect or a treasurer, or a hod-carrier. You hold your call and commission from heaven. God is your employer, and God pays wages, and pays well. The equivalent you are to get for your toil will come from him, not from some Board of Trustees. The question whether you are getting a fair return in money for your labor is never to be raised. It is inapplicable. You can not make merchandise of preaching the gospel. The work of the ministry is the work of God, and how can it be adjusted to material value? The work of the ministry is the work of saving, and how are you to strike the balances between dollars and souls? Salaries will be given you, but only and solely that you may never have one anxious thought about your present or future temporal interests. If they are not sufficient for that, God will have an account to settle with a penurious church. But never do you cherish the notion, or allow it to be cherished by others, that the salary is your pay as the hired employee of a congregation. Let men understand that money can't buy you! The Lord is your paymaster, as he is your employer, telling you how and what to preach, and paying you your wages.

Tattered Tempers.

We were looking over the advertising columns of one of our exchanges, and saw that a certain article was specially recommended because its use left no "tattered tempers." Surely we thought this must be a good thing, for there are too many "tattered tempers," and anything that will decrease the number will be of great service to humanity. A great many of the unpleasant things done and said in the domestic circle have their origin in "tattered tempers." The business world is afflicted greatly with these "tattered tempers." The church life is often made disagreeable by these same "tattered tempers." Many a poor man is worried every day by his own "tattered temper." Many a woman has her life rendered miserable by her "tattered temper." It seems to be almost a universal scourge.

Just as a piece of cloth is tattered by rubbing the edge, so human tempers are tattered by the "rubs" incident to every-day life. And just as the cloth "frets and frays" first at the edge, so human tempers "fret and fray" a little at a time. The process carried on in the cloth reduces it to "tatters," and fretting indulged in the disposition reduces tempers to "tatters." The injunction of the Psalmist on this point is very wholesome: "Fret not thyself." Evenness of temper is a most admirable condition, but whether it can be obtained outside of the grace of the Holy Spirit's presence is very doubtful. The article advertised may be a good thing, and its use may even up the temper somewhat on that special line; but, like the cloth, the temper has several edges and needs something that will keep all of them even. That something is clearly indicated by this Scripture: "Thou wilt keep him in *perfect peace whose mind is stayed on thee!*" That is the only sure remedy for "tattered tempers."

"Did Not Our Heart Burn within Us?"

BY J. B. A. AHRENS, D. D.

This was the utterance of the two disciples at Emmaus, after Jesus had revealed himself to them by blessing and breaking the bread. It gives ample food for reflection.

Most of us are mistaken as to the effect of our preaching. It operates not directly, but indirectly. It aims at conversion and Christian maturity of the hearers. Divine life results from the gospel sermon as the oak from the acorn. The acorn planted, it depends on the season, soil and weather to cause germination, life and growth.

It is, hence, the preacher's sacred duty to present a pure gospel, to explain Scripture with Scripture, avoiding "vain babblings" and confusing anecdotes, setting forth the unadulterated Word of God with holy enthusiasm.

This Word of God is quick and powerful, causes heart-burning, elicits holy aspirations, religious longings. Hope and fear in battle array. This, under favorable circumstances, develops into a life which is hid with Christ in God.

It matters little what scriptural theme may be treated. All have generative power, cause ignition, heart-burning. Should the theme be the soul's wreckage and hell, fear will cause unrest. If the goodness of God, his benefactions, neglected gratitude will pierce like a dagger. If life and immortality, the conscious unfitness for same will make the hearer feel ill at ease. If repentance and conversion, the latent nobility of the soul, reluctant, is aroused. The burning heart admits that it ought, should and could be made whole in Christ. Still burning, the exclamation is begotten: It shall be so! Other themes, by different routes, reach the same end.

When this heart-burning has been produced, repentance and prayer present themselves uninvited. "God, be merciful to me, a sinner!" is the repeated and ejaculatory prayer. Now God proves himself faithful and true, forgiving the penitent's sin and bestowing the pearl of great price.

The clock, wound up, but stopping, requires only that the pendulum be put in motion. Motion given, it proceeds to show time. The grace of God is suited to the human heart, and the human heart to the grace of God. Preaching must put the pendulum of the heart in motion. That accomplished, repentance, faith and regeneration will surely follow.

Another illustration: An invalid takes the prescribed medicine and is restored to health. But we know that medicine, frequently nauseating and poisonous, can not directly bestow health. Lost health is restored when the diseased organs throw off the malady, allowing a resumption of the normal functions. But it was the medicine which caused the necessary reaction. Without it, death might have ensued. The preaching is to the hearer like medicine. Without it the sinner will be—may be—lost. Preaching causes heart-burning, a reaction, which may result in newness of life.

A College President at Quarterly Meetings.

MR. EDITOR: In company with Rev. P. A. Johnston, P. E., I had the pleasure of attending quarterly meetings at Percy's Creek and at Woodville, last week. At Percy's Creek our people have a neat church in the valley and a comfortable parsonage on a hill whose picturesque surroundings might charm a poet's eye, and did inspire the last poetic productions of her who was known through this ADVOCATE as "Invalid." Her grave is near the church and the clear, flowing stream that she loved so well.

Bro. Hurst and family live in the parsonage and keep things in comely order thereabout. This is a country station, and proposes to support its preacher notwithstanding hard times. They gave me $600 in endowment notes, and had given a year ago $200.

If all country churches would do as well, Centenary would soon double the endowment; and they will all do something if called on. I find the people everywhere willing to take hold of our plan of endowment. They see its simplicity and how it confides in them. At the close of the Sunday morning's service two little girls applied for membership in the church in so artless and sincere a manner as to bring tears to many eyes.

At Woodville, Centenary's claims were advocated by the presiding elder and myself. They had previously subscribed to the endowment, and besides have Edward McGehee College in their midst, which demands and receives help from the community. The Quarterly Conference requested the presiding elder to appeal to other charges in the district to aid in improving the outfit of Edward McGehee College.

This is a hard year on church colleges, but they are surviving and, to some extent, thriving. Bro. Johnston is "zealously affected" for Centenary, and puts in a strong plea for her wherever he can.

Mr. Morgan's recent gift of half a million to endow Col. Auchmuty's New York Trade Schools was a noble use of wealth. Men who trade understand the need and use of money to promote mechanical skill. Higher science, classics, morality and Christianity also need to be promoted by money. Liberal-minded men in the South will yet understand this and endow our church colleges.

W. L. C. HUNNICUTT.

NOTES.

The "Saints" have demonstrated what sort of stuff they are made of.

The *Times-Democrat* has shot several Parthian arrows since the election, but they fell far short of the mark.

The nearer the church approaches to *absolute* obedience of her Lord the nearer she will come to being absolutely irresistible.

When Mr. Morris withdrew his Lottery Amendment, the *Picayune* said "the mission of the Anti is ended," and we said it had just begun. What of that mission now?

Gideon's army was mightily strengthened by the decrease of its numbers! What an invincible host the Lord would have here below, if all the cowards would desert!

New words are not always the signs of new ideas. Words, "pompous and ponderous," are often mere sound. The good old Anglo-Saxon is the best for a Methodist preacher.

The *Ram's Horn* says: "When any one finds it easier to give a dollar to the theatre than to give a dime to the church, there is something wrong about that one's religion." It is a difficult matter, though, to make them see it that way.

The man who walks by sight says: "I see it is good for me, and, therefore, God sent it." The man who walks by faith says: "God sent it, and, therefore, it is good for me." The two sentiments are very different, and the difference is very clear.

Again we must warn our obituary writers that some of them are greatly exceeding the limit established by the Publishing Committee. Either shorten, or send the money, or expect no long obituary to appear. We have on hand now enough obituaries to occupy all our space for six weeks to come.

After all the interminable talk about "success in life," we believe that when the final account is rendered it will come to light that the most successful man will be the man who has been most useful to his fellow-men. "Inasmuch as ye did it unto the least of these, ye did it unto me," is the judgment that will determine the truly successful life.

A man can do all that he ought to do, although he can not do all that he would like to do. It may, indeed, be that a man could have done more than he is now able to do, if he had been more earnest and faithful in the days that are gone. But, with things as they are, whatever it is a man's duty to do he can have power to do. God never gives responsibility without being ready to bestow strength and grace for its discharge.—*Sunday-School Times.*

One of the Northern Methodist Conferences, in its report of temperance, crystallizes the whole question of the liquor traffic into this short paragraph:

The whole question is narrowed down to this: It is the battle of good against evil; it is whether the home shall be made desolate that the bar room may prosper; it is the cause of the church against the saloon. There is no middle ground, and there can be no compromise.

An exchange has this:

That was an exceedingly happy misquotation said to have been made by a little girl in response to her father's request for the "Golden Text:" "Keep your soul on top." That is the only way we can "keep the body under." This should be the constant position of the soul. Unfortunately with the majority of people, perhaps, the most of which they can boast is very like the self-congratulations of the old German who had rolled down hill with a log. "Vell, I vas on top half der time."

The Bible don't seem to agree with the modern law of heredity which science has so learnedly formulated and so vauntingly published. If there is such a law, it seems not to work uniformly, which we believe is of the essence of law. The Bible reader can easily recall many instances when the vaunted law don't seem to work at all. We mention only one. Ahaz, one of the worst men, was father to Hezekiah, one of the best men, and he in turn was father to Manasseh, who was even worse than Ahaz. A law which works after that manner can hardly be called a law!

But the time has now surely come to inaugurate a new era in the life of the church. What we need to-day is a church that can meet contemporary problems with contemporary methods; a church to which each new need of the age shall suggest some fresh and adequate method of meeting that need. We want a church that can attack the social problems of the present time with something more modern and effective than tracts and soup-houses. We want a church whose home missionaries shall be earnest scientific students of present economic conditions, and whose foreign missionaries shall take with them, not only Bibles and catechisms, but schools, machinery, books, pictures and trades. The best evangelists, either at home or abroad, are the men who are most in touch with the spirit of the present age.—*Zion's Herald.*

PERSONAL AND OTHERWISE.

Rev. George Inge is holding a successful service in Columbus, Miss.

Quoth the *Picayune:* "It was a famous victory." No thanks to the *Picayune* for it.

We are glad to note that Bro. Campbell, of the *Texas Advocate*, is "gradually improving."

A dispatch from Rev. B. Carradine, Monday morning, says: "The revival sweeps on; over 100 converted and sanctified during past week."

We have received a new edition of Dr. W. C. Black's "Christian Womanhood." This is the *sixth* edition, which is evidence of its popularity.

Once in a while all editors have to remind their readers that they do not agree with all the expressions of their correspondents. So we say in regard to some things in this issue.

Rev. J. E. Collins, a local preacher from Marianna district, Alabama Conference, passed through our city last week *en route* to the Pacific Conference as a recruit for our Western work.

J. R. Pepper, the indefatigable Sunday-school worker of Memphis, has our thanks for his admirable "Fifth Annual Report of the Sunday-school Board of the Memphis Conference."

In the death of Mrs. S. Deacon, at the age of eighty-one years, New Orleans Methodism has lost the last link which bound it to the early days. We trust some one will prepare a suitable memoir.

Robert A. Barnes, of St. Louis, died recently and bequeathed $900,000 for the founding of a Methodist hospital in that city. This is the largest gift our church has ever received, except the Vanderbilt bequest.

Bro. W. L. Linfield, our pastor at Lake City, Miss., has sent us $6.25, contributed by his people to the Russian Famine Relief Fund. We have turned it over to Henry Ginder, treasurer of the Red Cross Society, in this city.

Rev. J. W. Malone, of North Mississippi Conference, sent us last week $15 contributed by his church for the Russian sufferers. The money was turned over to Henry Ginder, Esq., treasurer of the Red Cross Society, in this city.

The day before the election the *Times-Democrat* had a tearful exhortation to the people to rebuke in unmeasured terms the "Young Returning Board." What a rebuke it was! Thirty thousand votes majority to sustain that Board!

Bro. Medlock, the treasurer of our Church Extension Board, says he has some pressing calls for money. Will the pastors take their collections for church extension and forward same to him as soon as practicable? Do not delay, as the finishing of some churches depend on it.

The Easter number of the *St. Louis Christian Advocate* contained good reading from several Bishops and editors and preachers of both our church and the Northern Church. It was a choice issue, barring the pictures on the cover. The man who made those pictures ought to quit now.

Is it loyalty to church vows when you work more for outside papers than for your own? We know some who are doing that unloyal thing! One of our exchanges says:

A preacher always hurts himself when he is disloyal to his own church and its institutions and enterprises. Nobody has any respect for a man who is unttrue to his vows.

Rev. J. E. Bradley.

The grave of the above-named dear brother is in the cemetery of this place, and marked only by a wooden board which will in a few years decay.

This dear brother was a useful Christian minister, and greatly beloved by the Conference and charges that he served, and it seems to me that his last resting-place ought to be marked by something more substantial and enduring than wood.

I write, therefore, to suggest that, at least, one hundred persons, preachers and others, contribute *one dollar* each toward the erection of a suitable headstone for the grave of this dear brother. Receipts will be promptly acknowledged through the ADVOCATE.

Forward to the undersigned at Lake Charles, La. THOS. J. UPTON.

Lake Charles, La.

BEECHAM'S PILLS cure Sick-Headache.

We often read in the papers of "munificent bequests." To my mind it is a phrase that has no meaning at all. I see no munificence in bequeathing your property to charitable purposes when you are gone out of the world and have not the possibility of longer enjoying it. What I like are munificent donations.—*Lord Shaftesbury.*

Be Considerate.

Don't worry your friends and family with that worn and faded appearance. Get a bottle of Creole Female Tonic. It will cure your diseased organs and change your pallid cheeks to the rosy hue of health.

Program.

I desire to announce through the ADVOCATE that the Pastoral and Theological Society of the Sardis district, North Mississippi Conference, will meet at Como, May 26, 1892, at nine o'clock A. M.

The subjects are as follows, and brethren whose names are opposite subject will please prepare a paper on same:

1. "Is the Second Blessing Theory of Sanctification, as Now Taught, the Theory Held by the Wesleys and the Methodist Church of Their Day and Time?"—H. C. Morehead, J. J. Wheat, D. D.

2. "Is the Work of Modern Evangelism Helpful or Hurtful to the Church?"—Eug. Johnson, J. T. Howell.

3. "What Are the Best Books for Developing Our Young Men as Preachers?"—T. Cameron, T. W. Dye.

4. "What Part Should the Pastor Take in the Financial Work of the Church?"—R. P. Goar, W. H. Eckels.

5. "What is the Doctrine of the Methodist Church on the Subject of Christian Perfection?"—W. W. Williams, B. P. Jaco, R. O. Brown, Aaron Brazwell.

6. "How Can a Pastor Best Manage Revivals in His Own Charge?"—J. W. Poston, J. M. Wyatt, B. P. Jaco.

7. "A Plain, But Full Exposition of Luke xvi, 1-12."—R. G. Porter, J. M. Wyatt.

8. "What Are the Special Obligations of Parents to Their Household with Regard to the Means of Mental and Moral Culture?"—J. W. Malone, J. T. Howell.

JOHN RITCHEY, Pres.
J. M. WYATT, Sec.

All local preachers in the district are cordially invited to join us, and the brethren of any other district will be welcome to come.

J. RITCHEY.

To the Pastors of the Sardis District.

Please send me as soon as possible names of delegates, local preachers, Sunday-school superintendents, recording stewards and others at all likely to attend the District Conference. THOS. CAMERON.

Batesville, Miss.

Many years have gone since a good family doctor originated Johnson's Anodyne Liniment.

Special Notice to Preachers.

The preachers in charge will confer a favor on the publisher if they will report in full as to collections for new and old subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE at their approaching District Conference. A representative of this paper expects to be present at same.

Short, sharp, and decisive in the cure of coughs and colds is Dr. Bull's Cough Syrup.

The cheapest and best remedy on earth for pain is Salvation Oil. Only 25 cents a bottle.

A Word of Inquiry.

I wish to know the whereabouts of Rev. James M. Turner, a superannuated preacher in the Texas Conference.

I have business of importance with him, and will be very thankful to any one for his postoffice address.

His great-niece,
MRS. C. A. PIERCE.

Tryus, Miss.

L. Grunewald Company, Limited.

We desire our readers to notice the advertisement of the L. Grunewald Company, Limited, which reappears in this week's ADVOCATE. This company is one of the most reliable dealers in first-class Pianos, Organs and other musical instruments in the South. Parties who have dealt for years with this house commend it highly. The celebrated Steinway, Knabe, Fischer, Sohmer, Behr and Mehlin Pianos are sold by the L. Grunewald Company; also superior Organs for church and parlor use. Parties desiring goods in their line should not fail to visit their large emporiums at No. 127 Canal and at Nos. 14-20 Baronne street. A full stock of choice music will also be found at this establishment. Prices and terms for Pianos and Organs are low and reasonable.

Never be economical with politeness. It pays to be courteous, especially to children and servants, who catch your tone and manner, and reveal *you* to your friends in a way that you hardly dream of as possible. The manner of good society does not denote or imply insincerity, nor need the sincere person be brusque or boorish. Tact is a gift worth striving for, if it have been denied to that unsatisfactory being, the "natural man." Indeed, the natural man or woman is not always the most agreeable of associates. It is the disciplined, cultivated man or woman whom we enjoy meeting, and are generally the better for living with.—*Christian Intelligencer.*

Preston's Hed Ake

Is a certain cure for headache. It will cure headache only, and is *guaranteed* to do that. It won't cure anything else. It never fails. Don't suffer when you can get relief in 15 minutes.

NOTICES.

The Woman's Missionary Society of the Kosciusko district will be held at Durant the same date of our District Conference, May 11, 12. All auxiliaries of said district are earnestly desired to send delegates, reports, etc.

MRS. M. ALICE BROWN.

Sallis, Miss.

The district meeting of the Woman's Missionary Society of the Sardis district, North Mississippi Conference, will be held in Batesville, Miss., Wednesday, May 11, 1892. All auxiliaries and juvenile societies are requested to send delegates.

MRS. S. M. THAMES,
District Secretary.

Winona, Miss.

There will be a meeting of the Camp Meeting Committee on the Saturday before the second Sunday in May, 1892. Will meet at the camp grounds, located 4½ miles northwest of Williams' bridge, on the East Feliciana circuit. A full attendance is desired, as business of importance will come before the meeting. I. M. HIGGINBOTHAM,
Chair'n Committee.

Clinton, La.

The second annual district meeting of the Woman's Missionary Society, Brookhaven district, Mississippi Conference, will be held at Brookhaven, beginning on Friday night before the third Sunday in May, and closing Sunday night. Each auxiliary and each pastoral charge in the district is urged to send a representative.

Sisters, come and let us take counsel together. Come, if you are accomplishing anything for the cause and encourage others. Come, if you are not accomplishing anything for the cause, and let others encourage you.

All the pastors of the district and all interested in missionary work are earnestly solicited to attend. Send in your name at once to the undersigned, and a home will be provided for you.

ADDIE V. MARSHALL,
District Secretary.

Brookhaven, Miss.

Mrs. Anna P. Ball, secretary of Woman's Board of Missions for Grenada district, North Mississippi Conference, desires special attention called to the meeting of the district society at Charleston, on Wednesday, May 11, next, at ten A. M. Bro. B. F. Saunders, of Charleston, has engaged to have conveyances at Oakland for delegates and officers. The members of the District Conference are cordially invited to be present at the session of this Woman's Board. Brethren, let us do what we can to encourage these co-laborers in the great field of mission work.

I exhort all concerned to join in making this meeting at Charleston, both of the Woman's Board and of the District Conference, an enthusiastic rally for "spiritual holiness in these lands." Let each one who will need conveyance from Oakland at once notify Bro. B. F. Saunders, at Charleston, Miss.

W. T. J. SULLIVAN.

Water Valley, Miss.

The Mississippi Holiness Convention will convene in the town of Pontotoc, Pontotoc county, Miss., May 3, and will close on Sunday night, the eighth (D. V.). We are looking forward to the meeting with the greatest interest, by spreading scriptural holiness over these lands, by bringing holy men and women together in conventional work, adding their testimonies to the scriptural teaching by way of confirming the wavering and establishing the weak. We are endeavoring to secure the attendance of the Rev. B. Carradine, of St. Louis, and are expecting the Rev. W. A. Dodge, of Atlanta, Ga., with others, to be with us.

Let all pray for the baptism of "fire" each day from now until the meeting, and fast every Friday in humiliation of soul, so the Spirit may have the right-of-way through our lives and be ready to do the will of God as the angels do it in heaven. May the Lord put it into the heart of very many of our preachers to attend. J. W. POSTON.

Catarrhal deafness is relieved by using Johnson's Anodyne Liniment as directed. Try it.

There are in all our lives certain points at which important decisions have to be made, decisions in regard to our homes, in regard to our pursuits, our education, our companionships. Many of these may affect the nature of one's whole life, and some may involve one's destiny for eternity. All are very important, and such decisions ought to be made as in God's sight, not rashly nor lightly, but prayerfully and earnestly seeking always divine aid and the counsel of God's Word and his Holy Spirit.—*Sabbath Recorder.*

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

Headache.

Preston's Hed Ake is a sure cure for any kind of headache, bilious, neuralgic, acute and chronic. It will cure in 15 minutes and never fail. Perfectly harmless. It won't cure anything else.

PERIODICALS.

—THE QUIVER, for May, has several interesting stories and much else that is good to the use of edifying. Cassell Publishing Company, New York. Price, $1.50.

—SCIENCE SIFTINGS is a chatty journal of scientific invention, discovery and progress. It is a weekly, published from 78 Fleet St., E. C. London, England, at one penny.

—THE MAGAZINE OF ART is specially fine in its illustrations this month. The reading matter will interest all lovers of art. Cassell Company, New York. Price, $3.50.

—THE LADIES' HOME JOURNAL is as full as it can be of every variety of mental food for the household. It is very popular and very cheap. Curtis Publishing Company, Philadelphia. Price, $1.

—CASSELL'S FAMILY MAGAZINE is principally filled this month with stories. Several minor articles add to the interest of this May number. Cassell Publishing Company, New York. Price, $1.50.

—POPULAR SCIENCE. The May number of this sterling publication begins the forty-first volume. The table of contents is full, varied, interesting and instructive. D. Appleton & Co., New York. Price, $5.

—THE MISSIONARY REVIEW, for May, has its *five* great departments full of the very cream of missionary matter and intelligence. This monthly grows in favor with us continually. Funk & Wagnalls, New York. Price, $2.

—THE CHAUTAUQUAN has an excellent spread for its May readers. Two historians contribute valuable papers: Ridpath on Perry's Victory, and McMasters on The North in the War; and Henry Watterson writes on The Southern Confederacy. The "General Reading" department is very good. T. L. Flood, Meadville, Pa. Price, $2.

—THE PULPIT contains twelve complete sermons by such well-known preachers as Bishop Coxe, Mark Guy Pearse, John McNeill, Thomas Dixon, Dr. C. L. Thompson, Prof. Davidson, the late Canon Liddon, and others. The magazine is true to its title and purpose, which is a great recommendation. $2 a year; twenty cents a copy. Edwin Rose, Publisher, Buffalo, N. Y.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

A good advertisement is like the merchant's ships; it bringeth abundance from afar.—*London Fame.*

SAM JONES AND MOODY.

The following 11 books, all to your address, postpaid, for $1.00 (one dollar), cash, stamps or postal note:

Sam Jones' Sermons and Anecdotes, 3 Vols., 986 pages.

Moody's Sermons and Stories, 4 Vols., 878 pages.

Also one each of my own pamphlets on "Bible Reading," "Dancing," "The Sabbath," and "Red Liquor." Address,

REV. C. G. SHUTT,
SALADO, TEXAS.

Flower Seeds Free—A Liberal Offer.

All of our readers who are interested in Flowers and have a place in which to cultivate them, should accept the liberal offer of S. H. Moore & Co., 27 Park Place, New York, who agree to send their charming paper, "The Ladies' World," on trial three months for only 12 cents, and 200 varieties of Choice Flower Seeds **FREE** as a premium, with every subscription.

Buy Your Pianos and Organs NOW.

Philip Werlein, 156 Canal St., is offering special bargains in pianos and organs, and you would do well to send for prices and catalogues. Since the fire we have put prices way down, and now is the time to purchase. Pianos and Organs sold on easy monthly payments.

HOME LIFE.

HOME.

BY LORD ROSSLYN.

Sweet word that spans all space, that knows no bound,
Yet dwells in narrowest compass, welcome word!
Dear type of peace—though sheltered by the sword;
Mid Saxon-spreading races only found,
Our earliest recollections all abound
With little notes of thee; our years are stored
With memories of thee; each spot adored
By youth, in age becometh holy ground.
Thou clingest in the handgrip of the sire;
Thou meltest in the mother's tender kiss;
The wanderer longs to reach thee—guiding star
Of all his thoughts; like Israel's pillared fire
By night thou leadest him through childhood's bliss
To that loved home he pictures from afar.

A Model Household.

"Why can't I have things as you do?"

This was the remark of a frequent guest in a house considered by visitors a model household. The old friend of the family had been invited to spend the day. The order, neatness and freshness of the pleasant rooms were like mental balm to her rasped nerves and harrassed spirit. Once the possessor of a handsome home in one of the loveliest cities in the land, she was now in her widowhood, a dweller in a city lodging-house, the occupant of one pleasant floor, with income sufficient for living expenses.

The remark quoted above was made impulsively as she sat at the well-appointed, dainty and appetizing luncheon table and handed her cup for a second supply of cocoa. She added:

"If I ever keep house again I *will* have things as you do! Everything seems to move as though the machinery had just been oiled. Every room is beautiful and nothing tastes as good anywhere else as it does at this table. I always call yours a model household and I mean to have mine like it if I have a house of my own once more!"

After the guest had departed the daughter of the house said:

"I know Mrs. H—— really does enjoy coming here, and that is why I like to have her come! Her own rooms are always in such confusion and crowded with layers of uncleared odds and ends that I suppose it does seem restful to her to see things cleared up and a whole house open and in habitable order!"

"Have you the slightest idea, however, that she would have a house, if she owned one again, in any better order than her rooms are now?" laughingly inquired an elder sister.

"I have not," responded the mother. "I have known our old friend, Mrs. H——, since we were girls together. When she had everything to make life pleasant, her surroundings were much as they are now. Her husband was a man of fine social nature and what is called 'a good provider,' yet after inviting friends to come to his house when they chanced to be in town, or even inviting them for a particular day, he has had to excuse his wife from appearing until a late hour in the day and take his guests to the hotel for meals until she could put things in order. I used to be very sorry for him! If Mrs. H—— had simple means again I have no doubt it would be the same old story."

"Yet she appreciates even our modest housekeeping and regular ways," said the daughter of the house. "It was she who started our reputation as 'a model household,' and she grows the more enthusiastic the older she grows."

"Yes, it seems to be *in her*," said the elder sister, "the idea is there! The trouble is that it does not work out."

"Well, mother," said the younger daughter, "you are doing a sort of social home missionary work in keeping the ideal alive in Mrs. H——, for she gains all the time in appreciation. Who knows but she will regulate and freshen up her own apartments some day?"

This produced a hearty laugh, and a duet assertion from mother and daughter.

"I should like to see the day."

Then the other of the trio spoke and said: "Isn't it beautiful that by just doing the simple, orderly, pleasant things in daily living, our own lives may wake up others to do the same without any advice or preaching either!"

"That is one way the missionaries work in the foreign field," said the elder sister. "Silent influence and example do not antagonize, but win and inspire. That, too, is the way in the university settlements. How we should prize the privilege of working in this silent way wherever we are!"

"There is plenty of room for improvement in this household!" said the mother. "Don't let Mrs. H. make you vain!"—*Christian Weekly.*

EVERY DAY A LITTLE.—Every day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years passby. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall be anjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible.

One chapter a day. What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!—*The Mid-Continent.*

SPIRITUAL HABIT.—Physically we are constantly doing things without any thought. That is, we have done certain things so often that we continue to do them from force of habit. There should be a cultivation of spiritual habits in the same direction. What more practical and beautiful prayer could be offered than the one Dr. Arnold, of Rugby, prepared for his daily use before going into the daily school room? It was as follows: "O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to thee. Do thou bless them, and keep their work thine; that, as through thy natural laws my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind can not consciously turn to thee to commit each particular thought to thy service."—*Young Men's Era.*

Boys Lost!

Among the most vivid recollections of our childhood days is the loss and rescue of two small boys. The lads disappeared one morning in a mysterious manner. They were last seen playing upon a pile of lumber in front of an unfinished house. Failing to return to their homes at noon, surprise was expressed. Inquiry was made in the neighborhood without avail. Evening came. No boys. Friends became thoroughly anxious. Neighbors volunteered to aid the search. All night long the anxious parents scoured the vicinity. Morning dawned. Still no boys. The whole town was aroused. Searching parties were organized. They went to their task with resolution. "Boys lost!" The words trembled upon a thousand lips. Bells tolled slowly in church spires. The neighboring woods were visited. The river was dragged. Telegrams were sent to near-by towns. Hours passed. The search seemed hopeless. Two families were almost distracted. At last late in the afternoon of the second day, a workman went into the unfinished house. He heard a feeble cry. It was the voice of a child. He ran to a clothes-closet which opened off the rear hall and, prying open the door, found the two lost boys. They were lying upon the floor with their faces close to a crack which admitted a ray of light and the small measure of air which had sustained life these many hours. Gently they were lifted up and carried home. This pen can not describe the happiness in two homes, nor the wave of joy that swept over the town as the bells pealed out the glad announcement of rescue.

But every town has its *boys lost*. Your town has. Perhaps your home has. The loss concerns more than that of the body. The loss of the body is bad. But the loss of the soul is infinitely worse. Is it not amazing that we can rest so contentedly in the presence of this fact? Why does not the knowledge of the condition of our boys alarm us, arouse us, and send us almost breathlessly to the rescue? That boy's soul is a priceless treasure. It is lost to God, to hope, to heaven to-day. Shall this be his eternal condition? It need not be. *It must not be.* Awake, O Christians! Let the cry, "Boys lost!" echo and re-echo through your soul until you are aflame with zeal to save them. To the rescue! To the rescue to-day!—*Epworth Herald.*

The Christian in Old Age.

The closing lines of Longfellow's beautiful poem, read at the fiftieth anniversary of his college class, is a message both of admonition and cheer to those who stand in the sunset hours of life.

"For age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day."

The influence of a Christian in old age is one of cumulative and peculiar power. It gathers into itself the forces of long-tried character and is rich in ripened experience. "The work," said the late Prof. Austin Phelps, "which a Christian man does in his closing years of life often has a spiritual vitality in it which that of his busier manhood had not." Blessed is the life that as it draws nearer to eternal realities, in the lessening of its hold on things present, and increasing quietness of outward action, discovers the calm trust, the joy in peace, the strong confidence in things eternal and invisible that makes old age a sunset hour that leads no night, but waits the breaking of the morning. There is service still to render in the ministry of a love that exemplifies the gifts of the Spirit. A service that is more abundant in its fruitage than those who bestow it realize. There are victories still to be won. Physical disabilities and weakness often cause depression and heaviness of heart. Sometimes the memories of the years gone by fill the horizon of thought and feeling with swift flying clouds whose shadows dim the sunshine. But there is given to the waiting, trusting heart the victory of faith. Heaven lies back of the clouds. The chastening of divine love through weariness and pain ripens the fruit of righteousness.—*Christian Weekly.*

EARNESTNESS FOR SOULS.—This is the great need of all the members of our churches. If this consuming desire were in the hearts of pastor and people, there would be less time and thought for the profitless discussion of technicalities in faith and practice. Dr. Mason said that the secret of Dr. Chalmers' power was his "blood earnestness." The seraphic Summerfield, just before his death, speaking of his recovery, said: "Oh, if I might be raised again, how I would preach! I have taken a look into eternity." Think of Alleine, of whom it is said, that "he was insatiably greedy for the conversion of souls;" of Matthew Henry, who said, "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself;" of Doddridge, who said, "I long for the conversion of souls more than anything besides. I could not only labor for it, but die for it with pleasure;" of John Knox, who broke the stillness of the night, with his thrice-repeated cry, "O Lord, give me Scotland, or I die." God gave him Scotland. No wonder Queen Mary "feared the prayers of John Knox more than an army of ten thousand men." A passion for souls gives a man irresistible power. The Chinese convert was right when he said, "We want men with hot hearts to fell us of the love of Christ." All about us are souls in sin and death; we may hear their death-knell sounding. Men and women there are without God and without hope—men and women soon to stand at the judgment-seat of Christ. May God help us to cry unto him day and night for their rescue!—*Robert S. MacArthur.*

THE THINGS THAT ARE LOVELY AND LOVABLE.—If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life—they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things that are lovely and lovable.—*Lutheran Observer.*

He who prays as he ought will endeavor to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying frame is utterly inconsistent with the love of any sin.—*Owen.*

God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found.

OUR YOUNG PEOPLE.

MARY'S LAMB.

FRENCH.

La petite Marie had le june muttong,
Zee wool was blanchee as ze snow,
And everywhere la belle Marie went,
La june muttong was sure to go.

CHINESE.

Wun gal named Moll had lomb,
Fleecee all samee whitee snow,
Evly place Moll gal walkee
Ba ha hoppee long too.

DEUTSCHE.

Dot Mary hat got ein leedle schat;
Mit hair shust like some wool,
And all der place dat gal did veut,
Dat schef go like ein fool.

IRISH.

Begorra, Mary had a little shape,
And the wool was white entirely,
And whenever Mary would stir her shtumps,
That young shape would follow her completely!

MR. EDITOR: I am a little girl only eight years old. My mama is a Christian worker, and she takes the ADVOCATE, and we all like it so much. I go to Sabbath-school and church every Sabbath. We have a missionary society organized by Sister Hargrove, last May, called the Coffeeville "Forget-me-nots." She delivered an address to our juveniles, and her text was, "Occupy till I come." We elected Miss Hadly Johnson for our "lady manager." Sister Hargrove delivered an address to the audience, after which I recited a little poem suitable for the occasion, selected by my mama; then I went into the audience and collected $8.75 for mission work, and in July I went with my mama to Winona to attend the annual meeting. I was called upon by Sisters Ball and Hargrove to recite the same piece, entitled, "The Collection Box." Afterwards, going through that audience, assisted by a sweet little friend from Jonestown, I took up a collection of $14.75 for the missions, and March 4 the juveniles of this place gave an entertainment for the "cause of missions." We took in at the door about $14.15, after which little Velma Hall, a beginner in this work of missions, recited with me a poem, entitled, "Missionary Music," and then we went to work, she having taken in forty cents, and myself $1.60, and our hearts were in unison with each other, for we were so happy to know we could work for our Master, who has done so much for us. Now I am ready for Easter. We were each given a card, and to be filled with names and amount given. My card has been full for one week, and the amount paid in, and now I am waiting to pay that in to the mission treasurer. My sum is $1.10. Dear Sister Gordon, our "lady manager," says we are all earnest little workers, and I believe we are all devoted to our work, and are in deep sympathy for the poor little children of China and Japan, who don't know at all of Jesus, who loves them so well. We love to hear Bro. Gordon preach. He is a live and wide-awake man, full of energy; plenty of backbone, too, and don't mind standing up and telling us all of our faults, and how to improve our time and our talents which God has so graciously given us. We have a good public school here, of which I am one of its pupils. Miss Mary Belle Lester is my teacher. She is good and sweet, and I love her very dearly. I have a sweet, good sister, who is attending Malone College, Holly Springs, Miss., and she is a "temperance worker." We both can go hand in hand some day. "The field is so broad, and the laborers are so few;" much we can do, and our dear mother has been training us both so carefully and tenderly all our lives, I think we will owe her more than we can imagine; but we are young, and determined, by the help of our divine Master, to repay her some day for her grand and heroic instructions by doing all we can for God, who made us and takes care of us. Now, Mr. Editor, if you will please be so kind as not to put my letter in your waste-basket, I will write to you again quite soon. I am,

Your little friend, ETHEL DURRANT.

Coffeeville, Miss.

MR. EDITOR: I am a little girl eight years old, and as this is my first attempt to write to your *dear* paper, I hope it will not find its way to the waste-basket. I always enjoy reading the letters so very much. I am going to school to my sister (Serena), and am studying very hard. Sister tells me to study hard, so some day I will be a teacher. Now, isn't that funny? I am reading in the third reader, studying M. and P. Arithmetic, and write a composition for every Friday. My school will not close until the third of June. I will close my letter by asking the little cousins a question: Where was Moses hid, and who hid him? With many good wishes to your dear ADVOCATE, I am ever, Your friend, LENIE SCOTT.

Hermanville, Miss.

MR. EDITOR: We've just had our protracted meeting. Bro. Norsworthy got Bro. L. S. Jones, of Jackson, to preach for us. We had the pleasure to entertain him, and a pleasure it was. Papa told him we were all married to him; we love him. He stayed a week, and would have stayed longer, but was called home by wire. We have a fine Sunday-school. Mr. Norsworthy is my teacher, and auntie is sister's teacher, and papa is mama's; so you see we are all Sunday-school goers. We look for Aunt Becky, from Alabama, in May, to spend awhile. He so glad to see her. We have a fine preacher. Sister and I go to high school. Good-by. MABEL BARNOUR,
MARY BARNOUR.

Crystal Springs, Miss.

MR. EDITOR: I am a little girl ten years old. My mama is at Silver Creek working in the millinery line. She is a widow, and I am the only child. I am staying with my great-aunt, and going to school. I study history, arithmetic, fifth reader, grammar and spelling. I go to Sunday-school every Sunday I can. Our pastor is Rev. R. H. Barr. We all think he is so good, and love him very much. I will now answer one of the little cousin's questions. Hattie Woodward asked, "How old was Moses when he died?" He was one hundred and twenty years of age when he died. I remain, as ever, Your unknown friend,

LELA E. WILLIAMS.

Westville, Miss.

MR. EDITOR: I am a little boy nine years old. This is my first year at school, and I go to Millwood Institute. I study reading, arithmetic, spelling, dictation and sketching, and like school very much. Hoping my first letter will not reach the waste-basket, but will be published in the ADVOCATE, I am,

Your little friend,
CHARLIE H. SCHWINO.

Jackson, La.

His mother's boy—the boy whose mother appreciates her son's skill in rowing and swimming, as well as his progress in his studies, is likely to grow into the courteous man that everyone likes.

SCIENTIFIC.

The Source of the Diamond.

Until recently the view obtained currency in scientific circles, that the diamond originated in some secret process in the depths of the earth, and was brought to the surface along with its matrix, the "blue earth," by volcanic action; but this view is no longer tenable. The diamond is not thrown up from the depths, but falls from the heights! This, at least, is the conclusion to which we are at length being forced.

When, in 1879, L. Graf von Pfeil, in his work *Kosmetische Stromungen* (Cosmetic showers), advanced the view that diamonds reach the earth from space, attributed the abundance of carbon on earth to their combustion, and accounted for the cessation of the fall by the fact that, under the present constitution of our atmosphere, they undergo combustion before they reach the surface, the scientists "laughed him to scorn." Ten years later two Russian investigators discovered diamonds in a meteorite. Herr Weinschenk, also, examining some fragments of a meteorite, which fell in Hungary, and was transferred to the Museum of Natural History at Vienna, discovered splinters and grains of a substance harder than ruby, and which proved, by its combustion in oxygen, to be diamonds.

It was no longer possible to deny that these small diamonds originated outside the earth, but that did not, of course, prove that diamonds could not also originate within the earth. Moreover, the diamond-bearing blue earth in South Africa filled gigantic veins which rose funnel-shaped from the surrounding rock. These funnels are perfectly vertical, with a diameter of several hundred meters. The French investigator Daubrie concluded that this "blue earth," with its contained diamonds, had been forced up through the granite from a great depth in the earth's crust.

But, strange to say, broken diamonds were frequently found in this blue matrix. Now, the diamond is the hardest substance in nature; it can be broken only by a sharp, heavy blow, as between the hammer and the anvil, but it could be exposed to nothing of that sort in its upheaval in a volume of matrix. Maydenbauer has remarked that the diamond funnels in South Africa resemble the ring-mountains of the Moon, which are also attributed to the action of giant meteorites plunging through the crust of that planet, and the broken diamonds afford evidence that the falling mass in its course sustained a shock of inconceivable violence, sufficient to shatter the diamond-bearing meteorite, the main body of which constituted the "blue earth."

The correctness of this view will some day prove a matter of some consequence. If the earth itself is the source of diamonds, the supply is inexhaustible and with the discovery of their source they will rapidly sink in value. If, on the other hand, diamonds come to us in the fragments of shattered worlds, the mining companies will lose their money as soon as they shall have emptied their tunnels.

The meteorite theory has recently received important confirmation. Great masses of meteoric iron are found in Arizona, and a piece of this was forwarded to Herr Konig for examination. The iron proved extremely hard, and it was only with the greatest difficulty that it was cut through. The cut passed through a hollow which on examination was found to contain diamonds. They are certainly small and black, and of very little commercial value, but all the greater in their scientific significance. There were other hollows filled with black coal, a piece of which, on being treated with nitric acid, revealed a minute white diamond. This is the first discovery of diamonds in meteoric iron.

Is the diamond really a stranger here on earth, a wanderer from remote regions of space? Are the glittering stars diamond factories? Is the moon, furrowed by meteorites, richer in diamonds than the earth? Most probably, for it has no oxygen atmosphere in which the diamonds could be consumed on their passage through it.

And when a shooting star "goes out," when a meteor flashes on its fiery course, is it a diamond that lights its path by its combustion?

It may be that the fire-balls that gleam for a moment mark the combustion of diamonds of priceless value; on the other hand, it may be that the combustion is supported simply by coal.

Where lies the diamond mind? Who sent to earth the carbon crystal for which men so often resign what is of more value than even the Koh-i-noor: honor, faith, justice?—Julius Stinde, in *Daheim.*

SEED GROWTH PROMOTED BY ELECTRICITY.—Dr. James Leicester, of the Merchant Venturers' Technical School, Bristol, has been studying the growth of seeds in what may be described as electrified earth. The *Chemical News* says: "A box about three feet long and two and one-half feet wide was filled with soil, and near each end two metal plates, one of zinc, the other of copper, each about one square foot in size, were immersed, and were united outside by a copper wire. It is evident that by slow chemical action on the zinc a current will pass through the earth toward the copper, and returning by the outside copper wire will form about the simplest of simple cells. Various seeds were sown in the earth between the plate, and in every case it was found that the seeds grew much quicker than they did when the plates were absent. Similar and even more definite experiments were made with glass tanks, some with and some without the metal plates. All of them were filled with the same earth, and were treated with the same quantities of water. In one typical instance the result is thus stated: 'In the case of hemp seed, it was fully an inch above the surface of the earth before there was any sign of it in the ordinary vessels.' The experiments were varied in several ways, but always with substantially identical results. It was found that if the soil was watered with a little very dilute acetic acid, the growth of the seeds was much quicker when the metal plates were present, whereas without them no difference was noticed.—*Selected.*

NEW HEATING SYSTEM.—According to a recent article in the Paris *Genie Civil*, an experiment was lately made to secure the most perfect heating and ventilation for a residence. The house was built with double external walls with an air-space of about eight inches in width between them. The walls rested upon solid foundations. All around the sides of the basement a second wall was built from floor to ceiling, parallel to the foundation wall, and a foot inside of them, thus forming an air space. The space thus made was connected with the outside air by means of openings about every five feet. A hot-air pipe was carried along throughout the length of the basement air space, and the hot air ascended from it through the air-space between the walls of the building. It is said that the temperature of the air thus circulated varied between 110 and 120 degrees. The temperature of the walls varied from 85 to 95 degrees, no matter what the temperature of the outside atmosphere was, while it was noted that the wall did not feel hot to the touch. From the results of this experiment it would seem that it is possible to occupy a room at all seasons with no other warming than is provided by radiation from its walls, the slightly elevated temperature of which assures a comfortable interior.—*Record.*

MARRIAGES.

LAUGHLIN—CAVITT.—At the residence of Mr. Ratliff, near Smead's Station, Sharkey county, Miss., April 12, 1892, by Rev. W. B. Lewis, Mr. J. D. Laughlin, of Vicksburg, Miss., and Miss Lula Cavitt.

WILLIAMSON—NICHOLSON.—At the residence of the bride's parents, Scott county, Miss., March 31, 1892, by Rev. D. P. Bradford, Mr. B. A. Williamson to Miss Nannie A. Nicholson.

McDAUL—PETERSON.—In the M. E. Church, South, Macon, Miss., April 14, 1892, by Rev. J. H. Mitchell, Mr. T. J. McDaul, of Texas, and Miss Sue Lucy Peterson, of Macon, Miss.

REID—HARDEY.—On Sunday evening, April 10, 1892, by Rev. Nolan H. Harmon, Mr. Geo. E. Reid to Mrs. T. E. Hardey, all of Meridian, Miss.

HAND—DUNBAR.—At the residence of Mrs. Rosa Holt, Thursday evening, April 14, 1892, by Rev. Nolan B. Harmon, Mr. Van Hand to Miss Ida Dunbar, all of Meridian, Miss.

MOORE—MOORE.—At the residence of the bride's brother-in-law, Mr. H. Ward, April 10, 1892, by Rev. P. H. Howse, Mr. S. O. Moore to Miss Sidney Moore, all of Clarke county, Miss.

MUMME—ERWIN.—At the residence of the bride's mother, Mrs. P. Erwin, Lafayette, La., April 19, 1892, by Rev. Jno. A. Miller, Mr. Theodore E. Mumme, of San Antonio, Texas, to Miss Roberta L. Erwin, of Lafayette, La.

DEMARCHI—THOMPSON.—At the residence of the bride's mother, April 20, 1892, by Rev. Isaac L. Peebles, Mr. John Demarchi, of Meridian, Miss., to Miss Letta Thompson, of Edwards, Miss.

OBITUARIES.

CAMMACK—Mrs. LUCRETIA A. CAMMACK, daughter of Seth and Temperance Corley, and wife of J. D. Cammack, died at her home, near Crystal Springs, Miss., July 28, 1891, full of years and full of the "beauty of holiness." She was born in Marion county, Miss., Feb. 5, 1817, and at the age of three years came to Copiah county, where she lived for seventy-one years. April 16, 1835, she was married to J. D. Cammack, who now survives her, and was the mother of thirteen children, sixty-five grandchildren, and twelve great-grandchildren.

At an early age she joined the Methodist Episcopal Church, and remained a consistent, devoted member all the remainder of her life. Her home was the home and haven of rest for the itinerant minister in the early days, when Methodism in its infancy led its pioneer life on the frontiers of Mississippi, and when houses of worship were "few and far between" her house was often the place of the prayer meeting. Schooled in the doctrines and methods of Methodists in the olden times, and reared under the ministry of a Winans, a John G. Jones, an Owens, or a Nixon, she was full of pious zeal and a Christian pure and simple.

The simplicity of her manners, the purity of her motives and the influence of her many modest virtues impressed themselves upon her family, her friends and large circle of acquaintances for lasting good. Her mother love and devotion were tender, unselfish and true, and the best test of her merits was her children worshiped her, and her husband almost idolized her, for she "ordered her house aright," and was a true and faithful wife. Her neighbors loved her for her genial companionship and neighborly offices, and "the poor" revered her for her pity, generous aid and pathetic sympathy. She was, indeed, "a mother in Israel," and she filled out her "threescore years and ten" with a full, rounded life and a beautiful symmetrical character, and then in the quiet, peaceful shades of the evening of life she

"Wrapped her cloak around her,
And lay down to pleasant dreams,"

leaving behind her in her last talks to her children, as she called them around her bed, unmistakable evidence that her redeemed spirit quitted "this earthly tabernacle" and swept out beyond the stars to a brighter mansion in the skies.

What more could we wish of a human life than thus to live and thus to die? And to the poor old man, halting feebly to the grave, and tottering on the crumbling verge of a long lifetime, what brighter palm can he stretched to him across the "dim and shadowy land" than that she has gone up the shining way and stands, with hand outstretched, at the "pearly gates" beckoning him onward and upward? We shall meet our loved ones again some time, somewhere in the "beautiful light of God."

FRIEND.

Crystal Springs, Miss.

BROOKS.—Again death has invaded the home and taken one of our purest and best women, Sister MATTIE E. BROOKS, the wife of W. S. Brooks. She was born Feb. 18, 1852; married to W. S. Brooks, May 8, 1867; died at her home, March 12, 1892. She was sick quite awhile, and her sufferings were intense; but, Christ-like, she murmured not.

She was a model Christian; converted when but a child; true to the church, loyal to her husband and devoted to her children; but death has done its work. Oh, how true the flower, with all its beauty and loveliness, is to be cut—to-day is, and to-morrow is not! The sun shines to-day; to-morrow, darkness and gloom. But, alas! is the sun never to return? Must the heart of the husband and children always be broken and grieved because she is not? Nay, verily; God the Father, who has the light, will some day in the near future send his angel to gather up these broken hearts, link by link, and transplant them in a family circle in climes above. Then thy will be done, O God, on earth as it is in heaven. May the blessings of God rest on the bereaved husband and children, and make glad their hearts with his presence!

W. R. CAROWAY.

BARR—Mrs. MARIA BARR (nee Dorsett) was born March 9, 1829, and died Dec. 25, 1891, in Kemper county, Miss. The exact date at which the deceased joined the church is not known, though she became a member of the Methodist Church in early life.

For five or six months before her death she seemed to anticipate an early change from time to eternity. The last time that it was the privilege of the writer to be with her was just on the eve of his departure for Conference. During prayers with her, the presence of God was manifest. She seemed considerably wrought up under the influence of the Spirit. On Christmas Day, the day of the birth of our Lord and Savior Jesus Christ, while angels were singing, "On earth peace, good-will toward men," she passed away.

W. J. DAWSON, P. C.

SHELTON—LAURIE, infant son of H. and L. B. Shelton, died April 8, 1891.

Laurie was a sweet little child, and much loved by his parents and relatives; so it was very hard to give him up. But God saw best and took him to himself, where he is now free from sin and all temptation, safely folded in the loving arms of Jesus, and will, doubtless, be waiting at the beautiful gate for papa and mama, grandma, and all the loved ones. May God save them all! is the prayer of their pastor,

A. D. MILLER.

Barlow, Miss.

GORE—Bro. N. N. GORE, son of Rev. Thomas S. and Sister Elizabeth Gore, was born Nov. 8, 1848, and died at his home in Calhoun county, Miss., Jan. 6, 1892.

Bro. Gore professed religion and joined the M. E. Church, South, when he was eleven years old, and lived a consistent Christian till death. He was licensed to exhort in 1888, and labored in this capacity until his departure. Bro. Gore was married in early manhood, and became a possessor of a happy home for ten years, when the hand of death laid hold on his companion, leaving him with five little children to mourn her departure. But now he joins her with the happy throng in the praise of God in the beautiful city, and leaves a companion and nine children to weep for him.

Bro. Gore was a devoted husband and a careful father, teaching his children the fear of the Lord; and the fruit of his labor is seen in the piety of his home. He was afflicted many years before his death, but did not complain, knowing that these light afflictions result in our eternal good.

Our neighborhood has lost a good neighbor, the church a consistent member, the wife a devoted husband and the children an affectionate father. But our loss is his gain; so weep not for him, dear companion and children. We shall see him again in that world of bliss, where we shall greet our fathers and mothers, brothers and sisters, children and friends, to part no more.

J. C. WOODRUFF.

CLARK—Entered into life eternal, Feb. 17, 1892, near Greenwood, Texas, the sweet little spirit of ROY CLARK, baby boy of Edward and Ollie Clark. Little Roy was born in Jefferson county, Miss., Jan. 25, 1891, making him one year and twenty-three days old, and moved with his parents to Texas some time in January, 1892, where he lived only a few weeks.

Little did we think when he left us, that we never would see his bright, blue, sparkling eyes and rosy cheeks on earth again; but, by the help of God, we will meet him in heaven, where there will be no more parting. Little Roy leaves a mother, father, two brothers and scores of loved ones and friends back in Mississippi to mourn his loss. "A tiny feather from the wing of love" has been called from earth to dwell with Jesus, who said, "Suffer little children to come unto me." So, grieve not, dear mother, as one who has no hope, for your sweet baby has gone to the One who gave him. One who loved him.

M. A. W.

DAVIS—On Dec. 4, 1890, the angel of death visited the home of Bro. Richard S. Davis, and took his infant son, INMAN COOPER. Inman was born July 14, 1890.

God, who doeth all things well, has taken this little babe to himself. May the parents be sustained in this affliction by God's grace, and follow the little lamb which their heavenly Father has taken to his own bosom!

M. H. MOORE.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Clarksdale	May 1
Cleveland	7, 8
Shaw	14, 15
Hollandale	21, 22
Glen Allen	28, 29
Jonestown	June 4, 5
Salem	11, 12

R. M. STANDEFER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Shannon	30, May 1
Pontotoc	4
Prairie	7, 8
Saltillo	15, 16
Mattleton and Fulton	21, 22
Athens	25
Amory and Smithville	28, 29
Tramont	June 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Buena Vista	18, 19

J. B. STONE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Sparta, at Friendship	30, May 1
Brooksville	7, 8
Macon	8, 9
Shuqualak	14, 15
Sturges	21, 22
Mashulaville	28, 29
Columbus circuit	June 4, 5
Phœba	11, 12

District Conference will meet at Shuqualak, May 12-15.

T. C. WIER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Atlanta circuit, at Roads' Chapel	Apr. 29
Cherry Hill cir., at Young's Chapel	30, May 1
Water Valley cir., at Church Grove	7, 8
Charleston circuit, at Charleston	14, 15
Tillatoba circuit, at Friendship	19
Grenada circuit, at Sparta	21, 22
Chapel Hill circuit, at Chapel Hill	28, 29
District Conference at Charleston	12-15

Meeting of Woman's Missionary Society for Granada district, Wednesday, May 11.

Will the preachers in charge please urge our people to observe our rule concerning fasting before the quarterly meetings, and urge the official members to be at these meetings.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Greenwood	29, May 1
Sidon	8, 8
Black Hawk	14, 15
Valden	21, 22
Carrollton circuit	28, 29
Winona circuit	June 4, 5
Carrollton station	11, 12

S. M. THAMES, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Sallis	28, May 1
New Port	7, 8
Wier's	14, 15
Pickens	22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Belzoni	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Ashland	30, May 1
East Holly Springs circuit	7, 8
Early Grove	14, 15
Mount Pleasant	21, 22
Olive Branch	28, 29

JNO. W. BOEWELL, P. E.

SARDIS DIST.—SECOND ROUND.

Cockrum	30, May 1
Batesville	7, 8
Caldwater and Hernando	15, 16
Nesbit	17
Coartland	21, 22
Panola	24
Arkabutla	28, 29
Wall Hill	June 4, 5
Mt. Vernon	11, 12
Coldwater Mission	18, 19

H. C. MOREHEAD, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian—Central	May 1
Daleville station	7, 8
Lauderdale circuit, at Soule Chapel	14, 15
Waynesboro circuit, at Hebron (Thu.)	19
W. and State Line, at W'boro..(Fri.)	20
District Conference, at Waynesboro	21-28
E. M. F. College Commencement	29
Binnsville circuit, at Binnsville.(Thu.)	June 2
Porterville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Shubuta..(Wed.)	15
Clarke circuit	18, 19
Chunkey circuit, at Suqualena	25, 26
Marion circuit..(Tues.)	28

The District Conference will convene at Waynesboro, at 9 o'clock A. M., Saturday, May 21. A Bishop is expected to preside. Every recording steward is expected to be present with his Quarterly Conference Record Book. It is greatly desired that the assessments for Conference claimants and foreign missions be reported paid in full. Let us all expect a pentecostal season.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Fannin, at Union	30, May 1
Brandon station	1, 2
Shiloh, at Salem	6
Marvin, at Bethel	7, 8
Decatur, at Union	13
Neshoba at Pine Grove	14, 15
Walnut Grove	21, 22
Carthage and Walnut Grove, at W. G.	23
Hillsboro, at Mt. Zion	28, 29
Carthage circuit	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. McDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Madison circuit, at Wesley Chapel	30, May 1
Flora circuit, at Livingston	7, 8
Yazoo circuit, at Fletcher Chapel	14, 15
Yazoo City (night)	15, 16
Sharon circuit, at Mount Pleasant	21, 22
Canton (night)	22, 22
Jackson—First Church	28 29
Jackson—Capitol street	28, 29
Silver Creek circuit, at Bee Lake	June 4, 5
Raymond, at Clinton	11, 12
Pocahontas cir., at Thinly's (Thurs.)	16
Lake City and Lodi ct., at Phillips'	19, 19
Edwards (Thurs.)	23
Benton circuit, at Zieglerville	25, 26

The District Conference will be held at First Church, Jackson, May 27, 28, 29. Bishop Galloway is expected to preside.

E. H. MOUNNER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Beauregard	30, May 1
Brookhaven	1, 2
Hazlehurst	7, 8
Lebanon	13
Bowerton	14, 15
Terry, at Spring Ridge	21, 22
Holmesville	28, 29
Magnolia	29, 30
Providence, at Pine Grove	June 4, 5
Caseyville, at Bethesda	11, 12
Brookhaven circuit	17
Summit circuit	18, 19
Gallman circuit	25, 26
Pleasant Grove, at Cooper's Creek	July 1
China Grove, at Martin's	2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Martin, at Russom's	30, May 1
Meadville, at Nebo	7, 8
Fayette, at Fayette	14, 15
Mayersville, at Beulah	21, 22
S. Warren, at Wesley Chapel	28, 29
Warren, at Wesley Chapel	June 4, 5
Port Gibson	11, 12
Anguilla and Rolling F., at Cary (W.)	15
Rocky Springs	18, 19
Roxie (Wed.)	22
Utica	25, 26

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Baton Rouge, at Pipkin's	30, May 1
Zachery, at Deer Ford	1, 2
Clinton and Slaughter, at Slaughter	7, 8
Amite City, at Hammond Chapel	13
Franklinton, at Magee's	14, 15
Tallsheek, at Fitzgerald	18
Covington, at Slidell	17
Springfield, at Springfield	19
Port Vincent, at Maurepas	21, 22
Live Oak	June 4, 5
East Feliciana	8
St. Helena, at Greensburg	11, 12

The District Conference will be held at Greensburg, June 9-12. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

P. A. JOHNSTON, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Heidelburg, at Heidelburg	30, May 1
Ellisville, at Saundersville	7, 8
Purvis, at Purvis	14, 15
Perry, at Boon's Chapel (Tue.)	17
Eastabuchie, at Eastabuchie	21, 22
Pearlington, at Logtown	29, 30
Hattiesburg, at Augusta	June 4, 5
Columbia, at Hopewell	11, 12
Mt. Carmel, at Bethel	18, 19
Williamsburg, at Good Hope.(Tue.)	21
East Pearl	25, 28

Others in due time will appear.

District Conference at Purvis, beginning Thursday, May 12, at 3 P. M. Trains north and south arrive about noon.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Carondelet	May 1
Louisiana Avenue (Morn.)	15
Felicity (Eve.)	15
Plaquemine and Donaldsonville, at D.	22
Baton Rouge	June 5
Rayne Memorial (Morn.)	12
Craps (Eve.)	12
Gross Tete, at Cottonwood	19
Parker Chapel (Morn.)	26
Dryades (Eve.)	26
Lower Coast, at Grand Prairie	July 3

Preachers and members are exhorted to observe the quarterly fast-day—the Friday before each meeting.

C. W. CARTER, P. E.

ARCADIA DIST.—SECOND ROUND.

Arcadia, at Brushwood	30, May 1
Farmerville, at Marion	7, 8
Summerfield, at Alabama	14, 15
Homer, at Arizona	21, 22
Ruston, at Ruston	28, 29
Sparta, at Mill Creek	June 4, 5
Ringold, at Ringgold	11, 12
Tulip, at Salem	22, 23
Vienna, at Plains Chapel	July 2, 3
Vernon, at New Prospect	9, 10
Gansville	16, 17

The preachers' meeting for this district will convene at Ruston, May 28, at 7:30 P. M.

Opening service conducted by Rev. R. A. Davis. Let all the preachers of the district, itinerant and local, attend this meeting, and let us come fasting and praying for the anointing of the Spirit.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

North Bosier, at Concord..(Thurs.)	Apr. 28
Bellewood and Cane R. (Sat., a.)	29, May 1
Natchitoches (Sun. and Mon.)	1, 2
DeSoto, Wood Side..(Sat. and Sun.)	7, 8
Mansfield (Sun. and Mon.)	8, 9
Fort Jessup, at Pisgah (Sat.)	14
Pleasant Hill, at Robeline.(Sun., Mon.)	15, 16
Sabine, at Mt. Pleasant (Fri.)	20
Mooy, at Prospect (Sun.)	22
Annaceco, at Beech Grove..(Tues.)	24
Wesley, at Coushatta (Sat.)	28
Coushatta, at Coushatta (Sun., Mon.)	29, 30
Red River, at Knox Point (Sun.)	June 5
West Natchitoches	9

District Conference, May 26-29, at Coushatta, unless hereafter changed, in which case due notice will be given.

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Crowley, at Long Point	30, May 1
New Iberia	7, 8
Abbeville, at Prairie Gregg	14, 15
Indian Bayou	21, 22
Franklin and Jeanerette, at F.	28, 29
Lake Charles	June 4, 5
L. C. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	15, 18
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Huron	25, 26

The District Conference will convene at Franklin, May 25-28. Preachers, please have Quarterly Conference Records present.

JNO. A. MILLER, P. E.

DELHI DIST.—SECOND ROUND.

Floyd, at Oak Grove	30, May 1
Harlsonburg, at Island	7, 8
Oakly, at Oakly	14, 15
Wisboro, at Magnolia	21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Alexandria	30, May 1
Pineville, at Hickory Grove	7, 8
Castor, at Ebenezer	14, 15
Columbia, at Columbia	21, 22
Black River, at Lismore (We., Thu.)	25, 26
Vidalia, at Jonesville	28, 29
Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

That which makes the question concerning a future life to be of so great importance to us is our capacity of happiness and misery. And that which makes the consideration of it to be of so great importance to us is the supposition of our happiness and misery hereafter depending upon our actions here.—*Bishop Butler.*

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female sickness. It cures prolapsus uteri and all organic diseases.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. S. Gale, T. S. West (2), W. M. Sullivan, F. M. Williams, F. A. Whitson, W. L. Pate, R. S. Woodward, Benj. S. Rayner, of Holly Springs; J. W. Sandell, J. J. Kelly (2), J. S. Sanders, V. V. Boone, W. W. Drake, B. Jones, Isaac L. Peebles (2), J. T. Abney, J. Herbert Woodward, Robt. A. Davis, W. F. Sanders, M. L. Burton, W. T. Barnett, L. J. Jones, T. B. Holloman, W. M. Malone, Thos. J. Newell, Jno. F. Foster, M. H. Moore, C. B. Carter, James A. Fishburne; D. P. Bradford, W. W. Moore, R. O. Brown, R. D. Norsworthy, R. A. Shiley, H. D. Howell, R. A. Breeland, J. W. Ellison.

Messrs. J. C. Crump, E. A. Badon, E. W. Clifton, R. L. Holladay, W. J. Hearin, L. A. Griffing, M. Ricks, W. S. N. Calhoun, Luke Roberts, G. W. Walker, Alex Smith, Wm. C. Lee, L. F. Downing, W. W. Nye, H. B. Everitt, J. Lee Hesther, A. Duclok, P. H. Hale, James K. Barnes, H. C. Smith, A. E. Norrell, W. E. Collins, F. Westphal.

Mesdames S. F. Taliaferro, Geo. S. Brown, M. N. Turk, Anna Durham, A. M. Godfrey.

Miss E. M. Norsworthy.

April 26.

The influence of the sugar trust in the United States is effecting the product and sale of that staple in Cuba. Notwithstanding the fact that the crop is 200,000 tons short, the prices tend downward. The result of the great discouragement among planters of cane is seen in the changing of large sugar estates into the cultivation of tobacco, which now promises surer returns for the capital and labor employed.

An agitation has been started in Berlin against the project for a lottery to cover the extra expense of beautifying the approaches and greatly beautify the Unter den Linden. The opponents of the project declare that the lotteries are increasing to an alarming extent, and the growing love for them among the people will result in a pernicious influence upon the prosperity of the country. The Emperor is personally opposed to the lottery scheme.

NEWS OF THE WEEK.

DOMESTIC.

The river in front of this city continues to rise steadily, and each day manifests its already threatening condition.

The National Silver Commission has issued a call for a National Bimetallic Convention, to meet in Washington (D. C.), on May 26.

The coming G. A. R. parade in Washington City will be larger than any in the history of that organization. It is expected that 60,000 old soldiers will be in line.

In the city election, held here on the nineteenth, the Fitzpatrick ticket received a majority of over 3,000 votes. The new administration assumed control of affairs on April 26.

The Hebrew Aid Society, in Chicago, has helped 7,000 Russian refugees since September. They are accommodated in the shelter-house in that city and employment is found for them.

The various life insurance companies in the United States annually disburse $85,000,000 in claims. Their premiums in the same time amount to $160,000, and the interest on their investments aggregates $35,000,000 a year.

It is stated, that owing to the depression in the British tin plate trade resulting from the workings of the McKinley tariff, the proprietors of a number of the largest tin plate factories in Wales intend to erect works in America.

A deep water convention will be held in Memphis, May 11-13, for the purpose of recommending such appropriations as will enable deep-draught ocean steamers to get up to Memphis, St. Louis and other points on the upper Mississippi.

It is feared that a split will occur in the ranks of the Democratic party in Alabama in the Democratic convention to be held in June. The Kolb faction, if defeated, will maintain a separate organization, opposed to the regular Democracy, composed of Farmers' Alliance men, and aided by the Republicans.

A delegation of colored men called on President Harrison, on April 21, and protested against outrages alleged to have been perpetrated on the negroes in the South. The President, in reply, promised to assist as far as he could in creating a public sentiment against lawless methods of punishment of colored men in the South.

The House bill to prohibit absolutely the coming of Chinese persons into the United States was taken up by the Senate on April 21. Senator Sherman denounced the measure as a disgrace to civilization, as a violation of the treaty with China, and contrary to all the ideas that had been taught as the rights belonging to every race and clime and religion.

The Bureau of American Republics is informed that a new use has been found for bananas, which will greatly add to the value of that fruit. In several places in Central America flour is being made from bananas, which, under chemical analysis, is found to contain more nutriment than rice, beans or corn. A manufactory on a large scale is being established at Port Limon, Costa Rica.

An attempt will be made to bring up the Anti-Option bill in Congress this week. The members who are in sympathy with the Farmers' Alliance will vote for the bill and it has considerable strength in the House. If it should be taken up there is a fair prospect of its passage, but it will be strenuously fought by the commercial bodies, especially those of New York, Chicago and New Orleans.

FOREIGN.

A new underground railroad, four miles in length, is to be constructed in London at a cost of £1,000,000.

Preparations for the observance of the 400th anniversary of the discovery of America by Columbus are going forward in Madrid, Spain.

The plan for the reunion of the five republics of Central America into a single confederation has been again revived, this time by the republic of Salvador.

The government troops and insurgents met in battle at Puerto Cabello, Venezuela, last week, and after a brief, but furious fight the government forces were routed.

The French minister of commerce has issued a decree authorizing the employment of pure nickel for the manufacture of measures of capacity intended for the use of liquids.

The Pope has been asked by the Hungarian primate to formally condemn the anti-Semitic agitations. The Pope promised to submit the question to the cardinal of council, saying he was unable to take direct action himself, and he desired to avoid dispute between Church and State.

Political circles are agitated at the success of the Emperor William's request to the Czar to visit Potsdam. The visit will undoubtedly greatly influence the relations between the two empires. It has already been intimated to the German journals that it would be advisable for them to cease their attacks upon Russia.

The lockout of the cotton spinners in Lancashire, wherein it is estimated that 19,000,000 spindles are idle, shows no signs of being settled at present. Other cotton manufacturers, who have hitherto held aloof from the industrial troubles, have decided to close all their mills until the dispute with the workmen has been settled.

The American minister to Russia has said: "It is impossible for Americans to realize how all Russians, from the Czar down, appreciate the help received from them. The relief organization proved the most efficient and elicited the warmest approval of the Russian government, which is most necessary." America has given over 1,000,000 roubles in food and money.

Christian Advocate.

VOL. 39.—NO. 18. NEW ORLEANS, THURSDAY, MAY 5, 1892. WHOLE NO. 1863.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

The Indian Mission.

BY REV. W. W. CAMMACK,

Appointed Missionary to the Choctaw Indians by the Mississippi Conference, December, 1891.

According to promise, I will give to the readers of the ADVOCATE a brief account of our new mission among the Choctaw Indians of East Mississippi; and, without giving a history of the origin of this mission, I will simply confine my letter to my memorandum book. We reached Union about the first of January, which is about the center of the majority of the Indian population of East Mississippi. We were kindly taken care of by the good Methodists of the place until we could secure a boarding-place, which we found with Dr. Lewis and his daughter, at Union, Miss. About the time we got moved into our new home it commenced raining, then sleeting and snowing. During this time an Indian, by the name of Johnson, moved in the neighborhood to have his child treated by Dr. Lewis. I at once sought the acquaintance of Johnson, and he and I soon became very intimate. The child, a girl about fourteen years old, gradually grew worse, and in a few days died. To me this was a sad scene and a great disappointment. On the morning the girl died I had started to the Indian's house. I met him and his family in a wagon. After a short conversation he said to me, "Puss Cuss done gone out."

I asked, "Is she dead?"

He replied, "Yes; went out about daylight."

He then got out of the wagon, and said, "You want to see him?"

I said, "Yes."

He went to the back part of the wagon and raised a bed-quilt, and there lay the corpse on the floor, wrapped in a blanket. I turned to him and tried to offer some words of comfort. I don't know whether he understood me or not. The tears came in his eyes, and he said nothing more, but drove away. I prayed that God would sanctify this affliction to the conversion of that family. *This* was my *first* experience.

After the freeze, and as soon as the water courses had fallen sufficiently, I started out to hunt up an Indian by the name of Simpson Tubby. This young man had joined the Methodist Church last year under the ministry of Rev. J. C. Long. I was told that I could get him as an interpreter. I based all my operations upon this one thing; and, had it not been for the high waters which cut off all communications for two weeks, I think I would have succeeded in getting him, for he was anxious to go with me, as I learned afterwards. I found him in Winston county, and soon learned that he had hired himself to a good white man for six months. He promised me, however, to go with me after the first of July. At his earnest request, I left an appointment at his father's house for the fourth Sunday in February. I returned home somewhat disappointed, but not discouraged. I then set out to survey the field in general, and find out all I could about their condition, spiritually and otherwise. I am glad to find their condition much better than I had expected. Many of them can read both Chootaw and English. Most of them can converse very well on common subjects in English. I find that the Baptist and Catholic churches are doing a good work for them. The former occupy most of the territory in the counties of Newton, Jasper and Leake. I make it a point to read, sing and pray with them when I have an opportunity. I am having the encouragement, sympathy and support of my friends and all those interested in the work. I believe the way will open and the work develop as I advance.

I looked forward with great anxiety to my first appointment which I had left at Isham Tubby's house in Winston on my first missionary tour. The time having arrived, I started on Friday evening, spent the night in Philadelphia, Saturday visited some Indians on the route to my appointment, and reached Watson Morris' house at noon. Morris is a half-breed, but his wife is a full-blood Chootaw. I ate dinner with them. This was my first experience in eating with Indians. I enjoyed the dinner very much. Everything was nice, and they were not expecting the preacher, either. I reached my appointment Sunday morning in due time. I found everything nicely arranged, and the congregation looking and waiting for the preacher. I preached at eleven o'clock from Luke xiii, 3, the subject being repentance. I thought this would be the proper way to begin, as repentance is the first thing anyone must do before they can make any further advance in the Christian life. At the conclusion of the service I called for penitents. Four knelt for prayer. In the afternoon I preached again to the same congregation, the subject being experimental religion. I then asked all who would seek this personal knowledge of forgiveness of sins to give me their hand. Five came forward, and seemed to be in earnest. I conducted this service about as I would to white people in a private house. The congregation was small, consisting of this one family, one other Indian, and about a dozen white persons. At the morning service I called on Simpson Tubby, the young Indian who joined our church last year, to pray. He did so. His prayer was feeling and appropriate. At the evening service I called on him to make a talk. He did so, and his remarks were to the point, and spoken in good English. He attributed all of his reformation to the moral influence of the white man with whom he lived. I would say just here that it is my opinion that if all these Indians could have had such moral influences around them as this one has had, to-day their condition would have been much better.

On my return from this place I came down through the northeastern portion of Neshoba county. Here I found the largest number of Indians yet found in any one community. These are called Bogue Chitto Indians. They are without preaching, and are the least disposed to be religious of any I have found. They are opposed to everything in the way of education and Christianity.

From here I went down in the eastern part of the county, where the Catholics have a church and school established for the Indians. I took care, however, not to meddle with any of the priest's flock. I found several families here called the Pallip Indians, who are not taking any part in the school and church. They want Protestant preaching, and were glad to know that we had sent them a preacher. I went from here home, having made the entire trip on horseback.

A few days after my first appointment I received the following letter from a young Indian who was present, which shows how they appreciate our efforts among them:

Coopwood Winston Co Miss Mar. 1st 1892

Rev W. W. Cammack

I will seet myeelf to write you a few lines to hear if you daid got home well, you wars complaining of your head when you was with us I hope you are well of it I would like to know if you had any talk with Indians at Bensurds I hope you dall I dont see how we can wait till the 4th Sunday. for you daid do good hear for every one that was in the house all the people are so hopo up with your work i will be glad to see you at any time for you will do good I do know I love you for your is good the Lord will help you every where you go received your card that night you must write to me as soon as you can I will be glad to hear from you I hope you will pray for me in your traveling. so I will close for this time goodby. Your.

SIMPSON TUBBY.

I will ask you to send me some books of all kine and some for my brothers and sisters they are going to try to learn. TUBBY.

This is a true copy of the original, and does well for one who has never been to school.

(To be continued.)

The W. C. T. U. of Louisiana.

The wonderful growth and advancement of this organization was shown by the large delegations of women assembled in annual convention, April 21, in the town of Monroe. Before this State was organized by Miss Willard, ten years ago, only one single Union existed in all the borders of Louisiana, and now we saw present hundreds of delegates and visitors, all intent upon witnessing the proceedings of the W. C. T. U., assembled in the opera house.

The destruction of the liquor traffic, the temperance crusade, can not be called popular themes, for this cause has brought trials hard for gentle hearts to endure, for it is not easy to bear public rebuke and criticism from those who have heretofore dispensed only words of love and praise.

However, the good people of Monroe really seemed to be as kindly disposed toward us as we were toward ourselves, and truly we met with nothing to molest our self complacency, but everything to make us comfortable and happy.

Our speakers were all from the South. Mrs. Mary M. Snell, of Mississippi, gave a daily Bible reading every noon. She was heard with fixed attention, and her sweet, eloquent voice uttering words of life constrained all hearts with the love of Christ and humanity, and binding them anew in sisterly love to each other.

It was a happy thought which caused us to send for Mrs. Snell as our evangelistic leader on this occasion, for she is a woman of extraordinary spiritual power, and is, in this respect, gifted beyond any woman I have ever known. Her voice is sweet, her manner womanly, and she has an easy flow of eloquence that makes the listener forget everything but her earnestness and her subject.

Miss Frances Griffin, of Alabama, had the Waynesville School of Methods on her hands, for which she desired the Louisiana convention to subscribe. She had no trouble in raising the assessment of $300 for this State. Miss Griffin is a splendid specimen of a class of self-reliant business women created by the late hardships of our Civil War. She, too, is gifted as a speaker, and is always entertaining and instructive, and invariably acceptable to an audience. Her pleasant, genial manner, her excellent good sense, and her inexhaustible fund of wit and humor, cause her to be much sought after as a speaker on public occasions.

Both these ladies are much beloved in private circles, and have many friends wherever they are known.

Miss Belle Kearney, of Mississippi, is interested in the young woman's branch of the W. C. T. U., and will make an organizing tour of Louisiana as soon as the convention is over in Mississippi. She is an eloquent speaker, and wins golden opinions of all classes wherever she goes. It is needless to bespeak for her sympathy and aid while she goes about doing good, for she is always received with a joyful welcome wherever she appears.

The fourth speaker at the convention was Mrs. Mary R. Goodale, whose excellent work for the W. C. T. U. in this State has been so long known and approved. She is now president of the State organization, and, with commendable zeal and earnestness, is already in the field speaking and organizing Unions in hitherto neglected places. The prayers of the Unions follow her, for she is faithfully remembered, and, doubtless, the fruit of her busy hands will be seen in the success which will attend her efforts, and made visible in the reports of the next annual meeting, which will take place in Lake Charles, next year.

Miss Clara Baer was introduced, and gave a thoughtful, interesting paper on "Physical Culture." She is a Louisiana girl, highly accomplished, and worthy the position she holds as a teacher of her specialty in the Sophie Newcomb College. C. E. M.

Mrs. B. M. Drake.

With a sad heart we learn from the ADVOCATE of the death of this servant of God, eminent for her personal worth and as the widow of her distinguished husband. Early in my ministerial life I became acquainted with this Christian family, as well ordered in all respects as I have ever known in a life of over fifty years. It was presided over chiefly by this Christian matron in the absence of her husband, who gave his life to the work of the Master, leaving the training of the children to the supervision of the wife. She was talented, educated, of a talented family, of whom Dr. Magruder and Prof. Magruder were members. Under the judicious management of Sister Drake, two ministers and all of twelve children were consecrated to God. It was a delight to witness this Christian household in its uniform peaceful and quiet association, where this writer spent many a happy hour in his pastoral visitations. Although a very frail and delicate woman, my friend outlived a vigorous husband some thirty-two years. My heart throbs with ecstasy that soon I shall meet these beloved ones on the other shore, where the saints shall greet each other at Jesus' feet, never to be severed.

H. M. BOOTH.

Easter.

In one of the best cyclopedias there is this in reference to Easter: "The festival of Easter, commemorating the resurrection of Christ, used to be observed on the fourteenth day of the moon—*i. e.*, near the full moon—the same as the Jewish Passover. But the Council of Nice, A. D. 325, ordered Easter to be celebrated on the Sunday next succeeding the full moon that comes on or next after the vernal equinox—March 21—thus making Easter and the related feasts and fast days movable holidays."

Webster has this: "A festival of the Christian Church commemorating our Savior's resurrection, and occurring on Sunday, the third day after Good Friday."

Dr. Clarke objects to the translation of the word *Pascha*, *Paske*, or Passover, to Easter; but says, that as the Council of Nice fixed the vernal equinox to the twenty first of March, the first vernal moon is that whose fourteenth day falls upon the twenty-first day of March, or the fourteenth day after (not the twelfth); hence it appears that the next Sabbath (our Sunday) after the fourteenth of the vernal moon, which is called the Paschal term, is always Easter day; and then, without any objection to the observance of the "Easter of the Christians," but only to the word or name, he adds this: "The earliest Paschal term being the twenty-first of March, the twenty-second of March is the earliest Easter possible; and the eighteenth of April being the latest Paschal term, the seventh day after that, the twenty-fifth of April, is the latest Easter possible," and would always fall on Sunday.

The editor of Keble's "Christian Year," alluding to Easter, says: "The first day of the week, Sunday, has been hallowed from the apostles' times as commemorative of the resurrection, and is, as it were, a weekly Easter."

Keble, in a poem on Easter, writes:

"Enthroned in thy sovereign sphere,
Thou shedd'st thy light on all the year.
Sundays by thee more glorious break,
An Easter day in every week."

Dear Bro. "Gilderoy," I have "followed the books," too. Suppose we exchange. "SISTER SADLER."

FROM THE WORK.

Rev. T. Y. Ramsey, Corinth, Miss., April 27: "Last Sunday was another red-letter day for Corinth. I received a class of fifteen into the church, eight of them young men. Have had fifty accessions since Conference. The growth is steady and solid in all our church interests. State Convention of the W. C. T. U. meets here May 5."

Rev. Thos. J. Upton, Lake Charles, La., April 6: "Please say to the readers of the ADVOCATE that Rev. G. S. Inge will be at this place with his tabernacle, and begin a meeting May 22 This change from the fifteenth to the twenty-second has been made on account of affliction. I entreat the prayers of all Christians for a gracious outpouring of the Spirit on that occasion."

Rev. H. H. Ahrens, Jonesville, La., April 27: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which God hath wrought among them, even so it seems good to us also to write unto you concerning some of the good things God hath done for us on this circuit. One Sunday-school has been organized at Jonesville; number of scholars increasing. Have received five persons into the church. Three young people were gloriously converted and two brethren reclaimed at a recent Sabbath's service. Quarterly Conference will be held at Jonesville. Am making preparations to have a good time."

Rev. J. T. Howell, Pleasant Hill circuit, North Mississippi Conference: "We have been in labors abundant recently. Preached three times yesterday; had a good day all around; think we are on rising ground. Have adopted at some of my appointments the old-time plan of preaching Saturday and Sunday, and find that it is profitable for both preacher and people. They come out on Saturday, and get in good trim of mind to 'listen well' on Sunday. Our Sunday-schools are thawing out (we are on the northern circuit of the Conference), those that went into quarters. Have two schools that braved the wintry blasts the entire season. The visit of our presiding elder (Bro. Morehead) recently was a benediction to our church here. He is a noble Roman. May his tribe increase! Come to our District Conference, Mr. Editor."

Rev. D. P. Bradford, P. C., Forest and Morton charge, April 26: "This is my third year on this work, and in some things we have made progress. The three churches that compose this work paid three years ago $380 for ministerial support. This year they are paying $685, and pay the presiding elder and pastor in charge monthly. They owe neither of us a dollar up to date. At Pelahatchie our membership has doubled. Improvements have recently been made in our church at Forest. At Morton we have a large 'aid society' doing good work. There is one thing troubling us—a few of our men are drinking, and how to save them is a perplexing problem. We have no 'poundings,' but continued kindness to the inmates of the parsonage. We have enjoyed a visit and some good sermons from the assistant editor recently."

Rev. H. M. Ellis, Natchez, Miss., April 26: "The records of Wesley Chapel, Natchez, Miss., for 1892, show: An average attendance at Sunday-school of more than 100; 45 members have been received, 3 have died, and 24 have been variously disposed of, and 11 infants and 2 adults have been baptized. For foreign missions, in cash and subscription, we have 75 per cent. over our assessment. Bible cause collection was $10.75. The Woman's Missionary Society raised at a public meeting $10.50 for clothing a little girl in one of the mission schools, and have made and forwarded the prayer-laden token. The old parsonage has been sold for $800, and, after paying the debt on it with interest, we have $200 toward a new one, for which a Building Committee was elected at the last Quarterly Conference. They are at work, and we hope before long to occupy the parsonage."

Rev. H. B. Vandenburg, Meadville, Miss., April 25: "Not having seen anything from Meadville circuit in the columns of the NEW ORLEANS ADVOCATE, I thought I would write a few lines, if only to say that by the grace of God we are still praying and struggling to 'let our light shine'—that is, there are a few faithful ones who are persuaded that 'there is no restraint to the Lord to save by many or by few;' and they continue on, believing that in due season 'we shall reap, if we faint not.' But, Mr. Editor, when we look around us and see the indifference, the lukewarmness of those who call themselves followers of him who said he 'came not to be ministered unto, but to minister, and to give his life a ransom for many;' when we view our churches carrying all this dead weight, is it not a wonder that we exist at all? Our church at Meadville has replaced the small bell, that has for a great while notified its members of the hour of service, with a much larger one. We trust that, when rung, its tones will silence the excuses offered by some, that they failed to hear the bell, and, therefore, did not get to service on time. We need more pure, undefiled religion on this circuit. We are praying for it."

Rev. Will P. Jones, Roxie, Miss., April 23: "Having read so many letters in the ADVOCATE from the different brethren in the ministry, I thought I would inform you as to how we are moving on on the Roxie charge. The bad health of my wife prevented our moving down until last Thursday, though the most of my appointments have been filled from a distance. This charge has no parsonage; but, in order to keep house, we rented one, and found, when we arrived, that, with an outstanding fund of $20 and several interested and energetic people of this town, it had been comfortably furnished from bed-room to kitchen, and, indeed, further, for in the yard was plenty of nice wood all ready for use. When the 10.30 A. M. train came in we were met at the depot by several ladies, who escorted us to the parsonage, where we were received by Sister Wieben. At twelve o'clock dinner was announced, and I assure you we did credit to the many dainties prepared for us by the good ladies. What remained from that dinner was put away in our safe, and our feast lasted nearly a week. The pantry was well stowed, and will not need replenishing for several weeks. We feel thankful that our lot has been cast with such kind-hearted people. Different denominations manifest the deepest interest in our welfare. My congregations have been splendid, and I am constrained to believe that a prosperous year awaits us. We ask your prayers for the advancement of Christ's kingdom among us."

Rev. Wm. Schuhle, Mooringsport, La., April 22: "At our last Annual Conference, Mooringsport circuit underwent a remodeling process. The appointment beyond the lakes was bestowed upon the Arkansas Conference, and we received in return no mean slice of the venerable Caddo circuit; hence this field now embraces four appointments. Mooringsport is a little village bordering on the lake that bears its name. Nature did not forget to touch this spot with grace and beauty. Though so near Arkansas and Texas, we still boast to enjoy the singular rapture of sunset sceneries. The shore is dotted with shade trees planted by God's own hand. Just on the border nestles the village church and the parsonage. Both buildings show signs of past glory; but now, like the village, they are nearly depopulated. Here we have but few members; congregations invariably small. The parsonage has one occupant; and, to be sure, he enjoys the grace of solitude. Brethren, if you need recreation, come up and enjoy it with me. Success at this place can not but be small at best. Taking the parsonage as the golden mile-post, we come to Mt. Zion next. This church is situated on the public road, seven miles south from here, having a lonely and solitary appearance, such as none but a neglected Methodist Church can put on. It has looked over decades of temporal prosperity and spiritual rejoicings; but, lo! itself forsaken to-day. How forcible Isaiah's exhortation: 'Awake, awake; put on thy strength, O Zion!' Our membership here numbers forty-eight. Public worship fairly well attended; a growing Sunday-school. Turning east eight miles, we find among the sighing pines a neat house of worship. How easy to get the appropriate name—'Pine Hill!' Truly, it is inspiring to worship in such an attractive edifice. At this point we have thirty-two members, a flourishing Sunday-school, a weekly class meeting, and a Ladies' Foreign Missionary Society. Foreign missionary collection in cash and subscriptions, $15 35. We have good reasons to look forward to a great outpouring of the Spirit upon this community. And now, locking arms with Bro. Whatley at Greenwood, we pass on to Caddo Chapel. The chapel is a credit to that community—the Simpson neighborhood. Only ten miles southwest from Shreveport, it holds out a standing invitation to its city friends. In two years it has made for itself an almost enviable reputation; and when the history of its origin is considered, no excuse will be left why any people (especially Christians) should be without a church. Not yet two years ago some generous men of that neighborhood met to consider the advisability to build a house of worship. They had long since come to the conclusion that Christianity (and that in some shape like Methodism) would be the only means to unity and highest culture. 'A heart resigned, submissive, meek.' Accordingly Dr. H. S. Dennis, Mr. L. B. Phillips, Bros. D. A. Simpson, W. M. Odum and S. H. Green began the work. Dr. Dennis and Mr. Phillips—neither one professing religion—constituted the Building Committee. Theory became practice; the real gave expression to the ideal. Unceasingly they labored until it was finished. There was no call on the Board of Church Extension. All was done without the least assistance of any preacher. Their hope was realized. Truly, it was a noble enterprise. Toil and self-denial are well compensated by sweet fellowship. By faith we are brought into a yet sweeter fellowship with Jesus. The chapel also has a Sunday-school, which promises good results. Music and singing are great factors in our worship at this place. Come and see. Quite a number of the ADVOCATE taken; yet, at some places our paper has been supplanted by other religious papers, peculiarly their own. Brethren, the Cypress Camp Meeting comes in August. Don't fail to be on hand."

SPRING.

BY MRS. A. M. TOMLINSON.

'Tis the voice of Spring! 'tis the voice of Spring!
Hark! over the hills she's coming,
Tripping with fairy footsteps light,
And a merry carol humming:
She comes with the songs of singing birds,
And the music of rippling water:
And her beautiful tresses are flowing free—
Our bright-eyed winsome daughter.

There's a sound of mirth! there's a sound of mirth!
Her rose-red lips are smiling,
And soft is her silvery laughter clear,
The charmed hour beguiling:
Wherever she passeth along the way,
The fresh green leaves are peeping:
From under the sheen of her fairy feet,
The sweet wild flowers are creeping.

O the world grows young, the world grows young
At the sound of her mystic blessing,
As she lays on the hearts of young and old
Her warm hands soft caressing:
And we welcome her ever with joy untold,
Our beautiful fair young fover,
As dear to our hearts as the sunlight's gold,
When the wintry days are over.

Church Extension.

ANNUAL MEETING OF BOARD.

Having sent last week to all the papers our abstract, we add a few items which may be of interest to the church.

It was well attended—only six of the twenty-seven members being absent—and was the shortest we have ever had—only two days, the result of judicious and faithful work of committees beforehand.

A Special Committee, to which subjects were referred, suggested a free use by the Secretary of the press of the church and placed $500 at his disposal for the purpose, and also urged that our cause should receive more attention at the Annual Conferences. Both of these recommendations are eminently wise and opportune.

A Special Committee on Annuities brought in a concise and clear report, which was adopted and will be printed in full in our annual report, and from which we make this extract: "That donations of money subject to annuities will be accepted in no amount less than one hundred dollars, and in larger amounts only in exact hundreds."

The Secretary felt impelled to say to the Board, "That the difficulty of collecting loans is attributable in some measure to the stringency in money matters is not to be questioned, but that this is the only cause or the chief cause we do not believe. Injudicious, not to say reckless borrowing, the expectation of indulgence, and, in some cases, of cancellation of these claims, and an almost utter obliviousness of the necessity for *prompt* payment, coupled with a weak sense of obligation to pay *at all*, as the borrowers are a part of the body of the lenders, has had much to do with it," and the Board concurred heartily and took immediate steps to close up all overdue loans and was very careful in making new ones.

Two other items from the message of the Secretary were heartily endorsed by the Board, as follows:

"The manifest tendency to multiply machinery in the conduct of church extension work I regard with concern as possibly indicative of a proneness to disconnectionalize, and thus destroy the work of our hands. If these independent organizations could be correlated with our General Board and its auxiliaries, so that they would work in unison, they might prove helpful to each other, and the church extension work of the denomination become more efficient and be more fully appreciated."

"Appeals through the newspapers and by other devices for special help in individual cases usually discount systematic giving, and sustain to it about the same relation that street begging does to organized charity. They should be met by kind, but positive and unabated opposition."

Hon. Jas. H. Bowden, of Louisville, felt constrained by press of private business to resign his membership in the Board. His resignation was accepted with regret, and Mr. George M. Rogers, a well-known young and active Methodist of the Clifton charge, this city, was elected in his place.

The Bishops, as a Committee on Nominations, suggested that the election of an assistant secretary be deferred for one year, and the Board acquiesced. The corresponding secretary was authorized to employ such assistance as might be found necessary, and pay for same subject to approval of Committee on Finance.

Rev. E. E. Hoss, D. D., editor of *Christian Advocate*, Nashville, and Rev. W. B. Palmore, of *St. Louis Christian Advocate*, looked in upon the Board, and were heartily welcomed. Both were invited to address Board at their convenience, and Bro. Palmore made some very interesting statements of our work among the Cubans at Key West.

Grants were made to eighty-four churches, aggregating in donations $30 000, and in loans $28,000. These, with a few contingent appropriations, in which we hope to have the Board of Missions join us, will make it necessary to raise during the current year fully $80,000 for donations, as the Conference Boards retain one-half of what is collected by the preachers on assessment. If churches meet the installments of loans made them as these mature, we will be able to pay during the year without embarrassment the new loans granted.

After extended and close observation, reaching over nearly ten years in this field of labor, I am thoroughly satisfied that the destiny of the work is in the hands of the preachers in charge—the pastors of the church. If they will follow the directions of the Discipline, and "take up a collection in every congregation annually for church extension," success is inevitable; if they do not, failure is an assured certainty. The most earnest pleading by the Board, the most piquant writing by our best editors, the most dashing campaign of the Conferences by Secretaries, the employment of the apparently most apposite expedients will not avail anything like so much as the steady, earnest, systematic canvass of each pastoral charge by the preacher sent to serve it. We do not undervalue the services of Bishops, Board, elders (presiding) and editors, for there is much to be done by each of these, but to the hand-to hand work of the pastor we look for the result so much to be desired.

The Woman's Department was in session at same time with our Board; but I will let Miss Helm make her own report, only premising that her work shows gratifying progress.

DAVID MORTON,
Corresponding Secretary.

Louisville, Ky.

Long-Face Christians.

We hear a great deal said now-a-days about long-face Christians. These characters (so called) sometimes get more than their share of abuse, while the happy Christians (so called) get more than their share of praise. But let us see if there is not something to be learned from this. There are some professors of Christianity who think all those who oppose socialies and church entertainments, fairs, etc., are too straight-laced in their piety, and too strict with their children, hence they are denominated "long-face Christians." There is a tendency with them to discount true piety and gravity, and to encourage lightness and the gaiety of the world. They would have you laugh always and weep none; but the Bible says, "By sorrow the heart is made better," and that "it is better to visit the house of mourning than the house of revelry." It also says, "Be not conformed to this world."

The Apostle Peter, in speaking of the Savior, says: "He gave us an example that we should follow his steps;" and the prophet said, "He was a man of sorrows and acquainted with grief."

It would be well for those so called Christians who take part in "the vain pomp and glory of the world," and never burden their hearts with the salvation of souls, to turn their laughter into weeping and their rejoicing into mourning. They should put on long faces, at least, until they get right with God. Sorrow and heaviness are not incompatible with Christianity, as we find from the experience of the Apostle Paul. He that never feels like weeping over lost sinners, and being burdened with the worth of immortal souls, has need to be born of the Spirit of God. "He that goeth forth weeping bearing precious seed will, doubtless, come again, bringing his sheaves with him."

While it is the privilege and duty of the Christian to be always rejoicing, wearing a happy face, let him beware of a spirit of lightness and worldly conformity which tends to destroy the life and spirituality of the soul.

E. B. PARTIN, M. D.

Hickory, Miss.

Call for a State Prohibition Party Convention.

A State Convention of the Prohibition party of Mississippi is hereby called to meet in the House of Representatives in Jackson at eleven A. M., Tuesday, May 17, 1892, to elect delegates to the National Convention of the Prohibition party, which meets in Cincinnati, June 29, 1892. Also to nominate candidates for presidential electors, and to transact such other business as the interests of the party in this State may demand.

Each county will be entitled to double the number of voters in the convention that it has Representatives in the Lower House of the Legislature.

All citizens of Mississippi, without regard to their past political opinions and affiliations, who are opposed to the continued legalization of the liquor traffic in State and Nation, and who desire to secure those moral, political and financial reforms in government of which our country stands so much in need, are cordially invited and earnestly urged to attend.

HENRY WARE,
Chairman State Ex. Com.
W. H. PATTON, Sec.

The Preacher in Politics.

There is in our part of the country a decided, if not well-defined, opposition to the preacher in politics. The why of this has never been apparent to me. To admit that he is such a person that he may be an instructor in righteousness for to qualify his hearers for citizenship in the New Earth, and then to deny his right to be an instructor in righteousness to fit his hearers for citizenship in this present evil world, is the wisdom of folly. These two offices stand or fall together. If one is right, so is the other; if one is wrong, so is the other. If it is right to preach righteousness, it is right to work righteousness. The idea that the church exists for the sole purpose of saving the souls of men, and that it has nothing to do directly with making them better citizens, or guiding them to decisions that in the most important way affect the national life, is to me not only erroneous, but pernicious. The preacher is the direct descendant of the old prophet who spoke for God in *all* matters bearing upon the extension of the kingdom of righteousness, whether it was the encouragement of the good or the antagonism of the evil. It is a grievous mistake that is frequently made, that religion is only to fit us for the life to come. In the volume of the Book it is written that the appearance of the grace of God to men was for the purpose of teaching us that, denying ungodliness, we should live soberly, righteously and godly in this present world.

Now, no country can rightly be called Christian whose politics are given up wholly to denying righteousness. If the kingdoms of this world are ever to become the kingdoms of our Lord and his Christ, it will be when they are claimed and held for him by the children of the kingdom.

By virtue of his position in the community, his education, his devotion to every form of good, his constant contact with every form of human suffering and want brought on by vice, his consecration to the uplifting of the race, the preacher is, of all men, most entitled to warn against all unrighteous *ways*, and to counsel and to *lead* in all great State or national reforms. Pity the future of any country when the preachers, the watchmen upon the towers, fail in their duty to the trusting citizens sleeping within. There are numerous wrongs in our State and national life that must be rectified. Let our ministry lift up their voices against those vices that have the permission and protection of the State. I have often wondered why it was that the outrance of the devil in politics was hailed with such delight, and the church with wide-mouthed horror. I have for a long time held that the pulpit should use its opportunity for instruction in the whole field of morals—social questions, temperance, labor, the condition of women, the nature of government, responsibility to law; for these are all moral questions. Paint and mahogany no more constitute the pulpit than standing erect and wearing pants constitute a man. It is the life of earnest men, the example set before men, the place for the unfolding of every subject pertaining to the advancement of human interest. When the pulpit shows a zeal for the *present* as well as the *future* welfare of the world, then will men be drawn to it as they are to a felt want. The preacher is, of all men, best suited for the championing of all reforms, political or social, for he is, of all men, the furthest removed from selfish aims and ends. The words are: "Prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people."

JUNIOR.

Indian Mission.

MR. EDITOR: Enclosed find a letter from Bro. W. W. Cammack (our missionary to the Indians in Mississippi) to myself, and also one from an Indian to Bro. Cammack. If you have space, please publish them, so that the people may have an idea of how he is progressing with his work, and what the prospects are. He wrote me some time ago that he was very much encouraged in his work, and that the way was opening and brightening before him. Bro. Cammack's letter was not written for the ADVOCATE, but I hope he will excuse me for having it published, as I think it will do good. The following are the letters and card. Please publish them in full, if convenient, and I hope that the call for books in the Indian's letter will strike a responsive cord in the heart of some good brother or sister.

Brethren, sisters, shall we allow the poor Indians to beg for books, and also for the Bread of Life, and us not respond? Oh, that God may open our hearts and pocketbooks to respond to every call from these destitute people!

We need about $150 yet to pay Bro. Cammack's salary for this year, and then we need some so much to buy books to put in his hands to distribute among them, and then we ought, by all means, to put that Indian in a good school, and educate him to preach and teach.

Brethren, can we not get four men that will pay $25 each for the purpose of keeping him in school for one year? I suppose that will pay his board and tuition for ten months in a good country school, and probably he could learn as much in a good country school for the first year as anywhere.

Brethren, you that have the means, please let me hear from you. Who will be the first to respond to this $25 proposition? Please let me have the four at once, and let's put him in a good school. However, if any desire to help in this good work, and do not feel able to give so much, please give what you can, and it will be thankfully received. State in your letter to me how you want it used. Send, as before, to me at Barlow, Copiah county, Miss. I received $1 from a lover of missions, Oak Ridge, Miss., last. Well, I am waiting.

A. D. MILLER.

Barlow, Miss.

Philadelphia, Miss., April 7, 1892.

Rev. A. D. Miller—

Dear Brother: I received your letter some time ago, and ought to have answered before this. I have moved to Philadelphia, and have selected the hardest field that I could have selected among the Choctaws of East Mississippi. But it is the most destitute field I have yet found, and for this reason, if no other, I think it is the place where I should work at present. I have found about four or five hundred Indians within twenty miles of this place who are without preaching. The most of these are the Bogue Chitto Indians, and they are the worst Indians in Mississippi, and the least disposed to be religious. The only Indian we have in our church here, however, is a Bogue Chitto, and I may be able to reach them through him, or some of them, at least. This is the Indian about whom you asked me in your last letter. He is at work with a good Methodist brother about thirty miles north of here. I have met him twice. I believe he has been converted, and I believe he wants to preach, although he did not tell me so, but has told others so. I will give you a copy of a letter and also a postal which I received from him after my first appointment at his father's, which will give you some idea of him, and how they appreciate our efforts among them. I will give it just as he wrote it:

Coopwood Miss. Winston Co Mar 1th 1892

Rev W. W. Cammack

I will seet myself to write you a letter to hear if you daid got home well you wars oompiaining with your heed when you was with us I hope you are well of it I would like to know if you any talk with the Indians at Bencurds I hope you daid I dont see how we cen wait tell the fourth Sunday for you daid do good hear for every one thet was in the house all the people are so well hope up with your work I will be glad see you at any time for you will do good I do know I love. for your is good the Lord will hiess you every where yon may go. received your card that night, you must write to me soon as you oan I will he glad to hear from you I hope you will pray for me in your traveling so I will close for this time goodby.

Your, SIMPSON TUBBY.

I will ask you to send me some hooks of all kine and some for my brothers and sisters they are going to try to learn

Coopwood Miss Mar 17th

Rev W. W. Cammack

I will seet myself to write you a few lines to let you know we are waiting for yon ws do hope yon will oome and he with us one more time we feel like we need you all time I hope you will pray for me I want to he a help to the people of this world

SIMPSON TUBBY

Benefit Gratefully Acknowledged.

MR. EDITOR: For the encouragement of all the brethren of the Mississippi Conference and of the entire church within our bounds, I herewith offer for publication a paragraph from a private letter recently received from one of my dearest and most highly appreciated friends:

Anthony, Fla., April 20, 1892.

Rev. C. A. Powell—

My Dear Friend and Brother: Last week I received from Bro. W. M. Thornton, treasurer Joint Board of Finance of our (Mississippi) Conference, $37 50 as my apportionment of the first quarter's distribution of the Conference fund under the new plan. From the complaints made about the number of collections by different brethren, I did not know but the plan would be discouraged. If it proves successful, surely it will be a great benefit, and will lighten the cares and burdens of many suffering and needy claimants.

May God bless the Joint Board who devised this "quarterly installment plan!" May great blessings rest upon the dear old Mississippi Conference which adopted the plan, and upon all who have contributed to it to make it a success!

Sincerely and gratefully, your friend and sister, E. M. MONTGOMERY.

Brethren, no exhortation or application is needed to supplement or complement the foregoing endorsement of this wisely devised plan. Thank God for the success achieved in the very incipiency of the movement. Let us swell the figures for the next distribution.

"The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with all. Amen." CLARENCE A. POWELL.

Brandon District Conference.

The twenty-sixth session of the Brandon district (Mississippi Conference, M. E. Church, South) was held at Carthage, April 15-17, 1892. Our new presiding elder, Rev. C. McDonald, after having held religious services, called the Conference to order promptly at ten A. M., April 15, and presided with commendable dignity and efficiency throughout the entire session.

The recent floods and continued unsettled weather operated against a full attendance of pastors and delegates, as Carthage is thirty miles from the railroad, and in the extreme northern part of the district; but, notwithstanding these and some other minor drawbacks, an almost average number was present, and the Conference, from the beginning of the Sunday-school Conference, on the fourteenth, to the close of preaching services, on Sunday night, the seventeenth, was enjoyable, interesting, profitable and successful.

The people of Carthage and vicinity feel that the meeting was a spiritual treat and great blessing to them, and the brave-hearted brethren, who faced bad weather and worse roads, felt happy to see that their efforts were appreciated. The preaching was earnest and powerful, and much above the average at our District Conferences.

The delegates elected to the Annual Conference are: W. M. Thornton, Irvin Miller, J. A. Turner and A. J. Brown. Alternates: W. J. Bell and L. M. Cox.

Pelahatchie was selected as the place for holding the next District Conference.

The following resolutions were adopted by the Conference during its session:

Resolved, That it is the sense of the Brandon District Conference that the treasurer of the missionary society of the Mississippi Annual Conference of the M. E. Church, South, be required to include in his report the amount of money paid to each charge that receives aid from the domestic mission fund, and that said report be published in the Minutes of the Annual Conference.

(Signed) D. G. W. ELLIS,
G. H. GALLOWAY,
W. M. THORNTON.

Whereas, The assistant editor of the NEW ORLEANS ADVOCATE has been with us, and we realize that his visit has been profitable to us, both in the pulpit and on the Conference floor; therefore, be it

Resolved, That we recognize in the ADVOCATE a religious paper of which we feel proud, and its weekly visits are a blessing to our households and to our membership generally.

Resolved, That we regret exceedingly that our people are not patronizing the ADVOCATE as they should, and we pledge ourselves to do all we can to increase its circulation.

Resolved, That we believe it to be the duty of every Methodist family to take a copy of our church paper, and we hope there will be a great improvement in the future on this line.

(Signed) IRVIN MILLER,
G. H. GALLOWAY.
L. M. COX, Sec.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

CHRISTIAN SCIENCE UNMASKED. By Rev. W. T. Hogg. A. W. Hall, Syracuse, N. Y. Price, 15 cents.

This is just what its name is. The so-called Christian science is exposed and shown to be an arrant humbug.

HYGIENIC TREATMENT OF CONSUMPTION. By M. L. Holbrook, M. D. M. L. Holbrook & Co., New York. For sale by Geo. F. Wharton, New Orleans. Price, $2.

The author of this little book is professor of hygiene in the New York Medical College and Hospital for Women, and editor of the *Herald of Health*, and he has given a very readable treatise in which there are many valuable suggestions. His remedies are wholly hygienic, and accessible to all. The book is addressed to the patient, and we believe almost any ordinary case will be greatly benefited, if not cured, by following its remedies.

CLERICAL POLITICS IN THE M. E. CHURCH. By Prof L. T. Townsend, D. D. McDonald, Gill & Co., Boston. Price, 25 cents.

This little book contains the addresses of Prof. Townsend before the Boston Preachers' Meeting. They created a flutter when made, and still continue before the public in the present form. The professor raised a storm which has not ceased yet. He says some sharp things and lays bare some queer things. He has been belabored by some of his brethren, but still sticks to his positions. It is rare reading.

PERIODICALS.

—AMERICAN AGRICULTURIST has a fine list of good articles for its readers. It is fully illustrated and costs only fifteen cents, or $1.50 a year. Orange Judd Company, New York City.

—ST. NICHOLAS, for May, from beginning to end is bright with pictures and entertaining with articles of special merit. Our young people will enjoy this number, we know. Century Company, New York. Price, $3.

—THE MECHANICAL NEWS is published twice a month by James Leffel & Co., New York, for $1.50 a year. It is devoted almost entirely to mechanics, and is, we judge, a reliable journal in all matters pertaining thereto.

—HISTORIA is capital. Wat Tyler, Simon Kenton, Napoleon Bonaparte, The Mexican War, General Marion, Josephus and the Trojan War, all have a part in this, the May issue. This is an illustrated monthly for young people, and is good. Historia Company, Chicago. Price, $1.

—THE CENTURY, for May, among other good things, has A Grey Jacket, by Nelson Page; Characteristics, by Dr. Weir Mitchell; Homesteads of the Blue Grass, by James Lane Allen; Architecture of the Columbian Exposition, and Christopher Columbus, by the eminent Spaniard, Emilio Castelar. The Topics of the Time are especially good. Century Company, New York. Price, $4.

SUNDAY-SCHOOL LESSON.—May 8, 1892.

BY REV. W. H. LAPRADE.

Delight in God's House.

Psalms lxxxiv, 1-12.

GOLDEN TEXT.—"*Blessed are they that dwell in thy house.*"—*Verse 4.*

This Psalm, remarkable for its devotional spirit as well as for its great beauty, is evidently the outburst of a heart that has been denied the privilege of worship in the sanctuary. We know nothing of its authorship, but it is probable that it is the composition of one of the Levites, written during the time of the captivity.

The desire to "appear before God to worship in his holy temple" is strong in all devout hearts, and is entirely consistent with the words of our Lord to the woman at Jacob's well, in Samaria. Wherever the real worshiper may be, he can find God; yet he craves to go where "prayer is wont to be made;" to the place where his fellow-worshipers assemble and public worship is held.

Vers. 1, 2. "Amiable"—that is, *lovely* and *beloved*, for both thoughts are suggested; amiable in particular to him. He was hungry for the service of the temple. The desire, as expressed by the words "longeth, . . . fainteth, . . . crieth out," had become the all-absorbing desire of his whole nature. He yearned for the holy services of the temple of "the living God;" for some special manifestation of his presence and power.

Ver. 3. Israel in captivity—the temple desolate, its altars the nesting-places of birds—the voice of the exile refusing to "sing the Lord's song in a strange land"—what a pathetic picture!

Ver. 4. Happy, fortunate, because undisturbed, always in close communion with God, praise would be unceasing.

Vers. 5, 6, 7. He who delights in God's house, who worships there "in spirit and in truth," draws all his comfort, all the inspiration of his life from God. His *strength* is in him. Happy such a man! The sources of his power and his joy are inexhaustible, infinite. Such a man will love "the ways to Zion;" they will be "in his heart;" he will "be glad when they say unto him, 'Let us go up to the house of the Lord.'" However waste and dreary the places through which he may be called to pass, even "valleys of weeping," he carries with him the freshness of God's salvation; his heart overflows. "All nature smiles when the heart is glad."

"Prisons would palaces prove,
If Jesus would dwell with me there."

Blessings are poured out all along the way of him who is journeying Godward. "From strength to strength" he goes; and he is kept until to the end, appearing at length "before God."

Vers. 8, 9. The Psalmist would also go "up to the house of the Lord;" earnestly he beseeches God's special favor that he may have this great privilege restored to him. God is his "shield," his protection; spiritual refreshment is needed, as well as protection. To "look upon the face" is to give token that the request is to be granted; it is an indication of special favor.

Ver. 10. Time is reckoned by experience, as well as by hours and days. One day filled with spiritual delights is worth more than a thousand days of separation from them. Places are enjoyable as they give satisfaction. The "tents of wickedness" furnish no comfort to him whose "heart crieth out for the living God." He chooses "rather to sit on the threshold of the house of God"—to hear the psalms of praise, and catch the odor of the incense, and feel the holy associations of the place even if permitted to go no further than the threshold.

Ver. 11. God is the fountain of all life and light; the source of all spiritual warmth. To man he is all and more than all, that the sun is to nature. He is protection also—"a shield and a *shield*." And all good things, whether grace by the way, or glory at the end, or such comforts and pleasures of earth as may be good for the upright, will he surely bestow.

Ver. 12. "Lord of hosts"—of power, of authority, able to deliver, "mighty to save." "Riches fly away and fly away." Pleasures pall on the taste, or if they give satisfaction the grave ends it all. Public opinion sustaining to-day, condemns to-morrow. Only God is sure—"a very present help." Trust brings communion, and communion is heaven. "Blessed indeed is he who, trusting, rests in God."

Quarterly Report of Treasurer, North Mississippi Conference, for Quarter Ending March 30, 1892.

WINONA DISTRICT.

Winona	$ 55 83
Juveniles of Winona	19 05
Acona	19 45
Weal	4 00
"West Best" Juveniles	1 00
Carrollton	24 45
Juveniles of Carrollton	11 15
Juveniles of Acona	7 00
Black Hawk	7 40
Juveniles of Black Hawk	5 15
Greenwood	29 20
Juveniles of Greenwood	15 00
Pickens	31 30
Juveniles of Pickens	2 75
Lexington	5 00
Juveniles of Lexington	5 85
Kosciusko	2 25
Midway	10 75
Bethany	14 75
Total	$271 33

ABERDEEN DISTRICT.

Aberdeen	$ 73 65
Juveniles of Aberdeen	2 65
Verona	13 20
Juveniles of Verona	6 00
Houston	10 75
Juveniles of Houston	1 00
Okolona	4 20
Tupelo	3 90
Juveniles of Tupelo	2 22
McCondy	15 00
Pontotoc	2 35
Total	$134 92

SARDIS DISTRICT.

Sardis	$ 37 00
Juveniles of Sardis	16 00
Senatobia ($8.50, $35 74)	44 24
Juveniles of Senatobia	14.00
Courtland	7 60
Mastodon	3 00
Batesville	11 65
Juveniles of Batesville	7 57
Coldwater	7 40
Juveniles of Coldwater	2 40
Longtown	1 75
Pleasant Grove	5 85
Juveniles of Pleasant Grove	4 00
Pleasant Grove circuit	32 00
Harmony	1 80
McGehee's Chapel	10 85
Juveniles of McGehee's Chapel	9 15
Como	2 60
Total	$218 86

COLUMBUS DISTRICT.

Columbus ($58 17, $3 75)	$ 61 92
Juveniles of Columbus	20 50
Earnest Workers of Columbus	12 50
Artesia	9 91
Juveniles of Artesia	4 25
Macon	22 50
Macon Jewels	2 00
Shaffer's Chapel	14 80
West Point	1 90
Juveniles of West Point	7 90
Mayhew	10 00
Starkville	29 85
Juveniles of Starkville	6 80
Crawford	9 90
Juveniles of Crawford	3 40
Total	$218 13

CORINTH DISTRICT.

Corinth	$ 27 50
Iuka	19 80
Juveniles of Iuka	9 75
Juveniles of Corinth	4 72
Buntown	4 00
Ripley	14 40
Juveniles of Ripley	12 20
Total	$ 92 37

GRENADA DISTRICT.

Grenada	$ 28 00
Juveniles of Grenada	2 05
Girls' Auxiliary at Grenada	9 30
Water Valley	1 70
Juveniles at Water Valley	75
Oxford	9 70
Juveniles of Oxford	6 01
Sunnyside	7 00
Winter City	7 50
Strathmore	11 00
McNutt	6 35
Coffeeville	23 75
Juveniles of Coffeeville	2 35
Eden	3 05
Hill Mound	8 50
Total	$127 01

GREENVILLE DISTRICT.

Greenville	$111 50
Lilies of the Delta, of G.	29 00
Swamp Lilies, of G.	9 95
Dunleson	1 70
Midnola	12 80
Darksdale	8 50
Nola	2 00
Jonestown	3 35
Juveniles of Jonestown	4 49
New Salem	4 80
Total	$188 09

HOLLY SPRINGS DISTRICT.

Holly Springs	$131 55
Uriehie Rankie Band, of H. S.	49 70
Salem	3 25
Victoria	4 50
Juveniles of Victoria	50
Richard Freeman Memorial	2 76
Juveniles of Byhalia	10 00
Early Grove	11 00
Pleasant Grove	66 00
Total	$279 26

SUMMARY.

Winona District	$ 271 33
Aberdeen "	134 92
Sardis "	218 86
Columbus "	218 13
Corinth "	92 37
Grenada "	127 01
Greenville "	188 09
Holly Springs District	279 26
Total amount received	$1,529 97

MOLLIE A. CLARK, Treas.

Pickens, Miss.

[We publish the above report just as received it. We suppose it is the report of the Woman's Missionary Society.—EDITOR.]

"History Repeats Itself,"

and does Hood's Sarsaparilla in the remarkable cures it is continually accomplishing. If you will give this medicine a fair trial, it will do you good.

Hood's Pills act easily, yet efficiently.

Mt. Pleasant Auxiliary.

As I have been requested to write something of our society to the ADVOCATE, I will state briefly a few facts relative thereto. Through the efforts of our loved and efficient pastor, Bro. Breland, our society was organized in June, 1891, and to his encouragement and aid our success is largely due. We began with thirteen members, but afterwards the number reached twenty-two. Some of these, however, did not prove faithful, and unavoidable circumstances caused others to withdraw. But our membership is still larger than at first. About one-half of our members are boys and young men, and we appreciate their interest (and their *dimes*) so much that as we hold our meetings on church days, we gladly allow them to be present. They aid us largely in singing; but the remainder of the work is done by the girls. We try always to have something for each one to do at our meetings, hoping in this way to keep all interested. The president and vice-president were, of necessity, absent during part of the Winter; but the members carried on the work bravely and well. Up to date we have raised about fifteen dollars. True, this is no great sum; yet we feel that our work has not been in vain, and we have the pleasing consciousness that in some degree we are "holding up the hands" of those consecrated women who are telling the "sweet old story" in far-off heathen lands; that in some degree we are helping to take the world for Christ.

LILLY MOORE, Pres.

DeKalb, Miss

Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Hence its great popularity.

A Nice Christian or a Good Christian.

The Word of God contains all that we need to know and neither more nor less than we ought to know. Therefore we need to study its every part and seek the assistance of the Spirit to understand and apply its every truth. Those truths are meant to make us holier, happier and more useful to others here upon earth. To this end Christ prays that his disciples should remain in the world, he kept from the evil, and sanctified through the truth. His word is the truth.

The disciples of Christ are in the world for the purpose of increasing the holiness and happiness of its people. This they can not do by withdrawing themselves from their fellowmen to the desert, the convent or the monastery. And in fact what else are those Christians doing who are indifferent to, and indolent towards the poor and the needy, the sick and afflicted in body and soul. One might as well be a hermit, a monk or a nun, as to live without doing good to those who need it. Indeed those who withdraw themselves from mankind are more worthy of respect than those who do not exercise themselves daily in the Christian graces and virtues which will be helpful to those around them.

It is true they are to be kept from the evil that is in the world, but for what purpose? That of selfish enjoyment, or that of helpful activity? Are not Christians kept from sin, that they may help God rescue others from the power and consequences of sin? Daniel was kept from evil in the lion's den that he might do the Lord's work, and not only because he had done a part of it. So Christians are kept from sin that they may the better help those who are in sin. Needing not to labor for themselves, they can do the more for others. Are they not kept from sickness, that they may visit the sick; from intemperance, that they may rescue the inebriate; from hunger, that they may feed the hungry; from ignorance of God's truth, that they may teach it to others?

A man says, Come and see my nice horse. He takes hold of the bridle and the horse steps off nicely with him. He is really a beautiful animal. He is asked, Why do you not ride him? Why do you not hitch him to a buggy and drive him? He replies, Oh, he would rear and plunge, balk or run away. To which it is answered, Then your nice horse is not a good horse.

There are nice Christians and there are good Christians. There are Christians who are seen regularly at the preaching services and the prayer-meetings, but they are never seen feeding the hungry, clothing the naked, visiting the sick, teaching the ignorant, or warning the ungodly. They may be seen, however, at the theater, the card party or the dance. They are not living for the good of others, but for the enjoyment of self.

Christ prays that his disciples may be sanctified, that is, made holy. Those to whom these words were first addressed had been called, converted, renewed and changed. Yet they needed to be made holy in body, soul and spirit. They needed to be more like Christ himself. More holiness is the very thing to be desired for all the servants of Christ. Holy living is not only the great proof of the reality of Christianity, but it is the only proof. Christ's blood alone can give us a title to heaven. Holiness gives us a capacity to enjoy it. The kingdom of heaven is neither here nor there, but among us, says Christ. Those who walk with God most closely walk with him most comfortably. Let us not deceive ourselves, or be deceived by others. The one who despises holiness and neglects good works has not the mind of Christ and understands not his Word. Christ's righteousness is imputed unto us. Holiness is imparted and inwrought only by our engaging in works of righteousness. Forms, ceremonies and outward means, that do not lead to personal and earnest service, are a delusion and a snare. Christians must not only be free from evil, but they must abound in good works.—*Exchange.*

Good Roads.

THEY ARE WORTH ALL THE MONEY THEY COST.

Two thousand years ago the Romans constructed great highways throughout their empire, and some of these have borne the traffic of all these centuries, thus evidencing their perfect construction. The Romans always constructed their highways on a direct line, unless prevented from so doing by some insurmountable obstacle. They built them on a solid foundation and paved them with great blocks of basalt or lava. But their roads cost vast sums of money and required much time and labor for their construction. In this country good roads need not consist of paved highways, constructed to bear the weight of the traffic of twenty centuries. A good macadamized road, or one built in accordance with Telford's plan, is sufficient for all purposes, with the exception, of course, of streets in large cities. Such streets require paving. The essential point of difference between the systems of road making advocated by Telford and Macadam, is whether or not there should be a rough pavement beneath the layer of broken stones. It is now generally conceded that there should be. Our turnpikes are constructed on this plan, and when built, and kept in good repair, form excellent highways. In road building it is always necessary to make a survey of the proposed route to obtain (1). good drainage, (2) easy gradients, (3) the shortest route between places of importance. Good drainage is always essential to good roads, and its absence very often causes the destruction of roads which otherwise might have remained serviceable for years. The importance of easy gradients is already seen. They generally lessen the heavy draught of heavy loads, and thereby save both time and labor.

Good public roads offer an inducement for the building of railroads, inasmuch as they provide a means for transferring the products of the farm for shipment.

Then, too, persons seeking homes choose them where there is easy access to churches and schools. Distance is not always considered so much as the condition of the public roads.

In many country districts the roads become almost impassable during certain portions of the year, and the inhabitants are obliged to remain at home, seeing or hearing little or nothing of the important events of the outside world. Business must stop and traffic cease until the condition of the weather be such as to permit the roads to dry sufficiently to allow a horse to pass over them without sinking to his knees in mud. This should never be in such a country as ours, especially in the more thickly populated portions.

Probably the only practicable way to obtain good roads is by a special road tax, to be imposed upon each taxpayer, and its payment or an equivalent amount of labor required. Such a mode would not increase the taxes sufficiently to cause discontent. In many states this system is in use, and would be sufficient to insure good public roads if it was fully carried out. Necessary laws must be enacted and enforced to make any system efficient.

Good roads can not be obtained without the expenditure of much time and trouble; but let the subject receive the heartiest consideration of everyone, and it will not be many years until every State has them.

Nothing would do more for the advancement and development of the country. Then would travel be a pleasure, business would flourish and great would be the result in many ways.—*Commercial Gazette.*

"Why don't girls marry?" There are as many reasons as to the question, "Why don't the men propose?" But one explanation is that society is like a crowded picture with here and there a bit of bright color, or a gleam of sunlight, bringing one object or another into relief, but leaving the rest in confusion.

So, as a rule, the girls who are distinguished among the many marry. Those who are colorless or unnoticeable get left. Nothing, it is generally agreed, so distinguishes a woman as fine hair, and in order to insure it Louisiana Creole Hair Restorer may be confidently relied upon as the best known preparation of the present day to restore the color and strengthen the roots of the hair and cause it to grow. It is as excellent as a dressing as a tonic, and thoroughly eradicates dandruff and all diseases of the scalp. Mansfield Drug Co., Proprietors, Memphis, Tenn.

A good advertisement is like the merchant's ships; it bringeth abundance from afar.—*London Fame.*

A noble gift to the world Dr. Johnson left in Johnson's Anodyne Liniment. Many bless him.

By the bitter cup of sorrow we attain to glory. Let him who has attained to the dignity of a friend of God, look on himself as he is in himself, and on the gifts received as something sublime, exalted above himself

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:10 pm
Vicksburg and Natchez Express 5:35 pm	Vicksburg and Natchez Express 8:10 am
Baton Rouge "Coast Train" 10:00 am	Baton Rouge "Coast Train" 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:45 am	No. 4 F'st Ex. 7:45 am
No. 5 F'st Ex. 7:20 pm	No. 8 Coast 3:45 pm
No. 7 Coast 9:05 am	No. 6 Lim. Ex. 7:30 pm
Lim. Express 4:45 pm	Fast mail 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express 8:45pm	No. 2. Local Mail and Express 7:00am
No. 41. Chic. and St. L. F. Mail 8:00am	No. 42. Chic. and St. L. F. Mail 8:00pm
No. 45. Chic. and N. O. Lim 7:30pm	No. 46. Chic. and N. O. Lim 12:01noon
No. 41. Memphis and K. C. Ex 8:00am	No. 42. Memphis and K. C. Ex 6:00pm
No. 5. McComb City Accom 9:15am	No. 6. McComb City Accom 4:50pm
Sunday Excur'n 9:00pm	Sunday Excur'n 7:30am

TEXAS AND PACIFIC.

No. 83 California Express. 7:00 pm	No. 81 California Express. 8:15 am
B. Rouge, local 10.05am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 7:30 am	No. 18 Local 8:00 am
No. 17 Local 7:20 pm	No. 20 Califor. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd 2:30pm	No. 2, Lim'd 5:00pm
No. 3, Fast Line. 7:00am	No. 8, Fast Line. 8:45am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00am	No. 2, Limited 5:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive 8:50 am | Leave 3:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.-a-la-Hache Sh. Bch. 9:00 a. m., 3:45 p. m., 4:35 p. m.	Pt.-a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a. m., 5:00 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION, - - $1 PER ANNUM.
Ministers and wives of deceased Preachers, $1

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, May 5, 1892.

Notice.

There is a question of the greatest importance to the Methodists of this city. It is a question of methods as to how we can reach with the gospel the unevangelized thousands around us. All the Methodists of the city are urgently exhorted to attend a meeting to arrange for the organization of mission work. This meeting will be held Friday, May 13, at eight P. M., in Felicity Street Church, corner of Felicity and Chestnut streets.

C. W. CARTER, P. E.

Millsaps College.

The Board of Trustees of this institution met last week and transacted important business. The most important work was the election of a part of the faculty of the new college. We understand from the dispatches that the Board had the wisdom to elect our particular friend, Rev. W. B. Murrah, D. D., of the North Mississippi Conference, and vice-president of Whitworth College, to the presidency of Millsaps. We regard this as a capital selection. Dr. Murrah is eminently qualified in every respect for the position. He has learning and piety and experience as a teacher. He is regarded by excellent critics as one of the ablest preachers in the Southwest, and is one of the most popular men in Mississippi. He is a man who is not afraid of work, and always brings to it an unusual amount of energy and determination and carries it on with zeal and earnestness. In regard to this selection of president we say, Well done!

Prof. W. L. Weber, a graduate of Wofford College, South Carolina, and at present professor in the Southwestern University of Texas, was elected to the chair of English. Prof. N. A. Patillo, a graduate of the Southern University of Alabama, and at present at Johns Hopkins University, Baltimore, was elected to the chair of Mathematics. We do not know these gentlemen; but if the choice of these is as good as the choice for president, the Board has done singularly well. Other professors will be elected at a future meeting of the Board.

The college-buildings are rapidly nearing completion, and the institution will be opened for the reception of students next Fall. Everything seems to be moving on to a successful inauguration of another Methodist college for the Christian education of Methodist boys. Amen!

A writer in the *Interior* says that Chicago contains 900,000 nominal Protestants. There are for their accommodation 290 churches and 60 chapels. If these were crowded to their utmost capacity, they would not hold more than 2,000,000 people. So that there are more than a half-million nominal Protestants in that city who are without church accommodation. This is another item showing that the greatest work of the church is in our great cities. We need to wake up in this city.

A Leaf of Church History.
(Not Found in McTyeire.)

The man who persistently ransacks the past can bring to light some curious things. These ought not to surprise us though, for the past is simply a huge "old lumber room," wherein is stored in "disordered array" everything of every kind that has transpired since "first primeval light threw its new-born beams across the throbbing bosom of chaos." Rummaging among old plunder is a very fascinating process. The antiquary, if not a fascinating man, is most certainly a fascinated man, and he does bring up some interesting things.

We have a preacher in this city who at times displays marked symptoms of being under the power of this fascination for looking up old things. Often has it threw its spell over him and led him back to explore the hidden mazes and tread the dim labyrinths of the long ago. In a recent excursion among the musty and yellow records of our church history, in this city, this preacher of antiquarian proclivities stumbled upon a leaf of church history, which at this time of year may well come as a reminder and a warning to every man and woman who goes to church on these sunshiny, sleep-producing days!

It is an historic fact, so well attested that no doubt can be entertained as to its genuineness, and the authenticity of the record is beyond all question. It is on the records of one of our city churches that many years ago, when the membership was more alive to the purity of the church than at present, and the preachers *more prone* to administer discipline than the present generation of preachers seems to be, a member was reported to the preacher in charge as having acted in such a manner as to have scandalized the church and preacher, and brought upon the whole church community the contempt of not a few, and made it the laughing stock of all the young people attending the service. Such rumors and reports could not be neglected without damage to the cause of God, and so the preacher, having "an eye single to the glory of God and the good of the church," and moved by that wholesome principle which says, "a stitch in time saves nine," and actuated by that righteous *dictum* of law that "no guilty party should escape," promptly appointed a committee of investigation. This committee, thus suddenly brought into existence and burdened with so grave a responsibility, went "carefully and prayerfully" into the serious work of investigating the damaging reports about the brother's character and conduct. This committee, after a "most careful and painstaking inquiry" into the whole matter, reports and rumors and gossip, reported to the presiding judge (preacher in charge) that they had performed the "onerous duty imposed upon them" in a most impartial manner, and that from the best evidence they could obtain they had arrived at the painful conclusion that a trial was absolutely necessary to "stop the mouths of the gainsayers" and to maintain "the peace and dignity" of the church. Accordingly they presented the charge and specifications. The charge was, "sleeping in church during divine service," and the specifications narrated the when and how this great crime was done. "A jury of his peers" was chosen; "witnesses summoned," the "accused cited," and the "day set for trial."

"Now, when this was noised abroad," there was a stir among the brethren and a flutter among the sisters as to "whereunto this thing would grow." Some of the older brethren, who had on several occasions "taken a nap on the sly" during divine service, shook their heads ominously at the possibility of being called to account for that grievous offense before a church court. Some of the elder sisters who had more than once caught themselves nodding behind their fans while the preacher was "delivering his discourse," put on "the look of agonized anxiety" at the prospect of some day being called before the ecclesiastical judiciary to answer for such disgraceful misdemeanor. And what a "feast of fat things and wines on the lees" the whole affair was to the church gossips! Rarely had they ever had such a turn of good fortune in their favor, and they made the best possible use of it. The character and conduct of the members was for days bandied about in a sort of "hattle-door and shuttle-cock" fashion to the great scandal of many grieved souls.

At last the day of trial came. The judge was on his "bench," the jury empaneled, the witnesses in their place and the accused in the "box." The prosecutor opened the momentous case in a most impressive manner. The judge carried himself in a way worthy of the ecclesiastical ermine, deciding points of law with great firmness and clearness; at all points giving the accused "the benefits of any doubts" that arose during the trial. The witnesses almost to a man gave testimony most damaging to the accused and fixing upon him the certainty of guilt. But the prosecutor, like many prosecutors before and since, ambitious to achieve a name and fame by one stroke of masterful policy, and thus rivet conviction beyond any peradventure upon the harassed prisoner, sought to introduce a witness to prove that the accused *had snored*, and that snoring was *prima-facie* evidence of sleep! He had reserved this testimony to the last, that by its introduction at the last moment he might overwhelm all opposition and smother all sympathy for the accused in this brilliant *denouement*. But the judge was not to be caught napping, and promptly ruled that such evidence was inadmissible. Though snoring may be *prima-facie* evidence of sleep, it is an unconscious act and cannot be alleged in proof against the accused, for two reasons: First, a man is not allowed to criminate himself. Second, a man can not be held responsible for what he does in his sleep. Though this "clinching testimony" was ruled out, the jury found enough in the testimony of the other witnesses to bring in a verdict of "guilty, as charged in the charge and specifications," but owing to extenuating circumstances, the nature of which the records do not show, recommended the guilty brother to "the mercy of the court." The judge, having often sung and prayed,

> That mercy I to others show
> That mercy show to me,

upon the promise of amendment by the guilty brother, dismissed him with the injunction, "Go and sin no more."

Thus ended a church trial, the like of which has been seen very rarely. And as the season for dull sermons and sleepy hours is upon us, we give our readers this little bit of local church history as a reminder that a man *has been* tried and found guilty of the misdemeanor of sleeping during church service, and as a warning to all sleepy-headed church goers.

The church is called to mourn the death of our oldest foreign missionary, Dr. J. W. Lambuth. He died in Japan, April 28. His dying message to the church was: "I die at my post. Send more men." Read Dr. Walter Lambuth's letter on this page.

The Blessed Virgin.—No. 1.

The worship of "Mary, the mother of Jesus," in the Roman and Greek churches in no small measure rivals the worship due to the Lord Jesus Christ. This worship, looked at in the light and judged by the teachings of the Holy Scriptures, we can but regard as heresy and idolatry; the Holy Scriptures saying no more of the Blessed Virgin than that she was a holy and highly honored woman in being the divinely chosen mother of the humanity of our blessed Lord. There is but little space devoted to her in the four inspired biographies, and after the first chapter of the Acts of the Apostles, in which it is recorded that when the disciples assembled Mary, the mother of Jesus, was present, in the remaining twenty-seven chapters her name is never once mentioned. These chapters contain the history of the planting of the church in Judea, in Samaria, in Asia Minor, in Europe and in the Islands of the Mediterranean Sea. They contain also the sermons of Peter, Stephen and Paul delivered at various times and places, and also a history of the first council held at Jerusalem, and the decrees of the apostles; but in this not one word about Mary, or any mention of her name.

In the Epistles of the Apostles, Paul, James, Peter, John and Jude, to the various churches of the then existing Christendom, the Virgin's name is not once mentioned, and there is not the slightest intimation that she had any spiritual power to do anything for the souls of men more than any other holy woman. Now, if the Blessed Virgin is what the Roman Church affirms, this is a most wonderful and unaccountable omission. And, to say the least of this, no Romanist ought to regard Protestants as blameworthy for failing to address prayers to the Virgin, or to ask her intercessions, seeing that there is not a shadow of scriptural authority for doing so. Diligent students, and learned, in the writing of the Fathers for five centuries find nothing to justify, much less to teach, that prayers should be offered to the Virgin, or that men should seek the favor of God through her intercessions. In ten thousand Roman Churches her images have been set up, many of them gorgeously arrayed, and before these images millions of devotees in reverent supplication kneel and invoke her supposed all-powerful aid. The most august titles have been applied to her, and she assumed to possess attributes and powers which only a divine being can possess. So general, so common is this, that Romanism looks to the unbiased spectator more like Mariolatry than Scriptural Christianity.

These theories, exhibitions and idolatrous acts are not confined to the ignorant and superstitious masses; but their standard theologians, their most eminent church dignitaries, up to the infallible Pope with his triple crown, and the general councils with their learning and ecclesiastical pomp, all teach and practice the worship of Mary.

No wonder the Church of Rome fulminates against the Bible societies seeking to put the Word of God in the hands of all men. No wonder she prohibits, without special permit, the reading of the Bible by the millions of her adherents. No wonder that so many millions of the Romanist families have not a copy of God's Word in their houses. It would never do! The worship of Mary, the supremacy of the Pope, and purgatory would fade away before the revealed light like mists before the rising sun.

God's revealed Word in their native tongue is the urgent and imperative need of the millions in the communion of the Roman Church. But the ecclesiastical powers that be over them will not permit it. Said one of their Bishops to a Protestant minister who protested against their denial of the Scriptures to the people: "We don't want nor need the Bible; the church has and holds the truth and teaches it to her children." This he considered enough, and better than the masses reading the Word for themselves.

Let us, as Protestants, as lovers and readers of God's Word, do all we can to circulate the Bible among all men.

J. B. WALKER.

The W. C. T. U. of Louisiana had a very successful annual meeting at Monroe recently. The attendance was good, the audiences large, the meetings enthusiastic, the hospitality of the Parlor City unbounded and the result generally satisfactory. We notice that Mrs. Merrick, who has been president for a number of years, has been succeeded by Mrs. Mary Read Goodale. We think this is an admirable selection. Mrs. Goodale is well known all over the State, and has done more for the Union than any other one, and well deserves the place to which she has been called.

New Orleans Preachers' Meeting.

MONTHLY REPORT.

Bro. La Prade reports Carondelet about as last month. Received four persons into church on profession of faith, seven by letter and has three applications for membership. Ready to make $4,000 or $5,000 worth of improvements on his church-building. Missions flourishing.

Bro. Keener, an average of seventy-five attendance at morning services; Sunday-school, average attendance of 100 scholars. Collected $10.40 for missionary debt, and $16.20 for foreign missions.

Algiers' congregations about as usual. Four persons received on profession of faith, and one by letter. Health of community not good.

Felicity—Slight improvement in attendance. Five received by letter. Epworth League in good condition. Mission school flourishing.

Gretna, reported by Rev. Van Valkenburgh as about as usual.

Moreau reported by Dr. Walker. Mission prayer meeting interesting and profitable. One infant baptized and two persons received.

Dr. Ahrens, a prosperous month at Craps Street. Four conversions, seven accessions on profession of faith.

Carrollton shows a decline in attendance upon all services. Mission prayer meeting as good as on former occasions. Sunday-school about as last month.

Bro. Roy, of Lower Coast Mission, reported a meeting which resulted in twenty-nine accessions. Congregations increasing. Sunday-school in good condition. Two infants baptized; some increase in collections. New church-building nearly complete, except seats. When finished it will be worth about $1,300

Louisiana Avenue—No report.
Dryades Street—No report.
Parker Chapel—No report.

The Agent of Centenary College at Carondelet Street Church.

Rev. Robt. Harry, the stirring agent of Centenary, preached last Sunday morning a very edifying and instructive sermon at Carondelet Church in this city. His subject was, "Jesus Feeding the Multitudes." Under this subject, which was discussed in a broad and thoughtful manner, he very deftly brought before the audience the claims of the college. No need to send the boys away to get an education. They can get it here. So well did he present his case that at the close $1,000 were subscribed to the endowment fund. Good for Carondelet!

Our Tchoupitoulas Street Mission.

This mission continues to grow in influence and importance under the managing care and supervision of Bro. Harrison. The Sunday-school contains from 60 to 75 scholars, and 6 faithful teachers are leading the young to the knowledge of God. There are four services every week, and the attendance at each encourages the workers to continue. Here is the nucleus of what will one day be a fine congregation of Christians. Any help offered Bro. Harrison will be gratefully received; and you could not help a worthier cause.

Dr. J. W. Lambuth Dead.

MR. EDITOR: My dear father has been called to his reward. Died upon the field while in action, as he had always desired. This morning a cablegram came:

Hiogo, Japan, April 28, 1892.

Father dead. Dying message: "I fall at my post. Send more men."

This is all I know. And yet not all. He is with his Master whom he loved so well. He died pursuing, with the flush of victory upon his brow. O Bro. Carter, I want to be more like my father—he loved men's souls. He was a soul-winner.

Yours in the gospel of peace,
WALTER R. LAMBUTH.

NOTES.

It is wonderful how many people there are in the church who give so many suggestions and so few dollars to carry on church work!

"If Christians would spend half as much time and money to save the world as they do to see it," wouldn't the work of evangelization go forward with a rush?

"Do you preach extempore, or do you take notes?"

"Well, sah, thar was once a time I took notes, but I found it safest down in this deesirick to insist on habin' de cash down!"

Among the questions to be discussed and settled at the General Conference of the M. E. Church, now in session at Omaha, the *Methodist Review* names the status of the Bishops and the modification of the episcopacy; pastoral time-limit; eligibility of women; two houses; division of the Missionary Society; consolidation of benevolences; modification of the work of the Freedman's Aid and Southern Educational Society, etc.

The *Texas Advocate* pays us a compliment when, speaking of our recent election, it says:

We congratulate the NEW ORLEANS CHRISTIAN ADVOCATE on this grand consummation, which it royally helped to achieve. It may have lost several subscribers from those who believe that preachers and religious papers should use only moral suasion on men and institutions that admit no moral law, but these feeble notes are unheard in the swelling chorus of almost universal joy. "'Twas a famous victory."

A correspondent of the *Western Christian Advocate* makes the same remark exactly that a lay brother made in our office the other day. His remark was this:

"If we, as a church, oppose opening the Exposition on the Sabbath, it is our duty to do the same at camp meetings. *Let us be consistent.*"

This would be as "true as gospel" if a camp meeting was the same thing as an Exposition. But as they are decidedly different, the application may *not* apply.

The call is for deeds. Creeds, and ceremonials, and psalms, and sermons are well enough, but in themselves are ineffectual to cast the devil out of society as the tom-toms of superstitious savages. *Christ went about doing good.* He was a peripatetic and perpetual beneficence. Our faith must have its justification in our deeds. Our churches must be something more than religious clubs, with admission and membership restricted to our set. Our church-houses, exempt from taxation, must be something more than Sunday parlors for well-dressed congregations. All our societies should be for *work*. We should make men good by doing them good.—*Western Christian Advocate.*

One trouble about our people "called Methodists" is, that they do not read the church paper. Many of the business men take it out of the office, carry it to their places of business, and the families never see it. And what more, it is no uncommon thing to find a preacher that does not know what is going on in the church; no, not even in his own Conference, because he does not snap and enterprise enough to read his own Conference organ. A presiding elder remarked to us the other day, "Our people and preachers are not reading the paper; if they would, they would like it."—*Alabama Advocate.*

"All of which we steadfastly" we certify to.

The *Central Christian Advocate*, organ of M. E Church, published in St. Louis, speaking of our late election, says:

Louisiana has perhaps never had a more spirited election—certainly one in which the moral element was more prominent a feature. The colored people, to their lasting credit, cast a heavy vote for the Foster ticket. They were unwilling to follow the lottery in hope of electing a Republican candidate, considering the overthrow of the lottery of far greater moment than a mere expression of their political preference. Their independence and the unusual number of parties or factions that took part in the contest promise to give a new character to the politics of the State. As the campaign was pre-eminently a moral and education one, is it Quixotic to believe that the effect for good will be felt long after the lottery has breathed its last; and that Louisiana, which has earned an unenviable reputation for lawlessness, negro persecution and political Bourbonism of the worst type, is now entering upon a new and creditable career

PERSONAL AND OTHERWISE.

Rev. G. S. Inge is to begin a meeting in Lake Charles, La., May 22.

The gift of the Holy Ghost is the reward of obedience to God. If you don't believe this, read Acts v, 32.

And when a man is full of the Holy Ghost he speaks the word of God with boldness. If you don't believe this, read Acts iv, 31.

Rev. I. W. Cooper, D. D., will preach the commencement sermon at the Port Gibson Female College, June 12.

The Watkins and Kansas City road has been finished from Lake Charles to Alexandria, and the trains are running.

Rev. F. S. Parker writes that the time of holding the Holiness Meeting at New Iberia has been changed to May 19-25.

Bishop Keener left early this week to attend the annual meeting of the College of Bishops in Nashville, which met on Tuesday last.

Bro. Frank Parker was with Bro. McVoy at Natchitoches the larger part of the past week, helping forward the good work in that city.

Rev. E. H. Monnger, of the Mississippi Conference, will preach the sermon to the Epworth League of Whitworth College, Sunday night, June 5.

Judging from *The Meteor*, we should say that Crystal Springs is thriving on berries, peas, turnips and radishes. Thirteen carloads were shipped in five days!

The editor, being a member of the Board of Missions, left to-day to attend the annual meeting. The Board convenes in Nashville to-morrow, Friday, May 6.

The Manual of Monteagle Assembly, for 1892, has been received, and, looking over the program, we judge that a rich treat is in store for the visitors this Summer.

The great river is again on a boom. The danger line has been passed all along, and grave apprehensions are entertained that we shall have an exceeding high water.

We were gratified to receive a call, last week, from President Fitzhugh, of Whitworth College. He is already making preparations for his coming commencement.

Rev. W. H. LaPrade, our Carondelet pastor, spent last week in Shreveport helping Bro. Pierce in a protracted meeting. He reports the meeting as having accomplished much good.

Rev. George Needham gave our recent District Conference a fine notice in his paper, the *Rocky Mountain Methodist*. Bro. Needham enjoyed his visit among us, and we enjoyed it, too.

The *Democrat-Star*, of Scranton, Miss., has the temerity to say: "At the recent election in Louisiana the lottery drew a blank!" And they were the blankest looking set you ever saw, too.

Peter and John did not wait to get the lame man into the temple before they did him good. They did him good first, and then he went joyfully with them into the house of the Lord. Do you see the point?

We have received from the publisher, J. J. Hood, Philadelphia, two samples of excellent programs for Children's Day: "Fair as a Lily," and "Children of the Gospels." These are good, and come at five cents apiece, or fifty cents a dozen.

Missionary Hand-book No. 9 has been received. This is a history of our mission in Japan. The Board of Missions, through its secretary, Dr. John, is doing the church good service in publishing these hand-books of our mission work for the information of the people.

A man may be sincere in his belief when he takes morphine for quinine; but his sincerity will not prevent the poisonous drug from doing its deadly work. Sincerity does not change laws nor the nature of things. A man may be sincere in believing there is no hell and go to hell, too.

This, from the *Southern Churchman*, is too good to skip:

A good answer was made by an old Christian, who, when he was asked what his business was, said, "To serve God; but I pound iron to pay expenses;" and there is in this answer the key to the best results possible to each one of us, whatever our conditions or surroundings.

Bro. Van Valkenburgh informs us that the interest in Children's Day seems to be increasing each year. While in former years but few programmes have been ordered until a week before the time, this year 3,500 have already been ordered. Brethren should order at once to be in time for the third Sunday.

A sneak thief, not having the fear of the waste-basket before his eyes, entered our office some time between last Saturday night and Monday morning and rummaged our drawers and capsized our papers and "played the mischief" generally, and then carried off all our valuables—a few two-cent postage stamps. We feel sorry for the fellow, for an inexorable Nemesis is on his track with the fury of a blood-hound.

NOTES FROM OUR JACKSON OFFICE.

Rev. B. F. Jones and family, of Port Gibson, passed through Jackson a few days ago, returning from Crystal Springs, where they had spent about ten days.

Dr. C. G. Andrews, Dr. J. J. Wheat and Bro. W. B. Lewis gave us a much appreciated visit last week. They were in attendance on the meeting of the Board of Trustees of Millsaps College.

Bishop Hendrix won the Delta to him while on his recent tour of District Conferences there. His presence was not only a feast to his hearers, but an inspiration to every loyal Methodist throughout that section.

We spent a week very pleasantly in attendance upon the Winona District Conference at Greenwood, Miss., and the Greenville District Conference at Friar's Point. It was the most delightful week we have spent this year.

We publish in this issue one of the two letters from Bro. W. W. Cammack, our missionary to the Choctaw Indians. Our readers will be glad to hear from Bro. Cammack, and will, no doubt, feel a greater interest in his work from reading after him.

The General Assembly of Kentucky has passed a bill making an appropriation to the World's Fair, but providing that its department shall be closed on Sunday, and that no whisky shall be sold within its precincts. What a glorious thing it would have been had all the States made similar provisions!

The *Pacific Methodist Advocate*, of April 21, reports that since their last Conference there have been 980 conversions and 1 204 accessions to the Southern Methodist Church over there. These figures are complete only as to three districts in the Pacific Conference. Two districts in this Conference and seven-eighths of the other three Conferences are still uncanvassed. Such news should thrill the heart of the church.

We have received at the branch office recently quite a number of letters from the brethren of the Mississippi Conference asking for Sunday-school literature for needy Sunday-schools from the Children's Day Fund. In order to prevent delay in filling these orders, we will call attention to the fact that Bro. W. A. Gunning, Natchez, Miss., is the treasurer of that fund now, and all orders for supplies should be sent direct to him.

In reading an Arkansas paper, a few days ago, we came across this pertinent paragraph:

Find a prosperous farmer in Arkansas, and you will find one who keeps his corn-crib and smoke-house at home, and not "out West." Sometimes these prudent farmers fail to realize profits; but they never let expenses outrun receipts.

This is true the world over. This is what all Mississippians need to learn, and there is no better time to begin than the year 1892.

Bro. Bachman, colporteur of the North Mississippi Conference, has kindly presented us with a copy of "The Hand-Book of Southern Methodism," by Dr. P. A. Peterson, of the Virginia Conference. This book is published by authority of the last General Conference, and contains the history, polity and doctrines of Southern Methodism in a nut-shell. It should be in the hands of every Methodist. Bro. Bachman is prepared to supply the trade at Publishing House prices.

Free Night School.

One of the W. H. M. S. projects is the establishment of a night school for the benefit of the working class. The school-room is pleasantly situated on Calliope street, near St. Charles avenue, in the chapel of the church. The school is entirely free, books and writing material being furnished by the teachers. School is held on Monday, Wednesday and Friday nights, opening at 7 o'clock, and closing about 9 o'clock.

Girls and boys and young men and women who have not the advantages of any day school are earnestly invited to attend. Any particular line of study which pupils may desire will be taught them. Friends of the cause who may read this will greatly favor us if they will show this to anyone likely to take advantage of the benefits of the school.

KATE H. SCOTT.

Woman's Missionary Society of the Mississippi Conference.

Auxiliaries will please send the names of their delegates to the annual meeting to be held in Vicksburg, in June, without delay, to Mrs. W. B. Lewis, 402 East Grove street, Vicksburg, Miss. MRS. W. B. LEWIS.

Columbus District Conference.

The District Conference for Columbus district, North Mississippi Conference, as already announced, will meet at Shuqualak, Miss., May 12-15. Preachers in charge will please notice "The Duty of the District Conference," set forth in the Discipline, and be prepared to make report on the topics prescribed in the order of business for the District Conference. The session will open at 9 o'clock A. M., Thursday. Rev. Amos Kendall will preach the opening sermon. Thursday will be taken up with the work of a Sunday-school Conference, with the following programme:

PROGRAMME.

1. "Brief History of Sunday-schools"—paper by M. F. Ames.
2. "Design of the Sunday-school"—paper by Dr. W. L. Lipscomb.
3. "Influence of the Sunday-school on the Community"—paper by J. A. Lewis.
4. "Sunday-school Statistics"—paper by G. D. Harris.
5. "The Sunday-school Teacher before the Class"—paper by Prof. D. Lipscomb.
6. "The Sunday-school and the Pastor"—paper by Rev. J. A. Randolph.
7. "General Conduct of the Sunday-school." Discussion; opened by Hon. W. H. Foote.
8. "How to Prepare the Sunday-school Lesson." Discussion; opened by R. M. Smith.
9. "How Can the Sunday-school Be Continued throughout the Year in the Country?" Discussion; opened by G. G. Saunders.
10. "How Can the Sunday-school Be Rendered More Effective in the Conversion of Sunday-school Scholars?" Discussion; opened by Rev. D. W. Bahb. T. C. WIER, P. E.

North Mississippi Conference Notes.

The good people of Mississippi join those of Louisiana in singing, "Praise God, from whom all blessings flow."

Two District Conferences have been held with good interest, viz.: Winona, at Greenwood, and Greenville, at Friar's Point. Four others are to be in session the second week in May. This is crowding matters, especially for the connectional workers, but we will (D. V.) reach several of them in spite of shortness of time.

From the number of orders already received for programmes, we expect Children's Day to be more generally observed this year than heretofore. A few pastoral charges have not ordered yet. Brethren, let us hear from you directly. Give the children and youth the privilege of this joyous day. The programmes cost you nothing but to observe the day lawfully and religiously. G. W. BACHMAN.

Millsaps College.

The Board of Trustees of Millsaps College met on April 27, and was in session two days. The chief item of business was the election of a faculty. The election resulted as follows: President, Dr. W. B. Murrah; chair of Mathematics, N. A. Patillo; chair of English, W. L. Weber. The chair of Ancient Languages will be filled at the next meeting. The rates of tuition will be fixed by the Executive Committee. W. C. BLACK.

Rev. J. E. Bradley.

MR. EDITOR: Please say that as the children of our beloved Bro. Bradley prefer putting the headstone over their father's grave themselves, therefore no money need be sent, as requested in last week's ADVOCATE. THOS. J. UPTON.

Lake Charles, La.

Special Notice to Preachers.

The preachers in charge will confer a favor on the publisher if they will report in full as to collections for new and old subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE at their approaching District Conference. A representative of this paper expects to be present at same.

The great highroad of human welfare lies along the old highway of steadfast well doing; and they who are the most persistent and work in the truest spirit will invariably be the most successful. Success treads on the heels of every right effort.—*Smiles.*

NOTICES.

The Vicksburg District Conference will be held at Port Gibson, beginning on Friday, June 10, 1892, at 9:30 A. M.

D. A. LITTLE, P. E.

The Spring meeting of the Louisiana Conference Holiness Association will meet at New Iberia, La., May 19-25. Entertainment will be provided for all ministers who may attend.

Let all who desire entertainment write to Rev. F. S. Parker, pastor at New Iberia, stating their purpose to attend the meeting.

The opening sermon of the Sardis District Conference, North Mississippi Conference, will be preached on Wednesday night, May 11, at 7:45 P. M. Let the members, both clerical and lay, be present on the eleventh. A full attendance is very much desired. Will the pastors see that all of the assessments for the Bishops and, at least, half for education is ready?

H. C. MOREHEAD.

A district meeting of the Woman's Missionary Society, Columbus district, North Mississippi Conference, will be held at Starkville, May 10 and 11. Mrs. T. B. Hargrove, president of the Conference society, and Mrs. McElroy, district secretary, are expected to have charge of the meeting. All auxiliaries and juvenile societies are requested to send delegates. Those purposing to attend should notify Rev. J. A Randolph, that homes may be provided for them. T. C. WIER.

All the officers and delegates that expect to attend the Grenada District Conference and Woman's Missionary Society, which will be held in Charleston, May 11-15, will please notify me at once by postal card, or otherwise, what day and what train they expect to get to Oakland on, so we may have conveyances to meet you. Come one, come all; we will get you out. We have two north-bound trains a day—one at 4:30 A. M., and one at 2:20 P. M.

B. F. SAUNDERS.

Charleston, Miss.

A fire in Tchula, Miss., April 28, destroyed property to the amount of $25,000. Several stores and the Masonic Hall were burned.

HOME LIFE.

A TALE OF TWO BUCKETS.

Two buckets in an ancient well got talking once together,
And after sundry wise remarks—no doubt about the weather—
"Look here," quoth one, "this life we lead I don't exactly like;
Upon my word, I'm half inclined to venture on a strike;
For—do you mind?—however full we both come up the well,
We go down empty—always shall, for aught that I can tell."

"That's true," the other said; "but, then—the way it looks to me—
However empty we go down, we come up full, you see."
Wise little bucket! If we each could look at life that way,
Would dwarf its ills and magnify its blessings day by day,
The world would be a happier place, since we should all decide
Only the buckets full to count, and let the empty slide.

—*The Churchman.*

Christian Expediency.

The worldling is self-centered. "I, my, mine," are often upon his lips. He prates much of "personal liberty." He is willing to fight for his rights on all occasions.

The Christian is like Christ, who "pleased not himself." He lives not for self alone. He strives to build up self, to bless others, to glorify God. Compared with this his "personal liberty," his "rights," are scarcely worthy of mention. So he thinks and feels and acts.

The Christian faces three classes of things; good, bad, and doubtful. Concerning the first two classes, his duty is plain. What of the third? Shall he clamor for his "rights?" Shall he prate about "personal liberty?" Not so did Christ! Not so will he! He will settle these doubtful things, not on the low ground of "personal liberty," but on the high ground of "Christian expediency." He will weigh them, not in the scales of selfish knowledge, but of unselfish love. "Knowledge puffeth up, love buildeth up."

The best argument concerning doubtful amusements and habits Paul gives us in 1. Cor. viii. By that simple logic ninety-nine one-hundredths of all our difficulties concerning doubtful amusements vanish. Paul's argument was as follows:

1. The eating of meat offered to idols is not, in and of itself, wrong to him who knows the nothingness of an idol.

2. Yet such an example might lead others to stumble.

3. Consequently some brother of little knowledge and experience might perish.

4. To cause the ruin of the weakest one for whom Christ died would be sin against Christ.

5. For himself, if meat made his brother to stumble, he would eat no flesh forevermore; for his personal gratification was not worthy to be compared to the safety of his brother's soul.

Is not Paul's logic inexorable? If, because of it, Paul discarded "meat," how would he dispose of tobacco, intoxicants, cards, billiards, theater-going, dancing, and other tendencies of to-day? What if some of these may be indulged in, by some in exceptional circumstances, without personal harm? If justifiable on the ground of personal liberty, are they expedient? The true Christian is lifted above this ground of perpetual debate: Is it right?—is it wrong?—may I?—may I not? He asks rather, Will this help me, benefit my fellows, and glorify God? The Christian will shun much that the worldling loves, simply because he has better things to enjoy. I commend to all young Christians Dr. Bushnell's sermon on "Free to amusements, and too free to want them." This is found on page 374 of "Sermons on Living Subjects," and is probably in your pastor's library. Borrow it, read it, then return it.

Suffer one illustration in closing. If you are in this perpetual debate, you perhaps, yea probably, are on too low ground. The worm has a right to crawl, it knows no better; but the eagle is built to fly. May the eagle crawl? It surely is "free to, but too free to want to." Flying is better. Leave crawling to the worldling; the Christian may soar if he will.—Rev. Henry Lea, in *Epworth Herald.*

The Girl Who Brags.

Ella Wheeler Wilcox, in the April *Ladies' Home Journal*, deprecates the tendency of American girls to the habit of bragging. Only last week, she writes, I asked a young bachelor—who is comfortably situated in life—why he did not marry. "Well, I will tell you," he replied. "I want a home, which, of course, means a wife; but I am discouraged about making the venture. I admired a young lady greatly, and was beginning to think seriously of paying her court. She seemed to be my ideal. She was a model daughter, progressive minded, intelligent, industrious. She was always neatly but simply dressed, and her cheerfulness was like a sunny day. Recently I met her on the street just as she was emerging from a milliner's establishment.

"See my new hat?" she said brightly, as I walked along by her side. "Isn't it pretty?"

"I had not noticed the new hat; but now I saw a simple open work straw on which reposed a few flowers and a bow of ribbon.

"'Yes, very pretty and becoming,' I replied. 'I have a finer one being made,' she continued. 'This is only a back affair. I paid only twenty dollars for it. It is stylish, though, for the price, I think.'

"My heart sank at her light way of estimating cost. I have no sisters, and my mother possesses a knack of trimming her own bonnets, so I had never known what ladies' hats cost. If that simple bit of straw and ribbon cost twenty dollars, what would be the price of the finer hat being made? Thirty dollars at least. I realized at once my inability to properly support a girl who paid fifty dollars for two hats in one fleeting season. What a fortune it would require to furnish all her wardrobe at that rate! Yet she is so simply dressed to all appearances; nothing at all showy about her. I suppose all girls in her station pay as much for their clothes, and so I think I will leave marriage for richer men. The average young man can not stand that sort of thing, I assure you."

Now, I happened to know who this young woman was, and I happened to know that she was not an extravagant girl. If she had paid twenty dollars for a hat it was an unusual expenditure for her, and would trouble her conscience and purse for many a day, and cause her much self-denial in other directions.

But she possessed the foolish idea so prevalent in this age of great fortunes, that men admire women who use money lavishly, and who pay large prices for their garments.

The Discovery of Christ.

It is a high day in any man's life—and always a quickening of the divine pulse-beat of the race—when, with Andrew, his divine possibilities utter their prophecies in the declaration, "I have found the Christ." But every true conversion is only the beginning of the soul's discovery of the Savior. Conversion is the springtime of character. The heat and the storm, the strifes with the elements that strengthen and destroy, are yet to come. Conversion is the point from whence we follow on to know the Lord. The work of Christ within and upon the redeemed soul is unending. The study of Christ is exhaustless; we never graduate from the school of our divine teacher. Logic has penetrated no more soul-dwarfing absurdity than a statement of Christian doctrine which presumes to compass the whole truth as it is in Jesus. Paul and John never claimed to possess such spiritual knowledge; they were always disciples; to them the following of Christ was a journey of enlarging and unceasing discovery. Nearly thirty years after his conversion, after all these years of intense and herculean toil and thought, Paul's most passionate desire was that he might know the Christ. One of the women of Browning's poetry went through the days with her

"Eyes upturned,
As if life were one long and sweet surprise."

Such the Christ-life ever is to the disciple who walks with expectant eyes upon his Master. Christ is ever new to the Christian whose vision of the Lord is not obscured by the shadow of his own selfishness. The grace of the Lord is ever mightier to arms of faith; his beauty grows evermore resplendent to the pure in heart; his salvation is an ever-deepening reality to the obedient. The discovery and revelation of Christ is the business of life; is the worth of life; it is an unending occupation.—*Rev. G. D. Herron.*

A Mother's Privileges.

If you allow your duties to run you like a machine, you will soon break down in body and mind, with no chance to recuperate. It is the constant succession that wears your patience and strength, especially if you have a large family.

If you are pressed for funds, the closest economy is necessary and right; if not, a jacket or a shoe is of little value compared to your health and happiness. Every woman has tastes, wishes and preferences. She should require them to be respected. If you should choose to omit a small duty for a pleasure that is more valuable to you, take the liberty to do so. You owe your family a bright face and well-informed mind, as well as buttons and patches. Just as you accustom them in this respect will their demands be. So many mothers are draining their lives away in little steps and stitches!

If you have a distaste for any special work, there is some way out of it without neglecting or hurting anybody. Teach a servant to do it, or exchange with a friend who likes it. For several years one of my friends did my plain sewing, while I did fancy work for her. Each set a price on her work and kept an account of it, but no money was paid; we only balanced accounts occasionally. If you claim your privileges they will be granted you, and *vice versa.*—*Selected.*

Angels' Work.

I wonder if you have seen that pathetic little story of the poor tired mother who took her three little children into a parlor-car by mistake, and was rudely driven into another car in a way that brought smiles to some faces, but a great pity into the tender heart of one of the passengers, a little boy. He showed his sympathy in true boyish fashion by taking some of his own fruit and luncheon to the abashed little group in the common car.

So sweet and gentle was the ministry of the bright-faced, beautiful boy, that one of the children, watching his retreating form, asked, "Was he an angel, mama?"

"No, dear; but he was doing an angel's work, bless him!" answered the mother.

And it is this answer that rings in my ears so persistently that I pass it on to you: "Doing an angel's work."

Is there not a little bit of angel's work for each one of us, every day, no matter how commonplace the day may be? Perhaps you are not quite sure just what an angel's work is, but a little searching of the Scripture will make it quite clear. And having found what the work is like, suppose we each one, for just one week, watch diligently for such pieces of it as may lie in our path?—*Selected.*

"OURSELVES OF THE LORD."—Just as the plowman takes furrow by furrow, one ended before another is begun, so our duties come to us, not in battalions, but singly. Our life's plan, if we read it aright, is beneficently designed. We are not abandoned to blind chance. Confusion and entanglement can come only by our choosing to refuse guidance, and to shape our lot for ourselves. So it will seem to us when we have come to the end of it, and can look back—a divinely-ordered whole, which even our failures can not mar, for God only asks of us our best and bravest; and if we give him these, we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success after all, so far as our discipline is concerned. . . . Our very failures may be an answer to our doubts—evidence of a time when we shall neither faint nor fail, when the acre will be freed from weeds, and ready for a fair harvest. For in the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth, and these will be satisfied, everyone of them. We who have tested the bitter fruit of the tree of knowledge are meant to inherit the tree of life; and somewhere else the task dropped here may be taken up and made good.—*Sunday at Home.*

THE WINTER IS PASSED.—To the soul that has reached God there is no longer any Winter; but there is a season composed of the other three joined in one, which is, as it were, immortalized by the death of Winter. For, before reaching the inner Winter, the soul had passed through all the seasons of the spiritual life; but, afterward, it re-enters upon a perpetual Spring, Summer, and Autumn. The mildness of Spring does not prevent the fervor of Summer nor the fruitfulness of Autumn: the heats of Summer do not interfere with the beauty of Spring, nor the abundance of Autumn; and the fruits of Autumn interpose no obstacle to the enjoyment of Spring, nor to the ardor of Summer. Oh, blessed land! Happy they who are able to possess it! It is promised to all, and he who possesses it, and to whom it belongs by right of his eternal generation and the purchase of his blood, earnestly invites us all to proceed thither. He furnishes us with all the means of doing so; he draws us by his urgent solicitations. Why do we not make haste?—*Madame Guyon.*

A man is as really bound in prudence to do what upon the whole appears, according to the best of his judgment, to be for his happiness, as what he certainly knows to be so.—*Bishop Butler.*

OUR YOUNG PEOPLE.

A YEAR WITH DOLLY.

BY EUDORA S. RUMSTEAD.

JANUARY.

My darling Dolly is one week old;
Her forehead is fair and creamy,
Her cheeks are pink and her hair is gold,
And her eyes are dark and dreamy.
She's lovely and sweet as she can be;
She's Santa Claus' own little daughter,
But she came to me on the Christmas tree—
How glad I am that he brought her!

I never am lonely since she came,
And the only trouble with me is
That I haven't been able to find a name
One-half as pretty as she is.
Mama's in favor of "Isabel;"
And papa says "Betsy or Polly!"
And I've thought and thought and maybe—well,
I guess I shall call her *Dolly.*

—*St. Nicholas.*

MR. EDITOR: I thought I would write a few lines to the dear old ADVOCATE. My papa takes the ADVOCATE. I like to read it very much. I am going to ask a question: How wide was Noah's ark, and how long was it?

Your friend, DANNIE WOODWARD.

MR. EDITOR: I have written to your paper before, and as that one did not reach the waste-basket, I thought I would try again. I go to Sunday-school every Sunday. My papa is the minister. Mr. Muller is our superintendent. We all love him very much. I go to public school; study arithmetic, grammar, history, geography, spelling and reading. I will close by asking the cousins a question: Where is the longest verse in the Bible found?

MATTIE E. AHRENS.

New Orleans, La.

MR. EDITOR: I have never written a letter to the little cousins in the ADVOCATE. We have Sunday-school and Juvenile Missionary Society in the Sunday-school. Bro J. A. Parker is our preacher; Bro. Sheppard is our elder. The next quarterly meeting will be held here, and we will get to hear Bro. Sheppard. We like him very much. I will answer Charles M. Morris' question: "Snuff-dishes" is found in Exodus xxv, 28. I will ask a question: "Who had his thumbs and great toes cut off?"

Yours truly, VELMA DAWSON.

Lisbon, La.

MR. EDITOR: It has been some time since I have written to the ADVOCATE. You were kind enough to publish my first letter, and that encourages me to write again. My papa is a Methodist preacher in the North Mississippi Conference. We were sent by Bishop Hendrix to the Chapel Hill circuit. We moved during that hard freeze in the Winter. I am not going to school now, but am studying at home. I will answer Frank Henderson's question: Jacob had twelve sons, and loved Joseph the most. I will ask one: Who built the ivory house? I will close, hoping to see this in print.

Your little friend, EULA ROOK.

Sweatman, Miss.

MR. EDITOR: I have never written to your nice paper, and I thought I would write you a few lines to-night. My uncle takes the ADVOCATE, and I like to read it very much, especially the children's column. It has a great many good things in it. I think the editor is very kind to give us a column. We should strive to make it interesting. Rev. W. C. Black is our preacher this year. I go to Sunday-school every Sunday. My teacher's name is Mrs. Black. I will ask a question: Who was Moses' father? I will close with best wishes to the ADVOCATE. I remain as ever,

Your unknown friend, ELLA WOMACK.

Jackson, Miss.

MR. EDITOR: I wrote to you not long ago. I am afraid you will throw this one in the waste-basket, but will write again and see if you will publish it. My papa is a farmer and takes the dear old ADVOCATE, and mama says she don't see how she could well do without it. She has been reading it a long time; ever since Dr. Parker was the editor. I want to tell you about Aunt Bettie Baker's family. She has six little girls, and not a single boy. She is all the sister mama has living. Mama has no father, mother or brother in the world. I have one little brother, and I love him more than I can tell. I will try to answer Frank Henderson's question: Jacob had twelve sons, and he loved Joseph and Benjamin the best, for they were the sons of his old age. I will ask a question of anyone who wishes to answer: What are the three sweetest words on earth? Mr. Editor, you can answer it, too, if you wish. Please print this, so I can send it to Aunt Bettie.

GEORGE B. MCBETH.

Redmondville, Miss.

Jack.

Jack was cross, and nothing pleased him. After giving him the choicest morsels for his breakfast, and providing for all his wants with tender care, while he did nothing but fret and complain, his mother finally said:

"Jack, I want you now to go right up to your room and put on every garment wrong-side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated. And she did mean it. Jack had to mind. He had to turn his stockings even; and when his mother came to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravellings—before the glass, wondering what his mother meant, but not quite clear in his conscience.

"Now, this," said his mother, turning him around, "is what you have been doing all day; you have been determined to make the worst of everything. In other words, you would turn everything wrong-side out. Do you really like your things this way so much, Jack?"

"No, mama," answered Jack, shame-faced. "Can't I turn them right?"

"You may, if you will remember this: there is a right and a wrong side to whatever happens—I mean a pleasant part and a part you do not like as well; and you must do as you prefer to with your clothes, wear them right-side out. Do not be so foolish any more, little man, as to persist in turning things wrong-side out."—*Phrenological Journal.*

GIRLS AND THE GUM.—How cunningly she wads it up; How quickly she turns it o'er, Shifts it from port to starboard, Then chews it more and more.

Who taught the little girl the way to work her busy chin? Who showed her how to twist her jaws, Such weird grimaces in?

Who taught her deft, prehensile tongue, the lasso's work to do? To corral the elusive gum, And chew and chaw and chew?

Ah me, she learned the art at school, Matriculation day: And hadn't learned a great deal more, What time she came away.

SCIENTIFIC.

Cheaper Aluminum.

DISCOVERY OF A NEW PROCESS FOR ITS MANUFACTURE.

A corporation, chartered under the laws of Colorado and known as the American Aluminum Company has been formed in Philadelphia, says the *Ledger*, of that city; with the view of introducing this metal at a price far below the market value. It is claimed that they have discovered a process whereby aluminum can be sold at a price less than quarter what the present quotations are. Edward C. Broadwell, who discovered the new process, was seen by a *Ledger* reporter and seemed confident of his success. In speaking of his discovery, he said that the two possible ways of preparing aluminum was by electrical and chemical energy.

"The chemical method," said Mr. Broadwell, "will probably never meet with success from an economical standpoint, owing to the fact that aluminum has never been found free in nature. The chemical method is less advantage of chemical affinities, and substances found in an elemental state necessarily have weak affinities. The electrical current furnishes us with a medium whereby this metal can be extracted from its ores at any point desired as well as with any rapidity. The advantage we claim lies chiefly in two points: First, we claim to be able to make one pound of commercially pure aluminum with the expenditure of but one electrical horse-power. Previous to this improvement twenty-two electrical horse-power has been necessary to accomplish the same purpose. Secondly, we are able to take clay of ordinary fair quality and remove from it efficiently and cheaply all iron silicon.

"Of the two above improvements it appears that the mode of application of the electric current has gone the furthermost toward the cheapening of this process. I have been working on this process since 1885, and have tried experimentally every patented invention and scientific suggestion that came under my observation. What at present has been perfected I discovered last Summer, and my claims are based on a combination of chemical and electric methods. We expect to put aluminum on the market at a price cheaper than copper. It is a metal that can replace copper in almost every instance, and if it can be produced at thirty-five cents a pound it will be cheaper than copper at ten cents a pound, because it is three and one-half times lighter, and consequently there is three and one-half times more in bulk. Our competition will come chiefly from Pittsburg, Pa., and Lockport, N. Y., but at close pushing we can sell the metal at a profit for fifteen cents a pound."—*Delta.*

Hieroglyphic Inscriptions.

Among the latest discoveries at Mycenæ, terra-cottas of the earliest period and style have been reported, together with two tablets of Egyptian earthenware bearing hieroglyphic inscriptions. Although these inscriptions have not as yet been wholly read, Prof. Erman, of Berlin, has recognized in the legend the name of a Pharoah Amenophis, who was almost certainly Amenophis III., inasmuch as his cartouch has already been found elsewhere on antiquities on the Mycenæan age. The reign of this ruler of Egypt having occurred about 1430 B. C., these hieroglyphic inscriptions determine approximately the date of early Mycenæan culture—it might have been somewhat later, but it could not have been earlier than about B. C. 1400. This intercourse and relations between Egypt and Greece at the Mycenæan epoch are demonstrated, and Egypt is proved to have exerted a direct influence on Mycenæan art. The revelation is significant, Mycenæan art being the earliest effort, the very beginning of Greek art, and hitherto acknowledged to be pre-historic. In other words, the lions that guarded the gate-way at Mycenæ were contemporary with the Recumbent Lion of Amenophis III. And this was subsequent to the masterpieces of statuary and architecture executed by Thothmes III., along with other works of the eighteenth dynasty; between two and three centuries later than the Hyksos sphinxes at Tanis; five hundred years later than the statue of Sebekhotep III., of the thirteenth dynasty; sixteen hundred years later than the statue of Khufu of the fourth dynasty, the life-like statues of Rahotep and his wife Nefert, the Cross legged Scribe, the Shaikh-el Beled, the Panels of Hosi; and quite likely two thousand years posterior to the statues of Sepa and Nesa, as well as the reliefs of Se-neferu, in the peninsula of Sinai, of the third dynasty. Greek art was an infant in the old age of Egyptian skill.—*Independent.*

A SIMPLE RELIEF FOR LUNG TROUBLES.—It has long been known that pine-needle pillows would alleviate persons afflicted with lung troubles, and a Florida editor relates an incident in support of the fact as follows: During a visit to the home of a most estimable lady living on Indian river, this editor was told of a discovery that had been made which may prove a boon to sufferers from lung or bronchial troubles. This lady having heard that there was peculiar virtue in a pillow made from pine straw, and having none of that material at hand, made one from fine soft pine shavings, and had the pleasure of noting immediate benefit. Soon all the members of the household had pine shavings pillows, and it was noticed that all coughs, asthmatic or bronchial troubles abated at once after sleeping a few nights on these pillows. An invalid suffering from lung trouble derived much benefit from sleeping upon a mattress made from pine shavings. The material is cheap, and makes a very pleasant and comfortable mattress, the odor of the pine permeating the entire room and absorbing or dispelling all unpleasant odors.—*Christian at Work.*

Plans have been prepared for the construction of a railroad to run by means of a cable up the front of the Catskills, the gradient being 1,700 feet in a mile and a quarter. With such a steep incline it will, of course, be necessary to take every precaution in the way of brakes and safety appliances to ensure freedom from accident in case of a fracture of the cable; but the engineers are confident that the scheme is a feasible one. There is no doubt that it will be a paying one, the present means of access to the Catskills being anything but satisfactory.

The age of aluminum is slowly creeping upon us. At last the metal is becoming cheaper, and a boat ten feet by five constructed of it has just been launched in Germany, propelled by a naptha motor. More ductile and light by far than steel and possessed of vastly greater tensile strength, it only remains for the discovery of more ready methods in extracting this metal, which is omnipresent in the earth's crust, to revolutionize industry again.

I do wish that tired people did but know the infinite rest there is in leaving off the six days from the seventh—in anchoring the business ships of our daily life as the Saturday draws to a close, leaving them to ride peacefully upon the flow or ebb until Monday morning comes again.—*Anna Warner.*

MARRIAGES.

NABOURS—SMITH.—At the residence of the bride's parents, March 2, 1892, by Rev. R. O. Brown, Mr. W. H. Nabours to Miss Mattie C. Smith, all of Panola county.

NELSON—DEATON.—At Chapel Hill, Panola county, Sunday night, April 17, 1892, by Rev. R. O. Brown, Mr. W. G. Nelson to Miss Jennie Deaton.

FILE—WEEKS.—At the residence of the bride's father, Thursday evening, April 21, 1892, by Rev. R. O. Brown, Mr. F. A. File to Miss Freddie Weeks.

LEWIS—McCAIN.—At the residence of the bride's father, Mr. Joseph McCain, Laurence, Miss., March 29, 1892, by Rev. W. B. Hines, Mr. Charles Lewis and Miss Frank McCain.

GIPSON—VAUGHT.—At the home of the bride's father, April 20, 1892, by Rev. V. V. Boone, Mr. Geo. G. Gipson to Miss Evie K. Vaught, both of Pike county, Miss.

KESSEE—RISHER.—At the residence of the bride's sister, Mrs. Fannie Vallette, No. 93 Alix street, Algiers, La., April 20, 1892, by Rev. H. S. Johns, Mr. H. D. Kessee to Miss Helen E. Risher, daughter of the late Capt. W. W. Risher.

WILLIAMS—STEVENS.—April 17, 1892, by Rev. F. M. Keen, Mr. J. W. Williams to Mrs. Belle Stevens.

CROSSETT—STONE.—At the Methodist church, Hernando, Miss., Wednesday evening, April 13, 1892, by Rev. J. W. Malone, Mr. W. A. Crossett, of Hernando, to Miss Annie B. Stone, of Eudora.

HARRELL—GILLILAND.—At the residence of the bride's father, Coldwater, Miss., April 20, 1892, by Rev. J. W. Malone, Mr. W. R. Harrell, of Memphis, Tenn., to Miss Lena Gilliland, of Coldwater, Miss.

BOLTON—HARRISON.—At the residence of the bride's parents, Forest, Miss., April 20, 1892, by Rev. D. P. Bradford, Mr. F. P. Bolton, of Bolton, Miss., to Miss Maggie Harrison.

ROBERTS—DANCY.—At the residence of Mrs. G. A. McDonald, Ashland, Miss., April 25, 1892, by Rev. Jas. L. Bowling, Mr. N. B. Roberts to Miss Julia Dancy, all of Holly Springs, Miss.

OBITUARIES.

SMITH—Mr. SAMUEL W. SMITH was born in Jones county, N. C., in 1816, and died at his home in Holmes county, Miss., March 5, 1892. His boyhood and young manhood were spent in Florida. He was twice married; first, to Miss Les Dulany; and, second, to her sister, Miss May Dulany, Dec. 4, 1879.

Bro. Smith was a faithful and devout member of the M. E. Church, South, during the greater part of his long life. In the social and business relations of life he was distinguished for politeness, courtesy, honor and the most exact honesty. His word in any matter was his bond, and could be relied upon. He was loved, honored and respected by all who knew him. He commanded the affection and respect of all with whom he came into contact, and yet, it is said, he was familiar with no man. He scorned all that was little or low, and hated evil of all kinds. Bro. Smith was a true man of God and the fast friend of his kind. He had made a fine property, and was a cheerful giver to every good cause. The widow, the orphan, the sick and God's poor found in him a friend and helper in every time of need. The preacher, the cause of missions and every enterprise of the church found an active friend and a generous supporter in this man of God. In all these things he took special pains to avoid ostentation—to keep his left hand from knowing what his right hand did. He rarely ever contributed anything in a public collection, but took the preacher to one side and gave as much as the largest contributors.

Bro. Smith was a great sufferer; but in all his afflictions he regarded himself as the yoke fellow of Christ in affliction. In this way he was sanctified, or made perfect, through suffering, as was our blessed Lord.

Bro. Smith was ready for the end when it came. Confidently, trustingly and cheerfully he passed down into the last river in full view of the reward that awaited him on the other side. GILBREOY.

Pickens, Miss.

DANIEL.—Mrs. ELLA DANIEL, daughter of B. A. Eppersen and Mary Wilkins, was born April 6, 1862, in St. Landry parish, La. She joined the M. E. Church, South, in childhood; was happily converted and enjoyed religion almost constantly during the after years of her life. She was married to J. M. Daniel, Jan. 20, 1881, and to them three sweet children were born, whom she loved with all the devotion of an affectionate nature; but she realized the responsibility of motherhood, and strove to bring up her little ones in the way of the Lord. She had as most wonderful control over them that I have ever seen exercised by a mother, and, as an itinerant preacher, having to visit from house to house, I have often wished that all mothers had the same control over theirs. It would be so much better for all parties concerned—parents, children and visitors.

Though she died young, she had not lived in vain; her good work lives in her children. She was a faithful and devoted wife, and through all the trials and sorrows of life (and she had her share) she was patient and strong, bearing her burden cheerfully, and in the fear of God. She suffered through a long illness, at times suffering agonies, but was patient and submissive through it all; and when she came to die she was ready, being at peace with God and with men. She left ample testimony behind that she had gone home to heaven. May the blessings of God rest upon the husband and children and the other loved ones who are left behind to await the Master's call, and may we be also ready! is the fervent prayer of her loving brother, ROBT. HARDY.

SLATON.—In the death of Mrs. MARY J. SLATON the church at Ruston and the community at large have sustained a heavy loss.

Mrs. Slaton was a Mays. Born in Georgia, and reared under the Methodism of that State, she developed into Christian life before she was twelve years old. Soon after reaching the period of womanhood, she was married to Henry C. Slaton, and with him came to Louisiana, where she raised a family of children—all of whom are following in the footsteps of their mother.

Born Dec. 10, 1825, and married Feb. 6, 1840, her years were devoted to the cares of home. In this sphere she honored her sex. When, from physical infirmity, her husband was not longer able to grapple the cares of commercial life, Mrs. Slaton applied her hands to the wheel of commerce, and at the time of her death, Jan. 24, 1892, she was the head of a prosperous mercantile house at Ruston, La., the affairs of which she kept well in the channel of prosperity.

Her life and her death were such as become the children of the King. Her husband died about eleven years before her, and her children can well think of the blessed reunion of two loving, consecrated hearts on Jan. 24, 1892. May her children follow her as she followed Christ! J. A. PARKER.

PEAVY.—JOHN W. PEAVY, Jr., son of Rev. J. W. and Sarah A. Peavy, was born in Monroe county, Miss., Dec. 12, 1867, and died near his father's home, in Lowndes county, Miss., Jan. 18, 1892. His death was tragical. He was waylaid and killed by negroes for his money.

The subject of this notice was a model young man; therefore, he never suspected any danger to his life. He was born of pious parents—his father a Methodist preacher of ability and usefulness and his mother a godly woman. He was taught and "knew the Scriptures from his youth up." Dedicated to God in baptism by Rev. George Shaler, he came into the church when quite young, of which he was a consistent member. He illustrated Christianity in young manhood. No young man in this country had a better opportunity, and none ever availed himself of it better than he. His Christian character is a priceless legacy to his father, sister and step-mother, who were devoted to him. In a pastorate of sixteen years we have never seen such a sorrow before! The bereaved ones could not have borne this trouble had it not been for the grace of God, and the assurance that he was prepared for heaven. The gospel preached so long and so well by his father has sustained him and his family. The wound is being healed, but the scar will remain.

In the untimely death of our young brother his father's home has sustained the greatest loss, the community a valuable citizen, and the Methodist Church one of its best members. We expect to meet him in heaven. J. A. BOWEN.

Alabama Christian Advocate please copy.

GOODMAN.—Mrs. CAROLINE GOODMAN was born in St. Stephens, Ala., Jan. 29, 1818; died at her home, in Wayne county, Miss., March 10, 1892.

Since 1870 she has lived a constant attendant upon all church services of every kind in the community, though her membership has been with the St. Francis street M. E. Church, South, in Mobile—the church of her husband, D. W. Goodman, at the time of his death. For unostentatious charity in its broadest sense Sister Goodman was noted. As steward of the church she attended, I can say no demand had to be made upon her; she gave without solicitation, anticipating the needs of the church, and in the spirit, "Let not thy left hand know what thy right hand doeth." The preacher was ever welcome to her hospitality, and his wants at the parsonage looked after without his knowledge of the giver. Naturally diffident, she possessed the happy faculty that enabled her to make the recipient of her bounty feel that he was being honored in the receipt of her offerings. Her children were devoted to her, and, as an evidence of her influence over them, they are all members of the church.

It can be said of her, "She hath done what she could." A. TROTTER.

GARRETT.—We regret to chronicle the death of little RAYMOND, the son of Mr. A. M. and Mrs. M. E. Garrett. He was born Aug. 2, 1889; died March 13, 1892. Raymond was a bright and sweet child. His earthly pilgrimage was short. God is gathering up his jewels. He says, "For of such is the kingdom of heaven." So he now breathes a pure atmosphere in climes high above.

Little Raymond is missed at home by father, mother, brothers and sisters, and earth is robbed, but heaven is made richer. May God bless the loved ones who remain, heal their wounded spirits and bring them to that home where all may meet to sing the praises of God! Then we will better understand why little Raymond was so soon taken. O God, help us to bow and say: "Thy will be done. Blessed be the name of the Lord!" W. R. CARAWAY.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Cleveland	May 7, 8
Shaw	14, 15
Hollandale	21, 22
Glen Allen	28, 29
Jonestown	June 4, 5
Belen	11, 12

R. M. STANDEFER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Prairie	May 7, 8
Baldillo	15, 16
Nettleton and Fulton	21, 22
Athens	25
Amory and Smithville	28, 29
Tremont	June 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Buena Vista	18, 19

J. B. STONE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Brooksville	May 7, 8
Macon	8, 9
Shuqualak	14, 15
Sturges	21, 22
Mashulaville	28, 29
Columbus circuit	June 4, 5
Phœba	11, 12

District Conference will meet at Shuqualak, May 12-15.

T. C. WIER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Water Valley cir., at Church Grove	May 7, 8
Charleston circuit, at Charleston	14, 15
Tillatoba circuit, at Friendship	19
Grenada circuit, at Sparta	21, 22
Chapel Hill circuit, at Chapel Hill	28, 29
District Conference at Charleston	12-15

Meeting of Woman's Missionary Society for Grenada district, Wednesday, May 11.

Will the preachers in charge please urge our people to observe our rule concerning fasting before the quarterly meetings, and urge the official members to be at there meetings.

W. F. J. SOLLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Sidon	May 8, 9
Black Hawk	14, 15
Vaiden	21, 22
Carrollton circuit	28, 29
Winona circuit	June 4, 5
Carrollton station	11, 12

S. M. THAMES, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

New Port	May 7, 8
Wier's	14 15
Pickens	22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Belzoni	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

East Holly Springs circuit	May 7, 8
Early Grove	14, 15
Mount Pleasant	21, 22
Olive Branch	28, 29

JNO. W. BOSWELL, P. E.

SARDIS DIST.—SECOND ROUND.

Batesville	May 7, 8
Coldwater and Hernando	14, 16
Nesbit	17
Courtland	21, 22
Panola	24
Arkabutla	28, 29
Walls Hill	June 4, 5
Mt. Vernon	11, 12
Coldwater Mission	18, 19

H. C. MORTHEAD, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Daleville station	May 7, 8
Lauderdale circuit, at Poole Chapel	14, 15
Waynesboro circuit, at Hebron (Tho.)	19
W. and State Line, at W'boro..(Fri.)	20
District Conference, at Waynesboro	21-23
E. M. F. College Commencement	29
Binnsville circuit, at Stonesville, (Thu.)	June 2
Porterville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Shubuta..(Wed.)	15
Clarke circuit	18, 19
Chunkey circuit, at Suqnatcha	25, 26
Marion circuit (Tues.)	28

The District Conference will convene at Waynesboro, at 9 o'clock A. M., Saturday, May 21. A Bishop is expected to preside. Every recording steward is expected to be present with his Quarterly Conference Record Book. It is greatly desired that the assessments for Conference claimants and foreign missions be reported paid in full. Let us all expect a pentecostal season.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Shiloh, at Salem	May 6
Marvin, at Bethel	7, 8
Decatur, at Union	13
Neshoba at Pine Grove	14, 15
Walnut Grove	21, 22
Carthage and Walnut Grove, at W. G.	23
Hillsboro, at Mt. Zion	28, 29
Carthage circuit	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. McDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Flora circuit, at Livingston	May 7, 8
Yazoo circuit, at Fletcher Chapel	14, 15
Yazoo City (night)	15, 16
Sharon circuit, at Mount Pleasant	21, 22
Canton (night)	22, 23
Jackson—First Church	28 29
Jackson—Capitol street	28, 29
Silver Creek circuit, at Bee Lake	June 4, 5
Raymond, at Clinton	11, 12
Pocahontas cir., at Tinnin's (Thurs.)	16
Lake City and Lodi ct., at Phillips'	18, 19
Edwards (Thurs.)	23
Benton circuit, at Zieglerville	25, 26

The District Conference will be held at First Church, Jackson, May 27, 28, 29. Bishop Galloway is expected to preside.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst	May 7, 8
Lebanon	13
Bowerton	14, 15
Terry, at Spring Ridge	21, 22
Holmesville	28, 29
Magnolia	29, 30
Providence, at Pine Grove	June 4, 5
Caseyville, at Bethesda	11, 12
Brookhaven circuit	17
Bahalia circuit	18, 19
Gallman circuit	25, 26
Pleasant Grove, at Cooper's Creek	July 1
China Grove, at Martin's	2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Meadville, at Nebo	May 7, 8
Fayette, at Fayette	14, 15
Mayersville, at Beulah	21, 22
S. Warren at Wesley Chapel	28, 29
Warren, at Wesley Chapel	June 4, 5
Port Gibson	11, 12
Anguilla and Rolling F. at Cary (W.)	15
Rocky Springs	18, 19
Rozie (Wed.)	22
Utica	25, 26

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Clinton and Slaughter, at Slaughter	May 7, 8
Amité City, at Hammond Chapel	18
Franklinton, at Magee's	14, 15
Tallsheck, at Fitzgerald	16
Covington, at Slidell	17
Springfield, at Springfield	19
Port Vincent, at Maurepas	21, 22
Live Oak	June 4, 5
East Feliciana	8
St Helena, at Greensburg	11, 12

The District Conference will be held at Greensburg, June 9-12. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

P. A. JOHNSTON, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Pillsville, at Saundersville	May 7 8
Purvis, at Purvis	14 15
Perry, at Moon's Chapel (Tue.)	17
Eastabuchie, at Eastabuchie	21, 22
Pearlington, at Logtown	29, 30
Hattiesburg, at Augusta	June 4, 5
Columbia, at Hopewell	11, 12
Mt. Carmel at Bethel	18, 19
Williamsburg, at Good Hope. (Tue.)	21
East Pearl	25, 26

District Conference at Purvis, beginning Thursday, May 12 at 8 P. M. Trains north and south arrive about noon.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue (Morn.)	May 15
Felicity (Eve.)	15
Plaquemine and Donaldsonville, at D.	22
Baton Rouge	June 5
Rayne Memorial (Morn.)	12
Crapo (Eve.)	12
Gross Tete, at Cottonwood	19
Parker Chapel (Morn.)	26
Dryades (Eve.)	26
Lower Coast, at Grand Prairie	July 8

Preachers and members are exhorted to observe the quarterly fast day—the Friday before each meeting.

C. W. CARTER, P. E.

ARCADIA DIST.—SECOND ROUND.

Farmerville, at Marion	May 7, 8
Summerfield, at Alabama	14, 15
Homer, at Arizona	21, 22
Ruston, at Ruston	28, 29
Sparta, at Mill Creek	June 4, 5
Ringgold, at Ringgold	11, 12
Tulip, at Salem	22, 22
Vienna, at Palms Chapel	July 2, 3
Vernon, at New Prospect	9, 10
Gansville	16, 17

The preachers' meeting for this district will convene at Ruston, May 26, at 7:30 P. M.

Opening service conducted by Rev. R. A. Davis. Let all the preachers of the district, itinerant and local, attend this meeting, and let us come fasting and praying for the anointing of the Spirit.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

DeSoto, Wood Side (Sat. and Sun.)	May 7, 8
Mansfield (Sun. and Mon.)	8, 9
Fort Jessup, at Pisgah (Sat.)	14
Pleasan Hill, at Robeline. (Sun., Mon.)	15, 16
Sabine, at Mt. Pleasant (Fri.)	20
Many, at Prospect (Sun)	22
Anacoco, at Beech Grove (Tues.)	24
Wesley, at Coushatta (Sat.)	28
Coushatta at Coushatta (Sun., Mon.)	29, 30
Red River, at Knox Point (Sun.)	June 5
West Natchitoches	9

District Conference, May 26-29, at Coushatta, unless hereafter changed, in which case due notice will be given.

ROBT J. HARP, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	May 7, 8
Abbeville, at Prairie Gregg	14, 15
Indian Bayou	21, 22
Franklin and Jeanerette, at F.	28, 29
Lake Charles	June 4, 5
L. G. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	15, 16
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Huron	25, 26

The District Conference will convene at Franklin, May 26-29. Preachers, please have Quarterly Conference Records present.

JNO. A. MILLER, P. E.

DELHI DIST.—SECOND ROUND.

Harlsonburg at Island	May 7, 8
Oakly, at Oakly	14, 15
Winsboro, at Magnolia	21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Pineville, at Hickory Grove	May 7, 8
Cheator, at Ebenezer	14, 15
Columbia, at Columbia	21, 22
Black River, at Lismore (We., Thu.)	25, 26
Vidalia, at Jonesville	28, 29
Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

Spend Your Vacation on the Great Lakes.

Visit picturesque Mackinac Island. It will only cost you about $13 from Detroit or $18 from Cleveland for the round trip, including meals and berths. The attractions of a trip to the Mackinac region are unsurpassed. The island itself is a grand, romantic spot; its climate is most invigorating. Dr. William A. Hammond, of New York, says: "As a health resort so far as my personal experience goes, there is no place so good in every respect for the exhausted city worker, the banker, the merchant, the professional man and wife and children, as the Island of Mackinac." Palace steamers, four trips per week between Detroit, Mackinac, Petoskey, the "Soo" and Marquette. Every evening between Detroit and Cleveland. Send for illustrated pamphlet. Address A. A. Schantz, G. P. A., Detroit and Cleveland Steam Nav. Co., Detroit, Mich.

The Queen and Crescent Route will sell excursion tickets at reduced rates on account of the following named occasions:

African Methodist Episcopal Zion Church, at Pittsburgh, Pa., May 4-29.

Annual Meeting Loyal Legion, at Cincinnati, May 4.

Supreme Lodge Knights of Honor, at Charleston, S. C., May 10-22.

National Burial Case Association, at Atlanta, Ga., May 10-13.

For further information apply to ticket agents, or write D. G. Edwards, G. P. A., Cincinnati, O.

One of the Good Things.

There is nothing "just as good" as Creole Female Tonic. Every lady who has given it a trial will tell you there is nothing like it for curing diseased conditions peculiar to the female sex.

The Inasmuch.

BY A. D. WALKER.

A lady whose means were not abundant, but who felt the importance of giving to the Lord of her substance, was one day talking with a richer neighbor of a case of wretchedness that had recently been brought before their notice, and both felt great pity and a desire to give help where so much was needed.

"But," said the neighbor, "Miss A, you ought not to give for this purpose; let those who are better able do for these people."

"Oh," returned the other, "I want a share in the Inasmuch."

"What do you mean?" asked the neighbor. "Please explain."

"Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me," repeated Miss A.

Should we not, too, want a share in the Inasmuch? We entertain our friends when they are our guests with the best that we can procure; we give them of our strength, of our substance, and of all our entertaining powers. Freely we do this; yes, and gladly; and this is right and proper. But if we are called upon to entertain some lonely individual who, in the sight of God, is as worthy of respect as the friend we esteem so highly, we give him a second-rate entertainment, to say the least. And we have taught, of late, that we ought to be very careful in regard to this, lest we slight those who are royal personages in the sight of our God.

A family of poor unfortunates whom we have been used to ministering to in their need, and whom we have sometimes sheltered for a night, were suddenly discovered as the Lord's own people. How glad we were then that we had done for them, and how rebuked we felt for every murmuring word regarding trouble or expense. Surely a blessing comes from doing for the Lord's little ones. It is with a grateful feeling we remember when one hot day we took a Winter hat from a poor, but good, old man and replaced it with a new straw one. He was so thankful, and told afterwards "how the new hat was just used for Sabbath day wear." When we heard a few months since that the old saint had gone to heaven, we thought of the little kindness and were ready to thank God that it had been done. Let us share in the Inasmuch.—*Christian at Work.*

The Sublimest Poem of Antiquity.

The sublimest poem of antiquity is impersonal, yet written in the Hebrew tongue. The book of Job, the lifedrama of the Man of Uz, towers with no peak near it; its authorship lost, but its fable associated in mind with the post Noachian age, the time when God discoursed with men and the stars hung low in the empyrean. It is both epic and dramatic, yet embodies the whole wisdom of the patriarchal race. Who composed it? Who carved the Sphinx, or set the angles of the Pyramids? The shadow of his name was taken, lest he should fall by pride, like Eblis. The narrative prelude to Job has the direct epic simplicity—a Cyclopean porch to the temple, but within are Heaven, the Angels, the plumed Lord of Evil, before the throne of a judicial God. The personages of the dialogue beyond are firmly distinguished: Eliphaz, Bildad, Zophar, Elihu—to whom the inspiration of the Almighty gave understanding—and the smitten protagonist himself, majestic in ashes and desolation. Each outvies the other in grandeur of language, imagination, worship. Can there be a height above these lofty utterances? Yes; only in this poem has God answered out of the whirlwind, his voice made audible, as if an added range of hearing for a space enabled us to comprehend the reverberations of a superhuman tone. I speak not now of the motive, the inspiration of the symphonic masterpiece; it is still a mortal creation, though maintaining an impersonality so absolute as to confirm our sense of mystery and awe.—Edmund Clarence Stedman, in the *Century.*

NOTHING NEEDED BUT REST.—Many times rest is the only medicine needed by the sick. If a dog is ailing, he rolls himself into a small ball into a warm corner, and eats little or nothing until he is well. Quiet and warmth are the medicines of the four-footed philosopher. The hiped loses the instinct of the animal; fumes, frets, takes stimulants and medicaments, and gives no chance to the recuperative forces of nature. If he, too, would retire to his chamber, keep warm and eat next to nothing, those waste and poisonous matters which produced the disorder would be expelled in due time, through the organs of secretion. That machinery which carries on involuntary motion when the body is at rest, pushes out of it from two to eight pounds of waste material in every twenty four hours. The physician of experience says so. He also says that with bathing and half-fasting, the system, in ordinary cases, will take care of itself.—*Ladies' Home Companion.*

The Ancient Order of Hibernians of America.

The next Bi-annual Meeting of the Ancient Order of Hibernians will be held at New Orleans, La., May 10 to 16. Arrangements have been completed whereby the Queen and Crescent Route will run solid vestibuled trains through without change, leaving Cincinnati on Sunday, May 8. On the return trip arrangements have been completed to give all an opportunity to stop over one day at Chattanooga to visit the famous Lookout Mountain and Missionary Ridge, the scenes of the decisive conflict during the late war.

See that tickets read via the Queen and Crescent Route from Cincinnati. Sleeping-car berths from Cincinnati can now be secured on application to D. G. Edwards, G. P. A., Cincinnati, O.

Like the fragments of iron in a mass of stone, which draw it toward the magnet, is the "faith which He finds in the earth," which at any period draws the earth toward its Maker, or makes a community "a people near to God."

The favor of God alone can make anything on earth truly ours, and truly good; can give to what is good, permanence, and render it a foretaste of things infinitely better.—*Dr. John Ker.*

NEWS OF THE WEEK.

DOMESTIC.

T. J. Coolidge, of Massachusetts, has been appointed minister to France.

President Harrison has announced by proclamation a treaty of reciprocity with Honduras.

The Chicago police captured the red flags which the anarchists of that city displayed in their parade on May 1.

A break occurred on the left bank of the Mississippi three miles below Chalmette, in St. Bernard parish, on May 2.

The Scotch-Irish Congress opened in Atlanta, Ga., on April 28, with representatives from all sections of the Union.

The LeBlanc crevasse, in Lafourche parish, is injuring all the inhabitants fronting on Bayou Lafourche. On May 2 the beach was 175 feet wide.

Senator Gibson is endeavoring to have the Algiers dry dock item reinstated on the Naval Appropriation bill; but the obstacle in the way is the Senate rule not to permit new legislation on an appropriation bill.

The Mississippi River Commission is to meet in New York City on May 5, and a sufficient amount for levee protection will probably be set aside at that time, from the reserve fund, to meet the emergencies which may exist.

The sugar bounty payments passed the six million mark on April 29. The balance will be paid this month. The total number of claims on file represent in bounty $7 275,294. Of this amount Louisiana will receive about $7,000,000.

There are now four measures pressing upon the attention of the House. These measures are the Bryan Free Binding Twine bill, the Hatch Anti-option bill, the Sundry Civil Appropriation bill, in charge of Mr. Holman, and the River and Harbor Appropriation bill, in charge of Mr. Blanchard.

It has been arranged that the ratifications of the Behring Sea treaty of arbitration between the United States and Great Britain shall be exchanged at London this week, instead of at Washington, as originally contemplated. The change is made in order to expedite this final act of the negotiations.

The committee having charge of the G. A. R. encampment at Washington has asked Congress to appropriate $100 000 from the funds of the District of Columbia to assist in paying the expenses of the encampment, and in consequence of an erroneous belief that this appropriation is asked from the general funds from the government, members of the G. A. R. have sent to Congress protests against the appropriation.

Secretary Blaine has made a strong argument before the Senate Committee on Commerce in opposition to the passage of the pending joint resolution authorizing the landing of the French cable on the shores of Virginia and South Carolina. The pith of the Secretary's objection was that the French Cable Company, co-operating with the Brazilian government, had an absolute monopoly of the cable privileges between the United States and Brazil.

Representative Bailey, of Texas, has prepared and introduced in the National House an amendment to the rules, which, if adopted, will assure a large attendance of members at the daily sessions of the House and relieve that body from the embarrassment it has suffered lately. The amendment instructs the sergeant-at-arms to withhold at the end of each month the pay of a member until he files with the sergeant-at arms a written statement that he has not been absent from the House during the preceding month, or that his absence has been caused by sickness.

FOREIGN.

May Day celebration was observed in England, Italy, France and Belgium with scarcely a disorderly feature.

The Paris police are scouring the city and suburbs in search of anarchists. Many arrests are being made.

A great fire occurred in Tokio, Japan, on April 10. Five thousand houses were burned and a great many lives were lost.

There is a prospect that the coal miners' strike in England will soon be ended. The distress that has resulted from the stoppage of work is very great.

The Mormons are arranging to remove to Mexico. Colonies will be established at Santa Rosalie and in other parts of the republic. Exemption of federal and state taxes for fifteen years is one of the concessions granted.

The committee having in charge the decoration at Spurgeon's grave have refused all offers of funds toward erecting a monument in Norwood Cemetery. Mr. Spurgeon's wishes will be carried out, and the plain marble slab which marks the grave will bear the inscription, "C. H. Spurgeon—Waiting."

It is said that the Marquis di Rudini, Italy's prime minister, when he visits Berlin will intimate that Italy is unable to support her military burdens. Austria will support Italy in the latter's demand for a revision of the Dreibund with a view to a simultaneous reduction of the military forces, Austria desiring peace in order to carry out her delicate and difficult task of currency reform.

Ravachol, the anarchist leader, who was charged with having caused the dynamite explosions in Paris in March, has been sentenced to imprisonment for life instead of being condemned to the guillotine, as the law provides. The jury evidently feared that in the event of Ravachol being condemned to death their lives would be attempted by the anarchists, hence they brought in a verdict of guilty, qualified by extenuating circumstances.

It Cures Headache.

Preston's Headache is a certain and speedy cure for headache. It is *guaranteed* to cure any kind of headache. It will do it in 15 minutes, and it won't cure anything else.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs R. B Downer, R. W. Tucker, W. B. Hines, J. W. Ellison, J F Evans, J White Davis, R. P. Lewis, R. S. Woodward, C. R. Godfrey, Inman W. Cooper, Philip Burkett, J. T. Nicholson, T. S. West, W. W. Drake, Isaac L. Peebles, G. W. Bachman, J. A. B Jones, G E. Greeno, T. B. Holloman, J. C. Ellis, B. W. Lewis, W. P. Meador, R A Breland, E. R. Seward, J. M. Singletary, R. Bradley, J. White Davis (2), G. A. Guice, J. W. Poston.

Messrs. B J, Nelson, J. Gill, M. E. Harper, E. T. Keelon, E. E Williamson, J. A. Powell, T. C. Tibbs, M. G. Davis, E. W. Bolley, J. B. Elder, W F. Jackson, F. B. Pratt, R H. Carson, J. H. Harrison, T. A. Holloman, Thos N. Norrell, J. S. Ford, M. E. Cheek, C. T. Rush, F. B. Smith.

Mesdames L. C. Atkins, Wm. H. Wise, Susan Yazborough, T. B Jones, E. C. Nichols, Mary A. Norton, I. H. McNeely, Alice Simmons, J. H. Bruner, H E. Davidson, N. B. Stevens.

Miss Tillie Montgomery.

May 3.

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

Christian Advocate.

VOL. 39.—NO. 19. NEW ORLEANS, THURSDAY, MAY 12, 1892. WHOLE NO. 1864.

Rev. C. W. CARTER, D. D., Editor. Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Millsaps College.

TO THE METHODISTS OF MISSISSIPPI.

In assuming the trust imposed by the recent action of the Board of Trustees of Millsaps College, I turn with confidence to you. Your earnest co-operation will be a source of inspiration and a guarantee of success. Surely a great opportunity has come to us as a church. Providence has opened the way to supply a long felt want. The outlook is auspicious and the prospect brightens every day. We claim no monopoly, but recognize an imperative obligation to do our part in the educational work of our great State.

Arrangements are now being perfected to open the institution for the reception of students in the coming Fall. The main building is rapidly approaching completion. It will be an admirable structure, well fitted in its appointments for college work. Several buildings in proximity to this will be in readiness for the accommodation of boarders by the opening of the first session. The organization of the faculty of instruction will be completed in due time. As soon as practicable a prospectus will be issued, giving all necessary information. In the meantime be assured the policy of Millsaps College will be to bring its advantages within reach of the humblest, and, as far as our resources will warrant, meet the demands of the most aspiring.

For the gratifying progress that has been made toward the realization of our hopes respecting this great enterprise we owe lasting gratitude to those who have been most intimately connected with the work. The members of the Board of Trustees have displayed the most unselfish devotion in promoting the interests of the college. Bishop Galloway from the inception of the enterprise has labored with consuming zeal. Major Millsaps, the philanthropic founder of the institution, despite the exactions of business cares, has given himself to the work with untiring assiduity. Surely our people throughout the State will respond generously to the efforts of these noble men whose names we will gratefully enshrine in our church annals.

Let us seize our opportunity and prove ourselves worthy of our high calling to advance the interests of Christian education. Let us not be found "dawdling at daylight."

W. B. MURRAH, President.

The Indian Mission.

BY REV. W. W. CAMMACK,

Appointed Missionary to the Choctaw Indians by the Mississippi Conference, December, 1891.

(Concluded.)

I have observed that these Indians make consistent members of the church to which they belong. There is a great outward reformation, at least. They are gradually giving up their old customs and habits, and are conforming to the customs of the white people. I will here relate a story told me, and is said to have occurred in this (Newton) county, which shows how careful they are to do the right thing when once they know what is right.

An Indian went into a store to settle an account. After settling, he said to the merchant, "I want a paper" (meaning a receipt).

The merchant said, "You have no use for a paper; you can't read."

But the Indian insisted that he must have a paper, stating his reason. Said he: "After while I die and go to heaven. Spec so. I come to the gate. The keeper ask me, 'You paid all your debt?' I say, 'Yes.' He say, 'Where is your paper?' Now, you see, if I have no paper, I will have to go all over hell to hunt you up to prove that I paid my debts. This put me to heap trouble."

The merchant turned to the bookkeeper, and said, "Give that Indian a paper."

The fourth Sunday in March I was to have preached on the north side of Pearl river, at Wiley's house, near where I first preached. We had moved the appointment to Wiley's house for convenience; but Pearl river got up, and I could not cross without swimming. This was a great disappointment to me, and I guess it was to them, judging from a postal which I received from one of them, written several days before I was to have been there. It reads as follows:

Coopwood, Miss, Mar 17th, 1892

Rev. W. W. Cammack—

I do hope you will come and be with us one more time, we feel like we need you all time, we are waiting for you.

SIMPSON TUBBY.

After finding out that I could not get to my appointment, I went out among the Tonahy Indians, living four miles north of Union, and drummed up a congregation for Sunday. I met this engagement, and preached at Allen Tonahy's house at three o'clock Sunday evening. I read and commented on the third chapter of John. I asked one of them (Henry) to assist me by reading the Choctaw as I read the English. He did so, and did very well for about eight or nine verses. He then took the "sulks," and would not read any more. I saw that it was useless to insist on his reading more, so I read the remainder of the chapter by myself; then gave a short discourse from the sixteenth verse. I do not know what effect it had upon them. They gave close attention. The men sat on chairs and on the bed; the women sat on the floor, while the children played across the room.

The following week I made a trip out among the Philip Indians, near the Catholic school, intending to make an appointment among them for Sunday; but I soon found out from their leader that it would be useless, for the Catholics have captured all their children, and have them in school. The old ones, however, were anxious to have preaching, and insisted that I make an appointment six miles east of there, among the Talasahulak Indians, and promised if I would do so, they would attend. I agreed to this, and fixed the time for the first Sunday in May.

I went from this place to Philadelphia, Miss., and, in company with Rev. J. C. Long, visited an Indian in the county jail. He has been put there for killing another Indian. I found that the sheriff and jailer had given him some books, and that he was learning to read. I gave him a Choctaw speller, of which he seemed to be very proud. I talked with him about his spiritual condition, and was glad to find that he gave some evidence of a changed life.

While in Philadelphia I made arrangements to move my family there, and make this my headquarters. At present this will be nearer the Indians among whom I have decided to work, namely: the "Bogue Chittoes." This is the hardest and most difficult field I could have selected anywhere among the Choctaws in East Mississippi. They are the worst Indians and the least disposed to be religious, and for this reason, if for no other, they are the ones who need the gospel most. There are four or five hundred within twenty miles of this place without preaching.

This closes the labors of the first quarter, or first three months; and, reviewing it from a human standpoint, I can see no visible results; yet a beginning had to be made, and I trust and pray that this beginning, though small, may be the foundation for great and lasting results in the near future. . . .

The first Sunday in April I went out to the Catholic Indian School, but was too late to witness any of their exercises, as the morning service was over. I went back about three miles, where lives an Indian by the name of "Morris Bob." This is the first Indian dwelling I have found in a public place. They generally live in an out-of-the-way place. He gave me some coffee and biscuit, which was relished very much. I gave him some Choctaw books, of which he seemed very proud. When I started away, he said to me: "When will you preach near by? I want to hear him mighty bad."

I had arranged to spend the second Sunday on the north side of Pearl river, but the river was overflowing again, and I could not cross. I then decided to go out among the Indians west of Philadelphia. I was directed to an Indian by the name of "Captain Jim." I reached his house about twelve o'clock. He lives by the public road. This is the second one found in a public place. He was not at home, but I learned that he was about three miles away at his son's. I went on there. They gave me some coffee, bread and biscuit. The bread was the old fashion "corn dodger," baked in an oven. It was very sweet, and reminded me of boyhood days. I found several Indians at this house. They were very shy of me at first, but I soon drew them out in a free conversation. One by the name of Columbus did most of the talking. He speaks good English, and expressed his opinion freely about things generally. He told me plainly that they did not want preaching, and then gave me his reasons. He first admitted that he believed it was good and right to those who wanted it; "but," said he, "we don't want it. Long time ago, after the wars with Indians, they commenced having preaching for Indians, and got them together, and then carried them off West, and deceived us. Several years after this they had preaching again, and got Indians together, and told us there was money for us off yonder somewhere, and if we would sign a paper, or go, we could get it. Some went; some sign paper; some get money, and some get none. We were deceived the second time, and we will never forgot it. It is too late now for you to preach to us, though you may want nothing but what is right. You can't make these Indians believe it. They are scared; they think you want to get them off to the West."

I listened to this sad story with unusual interest and with feelings of deep regret to think that this race of human beings, once so happy in this country, had been despoiled, cheated, deceived, and driven here and yonder, until now they have but little confidence in that which they believe may possibly be good and right when presented by white men. It is also a sad fact that the most of the bad habits of which this people are guilty were learned from white men, such as cursing, drinking and adultery. This, I think, places us under a double moral obligation to them. The only chance now for us to redeem ourselves and to clear our skirts of their blood is to educate the children and give them a pure gospel, unmixed with government aid, lands, money, or anything of the kind. May the Spirit of God press these thoughts home to our consciences until we are willing to use every effort and means necessary to show to them that we are willing, as far as possible, to undo the wrongs others have done them!

"The Greater Responsibility."

In a recent issue of the CHRISTIAN ADVOCATE there is an article under the above caption from the pen of Rev. S. S. Keener. I can not determine what object Bro. Keener had in view when he wrote the article. He certainly does not wish the sisters of the church to loan the Parent Board their $100,000, does he? Has it not been the wise and settled policy of the Woman's Board never to appropriate a dollar until the money is in hand? In this particular they have set an example to the Parent Board by which that body has not profited. Only a few years ago our Parent Board was deeply in debt, and a Week of Prayer and Self-Denial was arranged, and for three consecutive years our people were asked and urged to make special effort to pay the debt. My information was that the debt was reduced to about $20,000. Now the brethren are in debt again, and the work of the Parent Board is very much crippled. Will not some one rise up and explain how the Board has fallen back to where it was six years ago? Does not our church teach that it is wrong to contract debts without any probability of paying them? Are not our young preachers asked at the very door of the Conference if they are in debt so as to embarrass them? Our Bishops very properly caution our young preachers against debt; and this advice, it seems to me, applies with equal force to our missionary work. Can the Parent Board of Missions hope to escape all censure when they overstep more than once the liberality of the church? I am no apologist for the selfishness and stinginess of those who refuse to contribute to the cause of Christ as God has prospered them, for I believe our church should raise, at least, half a million dollars every year for foreign missions; but I think Bro. Keener is trying to use the wrong means to right what he considers to be a wrong. He suggests as one probable cause of this debt that part of the money which rightfully belongs to the Parent Board has gone into the hands of the Woman's Board. I do not think the facts will justify any such conclusion.

Fourteen years ago the Woman's Missionary Society was organized. At that time our church, as a whole, paid $65,000 for foreign missions in one year. In 1891 the Parent Board collected over $250,000 for their work, and the Woman's Board $75 000 for theirs, making $325,000—just *six times as much*. So far as I know, the most enthusiastic and liberal givers to the regular collection which the pastors take up for foreign missions are those engaged or in hearty sympathy with "woman's work for woman." Our women have created, or helped to create, a better missionary spirit among our people, and it is to be doubted whether we would have three Missionary Secretaries to-day if our women had not been actively engaged in this work. As a rule, the most liberal churches among us have the livest Woman's Missionary Societies.

Bro. Keener seems to think that it is a terrible thing for the Woman's Board of Missions to have a surplus on hand. Their appropriations from April 15, 1890, to April 15, 1891, were $65 000. Their resources are very little in advance of their appropriations. With the promise of more missionaries, and appropriations to be made for the ensuing year, where will the surplus be? Our wise and good women simply collect the money before they appropriate a dollar! Is not the healthy financial condition of the Woman's Board encouraging? And is not the unhealthy, depressed condition of the Parent Board discouraging? It does seem that if the feeble women of the church who collect their money in nickels and dimes principally, and can support thirty missionaries and manage to have money enough on hand to meet any exigency that may arise, that the great Southern Methodist Church ought to support forty-six missionaries and keep out of debt.

Bro. Keener is mistaken when he says the money is taken from one pocket and put in the other. It goes from both pockets into the Master's cause. He thinks he has made a fine point when he says it is far better to be hindered by a large debt than to be receiving interest from an idle surplus that should be saving souls. Is it a wise policy to be continually borrowing money to carry on this great work of the church? It takes as much money to pay the interest on the debt of the Parent Board as the North Mississippi Conference pays to foreign missions. Instead of the money they give saving souls, it is helping to keep up what seems to be a poor policy of the Board. Suppose the "surplus" does draw interest, it is all subject to check; and is it not better to draw interest than for it all to be paid out, and depend upon uncertainties to meet future demands? It is a poor financier, indeed, who makes no provision for accidents or emergencies. The work our women are doing is a grand work. The opening fields are increasing, and a divine Providence is directing the workers. Woman's spiritual activities are exercised, and her own experience of God's great love grows richer day by day. All honor to the results achieved by the women and children!

T. W. LEWIS.

FROM THE WORK.

Rev. J. White Davis, Monterey, La., April 30: "On account of the water rising rapidly, I have not been able to get to some of my appointments. But little has been done during this month, only in the way of organizing a Sunday-school and prayer meeting. There is some prospect of an overflow, and, if it comes, these people will be pretty nearly ruined, financially. Pray for us, brethren."

Rev. Ben P. Jaco, P. C., Eureka Springs, Miss., May 2: "We had an interesting and profitable service yesterday at Forest Hill. In the evening we completed the organization of an Epworth League at Mt. Olivet Church, with thirteen charter members. This league has good material in it, and I hope to see much good result from its labors. We are looking forward with interest to our District Conference at Batesville, expecting the presence of the Lord; also to the reopening of our church at Pisgah, May 28 and 29. Will have Sunday-school gathering in the morning and Quarterly Conference in the evening, on the twenty-eighth, and dedication of church on Sunday. We invite the assistant editor to be present."

L. L. C., Vidalia, May 1: "The water is from bank to bank. The little town of Vidalia is looking beautiful, with its green trees and beautiful flowers. Sunday, May 1, Rev. H. H Ahrens held service in the Methodist Church; two accessions. Singing in the evening, church at night. The white-winged dove of peace is once more in our midst. The political struggle is past. Friend and foe met in the church. We all knelt to one God. We thank the Giver of all that is pure that our lives have been spared; that the white banner of peace is floating above our native home—beautiful Louisiana."

Rev. Jno. B. Kent, P. C., Lake Charles mission, La., May 2: "Our new church in the northern part of this city was opened for worship yesterday, and a society and Sunday-school organized. Our building is small, but is neat, well constructed, and an honor to Methodism in these parts. We expect to have the presiding elder dedicate it the first Sunday in June. A church was badly needed here. Numbers of laboring men who could not go to the uptown church can easily attend this one. I only have one other appointment; where I preach once a month. Have a good Sunday-school there, and the work is moving on."

Rev. R. H. Barr, P. C., Westville, Miss., May 2: "I am glad to inform you that we have built a nice parsonage on this charge, at a cost of $300, in the town of Westville, and thankful to say that over two-thirds of it has been paid. We have the balance in subscription on good men, which is to be paid this Fall. The circuit is well up with the assessment at date, far beyond what it was at this time last year; so you see that we are on the up grade. There is some of the best people on this work that I have ever met. They are always ready to take hold and do their duty in that of church work. Pray for our success the present year in the work of the Lord."

Rev. J. F. Evans: "Sister Louisa Ford, mother-in-law of Rev. R. A. Burroughs, died at Durant, Friday night, April 29. The funeral services were held in the Methodist Church, Sunday, at ten o'clock. A very large concourse of people was in attendance, and followed this faithful Christian woman to her final resting place. Truly, a woman of mercy, love, prayer and kindness has fallen. The thoughtful people of Durant showed great kindness, and anticipated the wants of the family. How pleasant to a bereaved family to know that they are in the midst of sympathetic hearts and hands, ever ready to administer to their wants! May the Lord abundantly reward this people!"

Rev. D. W. Babb, Hebron circuit, North Mississippi Conference: "I send you my postal quarterly report. Our second quarterly meeting is over. We think it was a time of some profit. Dr. Wier, our presiding elder, was promptly on hand in the spirit of his mission; did his work well. Our people like him very much. We now have a Sunday-school at each church, with a growing interest. We have programs for Children's Day. We have preached one sermon at each place, especially to the children, which is one of our methods of pastoral instruction to them. Our congregations are improving in numbers, so that we think some success may be assured in the taking of our collections soon. The ADVOCATE is pretty well circulated here; but I fear some are going on time, or rather behind. We hope to have a revival on this work. Success to the ADVOCATE."

Rev. W. D. McCullough, P. C., Indianola, Miss., May 3: "Our second Quarterly Conference has come and gone. Our beloved presiding elder was with us in the spirit and power of the Lord. He preached two powerful sermons to appreciative audiences. We were edified and delighted. He is efficient, proficient and sufficient; he covers all the ground; he is the right man in the right place at the right time. We thank God for such a man. We are advancing on most lines; but, oh! how deeply we feel the need of a general, thorough revival of spiritual religion! We expect Bros. Luter and O'Brien to be with us a few days following the third Sunday. We are praying for the outpouring of the Holy Ghost, the revival of the church, and conversion of souls. Pray for us, brethren; pray for us. Our good women have had our church and parsonage enclosed, and we have a comfortable home. Long live the ADVOCATE, and may the Lord give it success against gambling hells and dramshops!"

Rev. J. A. Bowen, Aberdeen, Miss., May 3: "The ten days' meeting held for us, March 18-28, 1892, by Bros. Inge, Whitehurst and Saunders, abides. People are still joining our church every week, and some church members are being developed who never did so before. Our communion services are the largest and best I ever saw. Christian liberality is growing so much that finances are better up than this time last year. Our men's prayer meeting every Monday night is now two years old, and continues in power and usefulness. The Woman's Missionary Society of the North Mississippi Conference convenes here the last of June. We are praying for and expecting this meeting to be the greatest blessing Aberdeen ever enjoyed. The good women of this charge are doing all in their power to make the occasion one of success and power. While we are so highly favored, there remains much to be done for the town, which is hard and difficult. Pray for us, and come to see us."

Rev. J. C. Ellis, Hillsboro, Miss., May 6: "I suppose we have not had any of the storms that many of the brethren are blessed with; but suppose you might call it a perpetual breeze, as we find on our parsonage memorandum book, from various persons, dating from the time we were domiciled in the parsonage up to date, for us and the next preacher, whoever he may be, viz: cups, saucers, plates, broom, towels, pitcher, dipper, water bucket, chickens, tablespoons, counterpane, pillow-cases, goblets, table cloths and napkins, besides some eatables and presents. If the ratio of the above continues until Annual Conference, some of the brethren that were anxiously glad to be delivered from Hillsboro' charge will be anxiously glad to hear their names called out for Hillsboro charge. But I will forbear, as I may overestimate this people. However, I do feel encouraged. We are now holding our second Church Conference, of which we find none on record, and had but little encouragement to establish our church system; but am happy to say, in conclusion, that the future prospects are beginning to dawn brighter and brighter. Pray for us."

Rev. J. R. Roy, Daisy, La., April 30: "After my return from District Conference, where I spent several days pleasantly with friends and dear brethren, I was accompanied by the Rev. N. B. Norwood. After we arrived at my domicile, we commenced a protracted meeting, notwithstanding the people were enthused over the present election. Some thought it would be a failure, but the preaching went on, and God was in it, and God never fails, though men frequently fail; and I am persuaded it is because they trust too much to self. Brethren, let us get old self out of the way, and let God come in, and then the work will prosper, and not till then. Man is nothing by himself. We held service every night until the Sunday following. Bro. Norwood did the preaching, and God greatly blessed the effort. We had twenty-nine accessions to the church, and two infants baptized. The meeting helped the election wonderfully. It was said that it was the quietest election that was ever held in this country. Well, in reference to our church-building at Grand Prairie or Daisy: The carpenter work is about completed, except making the seats, and I am about half done painting it. I have just come in from work, and feel very tired. I would have been done painting, but, unfortunately for me, while painting one morning, my scaffold gave way, and the next thing I knew I was on the ground calling for help. After some excitement I found that I had sprained my instep very badly, which disabled me from work for a week, but am getting better now. Brethren, pray for us. Blessed be God! we are gaining ground. Twenty-nine accessions this meeting, and two previous to this. Total since Quarterly Conference, thirty-one. Pray for us."

I AM OLD AND BLIND.

[The following beautiful poem, continually quoted as Milton's, was written a few years since by a Quaker lady of Philadelphia, Elizabeth Lloyd, now Mrs. Howell. It is indeed worthy of Milton.]

I am old and blind!
Men point at me as smitten with God's frown;
Afflicted and deserted of my kind;
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father Supreme, to thee.

O merciful One!
When men are farthest, then thou art most near;
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me; and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize thy purpose, clearly shown;
My vision thou hast dimm'd that I may see
Thyself—thyself alone.

I have naught to fear;
This darkness is the shadow of thy wing;
Beneath it I am almost sacred; there
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapp'd in the radiance of thy sinless land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When Heaven is opening to my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine,
Within my bosom glows unearthly fire
Lit by no skill of mine.

Editorial Correspondence.

[This paper has been necessarily delayed.—ASSISTANT EDITOR.]

On the morning of April 13 we left Morton, Miss., in company with Bro. D. P. Bradford, for Carthage, the seat of the Brandon District Conference. We had a span of stout ponies with a well-made buggy, and it was well we had. The frequent hard rains had made the roads almost impassable in places, but all went well until we reached the Tuscalameta swamp. There we had our tug of war. Rails and small trees had been thrown across a road recently opened, and these had been *slightly* covered with earth. We went bump, bump, continuously, except when, for some reason, the rails had been removed or not laid (which seemed to be about every fifty yards); then, without warning, the buggy would lunge forward, and plunge down into mud up to the hubs. This continued for over two miles. In due time, however, we reached Walnut Grove, where, through the forethought of Bros. McDonald and Miller, provision had been made for dinner, both for the delegates and their teams. In due time we reached Carthage. It is a delightful village of about five hundred inhabitants, situated on Pearl river. It has as beautiful a church as we have ever seen in an inland town, built from one of our church extension plans. Thursday was spent in a Sunday-school Conference. Important subjects had been selected, and the discussions showed much interest on the part of the participants. It will result in much good to the entire district. On Friday the Conference was called to order by the presiding elder, and the reports from the brethren showed an advance all over the district. Under the wise leadership of Presiding Elder Johnston, continued by the law-abiding McDonald, this district is rapidly coming to the front. On Friday night we had the pleasure of listening to an address by Bro. Cammack, our missionary to the Choctaw Indians. His letter on his work appeared in our last, and is concluded in our present edition. It will be read with interest by all. The Conference raised a voluntary contribution of over $8 to buy books for his work, showing the interest manifested by his own district in this long-neglected mission.

Sunday we spent in Morton, and Wednesday, in company with Bro. Watkins, agent of Millsaps College, we started to the Winona District Conference, to convene in Greenwood. All along the line of the Yazoo Division of the Illinois Central railroad effects of the hard rains and overflows were visible. Crops were destroyed, fences gone, creeks out of their banks, and flimsy trestles showed that the railroads had suffered with the others. At Greenwood the Yazoo river was out of its *first* banks, but confined within its second. The greater part of the year the citizens of this delightful town can and do walk down *into* the Yazoo river *in the dust*, and need not come within ten feet of the water; yet they are *in* the Yazoo river.

The District Conference was presided over by Bishop Hendrix. His questions elicited answers which gave a clear insight into the spiritual interests of the charges, as well as temporal. Never did he lose sight of that most important subject. His sermons were powerful, being full of the Holy Spirit. The Conference closed with a praise meeting conducted by the Bishop himself. It will long be remembered.

From Greenwood we went to Friar's Point, the place of meeting for the Greenville District Conference. Bishop Hendrix again presided. We listened with great interest to the reports from the works. A great change is being wrought throughout this Delta country. Our preachers are strong, courageous, consecrated men, not afraid of work, nor of hardships, nor of discouragements. That whole country is being taken for Methodism. Churches are being built and repaired, the membership increased, and a higher type of Christianity than ever before is prevailing. The presence of our Bishop, full of the Holy Ghost, has electrified the preachers and sent a thrill throughout the entire Delta. The influence of this Conference will long be felt. We would like to say more, but time and space forbid. Suffice it to say, these three District Conferences, crowding upon each other in such rapid succession, hurrying us from place to place, were filled with pleasure and profit. B. F. L.

Some Further Reasons.

"Easter is derived from a Saxon word, the name given to a festival which commemorates the resurrection of Jesus Christ from the dead."—*Keble's Christian Year.*

The foregoing quotation headed a communication in a recent number of the ADVOCATE. It can only confirm my opposition to the effort so long insidiously and now openly made to engraft "Easter" *fol-de-rols* into the service of the M. E. Church, South. The Jesuitism of Keble was never more apparent than in that brief quotation. It is true that "Easter is derived from a Saxon word," but why suppress the fact that the latter word was *Easter*, *Eoster*, or *Ostara*, the name of an idol, who was to the heathen Saxon what Venus was to the Greeks and Romans, and Astarte to the Eastern world, *and the mode of worship just as licentious and indecent!*

John Keble is spoken of in the Schaff Herzog "Encyclopedia of Religious Knowledge" as "a saintly divine and poet of the Church of England." Of his "Christian Year" more than 375,000 copies have been sold—about ninety-six editions having appeared in his life time. Three of his hymns appear in our own hymn book. Yet, according to Dr. Schaff, "Mr. Keble adopted *very high views* on the sacraments and the apostolical constitution of the church. He held to the doctrine of the apostolical succession, the high sacramental view of the Lord's Supper, the usefulness of the confessional, which he regretted that circumstances did not justify him in introducing into his own church. At Oxford he was a close and intimate friend of Newman, Pusey, and Harrell Froude, who had once been his pupil. With him and several others the notion started of issuing brief and pointed tracts *promulging High-Church principles*, and raising the standard of piety in the church. The result was the so-called tracts for the times, which reached the number of ninety, created a profound impression in England, and the studies spent in the preparation of which, or the stimulus of them, *led to the defection to the Roman Catholic communion of Newman and others.* . . . Keble himself wrote eight of the series, . . . the first (No. 4) being on *the apostolical succession.* On July 14, 1833, he preached a sermon in Oxford on 'National Apostasy,' the occasion of which was the suppression of ten Irish bishoprics, and which Cardinal Newman heard with the deepest interest, and has characterized as *the starting point for the Romeward tendency.* Mr. Keble saw Dr. Newman's famous tract (No. 90) before it was published, and *approved it.*"

And this is the manner of man cited as authority for our incorporating the name of a heathen goddess into our Methodist vocabulary and for Methodists falling into line with the Protestant Episcopalians and the Church of Rome! It is a notorious fact that in those churches most given to Easter observances *worldliness prevails and there is a bold denial of vital experimental religion.* Easteroiatry is close akin to Mariolatry, and that is a long way from the worship of the true and living God. Irreligion and corruption appear to move with equal pace with Easter observances. The observance of "times and seasons" is inimical to Christianity.

The policy of the Roman Church in our day is not typified by the fagot and stake, as in former times; but it might be represented by the fox or the serpent, since the shrewdness of the Jesuits shapes the policy of the Pope. Consequently, Rome is not proceeding by force, but by insinuation. The plan seems to be to get Protestant Churches to adopt Roman names and Roman usages. Little by little the work is to go on. And after Easter, what next?

It is time some one was speaking out on this subject. The forebodings which oppressed Bishop Linus Parker, and forced from him the declaration that there must be either a reformation or a revolution in our Methodism, were well founded. With our great central organ throwing its influence in favor of Easter, and either suppressing or delaying the protests sent for publication; with Conference organs publishing special Easter editions; our "senior" Missionary Secretary assuming the right to align our church with the devotees of *Eostre*; operatic performances in our city churches; a general hue and cry against those who preach sanctification, as taught by Wesley and Watson, and as laid down in the very text-books our licentiates are required to read, and as set forth in our hymns; a wholesale and indiscriminate denunciation of evangelists; while some Bishops, presiding elders, preachers and other church members do not hesitate to travel to and fro on the Sunday trains, as inclination or convenience or cheapness may allure them. We are multiplying machinery at the expense of spirituality, and instead of putting on the whole armor of God and arming ourselves with the sword of the Spirit, we are resorting to all sorts of makeshifts, until it does seem that "Ichabod" must soon be written over our portals.

A good woman has said of me that I am only butting my head against a stone wall in penning these protests; a highly esteemed friend thinks I am riding a hobby; another sends me by mail a *comic* Easter card; and a Methodist Sunday-school superintendent, at whose house dancing and progressive euchre parties are said to be permitted, laughs at my folly; but I love the Methodist Church, our doctrines and polity, and I see danger ahead of us and an urgent need for the reformation or revolution spoken of by Bishop Parker. Not Easter follies, not more machinery, but *the enduement with power from on high*, is the need of the church to day. O for a mighty pentecostal baptism! T. L. MELLEN.

Whose Servant?

Whose servant am I? This is a question that everyone should ask himself. Am I a servant of the Heavenly King, or am I a servant of the god of this world? Christ said: "No man can serve two masters. Ye can not serve God and mammon." We can not be both Christian and sinner at the same time. The Lord said, "Verily he that committeth sin is a servant of sin;" and John says, "He that committeth sin is of the devil." And, again, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin because he is born of God." Not that it is impossible for the Christian to commit sin, but there is that within him which causes him to hate sin, and he can not afford to bring reproach upon the cause of his heavenly Master. He knows he is the child of a great King, and, therefore, can not wilfully transgress his holy commandments. We say of an honest man that he can not steal, and of a truthful man that he can not lie; yet we know this is so only in a moral point of view. So it is with "whosoever is born of God." Although in his power, he will not do that which he abhors and against his will. Now the lowest standard of Bible Christianity is deliverance from sin. This is why our Savior was to be called Jesus, "because he shall save his people from their sins." The meaning of the word "salvation" is deliverance from not only the guilt, but from the power and dominion of sin. When we were servants of sin, we were free from righteousness; "but now, being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." E. B. P.

Hickory, Miss.

Easter Sunday.

Having read in our church papers the advice given on the subject of celebrating Easter, I have indulged in some thought on the subject, though only a woman who jumps at conclusions, while our learned brethren *argue.* I have nothing to say against honest persons, with capacity and discretion, giving that which is salutary; and I believe all honest hearts are willing to receive and be guided by it. In matters of religion—a subject of more importance than all things combined—it seems to me those of the household of faith should soar above family quarrels, though they may not all think and see alike.

In this connection I wish to give a little of our experience on Easter Sunday. The Little Workers of Brookhaven decided to hold a public meeting on that night. Perhaps the readers of the ADVOCATE have read of their earnest labors here. They have sent off to Bro. Holt, our missionary treasurer, thirty-seven dollars already. On Saturday afternoon this faithful little band came to the church with evergreens and flowers to adorn the temple of our God. They arranged their flowers according to their own taste and pleasure, and *I*, for one, Mr. Editor, felt no desire to stop them in their loving service. On Sunday morning Mr. Weems preached on the resurrection to a full house. We have had good services all the year, and had twenty-four added to our number; but on Easter Sunday the Lord came in power, and visited us with a pentecostal shower. Now the question arises in my mind, Would the Lord honor our sacrifices if they were offensive to him? At night the children opened their service by singing, "All for Jesus," after which our dear little president, Alice Woodward, read an appropriate selection from the Scriptures, and called on a little boy, Meredith Wood, to pray. He knelt humbly and reverently in the presence of that large congregation, and led them in earnest prayer. The secretary read a short history of their work, and told how earnestly they were striving to lead a purer and holier life. Then followed recitations by the children, great and small—all done in an earnest, devotional manner. Many eyes were full of tears as these children taught them how earnestly they work for Jesus. Appropriate songs were sung, and the hearts of young and old were filled with love and joy as the children led them through the service. The Lord met with us at every service on that day; in the Sunday-school as well, where teachers and children contributed $12.50 on our missionary debt. Our college president, Bro. L. T. Fitzhugh, is our superintendent, full of zeal and love for Christ and his cause.

Who can show evil in celebrating Easter when the smile of the Father is upon it? MRS. S. G. WEEMS.

A Happy Reunion.

Yesterday (April 26) was a day of great social and religious enjoyment at the Caseyville parsonage. For the first time in nearly seven years my father, Rev. H. P. Lewis, had his entire family, children and grandchildren, together. It had been raining for several days up to the twenty-fifth, when the clouds dispersed, rain ceased, and the sun came out in his beauty and splendor.

About ten o'clock the neighbors began to come in, one, two and three at a time, each one with a basket or box well filled with nice, good things—cakes of various kinds, pies, custards, jam, jellies, pickles, fresh meat, chicken pies, etc. Old men and boys, young men and maidens, old women and children, came from various directions until the house was well filled with people who wore bright and cheerful faces.

At noon a large table was spread, the contents of baskets and boxes suitably arranged thereon, and everyone, old and young, seemed to enjoy what was set before them. The children had a happy time romping and playing; the young people enjoyed themselves, furnishing music, vocal and instrumental, to the company; while the old people had a pleasant time generally. Our father and mother, with their nine children—six sons and three daughters—their three grandchildren, all in good health, with good minds and, I trust, good hearts, were as cheerful and happy as they could well be.

About three o'clock P. M. we all assembled for prayers. The twentieth chapter of St. John was read, a few verses of "How firm a foundation" were sung, when all kneeled in humble prayer to God, after which the company dispersed.

"When shall we all meet again?
When shall we all meet again?
Oft shall glowing hope aspire,
Oft shall wearied love retire,
Oft shall death and sorrow reign,
Ere we all shall meet again."

One of the nine,
MRS. BETTIE L. JAGERS.

Christian Character.

Christian is the force of a man's personality as modified and developed by the work of the Holy Spirit. Christianity does not seek to destroy the natural and moral qualities of man, but to elevate, strengthen and sanctify them. But the individual man, under the Christian system, is taught "of the Holy Spirit" the way of life, and under his own responsibility the influence of the Holy Spirit must be voluntarily accepted as the inspiring and controlling principle of the qualities which belong to him by nature. If this be not the case, the man remains a "natural man," and his character is his natural character. But the beginning of a new moral course of life, through the work of the Holy Spirit, is regeneration, and in regeneration the true foundation of the Christian character is laid. But this regeneration, though it requires active faith on the part of man, is, nevertheless, a work of God, and, therefore, character is necessarily a divine work, "lest any man should boast." (Eph. ii, 9.)

Of course, all the practical forms of goodness, the cardinal virtues, so called (II. Peter i, 5-7), and the special Christian virtue, or charity, are elements of this Christian character. It manifests itself in the "fruits of the Spirit," which always in turn react upon the character, bringing it constantly into nearer identity with the "inner" or "spiritual" man (Eph. iii, 16; iv, 23). It fixes the moral worth of the individual, as well as his fitness for the kingdom of God, in which the entire character, the whole man, is peremptorily required. (Matt. vi, 24; xii, 23). Christianity demands the whole heart, for "out of the heart are the issues of life," and the ruling disposition of a man's heart forms the essence of his character. With Paul, character is the man. The holy character is the "new man;" the corrupt character the "old man." But though the Spirit works this Christian character in man, it leaves free play for the special gifts and endowments of the individual. Although "in Christ there is neither Jew nor Greek," there is room in Christ's kingdom for diversities springing from temperament, race or nationality. The Word of God is regarded in the Christian system as the rule of life and standard of appeal for the Christian character.

O. L. SAVAGE.

Minter City, Miss.

Winona District Conference.

REPORT OF THE COMMITTEE ON SUNDAY-SCHOOLS.

We, your Committee on Sunday-schools, beg leave to make the following report:

We have gathered the following facts from the reports of our pastors: 1. That there is not more than one-half as many Sunday-school scholars as there are church members. 2. That about nine-tenths of the teachers in the Sabbath-schools are good women, while the male members take little or no interest at all. 3. That a large majority of the country schools suspend during the Winter months. 4. That very few schools observed Children's Day last year.

Now, in view of the above discouraging features of these reports, it is all important that we, as pastors and Sunday-school workers, should investigate the cause of these things, and try, if possible, to remedy them. We would, therefore, recommend: 1. That the pastors preach a special sermon to the parents in their several charges on the importance of giving their children the benefit of the great advantages offered them through the Sunday-school, and that each school appoint one or more committees whose duty it shall be to visit from house to house and urge the parents not only to *send* their children to Sunday-school, but to go themselves, so that it might be truthfully said the Sunday-school is the church of God studying his Word. 2. We would recommend that the pastors and superintendents form classes of young men with the view of preparing them to teach in Sunday-school, so that the time may come when this labor of love and great means of grace may be shared and enjoyed by the male membership. 3. We recommend that the pastors use every effort to have their houses of worship made sufficiently comfortable to accommodate the schools during the Winter months, and that in literature they subscribe for, at least, twelve months, and thereby avoid the apparent necessity of closing during the Winter. 4. In view of the fact that the Sunday-school agent has left us absolutely without excuse for observing Children's Day, in that he is prepared to furnish the programmes to all the schools *free of charge*, we urge the pastors to see to it that each school is provided with the programme, and that due observance is given to this day.

In conclusion, we think it a question of vital importance that each superintendent insist on *every member* of his school having a copy of the Bible and taking it with him each Sunday.

Respectfully submitted.

J. B. STREATER, Chairman.

Buried Talents.

Yonder is a man in public life. He is a lawyer or politician. He has his talent; at least, we presume so, since he is a professed Christian; but he has turned his profession into a mere opportunity to gain wealth or advance his own ambitious plans for life. He has not traded with his Lord's money. He shows it to nobody. It is not even suspected by those who know most of him, that he has a "talent" from the Lord. What has become of it? It is the same story. He has "digged in the earth," and hid the Lord's money there. It is buried beneath his worldly life and affairs.

There are many professors whose social position gives them abundant opportunity for trading with their heavenly gift and bringing large returns to the Lord; but, alas! they have converted their sphere of social life into a more earth-pit, and there they have "hid their Lord's money." Look at them. Is it not an earth-pit? Is there any sign that to them their social position and privileges are anything more than an opportunity for the "lust of the flesh, the lust of the eye, and the pride of life"? Do they ever say to themselves: "This is my opportunity for traffic in spiritual things; let me make the best of my talent, while I may"? Have they ever, of purpose, sought to win over to the Lord's side anyone of the hundreds of people over whom they have special influence by reason of their social standing? How are they using this precious talent given of God?—*Words and Weapons.*

SUNDAY-SCHOOL LESSON.—May 15, 1892.

BY REV. W. H. LAPRADE.

A Song of Praise.

Psalms ciii, 1-22.

GOLDEN TEXT.—"*Bless the Lord, O my soul, and forget not all his benefits.*"—*Verse 2.*

As the fifty-first Psalm is regarded by the Christian world as the typical prayer of penitence, so this Psalm which we study to-day is the model song of praise. It is not, as so many recent praise-songs are, tainted with the spirit of boasting—a sort of self-praise under cover of devotion—but is exultant without presumption; and in its highest strains there is a tone of sweet humility. There is, too, an intelligent understanding of God's favors bestowed, as well as of his nature as being intrinsically worthy of praise, that indicates a habit of thought, and not merely a transient movement of the emotions.

Ver. 1. All—every part and power of his being had received blessing from God, as the next four verses set forth; so "all that is within him" is called upon to join in praise.

Vers. 2-5. An array of benefits. He forgives sin, heals disease, redeems life, crowns with mercies, satisfies longings. Bless the Lord! All wants are met. Pardon saves from punishment; healing brings back health to the soul that was sickened by sin; forfeited life is redeemed by the purchase of blood; undeserved kindness crowns the pardoned, restored soul like a garland of flowers; all food for soul-nourishment is given in gracious plenty; renewed, like the eagle after the moulting season is over, the soul in its strength and gladness soars heavenward in its aspirations, strong of pinion, clear of vision. Yes, "bless the Lord . . . forget not all his benefits."

Vers. 6, 7. This goodness on God's part is not a new thing in his dealings with men. "His ways" were made known to Moses; in his day, for oppressed Israel, he "executed righteousness and judgments." All along their history the children of Israel had witnessed his acts, as he provided for their deliverance, fed them in the wilderness, brought them to the land of promise, drove out their enemies before them and established them in their possessions.

Ver. 8. "Merciful"—full of compassion—loves to forgive. "Slow to anger"—patient, postponing punishment and longing to bless.

Ver. 9. He will cease to chide when we repent. He is angry with the sinner *as such*, but his anger ceases when we turn to him. He is not implacable.

Vers. 10-12. "The soul that sinneth, it shall die" is the law of sin and death; but God has not "executed sentence speedily." He is full of mercy. His mercy is beyond our understanding—infinite, immeasurable. How far is "the east from the west"? The idea is that of absolute separation. Forgiveness is absolute; the pardoned transgression is forever gone, so far as the attitude of God toward us is concerned.

Vers. 13, 14. Childhood is weak, untrained, ignorant, impulsive; of rash judgment. A good father sees in his children much of error; but he is not harsh, nor out of sympathy with them. He pities them in their weakness; he is patient, painstaking, gentle. If he knows that they love and reverence him, he will be full of forbearance. God is our Father. He pities us, even when, for our welfare, he afflicts us. Jesus taught us to call him "Our Father." He is kind to his children. He knows our limitations. He knows how we blunder, and is patient. All along he tries to teach us, to train us in the right. And even when we sin—as we need not and ought not, for his grace is sufficient for us—even when we sin, "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Vers. 15-18. Short lived, easily destroyed. The hot wind of the East sometimes destroys vegetation for the time; scorching, withering as it goes, it works death to the tender grass. So man, frail, easily swept away. No strength is in him. But God's "mercy endures forever;" his righteousness is eternal. He will not fail those who trust him. Children's children shall find him "the same yesterday, to-day and forever." They who "do his commandments" will find him always the same kind, patient, loving Father, solicitous for the good of his people.

Vers. 19-22. God is universal ruler. All angels and men, all his works have received of his goodness. Let all praise him. All are upheld and cheered and guided by him. He is the fountain of all good to all. Let all give him glory—and especially thou, "O my soul;" thou, whom he hath forgiven, and healed, and redeemed, and crowned, and satisfied, call upon him with praise and thanksgiving; take thou "the cup of salvation and call upon the name of the Lord."

The Work in Mexico.

I have received in the last two days seven dollars for the church in Mexico City. Five dollars of this money was sent me from Crystal Springs by Mrs. Middleton, to whom it was given by a good sister for the Lord's cause. To-day I had a visit from Bro. P. Howard, of the Adams circuit. He gave me two dollars for this church—one for himself and one for his wife. The gift was accompanied by many good words expressive of interest and sympathy in this noble enterprise. Would that more of our people felt as he does on the all-important subject of foreign work.

My weekly letters from Mexico carry me back in interest and sympathy daily. They write me how they miss us and pray for us each day. I am just in receipt of a beautiful letter from Miss Roldan, our teacher in Mexico City, and, as many of the friends of the ADVOCATE'S home are interested in her work, I will translate a portion of her letter. After writing of the trials and persecutions of "holy week"—the week preceding Easter—she says:

"He who will persevere unto the end shall have the crown of life." Oh! how beautiful and consoling are these words! When we meditate on them all obstacles, difficulties and persecutions have no dominion over us, and we have strength to resist and are encouraged to exercise good among ourselves, always following the teachings, so precious, of our immaculate Master, "Love one another." You ought to rejoice that you are instrumental in providing, so that the holy word is inculcated in the tender hearts of our children, since they are anxious for the divine Word, hungering for the heavenly bread and thirsting for the water of eternal life. With what pleasure and tenderness they listen to me, many of them from Catholic families, and I have confidence that this is seed sown in good ground, and, though late, will bear fruit. This is my experience, as I am going to give you, of one of them. She came to-day to our society, a young lady. When she was a very small child she came to our school, and there received the beautiful light of the gospel. She went on growing, and with her, faith in her only Savior. Some years passed, and she asked to be a member of the church, and was received. Through her efforts her father was converted, then her mother and brothers and many among her friends, and you can not imagine what rejoicing it causes me to see her now conducting her family and other children to the Sunday-school. These children are (says the Psalmist) "as a tree planted by the river of waters that giveth its fruit in season."

My heart rebounds with gladness and tears of joy fill my eyes to see, day after day, so many souls saved and made precious jewels for the Savior's crown; since not only this child, but many others, too numerous to mention, in whom the holy word has found a lodgment. Blessed be the Giver of every good and perfect gift! Follow these children as they learn their tasks. Your treasure is in heaven. Courage! In your career animate and encourage the Christians, as you did us, and we feel sure they will struggle with boldness in the grand and triumphant army of Christ. The children's society here progresses well, spiritually and materially, and each day shows greater interest in the missionary work. In order to increase the funds of the society we have adopted this plan: All the largest children in the school will remain at school every day during the session till sundown, doing some work to sell for the society. The very smallest children wish to stay and work; so all are occupied. The smallest who can not sew, yet know how to read, learn their verses and teach them to others who can scarcely speak plainly. We have exemplified, "Out of the mouths of babes and sucklings thou hast perfected praise." All do what they can and give what they can. One poor little child who has many sisters said to me: "I can not give anything—not one cent—because they never give us anything in my house. But you told me that our friend, Senora Weems, had the goodness to leave a piece of cloth for the poor children to work on. Let me have a little piece and help in the work." So she was at work; but, being the eldest of the children, the mother needed her and took her from school to work. Still the poor child met me at Sunday-school and gave me her dues for the society.

The first child, Maria, is a good child, sympathetic and intelligent. She is the comfort of her poor mother in her affliction. She has learned almost all the Psalms and many of the Gospels, and when her mother is troubled (for many times they have nothing to eat all day—not even the bread for breakfast) she encourages her mother to find strength in the promises she recites from the Bible. The poor mother is a great Romanist, but says her daughter's counsels and the words she repeats gives her poor heart rest. She watches the conduct of her daughter as she leaves her to attend punctually the services of our church. Such pains this poor little creature takes to be in the Sunday-school! She lives two miles from the church. What do you think?—this child does not eat and goes until four or five in the evening, contented and satisfied to come and do something for her Savior. If at any time her mother gives her a cent to buy her a piece of bread at mid-day, she comes with an eloquent face, and says: "I never have anything for the society, so I give you this cent. That is so little, but it will show my willing heart."

I receive many such letters, and translate this that our friends may see how earnest and anxious are the poor people of priest-ridden Mexico. Pray for them and help them.

MRS. S. G. WEEMS.

Brookhaven, Miss.

Sick Headache? BEECHAM'S PILLS will relieve.

Woman's Missionary Society, Greenville District.

The third annual meeting of the Woman's Missionary Society of the Greenville district, North Mississippi Conference, convened in the Methodist Church at Friar's Point, April 20, 1892, at three P. M., and was presided over by Mrs. G. H. Lipscomb, district secretary. Opened by singing Hymn No. 868, and prayer by Rev. W. S. Shipman, followed by Scripture reading from I. Peter 1, by Mrs. G. H. Lipscomb. Mrs. T. B. Clifford was elected secretary. The president gave her report as district secretary for the past year, and then called for reports from the different auxiliaries. The following are the societies and delegates heard from: Greenville, Mrs. D. C. Montgomery; Bolivar, no report; New Salem, no report; Jonestown, Mrs. D. P. Wise; Hood, no report; Rosedale, no report; Clarksdale, Mrs. John Clark, Jr.; Hollandale, Mrs. T. B. Clifford; Lula, no delegate, but written report received; "Lilies of the Delta" of Greenville, Mrs. D. C. Montgomery; "Swamp Lilies" of Greenville, Mrs. D. C. Montgomery; "Little Lights" of Jonestown, Garnett Wise; "Gunnison Juveniles," no report; "Addie Gordon Helpers" of Hollandale, Mannie Crouch; "The Lilies of the Valley" of Clarksdale, Lillie Kimerer. The reports showed that there were many willing hearts and hands at work to send the gospel to those in distant lands. A paper was read by Mrs. D. P. Wise, of Jonestown, on "How to Conduct Monthly Meetings." It contained many suggestions, and evidenced the fact that her heart was in the work. Several of the other delegates also stated as to how their societies were conducted. Our district secretary then gave us many words of instruction and encouragement, by which we trust all who heard will profit during the coming year.

Statistics obtained from reports showed that there are 5 auxiliaries with 97 members, and 48 subscribers to the *Woman's Missionary Advocate*; also 5 juvenile societies with 114 members, and 40 subscribers to *The Little Worker*. Besides these, there is a society of young ladies at Greenville, consisting of 10 members, with 2 subscribers to the *Woman's Missionary Advocate*.

On Thursday morning, April 21, 1892, a mass meeting was held. It opened by an address of welcome by little Ethel Cooper, of Friar's Point, to the visiting juveniles; also one by Mrs. Emma Johnston to the visiting auxiliaries. Their kind words reached our hearts, and we at once felt at home in their midst. Mrs. D. C. Montgomery, of Greenville, read an interesting paper, furnishing us with many facts and figures relative to the work in foreign lands. As she stated, the doors have been opened to us, and we have but to press forward and accomplish the great work. "The Duty and Privilege of Giving to the Cause of Missions" was the subject of the paper written and read by Mrs. T. B. Clifford, of Hollandale. This is a very important subject, and one that we would wish to impress upon the hearts and consciences of all. Garnett Wise, of the "Little Lights" of Jonestown; Lillie Kimerer, of the "Lilies of the Valley" of Clarksdale, and little Mannie Crouch, of the "Addie Gordon Helpers" of Hollandale, each recited appropriate pieces, which were instructive and entertaining. Then followed the annual address of the district secretary, delivered with precision and earnestness, and teeming with rich words of counsel and advice. She is truly a leader, and none know her but to love her. She loves the work, and is well qualified. She proposed that the ladies of Friar's Point form a society, and thirteen of them responded and were organized, thus adding one new auxiliary to our district. Our meeting was in every way a success. It was spiritual, profitable, helpful. Many new friendships were formed which will strengthen us through all the years. We can see our responsibility and duty more clearly than ever before, and are resolved, by the grace of God, to do all in our power to tell the old, old story of Jesus and his love.

MRS. T. B. CLIFFORD, Sec.
MRS. G. H. LIPSCOMB Dist. Sec.

Every traveler should have Johnson's Anodyne Liniment in their satchel. Safe and reliable.

Spiritual Exercise.

The powers of the mind, like the muscles of the body, become strong and adapted to certain lines of action by use. It is not easy for one whose daily thought is concentrated upon business pursuits to go into deep lines of spiritual contemplation. The easy thing to do is to suffer the mind to flow on in the well-worn channels; it is like turning water-courses upward to set the current toward the higher and the heavenly. What then? Must the stream of true life sink away from sight in the meadows and lowlands, or shall it be so richly fed from the springs of God's eternal heights, that it shall make even meadows and lowlands fertile? The Savior said we must strive to enter into life eternal. He assures us that the kingdom of heaven, "which is righteousness, peace, and joy in the Holy Ghost," is never found in the natural course of things, but "the violent take it by force." We need a great deal more of the athletic in our religion. While we cry "Halt" in the rush for place and power and wealth in worldly things, we cry in spiritual things, "Awake, put on thy strength!" If the pressure of earthly care makes the spiritual sense dull of apprehension, let us somehow or other, by whatever effort it may cost, "enter into our closet and shut the door," and get an audience with God, which will be heard by him and by ourselves as well. If the appetite for spiritual food is languid, let us insist upon taking the pure milk of the Word until the healthy hunger of the soul returns. We are careful to use means to strengthen our bodies when weak; why not use like wisdom in the treatment of the spirit? There are certain exercises of the soul which have great effect to brace its weakness and bring us up to good spiritual health. They are recommended by the Great Physician. One is this: "Love your enemies; do good to them which hate you; and pray for them that despitefully use you." This is the sort of exercise we would rather see used by others than ourselves. It is not easy doing, as we know if we have tried it in downright practical earnest. But it does mightily toughen the spiritual muscle! We do not believe in the old ascetic doctrine of self-inflicted discipline. But we do believe there are forms of self-denial in many ways which are good for spiritual exercise, and we are in danger of hearing the Master say, "Come unto me and rest," more clearly than we hear the same voice saying, "If any man will follow me, let him take up his cross daily and come after me." Strong meat, says St. Paul, is for those who, by reason of use, have their senses exercised to discern both good and evil. O, how the world needs Christians of this sort who can and do eat "strong meat," and have clear discernment because of the sturdy use of their spiritual senses.—*New York Christian Advocate.*

Defeat and Victory.

That which to a Christian may seem a sad repulse or defeat may be God's plan for a victory.

Paul was to see Rome, but when he entered that city a prisoner, it looked as if the promise was a mockery. Yet he soon found that coming to Rome was productive of grand results, and even in Cæsar's household there were those who became "saints."

Bunyan was imprisoned, and thus was prevented from preaching, but the best work he ever did for Christ was while he was in Bedford Jail. He might have evangelized for awhile, but no work he could have done in preaching would have had the world-wide influence that has come from the "Pilgrim's Progress."

When Judson was rebuffed in British India, it seemed as if the door of usefulness might be closed; but forced, as it were, to go to Burmah, he lighted a golden lamp, which has guided thousands to eternal life.

Well is it if we, conscious of our own inability to judge what may be best, are willing to accept divine appointments, and believe that what we know not now will hereafter be proved best for ourselves and the cause of God.—*Exchange.*

The pretty story of Cinderella, scientists now assert, is to be found slightly varied in all lands, and they contend that it is mythological Cinderella representing the dawn, and the fairy prince the morning sun, while the sisters are the envious clouds and her step-mother the night. One of the few points of difference is that sometimes it is Cinderella and in others the Prince who has the "beautiful golden hair."

Whether in man or woman fine hair is a great auxiliary of personal attractiveness, and certainly too much care can not be taken to avoid losing, or trouble avoided to restore it. The surest remedy known for impoverished hair or the renewal of its decayed or decaying color is Louisiana Creole Hair Restorer, which has merits not possessed by any other preparation. It restores color without being a dye, and stimulates growth, but has not metallic irritant. If dropped on anything, it causes no stain, for it contains no oil and it is a delightful dressing used as such by ladies, who are noted for the beauty of their hair, in the leading cities. Mansfield Drug Company, Proprietors, Memphis, Tenn.

A good advertisement is like the merchant's ships; it bringeth abundance from afar.—*London Fame.*

Dandruff is an exudation from the pores of the scalp that spreads and dries, forming scurf and causing the hair to fall out. Hall's Hair Renewer cures it.

One of the greatest services which a man can render society is to believe the truths of God sincerely and maintain them steadfastly.

Toothache, every ache flees from Johnson's Anodyne Liniment as from a wrath to come.

The sum and substance of all the preparation needed for eternity is to believe what the Bible tells us, and do what the Bible bids us.—*Chalmers.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, May 12, 1892.

Notice.

There is a question of the greatest importance to the Methodists of this city. It is a question of methods as to how we can reach with the gospel the unevangelized thousands around us. All the Methodists of the city are urgently exhorted to attend a meeting to arrange for the organization of mission work. This meeting will be held Friday, May 13, at eight P. M., in Felicity Street Church, corner of Felicity and Chestnut streets.

C. W. CARTER, P. E.

Bishop Keener's Golden Wedding.

On the nineteenth instant our senior Bishop and his noble wife will have been married fifty years. We unite with the million and a quarter of Southern Methodists in extending cordial congratulations to the venerable couple whose vow and covenant between them made have been surely kept and performed, and whose lives have been so abundantly blessed of God. No man in the history of American Methodism has given the church more faithful service, has shown sturdier courage in the discharge of duty, has been more self-denying in spirit or more loyal to the doctrines and polity of our Zion than John C. Keener. And for his great success and honored achievements he is largely due to the saintly woman who has walked like a good angel by his side for a jubilee of years. Blessings be upon them on their golden wedding day!

The following congratulatory note from his colleagues was presented to Bishop J. C. Keener at a meeting of the college of Bishops of the Methodist Episcopal Church, South:

"Learning that our beloved and honored senior colleague, Bishop John C. Keener, and his dearest faithful companion, will, on the nineteenth instant, reach the fiftieth year of their wedded life, we hereby tender them our heartfelt Christian congratulations, and gratefully recognize the gracious providence which so long preserved their useful life, and in richly blessing them has bountifully blessed the church and the world. In perfect love and peace they have lived together, their steps ordered of the Lord, establishing a model home, which has been a fountain of divine influence, and rearing their children wisely, all of whom are zealous Christians, and three sons able ministers of the gospel. Their labors have been abundant, their spirit of service and sacrifice complete, and their zeal has known no abatement. We wish them many years of happiness and like usefulness, and pray that at eventide it may be light, and that an eternal jubilee may be theirs in our Father's house. (The paper was signed by A. W. Wilson, Chas. B. Galloway, R. K. Hargrove, J. C. Granbery, W. W. Duncan, E. R. Hendrix, Jos. S. Key, O. P. Fitzgerald.)

Bishop Keener responded in a graceful and appropriate speech.

The parable of the Good Samaritan shows that the gospel has annihilated geography and made every needy man the neighbor of every one who can supply that need!

Louisiana State Sunday-School Convention.

The sixth Annual Convention was held in the First Presbyterian Church, of New Orleans, of which Rev. B. M. Palmer, D. D., is pastor.

The opening session was held, at one P. M., on the third instant, and the closing session, at eight P. M., on the fifth instant—two sessions each day for three days.

The preparation of a program, and the work of securing a representation from the various evangelical denominational schools throughout the State for the convention, is the untiring and never-to-be-discouraged work of the Executive Committee, and their indefatigable coadjutor, the president of the association, R. H. Browne, Esq., of New Orleans. During the past two years much valuable statistical information has been obtained concerning the educable children of our State. The association is indebted to our State superintendent of public education for cheerful co-operation in materially aiding the committee in this work. This information, together with the obtainable reports of the number of children and young persons under any *religious* instruction, including *Jewish* and *Roman Catholic*, has thrown a *flood of light* upon the appallingly neglected condition of the rising generation of our State. Truly, the Pauline call to the church at *Ephesus* is applicable at this time to the church of *Christ* in our midst: "*Awake* thou that *sleepest*, and arise from the *dead*, and Christ shall give thee *light*."

This is the main object of a State Sunday-school Association: to discover the neglected ones among the young and provoke consecrated workers everywhere to carry the Bible with its gracious message of salvation to these for whom Christ came. Sunday-school workers who attend these annual conventions, and having such knowledge imparted to them, go back to their labors enthused and stimulated to nobler endeavor.

The State Sunday-school Association does not and never was intended to interfere with the *denominational* work of any church. Its *motto* is to aid and arouse workers everywhere to co-operate for the evangelization of the young, to accelerate the work, not retard it. At the convention just held instruction was given to *teachers* that could be obtained nowhere else. The International Executive Committee sent down to us two princely Sunday-school workers, namely: Mr. Wm. Reynolds, of Peoria, Ill., the international organizer, and Prof. H. M. Hamill, superintendent of normal work for the State of Illinois. Under the spell of their tried and approved methods in Sunday-school management and teaching, no superintendent, officer, or teacher was not the better equipped for special work. What others have done and are doing in other sections of our land under like difficulties, and with as great obstacles to overcome, could not but stimulate to more and better work for Jesus the Christ in our State.

The Bible as our text-book, and the International Lessons for our system, were presented to all present in such a manner as to incite to closer study, deeper reverence and fuller confidence in the power of the Word of Life to interest the young. It is the purpose of the Executive Committee to send out a State organizer to explain the workings of the State Association and promote parish organization wherever practicable; drawing together Christian workers of the various denominational names for conference and co-operation in reaching every neglected child or young person in our State through the Sunday-school.

This is emphatically the day when Christians of every name are called to unite their intelligence, their experience, their zeal, their faith, their love for the salvation of the children from the delusions of the emissaries of the devil banded together for their ruin.

As Christians, let us meet together in these State Sunday-school Conventions, Parish Sunday-school Conventions, Township Sunday-school Conventions. Let us speak often one to another, clasp hands one with another, pray one with another, work one with another, elbow touching elbow, shoulder to shoulder, heart to heart—employing the best methods we can devise under the inspiration of the Holy Spirit for reaching the young and teaching them Bible truths.

Let our motto be, "One in Christ, for the accomplishment of his divine will." "And above all these things put on charity, which is the bond of perfectness;" "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord. And whatsoever we do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

E. P. MACKIE.

Why Do We Have These Things?

I am in a quandary or dilemma. I am troubled and perplexed on every side, and I want some one to advise me what to do. Mine eyes are filled with interrogation points and weighty questions press heavily upon me. May some ecclesiastical Solon tell me why such things be such?

First. Why don't men study our Discipline, and see what it does say about certain subjects before they attribute to it certain things not found therein, or deny that it teaches others, which are in it as clear and plain as daylight?

I have met several preachers who did not know the Discipline prescribed a form of worship. Others who ignored the apostolic benediction therein given. They had a fanciful sort of an after-service prayer, which, no doubt, was a huge improvement on Paul's style. Now here comes two brethren, "away up in the pictures," writing about perfection, and both say the word is not in the Discipline. They are evidently not "groaning after it," and will not be "made perfect in this life," at least, in disciplinary knowledge, unless—you know, you see—a change takes place. I have for a long time been under the impression that this little book is intended as a kind of guide, compass and chart for our church. If it is not, let Solon, or Solomon, or Socrates—anybody wise enough—tell me its place and its use.

Second. What are the standards for? My Webster says a standard is "that which is established by sovereign power as a rule or measure by which others are to be adjusted." The founders and formers of our Methodist Zion wrote the books we call "Standards." There is a remarkable uniformity and harmony in the system of divinity they teach. The fundamental principles are alike in all of these, the great leading doctrines are the same in all. Shades of Wesley, Watson, Whedon, Pope and Summers! arise and rebuke, with your arguments *a priori*, *a posteriori* and *a fortiori* this untoward generation. Speak *ex cathedra* and *ex libro* on the grand, old doctrines of Methodism. For many of your children are drifting away from the moorings out on a starless, fathomless ocean, God only knows whither. Here is one denying original sin, and another writes a book to prove that human depravity does not form the basis which necessitates regeneration. Now it is in order for some other wiseacre to tell us that we need not be regenerated at all; then our candlestick shall be removed and our star grow dim. Somewhere it reads this way, "That which is born of the *flesh is flesh*." I do not wonder that the author of this book falls into the greater absurdity of making mere matter a moral agent; that sin is entailed on Adam's posterity as a physical bias. To crown it all, our author's reviewer says in a dozen years this theory will be universally received by the Church, South.

Hopeful prophet! Read ecclesiastical history and find out that this theory is so old men have forgotten it, and the discoverer thereof has only exhumed a fossil which you have mistaken for a gem. In all earnestness, I ask the questions: What constitutes a Methodist, and what do the majority of our preachers and the mass of our members believe, hold and teach? What is there in man to regenerate, if it is not the fallen, depraved nature? Justification relieves me of actual transgression; now upon what does the life-giving Spirit work? Let this latter-day theology answer.

S. J. DAVIES.

Campo Bello, La.

The Blessed Virgin.—No. 2.

Prayers offered to the Virgin seem to the Protestant mind as unreasonable as they are unscriptural. God is infinite and almighty, and as there can not be two almighty beings (for it involves a contradiction), God only is almighty in power, infinite in presence and in knowledge. The Blessed Virgin and all other creatures must be finite. If she is finite, she can not be everywhere present at the same time and see and know all things with one all-comprehending and exhaustive glance as God does. Perhaps, more than fifty millions of people, in a hundred languages, on all the zones that belt the globe, from the frozen poles to the burning line, pray to her every day. A vast deal more business than comes before all the thousands of clerks in all the departments at Washington! How does the Virgin hear all these tens and scores of thousands of prayers? Will it be said, God is everywhere present, and the Blessed Virgin is ever in the presence of God. Very true, and so are all of us ever in the presence of God; but the wisest and most cultivated of us know but a minute fraction of the boundless sum of possible knowledge. The question, How does the Virgin know who are praying to her, and what they are praying? remains unanswered, and recurs, How does she know? Is it replied? God tells her. Then it appears from this that God hears our prayers before the Virgin, and as he only can answer them and pardon our sins, it does not appear to us to be important whether the good Virgin hears our prayers at all, as she can not answer them. But if God hears our prayers first, and then tells the Virgin that some one, or more, in London, Paris, Rome, New York, Mexico, or Rio, have prayed and asked a particular thing to be done, does she pray it back to God? All these millions of prayers! And what for, as God already perfectly knows it? Will it be said, When we go to the king or governor to ask a favor, we refer him to important persons whose statements and influence may help us to receive the favor we seek. Very true, and very proper, because the king is a finite creature and can not personally know the circumstances and claims of fifty millions of people. We have to post him as to the justice and merit of our claims; but, in the case under consideration the Divine Governor knows our merits and claims infinitely better than any of our referees. It does not appear to us that we gain anything by the Blessed Virgin's repetition of the prayers which "Our Father" has already heard.

Will it be said that the Blessed Virgin has a merit and an influence that will greatly assist us in securing the object of pleas? We answer, This dependence on the Virgin's merit and influence is to discount Christ's all-atoning merit and to attempt to supplement its deficiency with the additional merit of the Blessed Virgin. We are told that Christ ever liveth to make intercession for us, and that he is able to save to the uttermost all who come unto God through him. Christ assures us if we ask anything in his name, "I will do it." Again, he declares, "That no man cometh unto the Father but by me;" not by the Blessed Virgin, the apostles or saints. But do not the prayers of the righteous avail much? And do we not ask the prayers of God's people? Certainly, but not their prayers addressed to the Blessed Virgin, nor any other creature, however eminent for holiness, but their faithful prayers addressed to God through our Lord Jesus Christ, pleading the merit of his shed blood, who died, the just for the unjust. This is scriptural and something different from praying to any creature, however holy or exalted.

God is not reluctant to answer and to bless. He is slow to wrath, but swift to mercy. The Lord's hand is not shortened that it can not save; neither his ear heavy that he can not hear. We are exhorted to look unto Jesus, to "behold the Lamb of God;" not any creatures. So the apostle says, "God forbid that I should glory save in the cross."

The redeemed and rejoicing heavenly host ascribe to Christ the exclusive glory of their salvation. "Unto him, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation."

J. B. WALKER.

Centuries ago three hundred soldiers held the Pass of Thermopylæ against thousands until all of them were slain but one, and he was held in such contempt by his people he committed suicide. At first glance this seems passing strange. But go back to the fireside and you find the explanation. From babyhood the Greek was taught that his *first* duty was to his country—to die for it if need be. Scores of instances are on record where soldiers have courted death rather than return home without their comrades. We need this same loyalty and courage spiritualized in the church to-day. We must begin where the Greeks did—at the fireside, in the Sabbath-school, in the Epworth League. The one follows in the wake of the other.

The constitution of the Epworth League meets the demand of the youth of the church admirably, supplying them with social, intellectual and spiritual enjoyment and development. The spirit of this constitution properly carried out will, within five years, produce a company of young Christian soldiers as impregnable as the phalanx of the old Greeks, as determined as the three hundred at the Pass of Thermopylæ.

The program for the commencement at Whitworth College has been received. The exercises begin Sunday, June 5, and those who attend will have a rich treat. Bro. Mounger, Dr. A. Coke Smith and Hon. J. S. Sexton will contribute to the enjoyment of the occasion. Fifteen young ladies will be graduated.

Centenary College.

On Sunday, May 8, Rev. Robert Harry, the agent of Centenary College, visited Felicity Street Church in the order of his "going up and down" in the State, delivered a stirring and eloquent address, and took up a collection, which netted twelve hundred and fifty dollars for the endowment of the college. A brisk shower from an angry sky at the hour of service reduced the congregation by, at least, one-half, and a failure to circulate the basket by a singular instance of forgetfulness upon the part of the collector, must have had its effect upon the total of receipts; but the result was most gratifying. This collection and that of eleven hundred dollars at Carondelet last Sunday, gathered from fields, over which the scythe of the reaper had already passed repeatedly, evinced beyond doubt that this cause is one dear to our people, and that Bishop Keener made no mistake in choosing this representative to present the cause of Centenary to the public.

J. M. BEARD.

It has recently been asserted by a lecturer from Chicago, now in this city, that the World's Fair Committee are feeling the pulse of this great nation on the subject of opening the Columbian Exposition on the Sabbath. Sixty-three millions of United States citizens are anxiously awaiting the result. The eyes of the civilized world are upon us. The reputation and character of this Christian nation and this nation's religion are at stake. What are the more than one hundred thousand communicants and five hundred thousand adherents in Mississippi and Louisiana doing to stem the tide in favor of the Christian Sabbath? We will not be blameless in the eyes of men and God if we remain inactive in this emergency.

NOTES.

Take heart, brother; even Paul could not keep everybody awake when he preached!

If Satan had not put out the slaner's eyes, he would not now be grinding in the mill of the Philistines.

Take care, brother, that your talk outside the pulpit does not counteract the influence of your best sermons!

Resolutions which never ripen into deeds are of very little value. The poet says that a man "may resolve and re-resolve and die the same."

A presiding elder writes of one of his preachers, "He makes pets of all the babies." We suspect that is the direct road to the parents' hearts.

Take care, hearer, in what company you unkindly criticise your preacher. Said a mother to her pastor: "Doctor, can not you help me to save my boys?" "No, madam," he answered; "you have talked away all my influence with your boys."

Some time ago we said this: "We are not working to please outside folks, but please and help Mississippians and Louisianians;" whereupon a good sister in Johnson City, Tenn., writes: "And while you are laboring with that end in view, you are pleasing and helping a Tennessean by adoption. What are you going to do about that?" Well, we are going to keep on helping and pleasing as many as we can, by the help of the grace of the Spirit's presence.

Rev. J. M. Pike, in the *Florida Christian Advocate*, gives this as the kind of revival needed all over the church:

A revival that means the abandonment of all sin, and which prompts to the holiest living; that begets love for the services of God's house, love for secret prayer, and love for the Bible; that will incite to holy activity in the cause of Christ; that will crowd the Sunday-school with earnest workers, and interested pupils; that will cause the erection of family altars, and the religious training of the children in the home. A revival that will put every member of the church unmistakably on the right side in all the moral reforms of the hour. A revival that means war to the death against the saloon, and the earnest effort for the salvation of the saloon keeper. A revival that will prompt to greater liberality in supporting the church at home, and lead to greater sacrifice for the spread of the gospel abroad. A revival that will kindle in every Christian heart more intense longing for likeness to Christ, and for sympathy with Christ, in his efforts to save others.

PERSONAL AND OTHERWISE.

Rev. Beverly Carradine has been engaged to take part in the Ohio State Camp Meeting, which meets at Mount Vernon, Ohio, Aug. 16-25.

Several of our brethren in attendance on the State Sunday-School Convention, last week, gave us pleasant calls. Among them Bros. White, Armstrong and Parker.

Protracted services are being held this week by Bro. J. M. Beard at Felicity Street Church, and by Bro. J. T. Sawyer at Louisiana Avenue Church, of New Orleans. Both are producing good results.

A brother in Mississippi sends $10 to pay his subscription and says: "Use the balance in sending your paper to poor people who will appreciate it." And they will appreciate it, and the brother will be "blest in his deed."

Rev. J. M. Beard, D. D., will dedicate the new church at Daisy, Plaquemines parish, the first Sunday in June, and deliver the address at the laying of the corner-stone of the church at Logansport, Caddo parish, some time during the month of July.

New Orleans Methodism and the Woman's Christian Temperance Union have met with a great loss in the sudden death of Mrs. B. D. Wood, who peacefully and triumphantly ascended to her home in heaven last Monday. Many mourn her departure.

An exchange, having remarked that the St. Lawrence river never flooded, suggested that the Ohio and Mississippi rivers be sent up that way to take a few lessons in the art of keeping within their banks! Good suggestion, and can not be too soon carried out.

We give our readers this week a good batch of obituaries. They have come to so last that we find no way but this of getting through with them. And notwithstanding we give five columns and a half this week, we have more left on hand than is published to-day.

We have received the program for the coming commencement at Huntsville Female College, Alabama. Bishop Duncan is to preach the commencement sermon, and the annual address to the graduating class will be delivered by Rev. J. H. Evans, of the Memphis Conference.

The *Christian at Work* says: "The same old preaching, the same old praying, the same old singing, have marked the evangelistic campaign of Moody and Sankey in Scotland, now just ended. And the same old success has followed the presentation of the old gospel. In this instance the old is better."

Bishop Galloway left last week for a three weeks' trip to Alabama, Tennessee and Virginia. He will remain at home a few weeks on his return, and on June 11 sail from New York on the *Servia* for England, whither he goes as a fraternal delegate to the English Methodist Conference.—Jackson *Leader*.

Rev. Dr. J. B. Cottrell passed through Nashville on the twenty-sixth ultimo, on his way home to Kentucky from Florida. He reports that he has had a pleasant time with his children and friends in the Land of Flowers. While at Birmingham, Ala., Dr. Cottrell preached in the First Church, and the *Age-Herald* gives a glowing account of his sermon.—*Nashville Christian Advocate.*

The senior Bishop, Dr. John C. Keener, preached to a delighted congregation at McKendree Church, Nashville, on the morning of the first instant, from the text, "Who is this that cometh from Edom, with dyed garments from Bozrah?" We had a pleasant call from him on Monday morning following. He appears to be in the best of health and spirits.—*Nashville Christian Advocate.*

Christian people everywhere will be glad to know that Mr. Moody, assisted by Mr. Sankey, will next year conduct evangelistic services on a large scale in Chicago, in connection with the Columbian Fair. It is also cause for congratulation that the distinguished preacher, the Rev. John McNeil, late of London, has consented to return to this country and assist Mr. Moody in his undertaking.

A writer in the *Fortnightly Review* has a very interesting article on the question, "How long can the earth sustain life?" All life, he says, depends upon heat, and hence the question depends upon how long the heat of the sun will last. Already, he says, the sun has been so prolific of its beams that three-fourths of its heat is exhausted! But let nobody be frightened, for he says that there is enough heat left to last the world 4,000,000 years longer! We can all draw a long breath now and breathe easier hereafter!

The *New York Christian Advocate* says:

The Rev. J. S. Whedon, son of the late Dr. D. D. Whedon, formerly editor of the *Methodist Quarterly Review* for so many years, a member of New York East Conference, and stationed at Ridgefield, Conn., was smitten with paralysis while on a visit to Florida in the hope of improving his health. He was visiting his brother, the Rev. Asbury A. Whedon, of the Methodist Episcopal Church, South. His death followed in two days. He was forty-seven years of age—a man of a genial spirit, affable in his manners, fluent in speech, and very active until his health was impaired.

NOTES FROM OUR JACKSON OFFICE.

Rev. I. W. Cooper, D. D., of Hazlehurst, Miss., will preach the commencement sermon of East Mississippi Female College, Meridian, May 29.

The ladies of the Methodist Church at Hazlehurst have undertaken to clothe a Mexican girl at the Laredo Seminary; thus enabling her to fit herself for usefulness in the missionary cause.

We spent all of last week in New Orleans, and had the pleasure of visiting many of its historic places in company with the publisher of the ADVOCATE. We take this method of returning to him again our thanks for his courtesies.

The State Sunday-school Convention, which convened in Oxford, April 26, was a most enjoyable and instructive one. Dr. R. W. Jones, of the University of Mississippi, delivered the address of welcome on Tuesday night, which was responded to by Mr. John G. McGuire, of the Yazoo City *Herald*. There were about one hundred delegates in attendance.

Dr. Lambuth is dead. The Mississippi Conference at its last session raised thirteen hundred dollars, and assumed his support for twelve months. Let not our brethren think they are absolved from their obligation to pay their subscriptions; but let them pay the more readily, accompanying each contribution with a prayer to God that he would raise up just such another man to take this vacant place in Japan.

Bro. Cooper has kindly furnished us with the following interesting item from his church in Hazlehurst:

The Epworth League gave an entertainment in the Methodist Church last Thursday evening. They had the church beautifully decorated with flowers and evergreens. The subject for the evening was "Our Mission Fields." Mr. R. E. Jones presided, and Miss Josie Norman was secretary. The essays, recitations and music were excellent and greatly enjoyed by the large and appreciative audience. Miss Mollie Norman read an essay on "China and Her Missions;" Miss Josie Norman on "Mexico and Her Missions;" Mr. G. W. Smith on "Indian Missions;" A. P. Holt on "China and Japan Missions." Misses Eugenia Costley and Lizzie Fugate gave recitations. Mrs. Howell presided at the organ. The entertainment was pronounced by critics to be quite a success. The League will give a public entertainment once each month.

We clip the following from the *Clarion*, of Jackson, Miss.:

Sunday the first of the series of eight games of base ball to be played between the Vicksburg and Jackson clubs was played at the Fair Grounds, Vicksburg, in the presence of 1,000 spectators, of which, at least, two hundred were ladies. The grounds were in fine condition, and those who attended were rewarded by seeing one of the prettiest games ever played in the State.

Will not the good people of Vicksburg rise up in righteous indignation against this flagrant violation of our Sunday laws? If the three Methodist Churches, the two Episcopal, the Baptist and Presbyterian Churches—seven in all—representing not less than fifteen hundred or two thousand communicants, would unite in their opposition to this open violation of all decency and order, it could be stopped. We mention this in hopes our brethren of the Hill City will act in this matter, and that immediately.

The General Conference of the Methodist Episcopal Church.

The twenty-first Quadrennial General Conference of the Methodist Episcopal Church was called to order at nine o'clock, May 2, in Omaha, Neb. The Rev. Thomas Bowman, D. D., LL.D., senior Bishop, presided. The secretary of the last General Conference called the roll; four hundred and fifty-seven delegates answered to their names. Dr. D. S. Monroe was reelected secretary.

Bishop Foster read the Quadrennial address. He accented the wonderful growth, the development of missionary work, the episcopal activity, the great increase of subscribers to their papers, and the peace of true life everywhere manifest. He concluded by enveighing against the ease with which emigrants are naturalized, and by protesting against the Chinese Exclusion bill. This body has so far only been preparing itself for future labors.

Notice.

To the Preachers of the Shreveport District, Louisiana Conference—

Brethren: Please forward to me, at Coushatta, La., as soon as convenient the names of your delegates to the District Conference at this place on May 26-29.

J. E. DENSON,
Conference Host.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

DIXON ON INGERSOLL. Rev. Thomas Dixon, Jr. J. S. Ogilvie, New York. Price, twenty-five cents.

This is a book of *ten* sermons which show up the noted infidel in his real colors.

—"The Report of the Fifteenth Annual Meeting of the American Humane Association for the Prevention of Cruelty to Children and Animals," held at Denver, Col., is an important and interesting document.

PERIODICALS.

—HERALD OF HEALTH. M. L. Holbrook, New York. Price, $1.

—THE PANSY is as bright as a May morning, and will please all the little people. D Lothrop Company, Boston. Price, $1.

—THE BOOK-BUYER has a good summary of home and foreign literature for the month. Charles Scribner's Sons, New York. Price, $1.

—WIDE AWAKE, for May, contains a hill of fare where substantials and dainties are so deftly mingled that the most capricious appetite can not fail to find something enjoyable and wholesome. D. Lothrop Company, Boston. Price, $2 40.

—THE GOSPEL IN ALL LANDS has a good table. India and the East generally and South America claim some attention this month. This is the organ of the Missionary Society of the M. E Church, and is a valuable monthly. Hunt & Eaton, New York. Price, $1.

—THE TREASURY, for May, comes to us in an enlarged and improved form. This number begins volume ten. It is indeed a Treasury of Religious Thought, and is conducted by a corps of eminent clergymen. The editor is J. Sanderson, D. D., LL D. E. B. Treat, publisher, New York. Price, $2.50; clergymen, $2.

—THE REVIEW OF REVIEWS has a splendid table of contents. Mr. Stead gives a Character Sketch of Mr. Gladstone. Charles D. Lanier contributes an interesting article on The McDonough Farm School near Baltimore. The American editor, Dr. Albert Shaw, writes on Conventions and Summer Gatherings of 1892. The other features of this number are excellent. The Review of Reviews, New York. Price, $2.50. Trial subscription of five months, $1.

—THE CALIFORNIAN ILLUSTRATED MAGAZINE, for May, has some splendid articles beautifully illustrated. The most notable of these is, Opium and I a Votaries, by Rev. F. J. Masters, D. D. The flash light photographs accompanying this paper reveal vividly the horrors of opium smoking. Some American Glaciers, by Charles R. Ames, is a fascinating paper. Californian Publishing Company, San Francisco. Price, $3.

—THE FORUM has a special discussion on different phases of the Silver Question, by Hon. M. D. Harter, Senator Vilas, and Elliot Hemphill, of the Charleston *News and Courier*. The Oil Trust, Higher Education, American Cathedral, are treated respectively by S. C. T. Dodd, President Dwight and Bishop Potter. Edward Atkinson discusses whether we have room for our immigrants, and Anton Seidl, the Development of Music in America. Forum Publishing Company, New York. Price, $5.

—With the number for May the ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE closes its second volume. This magazine has in its two years of existence become an invaluable aid to every person interested in the great questions of the day. In the six numbers which compose the second volume there are twenty-nine body articles. These discuss such vital questions as Municipal Government, the Party System, Public Regulation of Industries, the Land System, Socialism, International Arbitration, the Referendum, Prohibition, Ethical Training in the Public Schools, the Mob Outrage in New Orleans, Congress and the Cabinet, etc There are articles on instruction in American Universities, in French Universities and at Oxford, and papers on the Basis of Interest, the Theory of Value, etc.

Special Notice to Preachers.

The preachers in charge will confer a favor on the publisher if they will report in full as to collections for new and old subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE at their approaching District Conference. A representative of this paper expects to be present at same.

The W. P. and H. M. Society, of the North Mississippi Conference.

The Woman's Parsonage and Home Mission Society, of the North Mississippi Conference, has just held its first annual meeting in Carrollton, Miss. A full account of the meeting has been promised. We very much appreciate the following resolution which was adopted by that body of noble women:

Whereas, The NEW ORLEANS CHRISTIAN ADVOCATE has been so kind in giving us space for notices, and the publication of matters connected with our work; therefore, be it

Resolved, That we extend to that most excellent paper and its editors our heartfelt gratitude for past kindnesses and invoke upon them the blessings of God.

(Signed) MRS. S. M. THOMAS,
Rec. Sec'y.

Opelousas District Conference.

This Conference will convene at Franklin, La., on May 26, at 9:30 o'clock A. M. On Friday night, the twenty-seventh, there will be a District Missionary Anniversary held by arrangement of the Conference Board of Missions. Dr. J. M. Weems, of Brookhaven, Miss., with others will deliver addresses.

JNO. A. MILLER, P. E.
Lafayette, La.

Woman's Missionary Society of the Mississippi Conference.

Auxiliaries will please send the names of their delegates to the annual meeting to be held in Vicksburg, in June, without delay, to Mrs. W. B. Lewis, 402 East Grove street, Vicksburg, Miss.

MRS. W. B. LEWIS.

The affairs of the Mexican republic are very quiet at present. The constitutional reforms proposed are giving general satisfaction, and all indications point to the peaceful re-election of President Diaz in the coming presidential contest.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
New Mexico	July 13	San Marcial, New Mexico	Duncan
Japan Mission	July 20	Kobi, Japan	Key
Denver	July 27	Durango, Colorado	Duncan
Brazil Mission	July 27	Tubate, Brazil	Wilson
Montana	Aug. 4	Bozeman, Montana	Duncan
Western	Aug. 31	Elk City, Kansas	Hendrix
Kentucky	Sept. 7	Middlesboro, Kentucky	Keener
Missouri	Sept. 7	Montgomery City, Missouri	Galloway
Western Virginia	Sept. 14	Clarksburg, West Virginia	Keener
Los Angeles	Sept. 15	Ventura, California	Haygood
Southwest Missouri	Sept. 21	Independence, Missouri	Galloway
East Columbia	Sept. 21	Palouse City, Washington	Duncan
Louisville	Sept. 21	Campbellsville, Kentucky	Fitzgerald
Illinois	Sept. 28	Pana, Illinois	Keener
China Mission	Sept. 28	Soochow, China	Key
St. Louis	Sept. 28	Kirkwood, Missouri	Galloway
Columbia	Oct. 5	Eugene City, Oregon	Duncan
Pacific	Oct. 12	Sacramento, California	Haygood
Holston	Oct. 12	Wytheville, Virginia	Granbery
Tennessee	Oct. 19	Tulip Street, Nashville	Galloway
German Mission	Oct. 23	Houston, Texas	Hargrove
West Texas	Nov. 2	Gonzales, Texas	Hargrove
Northwest Mexico Mission	Nov 2	Nogales, Arizona	Haygood
Texas	Nov. 10	Calvert, Texas	Hargrove
North Alabama	Nov. 16	Lafayette, Alabama	Keener
Central Mexican Mission	Nov. 16	City of Mexico	Key
Indian Mission	Nov. 16	Ardmore, Indian Territory	Granbery
Virginia	Nov. 16	Norfolk, Virginia	Hendrix
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
Mexican Border Mission	Nov. 24	San Marcos, Texas	Haygood
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacogdoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
South Carolina	Dec. 14	Charleston, South Carolina	Hendrix
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

MARRIAGES.

CLARK—ADAMS.—At the residence of the bride's mother, near China Grove, Miss., March 7, 1892, by Rev. M. J. Miller, Mr. H. C. Clark, of Lumberton, Miss., and Miss Sarah Adams.

SPENSE—CONERLY.—At the academy in Tylertown, Pike county, Miss., April 14, 1892, by Rev. M. J. Miller, Prof. J. L. Spense, of Tylertown High School, and Miss Mary Conerly, of Tylertown, Miss.

BEEBE—PARTEE.—At the residence of Miss Ada Bain, Thursday evening, April 28, 1892, by Rev. W. J. Ferguson, Mr. W. H. Beebe and Miss Susie Partee, all of Silver Creek.

MYER—HOWARD.—At the Methodist parsonage, Natchez, Miss., April 19, by Rev. J. T. Nicholson, Mr. D. F. Myer and Miss Jennie Howard, of New Light, Tensas parish, La.

MYERS—McLAURIN.—At the residence of the bride's mother, near McNair, Miss., April 27, 1892, by Rev. J. A. B. Jones, Mr. William Myers, of Sharkey county, Miss., and Miss Annie McLaurin.

PINSON—HEDRICK.—At the residence of the bride's father, Floyd, La., April 27, 1892, by Rev. C. R. Godfrey, Mr. Edgar C. Pinson and Miss Maggie P. Hedrick, both of West Carroll parish, La.

WAMSLEY—SELBY.—At the residence of the bride's father, Capt. T. B. Selby, Coushatta, La., April 28, by Rev. J. E. Denson, Mr. W. N. Wamsley to Miss Ella M. Selby, both of Coushatta, Red River parish, La.

HENDAN—JORDAN.—In the M. E. Church, South, Black Hawk, Miss., April 28, 1892, by Rev. W. D. McCollough, Mr. E. R. Hendan, of Falsouin, Miss., to Miss Allie A. Jordan, of Black Hawk.

GOOS—GREEN.—In the Baptist Church, West Lake, La., April 27, 1892, by Rev. Thos. J. Upton, Mr. Walter S. Goos and Miss Annie B. Green, all of Calcasieu parish, La.

WEST—DRAKE.—At the residence of Mr. Stample, Jefferson county, Miss., March 27, 1892, by Rev. R. Bradley, Mr. G. J. West to Mrs. L. O. Drake.

SCHOBER—MORRISON.—At Fayette, Jefferson county, Miss., April 11, 1892, by Rev. R. Bradley, Mr. C. C. Schober to Miss Susie Morrison.

TERRY—TERRY.—At the residence of Mr. Watson, Jefferson county, Miss., April 27, 1892, by Rev. R. Bradley, Mr. J. C. Terry to Miss Katie Terry.

OBITUARIES.

ROBERTS—Mrs. FANNIE ROBERTS (*nee* Loyd) was born near Carpenter, Miss., July 30, 1853; was married to J. P. Roberts, Dec. 20, 1876, and died at Carpenter, of congestion, Oct. 4, 1891.

She was converted and united with the Methodist Church at Clinton, Miss., in 1869, and spent the remainder of her life in the Master's service. Those who knew her do not inquire how she died, for they know how she lived. Endowed by heaven with a bright, genial, whole-souled nature, her mission on earth seemed to be to "scatter seeds of kindness," and make sunshine for all with whom she came in contact.

I never heard anyone speak ill of her in my life. She seemed to have the respect of all who knew her. She reflected the image of the Master till the Master came and took her home.

In this life she met a great many misfortunes, trials and hardships, but bore them all with extraordinary fortitude and Christian patience. She raised her voice in denunciation of vice and sin in any and all of its varied forms. She was a strict observer of the doctrines and rules of the church of her choice, which she loved so well. We thank God for a Christian character so exemplary and for a life which brought to us only good.

Sister Roberts' Bible was indeed to her "the Book of books," the rule and guide of every action, her strength and help in time of trouble. Familiar with the precious promises, she rested in them, and always was she "ready to give a reason to any who asked of the hope that was within her." Truly hers was "a life hid with Christ in God." All her burdens she gladly cast upon him; all her joys she laid at his feet. Her life was a living epistle of Christian love and tenderness; her "battle fought, the victory won." All her life her face has been turned Zionward.

Now that she has reached the desired heaven, shall we call her back? Call her back to earth? Oh, no! Thank God the sweet influence of her life still dwells among us, and we may follow in the way which she has led—a way which she has made more plain for us. She leaves one brother and one daughter, little Minnie, to mourn their loss, with a host of friends. But what has been their loss has been her eternal gain. To them we would say: Sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Her remains were followed by her only child and brother and many friends to the family burying-place, and interred to await the resurrection morn. N. J. ROBERTS, P. C.

LEWIS—REV. ALEXANDER A. LEWIS was born in North Carolina in the year 1810, and moved to Mississippi in early life. Here he professed religion and joined the M. E. Church, in which he lived till the "disruption," when he cast his lot with the M. E. Church, South, in which communion he lived till his death, which occurred at Exeter, Neb., Jan. 17, 1892, aged seventy-one years.

Bro. Lewis moved from Mississippi to Kansas about the year '70, and located near Netawaka, Kan. He came to Kansas as a local elder. He served the church here as a supply for several years acceptably. He was admitted on trial in the traveling connection, in the Western Conference, 1874, at Wyandotte, Kan., and was appointed between 1875 and 1890 to the following circuits: Atchison, Troy, Oskaloosa, Waterville, Holton, Paola, Wyandotte, Shawneetown, Strong City, Wellington and Bronson. We find that he traveled 17 consecutive years, when, at his own request, he was granted a superannuated relation at our last session in 1891, held at Hillsdale, Kansas. God blessed Bro. Lewis with a helpmeet of undoubted piety, who preceded him to the better land, near Kansas City, Kan., in 1887, at which place he was laid to rest, Jan. 19, 1892.

Bro. Lewis was a faithful itinerant preacher. A number of works were long, hard circuits, with poor pay, yet he never murmured; he always went cheerfully and did the best he could. He was a plain preacher. He never sought the praise of men, nor courted the applause of the world. Christ, and him crucified, was his theme. He was orthodox in his preaching; he stressed justification by faith and the witness of the Spirit. Though not a revivalist in one sense, yet his godly life told upon the masses. He was liberal to a fault; his heart and purse were always open to all worthy objects. May God sanctify his loss to the good of the church and comfort the hearts of his two daughters, the only surviving members of his family!

D. W. HOGAN.

—St. Louis Christian Advocate.

DUDLEY—Capt. RICHARD DUDLEY was born at Bennettsville, Marlborough county, S. C., May 28, 1830, from which place he moved to Wilkinson county, Miss., in 1855.

When the war began he joined the Confederate ranks and fought by the side of his fellow-Southerners until peace was declared. At the close of the war he returned to Mississippi, where he lived until 1872, when he moved to Jackson, La., which place he made his home up to the time of his death, which sad event occurred March 29, 1892. The death of our departed friend was made doubly sad by its unexpected suddenness. On the morning of the day he left us he seemed in good health and attended to his business as usual, and his friends noticed nothing which might have warned them of the approaching calamity. He ate a hearty dinner, and, after conversing for some little time with friends on the gallery of his residence, he went to his room and was quietly reading, when grim death, assuming the guise of apoplexy, approached, and in a few moments all was over. Another immortal soul had gone to join those gone before. After a long and useful life, well spent in his Maker's service, he bade the cares and sorrows of earthly life adieu, and, clothed with immortality, went home to claim a Christian's great reward.

A gentle, kind and Christian spirit characterized his every act, and upon his nobly handsome face was plainly stamped kindness and love for his fellow-man. An honest, upright, charitable Christian, he had a host of friends, and if he had an enemy—and we know of none—respect for his uprightness and strict integrity caused them to be shamed and silent ones. Respected and loved by all who knew the goodness of his nature, he left a host of friends who mourn him as a companion and as a Christian. With the grief-stricken family we deeply sympathize; but, oh! what blessed words of comfort are those of our precious Savior and Master: "If ye be dead with me, ye shall also live with me." A FRIEND.

BOLTZ—Sister EMILY BOLTZ was born in Monroe county, Ala., Feb. 18, 1820, and departed this life March 12, 1892. Sister Boltz moved from Alabama to Louisiana, December, 1869, and settled in Sabine parish, near Many. Sister Boltz professed religion and joined the Methodist Church in early life, in which she continued a worthy member until transferred to the church triumphant. The church has lost a shining light. Sister Boltz's illness was of long duration. She did not murmur, but endured it with Christian fortitude, and awaited to hear the voice of her Savior say, "Well done, thou good and faithful servant; enter into the joys of thy Lord." The writer was her pastor, and had the privilege of visiting often during her illness, and always found her trusting in the Lord.

Sister Boltz had no children of her own, but had one intrusted to her care, Rev. H. J. Boltz, of the Louisiana Conference, was brought up by this good Christian woman. Her house was always opened to the preacher.

Sister Boltz was a model Christian, loved and revered the Word of God, made it the man of her counsel, read it a great deal, and prayed often for a better knowledge of what it contained.

As a wife, she was faithful; as a step-mother, she was kind and instructive. While in the jaws of death, she could say, "I have fought a good fight, I have finished my course, I have kept the faith."

Her remains rests in the New Hope Cemetery, there to await the resurrection morning. To the bereaved ones we would say, "Weep not, for our loss is her eternal gain." Farewell, dear sister, until we meet in the beautiful hereafter. S. S. HOLLADAY.

HOLLY—Died in his native parish, March 26, 1892, of bronchitis, Bro. A. H. HOLLY, loved and lamented by all.

He was called a good man by men out of the church as well as by men in church; living, as he did, an exemplary Christian life. His death was a happy, triumphant one—praying, praising and shouting in death the glory he felt and realized in the last struggling moments, seeming to meet departed loved ones on the threshold of heaven, declaring the vanities of earth and the glory of heaven in loving and confidential strains as a soul fully consecrated to God only can do, and exhorting his wife and children and others present to meet him in glory, and lovingly inviting sinners to come and see a Christian die, several of whom embraced him, promising to meet him in heaven. While suffering, under his slow, consuming disease for months, much pain, he manifested no impatience or murmuring, but resigned himself to God's will and care.

The loss of Bro. Holly to the church and the community is mourned by a wife and six children and numerous connections and friends.

He was born in Red River parish, La., Sept. 24, 1857, of Margaret and Zechariah Holly. He was married to Miss Rosa Frances Green, Oct. 5, 1874. Bro. Holly united with the M. E. Church, South, when about fifteen years of age, and professed to be converted alone in the woods about three years afterward. He had filled the offices of class leader and steward in the church. LEWIS A. REED, Pastor.

Holly Springs, La.

BROWN—The home and community where she lived are sad because of the death of Sister N. S. BROWN. She was the daughter of Jno. D. and Mary Donohoo, and was born in Hardin county, Tenn., Aug. 13, 1849. She was married to N. S. Brown, Aug. 28, 1873, and on March 3, 1892, she fearlessly and peacefully "fell on sleep."

She was one of Nature's noble women—one of the Lord's jewels. She was kind to the sick and merciful to the poor. Her husband has lost a good wife. Her children (Eddie, Charlie and their two little sisters) have lost a sweet, precious mother. Her community has lost a kind, good neighbor, and the church a faithful, consistent member.

She met death bravely. On the last day she said to family and friends: "I know that I am going to die. Let not your hearts be troubled. I am not afraid. I hate to leave you, but I am ready." "O death, where is thy sting?" "We sorrow not as those who have no hope." Thank God for the sweet hope of the resurrection—for the sweet hope that we shall meet again beyond the river!

W. J. BURT.

GRISHAM—MARSHALL DOWNS GRISHAM was born near Calhoun, La., July 22, 1849, and died March 27, 1892, in the same house in which he was born and raised, leaving a wife and six children to mourn for him.

Bro. Grisham joined the Methodist Church about eight years ago, but was not a consistent member until within the past year, when he grew daily in grace and holiness. The church will sadly miss him, as he was an efficient Sunday-school superintendent, and set a good example in walking with God. He was always kind and devoted to his family, but the last year endeared him to them more than ever, as the light of Christ shone in his life. His death was a happy one, and a triumph over the kingdom of Satan and darkness. To the wife, sons and daughters who sit in sadness, we say, "It is well with thy loved one."

G. A. MANDEVILLE.

BARNES—Rev. Z. W. BARNES, son of C. V. and Anna (Patterson) Barnes, was born Feb. 15, 1820, at Abbeville, S. C., and departed this life Feb. 3, 1892, in Caddo parish, La.

Bro. Barnes had given the whole of his life to the service of God and the church. He was converted and joined the Methodist Church at ten years of age; was licensed to preach at nineteen, and educated at Cokesbury School by Dr. A. H. Mitchel; was admitted on trial in the South Carolina Conference in 1839; was ordained deacon and received into full connection by Bishop Andrew in 1841, and was ordained elder at Cokesbury by Bishop Andrew, Febuary, 1843. He was married in January, of the same year, to Miss A. R. Dart, of Anderson, S. C.

During his itinerant ministry he served the following works: Darlington circuit, 1835; Winsborough, 1840; Santee, 1841; Greenville, 1842; Spartanburg, 1843; Lawrence, 1844; Columbia circuit, 1845 and 1846. His health failing him during this year (1846), his brethren gave him a superannuated relation, which he held till 1853, and then located and served the church in the local ranks. He moved to Alabama in 1861; taught school and preached the gospel. He moved to Caddo parish, La., in 1865, where he lived a quiet, godly life, till he passed away from labor and suffering to reward and rest.

Having to give up the itinerancy was a great affliction to Bro. Barnes. His heart was in the work, and he had given the prime of his life in preparing himself for the highly esteemed position of an active Christian minister. But he calmly submitted to the hand of Providence that was laid upon him, believing that "all things work together for good to those who love the Lord."

Much of the time spent in Louisiana his health was bad, and at times he was a great sufferer. He was well informed, was a student as long as he lived, and when his strength would admit he was an able preacher and a willing helper in every good cause. He gave special attention to the Sabbath-school in his neighborhood, and prayer-meeting, and was delighted to see them prosper. His death was a great loss to his church and the surrounding country.

Bro. Barnes raised a large family. Most of them he lived to see come into the church. His boys are all sober men and stand among our most reliable citizens. His example before the world was that of a consecrated Christian man. His house was a house of prayer; the family altar at night and morning was not neglected, and he devoted much time to the study of his Bible, and secret prayer. As his pastor the first four years of my ministry, I found in him a true friend, a godly counsellor, and a willing helper, and in his death feel the loss of a friend. The last three years he was very feeble, which time he read a great deal, his Bible being his chief study. His last attack was that of paralysis, and for three days he was speechless and unconscious. On Feb. 3, about one o'clock P. M., he very peacefully breathed his last. Thus passed from us a good man, an affectionate husband, and a loving father. Blessings upon the afflicted home! May they follow his godly example and meet him in the city of our God!

J. S. SANDERS.

Texas and *Western Advocates* please copy.

PENNY—Died at her residence, in Jefferson county, Miss., April 2, 1892, Sister ABBIE PENNY, daughter of the late Capt. S. and L. Bullen, long and favorably known as prosperous and useful citizens of that county.

The subject of this brief notice was blessed in early life with many advantages, especially in the good example and religious instructions of her pious parents, which were not lost upon her. In early life she gave her heart to God and her hand to the M. E. Church, South, in which she continued a pious and faithful member to the end of life. She was, for a long time, deprived of the benefits of the sanctuary by ill-health. About a month before her death she was taken much worse, and sent for her Sister West, who informs me her sufferings were excruciating, but borne with patience and resignation. She was aware her disease was incurable, and was looking out for her change. At one time she repeated the twenty-third Psalm, "The Lord is my shepherd," etc., and closed by repeating the beautiful hymn,

"Jesus can make a dying bed
Full soft as downy pillows are."

Thus she lingered until her weary spirit took its flight.

May her bereaved brothers and sisters and weeping friends take comfort from the inspiring language of Paul to the Thessalonians: "I would not have you to be ignorant, brethren, concerning them that are asleep in Jesus, that ye sorrow not, as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him!"

Thank God our sister sleeps in Jesus! Then dry up your tears; she will awake in that bright morning, and drop the vestments of the grave, arrayed in a spotless robe, adorned as a bride for her husband. G. W. ALEXANDER.

LOFLIN—Sister DIANA MCLOAN was married to Malcom Wilkinson, Dec. 14, 1859. They had one daughter, and the only child that is living. After the death of Mr. Malcom Wilkinson Sister Diana was married, the second time, to Bro. John Loflin, Feb. 12, 1872, and departed this life March 19, 1892.

Sister Loflin was a consistent Christian for many years, and very much devoted to the M. E. Church, South, in which she lived an exemplary Christian life. With Sister Loflin old age was beautiful, always ready to do kindly deeds, and was full of good works. She walked in the path of the just, and the light of her Christian experience shone brighter and brighter unto the perfect day. No wonder she was ready when the summons came to lay down the cross and take up the crown. God favored her, for her last illness was not protracted, but was quite short, and her pure spirit went home to the God who gave it.

The writer has been her pastor for nearly three years, and often did he hear her say that the Lord was precious to her soul. She said to her weeping daughter, not to grieve after her, for she was ready and willing to obey the summons. She leaves a daughter and son-in-law, with one little grandson and many relatives and friends, to mourn her loss. May God sanctify her death to the good of those still living, and may they follow her as she followed Christ!

JOHN H. EVANS.

MCARTHUR—Died at Bleak House, Wilkinson county, Miss., at the residence of his niece, Mrs. Winfred Pipes Jones, WM. MCARTHUR, aged seventy-five years.

Natchez, Miss., papers please copy.

PATTERSON—*Whereas*, The Almighty Father, in whose hands are the issues of life, has seen fit to call from his vineyard on earth to her reward in heaven, Mrs. LILLIAN CONOLLY PATTERSON, a faithful member and earnest worker in our missionary society; therefore, be it

Resolved, That Wesson Auxiliary esteems it a privilege to pay tribute to the memory of this sweet-spirited Christian.

Resolved, That while we sorrow for her loss on earth, we should rejoice that we have "one more in heaven."

Resolved, That to the devoted mother and the young husband, "smitten, stricken and afflicted," and to the precious children, we tender our sincere sympathy, praying the loving Father to comfort them with "the comfort wherewith he comforteth his children."

MRS. JULIA T. CHRISMAN,
For Committee.

BRADLEY—NOAH HAMPTON BRADLEY was born in White county, Tenn., April 26, 1813, and died at his home at Brownsville, Hinds county, Miss., Feb. 17, 1892. Within these limits were the varied experiences of a long and useful life. He was married to Sarah Kerr in Tennessee, May 19, 1836. In the year 1844 he removed to Mississippi and made his home near Raymond. He became connected with the church in 1848, under the ministry of Rev. D. A. J. Parker, at Spring Ridge, Hinds county.

Major Bradley was a man of great dignity and worth of character, active and enterprising in his nature and of large public spirit. He was fitted in person and character for prominence and influence among his fellow-men, and that influence was directed for good. He was eminently of a charitable disposition, heeding the cries of suffering, and always ready to relieve the poor and distressed within his reach. It may be said that his life was filled with good deeds, making peace, kindly offices to friends and neighbors, words of encouragement to the despounding, and benefactions to those in need. A marked feature of his home was the extensive and generous hospitality to be found there. He was warmly attached to the doctrine and polity of the church, and gave no earnest support to her institutions. At Brownsville he served for fifteen years as steward, being most faithful in the office. His pastor could always trust in him. He was a constant worshiper and an attentive listener in the house of God. He had, moreover, a clear experience of conversion and an assurance of the forgiveness of sins, and did not fail on occasion to testify of the new life he was living through Christ.

It was his lot to suffer long and wearying sickness for some time before his death. The strong, active man was unaccustomed to such experiences; but they wrought in him their divine purpose. He was submissive to God's will, and to those last days grew most evidently in grace and in the likeness of Christ. He had no fear; but with faith and hope he committed himself into the hands of that Savior whom he had served for forty-four years. And thus passed away a good citizen, a true friend and a faithful servant of God.

His wife, with whom he had walked for fifty-five years, and to whom he owed so much of the blessing and success of his life, survives him. To them were born twelve children—four daughters and eight sons. Of all these five sons remain to revere the memory of a loved and honored father. E. H. MOUNGER.

ROBERTSON—WILLIAM ROBERTSON was born in the State of Tennessee, Aug. 14, 1819, and departed this life at his home in DeSoto parish, La., March 23, 1892, aged seventy-two years seven months and nine days. His parents moved from Tennessee to Wilcox county, Ala., in his childhood, where he was reared and spent a good part of his life. He was married to Sarah C. Carroll, Jan. 21, 1841, with whom he lived happily for over fifty years. He moved to the State of Louisiana at the beginning of the year 1848, and settled in DeSoto parish, where he has lived ever since.

He was a citizen of DeSoto parish for over forty years. He was a man in whom all that know him had unbounded confidence in, and great respect for. The preachers will miss Uncle Billy, as he was usually called by a great many. His house was always the preacher's home. He seemed to always enjoy the visits and company of preachers, as much so as any person that I have ever known. He was received into the M. E. Church, South, during the year 1860, under the ministry of the Rev. Robert Parvin, of the Louisiana Conference, at that time pastor of Pleasant Hill circuit. For nearly thirty-two years he was a consistent member of the church. He was a good, faithful husband, kind and affectionate father, a true neighbor and an every-day Christian. Many years of our brother's life were spent in the office of steward in the church of God. As a steward, he was faithful and efficient; he was a liberal supporter of the church, and was very successful in getting others to give of their means. He was in feeble health for some time before his death, but he bore his afflictions with patience and Christian fortitude. Death did not take him by surprise. He talked to his family and others about his death without being the least excited. He was fully prepared to go. Only a short time before he expired he had those who were standing around his bed to sing, "Jesus, lover of my soul," and other good hymns. In the midst of the sweet songs of Zion his spirit took its flight from the body to join the heavenly host. Mourn not, dear ones; his spirit has passed beyond this vale of tears to enjoy the peaceful rest of those who die in the Lord.

H. J. BOLTZ, P. C.

NOPER—Whereas it has pleased our heavenly Father to remove from our midst and carry to that bright world above our beloved sister and member, Mrs. MARGARET NOPER; therefore, it is only a just tribute to the memory of the departed to say that, in regretting her removal from our midst, we mourn for one who was worthy of respect and regard. While we sadly realize the loss of a consistent member of our church, we trust that she has crossed the beautiful river, and that her spirit is mingling with the redeemed "over there on the other shore." We sincerely condole the bereaved husband and relatives of the deceased on the dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to him who orders all things for the best, and whose chastisements are all meant in mercy.

The deceased was born April 10, 1859, in St. Martin parish, La., and was married two years and six months before her death to Capt. Augustus Noper. She joined the M. E. Church, South, awhile before her departure and lived a consistent member of the same up to the time of her death, which occurred March 10, 1892.

Grieve not, fond husband; your loss is her gain. Be faithful to the end, and you will meet her again when the mists have cleared away. There will be no sorrow, no suffering, nor parting, but all will be joy for evermore.

JOS. NORGRESS.

DACUS—Bro. L. W. DACUS was born in Greenville district, S. C., Feb. 4, 1813, and died at his son's, T. C. Dacus', near Huntsville, Montgomery county, Miss., Dec. 28, 1891.

He leaves a wife, six children, forty-four grandchildren and twenty-three great-grandchildren to mourn his loss. He was a member of the Masonic fraternity for thirty years. He often passed the widow's door and soothed her sorrows by adding to her store.

He had been a member of the Southern Methodist Church since its organization, having joined the Methodist Episcopal Church in Winston county, Miss., in 1838. His house was for years the preacher's home, and it was a source of regret when from feebleness he and his good wife could not live alone and entertain God's messengers as they had done.

He was an affectionate husband, a kind father, a true friend, and a consecrated Christian. He was patient in his sickness, which was long and painful. Once in deep meditation, he was talking in an undertone. When asked what he said, he replied, "I was just thinking of that good home I am going to soon." Sorrowing loved ones, look up and press on to that good home, where he is waiting and watching for you to come. J. H. SMITH, Pastor.

Continued on Seventh Page.

OBITUARIES.

Continued from Sixth Page.

ADAMS—Miss M. EUGENIA, daughter of J. E. and Mrs. Amanda Adams, was born Feb. 8, 1872, and after ten days of intense suffering she quietly and peacefully fell asleep in Jesus at the home of her parents, Lincoln county, Miss., March 26, 1892.

In the death of this young Christian lady one has been taken whom we thought could not be spared; but he who called her to himself knew best. To console her bereft parents, and to bear testimony to the life of this devoted daughter, these lines are written. A lady, timid and reserved, but possessed of a heroine's will, she bore burdens for her friends with patient self-sacrifice, and thus fulfilled the law of her Master, to whom her young life was consecrated.

I was her pastor for four years. Her father's home was mine as well as the home of other ministers. The writer remembers many a word of encouragement, many a lesson of patient endurance, given by this faithful follower of the Lord Jesus. A more devoted daughter I never met. Her parents' will was her own sweet will. She was a teacher in the Sunday-school, was always at her post, ready for service. While she attended the Sunday-school flourished; when she was absent it waned. As a member of the church, she seemed to have no other idea but the glory of God, and, with a spiritual magnetism, she drew others. She was not ashamed to sing the songs of Zion in church, and her singing was inspiring. She was helpful in special church-work, never thought of failure; when collecting money, went at it, feeling assured that Jesus was with her.

I make this extract from her father's letter: "She gave abundant evidence on her death-bed of her entire readiness to answer the Master's call. 'But to say to you that she died as she had lived is telling all in lewest words. She loved you as a pastor, and often spoke of waiting to see you. A few hours before she died she pointed upward, and said, 'I know that my Redeemer liveth.' She sang different verses of hymns and repeated many passages of the Scriptures, and when her mother asked how she felt, she replied, 'I am so happy.' 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ.'"

"The first death recorded was not the fallen Adam nor the wicked Cain, but the innocent Abel. The first soul that met death overcame death. The first soul that parted from earth went home to heaven. Death argues not displeasure, because he whom God loved best died first. The murderer was punished while living. Living is death, dying is life. On this side we are exiles; on that, citizens; on this side, orphans; on the other, immortal children; on this side, captives; on the other, free men, known of God." Bereaved parents, "your daughter is not dead, but as Christ liveth so she lives." "Let not your hearts be troubled."

WM. HOOVER.

CALHOUN—From the home of his parents, near Holmesville, Miss., April 7, 1892, aged fourteen years eight months and seven days, LUCIUS CALHOUN was gently borne away to the skies.

So another home has been made sad by a vacancy which only the grace of God can fill; another fair brow has been shaded by the cold and silent grave. As I looked upon the cold, motionless form of my little cousin, it was about impossible to realize that the sweet voice, always ready to say a kind, cheering word, was forever hushed; and those lips, with their familiar smile, would never again in life give utterance to friendly greeting.

Lucius was, indeed, a good boy, and, by his singularly affectionate nature, endeared himself to many. He was the light of that home, and the hope of parents, brothers and sisters. It is very hard to say at such times, "God knows best," when the light of faith is shut out by clouds of grief. God bless the bereaved family, and help them to say, "Yea, though I walk through the valley of the shadow of death, I fear not; thy rod and thy staff, they comfort me."

Mourn not for him, loved ones, but know that he has only fallen asleep in the morning time of life, and some day at the Father's bidding you, too, will step into the heavenly glories, where partings will be o'er. Farewell, my sweet little cousin, till we clasp hands on the plains of eternal glory.

FANNIE HULLOCH.

TYNES—JAMES L. TYNES was born in Marion county, Miss., Jan. 3, 1820, and died at the residence of his son-in-law (T. C. Harvey), in Terry, Hinds county, Miss., March 14, 1890. Nov. 10, 1846, he was married to Miss P. G. Collins, and in 1856 he was converted and joined the M. E. Church, South, under the ministry of the Rev. J. J. Shelton.

As husband, father and friend, Bro. Tynes was true and faithful, and in these relations has given to his family and neighbors an example that will cause his memory to be cherished long after his departure for the better world. As a member of the church, he faithfully observed his vow to "be subject to its discipline and to attend upon its ordinances." He accepted the General Rules as an epitome of the law of life as revealed in the Word of God, and, by the aid of the Holy Spirit, made them the rule of his life. For many years before his death he was a faithful and painstaking steward, always feeling it a pleasure to deny himself to serve his church and pastor. His last illness was protracted and severe; but he was often heard to say, "Thy will, O Lord, be done!" And as he was passing out from among men to his eternal home, his last words were, "Jesus is still precious to me."

J. M. WEEMS.

SAULS—JOHN ROBERT SAULS was born Oct. 27, 1817, in the State of Tennessee, and moved with his parents to Mississippi when but a child. He was married to Miss Louisa N. Lockhart, Oct. 2, 1837, and died, April 16, 1892, in Lawrence county, Miss., where he had lived all these years.

Bro. Sauls was a good citizen, honorable in all his dealing with his fellow-men. Truly he lived respected and died regretted. He was a devoted and loving husband, a kind and indulgent father, and a faithful friend. He was a member of the M. E. Church, South, and left with the bereft ones an assurance that their loss was his gain. May the Lord sustain his beloved and life-long companion by his grace, and may his children emulate the example of their father, and may they all meet over there in the sweet by-and-by!

B. A. B.

WOODWARD—J. T. WOODWARD was born July 4, 1817, in South Carolina, and died Jan. 31, 1892. Bro. Woodward joined the M. E. Church, South, in 1885, and has since lived an exemplary life.

Having consumption, he was certain that he was slowly, but surely approaching his destiny. But in the midst of his languishing he told them frequently that he was ready for the Master's call. He said to his wife and eight children: "Do not grieve for me, for I am going to rest." God saw fit to remove him to a better atmosphere and purer joys of his upper kingdom. May his loved ones live so as at last to go home to God, where he has prepared a place for all!

J. J. KELLY.

GOZA—Bro. JOSEPH B. GOZA was born in Claiborne county, Miss., Oct. 25, 1845; joined the church when very young, probably when eight or nine years old; was converted in his childhood; was married to Miss Mary E. Lord, Jan. 3, 1867, and died (after a very painful illness of about three weeks) April 14, 1892, being at the time of his death forty-six years, five months and twenty days old.

Bro. Goza was one of the very best men we had. He was a faithful, consecrated Christian man; a quiet, peaceable citizen; a loving, devoted husband; a patient, tender father, and a good neighbor. He loved his church and was ever ready to contribute liberally to advance the cause of Christ—in fact, he had all the elements that go to make up a Christian gentleman. We shall miss him in his home, in the community, in the church; but we hope and are confident that our loss is his eternal gain. While his place will be hard to fill, we pray for the grace of resignation that we may be able to say with Job of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

Farewell, Bro. Goza, but not forever. We will, by God's grace, meet you in the sweet beyond. That God's richest grace may rest on dear Sister Goza, her orphan children, and all the relatives, and that they may meet Bro. Goza where parting will be no more, is the fervent prayer of their pastor, A. D. MILLER.

Barlow, Miss.

BOWEN—To the memory of my sainted sister, Miss FANNIE BOWEN, who peacefully departed this life at our home, Iuka, Miss., Thursday, Feb. 4, 1892.

After many years of suffering and pain Christ claimed as his own my dear sister, who had been an invalid since her twelfth year, having died in her fifty-fifth year. She was united to the M. E. Church in early life, and ever lived a true, devout and earnest Christian life. She was, although a constant sufferer, cheerful, bright, and always kind and thoughtful of the family and neighbors. She was not only submissive and kind, but quiet, gentle, meek and modest in all she did or said. She died as she had ever lived—sweetly. Just as she was breathing her last she sweetly and calmly told me, "Good-by," and wished that she could take me with her, for she was entering a life of perfect peace and rest, where sickness and sorrow are unknown.

I would not call her back, for my loss is her eternal gain. I nursed her through many years of pain, and one more patient and faithful could not be found. "Tho' she has gone before, she will not be forgotten."

LAURA BOWEN.

PRICE—ROBERT CORNELIUS PRICE was born in Copiah county, Miss., Feb. 20, 1862. He died at Sidon, in Leflore county, on April 18, 1892, aged thirty years one month and twenty-eight days.

He moved with his mother and step-father, T. J. Shivers, to the swamp when but a boy, and here he had enough of the hardships of life to contend with to develop all the traits of a man. He was much loved by all who knew him. He manifested the noblest traits of a man in caring for his mother; and he had a manly arm on which she could depend with pride. He was one of our young men who honored his father and mother; he was a loving, devoted son and a true and indulgent brother. He was a faithful and true member of the church. He professed religion and joined the Methodist Church in the Fall of 1889, and remained a member till his death. This writer received him in the church, and has been his pastor ever since. He loved the church and its Shepherd, and also the pastor, and often spoke of his hopes of heaven with joy.

The community has lost a good citizen, the church a good member, and the family a loving son and brother. W. H. SANDERS.

NEYLAND—Died, at Derry, La., Jan. 12, 1892, IDA, the youngest daughter of J. A. and V. H. Neyland. She was nine years two months and twelve days old. She asked her mama, if she died, would she go to heaven. She told her, "Yes, if she loved God." She said, "I love God," and also asked to be baptized. After that she smiled, and said, "Wait; I am coming." Then an angel came and took this dear child home to heaven. Her sweet voice is silent; the home that was gladdened by her merry laughter is lonely now.

Bereaved father and mother, brother and sisters, little Ida has escaped many of the sorrows and trials of this life. We feel that her spirit is now in heaven, where she will be at rest forevermore. Let us all so live that we may meet her with many other dear ones around God's white throne, there to part no more.

GRANDMA.

Centreville, Miss.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Shaw	May 14, 15
Hollandale	21, 22
Glen Allen	28, 29
Jonestown	June 4, 5
Belen	11, 12

R. M. STANDAFER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Saltillo	May 15, 16
Nettleton and Fulton	21, 22
Athens	25
Amory and Smithville	28, 29
Tremont	June 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Bacon Vista	18, 19

J. H. STONE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Shuqualak	May 14, 15
Sturges	21, 22
Mastodonville	28, 29
Columbus circuit	June 4, 5
Plores	11, 12

District Conference will meet at Shuqualak, May 22-25.

T. C. WIER, P. E.

GRENADA DISTRICT—SECOND ROUND.

District Conference at Charleston	May 12-15
Charleston circuit, at Charleston	14, 15
Tillatoba circuit, at Friendship	19
Grenada circuit, at Sparta	21, 22
Chapel Hill circuit, at Chapel Hill	28, 29

Will the preachers in charge please urge our people to observe our rule concerning fasting before the quarterly meetings, and urge the official members to be at these meetings?

W. L. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Black Hawk	May 14, 15
Valden	21, 22
Carrollton circuit	28, 29
Winona circuit	June 4, 5
Carrollton station	11, 12

S. M. THAMES, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Wier's	May 14, 15
Pickens	22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Belzoni	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Early Grove	May 14, 15
Mount Pleasant	21, 22
Olive Branch	28, 29

JNO. W. BOSWELL, P. E.

SARDIS DIST.—SECOND ROUND.

Coldwater and Hernando	May 15, 16
Nesbit	17
Courtland	21, 22
Panola	24
Arkabutla	28, 29
Walls Hill	June 4, 5
Mt. Vernon	11, 12
Coldwater Mission	18, 19

H. C. MORRHEAD, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Lauderdale circuit, at Soule Chapel	May 14, 15
Waynesboro circuit, at Hebron (Thu.)	18
W. and State Line, at W'boro. (Fri.)	
District Conference, at Waynesboro	
E. M. F. College Commencement	29
Blumenville circuit, at Blumenville (Thu.)	June 2
Porterville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Shubuta (Wed.)	15
Clarke circuit	18, 19
Chickasaw circuit, at Buckatuna	25, 26
Marion circuit (Tues.)	28

The District Conference will convene at Waynesboro, at 9 o'clock A. M., Saturday, May 21. A Bishop is expected to preside. Every recording steward is expected to be present with his Quarterly Conference Record Book. It is greatly desired that the assessments for conference claimants and foreign missions be reported paid in full. Let us all expect a pentecostal season.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Decatur, at Union	May 13
Neshoba at Pine Grove	14, 15
Walnut Grove	21, 22
Carthage and Walnut Grove, at W. G.	23
Hillsboro, at Mt. Zion	28, 29
Carthage circuit	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. McDONALD, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit, at Fletcher Chapel	May 14, 15
Yazoo City (night)	15, 16
Sharon circuit, at Mount Pleasant	21, 22
Canton (night)	22, 23
Jackson—First Church	28, 29
Jackson—Capitol Street	28, 29
Silver Creek circuit, at Bee Lake	June 4, 5
Raymond at Clinton	11, 12
Pocahontas cir., at Hanlin's (Thurs.)	16
Lake City and Louisville, at Philips'	18, 19
Edwards (Thurs.)	23
Benton circuit, at Zieglerville	25, 26

The District Conference will be held at First Church, Jackson May 27, 28, 29. Bishop Galloway is expected to preside.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Lebanon	May 13
Bewelton	14, 15
Tarry, at Spring Ridge	21, 22
Hermanville	28, 29
Magnolia	29, 30
Providence, at Pine Grove	June 4, 5
Caseyville, at Bethesda	11, 12
Brookhaven circuit	17
Bunkett circuit	18, 19
Gallman circuit	25, 26
Pleasant Grove, at Cooper's Creek	July 1
China Grove, at Martin's	2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Fayette, at Fayette	May 14, 15
Rodgersville, at Beulah	21, 22
E. Warren at Wesley Chapel	28, 29
Warren, at Wesley Chapel	June 4, 5
Port Gibson	11, 12
Augusta and Rolling Fork (W.)	15
Rocky Springs	18, 19
Rosin (Wed.)	22
Utica	25, 26

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Amite City, at Hammond Chapel	May 13
Franklinton, at Magee's	14, 15
Tallsheck, at Fitzgerald	16
Covington, at Slidell	17
Springfield, at Springfield	19
Fort Vincent, at Manchepas	21, 22
Livonia	June 4, 5
East Feliciana	8
St. Helena, at Greensburg	11, 12

The District Conference will be held at Greensburg, June 9-12. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

P. A. JOHNSTON, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Purvis, at Purvis	May 14, 15
Perry, at Hoon's Chapel (Tue.)	17
Pastaloche, at Eastabuchie	21, 22
Pearlington, at Logtown	29, 30
Hattiesburg, at Augusta	June 4, 5
Columbia, at Hopewell	11, 12
Mt. Carmel at Bethel	18, 19
Williamsburg, at Good Hope (Tue.)	21
East Pearl	25, 26

District Conference at Purvis, beginning Thursday, May 12 at 8 P. M. Trains north and south arrive about noon.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue (Morn.)	May 15
Felicity (Eve.)	15
Plaquemine and Donaldsonville, at D.	21
Baton Rouge	June 5
Rayne Memorial (Morn.)	12
Craps (Eve.)	12
Gross Tete, at Cottonwood	19
Parker Chapel (Morn.)	26
Thryades (Eve.)	20
Lower Coast, at Grand Prairie	July 8

Preachers and members are exhorted to observe the quarterly fast-day—the Friday before each meeting.

C. W. CARTER, P. E.

ARCADIA DIST.—SECOND ROUND.

Summerfield, at Alabama	May 14, 15
Homer, at Arizona	21, 22
Ruston, at Ruston	28, 29
Sparta, at Mill Creek	June 4, 5
Ringgold, at Ringgold	11, 12
Tulip, at Salem	25, 26
Vienna, at Palms Chapel	July 2, 3
Vernon, at New Prospect	9, 10
Gansville	16, 17

The preachers' meeting for this district will convene at Ruston, May 26, at 7:30 P. M.

Opening service conducted by Rev. E. A. Davis. Let all the preachers of the district, itinerant and local, attend this meeting, and let us come fasting and praying for the anointing of the Spirit.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Fort Jessup, at Pisgah (Sat.)	May 14
Pleasant Hill, at Robeline (Sun., Mon.)	15, 16
Sabine, at Mt. Pleasant (Fri.)	20
Many, at Prospect (Sun.)	22
Annacoco, at Beech Grove (Tues.)	24
Wesley, at Coushatta (Sat.)	28
Coushatta, at Coushatta (Sun., Mon.)	29, 30
Red River, at Knox Point (Sun.)	June 5
West Natchitoches	9

District Conference, May 28-29, at Coushatta, unless hereafter changed, in which case due notice will be given.

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville, at Prairie Gregg	May 14, 15
Indian Bayou	21, 22
Franklin and Jeanerette, at F.	28, 29
Lake Charles	June 4, 5
L. C. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	15, 16
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Huron	25, 26

The District Conference will convene at Franklin, May 28-29. Preachers, please have Quarterly Conference Records present.

JNO. A. MILLER, P. E.

DELHI DIST.—SECOND ROUND.

Oakly, at Oakly	May 14, 15
Winsboro, at Magnolia	21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Castor, at Ebenezer	May 14, 15
Columbia, at Columbia	21, 22
Black River, at Lismore (We., Thu.)	25, 26
Vidalia, at Jonesville	28, 29
Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

Spend Your Vacation on the Great Lakes.

Visit picturesque Mackinac Island. It will only cost you about $13 from Detroit or $18 from Cleveland for the round trip, including meals and berths. The attractions of a trip to the Mackinac region are unsurpassed. The island itself is a grand, romantic spot; its climate is most invigorating. Dr. William A. Hammond, of New York, says: "As a health resort so far as my personal experience goes, there is no place so good in every respect for the exhausted city worker, the banker, the merchant, the professional man and wife and children, as the Island of Mackinac." Palace steamers, four trips per week between Detroit, Mackinac, Petoskey, the "Soo" and Marquette. Every evening between Detroit and Cleveland. Send for illustrated pamphlet. Address A. A. Schantz, G. P. A., Detroit and Cleveland Steam Nav. Co., Detroit, Mich.

The Queen and Crescent Route will sell excursion tickets at reduced rates on account of the following named occasions:

African Methodist Episcopal Zion Church, at Pittsburgh, Pa., May 4-29.

Annual Meeting Loyal Legion, at Cincinnati, May 4.

Supreme Lodge Knights of Honor, at Charleston, S. C., May 10-22.

National Burial Case Association, at Atlanta, Ga., May 10-13.

At St. Louis, Mo., May 12, Seventeenth Anniversary Reunion and Grand Conclave A. O. U. W.

At Birmingham, Ala., May 22 to 26, Independent Order B'nai B'rith Annual Convention.

At Cincinnati, O., June 8, National Association Furniture Manufacturers.

At Cincinnati, O., July 13-16, Furniture Dealers (Retail) National Convention.

At Knoxville, Tenn., June 18-29, Students' Summer School Y. M. C. A. and the Southern Secretarial Institute.

For further information apply to ticket agents, or write D. G. Edwards, G. P. A., Cincinnati, O.

One of the Good Things.

There is nothing "just as good" as Creole Female Tonic. Every lady who has given it a trial will tell you there is nothing like it for curing diseased conditions peculiar to the female sex.

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

Farm Villages.

Hon. W. J. Northen says as follows concerning "Farm Villages" in an article in the May number of *The Southern Cultivator and Dixie Farmer:*

It is quite evident that educated young men are abandoning the farms, and this tendency will continue to increase as the conditions grow gradually worse. A greater necessity for some such change as that suggested will be found in the absence of protection for farmer's families as they now live. No man who properly cares for the weaker people of his home is content to leave them without protection, exposed to the peculiar dangers that surround them under our present farm conditions.

These troubles can be met and the further advantages of intensive farming can be secured by gathering the farmers into localities easily accessible to their farms, and at the same time furnishing them such social, educational and religious advantages, under proper protection, as are absolutely necessary for the advancement of the people and the prosperity of the section.

Farm villages are not an experiment. All the farming in Europe is done by people who live in communities contiguous to their farms. The scheme is far beyond an experiment, and it is settled by years of approved success as the best solution of agricultural difficulties.

The main question after having accepted the idea as practical is, How is the matter to be put into shape? I would advise the project as a business enterprise.

A company of citizens unite and subscribe to a capital stock of one hundred thousand dollars to build and equip a cotton factory. After constructing the building and setting up proper machinery, the company will erect forty or fifty nice, attractive cottages as homes for the operatives. This makes a manufacturing village run by a corporation.

Now apply the same methods, purchase 5 000 acres of land and suitably lay it off into one hundred acre lots, all touching upon same central point at which the homes of the farmers will be built. Employees with their families can occupy the homes, and the corporation, if you please, can run the farms as the corporation runs the factories, making the tenants or employees participants in the results with the prospect of eventual purchase.

If some such plan should be adopted in the Southern States, and the farms run on shares by the companies establishing them, or sold outright to the colonies settling upon them, there is hope of building up our rural districts. If, on the other hand, we leave these interests to take care of themselves, it is only a question of limited time, in my candid judgment, before the rural districts at the South will be abandoned to a thriftless, indolent population who have but little care for their own development or the good of the State.

If we prosper, we must make many radical changes in our plans.

"I Am So Tired,"

Is a common exclamation at this season. There is a certain bracing effect in cold air which is lost when the weather grows warmer; and when Nature is renewing her youth, her admirers feel dull, sluggish and tired. This condition is owing mainly to the impure condition of the blood, and its failure to supply healthy tissue to the various organs of the body. It is remarkable how susceptible the system is to the help to be derived from a good medicine at this season. Possessing just those purifying, building-up qualities which the body craves, Hood's Sarsaparilla soon overcomes that tired feeling, restores the appetite, purifies the blood, and, in short, imparts vigorous health. Its thousands of friends as with one voice declare, "It Makes the Weak Strong."

Iron and Steel in China.

When Bro. Young J. Allen, president of the Anglo-Chinese College, lectured in the Carondelet Street Methodist Church, several years ago, he said "that ere long China would awake to the knowledge of the value of her large resources in coal and iron, and that such were the industrial possibilities of this great empire that China would astonish the world by low-priced manufactured articles, especially of iron and steel." The following, clipped from the *American Manufacturer*, indicates the approach of that day:

An interesting announcement was made a short time since, in various technical papers, of the settled purpose of the Chinese to put down a complete plant for the manufacture of iron and steel, comprising two large blast furnaces, and a rolling mill with all the necessary appliances to produce plates, bars, rails, etc., of either steel or iron, the very latest types of Bessemer and Siemens-Martin plant being included in the wise but daring venture of the Celestials to introduce a new industry, which may shortly be expected to supply a portion, at least, of the demand for rails for the slow but certain increase of the railway system in the Chinese Empire. The blast furnaces are already fast approaching completion, and the production of pig iron, therefore, only a matter in the near future. The large rail mill, with a pair of grand reversing engines, and every needful appliance of the most modern and perfect type, have just been shipped by the makers, the Tees Side Iron and Engine Works Company, of Middlesbrough, which has made the production of such machinery one of its specialties.

The east-bound trans-continental express, on the Atchison road, plunged through a trestle between Revere and Medill, in Missouri, at 1:45 o'clock, on May 5. Seven passengers were crushed to death and twenty-six were injured.

A loving spirit is its own reward. Its love may not be returned, but its love can not be lost. The gain of loving and its reward is—in loving.

NEWS OF THE WEEK.

DOMESTIC.

President Harrison signed the Chinese Exclusion bill on May 5.

The Illinois Central railroad has begun the construction of new depots at Durant and Canton, Miss.

The Morris Public Baths, situated on the levee, at the head of Felicity Road, this city, were opened this week.

The continued pressure of the floods makes the situation along the river front serious. The engineers and parish authorities are everywhere on the alert.

A bill designed to prevent the employment on public works of prison or convict labor, or the products of such labor, was reported to the House, on May 6, from the Labor Committee by Representative Davis.

The Prohibition State Convention of Arkansas nominated Judge N. J. Nelson, of Rogers, for governor, leaving in the hands of the central committees the power and discretion of nominating candidates for other State offices.

Checks to the amount of $48,975 were mailed in Louisiana, on May 7, in payment of claims for sugar bounty. There still remains a trifle over one million dollars to be distributed, and the most of this will also go to Louisiana.

It is intended to offer in the next Legislature a bill to pension out of the State Treasury such of the Louisiana soldiers who did duty in the Confederate military or naval service as became disabled through wounds received or diseases contracted in that service.

The River and Harbor bill was passed, on May 9, in the National House by a vote of 185 to 86. The appropriations contained in the bill are for continuation of the improvements to the rivers and harbors of Louisiana, Mississippi, Alabama and Arkansas.

Rev. Jno. L. Caldwell was installed, on May 8, as associate pastor of the First Presbyterian Church, this city, as an assistant to Dr. B. M. Palmer, who has served this church for thirty-five years, and at the age of seventy-five years asks for an active associate.

The General Assembly of Louisiana opened for business on May 9. The composition of the Legislature, according to the *Picayune*, is as follows: In Joint Session—Foster, 33; Foster and Alliance, 34; McEnery, 59; People's Party, 3; Republicans, 5. Total, 134.

The Indian Rights' Association has sent to the President a protest against permitting Wild West shows to take Indians off the reservations for exhibition purposes. The association declares that such exhibitions are demoralizing in their influence upon the Indians.

A collision occurred at the World's Fair grounds, on May 9, between the police and 200 striking iron workers, who objected to the importation of men from New York, Pittsburg and Baltimore to take their places. A score or two of the strikers were wounded, but not seriously.

A bill was passed last week in the National House of Representatives granting American registry to vessels of foreign construction that are owned to the extent of 90 per cent. by American citizens, exceeding in gross tonnage 8,000 tons, and having a speed of 20 knots per hour or more. This action will enable the government to avail itself of vessels of this class in time of war to be used as auxiliary cruisers of transports.

Although the levees in Mississippi are all intact and likely to remain so, a very considerable area outside of their protection is flooded, embracing numerous plantations in Warren and adjacent counties. Claiborne county reports between 4,000 and 5,000 acres of cultivated land under water or so nearly under as to be uncultivatable; in South Warren at least as much more is in the same condition. In North Warren, between the highlands and the Mississippi river, on both sides of the Yazoo and from Col. Kiger's plantation to Vicksburg, the country is a sea, and 8,000 to 10,000 acres are overflowed.

FOREIGN.

The holy rose, which the Pope bestows every year upon some Roman Catholic princess "for virtue," fell this year to the Queen of Portugal. The estimated value of the jewel is 50,000 francs.

The present crop of pineapples is the largest ever gathered in Cuba; 100 000 barrels, containing an average of seventy-five pines, were shipped during the month of April. Estimated value of one month's shipment, $500,000.

Fires among the cane fields in Cuba are of daily occurrence, causing the loss of 100 000 000 pounds of standing cane during the past fortnight. This falls heavily upon the colonists, who have cultivated small tracts of land with cane to sell to the large central sugar estates.

The preparation for war in Russia has never been more active than now. There is a continuous movement of troops to the western frontiers of the country, and the calling out of the successive categories of reserves in the interior has commenced. The naval transport preparations are nearly completed.

Mr. Gladstone refused to receive the delegates from the workingmen's conference, who desired to present the eight-hour working day to him. This is considered a tactical error. The official Unionist paper declares that the action of Mr. Gladstone has chilled the hearts of the workingmen who were once warm toward him.

The Marquis Di Rudini, the Italian prime minister, has tendered to King Humbert the resignations of all the members of the cabinet, due to the refusal of the Chamber of Deputies to adopt a vote of confidence in the government's financial policy, which included a heavy reduction in the credits to be devoted to military and naval expenditures.

It Cures Headache.

Preston's Hed Ake is a certain and speedy cure for headache. It is *guaranteed* to cure any kind of headache. It will do it in 15 minutes, and it won't cure anything else.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs J. L. Pierce, J. E. Denson, J. E. Ireland, J. W. Malone, K. M. Harrison, J. Wilson Brown, J. L. P. Sheppard, D. W. Hubb, T. S. West, J. V. Penn, E. B. Rawls, R. H. Harr, W. D. McCullough, C. G. Andrews, M. L. Burton, E. L. Singletary, I. W. Cooper, R. G. Porter, K. A. Jones, J. H. Holland, J. F. Sculbeck, H. G. Wunsch, R. B. Downer, R. D. Norsworthy, C. K. McDonald, R. M. Blacker, A. D. Miller, J. W. Anderson, S. J. Davies, L. J. Jones.

Messrs. W. G. Scott, Wm. C. Lee (2), J. R. Herron, J. R. Larey, P. M. Sibley, J. D. Millsaps, W. C. Lazarus, E. H. McNobb, C. F. Farrar, Thos. B. Hopkins, W. A. Eaks, E. E. McCallister, R. H. McKey, James Hill, T. J. McIlwain, T. A. Hollimon, & Co., W. L. Turner, L. Evans, J. W. Bigbody, Jno. S. Murgury, Jr., W. J. Martin.

Mesdames S. M. Thames, Z. W. Barnes, E. C. Hardaway.

Miss Lizzie Haire.

May 10.

Christian Advocate.

VOL. 39.—NO. 20. NEW ORLEANS, THURSDAY, MAY 19, 1892. WHOLE NO. 1865.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Editorial Correspondence.

On Saturday, May 7, at 8:45 A. M., we left New Orleans for Meridian *via* the New Orleans and Northeastern railroad. This is the first time we have had an opportunity of traveling this portion of the Queen and Crescent system, though we have long desired to see its famed bridge over Lake Pontchartrain. At one time this was claimed as the longest railroad bridge in the world, but it can hardly claim that honor now. In many places breakwaters have been put up, and earth and gravel dumped into the marsh, forming an embankment. For our part we prefer the embankment. For several miles the railroad runs by the side of the lake, sometimes skirting it, sometimes crossing an arm. To the left no land is visible, but here and there white sails of schooners dot its surface, while to the right, as the sun shines on the rippling waters, every little wavelet sparkles with all the tints of the rainbow. The southern end of this road passes through an almost inexhaustible pine forest, and lumbermen have not been slow to realize its value.

We reached Meridian at four P. M., and were the guest of Bro. Cavitt, the Sunday-school superintendent of Central Church. Sunday, at eleven A. M. and eight P. M., we had the pleasure of ministering to Dr. Andrews' flock, and at four P. M. of being present at a song service, which is conducted every Sabbath afternoon in the Y. M. C. A. rooms for the children and young people of the city. The importance and result of that work may be plainly seen in a query of one of the young men to the leader: "Mrs. M., where could we young men go, and how could we spend our Sundays, if you should give up this singing?"

Monday was spent with Bro. N. B. Harmon at West End, where we met quite a number of his members. Bro. Mellen had been quite ill for over a week, and we had the pleasure of calling on him and his family.

Tuesday evening we went to Durant to attend the Kosciusko District Conference. Bishop Hendrix was to have presided, but his recent illness prevented his being present. Bro. Burroughs, however, presided with that ease and grace which becometh the office of presiding elder, and with the self-possession of a veteran in the work. Quite a number of laymen and ministers were present, as well as visitors from contiguous districts. Bro. Watkins, agent of Millsaps College, was present, and on Wednesday, at ten A. M., addressed a large audience on the subject of "Christian Education." It was the happiest effort we have heard him make. When we left on Wednesday night, the Conference was progressing finely with its work, and promised to be very pleasant and profitable. Resolutions commending the election of Dr. Murrah were passed, and the brethren pledged themselves to aid in the collection of the endowment notes now past due.

Thursday was spent at Batesville in attendance upon the Sardis District Conference. Bro. H. C. Morehead, another brand-new presiding elder, was in the chair. The Conference was opened at 8:30 A. M. with a thirty-minutes prayer meeting, which set the minds and hearts of all in frame for the eleven o'clock service, at the close of which the Holy Spirit came down in power upon the audience. Many were moved to tears, and some to exclamations of joy. If the opening session is an index of the meeting, a revival wave will sweep over the Sardis district this Summer.

Thursday afternoon was devoted to a Sunday-school Conference. A programme crammed with important subjects had been prepared, and for three and a half hours these subjects were analyzed and discussed in a way which showed that the speakers had filled themselves for the occasion. Two of the speakers were requested by vote to prepare their addresses for the NEW ORLEANS CHRISTIAN ADVOCATE and the *Nashville Advocate*. Bros. Murrah, president of Millsaps College, and Newell, of Grenada Female College, reached Batesville on Friday morning; but, as we left at 8:30 A. M., we failed to hear them present the claims of their institutions of learning. It had been our purpose to be at the Grenada District Conference; but, owing to a confusion of dates in our mind, we failed to meet the engagement. We were sorry of this, but, with five District Conferences meeting in one week, covering the country from Batesville to Purvis, and the effort to have the ADVOCATE represented at each, caused the confusion. We did the best that could be done under the circumstances.

B. F. L.

The Surplus.

MR. EDITOR: I ask you to copy the enclosed editorial from a late *Woman's Missionary Advocate*, and request its careful perusal by all who are in any way interested in the woman's missionary work of our church. I fear that the article by S. S. Keener may take the credulous and uninformed unawares, and injure our work to some extent; and from the urgent calls from all our fields, and in view of the vital issue that must be met at the approaching meeting of the Woman's Board, we must allow nothing to turn, nor to discourage us.

Everyone well informed has had her faith greatly tested by the condition of our China Mission. The force has been greatly depleted, beyond our power to reinforce, within the last four years. One of our young ladies has died, one returned to America for recuperation, one has withdrawn, and six have married. Put together the fact that none but unmarried women are available in our work, and the fact that the Parent Board has failed to keep unmarried men in their mission, and you can employ your knowledge of Christian logic and Christian economy to account for the delay in the King's business, in the way of a debt on the one side and a surplus on the other. It would not take a very astute statistician to bring out the fact that the Woman's Missionary Society represents the Christian talent and the Christian character of Southern Methodist womanhood, and there can be no doubt that their intentions are good, and they guard against any precipitate action. The manifest desire has been to reinforce the work in China commensurate with the outlay of capital there; but it is significant that but two missionaries have been accepted and sent out since the depletion began. We have two or three at training-school. We must rely on the Lord of the harvest to call the laborers. I beg the sisters not to heed discouragements from any direction. If there seems temporary failure in one direction, it may be to show us the need all around us. All these matters which have been magnified by those who have not given the subject serious attention will straighten out, and we shall still see the pleasure of the Lord prosper in our hands.

ANNIE E. LINFIELD.

Crystal Springs, Miss.

After all that has been said and written about the funds of the Woman's Missionary Society, and the wail of distress that has gone through the land on account of the "immense surplus" and the "large balance lying idle" in the treasury, there are still many vague notions and shadowy thoughts entangled with the truth of the questions involved. It is said, "Direction brings light," and we hope to make the following statements direct and clear.

It has always been the policy of the Woman's Board to collect funds before appropriating them. Even before the Woman's Missionary Society was organized, in 1878, the money for sending out the first missionary was in bank, and before the first annual meeting was held in May, 1879, $4 014 27 were the receipts for the fiscal year that had just closed.

It is not generally understood that the fiscal year for collecting funds begins and closes the first of March, but for disbursing, or paying out to missionaries, it begins and closes the first of October, to give time for the transmission of drafts to foreign fields, after new plans have been projected at annual meetings. For the sake of clearness we add that money is collected and forwarded from auxiliaries on the first of March; the general treasurer closes her books April 15; appropriations are made in May, or June 1; the drafts are sent to foreign fields by October 1, and so in each successive quarter the work is repeated.

On April 15, 1891, the amount in bank was $104,402 36; the drafts for one quarter and nearly one other, amounting to between $12 000 and $13,000, *which was a part of the appropriations made the preceding year*, were included in that amount; the Memorial Fund was also included, neither of which could be used, and $90,485 was appropriated in June to carry on the work for the ensuing year.

To avoid debt there must of necessity always be an amount on deposit to carry on organized work, and to meet emergencies that arise in the interim of annual meetings, and are provided for by the contingent fund—as there is no proviso in the law for appropriating funds except in annual session—and these funds, however large, are not a "surplus," nor a "balance" "lying idle" as they have been so erroneously called, but the amount collected in one year for the support of the work during the next year. The appropriations made every year are based upon the amount received the preceding year, with some allowance for increase, and they can not, without risk of debt and disappointment, be based on the unknown quantity of incoming collections. A course that has been adopted and proved eminently successful for fourteen years needs no apology and requires no change.

The Surplus.

"The truth, the whole truth, and nothing but the truth," is a good rule. I propose to give the whole truth (as I see it) on this subject. The reader is asked to note the following facts:

1. The members of the W. M. S., or some of them, do not approve of so large a sum being idle.

2. The surplus was not discovered by the brethren; objections first came from within the society.

3. If a mistake was made, it has already been, or is being, rectified.

When the W. M. S. began its work, the money for the first year's appropriations was already in hand. The society was thus a year ahead, and determined to keep ahead, which was heartily approved by those who would have been responsible for any obligation incurred. The members of our Woman's Board are not business men who can write their checks for thousands, and give security for hundreds of thousands.

But there is an additional explanation. Some years ago the treasurer of the Woman's Board began rendering her accounts as receipts and disbursements for the current year, *omitting balance from previous year*. The consequence was that for several years not a member of the W. M. S. knew the exact condition of their treasury. This was noticed. It was also noticed that the receipts for the last few years largely exceeded the disbursements; so, without having an exact account, it could be seen that there must be a large balance idle. This was not desired. Accordingly the treasurer was requested to publish a full statement, which she did in due time. It is safe to say that the surplus would never have reached such proportions had we known the exact state of affairs. Why was that done? We are told that our treasurer was so advised by business men, who said the women would stop giving if they knew how much money there was in the treasury. Each quarter of the present year the disbursements have exceeded the receipts, so it will be seen that the surplus is growing "beautifully less." If our officers have made a mistake, we think they erred on the safe side, and we do not blame them greatly. In the main their management will compare favorably with that of any other organization or department of church work. As for mistakes, we only ask that they do not make the same mistake twice. They have our sincere thanks for their faithful service.

It is suggested that the surplus is the cause of the debt; that the money given to the W. M. S. would, in the absence of that society, have gone to the general fund.

In reply to that opinion, I give a counter-opinion that if the W. M. S. had never existed, scarcely one dollar of the money raised by it would have been given to the church. When the W. M. S. was instituted, a new agency was set to work. The women of the church were authorized and invited to interest their own sex in missions. The strongest women of the church united their efforts to rouse the indifferent and encourage the weak. The result was a great increase of spirituality among the women of the church, as evinced by the money given, though other proofs could be shown. The debt of the Parent Board has not, as I understand it, accumulated year by year, in exact ratio with the surplus, but is largely, if not entirely, the result of appropriations made for our centenary year in expectation of gifts that did not materialize.

Is the Parent Board in a grave situation? Has the Parent Board made that statement officially, and called upon the church for relief? When that is done, and when Boards of Stewards and pastors inform their churches upon that subject, the relief asked for will soon be given. It is hardly the province of the Woman's Board to devise plans for the Parent Board.

MRS. ROBERT SOMERVILLE.

The Surplus.

In the ADVOCATE, of April 28, is a communication signed S. S. Keener. I would suggest to Bro. Keener that he subscribe for the *Woman's Missionary Advocate*, and read it. It can not come to his household, for his article shows a lack of information, or it may be as he himself suggests: he compares the financial state of the Woman's Board of Missions with that of the Parent Board; the latter being in debt one hundred thousand dollars, the former having an equal amount, as he seems to think, of idle money. I refer him to the April number of the *Missionary Advocate*, where an ample explanation is given. He seems troubled to account for such a state of facts. There appears to his mind a faint glimmering of the truth in his suggestion of better financiering. Of course (and here let the writer advise that the Parent Board admit a few of our women among its counsellors), Bro. Keener, women, where they have full charge of money matters, *are* better financiers. Any man's wife can tell him that.

The policy of the Woman's Board is that no more money can be appropriated for missionaries than was collected the previous year, or, in plainer words, we do not spend money till we get it. How much reproach is brought upon our Master's name by this principle being set at naught by even ministers themselves! At the last meeting of the General Board of Missions it was resolved that hereafter no more money should be appropriated than was collected the year preceding. See there! following our example. Oh, that they had realized the wisdom of such a course years ago!

Bro. Keener grasps at another solution. He thinks it may be that our money is only that which was changed from the right pocket. I beg leave to inform him it is still in the *right* pocket. It never belonged anywhere else than where it *is*.

Every missionary woman will be indignant at such an insinuation that the husbands furnish their wives missionary money. No, sir; we make our own money. Nine-tenths of our missionary funds represent the self-denial and sacrifice of women who love their Lord. I have been connected with a number of missionary societies, and I know that we get very little money from those women who draw from their husbands' pocketbooks. When a woman becomes a *live missionary worker*, she wants her offerings to the Lord to represent her own individual efforts; not that she hasn't as much right to the husband's purse as he has, but often that article can not spare near so large an amount as she feels will represent her love and zeal for the Master. Is it not Bro. Keener's experience that those women who are most active in their own society are the most willing to contribute to the missionary collection ordered by the Conference?

Again, Bro. Keener is afraid that *we* do not look upon a corporation as having a soul or conscience. Indeed, our fears and convictions on this point have made us the more careful to avoid this fearful sin, debt. But how about the conscience of the Parent Board in appropriating that which it has not? Their zeal in extending the work of the Master is commendable; but this extension without the means to pay for it looks to us like "a grave and awful responsibility." Let them copy the liberality and zeal of the women, and forever abandon the idea of uniting with our society and directing the use of our money. I have once heard tell of the lion getting a taste of the lamb's blood, and having a desire ever after that for mutton.

ONE OF THE WOMEN.

FROM THE WORK.

Rev. J. D. Newsom, May 10: "Our second Quarterly Conference for Sparta circuit, with its exercises and services, has passed. It was an occasion of profit and encouragement to the charge. The stewards had been at work. Some very positive life reported in country Sunday-school work. Meeting the brethren, 'we thanked God and took courage.' On the seventh instant a hail-storm passed over a portion of Chickasaw county. Stones were reported to have fallen from an inch and a half to two inches in diameter. It shivered shingles on houses, crashed through iron roofing, and shattered every window exposed; was disastrous to gardens, and beat the fruit from the trees, and riddled the foliage along its track. In one lot every call was reported killed."

Rev. M. H. Moore: "We began a meeting at Columbia on the second Sunday in April. The meeting lasted about a week. We were assisted by Rev. M. L. White, who preached to the delight and profit of those who heard him. Eternity only can tell all the good accomplished. The visible results are: The church considerably revived, some new family altars erected, and nine accessions to the church. Twenty or twenty-five professed conversion, among them several young men, who began at once to pray in public."

Rev. G. E. Greene, Brodnax, La., May 5: "My circuit lost its third quarterly meeting—so far as attendance is concerned—last month, on account of bad weather. However, we conducted the business under the efficient supervision of Bro. White, our faithful presiding elder. Finances very favorable; five cent cotton, nevertheless. Eleven dollars raised toward digging a new well; $14.30 paid in for foreign missions; six new subscribers to the ADVOCATE so far. Have recommended it to some thirteen families, about five of which subscribed."

Rev. W. H. Sanders, Sidon charge, North Mississippi Conference: "Our second quarterly meeting met at Greenbrier on May 7. Bro. Thames, our proficient presiding elder, was on hand, and was delighted, and he also delighted the people. We had a good attendance on Saturday of the officials, and they showed a considerable improvement in the finance of the charge over last year, or the previous quarter. We can say that we are doing well. Five joined the church by letter Sunday. Our third Quarterly Conference meets at Itta Bena, on the G. P. R. R."

Mrs. Willie A. Brown, South Vicksburg, Miss., May 9: "Please allow me space to put before the readers of the ADVOCATE some dots from the work in South Vicksburg, M. E. Church, South. We have just closed a series of services conducted by our faithful pastor, Rev. Ira B. Robertson. There were four accessions; but that does not, by any means, indicate the result of the meeting. Our membership has been stirred up to a sense of their obligation as co-workers in the great and blessed cause of salvation. Our pastor is deeply interested in us, and works faithfully and efficiently. We all will bear in mind how our hearts were touched by his discourse the last evening of our meeting, from the text, 'Son, remember.'"

Rev. J. A. Poe, Belzona circuit, May 4: "As I received my first appointment in the dark corners of Washington, Holmes and Sunflower counties, I thought I would write a few lines to let you know that I have not lost myself in the labyrinths of obscurity, drowned in sloughs of despondency, nor washed away in the river of fluency. My charge is a very good one. We have some as good people here as can be found anywhere, and plenty of raw material to make more; but I think it will take the furnace of Christian grace, the anvil of faith and the tongs of a true gospel to make anything of them. We are making some advancement along the line of Christian warfare. One Sunday-school organized. Pray for us."

Rev. J. H. Evans, Williamsburg circuit, Mississippi Conference, April 18: "This is our third year with this kind people, and we are encouraged. The brothers and friends are still mindful of our welfare, although we did not have any storms or pourdings; but we had rain and high waters, and our elder did not get to his appointment until Sunday morning, which was March 26 and 27, 1892, but did us good service, and preached us a good sermon, which was edifying to all present. Bro. Ellis made a splendid impression on the people of all denominations. On account of the high waters and the severe rainfall, our Quarterly Conference was not very well represented; but we feel encouraged. The officials raised our assessment above the past years, and are promising good things this year. Thank God we are already in possession of some of the good things! We have had some valuable work done on the parsonage, which has added much to the looks and comfort of our little home, for which we feel grateful to the brethren and to Mr. Buchanan, the carpenter. We are getting this little circuit, which at the first of its framing should have been a mission, up to a good little circuit. Four new churches—three are finished, except painting, and one is not yet ceiled. God is with us, and I feel as though all things work for good to them that love and serve the Lord. Pray for us."

[This note was mislaid, or it would have appeared sooner.—EDITOR.]

Rev. L. J. Jones, Pleasant Grove circuit, Miss., May 5: "We arrived at the parsonage in the bounds of Pleasant Grove circuit, Jan. 5, and found a goodly number of Christian people awaiting our arrival. In a short time after our introduction supper was announced, after which we had singing and prayer, and all departed for home. We have filled all appointments up to date, received several into the church, dismissed some by certificate, and some we can not find. Our parsonage will soon be completed. We have had it supplied with lights for the windows, etc., for which we are indebted to Dr. Cowart, one who studies the wants and needs of a preacher. Arrangements are being made to build out-houses for the horses, buggy, cow, etc. We have a parsonage cow. She was paid for by the churches, and a committee has been appointed to care for the same during the absence of the preacher and his family. This circuit pays our presiding elder quarterly. We hold our Church Conference on Saturday, just after preaching. We are trying to work our churches up to where they can appreciate what God has done for them. Our stewards once a quarter read out the names of every member, and the amount each has paid. This is done in our Church Conferences. I have had applications to organize two churches, which will be attended to shortly. I preached at one of these places a few nights ago. The house we occupied was as large as the majority of churches, and some of the people that attended failed to get seats. I was told that there were about seven or eight hundred people living in reach of the church. Their occupation in the week is working in the lumber business. From what I have seen and heard since I came here, I am prepared to say that we need education on the line of paying our just dues to God. I am using every effort to have a revival, and if we have it right, the assessments will be paid in full by Conference. We have expended several dollars on the parsonage. Pray for our success."

MEMPHIS DISTRICT CONFERENCE.

It was our distinguished pleasure to be present at the District Conference of the Memphis district, Memphis Conference, which was held at Hernando Street, in the great city of Memphis, April 29 to May 1. This Conference was presided over by Bishop Key, and right well did he impress the writer as a man full of the Holy Ghost, and full of apostolic zeal. He preached some four or five times, but it was our privilege to hear him but once. He discoursed on the tithe law, and, it seemed to me, to great profit. The Conference was well attended by the pastors, but not so by the lay members. I wondered if it were on account of the busy season, or the fact that the meeting was held in a large city. I have sometimes thought that a District Conference was too small to meet in a large place. It would make a greater impression in a smaller place.

The Conference took high ground against whisky and other prominent evils of the day, and the brethren spoke out with no uncertain sound.

Methodism in Memphis is more prosperous than at any time in the past. A new church has been built on Mississippi avenue, Saffarans Street Church has been overhauled, Pennsylvania Avenue Church is now undergoing repairs, Hernando has been made new, Central greatly improved, and ere long First Church will be completed, and will be a thing of beauty. The District Conference put on foot a plan for a quarterly gathering of the officials of the various churches, looking to the farther extension of our cause in the city.

We were much pleased to meet Commissioner Hays and Dr. Haynes, editor of the *Tennessee Methodist*, who presented the interests they represent.

The following were elected delegates to the Annual Conference: J. R. Pepper, J. W. Wilson, W. H. Kennedy and J. W. Vernon.

HESLEP.

SEND OUT THE SUNLIGHT.

BY ELLEN DARE.

Send out the sunlight, the sunlight of cheer,
Shine on earth's sadness till ills disappear—
Souls are in waiting this message to hear.

Send out the sunlight in letter and word:
Speak it and think it till hearts are all stirred—
Hearts that are hungry for prayers still unheard.

Send out the sunlight each hour and each day,
Crown all the years with its luminous ray,
Nourish the seeds that are sown on the way.

Send out the sunlight—'tis needed on earth,
Send it afar in scintillant mirth,
Better than gold in its wealth-giving worth!

Send out the sunlight on rich and on poor—
Silks sit in sorrow, and tatters endure—
All need the sunlight to strengthen and cure.

Send out the sunlight that speaks in a smile,
Often it shortens the long, weary mile,
Often the burdens seem light for awhile.

Send out the sunlight—the Spirit's real gold!
Give of it freely—this gift that's unsold;
Shower it down, on the young and the old!

Send out the sunlight, as free as the air!
Blessings will follow, with none to compare,
Blessings of peace, that will rise from despair!

Send out the sunlight, you have it in you!
Clouds may obscure it just now from your view;
Pray for its presence—Your prayer will come true.

—*Chicago Inter-Ocean.*

Consecration Needed.

We have heard and sung of old-time religion. Then we have wondered if it was not the same as religion now-a-days, and if there could really be a difference between religion then and what we experience now. However this may be, the question arises: Why is not the preaching of to-day as effective as of old? In other words, why don't more people get religion to-day under the gospel preaching than do? Some say that the people of the world are more interested in making money than ever before, and are very hard to be touched by the truths of the gospel. People of the world have always been engrossed by worldly affairs, but this don't explain it; the trouble really is with the church. Preaching has become too much a profession, and church membership too little valued. Preachers and members are sadly failing to have the influence over men's souls that they used to have.

Not that they are less educated, for the reverse is true, but because they are more conformed to this world and not transformed; they seek a great deal of communion with the world, but very little with God; they read very thoroughly the current news, but not enough of the Word of Life; they study very much, perhaps, about domestic affairs, but not a great deal about vital relationship with God.

How is the church to receive power and be the instrument of bringing the world to Christ? The answer is found in the case of Martha and Mary. Martha was cumbered about much serving, while Mary remained at the feet of Jesus, anxious to hear his word of truth. It is not the spirit of Martha that the Lord commends, but he says: "Mary hath chosen that good part, which shall not be taken away from her." The church has too much of Martha's spirit and not enough of Mary's. We are cumbered about much serving, anxious about material progress, troubled about financial success. We need more of the anxious, inquiring spirit, longing for a perfect knowledge of the way of life. Mary showed a teachable spirit. To learn of Jesus her Lord was the chief desire of her heart, and so she leaves the cares of the world and seeks communion with him. Christians to day don't commune enough; they are too busy, they haven't got time. Preachers don't agonize enough for the salvation of souls; there is not enough of old-time consecration among the preachers and private membership. There seems to be too much relaxation of spiritual energy; the screws have gotten loose; they need tightening up. The remedy is found in just what Mary was doing: remaining at the Master's feet, seeking for power and for the wisdom that is from above—an entire personal consecration on the part of the church.

Christians must live above the world, not of it, for our citizenship is in heaven. The spirit which Mary had is what the church needs—a very intense longing for vital union with God and a personal knowledge of him.

E. B. O'QUINN.

Some Suggestions about Meetings.

I know that ministers, like all other men, want to know the best plans of doing their work. I tried this plan at our meeting here a month ago. It worked admirably and yielded good results. It is this: After having our regular altar services, and conducting it a reasonable length of time, I asked those who were interested about their souls and wanted further counsel and assistance to remain after the congregation was dismissed. I also asked those members of the church who wanted to aid in this work to remain. Two young men remained after the first invitation, and were happily converted. In this way we had several happy conversions during the meeting. Some of the reasons why I think this plan a good one are these:

First, it gives the preacher and members of the church who wish to aid him an opportunity of a more private and personal intercourse with those who are really serious on the subject of religion.

In the second place, it gives those who are not real serious about their souls an opportunity of retiring orderly from the services without becoming unduly wearied with the services. Thus they will have a desire to come again.

In the next place, it leaves those under deep conviction with those only who sympathize with them, and thus removes them from the embarrassment and distraction caused by the gazing public. In this work, of course, the minister and those who remain to aid him talk with each of the penitents. They may also have songs and prayers.

Having tried this plan with success, I offer it to others for their consideration. The time for revivals is near at hand. May God give us wisdom so to conduct them that many sons and daughters may be born to God! I would be glad to get plans and suggestions from my brethren such as would enable me more successfully to win souls.

M. H. MOORE.

Nicodemus and the Nicodemus Crowd.

MR. EDITOR: Will you allow me to say a few words in defense of a character of Scripture, Nicodemus by name. I have read the article by James McCaskill in the ADVOCATE, of April 28, and I have heard similar sentiments expressed from the pulpit; but let us see how they agree with the Evangelist John. Mr. McCaskill first names certain people (real or imaginary) the Nicodemus crowd. He solved a problem by taking up his Bible and reading: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night," and then adds: "Afraid to go by day!" How does he know that? Sometimes it is safer to go by day than by night. I protest against "Nicodemus" being the name of a sneaking coward. There is nothing in the Scriptures to warrant it.

That he was a man in high position in Church and State speaks rather for him than against him. That he did not rush to a conclusion before he understood the matter is again in his favor. That he was open to conviction is evident, for before he had the private conversation with the Savior he was convinced that Jesus was a "teacher sent from God," and from what is recorded of the conversation we can only infer that Nicodemus was in the same condition as the other disciples—he failed to understand. The next time we find Nicodemus he is in a crowd, sure enough; but he is not leading the crowd. Now let me say right here that a real Christian can not be hid. It was bound to appear that Nicodemus belonged to the Galilean crowd. It does seem to me that the closing verses of the seventh chapter of the Gospel of St. John prove Nicodemus to be far superior to Simon Peter in moral courage, but not so excitable.

And now when the Passion is over, and the garments of the divine Victim are torn from him by rude hands, here come Nicodemus and Joseph of Arimathea bringing clean garments to clothe the dead body. The secret way of doing this does not indicate cowardice. No coward would have undertaken such a service for the Master; and if the attempt to do it openly had been made, the sacred task might never have been performed at all.

Three times only does the Evangelist John speak of Nicodemus. Does anybody know more about him than what we learn from John?

THOS. RAYNHAM.

North Mississippi Conference Parsonage and Home Mission Society.

The first annual meeting of this society was held at Carrollton, Miss., April 27 and 28. The attendance was not as large as was desired; but reports showed the work to be in excellent condition. The treasurer reported $353.27 as having passed through her hands during the year. While this is not large, yet it is much greater than the receipts for any previous year. The corresponding secretary reported twenty-two adult and eight juvenile societies contributing to the work.

Our efficient Conference president, Mrs. Robert Somerville, works with a zeal that knows no abating. She is fully informed in all departments of this work. Her unceasing efforts to arouse the indifferent, to awaken enthusiasm and to vigorously prosecute this grand work in our Conference, is worthy of commendation and imitation.

During the present year we will try to stimulate local home mission work, and to make it a means of increasing spirituality in ourselves and in those among whom we work. Several changes were made in the officers. The Conference corresponding secretary is now Mrs. H. W. Foote, of Macon.

An appropriation of $75 was made to the Shuqualak parsonage, Columbus district. This is the third parsonage helped in our own Conference since its organization in March, 1891.

We were favored with the presence of several of our brethren, who gave us cheering and encouraging words. Our meeting closed with a praise service led by Mrs. Hargrove. It was a precious season—good to be there. We felt that we had much to be thankful for, and we could not let the meeting close without expressing gratitude for the true Christian hospitality shown us by the good, generous people of Carrollton. We parted, feeling that the time had been most pleasantly and profitably spent, and go forward with renewed courage, only asking that we may be used to lighten the burdens of our fellow-men.

MRS. S. M. THAMES,
Recording Secretary.

A Tribute to the Memory of Mrs. Mary Jane Deacon.

A few lines in a recent number of the ADVOCATE stated the death of an old member, "Mrs. S. Deacon." The initial was an error. I trust that your request for a suitable memoir to be prepared will be heeded. Either Bishop Keener or Dr. J. B. Walker might do so. I wish I felt myself competent to do it. I trust that this tribute will be accepted only as a token of my Christian love.

About the year 1845, when a mere lad, I formed the acquaintance of Wm. Deacon and wife. They were both zealous, active members of old Poydras Street Church. They were identified with Methodism in New Orleans when "Jacob was small," and, by the help of God, saw him arise "from the loft of an outhouse, and then from a little flat-boat chapel (made of flat-boat lumber, rough and cheap) on Gravier street, near where the St. Charles Hotel now stands." "They saw Methodism spread out into bands, and a little one become a thousand." They entertained Manafee, Winans, Mark Moore Drake, Travis, Steele and others, once their faithful pastors, when a home for a Methodist preacher in that then godless city meant a great deal. They took an active part in establishing Methodism in the "Fourth District," then called "Lafayette." Could old Felicity Street Church be resurrected from the ashes, and her walls be touched by the magic wand of an Edison, what a phonographic record of resonant sounds would greet the ear, of earnest, fervent, prevailing prayers, victorious shouts and hallelujahs of the now sainted band, composed of Sisters Harriet Brown, Judge Lane, C. M. Downer, and now, the last to cross the flood, M. J. Deacon!

Sister Deacon was diminutive in size; but her zeal, faith, pathos and energy transformed her into an instrument of power worthy of a daughter of an Anak. Her old pastors, before the war, felt that God had given her the gift of prayer, and were not slow in having her stir it. Many a poor sinner has confessed conviction from hearing her pray. Being a bosom friend of my mother's, I learned to know and love her early in childhood. When my parents moved to Pike county, Miss., Sister Deacon was often a welcome visitor at our home. Old Topisaw Camp Ground was honored and benefited by her presence, and the influence of her prayers abides. Rev. John G. Jones, in reciting the record of Topisaw Camp Meeting, has embalmed her memory in his manuscript history of Methodism in Mississippi.

For many years since the war she has been in feeble health, and her impaired hearing hindered her leading an active life. One by one her old friends had gone home, and she found herself living amidst a new generation. She felt lonely, and lived in retirement.

April 18, 1892, the angel came with the welcome summons, "Come up higher." I have not learned any particulars of her last hours. It matters not. Her life's work is on record, and it was fidelity to Jesus.

Bro. Wm. Deacon passed away March 5, 1861. Thirty-one years separation! A lonely pilgrimage was her lot, but now all is well.

May God bless and save the surviving son and daughter!

R. B. DOWNER.

Easter.

I am glad Sister Sadler follows the books on Easter. Easter is the first full moon after the twenty-first of March, as her books state, and Easter Sunday is the Sunday following that. The first was Easter, or Passover, by the order of God; the other by order of the Council of Nice, A. D. 325. Her books and mine agree. She writes about one Easter, the "Nicene," and I write of two—the one was on a day of the moon, the other a day of the week, as her quotations show.

GILDEROY.

SUNDAY-SCHOOL LESSON.—May 22, 1892.

BY REV. W. H. LAPRADE.

Daniel and His Companions.

Daniel i, 8-21.

TIME—B. C., 607-604.
PLACE.—Babylon.

GOLDEN TEXT.—"*Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.*"—*Verse 8.*

We begin to-day the study of the life of Daniel, one of the noblest men in all history, the strength of whose character, under severe strain, has been an inspiration to thousands of men from his day to our own. Daniel was born about the year 619 B. C., probably at Jerusalem. When he was about thirteen years of age, at the end of the third year of the reign of Jehoiakim, king of Judah, Nebuchadnezzar, king of Babylonia, after conquering the Egyptians and the Jews, carried to Babylon a number of high-born Hebrew youths as hostages. In accordance with the custom of that day, the most attractive of these hostages—those distinguished by beauty of form and feature, and by unusual intelligence—were chosen to be attendants of the king in his palace. Daniel (and three of his Judean companions, known afterwards as Shadrach, Meshach and Abed-nego) was selected among this number, and, with the others, was placed in training under Ashpenaz, the chief of the king's eunuchs.

This training consisted in part of instruction in the language and literature of Babylonia, in part of physical treatment intended to further beautify and give grace to their persons. From the king's own table delicacies, especially meats and wines, were furnished them, just as they were to royal captives.

Among the heathen nations it was customary to pour a libation to their gods, and to offer a meat-offering to them, at the beginning of the feast. Everyone who afterward partook of the feast was regarded as, in some sort, a worshiper of these gods. Much of this food was also forbidden to Jews, under the Mosaic law.

Ver. 8. "Purposed in his heart." He had decided the question. "He would not defile himself." He would be true at all hazards. If he could by any right course conciliate those in charge, so as to avoid danger, he would do so; if not, he would, in any event *be true.*

Ver. 9. Daniel did not know that God had prepared the way for him. He did not plan with reference to escape from the consequences of his refusal to defile himself; he planned simply to *do right.* But God had much work for a brave, true heart like Daniel's, and arranged for his preservation.

Ver. 10. The anger of an Eastern despot was easily aroused, and to have an offending officer decapitated was not an unusual occurrence. The officer feared that the abstinence of Daniel and his three companions would do them harm, for which he might himself be dealt with severely.

Vers. 11-14. Daniel, who knew that vegetable diet was sufficient for youth under ordinary circumstances, being himself from a pastoral people, suggested that he be allowed, with his friends, to test it. "Pulse" does not here mean simply beans, or peas, but vegetables in general. We are not to understand that if he was found pale and thin after the trial he would consent to eat from the king's table; *that* he had decided not to do.

Vers. 15, 16. No doubt God added to the natural effect of the chosen diet. He cared for his own. In the path of duty he would bless them. But had he permitted them to grow thin and pale, or even to die, better so than that they should do wrong.

Ver. 17. "God gave them knowledge." He is the source of all wisdom and knowledge. The wisdom he bestows; it is a gift that does not always go with knowledge. Knowledge is acquired. Daniel and the three others were taught (see verse 4), but God gave them unusual keenness and quickness of perception, and filled them, and Daniel in particular, with extraordinary gifts of interpretation and understanding. To be able to explain a dream, or a vision, was a rare and valued power. In those days God often communicated his will and plans in visions; to Daniel he gave power to interpret them.

Vers. 18-20. The final test is now made. The king himself examines them. In person, in spirit, in excellency of knowledge, in soundness of judgment, in grasp of understanding, they stood first. Magicians and astrologers—men who knew some scientific truths and how to apply them; who understood much of human nature and how to influence men; who added also much of imposture, duping the credulous—were plentiful, and highly esteemed by the superstitious people of that period. Their sayings and doings seemed trifling when contrasted with the sound, divinely-bestowed wisdom of these pure-hearted, true young men. "Ten times better," the king declared them to be. They had the "wisdom that cometh from above."

Ver. 21. Daniel lived to be more than eighty years of age, remaining in Babylon all the time, not returning to Judea with the liberated captives. His wisdom and integrity made him invaluable, and God spared him long to serve him at that corrupt heathen capital. Amidst all its wickedness he stood for righteousness; he witnessed for God.

"The Day" in Genesis.

Being a constant reader of the ADVOCATE (my home being now with one of your subscribers), I have taken a deep interest in the investigation by several good brethren of the length of each of the six days of the creation.

In your issue of April 21 I read an article from W. N. Lewis, giving his influence to the side of ages for a day. He says: "The latest and most reliable authority estimates that far-off beginning at one hundred millions of years."

Now, what bearing can that have on the question at issue? The question simply is, What was the length of the day in the beginning without regard as to when it began?

Again, Mr. Lewis says: "The Mosaic account informs us that on the third day vegetation appeared. This age" (Now, why does Mr. Lewis say "age?" The Bible says "day." But he is fixing a theory to account for the wonderful and mysterious formation of stone coal), "the carboniferous, was the one in which our great coal fields were formed."

But, in winding up his vegetable argument, he says: "From investigation in the coal mines it has been ascertained that nearly every species of vegetation forming these coal fields has become extinct, or, if existing at all, very small and insignificant. This proves that but little of our coal has been formed in man's history."

Well, to my mind it proves conclusively that coal was not made of vegetable matter at all.

Again, Mr. Lewis gives us the case of the grand canyon of the Colorado river, which has a height of nearly 7,000 feet, and says, "The sides of this canyon are almost solid rock." Then he asks the question, "How long would it take a stream of water, however swift, to wear a channel 7,000 feet deep through almost solid rock?"

Now, Bro. Lewis, will you please inform us if you mean to teach that at some time in the misty past the bed of the Colorado river was on a level with the top of the rock of the grand canyon, 7,000 feet above its present bed?—or is it simply a fancy sketch? Now, why not dispense with all such fancies, and go back to the question, and either prove it by the Bible, or else acknowledge that it can not be proved? And if it can not be proved by the light which the Bible throws upon known facts, then we fail.

Now, let us suppose that the day in the beginning was then, as now, just twenty-four hours long, and if the Bible will not sustain us, we are prepared to give it up; and in our investigation we don't propose to refer to the opinions of any man, living or dead. The Bible tells us that the first day was composed of an evening and a morning. Just as it is now, an evening and a morning constituting a day, or darkness so many hours, and light so many hours, the two making twenty-four hours; the darkness longer at some seasons, and the light shorter, and the light longer at some seasons, and the darkness shorter, but always so as to hold inviolate the original twenty-four hours. Now, we all know that these changes from darkness to light, and from light to darkness, are caused by the motion of the earth, the planet on which we live, and in its varied relations to the great central light, the sun. In one relation it is dark, in another relation it is light, and we all know that the Creator gave to each planet its position in the firmament; gave it its law of motion, to govern it in its travels among the planets; marked out its pathway, and appointed the time of its return. This law of motion given to the planets can never be violated without a perfect wreck of the whole system. This law requires the earth to make one revolution in twenty-four hours, which revolution gives us the evening and the morning, which in the Bible is said to be the first day. Let us suppose the planets were all stopped at eleven A. M. (our time), would there ever be another evening?—or at eleven P. M., would there ever be another morning? Never. Then it is beyond question that the evening and the morning are brought about by the revolution of the earth, which revolution must be made in just twenty-four hours.

I am persuaded that the relations of the earth and the sun in the beginning were the same that they are now, as I have never seen or heard of any change in their law of motion. Then it is perfectly clear that if their law of motion has never been changed, the result of their movements would be the same in the beginning that they are to-day, and consequently the evening and the morning, or the first day, was just twenty-four hours long. I admit that if the Bible had told us that on the first day God created the heavens and the earth without telling us of what that first day was composed, there would be room for questioning the length of the day; but when it tells us that the first day was composed of an evening and a morning, and that the sun and moon were made to rule that evening and morning, all questioning should cease, for the same planets that ruled the evening and the morning at the beginning rule them to-day, making the evening and the morning twenty-four hours; and I suppose that no one will contend for a moment that the law governing these planets has ever been changed. The Bible is very explicit in regard to these two planets or lights. It says: "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day." So that the purpose for which these two great lights were made is too plain to admit of question even among school children, much less among learned divines. They were to divide the day from the night, and to be for signs, and for seasons, and for days, and years. In a word, they were to keep the count of the revolutions of the earth (our planet), which was required to make one revolution every twenty-four hours, which revolution was one day, and 365 revolutions in one year, and each revolution is witnessed by these two great lights, so that there can be no mistake. The law of these two great lights was to divide the light from the darkness, or the morning from the evening; so the length of the day depended altogether upon the motion of the earth, which was created on the first day, and was acting in accordance with the law of its being when these two great lights were made on the fourth day; so that if the law governing its motion required a thousand years for one revolution, then the day would be a thousand years; but if it was required to make one revolution in twenty-four hours, then the day, or evening and morning, would be just twenty-four hours; consequently the motion of the earth being the same in the beginning as now, the length of the day was the same in the beginning as now—no more, no less.

Now, let us suppose that the motion of the earth was such in the beginning as to require a thousand years to make one revolution; then the evening and morning, or day, would embrace a period of a thousand years. Then we would have the Creator making the sun 500 years before he had any use for it, as the earth would have to move so slow that it would be 500 years under the control of the moon, and 500 years under the control of the sun, the two periods making an evening and a morning, or one day.

Again, the Bible says that the Sabbath was made for man, and not man for the Sabbath. The man was made on the sixth day, and this being a thousand years, he was required to labor a thousand years before he could enjoy the Sabbath which was made for his special benefit; but the poor fellow labored on uncomplainingly, and died before reaching his promised rest. I wonder if Bro. Lewis believes that God, the all-wise Creator, practiced such an imposition as that on his creature, man.

The above is but a small portion of the absurdities that would be constantly occurring if the day in the beginning was a thousand years.

I regret exceedingly to see good men, Christian men, men who profess to love the Bible, lending their influence to a theory about the age of rocks, gotten up by the uninformed at the expense of the grand truth of God as detailed to us in the Bible.

G. S. NEWSOM.

Shreveport, La.

Bro. Ellis' Notice.

I fully appreciate Bro. Ellis' zeal as to Children's Day exercises; but I think that it was "not according to knowledge," else his notice would have appeared, at least, three weeks earlier. My work will lose the benefit of the "programmes" sent out by the Sunday-school Board, owing to Bro. Ellis being so late with his notice.

Pastors in charge of circuits can not have Children's Day at all of their appointments on the third Sunday in May. So I ordered "programmes" in time to commence the first Sunday in May.

The "programmes" sent out by the Board will be received by the superintendent of, at least, one Sunday-school after Children's Day exercises are over. If there is any circuit in the Mississippi Conference that needed the assistance of the Board, "Linwood circuit" did. If in the future the Board decides to furnish programmes free, I hope that they will let the pastors know of their intentions earlier.

W. J. DAWSON.

Oktibbeha, Miss.

TEMPERANCE DEPARTMENT.

CONDUCTED BY REV. JOHN T. SAWYER.

God Bless Her!

The following shows what one little woman did. The account is from the Nashville *Issue:*

Doubtless the whole country knows that Kansas has prohibition. A great many, however, do not know how the State came to get it. They do not know that it is all the work of one little woman.

There had been a great deal of agitation of that question in Kansas, and the prohibition sentiment was fast increasing. The liquor men saw the storm coming and decided that discretion was the better part of valor, and the wisest thing to do was to get into a place of security. With this end in view, and not thinking it possible that the Legislature would act on the suggestion, they proposed to have that body petitioned to submit a prohibitory amendment to the State Constitution to popular vote.

The temperance people took up the challenge, and the matter was submitted to the Legislature. After a three days' debate, at twelve o'clock one night the vote was taken. The galleries and every available place were filled with eager, anxious people, waiting for the decision. Mothers were there who saw in State-prohibition the salvation of their boys. Wives were there who had grasped the hope thus held out to them for the salvation of all they loved.

The moment arrived, and the clerk began, amid the most breathless stillness, to call the roll. A hundred pencils kept the tally, and a thousand hearts beat responsive to the call. Both sides were represented in full force. When the roll was finished a hush like death fell on both house and throng. The temperance people saw that the measure had been lost by a majority of just one, and as they saw hope receding their hearts were full of a great sorrow.

But look! There is in that crowd of witnesses, at least, one brave woman. Silently she leaves her place and walks up the great aisle to where a tall, noble-looking man sits, who had just voted, "No," on the question. Taking his hand in both hers, she said, "Oh, husband, for my sake, for our boy's sake, for Kansas' sake and for humanity's sake, change your vote."

The deep silence continued, broken only by the pleading accent of the brave little woman, while angels paused in their flight to catch the answer. Only a moment did the husband and father hesitate, when, rising to his feet, he said, in a voice that was heard to the farthest corner of the room, "Mr. Speaker, before the clerk announces the result, I desire to change my vote from 'No' to 'Yes.'" Then the silence was broken, and cheer after cheer went up for the brave woman and scarcely braver man who had snatched victory from defeat and given prohibition to Kansas. That is the way one little woman did it.

Judge E. H. East sizes up the whole matter in the following forcible language. We extract from his excellent article in a late number of the *Tennessee Methodist*, a live paper edited by a live man:

The saloon is the creature of the ballots of the citizens of the State. Take the majority of ballots from its support, and it can not exist one year. Who cast these ballots? Is it you? Is it the members of the church? Is it the moral element of the State? Is it the men whose names are enrolled on the list of churches? Or is it the outcast, the vicious and the ignorant?

Who are the voters that send men to the Legislature to make laws? And these men tell them in the canvass from every stump: "I will not vote to suppress the liquor traffic." Scarcely have these representatives taken their seats in the State Capitol until these voters send them feeble petitions, and committees, and enact other pious farces, to procure the passage of some kind of repressive liquor measure. What are your petitions, committees and prayers worth in the face of that vote you gave on election day? Let your representative act as you voted him to do. What is the use to go to praying, petitioning and wearing long faces over a matter to-day of which you were the master yesterday? Had you better not examine your ballot before you cast it? And do your praying before you leave home on election day? This is all a matter of votes, and nothing counts but votes. If you are so fond of your party that it can whip you in at each returning election, and you can not help yourself, say so like a man and quit whining over the evils of the liquor traffic. Quit voting for those men whom you could not be induced to reckon as your friends, or invite into your family, and who deride your religion, and scorn you as a crank, or a fanatic, or a fool. What do party leaders care for you or your opinion when in a short canvass they can "spring an issue" or trump up a reform which will so excite you that you suppress oonsolence, forget God, lose your common sense, and break all your highest and best resolves? You are clay in the hands of the potter, or a sheep following the political "bell-wether." Liquor dealers are not such hypocrites. They consolidate and cast their vote as a unit, party or no party, and all the political bosses who control you are on their knees to them. Liquor dealers ignore all parties for their business; they ignore parties to the ruin of your sons, and, fellow-citizens, you ignore your profession of religion and morality for your party. They ignore politics to acquire money and secure your ruin, and you will not ignore politics for your preservation or the safety of your child.

The Flemington (N. J.) *Home Visitor* locates responsibility where it belongs in this utterance:

One preacher in New York succeeded in having the saloons of that city closed last Sunday. If one minister can do such a work, just think what the combined clergy of the nation could do!

The Issue draws a picture that might represent New Orleans as well, for the Sunday law is violated here with impunity, and not back doors only, but front doors of saloons are open on the Lord's day and many enter, drink and gamble as on week days.

Who will roll away the stone for us in Nashville? There is in this city a locality in which eighteen saloons could be encircled with a radius of two squares. These are ostensibly green groceries which are patronized by the laboring classes who receive their pay late Saturday evening when they are too tired and begrimed to go out for supplies. On Sunday with baskets to hold their purchases they go to these saloon-groceries, and beneath the scantily provided necessities the bottle or jug is concealed whose contents will reduce the poverty of these unfortunate victims of drink to still lower depths and augment the weight of woe and misery already entailed upon wretched women and pitiable children. In a certain other locality there is a saloon, opposite which a gentleman stood on a recent Sunday night waiting for a street car. He was detained forty minutes, and during the time saw twenty-five young men of the very best families in the city enter it. For what purpose? Do men visit saloons on Sunday night with holy intent? Are these law-breaking, damning institutions other than snares spread for the feet of the unwary into whose meshes the brightest and best of our land are irresistibly drawn and irremediably entangled? Fathers where is your conscience when by your ballots you make such traps for the destruction of your sons possible?

On one of the most frequented thoroughfares of our city is another of these legalized soul-destroying dens of disgrace whose doors are never shut, and at whose brazen defiance of the law the police wink. Where is the Dr. Parkhurst, of Nashville, that he does not "cry aloud and spare not," and with thunderbolts of denunciation stir up public indignation until it *demands* a cessation of the unholy traffic not only on Sunday, but forever and forever? Amen.

We note that the Mississippi State Prohibition Convention is soon to meet. What has become of the Louisiana Prohibition State Committee? Had they not better call a convention to send delegates to the National Prohibition Convention, and to nominate a presidential electoral ticket? We take the following from an exchange:

Attention, ex-soldiers! All members of the Prohibition Army of the Blue and Gray, and all ex-soldiers of the United States Army or Navy, or of the late Confederate Army or Navy, and the sons of all ex-soldiers, who desire to enlist in the Prohibition Army of the Blue and Gray, taking as their motto, "We are brothers, once divided, now united, to conquer rum," are hereby invited to meet in national convention and camp fire in Cincinnati, Ohio, Tuesday, June 28, 1892, to devise ways and means to further the organization of the Prohibition Army of the Blue and Gray, until every ex-soldier who desires the destruction of the liquor traffic shall be enlisted in our army. While all ex-soldiers, or the sons of ex-soldiers, are invited to meet with us, we desire that each State shall be represented. Will all the ex-soldiers in each State who can not attend see that delegates are appointed? All delegates or ex-soldiers who expect to attend should forward their names and postoffice address to me as soon as possible.

All ex-soldiers desiring a copy of the rules and by-laws governing the Prohibition Army of the Blue and Gray should send their names and address with two-cent stamp.

Address all letters of inquiry,

R. E. HUDSON,
Grand Commander,
P. A. of the B. and G.

Alliance, O.

Chaplain C. C. McCabe, D. D., of New York, has this to say of the liquor traffic:

Events are creating a public sentiment which will crush it. Men are coming to see its hideous aspects. Oh, that our daily press would give a column each issue to a record of its iniquitous work! Think of that father who a short time since sat with his wife and boy on the deck of a steamer. He bade the child come to his arms. In the trustfulness of childhood, all unconscious of danger, he goes, is held in the grasp of one who is frenzied with rum, is hurled into the sea and seen no more. The mother springs to the railing to follow her loved one, but is held back by passengers. Boats are lowered, but they search in vain, and only bring back the boy's floating cap. The murderer is put in irons, and wakes the next day to the fact which, at the time, he was unconscious of, that he it was who drowned the child. Every morning lets loose a million such lunatics! I saw a man hung. Before the drop fell he said in substance: "Look at me. I am twenty-five years of age. Life is sweet to me, but when the sun goes down I shall be dead. I killed my best friend, my aunt. She reproved me. I went and got an ax and slew her; but I knew not what I was doing, being insane with drink." This is not to be so always. As the church fulfills her mission, there shall be nothing to hurt or destroy in all the earth. Our votes, as with lightning, shall smite this accursed traffic, and it shall surely cease.

A writer in *The Voice* gives a glowing account of Prohibition Kansas. Here is what he says:

Prohibition in Kansas is as firmly established as the Rock of Ages. It is over ten years since prohibition was adopted. Has it ruined the State by placing a Chinese wall of "forced morality" around it? Kansas was the thirty-fourth State admitted into the Union. It now ranks as nineteenth in population and as eighteenth in wealth. Its population in 1880 was 996,000, and in 1890 it had increased to 1,427,000; its railroads from a little over 3,000 miles in 1880 to about 9,000 miles in 1890. The State of Kansas has more miles of railroad than any State in the Union except Illinois. In 1880 there were 5,242 school-houses in the State, and in 1890 they had increased to over 9,000. The population of the State is the best representation of the intelligent, honest, law-abiding and loyal American citizen. Eighty-four per cent. of the population of the State is American-born. Prohibition has very largely tended to keep out of Kansas all the worst classes of the foreign immigration to the United States. The assessed valuation of the property in the State in 1880 was $160,000,000, and in 1890 was $347,000,000, more than 100 per cent. in ten years.

Men Who Are to Be Pitied.

The man who has to walk in order that the whisky seller may ride in a carriage.

The man who has to go ragged, blear-eyed and red-nosed in order that the bar-keeper may wear good clothes and sport diamonds.

The man who has to take the very blood out of his veins to help keep in motion the machinery that grinds up good corn and makes it into bad whisky.

The man who has to go without butter, and live on dry bread and cold liver, in order that the beer peddler may have porterhouse steak and hot coffee.

The man who has to take bread out of his mouth to help put a grand piano into the home of the devil's adjutant general, who supplies him with hitters.

The man who has to steal from his own wife and children in order that the family of the political philanthropist, who puts parties in power and men in the ditch, may continue to fare sumptuously every day.—*Ram's Horn.*

This is from *The Voice:*

"It can never be legalized without sin." Can anybody wonder that these words have burned deep into the conscience of the American people when it is announced in the daily papers that a son of the Methodist Episcopal Bishop who penned them is confined, a raving maniac through drink, in a Cincinnati insane asylum?

The devil blinds the sinner before the commission of sin, in order to hurry him into it; and opens his eyes afterwards, to cast him into despair.

Everything is wanting to a sinner when hope is wanting; and there can be no hope in God where there is no love of God.—*Quesnel.*

A small matter makes us fall when God does not support us; a small matter raises us again when His grace makes use of it.—*Pasquier Quesnel.*

Delight in the Lord is thy duty in order that thy duty become thy joy and honor, not thy task and burden.—*J. P. Lange, D. D.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.8:10 am	Kansas City and Memphis Ft Train.5:10 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex.7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 5 Coast....8:45 pm
No. 7 Coast.....9:05 am	No. 8 Lim. Ex..7:30 pm
Lim. Express,..4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No.1. Local Mail and Express..6:45pm	No.2. Local Mail and Express..7:00am
No.41. Chic. and St. L. F. Mail.8:00am	No 42. Chic. and St. L. F. Mail.6:00pm
No.45. Chic. and N. O. Lim.....7:30pm	No. 46. Chic. and N. O. Lim..12:01noon
No.41. Memphis and K. C. Ex.8:00am	No 42. Memphis and K. C. Ex.6:00pm
No. 5. McComb City Accom....9:15am	No. 6. McComb City Accom....4:50pm
Sunday Excur'n.9:00pm	Sunday Excur'n.7:35am

TEXAS AND PACIFIC.

No. 53 Californ-ia Express. 7:00 pm	No. 51 Californ-ia Express. 8:15 am
B.Rouge, local.10:05am	B.Rouge,local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd....2:50pm	No. 18, Local....8:45am
No. 5, Fast Line.7:00am	No. 2, Lim'd....3:00pm
	No. 6, Fast Line.8:30pm

MOBILE AND OHIO.
(Via Meridian.)
No. 8, Fast Line.7:00am | No. 2, Limited....5:00pm

P. AND P. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive.....8:30 am | Leave.....8:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache Sh. Bch. 9:00 a. m., 3:45 p. m., 4:35 p. m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 10:00 a. m., 5:00 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, May 19, 1892.

Bishop and Mrs. J. C. Keener will be at home on Thursday, the 19th instant, at Carrollton, corner of Third and Dublin streets, from 3 to 9 P. M., and will be happy to receive their friends on the occasion of their golden wedding.

BRIEFS.

To-day Bishop Keener and his excellent wife celebrate the fiftieth anniversary of their married life. For fifty years they have walked together in the enjoyment of God's blessings and sharing alike each other's troubles. Joys and sorrows have doubtless been many, but the sorrows are nearly all behind, while the joys will multiply forever! We congratulate our venerable friends on this happy occasion, and pray that the evening of life may be clear and calm.

The anniversary of the Methodist Sunday-school Union, of this city, was held in Carondelet Church last Sunday. There was a large attendance, and the recitations and singing were delightful to hear. The secretary's report was clear and succinct, and showed increase over last year. There are now in our city Sunday-schools 1,760 children and 204 teachers. Bro. Mackie, the president of the association, deserves special thanks for the admirable arrangements which resulted in an anniversary with which everybody was pleased.

The treasurers of the Church Extension Boards are calling for money to carry forward the work of church building. The promises of these Boards are out and they have no money to meet them. We know of churches in process of erection whose early completion depends upon getting money from the Boards. Will the pastors see to this matter immediately and take their collections and send the money forward? Please don't hamper this good work by longer delay. What you do, do quickly.

Centenary College—Another Precinct Heard from.

The agent of Centenary College, Rev. R Harry, presented the claims of this venerable institution of learning to Rayne Memorial Church and obtained a note for ten thousand dollars from Bro. Philip Werlein. Carondelet has done well, Felicity better, but Rayne Memorial is best. May the good work go on, and the next report be even better than all so far reported. Bro. Harry is full of hope, enthusiasm and the gospel view of Christian liberality.

S. S. KEENER.

This is a practical age. The church needs men and women who practice their religion in their dealings with others. The man who is striving for "the unattainable" and the man who is trying to think the "unthinkable" should both be placed upon "the vanishing point." They are of no use in this practical world.

The Board of Missions.

ANNUAL SESSION.

This body met in annual session in the Mission Rooms, at Nashville, Tenn., May 6. The attendance of members was larger than usual. We believe there was only one absent. The Board was called to order at nine A. M. by the president, Col. E. W. Cole, and was opened by singing, "All hail the power of Jesus' name," led by Dr. Peterson, of Virginia, after which a fervent prayer was offered by Bishop Key. Several memorials from different sections of the church were presented and referred to appropriate committees. The treasurer presented his annual report, which was discussed, as to some of its special features, and received. The report shows that the *regular* collections for the past year amounted to $263,447.11.

The *special* collections reached the sum of $41,470.73. This makes a total of $304,917.84 collected the past year from all sources, being an advance of $53,618.38 over the collections of the year preceding. Though the increase in collections has been so large, there has been no diminution of the debt. This is owing to the fact that up to last January the Board was working under the large appropriations made in 1890, and the collections of 1890-91 fell behind those appropriations. The collections of the past year, however, decreased the liabilities on the line of appropriations, $39,563 22. This year the Board is working under the decreased appropriations of last year, and if the collections are as good this year as last, there will be quite a handsome amount for the extinguishment of the debt. Taking this view of the case, the outlook is very favorable. Besides this, the Board by resolution instructed the secretaries to make special efforts to collect money to pay off its indebtedness and also appointed a week of prayer and self-denial, the proceeds of which are to go in the same direction. This week is set for the first week in January, 1893.

Dr. W. R. Lambuth, of the Japan Mission, was detailed to take the place of Dr. Potter in the secretaryship. We regard this as one of the best things that could have been done to supply the vacancy created by Dr. Potter's death. Dr. Lambuth is to receive the same salary as the other secretaries.

Four new men are needed for China, four for Japan and six for Mexico, and the Bishops in charge of these fields were authorized to make special collections for the purpose of sending them out.

We regard the outlook for our missionary operations as very hopeful.

The following appropriations were made:

Brazil	$ 30 695
China	37,458
Japan	37 771
Central Mexico	39 124
Mexican Border	19 557
Northwest Mexico	16 209
Indian Mission	19,660
Pacific	5.100
Los Angeles	4 800
Columbia and East Columbia	6 500
Denver	6 500
Montana	4.000
Western	2 000
New Mexico	5 200
Northwest Texas	1.000
West Texas	800
Florida	2 500
Western Virginia	1 072
German	3 800
Expense	16.220
Total	$259,966

The following is the resolution instructing the secretaries to put forth special efforts for money to pay the debt:

Resolved, That our secretaries be requested to make personal and public appeals in order to discharge the present obligations of the Board created by the expansion of our work in the foreign and home fields; and also that a week of prayer and self-denial be appointed, and that the secretaries be requested to prepare a programme for its proper obervance.

The Board resolved to hold its next annual session in Kansas City, Mo.

Serene Old Age.

BY J. B. A. AHRENS, D. D.

Longevity not specially desirable. In regard to life, quality is preferable to quantity. Many lived long, but little; not a few who lived not long, lived much. Richard Baxter, who died when comparatively young, lived more than many a theological octogenarian. The short life of Alexander the Great was more fruitful of momentous results than the many years of other military celebrities.

Whether life in old age shall be happy or wretched depends largely on the character of our lives during the years of strength. Voluptuousness, intemperance, lack of habitual study, idleness, vanity, prodigality garner their abundant sheaves of chronic disease, premature senility, acrimonious temper, misanthropy, poverty and desolation after the meridian of life has been passed. It is the old story of sowing and reaping.

But not all the ills of old age are the outcome of former life. Some are inherent. They belong to old age as snow and ice belong to Winter. Strength fails, infirm, the organs of sense decay, Shakespeare's "*sans everything*" a reality, friends forsake—precede to the golden shore, seemingly no longer appreciated, not wanted, in the way, an incumbrance. Dotage and helplessness the climax. Declension and collapse proceed inexorably.

But here the aged frequently err. They battle against the inevitable. Successive defeats in the unequal struggle fills with chagrin. Become peevish, morose, sullen, censorious. Strange. Fruit when fully ripe is most luscious; certainly, not sour, bitter or worm-eaten. What of the decay of health, strength, sense—what of the numberless deprivations? They are obtrusive, but kind premonitions of impending demise. They whisper in our ear: *Memento mori!* Why feel lonely? Our loved ones are at home with God. Though unable to retain current events, the memory of the aged is allowed to revel in the past. That past becomes a pleasure garden where things well said, well done, become flowers and shrubs whose fragrance and odor fill the soul with joy. Not appreciated? Is not the thought begotten in vanity? Neglected? Perhaps, morbidly sensitive. An incumbrance? No. The life of the aged is a benediction to many.

The aged have much reason to pray with David: "Cast me not off in the time of old age." Of whatever deprived, we must not be bereft of the joy of salvation. The peace which floweth like a river deepens and widens as it approaches the ocean of death. Notwithstanding life's changes, God's love changes not. But ships have been wrecked in sight of port. Faithful unto death.

The young should treat the aged kindly, respectfully. Beware of making merry over their antiquated views, custom, habit, attire. They represent a history of former decades. Show them cordiality. Make them comfortable. The place of honor at the table, the easy chair should be theirs. The grandmother and baby must be the pets in the house. Have patience with them in petulance, in their eccentricities.

Jesus recognized the obligation of the young to the aged by designating John as his substitute in providing for his mother. Voluntarily dying, he disregarded not maternal claims. "This is your mother."

The Blessed Virgin.—No. 3.

Romanists say that we do them an injustice when we say the masses of their people worship the images of the saints, and especially the Blessed Virgin, and the images and pictures of her found in their churches. The Romanists claim that their worship is divided into *reverence* and *adoration* of three degrees, as *Latria*, the highest adoration. This is addressed to the Holy Trinity, Father or Son, or the Holy Spirit; and *Hyperdulia*, to the Blessed Virgin, and *Dulia*, the lowest form, to the saints. We fear, from our information, that these nice and learned distinctions are unknown to the uncultivated masses of Italy, Spain, Portugal, Mexico and South America. They really seem to be worshiping the images before which they bow, especially the image of the Blessed Virgin.

Let us consider some of the titles they confer upon her, some of the *attributes* they assume she professes, and some of the prayers they address to her. I could write here the book, chapter and page of the books (I quote from the Romanist's own books), but it takes too much space. The Virgin is called the "Holy Mother of God," "Mother of Divine Grace," "Mother of Our Creator," "Virgin Most Powerful," "Seat of Wisdom," "The Morning Star," "Gate of Heaven," "Refuge of Sinners," "Queen of Angels, of Prophets, of Apostles, of all Saints." These specimens are taken from a list of more than forty titles applied to her in "The Litany of the Blessed Virgin."

These titles imply attributes and powers which Protestants believe can not be ascribed to any creature without the guilt of idolatry.

The Blessed Virgin is directly and personally addressed as an object of prayer, of worshipful praise. Let us quote the hymn to the Blessed Virgin in the Missal, or Roman Mass Book:

"O holy mother of our God,
To thee for help we fly;
Despise not this, our humble prayer,
But all our wants supply.

"O glorious Virgin, ever blest,
Defend us from our foes.
From threatening danger set us free
And terminate our woes."

Let us look at some of their prayers. Multitudes of such might be quoted: "I confess to Almighty God, to blessed Mary, ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and all the saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech thee, blessed Mary, ever virgin, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me."

In the Litany of the Blessed Virgin we read this prayer: "We fly to thy patronage, O holy mother of God; despise not our petitions in our necessities, but deliver us from all our dangers, O ever glorious and blessed Virgin."

Again: "Mother of my God, thou refuge of sinners, cast a look of compassion on me. Thy beloved Son can refuse thee nothing. Obtain for me the assistance I stand in need of to make a good confession, which will restore me to his grace and love."

We give the prayer of St. Bernard: "Remember, O most compassionate Virgin Mary! that from all ages it is unheard of that anyone was forsaken who, placing himself under thy maternal protection, implored thy assistance and begged the favor of thy prayers. Animated with the confidence which this inspires, I fly to thee, O Virgin of virgins, and Mother of my God; and in the bitterness of my sorrows, I throw myself at thy feet. O Mother of the eternal world, despise not my humble supplications, but listen graciously, and grant the request which from my heart I make to thee."

The hymn, "*Ave Maria Stella*," prays thus to the Virgin:

"Preserve our lives unstained
And guard us in our way
Until we come to thee,
To joys that ne'er decay."

These quotations, giving specimens of the prayers and praises addressed to the Blessed Virgin as an object of worship, might be multiplied, but space does not allow of it. We close by one from the visible head of the Roman Church. Pope Gregory XVI., Aug. 15, 1832, in his Encyclical (or letter to all the church) says:

"Having at length taken possession of our See in the Lateran Basilica, according to the custom and institution of our predecessors, we turn to you without delay, venerable brethren; and in testimony of our feelings towards you, we select for the date of our letter this most joyful day, on which we celebrate the solemn festival of the most Blessed Virgin's triumphant assumption into heaven; that she, who has been through every great calamity our patroness and protectress, may watch over us writing to you, and lead our mind by her heavenly influence to those counsels which may prove most salutary to Christ's flock. But that all may have a successful and happy issue, let us raise our eyes to the most Blessed Virgin Mary, who alone destroys heresies, who is our greatest hope; yea, the entire ground of our hope."

J. B. WALKER.

President Hunnicutt Writes.

My last trip was to old Pipkin's Chapel, a church of which I had often heard. Bro. Johnston's gray ponies trotted as if they, as well as we, enjoyed the drive. The country south of Jackson changes from hill-land to plains. Corn has been planted abundantly, and is looking well. The oat crop, too, in places is very fine, and is now being reaped. The low price of cotton is teaching our farmers a lesson they have been too slow to learn. They should never undertake to buy provisions with cotton, but should make their living at home and let cotton be a surplus crop. Full corn-cribs are at once the dependence and the independence of our planters. He who has plenty of corn may live well at home and need not ask for credit.

The blackberry yield promises to be very plentiful. This I have thought to be the most valuable spontaneous fruit product of our country, and to be worth, perhaps, fifteen millions of dollars a year. It requires no cultivation, though it rarely grows where man has not cleared the land.

The magnolia tree is now blooming. What a sight a Louisiana magnolia forest in full bloom would be to Northern eyes!

We spent three nights in as many delightful country homes. I sometimes think that the trouble and cost of these sweet country homes is largely repaid to those who make them by the pleasure and comfort they afford to their guests, especially to preachers. The waking notes of the birds in the country at dawn of day in Springtime is music that angels might enjoy. By twos, by tens, by thousands, they seem to join in joyous chorus. It is blissful indeed to be awakened thus from a night's refreshing sleep.

Pipkin's Chapel is a neat, roomy and comfortable church located in a region known as "the Plains," nearly half-way between Jackson and Baton Rouge. It was for a long time a station, but is now part of a circuit. Recently its membership has been divided, not without some friction and pain in the pulling apart, and one portion have built a handsome, new church at Zachary, on the railroad. They have an interesting Sunday-school at Pipkin's, which does not suspend Winter or Summer. Though at present under peculiar financial pressure, they subscribed $300 for the endowment of Centenary College. Bro. Trevilion, the pastor in charge, is zealous for the Lord and his cause.

In the afternoon of Sunday we went eastward to Deer Ford, on Bro. Leggett's charge. The church here is built of the native cypress, is very neat and is most comfortably seated with elastic slatted seats of the same kind of wood. Here we preached, and $250 were added to the endowment notes for Centenary. Bro. Leggett, one of our Centenary men, is said to be doing good work.

In all this region our church is growing, and, under the leadership of a faithful ministry, giving attention to things that make for improvement. Since the lottery contest has ended the people have great peace.

From all the region round the people are coming to Jackson a few days hence to hear Bishop Galloway and Governor Foster and to attend our commencement exercises at Centenary.

W. L. C. HUNNICUTT.

NOTES.

To do the right thing at the right time and in the right way secures success. To do the right thing at the wrong time or in the wrong way insures failure.

The *Western Christian Advocate* argues that there is no such thing as a "general superintendent" in the sense that obtained when the office was created. It says, "The itinerant general superintendency has abolished itself." The objection to the present superintendency is that "it is too expensive and invisible." So, so!

Anent the Bishop question, the *Western Christian Advocate* has this piquant paragraph:

The idea that they are to be "great *litterateurs*" is growing among the Bishops. It is to be deprecated. They are not elected to become "*litterateurs*," nor should they be retired for that purpose. If the ambition of the Bishops is in the line of letters, there are plenty of college presidentes and professorships. A Bishop's place is in the saddle, not in the study.

Speaking of the missionary mass meeting of our Northern brethren at Omaha, a special correspondent of the *Central Christian Advocate* has this:

But two things made a painful impression on many persons. The old-time devotional spirit, or, at least, attitude, seemed to have become a thing of the past; for during one of the prayers, of the thirty-one persons on the platform, including nine Bishops, not one was seen to kneel. And one of the leading prayers had been carefully prepared in writing and was deliberately read word for word, the petitioner standing and facing the audience!

We have frequently noticed that things happen in a sort of epidemic way, illustrating the old saw, "When it rains it pours." We had a note, a week or so ago, about a thief who, with "*malice prepense*," entered our sanctum and "did, with felonious intent," appropriate our valuables. And now comes the editor of the *Alabama Advocate* with a piteous wail:

A gentleman of like character entered our sanctum, a few nights since, and literally dispossessed us of our entire official assets, a pair of old scissors, which, although somewhat "whapper jawed," were all we had.

The other editors may look out! That fellow seems to be on the pad, going north eastward.

An advertisement in the London *Times* recently asked for a tutor "capable of teaching the classics as far as Homer and Virgil." One of the answers received read as follows: "With reference to the advertisement which was inserted in the *Times* newspaper, a few days since, respecting a school-assistant, I beg to state that I should be happy to fill that situation; but, as most of my friends reside in London, and not knowing how far Homer and Virgil is from town, I beg to state that I should not like to engage to teach the classics farther than Hammersmith or Turnham Green, or, at the very utmost distance, further than Brentford. Awaiting your reply, I am, sir, etc."

PERSONAL AND OTHERWISE.

he Mississippi editors met in an- meeting last week at Pass Chris- and had a big time.

r *Dinger Signal*, by J. E. R., of rille, N. C., is a stirring paper and l to be read by everybody.

e opening of the new bridge over Mississippi river at Memphis was rated last week with imposing monies.

is now suggested that electricity sed to detect counterfeit coins! counterfeits are said to be poor nciers!

e are obliged to Dr. D. S. Hearon he Announcement of the Twenty- h Session of his popular school, ns College.

. W. E. Evans, of the Virginia erence, has returned his credentials quit our church and gone over e Episcopalians.

ring the month of April, 273 im- ants were landed in this city, rep- ting 25 nationalities. The largest ber came from France.

handsome $6,000 hotel is being ed on the Louisiana Chautauqua nds, near Ruston. Our old-time d, Dr. F. M. McCormick, will run

e papers report a hail-storm at y, Miss., which has done great ge to fruit and vegetables. The stones were reported to be as large n's eggs.

n. Murphy J. Foster was inaugu- governor of Louisiana last day with the most imposing and ant ceremonies ever witnessed in State capital.

account of illness Bishop Hen- will not preach the commence- sermon at Centenary, May 29. understand that Bishop Galloway take the place.

e revival services at Louisiana ue and Felicity Street Churches both progressing favorably. The rs are helping Bros. Sawyer and d each day and night.

have received an interesting ment in the Proceedings of the Annual Session of the State cultural Society, held in Lake let, La., last January.

e management of the Baton Rouge cate has changed hands. Here- the paper will support the ad- istration of Gov. Foster with ever of zeal and ability it may ess."

w things do turn about! The ey cure for drunkenness has been the rage, and now a New York r announces himself prepared to for the Keley victims. Well, What next?

. Carradine's recent meeting re- d in 250 conversions, 150 sanctifi- ns and about 100 accessions. Dr. dine informs us that since Con- ce his membership has "more than ed, Sunday-school has doubled nances have more than doubled."

. Van Valkenburgh, 106 Camp , New Orleans, informs us that e in a new lot of our Publishing catalogues, and will supply any n member who has lost his, or w needs one, free. Drop a postal address written plainly, and one sent you.

publisher of this paper offers to he board for one session of ten s of any young preacher who s to attend either Centenary or ps College next term, provided ung preacher will during the our months, or by Sept. 15, send hundred new subscribers, with llars for each.

. W. Cooper will preach the encement sermon of East Missis- emale College, at eleven o'clock, . Dr. T. M. Hariman will de- e address at the annual art and ion entertainment, Monday, May . M. Rev. T. B. Holloman will the graduating class at eleven , Wednesday, June 1.

Epworth League.

Epworth League of the Hazle- . E. Church, South, Mississippi rence, was organized on Sunday g, March 27, with twenty-two enrolled, which number has ncreased to thirty-five.

following officers were elected: ent, R. E. E. Jones; first vice- ent, A. P. Holt; second vice- ent, Miss Nannie Smith; third resident, Miss Mollie Norman; ry, Miss Josie Norman; treas- Miss Belle Hart.

take an interest in the work, and ling to do their duty. With His e hope to do something for the cement of the Master's cause. astor, Rev. I. W. Cooper, meets s when other duties are not too g, and renders valuable assist- y his counsel and advice. We e prayers of God's people for his on our efforts.

R. E. E. JONES, Pres.
OSIE NORMAN, Sec.

Greenville District Conference.

The twenty-third session of the Greenville District Conference met at Friar's Point, Miss., April 22. Bishop Hendrix presided. It was the most delightful Conference we have ever had in this district. All of the preachers and many of the laymen were present. Revs. T. J. Newell, A. F. Watkins, B. F. Lewis and G. W. Bachman were with us. The Conference was interesting from the start, and there was not a tedious moment throughout. Bishop Hendrix is a fine president of a District Conference. The Conference knew the condition of a charge when a preacher had finished making his report.

Much good work is being done throughout the district. In most instances the women and children are the workers. Quite a number of Epworth Leagues have been organized. Most of the charges have a Woman's Missionary Society, and many have the Juveniles. Our church literature is very generally taken and read. Nearly every Methodist family in the Delta takes one or more of the *Advocates*. The Sunday-schools are increasing. More are organized and more people are attending them than heretofore. Three or four churches are being built; some are being remodeled, and some are being repaired. At Cleveland Bro. Shipman is building a parsonage. Quite a number have been added to the church membership. The district is developing, spiritually. In some parts the development is slow and the preachers have not much to encourage them. In other parts there is much of encouragement. Some of the preachers report a good and effectual work among the Jews and Chinese. The negroes are not neglected, but are ministered unto in holy things. Financially, the future is not as bright as heretofore. The money pressure throughout the valley is very hard. However, there has been very little retrenchment, and most of the preachers hope to report everything in full at the Annual Conference.

The spirit of the Conference was fine. All were happy and joyful. The sessions were well attended by the people of Friar's Point, and they seemed to enjoy the reports and discussions. The preaching was all good, and the love-feast on Sunday was soul-strengthening. Bishop Hendrix preached for us twice, and his words of cheer and encouragement were a benediction.

Bro. Shumaker is an excellent host, and the people at Friar's Point entertain handsomely. We will be glad when the time comes again for the Conference to go there.

Greenville was selected as the place for holding the next Conference.

G. F. Maynard, T. B. Johnson, G. L. Wren, L. A. McKeown were elected delegates to Annual Conference.

This is our presiding elder's last year on the district. In the last four years the district has grown and developed much. His energy and labor have been no small factors in this advancement. We love him for his work's sake. May God accompany him wherever his lot may fall next year! W. W. WOOLLARD, Sec.

Programme for Woodville District Conference.

"Relation and Duty of Pastor to Sunday school"—T. W. Brown, J. C. Campbell.

"Relation and Duty of Parents to Sunday-school"—J. T. Leggett, R. M. Magee.

"Prohibition of the Liquor Traffic: its Rise and Progress"—J. W. Sandell, G. H. Wiley.

"Church Extension"—W. W. Simmons, J. R. Whitington.

"Foreign Missions"—L. Carley, H. B. Trevilion.

"Domestic Missions"—H. W. Walker, W. W. Hurst.

"The Best Methods of Conducting Revivals"—C. D. Cecil, W. T. Woodward.

"The Baptism of the Holy Spirit Essential in Revivals"—G. D. Anders, W. M. Sullivan.

"The Epworth League as a Means of Enlisting Our Young People in Church Work"—P. M. Brown, J. W. Huff.

"The Best System to Raise the Assessments Ordered by the Church"—J. J. Smylie, W. T. Currie.

"Education"—W. L. C. Hunnicutt, H. W. Featherstun.

"Should We Establish Church, Circuit and District High Schools?"—R. W. Tucker, J. P. Haney.

"The Lord's Supper as a Means of Spiritual Life"—B. M. Drake, T. E. Winecoff.

Those who are appointed to write on the above subjects are respectfully entreated to do so; ten minutes each. After reading what has been written, the subject will be open for discussion of five minutes talks.

The District Conference will convene Wednesday, 9 A. M., instead of Thursday, in order to discuss this program. Thursday will be Missionary Day. We hope to have Dr. J. M. Weems and others present on that day.

P. A. JOHNSTON, P. E.

Mississippi State Sunday-School Convention.

This body has just been held in the beautiful and hospitable city of Oxford. There was present a large number of leading and talented laymen of the different denominations. There were men present capable of mastering any subject and of laying successful plans, and there was a great deal done calculated to result in good; but, strange as it may seem, with all our home talent and capabilities, the programme was prepared in Illinois, and almost monopolized by two gentlemen from that State. To one, at least, it was a source of regret that those who understood our own difficulties and needs could not discuss questions of interest and exchange views and plans, but instead those from a distance must prepare the programme and then occupy the time. These, we have no doubt, are noble and true men, and we find no fault in what they said and how they said it; but in the future we hope that our Sunday-school workers at home may have a chance.

Is it true that our preachers do not have a practical knowledge of Sunday-school work, and that in no assembly of any church do Sunday-schools receive attention, but are in the background, and that no denomination is doing any Sunday-school evangelistic work? These are mature statements made by one prominent in this convention. We were surprised. It may be true that preachers are guilty of the charge, but we can not think so. As to the attention other denominations give to the subject of Sunday-schools, we can not say; but we do know that the Sunday-school is emphasized by the Methodist Church and receives attention in every Quarterly, District and Annual Conference. It is also true that in North Mississippi, at least, we have a Sunday school agent, or evangelist, who travels and looks after the destitute places, and that ninety per cent. of the money collected on Children's Day is used in this work.

We would not throw a straw in the way of the great good which this convention is fitted to accomplish; but, true to the facts, these statements should be made. HESLEP.

Mrs. Emma P. Wood.

MEMORIAL RESOLUTIONS.

At a meeting called by a number of the ladies of Rayne Memorial Church, in memory of Mrs. Emma Phillips Wood, the following resolutions were read and adopted:

Whereas, In the wise and loving providence of our heavenly Father, our dear friend, sister and co-worker, Mrs. Emma Phillips Wood, has been called away from this present and mortal existence to that which abideth forever, we, as members of this church, do offer the following resolutions:

Resolved, That in the loss of our dear sister we feel that our church, our social life, our individual friendships have been sorely bereft of one who sustained each of these relations most truly and beautifully.

Resolved, That though we are stricken in heart, we rejoice in the certainty of her present and eternal happiness, and we gratefully acknowledge to our Lord his goodness in so graciously showing to us, through the beautiful life and calm, serene death of our beloved sister, how perfect is his sustaining grace at all times. We thank him that we can learn from her life lessons of faithfulness to duty, of tender, Christ-like charity. We rejoice that we have known so long and so intimately one whose life was ruled by love; a love which made her dumb as to the failings of others, and generous of loving deeds and words. Her gentle hands were ever ready to help the needy, and her heart opened to every call of distress. She loved her church with true devotion, and to work for it was her joy. "Diligent in business, fervent in spirit, serving the Lord," we wonder not that when the sudden call of the "Bridegroom" came at midnight, her lamp was found trimmed and burning, and she had only to enter into the joy of her Lord; and we who are left can devoutly and rejoicingly say for her: "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

Resolved, That a copy of this paper be sent to the family of our departed sister, and that we tender to the bereaved husband, mother and children our most sincere sympathy, and pray that the God of all comfort may be their strength and consolation in this their hour of need.

MRS. LINUS PARKER,
For the Committee of Ladies of Rayne Memorial Church.
May 13, 1892.

NOTICES.

The Alexandria District Conference will convene at Columbia, La., June 30, 1892. J. IVY HOFFPAUIR, P. E.
Lecompte, La.

Bishop C. B. Galloway will preach the commencement sermon at Centenary College, May 29. Gov. M. J. Foster will address the societies on Tuesday, May 31. Wednesday, June 1, is commencement day.

W. L. C. HUNNICUTT.

I shall be greatly obliged if the presiding elders of the Mississippi and Louisiana Conferences, to whom I sent books of blank endowment notes for Centenary College two or three years ago, will return them to me, cutting out as many notes as they think they may need. W. L. C. HUNNICUTT.

All delegates and visitors to the Meridian District Conference, at Waynesboro, May 20-23, must be sure to get certificate in purchasing tickets, to insure reduction on return trip over the M. and O. Tickets good to May 31, inclusive, to enable visitors to remain over to the great meeting under Rev. Jas. A. Bowen. All former pastors are cordially invited to attend dedication of new church, May 22. Will all who expect to attend please notify me at once by postal?

J. V. PENN.
Waynesboro, Miss.

The thirteenth Annual Meeting of the Mississippi Conference Woman's Missionary Society, M. E. Church, South, will be held in Vicksburg, June 25, 1892. Rev. W. C. Black is expected to preach the annual sermon. All those who are interested in the work are invited to attend. Names of delegates should be sent to Mrs. W. B. Lewis, 402 E. Grove street, Vicksburg. Delegates are requested to secure certificates from ticket agents, in order to get the benefit of the reduction usually allowed by the railroads.

MRS. L. H. WIMBERLY, Pres.
MISS AGNES CHRISMAN, Rec. Sec.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
New Mexico	July 13	San Marcial, New Mexico	Duncan
Japan Mission	July 20	Kobi, Japan	Key
Denver	July 27	Durango, Colorado	Duncan
Brazil Mission	July 27	Tubate, Brazil	Wilson
Montana	Aug. 4	Bozeman, Montana	Duncan
Western	Aug. 31	Elk City, Kansas	Hendrix
Kentucky	Sept. 7	Middlesboro, Kentucky	Keener
Missouri	Sept. 7	Montgomery City, Missouri	Galloway
Western Virginia	Sept. 14	Clarksburg, West Virginia	Keener
Los Angeles	Sept. 15	Ventura, California	Haygood
Southwest Missouri	Sept. 21	Independence, Missouri	Galloway
East Columbia	Sept. 21	Palouse City, Washington	Duncan
Louisville	Sept. 21	Campbellsville, Kentucky	Fitzgerald
Illinois	Sept. 28	Pana, Illinois	Keener
China Mission	Sept. 28	Soochow, China	Key
St. Louis	Sept. 28	Kirkwood, Missouri	Galloway
Columbia	Oct. 5	Eugene City, Oregon	Duncan
Pacific	Oct. 12	Sacramento, California	Haygood
Holston	Oct. 12	Wytheville, Virginia	Granbery
Tennessee	Oct. 19	Tulip Street, Nashville	Galloway
German Mission	Oct. 28	Houston, Texas	Hargrove
West Texas	Nov. 2	Gonzales, Texas	Hargrove
Northwest Mexico Mission	Nov. 2	Nogales, Arizona	Haygood
Texas	Nov. 10	Calvert, Texas	Hargrove
North Alabama	Nov. 16	Lafayette, Alabama	Keener
Central Mexico Mission	Nov. 16	City of Mexico	Key
Indian Mission	Nov. 16	Ardmore, Indian Territory	Granbery
Virginia	Nov. 16	Norfolk, Virginia	Hendrix
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
Mexican Border Mission	Nov. 24	San Marcos, Texas	Haygood
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Enfaula, Alabama	Fitzgerald
White River	Dec. 11	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacogdoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
South Carolina	Dec. 14	Charleston, South Carolina	Hendrix
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

HOME LIFE.

"HE CARETH FOR YOU."

BY MARIANNE FARNINGHAM.

How strong and sweet my Father's care!
The word, like music in the air,
Comes answering to my whispered prayer—
"He cares for thee."

The thought great wonder with it brings;
My cares are all such little things,
But to the truth my glad faith clings,
He cares for me.

Yet, keep me ever in thy love,
Dear Father, watching from above,
And let me still thy mercy prove
And care for me.

Cast me not off for all my sin,
But make me pure and true within
And teach me how thy smile to win
Who carest for me.

O still, in Summer's golden glow,
Or wintry storms of wind and snow,
Love me, my Father; let me know
Thy care for me!

And I will learn to cast the care
Which like a heavy load I bear
Down at thy feet in lowly prayer,
And trust in thee.

For naught can hurt me, shade or shine,
Nor evil thing touch me or mine,
Since thou, with tenderness divine,
Dost care for me.

—*Christian World.*

Nerves or Soul.

Mr. Beecher used to illustrate the noisy, but barren activity of a certain class of people by comparing them to humblebees, which make a prodigious stir, but lay up no honey. There is an immense class of humblebees in this country—people who are always doing something, but never achieve anything, and whose life is an incessant activity barren of permanent results. This failure to make real achievement rises from a shallow and false idea of life; the idea that all of life lies in doing; and that any kind of doing is good.

There is a great deal of doing that is not only not good, but distinctly bad; or, at the very best, sheer waste of time. A very considerable amount of what is regarded by some people as intellectual and religious activity is pure nervous excitability; there is neither intellect nor soul in it. There are a great many people who belong to countless clubs of every sort and fashion, for the study of Browning, and Ibsen, and art, and ethics, and esoteric Buddhism, who put the least possible amount of brains into their activity; whose activity has, in fact, no intellectual quality whatever, but is purely nervous restlessness. These people have become chronically inebriated with doing. They must be doing, although that which they do amounts to nothing. Repose, meditation, thought and growth are things which do not enter into their lives. They are always running, always out of breath; but they never reach any definite point, and they never see anything by the way. They are pursued by a demon of restlessness, and condemned to wander forever without repose or refreshment.

It is to be feared that there is a great deal of so-called religious activity which is of the same sort. It is mere nervous restlessness; the incessant activity of people who have no other resource; to whom thorough Bible study, quiet meditation, serious thought, strenuous moral struggle, are as if they were not; people who rush about from one religious activity to another, from organization to organization, from committee to committee, from meeting to meeting, but whose spiritual life has as little volume and force as a mountain brook in August, which is simply a noisy thread of water through a course which it fills only with sound. To really live, one must put both thought and emotion before action; to really achieve any thing, action must be the flowering of deep things in the nature, not a mere putting forth of the hands for the sake of occupation. It is wise for all those who find themselves intensely occupied to stop and ask themselves whether their occupation is a matter of nerves or a matter of mind and soul. If it is a matter of nerves, it indicates physical disorder, and medical advice ought to be sought at once. If it is a matter of mind and soul, it indicates the highest degree of healthfulness.—*Christian Union.*

Let the Girls Romp.

Most mothers have a dread of romps; so they lecture the girls daily on the proprieties and exhort them to be little ladies. They like to see them very quiet and gentle and as prim as possible. The lot of such children is rather pitiable, for they are deprived of the fun and frolic which they are entitled to. Children—boys and girls—must have exercise to keep them healthy. Deprive them of it and they will fade away like flowers without sunshine.

Running, racing, skipping, climbing—these are the things that strengthen the muscles, expand the chest and build up the nerves. The mild dose of exercise taken in the nursery, with calisthenics or gymnastics, will not exercise the system like a good romp in the open air. Mothers, therefore, who counsel their little girls to play very quietly, make a mistake. Better the laughing, rosy-cheeked, romping girl than the pale, lily-faced one who is called every inch a lady.

The latter rarely breaks things or tears her dresses, or tries her mother's patience as the former does, but after all what do the tearing and breaking amount to? It is not a wise policy to put an old head on young shoulders. Childhood is the time for childish pranks and plays. The girls grow into womanhood soon enough. Let them be children as long as possible, and also give them plenty of fresh air and sunlight.—*Hall's Journal of Health.*

DEAR KINDLY.—If any person has fallen by temptation, that is the very one who should have our immediate and generous sympathy. This is the doctrine taught in the New Testament. Satan will strive to show the unfortunate men and women that there is no sincerity in such sympathy, or that there is no use in making renewed efforts to reform. His assaults in these directions should only serve to increase the desire of the godly to rescue the fallen.

This should be the case all the more, because the irreligious world will be sure to use such failures against Christianity. The only way to repel such aspersions effectively will be in honest, patient efforts to reclaim the wanderer on the part of Christian brethren.

In this labor of love we should never forget that our sympathy can never fully express the unfailing tenderness of Jesus for the soul he would save. In no truer way can we win his regard than to do just what he would undertake were he upon earth—namely, to save the tempted. He who lives to engage in this work will merit and receive the final award: "Inasmuch as ye did it unto one of the least of these, ye have done it unto me."—*New York Advocate.*

Making Life a Song.

A perfectly holy life would be a perfect song. At the best on the earth our lives are imperfect in their harmonies; but if we are Christ's disciples we are learning to sing while here, and some day the music will be perfect. It grows in sweetness here just as we learn to do God's will on earth as it is done in heaven.

Only the Master's hand can bring out of our souls the music that slumbers in them. A violin lies on the table silent and without beauty. One picks it up and draws the bow across the strings, but it yields only wailing discords. Then a master comes and takes it up, and he brings from the little instrument the most marvelous music. Other men touch our lives, and draw from them only jangled notes; Christ takes them, and when he has put the chords in tune he brings from them the music of love and joy and peace. It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. At length he came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying: "And I refused you permission to play upon my organ!" There comes One to us and desires to take our lives and play upon them. But we withhold ourselves from him and refuse him permission, when, if we would but yield ourselves to him, he would bring from our souls heavenly music.

"We are but organs mute, till a master touches the keys—
Verily, vessels of earth into which God poureth the wine;
Harps are we, silent harps, that have hung in the willow trees,
Dumb till our heart-strings swell and break with a pulse divine."

—*Epworth Herald.*

Cycloramic Religion.

We were told that Bishop Hargrove brought out this fact, not long since, in a District Conference, "that the preachers of that entire district, with many large prominent churches, were preaching to less than four hundred non-church members each Sabbath." How are we to save the world that way? The unconverted are not going to church, and the converted are losing their religion because they don't go either them and try to save them. We go through our public services, but the only power they have is a sort of æsthetic power. This is a day of cycloramas. The great battles of history are being reproduced in scenic presentations, which they say are very natural, exact and life-like pictures. But it is only a spectacular presentation; there is no real battle in it, and would be a poor dependence for protection with an enemy at our door. And yet the church, with a thousand enemies at her door, seems disposed to meet them with beautiful Sunday cycloramic battles. We build our temples, hire our managers and performers, advertise our display and open our doors. We then go through with the scene of a battle against sin and the devil, and leave our audience to go their worldly way, commenting on the Sunday performance. "The singing was not up to the cyclorama over the way;" "The preacher performed beautifully and was almost as natural as if he was in earnest;" "The prayers had much of the real pathos of hearts that had been touched by the old-time fires," and withal "a very pleasant service." But not one word about a better life. Repentance is an obsolete word, and faith that *works* by love and *purifies* the heart is relegated to the skies. But the cycloramic religion is such a nice, easy religion. No deadly shot and shell flying around our heads, or taking scalp or hand or life; no toilsome marches through rain and snow and wind; no hunger and heat and fatigue; no, no; we look on the Sunday spectacle and the battle is fought, and we pass on. Next Sunday we will go up, pay our indulgence money, give our conscience another cycloramic battle view, and then on again. Oh, my! When will the real, honest, earnest work begin?—*Wesleyan Christian Advocate.*

KEEP OUT OF DEBT.—Everyone who has a fixed income of any kind can and ought so to regulate his expenditures as to bring them within it. This is a habit which should be inculcated in the very earliest years. The child, with an allowance for its pleasures, be it ever so small, should never be suffered to exceed it, or to draw upon the future. The youth should be taught to undergo self-denial rather than to borrow the money to obtain a gratification. There is more true independence in this lesson than in hundreds of shouts or boasts of liberty, which too often only convey the idea of casting off duty and obligation. Such instruction, however, will be useless while example points the other way. The father and mother who live beyond their means, who incur debt for the pleasures of the table, or for dress, or for the vanity of competing with neighbors, and keeping up a certain style of living, or for private indulgence of any kind, need never expect to cultivate in their child an honorable determination to owe no man anything.—*Philadelphia Ledger.*

THE RIGHT WAY TO GET RICH.—The whole world and all there is in it is too small to satisfy an immortal spirit, because things that perish can not appease the hunger of the soul that dies not. No child was ever satisfied with the old toy when it once caught sight of the new. If you seek your happiness only in the things of this world, there will always be a Naboth's vineyard just ahead of you that you can not get, and the disappointment will be a robber who will wound and bruise you, and steal all other possessions. If you want to get the very best out of this world and the world to come, do as the old Book says: "Seek first the kingdom of God and his righteousness." First get your desires sanctified, and it will not be in the power of the devil to keep you poor.—*Selected.*

FAITHFUL IN THAT WHICH IS LEAST.—Be faithful in little things. Delude not yourselves with the idea that you can be uncertain and untrue in trifles, and yet be reliable and trustworthy in great matters. Trifles make up your life, and are the ultimate test of fidelity. The best will can not ripen into permanent greatness when the learful power of negligent habit in trivial things has given bent and character to the soul. God's laws are not broken with impunity. Character is not constituted by a brilliant dash now and then, but is what we make it by the use of our powers in the routine affairs of current life. Only those who are faithful in the few things of common life are to rule over many things in the exalted stations of the heavenly realms.—*Selected.*

Abundance of fanaticism, enthusiasm and other mischiefs have been brought into the church of Christ by misinterpreting and misapplying of those texts which speak of the gifts of the Spirit.—*A. B. P. Sharp.*

OUR YOUNG PEOPLE.

ELIZABETH.

BY AMOS R. WELLS.

I know a little lady—such a very stately dame!
She's queen of all the lassies, and Elizabeth's her name.
I also know a damsel made to romp with and caress;
So I keep a welcome ready for my darling little Bess.
And mother shows me working, just as quiet as a mouse,
A pleasant little girl named Beth, the helper of the house.
And sister shows me Lizzie, who goes with her to school,
Who sometimes gets a lesson, and sometimes breaks a rule.
I'm acquainted with another child I'd rather never see;
For this young girl, named Betsey, is as cross as she can be.
Now, would you ever guess it? These five are but the same
Kaleidoscopic lassie! And Elizabeth's her name.

—*St. Nicholas.*

MR. EDITOR: As my teacher requires a letter, and as I have not written to your dear paper in a long time, I thought I would grasp this opportunity. Miss Cora A. Moore, from Louisiana, is my teacher, and I think so much of her. Our Sunday-school is flourishing. Mr. Wm. James is our superintendent, and Mr. Thos. Hatfield is teacher of senior class. Cousins, I will tell you of our fish fry last Saturday. We went to the creek about nine o'clock A. M., and fished until three o'clock P. M. There were about twenty in the crowd, and the fish caught amounted to about half the number in the party. But our mothers had anticipated our failure and came with baskets well filled, to which we did justice. We reached home as the sun was sinking 'neath the horizon, and all expressed themselves as having had a delightful time. I will answer Julia G. Carmichael's question: "Beware of dogs" is found in Phil. iii, 2. I will now close by asking questions: What proverb does the Lord say, in Isaiah xxviii, 1-13, shall cease to be used? Where is "bunches of grapes" mentioned in the Bible. Wishing the ANVOCATE much success, I remain, as ever, Your friend,

EDNA A. RICHARDSON.

Woodville, Miss.

MR. EDITOR: It has been a long time since I wrote a letter to the dear old ANVOCATE: but, being encouraged by your printing the others that I wrote, I will write again. I am going to school, and also take music lessons. I love music so well. I am a member of the M. E. Church, South. Bro. T. S. West is our pastor, and we all love him so much. We have a large Sunday-school here, and I love to go to Sunday-school and preaching. There has been a Chinamen to our church two or three times. Bro. West invited him to come, for while we are sending missionaries to China, we must not neglect the ones at our doors. I will answer Frank Henderson's question. Jacob had twelve sons, and his beloved son was Joseph, and his brothers sold him into bondage. I will close with best wishes to the ANVOCATE and the little cousins. I am,

Your friend, MAGGIE CHAPMAN.

Wesson, Miss.

MR. EDITOR: I am a little girl nine years of age. My papa takes the dear old ANVOCATE, and I love to read the cousins' letters very much. I have four brothers and three sisters. I have one pet—that is, my little sister two months old, and you know, Mr. Editor, that babies are the sweetest of all pets. I will answer Susie Woods' question: Jacob was buried in the field of Machpelah. I will close, hoping to see this in print. Best wishes to the dear ANVOCATE. I remain,

Your unknown friend, MARY E. WILLIAMS.

Harrison, Miss.

MR. EDITOR: In reading the ANVOCATE I find a question from one of the cousins, Lou S. Hall, asking where the word "penknife" is found in the Bible. It is found in Jer. xxxvi, 23. I will now ask one: What verse in the Bible mentions seven kinds of trees? I am a little boy ten years old. I attend the M. E. Sunday-school, and study the illustrated lesson paper. As this is my first letter to the dear old ANVOCATE, I hope it will be published. With best wishes for its success, I am, Your friend.

RALPH G. PERSELL.

Summit, Miss.

MR. EDITOR: As I have never written to your paper, you will want to know what kind of boy I am. Well, I am a little boy, about 6½ feet high; weighing 173 pounds. In reply to Alice Whiteman's question, I will say that David's mother was "Mrs. Jesse." I don't suppose this answer will satisfy her. If it does not, she will have to ask some older person. In reply to Hattie Woodward's question, "rabbi" is found in Matt. xxiii, 7, 8. I will close by asking: Where does the word "success" occur in the Bible? SILAS LEWIS.

Congress, Miss.

MR. EDITOR: As I have written to your nice paper once before, I thought I would write to you again. We have not any Sunday-school, but we have a nice every-day school. We have a very nice lady teacher. We have not had but one preacher visitor since Dec. 16, nor had any preaching for some time. Hoping my letter will not reach the dreaded old waste-basket, I will close by asking this question: Where is "grasshoppers" found in the Bible?

Your unknown friend, MAGGIE PICKELS.

Lamourie, La.

MR. EDITOR: My father takes the dear ANVOCATE. I enjoy reading the little cousins' letters. I will answer Lou S. Hall's question in the ANVOCATE, of April 21: "Where in the Bible is 'penknife' found?" It is found in Jer. xxxvi, 23. I will ask the little cousins a question: What king took Jeremiah out of prison, and where is it found in the Bible? I will close, hoping my letter will pass the dreadful waste-basket. Your little cousin,

JOHN H. WEUU.

Columbia, Miss.

MR. EDITOR: As I have never written to your dear paper, I thought I would write. I am a little country boy and love to read the cousins' letters very much. I do not go to school now, but expect to start soon. My studies are geography, grammer, reading and spelling. I will close by asking a question: Where in the Bible is "owl" found. Hoping my letter will not reach the waste-basket, I am,

Your little friend, RUFUS S. WILLIAMS.

Harrison, Miss.

The trial of thy legitimacy, whether thou art a true and genuine son of God, will lie upon thy obedience to his commands.—*Ezek Hopkins.*

SCIENTIFIC.

Under the Earth.

The workmen in the deepest mines of Europe swelter in almost intolerable heat, and yet they have never penetrated over one seven-thousandth part of the distance from the surface to the center of the earth. In the lower levels of some of the Comstock mines the men fought scalding water, and could labor only three or four hours at a time until the Sutro tunnel pierced the mines and drew off some of the terrible heat, which had stood at 120 degrees. The deepest boring ever made, that at Sperenberg, near Berlin, penetrates only 4,172 feet, about 1,000 feet deeper than the famous artesian well at St. Louis. While borings and mines reveal to us only a few secrets relating solely to the temperature and constitution of the earth for a few thousand feet below the surface, we are able, by means of volcanoes, to form some notion of what is going on at greater depths. There have been many theories about the causes of volcanoes, but it is now generally held that though they are produced by the intense heat of the interior of the earth they are not directly connected with the molten mass that lies many miles below the immediate sources of volcanic energy. Everybody knows that many rocks are formed on the floor of the ocean, and it has been found that a twentieth to a seventh of their weight is made up of imprisoned water. Now, these rocks are buried in time under overlaying strata, which serve as a blanket to keep in the enormous heat of the interior. This heat turns the water into super-heated steam which melts the hardest rocks, and when the steam finds a fissure in the strata above, it breaks through to the surface with terrific energy, and we have a volcano. We find that these outpourings that have lain for countless ages many thousands of feet below the surface are well adapted to serve the purposes of man. Many a vineyard flourishes on the volcanic ashes from Vesuvius, and volcanic mud has clothed the hills of New Zealand with fine forests and its plains with luxuriant verdure. The most wonderful display of the results of volcanic energy is seen in the northwestern corner of our own land, a region of lofty forests and of great fertility.—*Selected.*

Climate and Health.

The modifying effects of differences in age deserve more attention than they have received in the discussion of the influence of climate upon health. The question is a practical one, and admits, according to the *Lancet*, of some fairly definite rules and principles. In general, children respond more readily to change than older persons. They commonly do well at the seaside; they often benefit signally by a sea voyage, and do not suffer severely from the discomforts attending one. They suffer more than grown people from the depressing influences of city life; and, in a large proportion of cases, they are not specially benefited by the climate of high altitudes. The explanation of the love of children for the sea is that they are benefited by it, because they are commonly in a condition to bear stimulation, not having used-up nervous systems. They are attracted by the sea and its products, and by the amusements natural to the seaside; and some of their most common ailments are among the affections most amenable to sea influences. The advantages of mountain air to them are not so conspicuous, but much has yet to be learned on this subject before it can be discussed with full intelligence. Elderly people in general do well with equability and moderate warmth, bear cold badly, and are most benefited by abundant sunshine. High altitudes are rarely suitable to them, and often injurious; and they do best in level places, where there is abundant shelter. They may or may not benefit by the seaside or a sea voyage, but these measures can not be recommended with the same confidence as to children. In nothing is the superior recuperative power of youth over age more apparent than in the greater readiness and certainty of its response to change of climate. We can confidently recommend to the young measures which we suggest dubiously to the old. In fact, change is rarely at fault in the earlier years of life, whereas it is often a doubtful and sometimes a hazardous experiment for the aged. In the case of the old, we need to have solid reasons and tolerably definite prospects before we induce them to give up the comforts and safety of home for the uncertainties of travel.—*Popular Science.*

AIR MADE CLEAN FOR DELICATE LUNGS.—At the Victoria Infirmary, at Glasgow, Scotland, there is in use an admirable arrangement for removing dirt and fog from the air, previously to its entering the building. In this infirmary the air is renewed six times in an hour, and before it enters the wards it is washed by being passed through an air-washing screen of cords, formed of horse hair and hemp. This material is closely wound over a wooden frame, and forms a close screen sixteen feet long and twelve feet high, affording nearly 200 square feet of surface. There is a constant trickling of water down this screen, by which it is kept wet, and the air, in filtering through it, has the dust and soot particles removed, and when once these have adhered to the wetted surface, a current of air of considerable velocity will not carry them through the screen, but the falling water floats them down into the drain. An automatic flushing-tank is fixed in a position whereby twenty gallons of water is instantaneously discharged over the surface of the screen every hour, to flush and remove any accumulation of wetted dust, soot or germs which may not be removed from the screen by the trickling water over its surface. This method will keep fog from entering into the ventilating chambers, and hence into the building, and on very foggy days the air within the infirmary is perfectly clear and pure.—*Record.*

The central arch of the Manufactures' Building at the World's Fair grounds is completed. It is the largest arch ever constructed for any building in the world.

Applications for space in the Chicago Fair buildings now aggregate more than 4,000,000 square feet, a little over one-third being from foreign applicants.

The northern limits of thunderstorms are Cape Ogle, northern part of North America, Iceland, Novaja Semelja and the coast of the Siberian ice sea.

The ocean cables of the world now stretch over 120,250 miles. There are 1,000 cables in all, nearly all of English manufacture. Most of the cables are owned and operated by private corporations.

None can do the will of God without denying his own will, for the will of God and corruptible self-will are utterly opposed to each other. —*Starke.*

When we go out of this world we may pass into new scenes, and a new state of life and action, just as naturally as we came into the present.

MARRIAGES.

FIELD—THOMPSON.—NNINGHAM—CANFIELD.— At the M. E. h, South, Escatawpa, Jackson county, Wednesday, May 11, 1892, by Rev. L. W. Mr. George Canfield to Miss Annie psoe, and Mr. Samuel A. Cunningham to Annie Canfield.

NSON—STOUT.—In the Jackson Street Church, South, Lake Charles, La., May 2, by Rev. R. M. Blocker, Mr. Ed. W. on to Miss. Lydia E. Stout, all of Lake s.

OBITUARIES.

VENS—One of our best men has fallen. . M. STEVENS is dead. He was born in ew county, Miss., Feb. 25, 1845, and t his home in Walthall, Webster county, 22 1892, leaving a bereaved widow and orrowing children. He was forty-seven nd a few days old at his death. In the ears of his life he moved to the southern Calhoun county and settled near Bent- ere he grew up into manhood. Here he nd labored for many years, owning a nd comfortable home and fine farm on Creek. It was here he met and married nah A. Kilpatrick) his wife, having and loved each other from childhood, hich union sprang eight children, four m have preceded him to the glory-land. one of ten brothers and sisters, six of have passed through the dark valley be- m, and three left to mourn his death and ice in his well-spent life and happy

l, early in his manhood, he professed n, and joined the Methodist Church, at Bethlehem, on Atlanta circuit, where ed as laymen and steward for years. He make any demonstrations of his re- ilie, but lived without reproach, always nd willing to do his part in church and especially for his pastor. He was ly the pastor's friend. Blameless in his l conduct, he won the esteem and good- all who knew him. He was firm in his ions and principles, but was always for every man to enjoy his liberties ac- to his choice.

aintained his reputation and character nd of his life. In the light and comfort eligion he lived to the last, and just one ore his death he bore testimony to the power of Christ, and, calling his chil- his bedside, he told them that salvation and free for all. He also spoke of the crowns and beautiful flowers that he with the eyes of faith as he looked far to the bright and beautiful home of God. a sufferer for four years, but bore it h Christian fortitude and patience, re- himself to God's will and died under oving smile of a Savior's love.

bereaved widow and children are con- hat his sufferings are ended, and that w at rest amid the glorified ones of and that their loss is his gain. May e sustaining grace to the deeply be- family, and may they and the writer o Stevens in the paradise of God!

s buried at Bethlehem Grave-yard, in county, surrounded by a large congre- of sorrowing friends (black and white) nesday, March 23, to await the resurrec- all who sleep in Jesus. HIS PASTOR.

—Mrs. CATHARINE E. LYNN, (*nee* Ter- born in Amite county, Miss., Dec. 12, as married to W. H. Lynn, June 23, 1864, d in the triumphs of faith in McComb h. 16, 1892.

ister embraced religion and joined the urch, South, when quite young, and con- faithful member of the same until she sferred to the church above. Her nus- eeded her to the good world about two here to await her coming. She was the of two children. One of them was taken the purity of childhood; the other, a with whom she spent the days of her od, still lives to mourn her loss. She d revered her Bible, which she read a l, and "prayed to God always."

s a great sufferer for many years, which with Christian fortitude and patience. t sickness she suffered greatly, but murmur or complain. She said she ear to die; that it was sweet to die Lord was beating her up, and told her nd other friends to trust all things to and to meet her on the other shore, ere will be no sickness, sorrow and t joy forevermore. She leaves two two sisters and a large circle of n sorrow and sadness; yet how con- e thought of meeting again, where ill be no more! May God support her lonely daughter in this hour of her eet!

er, Mrs. N. J. GERRELL.

ounty, Miss.

NT—Mrs S. M. TARRANT was born in d county, Tenn., April 3, 1819, and e residence of her son-in-law, Mr. Eu- t, in Corinth, Miss., March 22, 1892. e during the year 1848 she was mar- o. B. Tarrant, with whom she lived any years, and became the mother of ally of children, most of whom sur-

life she was soundly converted and th the Methodist Church. She was a mple of true Christian womanhood. the Lord with her whole heart, and church which he had purchased wn blood. For many years declining bed her of the precious privileges of se, but she read her Bible and loved

d her children with a true mother's and spent her life in toil and self-de- heir comfort. Her last illness was painful. She bore it all with Chris- ude and resignation. When told she , she replied that she was ready. If d's will, she would like to remain a er with her children; but if not, she o evil," and was ready to go. In a he fell asleep in Jesus. T. Y. R.

—Mrs. SUSAN A. SIMES, wife of J. R. daughter of Washington and Amanda as born in Jackson parish, La., April ed near Fairfield, Freestone county, 16, 1891; was married to J. R. Simes 1877, and left a husband and eight mourn their loss.

mes united with the M. E. Church, early life, and was a faithful member h. Her life was a model. She was ready to help the needy, and with ful disposition won the love of all her. As a wife, she was true and af- as a mother, loving and instructive. ompt to attend church, and with a nd ever ready to perform her duty tian. She bore her illness patiently. saw that life was short, she asked her nd children to meet her in heaven. husband is not a member of the ay God bless him in this sore trial, ver Christian example lead him to PHILIP BURKETT.

dvocate please copy.

MORGAN—WM. HENRY MORGAN was born in Tennessee, Oct. 25, 1823, and died in DeSoto Miss., April 4, 1892, after a brief and painful illness.

During boyhood young Morgan moved to Virginia. About maturity he came to Alabama; married there soon after his majority to Mary Ann Clairy; soon afterward came to Mississippi, and spent the remainder of his days in and near Clarke county. His first wife lived about twenty years, leaving him one son who now lives in Newton county, Miss. In 1875 he was married to Miss Ann E. Sharborough, who lived with him but a short time when she, too, was taken to a better country. On Feb. 1, 1879, he was married to Mrs. Mary Scanlan, the faithful wife who survives him, and who through many seasons of suffering and trial stood by him faithfully and was indeed an helpmeet for him.

Part of his young manhood was spent serving his country as a soldier in the Mexican War. The hardships then endured brought many pains and dread disease on him from which he never fully recovered.

Bro. Morgan was a remarkable man in several respects. He had little opportunity for education in books. But gifted with mother wit, abundantly, having great grit, much grace and untiring industry, he lived to good purpose and made his mark never to be obliterated. When quite young, and rather wild, he was soundly converted at a camp meeting in Alabama. Till death he delighted to tell of God's wondrous mercy in dealing with him so kindly and giving him such a blessed and lasting assurance. Like many others, he was seeking for conversion after his own fancy—quietly and with no outward demonstration. Thus he sought in vain for many days. At last, through the wise suggestion of a mother in Israel, he determined to let God have his way about it. Soon light streamed into his soul, joy filled his heart and overflowed at his lips. Through a long life, chequered by pain and pleasure, he kept the faith. He was an eager and intelligent listener to God's preached word and took special delight in meetings for prayer and experience.

He died as a soldier of the cross, with the shield of faith covering him, fresh from the field of labor, conflict, suffering. DeSoto Church and community is poorer by his removal. We all shall miss thee, brother; but, by God's grace, we will meet thee over there.

His pastor, J. P. DRAKE.

HEALEY—Died in San Luis Obispo, Cal., April 9, 1892, JOHN GAY, infant son of Rev. James and Mrs. Ettie Healey. "Johnnie" was born in San Luis Obispo, Dec. 26, 1890. He was just one year three months and thirteen days old. He was dedicated to God in holy baptism by this writer, May 17, 1891. He was from birth a bright, healthy and promising child. He was buried from the Methodist Episcopal Church, South, in San Luis Obispo, attended by a large concourse of sympathizing friends, who manifested, by many kind and beautiful tokens, their interest and sympathy for the bereaved and sorrow-stricken parents.

"Johnnie" has gone to him who said, "Suffer the little children to come unto me," where he will suffer no more, and will grow in immortal youth and beauty. Q. A. OATS.

DRAKE—At a meeting of the Ladies' Co-operative Aid Society of the M. E. Church, South, Port Gibson, Miss., a committee on resolutions was appointed and submitted the following, which was adopted:

Whereas, The will of our heavenly Father, in his infinite wisdom, has seen best to call to her reward in heaven our much-loved sister and efficient co-worker, Mrs. S. P. H. DRAKE; therefore, be it

Resolved, That our Ladies' Co-operative Aid Society and Woman's Foreign Missionary Society, of Port Gibson, Miss., have lost their oldest and one of their most efficient members in the removal by death of our beloved Sister Drake.

Resolved, That we do meekly submit to this dispensation of God's providence, praying that her mantle of love and fidelity may fall on us who are left to carry on the work, and that we strive to imitate her Christ-like character.

Resolved, That a copy of these resolutions be sent to her two sons, to the NEW ORLEANS CHRISTIAN ADVOCATE, and to the Port Gibson *Reveille* for publication. MRS. B. F. JONES, For Committee.

BARLOW—MATILDA E., infant daughter of Thomas and Zenobia Barlow, was born July 4, 1891, and died after a brief illness, April 8, 1892. Betty was a sweet little child, dearly loved by her parents and friends; but the heavenly Father wanted her to live with the angels, and he sent for her and took her home. Farewell, precious little one, but not forever. We will meet you again. May God bless the parents, and help them to meet their loved one on the other shore! A. D. MILLER.

Harlow, Miss.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. G. E. Greene (2), R. B Downer, T. B. Holbman, B. F. Lewis (3), J. F. Robinson, E. L. Rawls, J. D. Crymes, C. D. Cecil, H. B Vandenborg, T. G. Freeman, Irvin Miller W. W. Drake, J. F. Scurlock, J. W. Cooper, Benj S. Rayner, Geo. H. Thompson, J. M. Morse, G. B. Winton, J. C. Long, H. P. Bradford, J. W. Roper, J. R. Whittington, J. J. Brooks, W. J. D Bryant, R. D. Norsworthy, J. E. Hudgin, B. F. Phillips, B. H. Rawls C. A. Powell, G. W Buchman, D. L. Cogdell, W. D. Dominick, Jas. Porter, W. H. Sanders, G. A Guice

Messrs. H. H. Martin, O. L. Sims, Cooper Bryant, Jno. N. Lipscomb, Jno Brown, H. B. Sedoff, W Ray, W. H Mullins, W. E. Leech, T. Harris, E. M. Brooks, D. J Wright, M. E. Fritz, S. W. Collins, T. J. Miller, C. C. Griffin, R. C. Eckles, R. S. Newman, T. J. Crocker, J. B. Smith, J. R. Lacey, J. P. Pitts, Thos. G. Higgins, T. B. S de Gallegitled, S. M. Cox, M. A. Ferrand, J. W. Braughoo, D. M Bull, W. L. Tillery, R. C. Kubanks.

Mesdames Lula R Holmes, M. S. Simmons, C. C. Osbourn, A. O Pearson, E B McDaniels, J. H. Brunner, C. E tilver, M. P. Johnston, G. E. McNeil; M. K. Fulford, Lucy Bozeman, S. E. Packard, M. A. Dunn, A. M. Griswold, Ella P. Farrar, Emma Maxwell, Ida L. Bailey

Misses M. E. Greenwood, Annie S. Blake, Annie Booth, Ethel Moss, Alice Hinckley.

May 17.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Hollandale	May 21, 22
Glen Allen	28, 29
Jonestown	June 4 5
Belzoni	11, 12

R. M. STANDAFER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Nettleton and Fulton	May 21, 22
Athens	25
Amory and Smithville	28, 29
Tremont	June 4, 5
Okolona circuit	8
Houston and Wesley	11, 12
Buena Vista	18, 19

J. B. STONE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Sturges	May 21, 22
Mantachie	28, 29
Columbus circuit	June 4, 5
Phœnix	11, 12

T. C. WISE, P. E.

GRENADA DISTRICT—SECOND ROUND.

Tillatoba circuit, at Friendship	May 18
Grenada circuit, at Sparta	21, 22
Chapel Hill circuit, at Chapel Hill	28, 29

Will the preachers in charge please urge our people to observe our rule concerning fasting before the quarterly meetings, and urge the official members to be at these meetings?

W. T. J. SULLIVAN, P. E.

WINONA DIST.—SECOND ROUND.

Yalden	May 21, 22
Carrollton circuit	28, 29
Winona circuit	June 4, 5
Carrollton station	11, 12

S. M. THAMES, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Pickens	May 22, 23
Lexington and Tchula	28, 29
Ebenezer	June 4, 5
Belzoni	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Courtland	May 21, 22
Panola	24
Arkabutla	28, 29
Wall Hill	June 4, 5
Mt. Vernon	11, 12
Coldwater Mission	18, 19

H. C. MORSHEAD, P. E.

MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Myrtle	June 4, 5
Holly Springs circuit	11, 12
Hazle Springs	18, 19
Holly Springs station	25, 27
Lebanon	30
Red Banks	July 2, 3
Hybalia	9, 10
Ashland	23, 24
East Holly Springs circuit	30, 31
Early Grove	Aug. 6, 7
Mount Pleasant	13, 14
Olive Branch	20, 21

The District Conference will be held at Red Banks, commencing Thursday, July 14. Opening sermon by Rev. J. J. Brooks.

JNO. W. BOSWELL, P. E.

MERIDIAN DIST.—SECOND ROUND.

Waynesboro circuit, at Hebron (Thu.)	May 19
W. and State Line, at W'boro..(Fri.)	20
District Conference, at Waynesboro	21-26
E. M. F. College Commencement	29
Bismarkville circuit, at Bismarkville (Thu.)	June 2
Porterville circuit, at Union	4, 5
Lentzville circuit, at Lentzville	11, 12
Shubuta circuit, at Shubuta..(Wed.)	15
Okatoba circuit	18, 19
Chunkey circuit, at Suqualena	25, 26
Marion circuit (Tues.)	28

The District Conference will convene at Waynesboro, at 8 o'clock A. M., Saturday, May 21. A Bishop is expected to preside. Every recording steward is expected to be present with his Quarterly Conference Record Book. It is greatly desired that the assessments for Conference claimants and foreign missions be reported paid in full. Let us all expect a pentecostal season.

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Walnut Grove	May 21, 22
Carthage and Walnut Grove, at W. G.	28
Hillsboro, at Mt. Zion	28, 29
Carthage circuit	June 4, 5
Westville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. MCDONALD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Mayersville, at Beulah	May 21, 22
S. Warren at Wesley Chapel	26, 29
Warren, at Wesley Chapel	June 4, 5
Fort Gibson	11, 12
Anguilla and Rolling F., at Cary (W.)	15
Rocky Springs	18, 19
Roxie (Wed.)	22
Utica	25, 26

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Sharon circuit, at Mount Pleasant	May 21, 22
Canton (night)	22, 23
Jackson—First Church	28 29
Jackson—Capitol Street	28, 29
Silver Creek circuit, at Bee Lake	June 4, 5
Raymond, at Clinton	11, 12
Pocahontas cir., at Tinnin's (Thurs.)	16
Lake City and Lodi ct., at Phillips'	18, 19
Edwards (Thurs.)	23
Benton circuit, at Zieglerville	25, 26

The District Conference will be held at First Church, Jackson, May 27, 28, 29. Bishop Galloway is expected to preside.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Terry, at Spring Ridge	May 21, 22
Holmesville	28, 29
Magnolia	29, 30
Providence, at Pine Grove	June 4, 5
Caseyville, at Bethesda	11, 12
Brookhaven circuit	17
Summit circuit	18, 19
Gallman circuit	25, 26
Pleasant Grove, at Cooper's Creek	July 1
China Grove, at Martin's	2, 3

R. S. WOODWARD, P. E.

WOODVILLE DIST.—SECOND ROUND.

Springfield, at Springfield	May 19
Fort Vincent, at Mansepee	21, 22
Live Oak	June 4, 5
East Feliciana, at Independence	11
St Helena, at Greensburg	11, 12

The District Conference will be held at Greensburg, June 9-12. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

P. A. JOHNSTON, P. E.

SEASHORE DISTRICT. SECOND ROUND.

Eastabuchie, at Eastabuchie	May 21, 22
Pearlington, at Logtown	29, 30
Hattiesburg, at Augusta	June 4, 5
Columbia, at Hopewell	11, 12
East Pearl, at Pleasant Valley	18, 19
Mt. Carmel, at Bethel	18, 19
Williamsburg, at Good Hope (Tue.)	21

Bro. Howell is requested to assist at the Columbia and East Pearl meetings; Bro. Evans at the Mt. Carmel, and Bro. White at the Williamsburg.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Plaquemine and Donaldsonville, at D.	May 22
Baton Rouge	June 5
Rayne Memorial (Morn.)	12
Craps (Eve.)	14
Gross Tete, at Cottonwood	19
Parker Chapel (Morn.)	26
Dryades (Eve.)	26
Lower Coast, at Grand Prairie	July 3

Preachers and members are exhorted to observe the quarterly fast-day—the Friday before each meeting.

C. W. CARTER, P. E.

ARCADIA DIST.—SECOND ROUND.

Homer, at Arizona	May 21, 22
Ruston, at Ruston	28, 29
Sparta, at Mill Creek	June 4, 5
Ringgold, at Ringgold	11, 12
Tulip, at Salem	25, 26
Vienna, at Cains Chapel	July 2, 3
Vernon, at New Prospect	9, 10
Gausville	16, 17

The preachers' meeting for this district will convene at Ruston, May 28, at 7:30 P. M.

Opening service conducted by Rev. B. A. Davis. Let all the preachers of the district, itinerant and local, attend this meeting, and let us come fasting and praying for the anointing of the Spirit.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Sabine, at Mt. Pleasant (Fri.)	May 20
Many, at Prospect (Sun.)	22
Aunacoco, at Beech Grove (Tues.)	24
Wesley, at Coushatta (Sat.)	28
Coushatta, at Coushatta (Sun., Mon.)	29, 30
Red River, at Knox Point (Sun.)	June 5
West Natchitoches	6

District Conference, May 28-29, at Coushatta, unless hereafter changed, in which case due notice will be given.

ROBT J. HARP, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Indian Bayou	May 21, 22
Franklin and Jeanerette, at F.	28, 29
Lake Charles	June 4, 5
L. C. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	18, 19
Native Mission, at Keener	18, 19
Lake Arthur	21, 22
Huron	25, 26

The District Conference will convene at Franklin, May 26-29. Preachers, please have Quarterly Conference Records present.

JNO. A. MILLER, P. E.

DELHI DIST.—SECOND ROUND.

Winsboro, at Magnolia	May 21, 22
Indian Village, at Sardis	28, 29
Lake Providence, at Providence	June 4, 5
Waterproof	11, 12

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Columbia, at Columbia	May 21, 22
Black River, at Libmore (We., Thu.)	25, 26
Vidalia, at Jonesville	28, 29
Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ara	18, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

Special Notice to Preachers.

The preachers in charge will confer a favor on the publisher if they will report in full as to collections for new and old subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE at their approaching District Conference. A representative of this paper expects to be present at same.

The Queen and Crescent Route will sell excursion tickets at reduced rates on account of the following named occasions:

At Birmingham, Ala., May 22 to 26, Independent Order B'nai B'rith Annual Convention.

At Cincinnati, O., June 8, National Association Furniture Manufacturers.

At Cincinnati, O., July 13-16, Furniture Dealers (Retail) National Convention.

At Knoxville, Tenn., June 18-29, Students' Summer School Y. M. C. A. and the Southern Secretarial Institute.

For further information apply to ticket agents, or write D. G. Edwards, G. P. A., Cincinnati, O.

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

Everyone, Read This.

TO ALL THE FRIENDS OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

This is the time to prove your devotion to this organ of your Conference and the helper of the great cause of Methodism. We need your earnest effort to build up the subscription list to ten thousand by the meeting of the next Annual Conferences.

Many critical readers write that the NEW ORLEANS CHRISTIAN ADVOCATE is better than it ever has been; but Dr. Carter, the senior editor, has recently made further arrangements for increasing the value of this paper. Bishop Galloway and other writers of high standing have been engaged to send letters regularly to the NEW ORLEANS CHRISTIAN ADVOCATE during their trip to Europe this Summer. Special correspondents have also been secured at all our most prominent missionary stations in this and foreign lands. Dr. Riggs, the medical missionary to Arabia, has promised to favor us with a description of the country and of Christian work there. Besides which due effort will be made to give latest and best thought on the Epworth League, Sunday-school, missionary and temperance work.

In order to induce new subscriptions the paper will be furnished from now till Jan. 1, 1893, to all new subscribers for seventy-five cents cash, and to those sending five names and $3.75 cash the paper will be sent free until that date. No other commission or prize will be allowed in this offer.

D. L. MITCHEL, Pub'r.

Summer Musical Instruction.

Arrangements have been made in the Musical Department of the Bible Institute in Chicago, of which Mr. Moody is president, to have special music classes throughout the Summer which will meet the needs of ministers, teachers and others who during the vacation wish to take advantage of an opportunity to study music-reading and singing, either for their own development or with the idea of improving the music in their congregations. This term will begin on Tuesday, July 5, and will continue three months. Such students will also have advantage of the daily lectures on the Bible and instruction in methods of Christian work by specially selected teachers. The text work, as carried on in different sections of the city, will also give unusual facilities for observing the methods used for doing mission work among the masses.

Inquiries relating to the study of music may be addressed to H. H. McGranahan, 80 W. Pearson street, Chicago, Ill.

Hamburg authorities have seized 100 cases of American dried apples. They claim they contain oxide of zinc, having been evaporated on galvanized iron frames. Formerly they confiscated shipments of the dried apples passing through Hamburg, but in consequence of the protest of the American consul there, they now confine their operations to apples offered in the Hamburg market.

You find yourselves refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.

NEWS OF THE WEEK.

DOMESTIC.

A $25,000 fire occurred in Jackson, Miss., on May 14.

Twenty five young lawyers were graduated from the Tulane University, this city, on May 14.

Senator Barbour, of Virginia, died suddenly, of heart failure, in Washington City, on May 14.

The Annual Convention of the Ancient Order of Hibernians was in session in New Orleans, last week.

The Childs Drexel National Home for Union Printers, at Colorado Springs, Col., was dedicated on May 12

The Supreme Lodge of the Knights of Honor met in session in Charleston, S. C., on May 14. Samuel Klotz, of Newark, N. J., was re-elected supreme dictator.

The Panther Forest crevasse, on the Arkansas side, is inundating almost the entire country roundabout. A considerable amount of live stock has been drowned.

Prompt passage of the appropriation bills continues to be the policy of the majority in Congress, and in pursuance of this policy the coming week will be devoted almost exclusively to the appropriations.

The Confederate Home at the Hermitage, near the resting-place of Andrew Jackson, in Tennessee, was formally opened on May 13. The main building of the institution will shelter 125 disabled veterans.

The Academy of Natural Sciences of Philadelphia has chartered the steamer *Kite* to bear the Peary Relief expedition to the Polar Seas. She will be put into condition as rapidly as possible, as the expedition expects to start soon.

The proposition to provide a dry dock at Algiers, opposite New Orleans, came up before the National Senate, on May 13, and was rejected in order to insure economy. A similar proposition for a dry dock at Portsmouth, N. H., was treated in a similar manner.

Negroes have returned from Oklahoma to Kansas, and tell sad tales of the sufferings of their people, who flocked to that land under the guidance of boomers. They say that there are at least 600 negro families absolutely without food or the means to get it.

The River and Harbor bill has been reported to the Senate by the Committee on Commerce. It has increased the total of the bill passed by the House by $1 981,143. The bill as reported by the Senate Commerce Committee appropriates for the improvement of rivers and harbors the amount of $22,470,118.

It has been decided that the international monetary conference, arrangements for which have been made through the State Department, will be held in Berlin on Oct. 5. Besides Great Britain and the United States, the following countries have signified their intention of participating: France, Germany, Belgium and Switzerland.

In the midst of a terrible storm two trains on the "Big Four" road crashed into each other near Cleves, Ohio, on May 15. The engineer of the freight train disobeyed orders, or forgot the new schedule, and a collision with an express train was the result. The engineer and fireman of both trains were killed, and not a person on either train escaped uninjured. Many passengers were killed. A dozen freight cars, loaded with costly goods, are a total loss.

The Pontchartrain Levee District, which was generally believed to be very strong, has succumbed to the flood at Gipsy, St. Charles parish, and the water was pouring in on Tuesday through a break of 175 feet in width. The Bonnet Carre levee has broken, and from present prospects will not be closed. The twenty-six miles of plantations between this city and the crevasse will be more or less flooded; Lake Pontchartrain will be filled, and the rear of this city will suffer.

The enemies of the sugar trust have not relaxed their efforts to direct a telling blow at the combination by repealing the sugar duty. Strong pressure has been brought to bear upon the members of the Ways and Means Committee to induce them to agree to report a bill repealing the duty on refined sugar, and thus make all grades of sugar entirely free. The representatives of Louisiana in Congress are united in their efforts to prevent any hostile action to the sugar interests, in order to save the domestic sugar producers the loss that would be occasioned by such legislation.

FOREIGN.

A gang of American sharpers have been successfully operating in Berlin in Confederate notes. The swindlers have succeeded in passing a large number of notes.

The new Italian cabinet, which has received the approval of King Humbert, is regarded merely as an interim ministry under domination of Signor Crispi, designed to prepare the way for a real Crispi ministry.

At the dictation of the men put in power by the unionists in Australia, all immigration into the colony is prohibited, so that thousands of people now unemployed there may have an opportunity to find work.

The new German army bill is not likely to be introduced in the Reichstag until Autumn. The Prussian minister of war is certain to retire from office before the bill is presented. Though he is an able soldier, he is not a debator, nor would he be able to face the parliamentary opposition the measure will inevitably provoke. The resources required for the military reorganization will be a duty on alcohol, which has not been decided upon. It is reported that a duty will also be placed on beer, and that a proposition to tax newspaper advertisements is under consideration.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

South Carolina Correspondence.

BY REV. S. A. WEBER.

The South Carolina Episcopalians ...d their annual convention at Sum...r last week. Though comparatively ...w in membership, they are an ex...eedingly respectable church in this ...ate. In Charleston they are easily ...he leading denomination, and have ...een so since Colonial times. They ...re the leaders in society there and ...lsewhere in South Carolina. They ...e strong also in Columbia and in ...reenville, which are our two cities ...ext to Charleston in population and ...ealth. Elsewhere they are a feeble ...olk with us, and don't seem to grow ...ast. They do little more than hold ...heir natural increase in population. ...here was a new departure, last week, ...n the convention at Sumter. I doubt ...f the like ever happened before in ...outh Carolina. A Methodist preacher, ...ev. A. J. Stokes, our stationed ...reacher at the seat of the convention, ...as formally introduced and welcomed ...o the hospitalities of the convention. ...his unusual Christian courtesy was ...endered Mr. Stokes on the motion of ...ev. Gen. Ellison Capers, D. D., the ...hite-plumed Henry of Navarre of the ...piscopal clergy of the Palmetto ...tate. The general was a brave Con...derate—a Southron "to the manner ...orn"—and laid down the sword at the ...lose of the war to assume the shep...erd's crook. But am I too fast? The ...hepherd's crook—isn't that the sym...ol of the office of a Bishop? Well, ...ot too fast on our theory of *primus ...er pares;* nor, since I come to think of ..., on the other theory, since the gen...al has already been offered the Bish...pric two or three times. Not much ...o fast, then, on the churchman the...ry. He is the honored son of the ...reatest Methodist that South Carolina ...as ever produced—our unparalleled ...Bishop William Capers. Long live ...llison Capers!

The name of one knightly man sug...gests to me that of another. Your ...our) Charles Betts Galloway comes ...p here by a law of association I can't ...xplain. His given name is more signifi...ant to us here in South Carolina than ... you in the Southwest. Charles ...etts, his uncle, was a mighty man of ...alor in the South Carolina Methodism ...f the *auld lang syne*. William Capers ...nd Charles Betts were *par nobile fra...rum* in a much better sense than Hor...e meant. (Sat. I., iii, 243.) The ...oung Bishop, the youngest of his ...ompeers, and who shares with Bishop ...nes the honor of being the youngest ...an yet called to the American Meth...dist episcopate, is a gallant knight—*...ns peur et sans reproche*—and glorifies ...is Master and his opportunity in the ...agnificent fight which he is leading ...l along the line, and especially in his ...ative Mississippi. His work for tem...erance reform and aggressive educa...onal progress in the "Bayou State" is ...own and read of all men. It is a ...igh compliment that our youngest ...ishop should be our representative ...his Summer to the English Wesleyan ...onference, "the mother of us all." ...e could send no more honorable rep...resentative of the *esprit de corps* of ...outhern Methodism.

Beside my personal letter of con...ratulation, I send my own and South ...arolina's best wishes in this public ...ay to our venerable and beloved sen...or Bishop and his wife on the happy ...ccasion of their golden wedding. ...ishop Keener has been greatly re...pected and admired here ever since he ...as been known to us; but our per...onal appreciation of him and our per...onal love to him have been much ...reater here of late in our better op...portunity of knowing him. He has ...resided at two successive Conferences ...ithin the past few years, and thereby ...ery greatly grew on his South Caro...ina brethren. The dear, good Bishop ...rows old most gracefully. Time gen...ly slants into eternity in the experi...nce of a good man, and eternal life ...eans the same thing on either side of ...he Jordan of death.

"And when we taste thy love,
Our joys divinely grow
Unspeakable, like those above,
And heaven begins below."

...don't mean that there is any very ...reat likelihood of the Bishop's getting ... to heaven right away. For our ...akes, I hope not. I claim a volume of ...is sermons in behalf of our Christian ...ublic before he goes hence. Some...ow I choose the sermons before the ...cientific disclosures of a volume of ...hich we have been hearing now and again as in the stocks in the Bishop's study. His sermons read as well as they sound. Each one is a prose-poem to my heart and ear.

South Carolina Methodism suffers a loss—the loss of its foremost preacher—in Dr. A. C. Smith's appointment to Norfolk, Va., to fill the vacancy of the withdrawal of Dr. Evans to go to the Episcopal Church. Dr. Evans is the author of one of our hymns, No. 697,

"Come, O thou God of grace,"

and is reported well of where he is known best. Our self-adjusting machinery provides for the immediate loss in Dr. Smith's prompt transfer; and if I am any sort of a prophet, the bereaved congregation will dry up their tears when once they see—no, *hear*—Coke Smith.

Our commencement season is on hand. Bishop Hendrix is to preach the commencement sermon at Wofford. This will be the Bishop's first appearance among us in official work. He comes to us later to hold our Conference, which meets this year in Charleston. He will find a right royal welcome. I undertake to say that he will find the finest commencement congregation at Spartanburg he ever addressed. It has been so from the first. Large and brilliant concourses attend the services and exercises. Many of the preachers from different parts of the Conference attend. The Bishop's splendid reputation as a scholarly and robust preacher puts us on the *qui vive* to hear him. It is to be hoped that he may be induced to attend some of our District Conferences, preparing himself in this way for the delicate duties of the stationing-room next December.

I live at what may be called one of the centers of the Seceder Church (A. R. P.). They are very strong here—the A. R. P.'s are. They still sing the psalms—a revised version of Rouse. Until recently they were close communionists. On yesterday, perhaps for the first time in the experience of this town, members in good standing in other churches were invited to communicate. The change of custom came about in the change of the pastorate here. This accounts for it in part. I believe the Synod, by a recent act, leaves it at the discretion of the individual church to invite, or not, others to the Lord's table. The world moves. This item and that of my first paragraph are significant signs of the times. I mention another. Until a few years ago the Baptists had no dealings—in a formal way, at least—with their brethren of other Christian bodies of the State. Now they cordially and formally recognize their brethren in the ministry who visit their associations and other representative assemblies. The Baptist State Convention sometimes meets coetaneously with the South Carolina Conference, in which case telegrams of Christian salutation pass between the bodies. I insist on it, the world moves; and that, too, at the dictation of the church.

Methodism was never before such a force in South Carolina as it is to-day. We have all along been counted on as a spiritual power, and second to no other in anything like moral reform; but we are more to the front now as a social factor in the community, and a force where intelligence and growing culture are acknowledged and felt. Our colleges have had much to do with this condition of things, and are contributing year by year to it.

One item more. Another missionary goes out in a short time from this State. Miss Susan Littlejohn goes to Brazil to teach in Granbery College, under the auspices of the W. M. S. She is a graduate of the Williamston Female College, of which Dr. Lander is president. Dr. Lander is one of the first educators of ladies in our church. Several of his pupils are in the mission field. Miss Littlejohn is first-class for the work she undertakes.

Winnsboro, S. C., May 16, 1892.

Revival at Binnsville.

MR. EDITOR: We have just closed a meeting of two weeks, embracing three Sundays. It was one of unusual interest and power. Many have characterized it as wonderful, the like never having been witnessed here before. I do not think I have ever seen it surpassed for devotion on the part of the members of the church, and the willingness and readiness with which the young men and the young ladies entered into the work, being always ready to do anything the pastor would suggest. All moved steadily in line of battle. It was delightful to see with what zeal the young converts entered into the work, seeking after friends, and working with penitents at the altar. It was, indeed, a glorious work. Not only was the town interested, but the work extended for miles around. When I made the announcement for a meeting at this season of the year, some thought it inopportune, that it was out of season, and that the people were busy in their crops. But one brother who thought so became so interested that he left his plow to attend. Some of his children were converted, and he was powerfully blessed. The appointing of the meeting at that time, which in the country is so unusual, was mainly for the benefit of the students of Fairview College, before the session would close, and thereby secure an opportunity for bringing them to Christ. I am glad, for the results vindicated the propriety of holding a meeting early. The students have shared largely in the revival. I can call to mind but one young man, who is here from a distance, who has not been converted, and he was at the altar twice. The work was general and deep. The conversions, for the most part, were bright and unmistakable. Young converts and old Christians rejoiced together. Penitents were invited to *kneel* at the altar for prayer—not merely indicating their desire by a show of hands, or by rising in the congregation. Whatever may have been said about the "mourner's bench," in derision, *it is the place* for the penitent. Our church must get back to the old custom of *kneeling* at the altar for the prayers of the church. When one is so concerned for the salvation of his soul as to come forward and bow before God, there is great hope of his conversion.

The revival commenced at the beginning of the meeting. We had looked forward to it, and the church was willing and ready, and the good work went on. The church should get rid of the idea that we must wait until the Fall to have protracted services. Then the most of the preachers are engaged, and it is difficult to secure help. I shall (D. V.) hold another in the Fall, or "when the crop is laid by."

Well, what are the results of our meeting? If I have numbered them aright, there have been *sixty-one* conversions, besides quite a number of reclamations—say, *seventy-five* in all. I counted only those, with one exception, who publicly gave the hand as an evidence of conversion. There were probably more. Bro. Clark thinks there were one hundred souls saved, and about one hundred spoke in a praise meeting, testifying, by their experience, to the saving power of the gospel of Christ. There have been thirty-six accessions to our church by ritual, and nine by certificate. Some will unite with other churches. The disparity between the number of conversions and accessions can be accounted for from the fact that many were already members of the church. The revival has effected the entire community, and the good done will never be known until the light of eternity shall flash upon the acts and scenes of time. Some *fossil* church certificates have been exhumed, and their holders started on a renewed Christian life.

Bro. N. M. Clark, of the Lauderdale circuit, was with us nearly the whole time, and did efficient work, coming in the Spirit of his Master, seeking the salvation of souls. He did all the preaching while here, giving us twenty-two sermons, and enjoyed the meeting wonderfully. He regretted that he could not stay longer. He left with a glad heart and the warm congratulations and the sincere prayers of the people. Should any brother invite Bro. Clark to assist him in a meeting, let me advise him not to try to put Bro. Clark in a "straight-jacket," but leave him free to act from his own convictions, and the suggestions or inspiration of the Spirit. When the meeting closed, one dozen, or more, persons were at the altar. I should not have closed it but from the consideration that it had been in progress sixteen days, and that the commencement of the college was near at hand, and the attention of the students was required to prepare for the occasion. The president and professors are Christian gentlemen, and labored earnestly and faithfully in the meeting, suspending exercises for the eleven o'clock service, and going in procession to the church.

I can not close this notice of the meeting without a few words about the singing, led by Mrs. A. B. Archibald, teacher of music in the college, and organist. The singing was earnest and spiritual, and the songs appropriate, which added much to the success of the meeting.

The church here is at work, and they have been endeavoring to meet the demands upon them. We have a young men's prayer meeting, a young ladies' prayer meeting, a Woman's Missionary Society, and a Juvenile Missionary Society.

As I have not sent you a postal since I came to this work, it is not inappropriate for me to add that we were warmly and cordially received, and the pastor and family have not wanted for kind attentions; and, doubtless, there is a mutual appreciation between the pastor and his charge. I have never served a more pleasant charge, nor been the pastor of a kinder or a more friendly people. I have found no croakers or fault-finders here. They know how to take care of their pastor. One thing I will mention, which in these latter days is almost an exception: The congregation kneel when at prayer. Brethren, try to bring the church back to the kneeling posture.

Doctor, I have received a cordial invitation from the resident graduates of my class to meet them in a reunion to celebrate the *fiftieth* anniversary of our graduation. We know that *ten* of the *twenty-one* who were graduated are living. I much regret that I can not accept the invitation for the want of means. It is quite *inconvenient* at times not to have money at command.

J. M. PUGH.

The Sardis District (North Mississippi) Conference

Held its twenty-second session at Batesville, Miss., May 12-14, 1892; Rev. H. C. Morehead, P. E., and Bishop C. B. Galloway presiding. All the pastors of this district were present except H. P. Gibbs, of the Pleasant Grove circuit, who is now in England, and every charge was represented by one or more laymen, except two. As evinced by the reports, the attendance upon the preaching of the Word and the observance of the ordinances of the church throughout the district is gratifying. The spiritual condition of the charges, with only a few exceptions, is healthy, while in many it is advancing, and in a few there are evidences of special life and growth.

The Sunday-school work receives due attention. The discussions on the various features of this important department of the church were unusually spirited.

Two churches and two parsonages have been built. The stringency in money matters has effected to some extent the operations of the church; but most of the charges reported a fair per cent. paid on salaries and connectional collections, the former averaging 33⅓ per cent., and the latter about 25 per cent. in cash and subscriptions.

The subjects of Christian education and religious literature elicited warm, lively and interesting discussions.

Revs. G. W. Bachman, B. F. Lewis, T. J. Newell, and Dr. W. B. Murrah, the newly elected president of Millsaps College, were each with us during a part or all of the session. At the conclusion of Dr. Murrah's address a resolution was unanimously adopted, congratulating the church on his election to the presidency of Millsaps College, and pledging our unqualified support to him and the institution over which he presides.

Special emphasis was given to religious worship, and from the first to the last service the Divine Spirit rested upon the body. Rev. H. C. Morehead, P. E., though new in the work, directed the deliberations of the body with much credit to himself and to the satisfaction and pleasure of all. Bishop Galloway failed to arrive until the last day, but came in time to preside over one session and give us one of the most masterly sermons that this writer has ever heard from this master of assemblies.

J. L. McGee, B. P. Jones, G. D. Shands and Robt. Houston were elected delegates to the Annual Conference, and P. T. Callicoit and Dr. J. W. Sharp, alternates.

Hernando was selected as the next place of meeting.

Bro. Cameron proved himself an excellent host, and the people of Batesville gave us royal entertainment.

J. W. MALONE, Sec'y.

District Conference Notes.

Purvis, Marion county, Miss., is 92 miles north of New Orleans, on the N. O. and N. E. R. R., and was honored by the late session of the Seashore District Conference. Thursday, May 12, three P. M., found a fair representation of Conference members assembled in the Methodist Church-building. Rev. John A. Ellis, presiding elder, has been critically ill, and it gave great pleasure to have him present at the opening. His enfeebled condition gave several of the brethren an opportunity to be clothed with "a little brief authority" in presiding over the deliberations of the Conference. We were fortunate in selecting the skilled penman, T. W. Adams, for secretary.

Bro. Howell, P. C., took occasion to give early notice that Purvis needed and wanted a revival, and requested that all sermons preached be directed to that end. He was obeyed.

Among the many pointed sermons preached, perhaps that of T. W. Adams, on the Judgment Day, made the most profound impression.

Conference love-feast, three P. M. Sunday, was a "feast of fat things." One soul converted on a call for penitents. Many young men stood up to witness for Jesus.

Pearlington and Ellisville were rivals for the Conference of 1893. Pearlington carried off the prize.

The session, as a whole, was one of the most delightful I ever attended. Its good influence will be lasting.

The Conference requested Bro. Ellis not to attempt to fill any appointments for the present round. The brethren agreed to help one another at their quarterly meetings in the absence of the presiding elder.

Bro. Howell is protracting services at Purvis, and he is expecting gracious results.

R. B. DOWNER.

FROM THE WORK.

Rev. C. McDonald, P. E., Brandon district, May 12: "On the morning of the fifth instant I started out on one of my long trips in the southwestern part of the district. On the sixth we held the second quarterly meeting for Shiloh circuit at Salem. We had a good congregation to preach to, and there were seventeen officials in Quarterly Conference. Quarterage reported, $103 65, with a good beginning on other collections. At Harrisville, on Marvin circuit, we had fine congregations on Saturday, the seventh, and on the Sabbath. Quarterage, $86 30, with other collections well up. There were five children baptized on this circuit, and one accession to the church. We had a good experience meeting on Sunday morning. This is Bro. Robinson's fourth year as supply on this charge, and all the interests of the church have been greatly advanced. At both of these meetings we had dinner on the ground, and the Marthas did their part well. I think the spiritual condition of our people improving, and the outlook encouraging for a general revival. At Harrisville my home was with Bro. Daniel I. McLeod, a friend and associate of my boyhood days. Our grandfathers were neighbors in North Carolina a hundred years ago, and a friendship has existed between the two families through all these years. Near Gum Springs, on my route, I drove into a most unusual racket. Cow bells were rattled furiously, a cow horn being also blown, and my horse looked frightened, and as if he meant to leave for other parts. The bees had swarmed at a negro's residence, and all this noise was to make them pitch."

NORTH MISSISSIPPI CONFERENCE NOTES.

Rev. J. J. Wheat, D. D., of Grenada station, is sick.

Rev. J. E. Thomas was not physically able to attend his District Conference.

Rev. J. S. Oakley is at Bladon Springs, Ala., for physical recuperation.

Six District Conferences have been held, four of which this scribe has attended. The reports generally show finances to be low, the spiritual condition medium, hibernated Sunday-schools opening and new ones organizing, a few new parsonages and churches, and the general outlook for the future hopeful.

The Sunday-school agent has sent out on orders more than 4,000 Children's Day programs, from which good reports are expected. A few pastors have not ordered as yet; but it is not too late, brethren. Let not the children of any Sunday-school in the Conference be deprived of this very delightful and educative occasion. Remember the programs cost you nothing but the ordering and using.

It was matter of universal disappointment that Bishop Hendrix was hindered by personal affliction from holding the Kosciusko and Sardis District Conferences; but while we deeply regretted his absence, we were gratified at the graceful and able manner in which the new presiding elders assumed and discharged the responsibilities that devolved upon them.

Bishop Galloway reached Batesville the last day of the session, and presided and preached to the delight of all.

G. W. BACHMAN.

Rev. J. S. Parker, Hattiesburg, Miss., May 7: "According to a promise made some months ago, Rev. Joe Jones began a meeting at this place Saturday night, April 23. The people had been looking forward to it with eager anticipations. Union prayer meetings had been held for weeks beforehand. An excellently arranged tabernacle, capable of seating 2,000 persons, and at a cost of over $200, had been erected near the center of the town, and every arrangement made for the accommodation of the large crowds expected. Bro. Jones preached three sermons per day for about ten days, to the delight and profit of the immense audiences who flocked to the tabernacle at each service. They were here from all parts of the surrounding country, so that, ample as were the accommodations, we were sometimes straitened for room. The singing, under the leadership of Prof. Gilreath, musical director, and with piano, organ and cornet accompaniment, was exceptionally good, and added greatly to the interest of the services. It would be difficult to estimate the good done at this meeting, for precious seeds were sown which will, no doubt, bear fruit many days hence. Many of the 'hard cases' of our town were converted and brought into the church. Many who came to scoff and criticise the preacher left praying. About 45 joined the Methodist Church, 34 the Presbyterian, and, perhaps, 25 gave the preacher their hand, pledging themselves for God and a better life, and that they would unite with some branch of the church, so that we may estimate the number of accessions to the different churches at fully 100. Of this number, many are substantial business men, and among the best citizens of the place; those for whom we have long prayed. Of course, a few 'got mad,' but they generally came back in a day or so. I believe Bro. Jones to be a man of God, consecrated to his work, and his labors here were owned and blessed of God. He is fully in sympathy with the pastor, his true friend, and doing all in his power to build him up, financially and spiritually. Our good people unanimously invited him to hold another meeting here next Spring. I feel greatly encouraged, and know that the church has been built up and strengthened along all lines. My people responded most generously to all demands made upon them, and in return God has abundantly blessed them. At our prayer meeting, Wednesday night, after the meeting closed, the large church was nearly full—think of it!—and there was one accession to the church, and I feel confident more are to follow. The day before the meeting began a liberal 'pounding' at the parsonage put the preacher's family at ease, as far as 'creature comforts' are concerned. We have here a large and flourishing Sunday-school, well equipped; also a wide-awake Ladies' Aid Society, Sunday-school Missionary Society, Woman's Missionary Society—all doing good work. Our beloved presiding elder, Rev. J. A. Ellis, is still at home, and quite feeble, though he is improving, and, we trust, will soon be able to resume his loved employ. In the midst of afflictions he has maintained that sweet spirit of resignation and patience which the grace of God bestows. Let the church pray for his speedy restoration to wonted vigor."

If thou hope to please all, thy hopes are vain; if thou fear to displease some, thy fears are idle. The way to please thyself is not to displease the best; and the way to displease the best, is to please the most. If thou canst fashion thyself to please all, thou shalt displease him that is *all* in all.

Are Our Doctrines Sufficiently Emphasized in Our Present Sunday-School Literature?

[Paper read by Rev. Thomas Cameron before the Sardis District Conference, held at Batesville, Miss., May 12 and 13. Published by vote of District Conference.]

This is a question much more easily asked than answered. If it refers to the doctrines of Methodism which are held by all evangelical denominations in common, it might be answered in a general way affirmatively. The doctrines of repentance, faith, justification, the new birth, etc., are brought out with tolerable prominence before the Sunday-school scholars. But it is assumed the question refers to such doctrines as are peculiar to that form of Christianity called Methodism. If this assumption be correct, the proper answer to the question is, not that they are sufficiently emphasized, nor yet that they are insufficiently emphasized, but that they are not emphasized at all.

From the position taken by some, it is a question whether it is best or profitable to incorporate the teachings of these doctrines in our Sunday-school work. Yet the writer holds this to be true in every case. Every Christian denomination is in duty bound to promulgate such views as it honestly believes to be set forth in God's Word. How this is to be done must be matter for the godly judgment of all concerned to decide. It is certainly indisputable that denominational integrity and stability depend largely upon the careful indoctrination of the membership. Who, should one undertake the task, could proselyte a genuine Baptist? No one. And why? Because their people are carefully taught from the beginning those things that distinguish them from other religious bodies. And it may be truthfully said of them that there are no people more loyal to their doctrines and form of church government than they. And you would as well undertake to move the pillars of Hercules as to try to pull an old-time Presbyterian away from his doctrinal moorings, because the catechism has been instilled into his very being from infancy. These people are to be honored for the steadfastness of their faith in, and loyalty to, their forms of doctrine.

But what of Methodists? Are they well grounded, as a rule, in the doctrines peculiar to Methodism? How, if we answer affirmatively, has it come about? A large per cent. of our people never see one of our religious periodicals. But few of them, comparatively speaking, ever see the inside of a book on Methodist doctrine. And who can point out a single instance where in our own Sunday-school literature any distinctive feature of Methodism has been clearly and prominently set forth? Reference is had in this remark to our Sunday-school magazines and quarterlies.

This question presents itself: Are the doctrines of Methodism scriptural? And then this question: Is any one of these doctrines of such small importance that it is unnecessary to propagate it?

Now, if we give an affirmative answer to the first of these questions and deny the second, a third question presents itself. How, when and where shall we teach these doctrines? Is it enough that they be embodied in a sermon from the pulpit now and then? What parent in the education of his child would be content for that child to leave off the study of the textbook and confine itself to an occasional lecture on the course of study?

Take the doctrine of sanctification for example. Would it not be well for our Sunday-school literature to set forth, occasionally, at least, what the church to which we belong holds at this point? Say we, by such methods, instill into the minds of our children that their sanctification is only begun in their conversion, and that Christian maturity is attained by growth, and insist upon it that by the use of the means of grace they are to grow up into him who is the Head, until they shall come to the "measure of the stature of the fullness of Christ Jesus," is it not reasonable to suppose that they would be more firmly rooted and grounded in this doctrine, and would be more profoundly impressed with the importance of the highest possible religious attainment, than are the present young Christians of our church?

I am aware that in taking this course in this paper I have drifted away somewhat from the exact nature of the question; but I could only generalize. Our literature can be referred to only in a general way as failing at this point. What I have said of sanctification applies in a measure to all the doctrines peculiar to Methodism.

Again, we ask, What is the Sunday-school for? Is it not to teach the doctrines which that particular church believes to be taught in the Holy Scriptures? Would the ministry be excusable for preaching a partial gospel? No more, it seems to me, is the Sunday-school pardonable for leaving out great and important truths because, perchance, it might not be popular with some to teach them.

I know it is contended by many, and probably will be by some here to-day, that the literature now used is the best that can be had under existing circumstances, and yet I venture to affirm now what I have believed and contended for these twenty years nearly, that what Methodism needs, and what nearly every denomination needs, is a graded system of catechetical instruction in the Sunday-school work, setting forth clearly and concisely the doctrinal position of the church. All this may be done in perfect consistency with the spirit of that broadest fraternity which recognizes all lovers of our Lord Jesus Christ as brethren.

Woman's Parsonage and Home Mission Society.

The annual meeting of the Central Committee, as the Constitution requires, was held at the same time and place with the annual meeting of the General Board of Church Extension, in Louisville, Ky., April 13, 14, 15. On the first day the committee met in its office in the house of Mr. Geo. P. Kendrick, whose kindness in providing this office can not be too highly appreciated. The following members were present: Mrs. Bishop Hargrove, Miss Emily Allen, Mrs. S. S. King, Mrs. Ellen Burdette, Mrs. M. K. Carter and Miss Helm. Applications for aid to parsonages to the amount of $6,250 in donations and $1,225 in loans were presented by the secretary. These were carefully and prayerfully considered, and fifteen donations granted to the amount of $2,975, and three loans to the amount of $740. Besides these, three donations were granted on condition that special donations be raised for those places. The places to which grants were made are scattered over fourteen States and Territories, and are both needy and important. As the Constitution requires, these appropriations were formally reported to the Board of Church Extension for approval or disapproval. They were, without hesitation, approved, and the work of the society during the year highly commended by the Board. That a larger number of persons might be able to attend the meetings, they were held, on April 14 and 15, in Chestnut Street Methodist Church, and were rendered very interesting by talks on general home mission work, in which active workers in other denominations joined. It was decided to call a convention of the home mission workers of the M. E. Church, South, for general consultation. The exact time and place, with other details, were left to a committee. The subject of the evangelization of the mountains of Kentucky and Western Virginia attracted much attention, and the committee determined, with God's help, during the coming year to endeavor to raise funds for a mission school in those mountains, to be known as the "Sue Bennett Memorial." Miss Sue Bennett, as secretary of the Kentucky Conference, was planning this mission when our Father called her home. Miss Belle Bennett subscribed $500 to this memorial mission. Other large gifts are expected from those interested in that most needy field. Mrs. Gross Alexander was re elected editor of leaflets. Miss Belle Bennett was elected to fill the vacancy on the committee left by the death of Miss Sue Bennett. The report of the year closing March 31, 1892, was encouraging. More auxiliaries were organized than any year previous, and a more decided increase in dues reported. During the year the Central Committee aided twenty-three parsonages to the amount of $4,675 in donations, and $1,000 in loans—whole amount, $5,675. The Conferences aided thirty-two to the amount of $2,400, and over. The amounts granted by Conferences are not always given. The Central Committee and Conferences together aided fifty-five parsonages to the amount of $8,075, and over. Besides these, the auxiliaries report $8,192.62 raised as special donations for local work, with which seventy-nine aided their local parsonages, either for pastor or presiding elder. This shows the Parsonage and Home Mission Society through its Central Committee for general work, its Conference organizations for Conference work, and its auxiliaries for local work, aided during the year 134 parsonages. That is an average of over two parsonages and a half each week. What a relief it would be when the appointments are to be made at the Annual Conferences, if each preacher knew, and the Bishop sending him knew, that *wherever* sent, he would find a comfortable home awaiting him! Under the stimulus of this connectional organization this happy *dream* of the past bids fair to be a *reality* in the near future.

The general treasurer received during the year in dues, $2,011.48; the Conference treasurers retained $2,011.48; whole amount of dues, $4,022.96. The general treasurer received in special donations, $1,500.03; in loan fund, $216; Conference treasurers received in special donations for Conference work, $337.25; whole amount received by general and Conference treasurers, $6,076.24. If special donations raised by the auxiliaries for our local work be added, we have the grand total of $14,268.86.

"OUR HOMES."

In January, 1892, the society began to publish a paper under the title of *Our Homes*, that was at once received into favor and put upon a paying basis. We are deeply grateful to the many friends who have given our paper not only encouragement, but the highest praise. This paper is intended not only to give needed information of the society's work, but to represent generally the work of our women in the home field, to stimulate them to the highest endeavor for a Christ-like spirit in themselves and Christ-like labors for the salvation of souls, and to give to our young people reading matter both interesting and of literary value. The price is only twenty-five cents a year, and sample copies will be sent to all who may write for them. We will send it free to anyone sending us twelve subscribers. We most sincerely ask the prayers of all who love the Lord, the Savior of sinners.

LUCINDA B. HELM, Gen. Sec.

1500 3rd Avenue, Louisville, Ky.

Woman's Missionary Society, Mississippi Conference.

TREASURER'S REPORT FROM MARCH, 1891, TO MARCH, 1892.

Annie Thacker	$ 12 80
Adams	27 11
Bolton	58 65
Burtonton	7 15
Bethesda Church	41 10
Bethesda Church Juveniles	2 60
Brookhaven	10 30
Binnsville	22 00
Bay St. Louis	3 30
Big Rock (Mrs. Moody)	1 00
Crystal Springs	49 60
C. S. Willing Workers (Juv.)	9 50
Canton	36 41
Clinton, Miss	1 00
Camden Juveniles	5 30
Covington, La	11 30
Daleville	29 80
DeSoto	15 00
Mrs. M. H. Elliot	3 00
Edwards	10 00
Enterprise	26 00
Ebenezer	10 00
Fisher's	10 65
Forest	10 60
Fayette	32 03
Fayette Bright Jewels (Juv.)	5 24
Franklinton	6 95
Galatia, Union Church P. O.	5 72
Gloster Earnest Workers	3 00
Hickory	4 55
Hattiesburg	5 00
Jackson, Miss	49 50
Jackson, Miss., Capitol Street	22 05
Jackson, La	21 87
Jackson, La., Earnest Workers	16 30
Mrs. P. M. Johnson	1 00
Lauderdale	10 35
Liberty Chapel Juveniles	31 65
Madison station	10 10
Meridian	86 00
Meridian, West End	17 65
Meridian, West End Juveniles	11 00
Meridian, E. M. F. College	55 95
Moss Point	1 00
Marion	6 00
Montrose	8 00
Mt. Pleasant	10 15
Natchez, Jefferson Street	43 75
Natchez, Wesley Chapel	31 85
Newton	9 00
Oak Ridge	1 00
Paulding	25 65
Paulding Juveniles	1 95
Port Gibson	9 00
Pachuta	8 65
Quitman	2 85
Rodney	18 75
Redbone	9 05
Rehoboth	15 00
Richland	16 50
Raymond	11 10
Miss May Russell	1 00
Shubuta	23 30
St. Mary's Chapel	2 50
Sageville	8 00
Suqualena	6 30
State Line	4 80
Topisaw	12 00
Vicksburg	42 95
Vossburg	36 23
Vosshurg Shining Stars (Juv.)	18 10
Wayneshoro	4 00
Wesson (*Banner*)	155 10
Wesson Lilies (Juvenile)	14 50
Winchester	23 70
Total	$1,391 81

Respectfully submitted.

MRS. ANNIE DE MOSS,
Treas. W. M. S., Miss. Conf.

Woman's Work.

Auxiliaries should remember to forward the money for the publication of the Minutes of the annual meeting to the recording secretary at the Conference. Auxiliaries numbering twenty-five, or over, to be assessed one dollar, and all under that number fifty cents. Places inviting the Conference to meet with them are expected to extend the invitation in writing.

Let's go to the annual meeting, to convene June 25, expecting a blessing as individuals, as well as upon the work; and may the good sisters of Vicksburg have no cause for regretting having invited us!

All would be benefited, encouraged and cheered by reading the May issue of the *Woman's Missionary Advocate*. Besides other valuable reading, there is an account from the *North China Daily News*, Shanghai, of the opening of the McTyeire Home and School, an Anglo-Chinese college for girls. Another solid planting and firm foundation, which opens under most encouraging prospects. "The intention is that, in the matter of current expenses, the school shall be self-supporting."

Miss Laura Haygood, in a letter to Mrs. Butler, says: "In place of the letter which I was under appointment to send you last month for the ADVOCATE, I send a copy of the *North China Daily News*, of this date, with an account of the opening of McTyeire School, and invite every member of the Woman's Missionary Society to join me in thanksgiving that God has made this possible to us. I am sure that I had a new appreciation, on the evening of the sixteenth of March, of all that the children of Israel must have felt when the Jordan was actually crossed and the memorial stones set upon the other side.

'Here I'll raise mine Ebenezer.'

But the land is yet to be possessed, and many a battle is yet to be fought. More than ever, perhaps, I need to be held up by the faith and prayers of my fellow-workers at home. Not less now than when I wrote in November that the opening of the school must depend upon her coming, do I need some one to help me in this school. I have not time to tell you of all the leadings which brought me to feel that I must not longer delay the opening. I found myself 'bound in the Spirit' to do this. My 'waiting eyes are unto God' for the help which in his own good time I am sure that he will send."

[Can not a response come from the Mississippi Conference?—EDITOR.]

MRS. E. D. JONES,
Editor W. M. S., Miss. Conf.

Carlisle, Miss.

An Omission Supplied.

Since there was an accidental omission in the printed Minutes of the last Mississippi Conference, the treasurer of our Missionary Board, Dr. T. S. West, authorizes me to furnish for the ADVOCATE figures displaying, to all whom it may concern, the amounts paid out by said treasurer to the various charges aided by said Board, viz:

South Vicksburg	$350
South Warren	100
Wesley Chapel	100
West Jackson	300
West End, Meridian	300
East End, Meridian	300
Crystal Springs circuit	100
Brookhaven circuit	150
Pleasant Grove	100
Lebanon	100
Franklinton	100
Amite and miss., for jun. preacher	100
Tallahala	100
Bay St. Louis, for junior preacher	250
Estabuchie	100
Hillsboro	100
Fannin	100
Westville	75
Clarksburg	75
Decatur	75

Those places which had the largest appropriations were generally *new* territory, with scant funds or poor membership, and unprovided with parsonages. The small sums ought to have been larger. The larger should not have been less, but *also* greater.

J. P. DRAKE, Sec.

"The Greater Responsibility."

If four thousand four hundred and fifty-three effective ministers of the M. E. Church, South, with a million members and eighty million dollars in keeping, can't raze a debt of one hundred thousand dollars, it might be well for somebody somewhere to consider the methods of a few women—about one-tenth of the female membership—who have not only kept out of debt, but have been prudent enough to keep on hand a contingent fund for any emergency.

Our Savior cites the children of this kingdom to the children of this world for business acumen.

Peter was told to catch the fish, and then pay the tribute. God told Moses, "Of every man that giveth it willingly with his heart, ye shall take an offering" of gold, silver, purple and every manner of stones, and *then* "make me a sanctuary that I may dwell therein." The duty of voluntarily giving is taught everywhere, but the tithes were never used until they were gathered in.

Paul said to the Corinthians, "Let everyone lay by him in store that there be no gatherings when I come." He wanted no deficits to beg nor borrow.

Isn't there a grave responsibility in using the Lord's money to pay interest on a voluntary debt? The man to whom five talents were given was told to use five talents and no more. "There is that scattereth and yet increaseth;" and an over-sanguine zeal may accrue a large debt in pushing the kingdom into the regions beyond. So it might, and every child of God should groan under the impulse; but we must "scatter" only the seed given us, and "over-zeal" must not lead us to violate the New Testament command to "owe no man anything, but to love." Uzzah attempted to steady the ark in its progress—its slow, uneven progress—but his "over-zeal" was severely punished. "The zeal of mine house hath eaten me up."

Debt is an incubus—in Church and State—and the women are afraid of it. Willing consecration of what we have and faith we can comprehend, and they yield an hundredfold. The Savior himself refused to presume on divine, miraculous interposition and left us a lesson in "Tempt not the Lord thy God," though "the earth is his and the cattle on a thousand hills."

This interpretation of Scripture has been the basis of the woman method. If *the debt* belonged to the Woman's Board, we shudder at contemplating the possible hue and cry.

The W. B. M. has not robbed the Parent Board. Their funds represent thousands of little "lay-bys," which have scattered the leaven of willing self-sacrifice throughout the church. Besides this, the usual responses of the same women in the general collections have been increased, thus lessening *the debt*.

Did you ever hear of a man with houses and lands wanting his wife's *chicken money* to help pay his church subscriptions? "It is all the Lord's money," says he. "So it is, and the Lord shall receive his own even though it be with usury, but"—

Better let the women alone to sacrifice and work as best they can. Their hearts are right in the cause, and their Great Head will impart sufficient wisdom when he opens the way for their willing offerings.

Instead of condemning the whole plan authorized by the church, and, thank God! approved by most of the ministers, it would be more Paul-like to help those women whose labors in the gospel have been crowned with such success.

MRS. T. P. FULLILOVE,
Pres. La. W. M. S.

Parker Christian Convalescent Home.

For all those who are benevolently inclined an opportunity is afforded to bestow a part of their benevolence upon a worthy object which is to be found in Capt. Parker's Convalescent Home, situated at No. 29 South Claiborne street, New Orleans. The history of this institution is briefly as follows:

For a period of some twelve years Capt. Robert Parker has daily visited the Charity Hospital, and, while passing through the wards on his mission of kindness and mercy, he found many patients who were in a convalescent state, but destitute and penniless, and many of them far from home and friends. The idea occurred to his mind that a place for such patients would be a great advantage to them—a place where they could be comfortably provided for until such time as they could obtain employment, or hear from their families or friends. In one of the wards on one occasion he found a young man who was in a convalescent condition and took him to his own home for a few days by way of experiment, but at the end of this time he was compelled to let him go because the means at his command was not sufficient to keep him longer. The young man in his efforts to reach his friends stowed himself away in a box-car, but the car was side-tracked on the way, and when it was opened, which was after the lapse of three days, the young man was found dead. In the pocket of the deceased was found a memorandum book containing Capt. Parker's name and address.

This melancholy circumstance enlisted Capt. Parker's Christian sympathies for this class of poor and destitute humanity. He went energetically to work, and the result of his labors may be seen in the present home. While the institution thus established is not yet fully up to Capt. Parker's idea, yet in the three years that it has been in existence it has accommodated an average of twenty inmates for thirty days each; besides affording out-door relief to poor people to whom he has given seventeen hundred meals.

The management of the home is under the immediate superintendence of Capt. Parker and family. It is conducted in a spirit of pure Christian philanthropy and liberality. It has proved, indeed, a "home" to many who have not had the comforts of such for years. But while this is a fact, the support which it has received has often been so meager as to wring Capt. Parker's heart and cause him sometimes to fear for its continuance. But his faith in God has continued strong, and often when difficulties seemed most insurmountable, help has come from unexpected sources and the difficulties were bridged for the time.

The burden of its support has fallen upon a few good and Christian people so far; but it is now hoped that the liberal-minded people of New Orleans will come to its assistance in so generous a manner as to place its success beyond peradventure.

It is urged upon your readers' attention, that in bestowing their aid upon this institution no more worthy object could be found for the exercise of their benevolence. Donation of money, clothing, provisions, farm and garden produce, etc., sent to Capt. Robert Parker, 29 South Claiborne St., New Orleans, La., would be gratefully received and applied to the uses of the home.

GEO. FREEMAN.

He that would relish success to purpose, should keep his passions cool, and his expectations low; and then it is possible that his fortune might exceed his fancy; for an advantage always rises by surprise; and is almost always doubled by being unlooked for.

SUNDAY-SCHOOL LESSON.—May 29, 1892.

BY REV. W. H. LAPRADE.

Nebuchadnezzar's Dream.

Daniel ii, 36-49.

TIME—B. C. 603-602.

PLACE.—Babylon.

GOLDEN TEXT.—"*All things are naked and opened unto the eyes of him with whom we have to do.*"—*Heb. iv, 13.*

The dream of the great Babylonian king occurred in the second year of his *sole* reign, he having ruled jointly with his father, Nabopolassar, for a few years previously. The part of chapter 2 preceding the lesson should be read by the teacher to the class, so that the connection can be seen clearly.

God approaches the mind through the avenues that habits of thought, or personal peculiarities, or national type may have opened. He sent the star to the astrologers of the East, the angels to the Hebrew shepherds, to announce the birth of Jesus. So he now sends a dream to a Babylonian king, taught from infancy to regard dreams as of divine origin. But he does not allow heathen interpretation of the dream. He sends confusion to the mind of the king, so that he remembers simply that he dreamed something wonderful, but can not recall the dream itself. To Daniel only does God make known what the dream was, so that his interpretation of it would also be accepted by the king.

Ver. 36. The three companions of Daniel had joined him in prayer for wisdom. Now that the prayer had been answered, Daniel regarded himself as simply the spokesman for the little company.

Vers. 37, 38. Many kings had been conquered by Nebuchadnezzar and their kingdoms laid under tribute to him. In Egypt, Arabia, Nineveh, Syria, Tyre, Phœnicia, he ruled—everywhere he had conquered in the world of his ambition, in the political world of his day. Dazzling in glory of conquest and of wealth, Babylonia was the head of gold.

Ver. 39. By reference to chapter v, 28, it will be seen that Medo-Persia was the second kingdom, inferior in power and wealth to the Babylonian kingdom at its best, and which yielded to the Grecian arms under Alexander in the year 333 B. C.

The third kingdom, called the brazen one probably because of the brazen armor of the Grecian soldiers, was of almost universal dominion. Alexander was, indeed, called "king of all the earth," and the diffusion of Grecian culture through his victories did much toward changing the type of civilization in the west of Asia and in Egypt.

Ver. 40. The Roman power succeeded the Grecian. Stern in character, rigid in discipline, relentless of purpose, full of force, the Roman dynasty is well represented by iron.

Vers. 41-43. The policy of the Cæsars was to bind together the dissimilar elements of the Roman Empire by force of authority; but the masses of it never became homogeneous. Various alliances, during the later periods of it, were made by marriage and by political treaties, but these never brought permanent union. Part iron, strong, coherent; part clay, brittle and weak, the figure fitly represents the facts.

Ver. 44. Jesus was born during the reign of the early Cæsars. John preached that "the kingdom of heaven" was at hand. Jesus declared that the "gates of hell" should not prevail against his church. The universal dominion of his kingdom was foretold in second Psalm; his perpetuity Jesus himself declared. The kingdom of Christ is the fifth kingdom of the dream.

Ver. 45. The kingdom of Christ was not the outcome of human ambition; it was not the product of human wisdom. It is spiritual in nature, divine in origin. "The weapons of its warfare" are "spiritual, mighty through God." Its beginning was small, as men see things; a handful of men and women. All European and American Christianity once crossed the Mediterranean Sea, from the mouth of the Orontes river to Cypress, in a small vessel. Paul, and Barnabas, and John Mark were all. The "Stone" is growing; it will "fill the whole earth." It is not brittle; it will hold together; its parts cohere because the Spirit of God binds them. Love to God, love to man, faith in Christ, unity of the race in the highest, spiritual sense because each subject is also a child of God—these secure perpetual oneness. Nebuchadnezzar, Cyrus, Alexander, Cæsar are gone, and the glory of their kingdoms; God is eternal; "his kingdom ruleth over all" and "abides forever."

Vers. 46, 47. The king recognized that Daniel's God had given him wisdom; so he bowed himself before him, filled with reverence and awe. He would have done him divine honor had Daniel permitted him to do so. As Daniel had given God the glory, so also the king did.

Vers. 48, 49. Naturally Daniel, full of wisdom, was raised to eminence. At his request his three companions were made his chief ministers, but he himself stood nearest the king. So, through him God brought good to Israel.

THE FLOWERS' MORNING PRAISE.

BY P. L. BLATCHFORD.

'Twas all of a calm, fair morning,
That kissed by the rising sun,
Sweet flowers op'd their tiny eyes,
When the night of rest was done.

The shy, fragrant little violets
That deep in the valley dwell,
Joined in praising God's great goodness
With the golden asphodel.

And the "morning glory" tender,
That did o'er the arbor creep,
Raised one sweet psalm of thanksgiving
Ere she calmly fell asleep.

From the height the "alpine roses"
Gave thanks with a glad accord,
And the "lilies" from the water
Praised and magnified the Lord.

Ah! the "passion flower," Christ's symbol,
Were the cross upon her breast,
And in solemn, gentle accents,
Calvary's dying Lamb confessed.

See, the thoughtful little "pansies,"
All of purple, brown and gold,
With sweet songs of consolation
Now their lovely leaves unfold.

Kosciusko District Conference.

The first session of the Kosciusko District Conference (a new district formed at the last meeting of the North Mississippi Conference, held in Macon, Miss.) was held in the Methodist church in Durant, Miss., May 11 and 12, 1892.

It was a matter of general regret that Bishop Hendrix was sick and not able to attend. The duties of the chair were discharged with dignity, modesty and marked ability by the presiding elder, Rev. R. A. Burroughs. A young man and a new official. A few committees were appointed, and the matters referred to them were well considered and ably reported upon. Rev. G. W. Bachman, Conference colporteur; Rev. B. F. Lewis, associate editor of the ADVOCATE; Rev. A. F. Watkins, agent of Millsaps College; Rev. S. M. Thames, trustee of the same, and Rev. T. J. Newell, A. M., president of Grenada Collegiate Institute and trustee of Millsaps College, were the only connectional visitors present. These preached and spoke to the great pleasure and profit of all. The several interests represented by them were ably represented by each and heartily endorsed and strongly commended by the Conference.

The attendance of the preachers and the laymen was pretty full when we consider the busy season now on hand. The running reports of the pastors and lay representatives, made orally, indicated that the church was alive and growing, but not as zealous and prosperous as we would like for it to be. Indeed, a church or a Christian satisfied with present attainments, that has need of nothing, is either dead or dying—"lukewarm," "neither cold nor hot," and, so, offensive to the heart of God. In some things there was cause for comfort and congratulation; in others, cause for sorrow and deep humiliation. The one drinking sheep or dancing lamb in a flock of one hundred caused more comment and called forth more sorrow than the ninety and nine fairly, orderly living members. The sore spot always attracts attention. The hurt of the daughter of God's people needs to be healed. It was generally agreed that the great body of our membership was orderly, consistent, charitable, generous and liberal in supporting the institutions and enterprises of the church. In this respect, mainly, were found the indications of religious growth and Christian energement.

The following named members were elected lay delegates to the Annual Conference: J. G. Hamilton, J. A. Irving, F. M. Glass and Dr. W. H. Tyson. Dr. J. G. Gunn and G. B. Ramsey were chosen as alternates.

The next District Conference is to be held in Eupora, Miss.

The Christian hospitality of Durant was abounding, and the Conference found that it was a country flowing with Jersey cream and strawberries.

I will ask room for the report of the committee on Education on Millsaps College and its new president. This is the first District Conference held in their Conference since the election of Dr. Murrah. Pending the adoption of this report, Rev. A. F. Watkins made an eloquent and powerful address in behalf of Christian education in general and of this college in particular.

R. G. PORTER, Sec'y.

MILLSAPS COLLEGE—REPORT NO. 1.

Your committee, to whom was referred the subject of education, have heard with great pleasure that the main building of Millsaps College and adjoining boarding-houses will be ready for the opening of the college next Fall. We are also delighted at the announcement of the election of Rev. W. B. Murrah, D. D., of the North Mississippi Conference, to the presidency of this institution of learning. We recognize in this college the germs and power of great and lasting good to the cause of God and our Methodism in this State. We are sure that we express the sentiment of all our people when we say that the election of Dr. Murrah to the presidency of Millsaps College meets the hearty approval of every Methodist in the bounds of the North Mississippi Conference.

We are pleased to have with us Rev. A. F. Watkins, the financial agent of the college.

We would offer the following resolutions for adoption by this District Conference:

Resolved, That the Kosciusko District Conference is delighted at the prospect and promise of the opening of Millsaps College at an early day, and that we hereby pledge ourselves to give this institution our patronage and our hearty support.

Resolved, That we are greatly pleased and encouraged by the fact that Rev. W. B. Murrah, D. D., one of our number, has been called to preside over this college, and that we hereby pledge him, personally and officially, all the strength and help it is in our power to give him. We regard him well qualified and specially gifted for this important position.

Resolved, That we extend a warm welcome at all times to Rev. A. F. Watkins, agent, and that we hereby pledge him all the help we can give in collecting the endowment notes still in his hands and due by members and friends in our respective charges, and that we will aid him in any other way in completing the endowment of one hundred thousand dollars.

Resolved, That we urge our people to pay these notes promptly, so as to finish up this good, round sum, now so nearly full, and so necessary to the opening, progress and prosperity of this school.

R. G. PORTER,
R. H. EVANS,
G. B. RAMSEY,
Committee.

A true copy:
R. G. PORTER, Sec'y.

The Woman's Missionary Society of the Grenada District.

The Woman's Missionary Society of the Grenada district, North Mississippi Conference, M. E. Church, South, met in annual session at Charleston, Miss., Wednesday, May 11, 1892. The opening religious exercises were conducted by the district secretary, Mrs. Anna P. Ball. Hymn 851 was sung, followed by prayer and Scripture lesson, Matt. xxv. Mrs. W. T. J. Sullivan was elected secretary. The district secretary read her report, giving an interesting detail of the work and an earnest appeal for greater activity. Hymn 915 was sung, after which reports from auxiliaries were called for, and the following reported by delegate or otherwise: The report from the Oxford Auxiliary was read by their delegate, Mrs. Collier. Water Valley was called, and, there being no representative, the district secretary made a verbal report of the work there. The report from Coffeeville was read by Mrs. G. W. Gordon, who also made verbal report of the society at Antioch. The district secretary read the report sent by the Grenada Auxiliary. By request, Rev. O. L. Savage read the report from Minter City, and gave a cheering account of the work at Strathmore. Reports from juveniles were then called for. The report from the Oxford Juveniles was read by Mrs. Collier. The district secretary read an interesting letter from the society of the Grenada Collegiate Institute. Master Edward Deloach read the report from Grenada Juveniles, which was quite interesting. The report from Coffeeville "Forget-me-nots" was read by Miss Susie Bibby. In answer to the request of the district secretary, Mrs. Choate, of Charleston, read a history of the organization of the Woman's Missionary Society of the M. E. Church, South, and auxiliaries thereto in the North Mississippi Conference. This interesting and instructive paper was prepared for the annual meeting of the Conference society by Mrs. Georgia Foote Paine. After a song and prayer the morning session closed with the benediction by Rev. Jas. Porter.

The society met pursuant to adjournment at 3 o'clock P. M., and the devotional exercises were conducted by Mrs. Collier. Scripture lesson, Luke x, 1-16. The minutes of the morning session were read and approved. Mrs. G. W. Gordon read an essay on "Juvenile Work," after which the district secretary made some pointed remarks on the same subject. Then followed an interesting recitation, "The Bible and the School," by Miss Susie Bibby. A selection from the *Woman's Missionary Advocate*, of April, 1892, was read by Mrs. W. T. J. Sullivan. Miss Maggie Johnson gave a beautiful recitation, "Hold the Rope." Mrs. Bailey read an interesting and impressive selection from the *Woman's Missionary Advocate*, "Somebody is Watching," which was followed by prayer led by Rev. G. W. Gordon. After a song by the choir little Ethel Durant, of Coffeeville, recited in a charming manner, "Missionary Music." Mrs. Collier then read a leaflet, "Why Our Society Did Not Disband," which was full of spirit and instruction. A recitation, "Consecration Offering," was well rendered by Master Edward Deloach. The district secretary added some pointed remarks on consecration. The society adjourned to meet at 8 o'clock P. M. Benediction by Rev. O. L. Savage.

The society met according to adjournment, and after a beautiful recitation by little Ethel Durant, she passed through the audience and took a collection amounting to six dollars and seventy cents. The society then adjourned to meet in connection with the District Conference next year.

The above is a synopsis of the work done by the Woman's Missionary Society of the Grenada district at its recent session. This is the second meeting of this kind it has been our privilege to attend, and we trust the Lord will permit us to attend many more. The reports from the different auxiliaries show that there is a steady growth in the work. Mrs. Anna P. Ball, the district secretary, is an untiring worker and fully consecrated to God. To her zeal and push in the work is attributable the state of the work in this district. She, with the assistance of others, organized a Woman's Missionary Society in Charleston with 10 members and 3 honorary members, also a juvenile society with 14 members. God bless the women and children!

G. W. GORDON.

Seashore District Conference.

Report on education, adopted May 13, 1892:

Whereas, We, as a church, have for many long years felt the great need of a college in the very heart of our beloved State, where our boys could be educated under the supervision of our own church, and that we could not meet the demands that were upon us without the establishment of this institution of learning, we hear with great delight of the early completion of Millsaps College, and that arrangements are now being made to open the institution for the reception of students in the Fall; therefore, be it

Resolved, That we have received with great satisfaction the information of the election of the Rev. W. B. Murrah, A. M., D. D., to the presidency of the college. We deem this a wise selection. We will give him our earnest co-operation in building up this institution of learning, that it may be the pride of every Methodist household in the State.

Resolved, That we ask our people to pay their endowment notes as soon as possible, and in every possible way do their utmost to help forward this grand enterprise of the Methodist people in Mississippi.

Resolved, That we will heartily welcome to our pulpits and to our pastoral charges the beloved and zealous agent of the college, Rev. A. F. Watkins, and we will gladly co-operate with him in his work.

The following is Report No. 2 on education:

While no reports have been presented to this body by Centenary, East Mississippi, Whitworth, Port Gibson, or Woodville, we heartily recommend these institutions as worthy the confidence and patronage of our people. We recognize the good they have accomplished in the past, and pledge them our support in the future.

J. S. PARKER,
Chairman of Committee.

Those who have given the matter greatest study admit that baldness is more often the result of a want of local vigor than the consequence of constitutional decline. The remedy therefore depends mainly upon stimulating applications, energetically and unremittingly employed.

Anyone concerned about his or her hair, even if they have deferred attending to the matter until baldness has appeared, should begin treatment at once. The first applications of the Louisiana Creole Hair Restorer will demonstrate that it is something more than an ordinary tonic. It is a preparation having for its basis the recipe used for years by the Creoles, noted the world over for their luxurious locks. Nothing injurious is introduced and it is a purely vegetable compound. It acts wonderfully on the scalp and roots of the hair, relieving at once any itchy or unpleasant sensations and giving a refreshing feeling. Growth is stimulated and the natural coloring properties of the hair restored. As a dressing it is unexcelled, and no lady who uses it once for her toilet will ever be without it. Mansfield Drug Company, Proprietors, Memphis, Tenn.

Alas! alas! Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always—this is duty. — *Amiel.*

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and overwork and trouble. Hall's Renewer will prevent it.

Death is a thief that robs you of your raiment. The resurrection is a royal prince that gives you the costliest garments and covers you with honor.

Used-up ball players and athletes find Johnson's Anodyne Liniment a balm in Gilead.

The spirit of a person's life is ever shedding some power, just as a flower is steadily bestowing fragrance upon the air.—*T. Starr King.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:00 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....2:35 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....8:45 pm
No. 7 Coast....2:05 am	No. 6 Lim. Ex..7:50 pm
Lim. Express...4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..6:45pm	No. 2. Local Mail and Express..7:00am
No. 41. Chic. and St. L. F. Mail. 8:00am	No. 42 Chic. and St. L. F. Mail. 8:00pm
No. 45. Chic. and N. O. Lim....7:50pm	No. 46. Chic. and N. O. Lim. 12:10noon
No. 41. Memphis and K. C. Ex. 8:00am	No. 42 Memphis and K. C. Ex. 8:00pm
No. 5. McComb City Accom....9:15am	No. 8. McComb City Accom...4:50pm
Sunday Excur'n. 0:00pm	Sunday Excur'n. 7:35am

TEXAS AND PACIFIC.

No. 52 Californ ia Express. 7:00 pm	No. 51 Californ ia Express. 3:15 am
B. Rouge, local. 10.05am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 18 Califor. 7:50 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor..5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd....2:50pm	No. 18, Local....8:45am
No. 5, Fast Line 7:00am	No. 2, Lim'd....3:00pm
	No. 6, Fast Line. 8:30pm

MOBILE AND OHIO.
(Via Meridian.)

No. 4, Fast Line. 7:00am	No. 2, Limited....5:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:30 am	Leave.....3:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.a-la-Hache Sh Bch. 9:00 a. m., 3:45 p. m., 4:35 p. m.	Pt.a-la-Hache Sh. Bch. 7:00 a. m., 11:00 a. m., 5:10 p. m.

Do You Know

That there is but *one* paper, perhaps, in the South, and but *two* in the United States, that make a specialty of defending the Christian Sabbath? But little attention is given to this great question even by the religious press. And

Do You Know

That there are *more than a million* laboring men in this land of Bibles who have no Sabbath?

Have You Ever Seen

THE SOLDIER? It is a monthly paper devoted to the revival of an interest in the Lord's day, and to the fight against the liquor traffic.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, May 26, 1892.

The Golden Wedding. Thanks!

Bishop and Mrs. Keener desire to express, in this public way, their heartfelt thanks to the college of Bishops, to the members of the church, and specially to the preachers and Methodists of New Orleans, for the high appreciation shown and most honorable mention of interest in the fiftieth anniversary of their wedding. The occasion itself was made a Methodist Night Dream in the substantial, elegant and tasteful manner of all its appointments, only seen in a New Orleans entertainment. Besides many costly and brilliant gifts, there were present a large company of elect ladies, noble persons, and charming young people, beautiful to God, to angels and to men. The graces of Christian womanhood, mature and gentle, and of reverend, godly men, and of youth already inspired with immortal life, constituted a salutation of the whole church to us as a kiss of love, which, in the spirit of St. Paul, we most gratefully return, believing that we shall all by and by meet in those amaranthine homes which "the King in gold of Ophir" has prepared for the perennial joy of his Bride.

Carrollton, May 19, 1892.

The dispatches state that when our fraternal messenger to the General Conference, at Omaha, Dr. J. J. Tigert, in the course of his speech to that body, remarked that the "Southern whites were the negroes' best friends," the statement was greeted with hissings! This was an unpardonable offense. The M. E. Church had as well cease prating about fraternity and union, if our representative to their highest body is to be treated with such indignity and no protest made as publicly as the hissing was done! We hope the dispatches are incorrect!

Our Northern brethren in General Conference, at Omaha, seem to be having some new experiences and are "taking on" over them. Witness the following, clipped from one of their papers:

When Bishop Taylor had concluded his address, he called a little negro girl, not four years of age, upon the platform, and presented her. She was rescued from heathendom less than nine months ago. Her name is Diana. She is a beautiful child, regular features and perfect head and physique. Bishop Bowman grasped the little black hand amid a storm of applause; yet the face of the child broke into a smile as she looked into the kindly face of the senior Bishop and found sympathy in her bewilderment. It was a memorable moment; and a picture of that scene would become historic in Methodism. The ovation was overwhelming, and reached the climax when colored delegate Knox, of Indianapolis, declared that the Spirit of God was upon him to read in that scene the fulfillment of prophecy.

An Important Movement.

On Friday evening, May 13, at the call of the presiding elder of the New Orleans district, there assembled in Felicity Street Church the largest representative gathering of Methodists we have ever seen in this city. All of our city pastors, excepting two, were present. The roomy and pleasant basement of the church was well filled with prominent laymen and elect ladies from each charge. The presiding elder of the district presided, and Rev. J. M. Henry, of Carrollton, acted as secretary *pro tempore*.

The meeting had been called and was held in the interests of mission work within the city limits. The report of a committee appointed at a previous meeting was handed in and discussed thoroughly, point by point, and amended as to most of its suggestions. The final outcome of the amendment was this: This representative body of Methodists resolved almost unanimously to appoint a committee, composed of the pastors and one layman from each church, to carry on mission work in this city. The laymen on this committee were nominated each by his own pastor, and the nominations were confirmed by the body. These laymen are: E. P. Mackie, of Carondelet; L. S. Widney, of Felicity; Philip Werlein, of Rayne Memorial; W. B. Thomson, of Louisiana Avenue; Paul Voss, of Dryades; C. M. Fush, of Parker Chapel; J. R. Westerfield, of Carrollton; Dr. J. W. Adams, of Moreau; J. F. Muller, of Craps and Soraparu; F. A. Daniels, of Algiers, and Jeff Matthews, of Gretna.

It will be seen at once that it is proposed to do *connectional* mission work as well as mission work by individual churches. This we regard as a most important movement. Methodism is and must continue to be a connection throughout all its parts. No part of it can do without any other part of it. "The head can not say to the foot, 'I have no need of thee.'" To preserve and foster and strengthen the whole body of connectionalism there must be work in common for all the parts. Hence the institution of a committee with an equal number of workers from each charge concentrates the energies and sympathies and working forces of the whole body of Methodists in the city upon that line of work which the committee, in its godly judgment, shall determine to pursue. There is a power in this union of sympathy and working force which can hardly be overestimated. "In union there is strength," and the whole of city Methodism concentrating its power upon one point is not only an exhibition of strength, but it is a prophecy of success.

It will have a very salutary influence in another direction. Other churches and the outside world will see in this movement that we not only do our individual church work as best we can, but that we have united together on a special line to do extra church work. This will provoke other churches "to love and good works," and proclaim to all outsiders that we intend to push forward the interests of our Zion as doors shall open and opportunities are afforded. Besides this, the movement will awaken our own dormant faculties and stir our energies and quicken our zeal and enliven our hopes and create fresh enthusiasm in the work of the Lord.

The committee met on Monday, May 16, in the presiding elder's office and perfected its organization by electing the presiding elder chairman of the body; Rev. J. M. Henry, secretary, and E. P. Mackie, treasurer. A Finance Committee, whose duty is to raise funds for carrying on the work, was selected, consisting of E. P. Mackie, W. B. Thomson, F. A. Daniels, Rev. F. N. Parker and Rev. A. E. Clay. A Committee on Work and Workers was chosen, consisting of Rev. W. H. LaPrade, Rev. F. N. Parker and Rev. A. E. Clay. These two committees were constituted also an Executive Committee. The committee resolved to meet the first Tuesday in each month, at five P. M., in the presiding elder's office.

The first work of the committee was to take charge of the flourishing mission now in successful operation on Tchoupitoulas street. Bro. Harrison, who has done such good service there, was continued as superintendent, and was given the assurance that aid in the way of workers and means would be amply supplied. Now, if the Methodists of this city will back up their committee with their means and prayers, this mission work will succeed beyond their most sanguine expectations. Brethren and sisters, give us your aid.

General Conference of the M. E. Church.

NOTES.

The General Conference of the M. E. Church convened in Omaha, Nebraska, Monday, May 2, Bishop Bowman, the senior in office, presiding. All the sixteen Bishops were present at the opening session. This is the first time in the history of the church that a General Conference has been held west of Chicago.

There are 500 delegates present—350 clerical and 150 lay—representing 2,300,000 communicants in various parts of the world. Of these 500 delegates nearly 400 are new men.

It has been just one hundred years since the General Conference began to hold quadrennial sessions, and it is proposed during the present session of the Conference to celebrate in some appropriate way the centennial of the General Conference as a quadrennial body.

The address of the Bishops was read by Bishop Foster, and was pronounced by some as the finest ever presented. It occupied an hour and three-quarters in reading. It opened with an invocation of the Holy Spirit upon the body, reviewed the work of the past four years, looked hopefully at the future, but touched rather indefinitely on one or two subjects upon which it should have been explicit.

There is a strong plea, especially from the city churches, to have an indefinite pastoral limit, instead of a five years' pastorate, as the law now stands. The advocates for this change claim that the Methodist Church with a limited pastoral term can not keep pace and compete with other denominations with unlimited pastoral terms in the cities. Strange to say, the episcopal address makes no mention of this matter. The laymen held a meeting on Saturday before the opening of the Conference to consult as to the advisability of asking the General Conference to allow the lay delegates to be seated separately. The meeting was headed by Hon. John Field, postmaster of Philadelphia, who is a member of the General Conference. This movement was construed as one intended to give laymen more power than they could have under the former custom. When the question came up on the following Monday, after a spirited debate, the request of the laymen was granted. About two-thirds of the laymen occupy chairs in a block, but the remainder prefer sitting with the ministerial delegates.

The subject of worldly amusements will be considered. The episcopal address, strange to say, is not very definite. It pronounces against all amusements "offensive to conscience and deadening of spiritual sensibilities," and says that the line between these and those that may be indulged in is not difficult to be discerned. The press dispatches say that a resolution to allow dancing has been introduced and referred to the appropriate committee for consideration. We hope this is a mistake.

The Bishops make reference to the prosperity of the Southern Methodist Church, and intimate that they would like for there to be union of the two. "We do not ask our sister to come to us. We do desire and will continue to pray that we may come together on terms that will be equally honorable to both." They "wait in loving hope and with extended hand."

There is a difference of opinion as to the election of more Bishops. Some contend that the sixteen they now have are sufficient, while others say, at least, three additional ones should be elected. The colored members are trying to get a colored Bishop elected, but all their efforts are vain. It is a question whether the white Conferences would receive a colored Bishop. The colored brethren, however, are willing for a Bishop of their color to confine his labors among themselves.

The episcopal address shows that on the subject of admitting women into the General Conference the vote stood: *For* admission, 235,668 lay, 5,777 ministers; *against* the admission, 163,843 lay and 4,765 ministers—a majority of 10,012 in favor of admitting them. But this falls considerably short of the requisite three-fourths. The question will, however, be discussed during the present session of the Conference.

Since the foregoing was written much has been done by the Conference, and many things brought forward have failed. The Conference has refused to add to the number of Bishops. This gives the colored aspirant for episcopal responsibilities a quietus for the present. The same missionary secretaries have been re-elected. They are McCabe, Reed and Leonard. Drs. Buckley, Edwards, Moore and Smith have been re-elected editors, respectively, of the *New York*, *Northwestern*, *Western* and *Pittsburg Advocates*. Dr. Jesse Bowman Young takes charge of the *Central* at St. Louis; Dr. J. E. C. Sawyer of the *Northern*, at Syracuse, N. Y., and Dr. E. W. S. Hammond of the *Southwestern*, at New Orleans, La.

In mission work the progress of the M. E. Church during the quadrennium has been marvelous. Each year the income of the Missionary Society has risen to a higher level, reaching last year $1,228,888.04. The sum named does not include $263,660.69 raised by the Woman's Foreign Missionary Society, nor $155,398 54 raised by the Woman's Home Missionary Society, nor $311,827.56 raised by the Board of Church Extension, nor $322,656.44 raised by the Freedmen's Aid Society, nor many thousands of dollars raised by the various city missionary societies. Even more enconraging are the spiritual fruits. During the past year, in a single field (North India Conference) the baptisms of converted heathen have averaged at times 500 a week. The accessions in that field alone within the twelvemonth have amounted to 16,000.—*Missionary Review.*

Here are some interesting Sunday-school statistics: There are in the United Kingdom some 45,000 schools, in which upwards of 700,000 teachers are engaged in instructing 7,000,000 scholars. In the United States there are upwards of 100,000 Sunday-schools, more than 1,000,000 teachers, and 8,500,000 scholars. In the whole world the schools are said to number 183,390, the teachers 1,999,569, and the scholars 17,716,211. Almost without exception the teaching is voluntary.

A Brilliant Affair.

BISHOP KEENER AND WIFE CELEBRATE THEIR GOLDEN WEDDING, MAY 19.

Life would become oppressively prosaic without super-addition of a little sentimentalism. The latter is like a little flower garden in addition to a large plantation, like diamonds and pearls in addition to necessary habiliment, Thus we are permitted to permeate staid reason and cumbrous matter of fact with charms of romance and fancy. The golden wedding of Bishop Keener and his beloved wife afforded one of those charms.

THE OCCASION.

Fifty years of happy wedlock. A fifty years' voyage together o'er life's boisterous main without serious accident. The wedding ring thinned, but still on the finger; vision dimmed, but still perceiving perfection in each other. Interesting, charming, memorable, epochal. Much presupposed. Both healthy. Neither of them having been a life-long sick-nurse. Not only the Decalogue, but also the laws of nature obeyed. Wife home-loving. Studying husband's taste, disposition, wishes. Cheerfully providing for same. Finding comfort in husband's comfort, delight in his delight. The husband not less assiduous in his attention to his bosom companion. Industrious, frugal, confidential, affectionate. The two hearts beat ultimately in unison; think alike; not unfrequently look alike. Living for each other often secures living long with each other. A felicitous occasion.

THE PREPARATION

was brief, but elaborate and complete. A meeting of the Methodist ladies—a representative gathering—resulted in appointing one female member from each church as committee on arrangement. Each member to be assisted by three young ladies from her own church. Mrs. W. W. Carre superintending. Refreshments and decoration of Bishop's residence provided for. Each church requested to secure and present a suitable souvenir. All Methodists and friends invited to attend. Grand reception in the evening from three to ten o'clock. All our preachers and their wives the reception committtee. The New Orleans Preachers' Meeting, at preceding session, passed complimentary resolutions and requested the presiding elder to present them at the proper time. A valuable memento was purchased and Dr. Walker chosen to make presentation speech. All meet at six o'clock at our church in Carrollton and march in a body to the festive abode. At the appointed time Bishop Galloway joined the preachers and headed the procession.

The golden wedding was, indeed,

A BRILLIANT AFFAIR.

The college of Bishops had sent, and Bishop Galloway presented to the esteemed couple, two valuable leather-cushioned arm-chairs. Seated on these, beneath a large arch of jessamine and evergreen, from whose centre was suspended a beautiful marriage-bell of golden flowers, the happy pair awaited their friends. Floral decorations abundant. Congratulations numerous and cordial. Dr. C. W. Carter prefaced the reading of resolutions, alluded to, with appropriate remarks. Dr. J. B. Walker presented the preachers' souvenir and spoke as only he can speak. Sister Keener gave expression to her appreciation and gratitude. Now the Bishop gave one of his characteristic speeches. Spoke of his labors for the Master before, during and since "the war." Expressed himself the petted child of Providence. Alluded kindly to his good wife. That he was vastly indebted to her. Home and female influence give traits and charm to character which university and high office fail to impart. He pitied all women who craved for conquests and kingdoms beyond the home circle. A queen of home was a queen indeed. A happy home was glory begun below. Of joys and woes he had had a full allotment. His dear wife had faithfully shared both. When Bishop Keener took his seat, the united choirs of our different churches sang with exquisite pathos: "How firm a foundation," etc. Now representatives of our different churches presented congratulations and presents. Individual members and friends duplicated the process. Other appropriate songs, instrumental music, genial intercourse and converse caused the happy hours to rapidly pass away. Throngs of people, like surging billows, approaching and receding all evening. 'Twas a scene in which angels find delight.

PLEASANT MEMORIES.

The youngest of our college of Bishops was foremost in doing honor to the beloved senior. Seniority in such a body means more than official relation. High mountains and ancient castles compel admiration. Bishop Galloway appreciated the divine injunction (Leviticus ix, 32): "Thou shalt rise up before a hoary head and honor the face of the old man."

Our church is emulating the Master's spirit by being not a respecter of persons. Men and women of vast wealth and influence were not more welcome than the many who move in the lower walks of society.

Methodism is a compact body. Not an "Archipelago" of disjointed entities. For this we are indebted to our connectional officers, including the Bishops. Their office and influence weld the entire membership into organic solidarity. Loyalty to the church and love to our chief ministers was plainly manifest on this occasion.

J. B. A. AHRENS.

NOTES.

The *Interior* "hits it" when it says: "There are more wonderful gifts than strong common sense, but none more useful to either Church or State." And a friend of ours says, "There is none more uncommon!"

Money is called "sterling," because in the time of Richard I. money coined in the east of Germany became, on account of its purity, in special request in England, and was called Easterling money, as the people of that part of Germany were called Easterlings.

The correspondence of Rev. Hugh Price Hughes with his father on the subject of the choice of his life-work is laconic enough to suit even a Laconian. Here it is:

"My dear father, I think I ought to be a Wesleyan minister. Your affectionate son."

The answer was equally laconic.

"My dear boy, I would rather see you a Wesleyan minister than lord chancellor. Your affectionate father."

The *Nashville Advocate* asks these questions:

Is there one solitary person among all those who read these lines that has ever endured real hardship in order that he might have something to contribute to the wants and woes of his fellow-men? Is there one who has restrained his love for rich food and costly apparel for Christ's sake? We ask these questions in all seriousness and earnestness. Are we Christians at all in any high sense of the word as long as we surrender nothing except what we can easily and pleasantly do without?

What is your answer?

An English paper advertises for a preacher thus:

Curate wanted, a common-sense, broad-church, ritualistic, evangelical, working on *Church Times'* lines. He must be an all-round man, able to superintend a soup kitchen, personally conduct penny readings and parochial smoking concerts, and manage a gymnasium and swimming bath for boys and girls. If competent to preside both at church, balls and bazaars, and to appear occasionally as a nigger soloist—with or without burnt cork and banjo accompaniment—all the better. Some practical knowledge of sanitary science would be a distinct recommendation. Views flexible. No fringe allowed, but moustaches welcomed. Address the Rev. Professor Tootsmith, M. A., Sion College, E. C.

Such a man might suit some congregations on this side the water!

PERSONAL AND OTHERWISE.

Dr. C. G. Andrews will preach the commencement sermon of Montrose, (Miss.) High School, May 29.

The Book Committee at Nashville has declared a dividend of $17,500 in favor of the Conference claimants of our church.

The brethren must bear with us for leaving over quite a number of postal card reports. The pressure on us is very great, and this was the best we could do.

Dr. A. Coke Smith, of Vanderbilt, has been appointed pastor of Granby Street Church, Norfolk, Va. Dr. Smith had already expressed his determination to resign his professorship in the university.

The brethren ought to be sure about their notices before sending them to this office. The request not to publish a notice after the paper has gone to press is a little awkward. Be sure of your time before you send your notice.

Mrs. S. S. Keener and the ladies of Rayne Memorial have started a scheme to raise $1,000 for the missionary debt, and already nearly $500 have been secured. We note this with pleasure, and wish those godly women abundant success.

A note from the pastor of Felicity Street states that the meeting at that church has been quite successful. There have been twenty-five altar conversions, and ten accessions to date, with more to follow. The meetings continue this week, the services to open at 7:45 P. M. and close at 9:30.

We acknowledge the receipt of an invitation to attend the commencement of Grenada Collegiate Institute. The program is appetizing, beginning Sunday, June 5, with a sermon in the morning by Rev. Amos Kendall, and one in the evening by Rev. R. G. Porter. J. B. Ross, of Grenada, will make the address on Tuesday to the alumnæ, and Dr. W. C. Black, of Jackson, Miss., will make the annual address on Wednesday.

Rev. W. C. Black, Jackson, Miss., May 18: "On Sunday, May 15, I had the pleasure of dedicating a new church at Sharon, Miss. The congregation far exceeded the capacity of the building, many being compelled to hear from the outside. The building is quite a neat one, and sufficiently spacious to meet the needs of the community. It is finished, with the exception of some inside painting, and is free from debt. In connection with the dedicatory service, a collection was taken which aggregated a sum very nearly sufficient to put on the finishing touches. The pleasure of the occasion was marred by the absence of the pastor, Rev. V. D. Skipper, from the services, his absence being caused by the serious illness of his wife."

Rev. T. L. Mellen, May 17: "Sunday, May 15, Soule Chapel, Lauderdale circuit, Meridian district, was dedicated according to our ritual by the presiding elder. It is a neat, commodious building, and reflects great credit on the faithful preacher in charge, and Bros. Henry Tinsley and Charles Butchee (the Building Committee), and the membership who aided them so liberally and cheerfully. When painted, the building will be well worth $1,000. Bro. N. M. Clark has recently been assisting Bro. J. M. Pugh in a revival meeting of wondrous power at Binnsville, Miss. There were 75 conversions, 48 accessions, and a number of reclamations. There was more than one shout in the camp. The outlook over the district is most cheering."

Bishop Galloway represented the college of Bishops on the occasion of Bishop Keener's golden wedding, last week. Bishop Galloway is a great favorite with our people here, and is always heartily welcomed. He will preach the commencement sermon at Centenary College, May 29. He will leave home for his European trip, sailing from New York, June 11, in the steamer *Servia*. The Bishop goes first to the Irish Conference at Belfast, and in July to the Wesleyan Conference at Bradford. He will give our readers some interesting letters from abroad, paying special attention to the workings of Methodism in its Conference work, circuit work, village work and city mission work. He will study these matters by personal presence and observation, and we know the ADVOCATE readers have a rich repast in store.

Wesleyan Female Institute.

Commencement exercises of the Wesleyan Female Institute, Stanton, Virginia, will occur as follows: May 30, final celebration of the Lee and Jackson Literary Society at 8 P. M. Saturday, June 4, art exhibition. Sunday, June 5, at 11 A. M., commencement sermon by Bishop A. W. Wilson, LL.D., of Baltimore; and at 8 P. M., sermon before the Y. W. C. A. of the Institute. Monday, June 6, final soiree of instrumental and vocal music, at 8 P. M. Tuesday, at 10 A. M., closing commencement exercises, awarding diplomas, conferring degrees, etc.

W. A. HARRIS, D. D., Pres.

NOTES FROM OUR JACKSON OFFICE.

Queen Victoria has decided to send to the World's Fair some specimens of her knitting and spinning done when she was a girl.

We saw while in Batesville, the other day, a copy of the first Discipline ever issued by the Methodist Church in America. It was published in 1808, and was the fourteenth edition.

Rev. A. B. Nicholson, a superannuate of the Mississippi Conference, gave us a short, but pleasant call a few days ago. He was on his way to Edwards to attend a meeting of some kind now in progress there.

While in Meridian, Miss., a few days ago, a lady asked how old the NEW ORLEANS CHRISTIAN ADVOCATE was. We replied that it was about forty years old. "Why," said she, "have you been editor of that paper all these years?" We left Bro. Harmon to answer the question.

"Isaiah and His Times," by Rev. A. Coke Smith, D. D., of Vanderbilt University, has been read with much interest and profit. It was written for the Epworth League readers, costs but five cents, and will pay you to get it. Order from the Publishing House in Nashville, or from your colporteur.

During the Kosciusko District Conference, while discussing the circulation of our church periodicals, the presiding elder, Bro. Burroughs, made a remark we reproduce as a seed-thought: "Every family into which a church paper goes regularly becomes a liberal supporter of the church."

The Board of Missions have appointed the first week in January (1-8), 1893, as a week of prayer and self-denial to raise funds to aid in paying off the missionary debt. We have always looked upon these seasons of prayer and self-denial with great favor, not so much for the money that is raised, as for the information and inspiration that comes to the church.

A Hindu conversing with a missionary of the Church Missionary Society, in answer to the question, "Which of all our methods do you fear most?" answered, "We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors, for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"—(*Selected.*)

The *New York Independent*, of May 5, has fifteen articles on "The Ethics of Gambling;" one of which is on "Gambling at Church Fairs," by Dr. J. M. Buckley, of the *New York Christian Advocate*, which is as forcible a presentation of this aspect of church entertainments as we have ever seen. He closes with this sentence: "When the church in its organic capacity resorts to questionable means (for raising money) it becomes more than the ignorer of sin, more than its patron; it is directly the perpetrator of iniquity." This is strong language, but no stronger than the merits of the case demand. Church entertainments, festivals, fairs, or whatever they may be called, are inconsistent with vital godliness.

Millsaps College will certainly open next Fall if there are no providential hinderances. A portion of the faculty has been elected, and the remainder will be at the next meeting of the Board of Trustees. When the course of study is arranged, we sincerely trust the Bible will find a prominent place in it. This is a church school, and a *Christian* school; why not teach Christianity from its source? The Bible is taught in every Methodist college in Alabama; but we do not recall a single instance in which it finds a place in the curriculum of the Methodist schools of this State (Mississippi), while dancing has been allowed more than once at one of these schools. We would like to see a new wave set in motion by Millsaps College taking the lead and placing the Bible along with Latin, Greek, chemistry, mathematics, etc. Why not?

Missionary Assessments for 1892-93.

Alabama Conference	$ 16,000
Arkansas Conference	5,000
Baltimore Conference	14 500
Brazil Mission Conference	1,500
China Mission Conference	500
Central Mexico Mission Conf.	800
Columbia Conference	1,200
Denver Conference	700
East Texas Conference	4,500
Florida Conference	4 000
German Mission Conference	2,000
Holston Conference	9,500
Illinois Conference	600
Indian Mission Conference	3,000
Kentucky Conference	9,300
Little Rock Conference	8,000
Los Angeles Conference	2,400
Louisiana Conference	8,000
Louisville Conference	12,000
Memphis Conference	13 000
Mexican Border Mission Conf.	1,200
Mississippi Conference	9,000
Missouri Conference	12,500
Montana Conference	400
New Mexico Conference	500
North Alabama Conference	13,500
North Carolina Conference	13 500
North Georgia Conference	24,500
North Mississippi Conference	11,000
North Texas Conference	10,000
Northwest Texas Conference	10,000
Pacific Conference	3 200
South Carolina Conference	16,000
South Georgia Conference	16,000
Southwest Missouri Conference	10 250
St. Louis Conference	6,300
Tennessee Conference	23 500
Texas Conference	5 500
Virginia Conference	22,500
Western Conference	1,300
Western Virginia Conference	2 000
Western North Carolina Conf.	13,500
West Texas Conference	3,500
White River Conference	4,200
Total	$352,750

North Mississippi Conference.

GRENADA DISTRICT SUNDAY-SCHOOL AND DISTRICT CONFERENCE.

The two Conferences named above were held, May 12-15, at Charleston, Miss. The presiding elder, Rev. W. T. J. Sullivan, D. D., presided over both Conferences. O. L. Savage was elected secretary of each. There are fifteen charges on this district. Of these seven pastors were present. Rev. T. J. Newell was present to represent the cause of education. Rev. T. J. Baber, of the Cumberland Presbyterian Church, was introduced and took part with the Conference. Fifteen lay delegates were in attendance.

The reports before the Sunday-school Conference brought out the fact that there are 69 Methodist schools on the district and 1 union school. There are 337 teachers and 2,573 pupils. All of these are supplied with our literature.

The sermon of our presiding elder, Rev. W. T. J. Sullivan, on the subject of missions, delivered May 11, was a strong, practical discourse, full of thought and force. The preaching of Revs. G. W. Gordon, E. H. Rook, C. C. Grisham, was certainly their very best. Bro. Levin Lake made a strong speech on "The importance of securing grand juries who will not pander to the sale of intoxicating liquors."

A resolution, offered by Rev. J. M. Huggins, that each pastor in the district shall preach a sermon on "The Sacredness of the Civil Oath," was adopted by the Conference. Your scribe preached to a good crowd at night after the session of the Sunday-school, and to a real fine one the night after the District Conference closed.

Prominence was given to religious services. The presiding elder presided with courteous and sweet-spirited way, that made all feel that they were at home. The next session is to be held at Coffeeville.

A strong report on temperance but reiterated the sentiments of the late General Conference, the Discipline and the Bible, on the evils of the fiendish and awfully destructive traffic of intoxicating drinks, which the Conference ordered published in the NEW ORLEANS ADVOCATE. The session was harmonious. O. L. SAVAGE, Sec'y.

One of the Good Things.

There is nothing "just as good" as Creole Female Tonic. Every lady who has given it a trial will tell you there is nothing like it for curing diseased conditions peculiar to the female sex.

NOTICES.

To the Pastors of the Vicksburg District:

Dear Brethren: Please send me *immediately* the names of your delegates to the District Conference. Let me know also who of them will be sure to attend.

B. F. JONES.

The Louisiana W. M. S. of the M. E. Church, South, will hold annual meeting between July 1 and 4, inclusive, at Keachie, DeSoto parish. The town of Keachie is situated twenty-five miles from Shreveport, on the Houston and Shreveport railroad. All societies throughout the State are urged to send delegates. Rates will be advertised later.

MISS LIZZIE PAXSON,
Rec. Sec'y. W. M. S.

To the Preachers of the Mississippi Conference:

I have on hand application blanks for aid to the Mississippi Conference Board of Church Extension and also to the Parent Board, and will be glad to send to any who may need them. Please specify when you order whether you wish an application to the Conference Board or to the General Board

N. B. HARMON,
Sec'y Conf. Board.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
New Mexico	July 13	San Marcial, New Mexico	Duncan
Japan Mission	July 20	Kobe, Japan	Key
Denver	July 27	Durango, Colorado	Duncan
Brazil Mission	July 27	Tubiate, Brazil	Wilson
Montana	Aug. 4	Bozeman, Montana	Duncan
Western	Aug. 31	Elk City, Kansas	Hendrix
Kentucky	Sept. 7	Middlesboro, Kentucky	Keener
Missouri	Sept. 7	Montgomery City, Missouri	Galloway
Western Virginia	Sept. 14	Clarksburg, West Virginia	Keener
Los Angeles	Sept. 15	Ventura, California	Haygood
Southwest Missouri	Sept. 21	Independence, Missouri	Galloway
East Columbia	Sept. 21	Palouse City, Washington	Duncan
Louisville	Sept. 21	Campbellsville, Kentucky	Fitzgerald
Illinois	Sept. 28	Pana, Illinois	Keener
China Mission	Sept. 28	Soochow, China	Key
St. Louis	Sept. 28	Kirkwood, Missouri	Galloway
Columbia	Oct. 5	Eugene City, Oregon	Duncan
Pacific	Oct. 12	Sacramento, California	Haygood
Holston	Oct. 12	Wytheville, Virginia	Granbery
Tennessee	Oct. 19	Tulip Street, Nashville	Galloway
German Mission	Oct. 28	Houston, Texas	Hargrove
West Texas	Nov. 2	Gonzales, Texas	Hargrove
Northwest Mexico Mission	Nov. 2	Nogales, Arizona	Haygood
Texas	Nov. 10	Calvert, Texas	Hargrove
North Alabama	Nov. 16	Lafayette, Alabama	Keener
Central Mexico Mission	Nov. 16	City of Mexico	Key
Indian Mission	Nov. 16	Ardmore, Indian Territory	Granbery
Virginia	Nov. 16	Norfolk, Virginia	Hendrix
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
Mexican Border Mission	Nov. 21	San Marcos, Texas	Haygood
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacogdoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
South Carolina	Dec. 14	Charleston, South Carolina	Hendrix
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

HOME LIFE.

ZEAL.

BY S. F. WILLIS.

How beautiful it is for man to die
Upon the walls of Zion! To be called
Like a watch-worn and weary sentinel,
Go put his armor off, and rest—in heaven!
His heart was with Jerusalem; and strong
As was a mother's love, and the sweet ties
Religion makes so beautiful at home,
He flung them from him in his eager race,
And sought the broken people of his God,
To preach to them of Jesus!

The Guest Chamber.

The uses to which your guest chamber is to be put are obviously three—in it your guest is to sleep, to dress, and to spend a varying quantity of his waking and leisure time. For these three uses you have to provide.

First, then, for sleeping. A thoroughly aired "spare bed" is a rarity; yet it is not so expensive as to be beyond the reach of most housewives. Air and sunshine are generally available; but the woman who knows how to apply these commodities to her guest chamber is hard to find. Let the bedding and covers be fresh, dry and clean; spread a sufficient number of blankets, and provide an extra cover for abnormally cold blooded people. If you do not know your guests' preference, it is well to provide two sets of pillows, one large and one small. And if you are one of that class of deluded women who turn their beds into showcases for frills and furbelows, at least be implored to remove these excrescences before your guest retires for the night. The outside adornments should be laid aside, the pillows lowered, and the covers turned back when the guest reaches his room, and the passage leading to it should be lighted.

In these days of numerous inventions, it is impossible to know all the improvements in household arrangements, so, if there be anything peculiar in the methods of heating, lighting or ventilating your rooms, be sure to explain them. A visitor can experience but one sensation comparable with awakening on a cold morning to the consciousness that he doesn't know how to turn on the heat, and that is, in the quiet of the night, arrayed for bed, to find that the light is to be put out by some method entirely unknown to him. One thing more—you must tell the stranger within your gates, before he retires, the hour for breakfast; and if there is to be no rising bell, it is well to ask if he desires to be called in the morning. To people who are nervously afraid of oversleeping, a clock which strikes the hours is often a comfort; while a timepiece, of some kind, should always be found in the room. Thus cared for, your guest ought to sleep well, provided that he have sound digestion and a clear conscience. Even if these desiderata be lacking to him, you at least may fall into sweet slumber, lulled by this soporific knowledge of having done your duty to a fellow-creature; but uneasy be your dreams if you have left an unoffending mortal in an unaired bed, with insufficient covering, to lose hours of precious sleep in a vain attempt to guess the probable hour of breakfast.—*Good Housekeeping.*

The Science of Dusting.

It is a science, since the doctors have discovered for us that the furnishings of our houses are the camping ground of lively unknowables called bacteria. The removal of it is, therefore, not only a performance of esthetic necessity, but of the greatest sanitary importance as well. It is not going too far to say that there is just as much need of classes in the hygienes of cleaning and dusting as there is of cooking classes.

The simple displacement of dust isn't dusting, and the whisking of the feather is no more evidence of cleanliness than the possession of many books nowadays is an evidence of learning. A room is dusted only when the dust is taken out of the room and is done only when it has been carried out of the room. This is done by using a soft, slightly dampened cloth to dust with and by wiping the surface of each article slowly and with care not to throw the particles of dust up in the air, whence they will settle again instantly somewhere else.

The utility of the feather-duster except for walls is to be doubted, and even for walls a soft cloth is better. A thin silk cloth or a piece of cheese-cloth makes a good duster. So does a soft, firm woolen cloth, but linen and cotton flannel leave lint behind them. One woman uses all of her worn-out silk stockings for dusting and still another makes loose mittens out of old woolen which she puts on as dusters. A turkey's wing is admirable to get the dust out of chinks and between rails, and chamois gives a fast polish better than anything else. The best polish in all the world to keep furniture from looking dingy is the following: Two tablespoonfuls cotton-seed oil, one tablespoonful turpentine. Instead of cotton seed oil great oil and good vegetable oil may be used. This should be well rubbed into the wood and then a fast polishing given with chamois. This is the recipe of a famous furniture dealer in New York.—*Helen Watterson.*

The Secret of a Long Life.

You sometimes see a woman whose old age is as exquisite as was perfect bloom of youth. You wonder how that came about, you wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget all disagreeable things.

She understood the art of enjoyment.

She kept her nerves well in hand, and inflicted them on no one.

She believed in the goodness of her own daughters and in that of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusion, and did not believe that all the world was wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She retained an even disposition, and made the best of everything.

She did whatever came to her cheerfully and well.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.

This is the secret of a long life and a happy one.—*Ladies' Home Journal.*

Love's Logic.

I find no difficulty in saying Christ is God, because I never undertake to weigh God with scales or to measure him with compasses. I draw out from my pocket a little miniature, and look upon it, and tears drop from my eyes. What is it? A piece of ivory. What is on it? A face some artist has painted there. It is a radiant face. My history is connected with it When I look upon it tides of feeling swell in me. Some one comes to me and says, "What is that?" I say, "It is my mother." "Your mother! I should call it a piece of ivory with water colors on it." To me, it is my mother. When you come to scratch it, and analyze it, and scrutinize the elements of it, to be sure it is only a sign or dumb show, but it brings to me that which is no sign or dumb show. According to the law of my mind, through it I have brought back, interpreted, refreshed, revived, made potent in me, all the sense of what a loving mother was. So I take my conception of Christ as he is painted in dead letters on dead paper; and to me is interpreted the glory, the sweetness, the patience, the love, the joy-inspiring nature of God; and I do not hesitate to say, "Christ is my God," just as I would not hesitate to say of that picture, "It is my mother." When, therefore, Christ is presented to me, I will not put him in the multiplication table, I will not make him a problem in arithmetic, or in mathematics; I will not stand and say, "How can three be one, or one be three?" I will interpret Christ by the imagination and the heart. Then he will bring more conception of God such as the heavens never in all their glory declared; such as the earth has never revealed, either in ancient or modern times.—*Exchange.*

Good for Fits.

For a fit of passion, walk out in the open air; you may speak your mind to the winds without hurting anyone, or proclaiming yourself a simpleton.

For a fit of idleness, count the ticking of a clock; do this for one hour, and you will be glad to pull off your coat the next end work like a beaver.

For a fit of extravagance and folly, go to the workhouse, or speak to the inmates of a jail, and you will be convinced.

For a fit of ambition, go to the churchyard, and read the gravestones; they will tell you the end of ambition. The grave will soon be your bedchamber, and the earth your pillow; corruption your father, and the worm your mother and sister.

For a fit of despondency, look on the good things God has given you in this world, and to those he has promised to his followers in the next. He who goes into the garden to look for cobwebs and spiders no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity and fear, whether they respect the body or the mind, whether they are a load to the shoulders, the head or the heart, the following cure may be tried on, for I had it from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee."—*Selected.*

GOD'S CHISEL.—Look at the artist's chisel. The artist can not carve without it. Yet imagine the chisel, conscious that it was made to carve, and that it is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment. "Why can not I carve?" it cries. Then the artist comes and seizes it. The chisel lays itself into his hand, and is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one; it is the unit which they make that carves the stone.

We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel. But the chisel can do nothing, produce no beauty of itself. The artist must seize it, and the chisel lay itself into his hand and be obedient to him. We must yield ourselves altogether to Christ, and let him use us. Then his power, his wisdom, his skill, his thought, his love, shall flow through our soul, our brain, our heart, our fingers. That is working by faith.—*Phillips Brooks.*

THE BOOK OF JOB.—Those who still love "the old paths" in matters of biblical inquiry will be gratified with Canon Rawlinson's theory as to the date, origin and authorship of the book of Job. In the introduction to the commentary on Job appearing in the series of "The Pulpit Commentary," Rawlinson is reported as expressing himself substantially as follows:

"On the structure of the poem, after stating the two extreme theories, on the one hand of its being in every point historical, and on the other hand of being entirely fictitious, he declares himself in harmony with the view of the majority of modern critics in regarding it as having a basis of historical fact which has been wrought up into dramatic form by its author. Discussing the age of the poem, he concludes from its style, its description of patriarchal life, its entire absence of reference to any features of Judaism, such as tabernacle, temple or priesthood, that it must be at least earlier than the Exodus. He concludes there is ground for the old tradition that Moses, when in Midian, received the story from Job himself, and put it into its present form."

In a reaction about to begin against extreme theories as to the comparatively modern origin of such books as Job, the Psalms, Daniel, and others?—*The Standard.*

"A common saying among the devouter mediæval mystics was, 'Only so much of God is known as is loved.' The truth contained in this utterance is germinal, and may be unfolded in many directions. God refuses to reveal himself to those who seek him simply out of motives of idle curiosity. Not so much to the keen and penetrating intelligence as to the warm and pure heart does he uncover his glory. Another significant maxim of the same school was, 'God is much more easily sought and found by praying than by debating.'"

EMBLEM OF HEAVEN.—O what cheerfulness, strength, and pleasure did the primitive Christians reap from the purity of their hearts in this way and worship of God! Next to the delight of immediate communion with God himself, there is none like that which arises from the harmonious exercise of the graces of the saints in their mutual duties and communion one with another. How are their spirits delighted and refreshed by it! What a lively emblem is there of heaven. The courts of princes afford no such delights.—*Flavel.*

They are the saints who are most in their closets; who pray, not to be seen of men, but to be heard of God.

OUR YOUNG PEOPLE.

AT THE MUSICAL.

BY CAROLINE EVANS.

The cat on his fiddle thrummed hey-diddle-diddle,
In measure delightfully gay;
And three little kittens waved wildly their mittens,
And murmured: "How well he does play!"
While Puss stamped his boots, thump, thump, on the floor,
As a delicate hint that they'd like some more.

The Pussy who fell down that horrible well
Arrived, rather damp, toward the end,
With Pussy Cat Mew, dressed in petticoat new,
And Puss from the corner, her friend.
Only one sent regrets—"Sadly grieved to have been
At London detained by a mouse and the Queen."

—*St. Nicholas.*

MR. EDITOR: Here we are, two little cousins. We ask admittance into your nice paper, as we have never written before. Our pastor on this charge is Rev. G. W. Huff. We all like him very much. We do not have a good Sunday-school now, but we expect to have one soon. We go to day-school to Rev. P. S. Petty. We will answer Beulah Courtney's question: James Monroe was the fifth President. We will close by asking a question: Where is "advertise" first mentioned in the Bible? We will close, with much love to you and the ADVOCATE. Your little friends,

BETHEL ASHLEY,
MOZIE HUFF.

Glosier, Miss.

MR. EDITOR: As you were so kind to print my first letter, I thought I would write again and try to answer your question. I think the shoemaker lost ten dollars. Am I right or wrong? I go to school to one of the nicest ladies in the world, I think. She is so kind and good to all of us. I will ask the cousins a question: Where in the Bible is the word "advertise" found? Hoping to see my letter in print, and also hoping the dear ADVOCATE much success in the future, I remain,

Your little friend,
LEONARD H. WILKINSON, JR.

Tillman Station, Miss.

MR. EDITOR: As I have never written to the dear old ADVOCATE, I will try and write and see if mine will reach the waste basket. I am a little boy ten years old; have four sisters and twin brothers. I will answer George B. McBeth's question: "What are the three sweetest words on earth?" I think, "mother," "home" and "heaven" are the sweetest. I will ask the cousins a question: How long was Noah in the ark? Hoping to see this in print, I will close.

Your little friend, BUFORD IRVING.

Weir, Miss.

Shine for Jesus.

The missionaries all along the line are pleading for re-enforcement. There can be no forward movement until the debt is paid. How is that to be done? Plan after plan has been suggested, but we believe the problem has been solved at last. How? Why, by the children.

Listen, children, while we tell you about it. We have some beautiful cards, with a large gold star composed of one hundred little stars, in the center of the star is a lighted candle and the words, "Shine for Jesus." The card also bears the text, "They that turn many to righteousness shall shine as the stars forever and ever." When you wish to give a penny to help the mission cause, put it away in a safe place and punch a hole with a pin through one of the tiny stars. Soon you will have a dollar, when you can see the light shining through every star.

Only think, if every child in the Methodist Church, South, were to take one of these cards, this great debt would be lifted, the church stimulated, the missionaries encouraged, and the work go forward with a bound. We are sure you all want to have a share in this work. So come, children, let us go into it with all our hearts. Let that old rhyme about the little drops of water and the little grains of sand make you realize what little children can do with their pennies.

Little Penny Helper, roll us in your mite,
Roll the pennies onward into nickels bright;
Let the nickels gather into dollars round
Until among the nations the gospel truth is found.

Little Penny Helper, roll us in your mite,
Till all the stars shall twinkle, twinkle in the light.
Let us shine for Jesus, both in deed and word,
And, lifting high the candle, light a darkened world.

DAISY KELLEY LAMBUTH.

Address correspondence and remit money to Miss Kate Harlan, Methodist Publishing House, Nashville, Tenn. She will be glad to fill orders for cards at once.

The Last Division.

Teacher: "If your mother should wish to give each one an equal amount of meat, and there should be eight in the family, how many pieces would she cut?"

Class: "Eight."

Teacher: "Correct. Now each piece would be one-eight of the whole. Remember that."

Class: "Yes'm."

Teacher: "Suppose each piece were cut again, what would result?"

Smart boy: "Sixteenths."

Teacher: "Correct. And if cut again?"

Boy: "Thirty seconds."

Teacher: "Correct. Now suppose we should cut each of the thirty-two pieces again, what would result?"

Little girl: "Hash."

"MAMA, YOU STAY UP HERE WITH DOD."—Out in Kansas winds blow loud and strong, and the thunder roars frightfully now and then. Such a storm came up one night when little Mamie had been put to bed upstairs. She was scared, and began to cry. Mama ran up and comforted her: "God is up here with you, Mamie, and he won't let the thunder hurt you." Mamie was reassured; but mama had scarcely got down stairs when a particularly loud clap of thunder upset the little one completely, and she cried out: "Mama, you come up here and stay with Dod, and let me go down there with gamma!"—*Exchange.*

Tommy—"My father is a church member." Johnny—"So's mine." Tommy—"But my father says your papa ain't 'coss he don't never come to church nor put nothin' in the collection box." Johnny (bravely)—"Well, my papa is an honorary member, and honorary members don't chip in."—*Lowell Citizen.*

Many a man has a paternoster round his neck and a rogue in his heart.—*Luther*

SCIENTIFIC.

Recent Work in Spectroscopic Astronomy.

One of the most remarkable of the recent applications of the spectroscope is its use in the determination of movements of the heavenly bodies relative to the earth.

A person of acute musical ear may observe that the pitch of a railroad whistle appears a little elevated if the engine is approaching him, and a little depressed if the engine is receding from him. The reason is a very simple one. The pitch of sound depends upon the number of vibrations in a given interval of time. If the body which is the source of the vibrations is approaching the listener, the number of vibrations received by the ear in a unit of time will be a little greater, and, if the body is receding from the listener, the number of vibrations received in a unit of time will be a little less than if the sonorous body were at rest with respect to the listener.

The same principle must apply in the case of luminous vibrations. If the luminous body is approaching the observer, the wave-length of the luminous undulations received by the eye will be somewhat lessened; and, if the luminous body is receding, the wave-length of the undulations received by the eye will be somewhat increased. If, then, we examine the spectrum of a luminous body in rapid motion toward or from the earth, there will be, in the former case, a slight shifting of the lines of the spectrum toward the violet end, and, in the latter case, a slight shifting toward the red end. It seems to be practicable by this method to determine the motion of stars relative to the earth, with an error of less than one mile per second, though the distance of these stars may be so immense that the light which is subjected to spectrum analysis has been more than two hundred years on its journey.

Perhaps the most remarkable result of this method of observation has been the discovery of double stars too remote for resolution by the most powerful telescopes. If two stars are revolving around each other (or rather around their common centre of gravity), unless the plane of their orbit happens to be exactly perpendicular to the line of sight, it must result that, in one portion of each revolution, one of the two stars will be approaching the earth and the other receding from it, while, in another part of the revolution, their motion will be nearly transverse to the line of sight. If one star is approaching us while the other star is receding, each line in the spectrum of the former will be displaced a little toward the violet end, and each line in the spectrum of the latter will be displaced a little toward the red end. The lines in the common spectrum of the two stars will, therefore, be doubled. On the other hand, when the stars are describing that portion of their orbit in which their motion is transverse to the line of sight, the lines of the spectrum will become single. This alternate division and coalescence of the spectral lines may not only reveal the fact that a star is really double, but also the distance apart of the two components, and their velocity of movement in their mutual orbit, though they may be so immensely distant as to appear to the most powerful telescope only as a single point of light.—*Zion's Herald.*

An Air-Ship Plant.

For some time Mr. E. J. Pennington has been trying to solve the problem of aerial navigation, and thinks that he has succeeded. A company for the manufacture of the air-ships has been organized, patents are being secured, a building has been leased and fitted for the work. Through the courtesy of Mr. Pennington we were shown through the building and many things about the proposed air-ships were explained to us. We saw a balloon of elliptical shape 108 feet long, which will carry a weight of 1,700 pounds. We saw and tested the strength of a small model propeller. The length of the propeller to be used on the air-ships equals the diameter of the ellipse. It will be placed at the front end and exert its power by pulling, just as the propeller of the steamer does by pushing. The air ships with their machinery and furnishings will be made of aluminum, a metal which is now very cheap, light, non-corrosive and capable of being tempered like steel. The seats in the air ship car will be formed of aluminum tubing filled with the same gas as the balloon part. This gas being lighter than air, will give even the furnishings of the car a lifting capacity. Many other explanations were revelations to us, which leads us to think that in the near future, aerial navigation will be no more of a mystery than water navigation. Man has made steam and electricity his servants. Why not the air? Every student of nature and philosophy knows there are possibilities in this direction. It will not surprise us, should lines of air-ships be established between the principal cities during the next ten years. The coming generation will look upon those who used railroad trains, traveling at the rate of forty and fifty miles an hour, as we look upon those who used to think they were annihilating time and distance with the stage-coach rate of eight miles an hour. "God resisteth the proud, but giveth grace to the humble." The wonderful discoveries of these modern times are simply God's revelations to man. He will be found of those who diligently seek him. The enjoyment of these blessings or privileges should lead us to honor and love his wisdom and power, confide in his goodness, and seek the enjoyment of his grace.—*Mid-Continent.*

Explosion of Coal Dust in Mines.

In the course of a lecture recently, by Prof. Harold B. Dixon, at the Owens College, Manchester, on "Coal and Coal Mining," he directed attention to the evidence which has been accumulated regarding the action of finely divided coal dust either in promoting or aggravating the intensity of explosions produced by fire, or, on the other hand, by igniting itself, and causing an explosion in mines. He said the question which was being considered was this: Is dust capable of creating a flame when it comes in contact with a large flame such as may be produced by a blown-out shot or by an explosion of gas and air? It was not supposed that an ordinary naked light in a mine would suffice for an explosion of coal dust and air. There must be first, a great disturbance to raise the dust, and mingle it with the air, to make it an explosive mixture; and there must be a great heat locally applied to initiate the explosion. But when once this had been set up, a flame might extend so far as there was the coal dust lying on the floor or sides; and the damage done by it was comparable, at all events, with that caused by an explosion of fire-damp and air. This was a view frequently urged; and, in support of it, the lecturer tried a few experiments. He showed that fine dust falling on a flame will give off flame and sparks, and that when mixed with oxygen an intense flame is produced. The difficulty, he added, was to obtain the requisite proportions of coal dust and air to make an explosion mixture.—*Christian Weekly.*

No sanctification unless its root be forgiveness; and no forgiveness unless its fruit be sanctification.—*Besser.*

MARRIAGES.

WILSON—FOWLER.—At the residence of the bride's father, near Deasonville, Miss., March 9, 1892, by Rev. D. C. Langford, Mr. J. L. Wilson and Miss Josie M Fowler.

WRIGHT—SMITH.—At the residence of the bride's father, near Benton, Miss., April 7, 1892, by Rev. D. C. Langford, Mr. A. L. Wright, of Sharkey county, Miss., to Miss L. O. Smith.

DEEM—HOOVER.—At the residence of the bride's father, Mr. Wm. Hoover, near Midway Church, Yazoo county, May 11, 1892, by Rev. D. C. Langford, Prof. C. S. Deem, of Jackson, Miss., to Miss Hattie Y. Hoover.

HONEA—HARRELL.—At the Methodist Church, Pleasant Hill, La., Jan. 24, 1892, by Rev. W. F. Henderson, Mr. R F. Honea, formerly of Texas, to Miss Pearl Harrell, of Sabine parish, La.

McLEROY—HIGGINBOTHAM.—At the residence of the bride's sister, Mrs. Hall, Feb. 4, 1892, by Rev. W. F. Henderson, Mr. Jeff McLeroy, of Smith county, Texas, to Miss Della Higginbotham, of Sabine parish, La.

TANNER—BARNES.—At the residence of the bride's brother, Mr. W. T. Barnes, March 23, 1892, by Rev. W. F. Henderson, Mr. Lyle Tanner, of Evergreen, La., to Miss Mary Barnes, of Sabine parish, La.

BROWN—REED.—At the Methodist Church, Pleasant Hill, La., March 23, 1892, by Rev. W. F. Henderson, Mr. W. A. Brown, formerly of Texas, to Miss Fennie Reed, of Sabine parish, La.

DAVIS—ARMSTRONG.—At the residence of the bride's father, Dr. R. L. Armstrong, May 10, 1892, by Rev. W. F. Henderson, Dr. H. L. Davis to Miss Blanche Armstrong, both of Sabine parish, La.

HARRELL—ADAMS.—At the hotel in Pleasant Hill, La., May 10, 1892, by Rev. W. F. Henderson, Mr. W. I Harrell, of Sabine parish, La., to Miss Leta Adams, of Mt. Pleasant, Texas.

LEWIS—ALFORD.—At the residence of the bride, May 1, by Rev. J. G. Cammack, Mr Q. C. Lewis, of Pisquemine, La., and Miss Emma B. Allard, of Pike county, Miss.

BRINTON—BUCK.—In the Methodist Church, Port Gibson, Miss., May 10, 1892 by Rev. E H Mounger, Mr. Wilmer Brinton, M D. of Baltimore, Md., and Miss Katharine W. Buck, of Port Gibson.

OBITUARIES.

CARNES—Mrs. MARTHA A. CARNES, daughter of Jas. Mabry, caught the first glimmering rays of this world's beautiful light on Dec. 2, 1827, in the State of Alabama. On the morning of April 4, 1892, the pencilling shadows of death fell across the beams of this borrowed light, and the watchers said, "She is dead."

She gave her heart to God while it was yet sweet with the dews of childhood. It was in her thirteenth year, and while at the altar pleading with penitents to yield to the persuasions of gospel truth, that her life-long companion discovered, enshrined in a pure heart, a jewel more precious than rubies On Jan 21, 1846, she stood a fair and youthful bride by the side of him who ever afterward proved her unfaltering husband in the worthy name of E. L. Carnes, who still lives to cherish the sacred memory of one who never gave him aught but pleasure.

Sweet-spirited, indeed, was she, who always preferred to make the best of everything, rendering the atmosphere of her home as balmy as a summer breeze, and as refreshing as the sparkling waters of some mountain streamlet; yea, "as happy as a poet's dream." God honored this Christian home with eleven children. Five preceded the mother to their home above. Six are awaiting their summons to their final reunion and communion with God and one another.

Sister Carnes exemplified in her life what is meant by Christian fortitude under affliction. She was a great sufferer, and yet an example of patience. She was an exemplary member of the Methodist Church, South, for many years. She loved her pastors, and they in turn looked up to her as a mother. Her heart was the receptacle of the word of God, of the love of God, and of the spirit of God.

Some thirty five years ago she selected Matt. v, 8, as her funeral text. The writer found it a happy choice, so befitting was the life of one so eminently pure. She died at the home of her son, Dr. Carnes, of Thomastown, Miss. Her funeral was preached in the Methodist Church at Salis, Miss., by her pastor, assisted by the Rev. Mr. Edgar, of Camden, Miss, who so faithfully and kindly attended the family through all their deep affliction. Her body rests in the Salis cemetery, her pure spirit in heaven. The tie of love is not broken, but strengthened May it bind all hearts in one and all to God! R. M. EVANS, P. C.

STEPP—Mrs. MALINDA A. STEPP, daughter of E. L. and M. A. Carnes, was born March 10, 1865, in Attala county, Miss., and died March 20, 1892, at Pratt Mines, Ala, in her twenty-seventh year, leaving a husband and four little girls. Her remains were brought to Salis, Miss., and quietly laid to rest after the usual funeral services at the Methodist Church, conducted by the writer.

The death of this saintly woman marks the terminus of untold suffering, and opens to her the gates of health and sweet relief. The wintry gales of this life were too severe for a flower so tender; she fully realized it. God saw it, and said, "It is enough: come up higher, and I will care for thy loved ones." She gave her heart to God at an early age, and ever lived a true and constant Christian in the bosom of the Methodist Church, South.

She was married Dec. 21, 1881, to V. M. Stepp, who still survives to cherish with warm devotion the sacred memory of one so true and kind. The little girls are at the homes of loved relatives, papa having no one to keep house for them in mama's absence. What a trial this to a father's heart! Nothing but the blood of Jesus can heal a wound so deep. Dear Lord, let thy tender love abound.

An obedient child, a true daughter, a faithful wife, a precious mother, a devoted Christian, and withal a great sufferer. The characteristics of this beautiful life are treasured up in hearts below and in heaven above. Her suffering is ended and she is at rest. R. M. E.

PUCKETT—JAMES SAMUAL ADAMS PUCKETT was born Jan. 23, 1859, and passed from earth at the home of his father, W. H. Puckett, at 8 P. M., April 14, 1892. Having had the influences of Christianity thrown around him from infancy, he was powerfully convicted and brightly converted Sept. 10, 1873, immediately after which he connected himself with the M. E. Church, South.

While in his boyhood he often grew indifferent, and at one time withdrew from the church, yet, upon the whole, he was, even then, a worthy example for his associates in that he was always ready to see a wrong, willing to acknowledge a fault, and anxious to ask forgiveness for an injury, and, above all, he was as anxious to forgive as to be forgiven. However, for the last eight years of his life he was a consistent, though quiet, Christian.

From the first of his last illness he seemed to know his time was nearly spent. He apparently suffered but little, but gradually and slowly wasted away as a burning candle. He was conscious to the last, and, though he could not speak, when interrogated he gave plain and unmistakable signs that he was trusting in God, and that Christ was bearing his burdens through the valley of death.

Thus as the last pencils of light withdraw themselves from the bosom of heaven and leave all nature to fall into a deep sleep, to be awakened only by the return of the sun, so the light of immortality quietly withdrew itself from his breast and left his body to sleep in the tomb till the Son of God shall return and banish the mists of death and the grave.

C. H. PITTMAN.

BRENDTNER—MOORE—These two sainted mothers in Israel passed over the river of death to join the happy throng of the loved ones who have preceded them, and are waiting on the other shore. They departed this life at the home of the writer at Winnsboro, La., who is son-in-law of the former, and son of the latter.

Mrs. CHRISTINA M. BRANDTNER was born at Hamburg, Europe, June 17, 1807, and died March 24, 1892. She came to New York in 1844, and was united in marriage to August Brendtner. The same year to them was born one boy and one girl. The little boy died, and her husband died in 1847, and in 1855 she with her then only child, a little girl (who preceded her in death one month and four days) came to Franklin parish, La. She, together with her daughter and the writer, joined the M. E. Church South in 1872, under the ministry of Rev. J. McKee, in which she continued a worthy and good member until transferred to the church triumphant.

Mrs. ELIZABETH C. MOORE was born at DeKalb, Ga., Feb. 18, 1823, and died April 2, 1892. She was united in marriage with A. N Moore in 1837, and had nine sons and one daughter born to them—all of whom preceded her in death except three sons. They came to Franklin parish, La., in December, 1850. Her husband (and father of the writer) died in May, 1857. She joined the M. E. Church, South, in 1841, and was converted and lived a true Christian life, and died with the blessed assurance that Jesus was her Savior.

These two good old mothers died of pneumonia, of six days duration each. Although they suffered great pain, they murmured not, but bore it with a great deal of fortitude and Christian resignation, until the summoning angel came around their bedsides, when they went to sleep, calmly and peacefully, in the arms of Jesus

Of them it can truly be said they were kind and loving mothers and affectionate grandmothers, and ever ready to administer to the wants of others, and ever in sympathy with the poor and suffering.

Sleep on, my two mothers; the setting of your sun of time is the rising of your sun of immortality. We will follow on inspired by the hope that the pearly gates will open for us, and we will enter in at his bidding and will meet you and others who have preceded us and have washed their robes white in the blood of the Lamb. A. D. O. MOORE.

MCADORY—Mrs. MARTHA A. MCADORY (*nee* James) began the pilgrimage of her successful life in the grand old State of Virginia, Jan. 18, 1812, and bade her loved ones a hopeful farewell, Feb. 12 1892, at the residence of her devoted daughter, Mrs Mary J. Brown, of Salis, Miss., with whom she had lived many years. She spent only five or six years on the soil of her native State, and yet quite enough to enrich her blood for all time to come with that energy and vim peculiar to the sons and daughters of Virginia.

The pure, sparkling health-giving waters of Northern Alabama, too claim a share to the further development of that noble womanhood that should afterward brave the storms of a widowhood of more than fifty years.

She was married in early life to John McAdory, who, after a few brief years, fell on sleep, leaving it all with wife and children—two boys of tender days who never knew riper years, and four little girls who lived to try the realities of life. Two of these sisters—Mary J. Brown and Lou McGee still live to cherish the memory of their sainted mother.

Sister McAdory was a success at whatever she undertook. By her energy and care she accumulated several thousand dollars, with which she educated and otherwise provided for her daughters. She was a Cumberland Presbyterian; and withal a stanch Christian. She manifested great fortitude under severe affliction, and fell asleep in the very arms of Jesus Her body rests in the old family cemetery, her soul with God in heaven. R. M. E.

IMPORTANT NOTICE TO THOSE SENDING MONEY. Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. D. Howell, V. V. Boone, B. F. Lewis (2), K. M. Harrison, R. C. Calloway, P. Howard, J. D. Grimball, W. H. Sanders, Robt. J. Harp, J. R. Rur, G. E. Greene, J. F. Wynn, W. F. Sanders, N. E. Joyner, W. H. Hill, W. A. Bowlin, T. V. Ramsey, C. D. Cecil, J. M. Murse, Robt. Parvin, W. D. Pomnick (2), R. W. Tucker, J. F. Scunlock, R. S. Gale, G. A. Thomas, J. M. Massey, W. T. Currie, Jno. F. Foster, C. H. Grisham, S. H. Whatley, S. S. Holloday, Jno. B. Baldwin, Bishop C. H. Galloway, R. F. Hammett, O. Switzer, Geo. E. Greene, J. M. Johnston, N. M. Clark, D. C. Rawls, M. L. White.

Messrs. J. A. Ingram, M. B. Brooks, Dr. E. I. Persinger, Wm. Town, M. Monk, H. J. McCoy, W. C. Vaught, J. A. Earlington, E. M. Tucker, J. C. Greggs, S. R. Walker, M. Cady, H. J. Reid, J. G. Holmes, W. P. Baskin, A. J. Cowart, C. M. Laurin, Jno. W. Register, D. H. Taylor, G. H. Russell, A. Bahin, G. W. Walker, R. A. Edgerton, R. S. McMichael, E. P. Grillin, M. J. Smith, W. C. Fleming, Chas. R. Van Gelson, S. S. Crosby, B. A. Clark, C. G. Beardslee, W. F. Moore, D. H. Smith, G. P. White, Jno. A. Richardson, Jno. Lower, G. T. Howerton.

Mesdames S. J. Roach, A. A. Wright, S. J. Henderson, L. E. Wise, W. V. Davis, M. D. Ferguson, A. M. Walles, T. J. Henderson, W. D. Wightman, E. C. Bradford, R. W. Bringhurst, L. B. Hunter, J. G. Cole, E. A. Hamblen.

May 24.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 4, 5
Corinth circuit	11, 12
Iuka station	18, 19
Iuka circuit	25, 26
Booneville and Baldwyn	July 2, 3
Blackland circuit	9, 10
Kossuth circuit	16, 17
Pleasant Ridge circuit	23, 24
Marietta circuit	30, 31
Blue Springs circuit	Aug. 6, 7
Guntown circuit	13, 14
Jonesboro circuit	20, 21
Ripley circuit	27, 28
Ripley and New Albany	Sept. 3, 4
New Albany circuit	10, 11

The Corinth District Conference will meet at Baldwyn, Friday, July 1.

The Sunday-school Conference will meet Thursday before.

W. S. LAGRONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Amory and Smithville	May 28, 29
Tremont	June 4, 5
Okolona circuit	6
Houston and Weir	11, 12
Buena Vista	18, 19

J. B. STONE, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Lexington and Tchula	Mar 28, 29
Ebenezer	June 4, 5
Belzoni	11, 12
Poplar Creek	18, 19
Rural Hill	25, 26

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Myrtle	June 4, 5
Holly Springs circuit	11, 12
Eagle Springs	18, 19
Holly Springs station	26, 27
Lebanon (Thurs.)	30
Red Banks	July 2, 3
Byhalia	9, 10
Ashland	23, 24
East Holly Springs circuit	30, 31
Early Grove	Aug. 6, 7
Mount Pleasant	13, 14
Olive Branch	20, 21

The District Conference will be held at Red Banks, commencing Thursday, July 14. Opening sermon by Rev. J. J. Brooks.

JNO. W. BOSWELL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

E. M. F. College Commencement	May 29
Bismarville circuit, at Bismarville (Thu.)	June 2
Forkerville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Labuna (Wed.)	15
Clarke circuit	18, 19
Chunkey circuit, at Suqualena	25, 26
Marion circuit (Tues.)	28

T. L. MELLEN, P. E.

BRANDON DIST.—SECOND ROUND.

Hillsboro, at Mt. Zion	May 28, 29
Carthage circuit	June 4, 5
Weatville	11, 12
Mt. Rose	17
Raleigh	18, 19
Trenton	21

C. MCDONALD, P. E.

VICKSBURG DIST.—SECOND ROUND.

S. Warren, at Wesley Chapel	May 28, 29
Warren, at Wesley Chapel	June 4, 5
Port Gibson	11, 12
Anguilla and Rolling F., at Cary (W.)	16
Rocky Springs	18, 19
Bovie (Wed.)	22
Utica	25, 26

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Live Oak	June 4, 5
East Feliciana, at Independence	11
St. Helena, at Greensburg	11, 12

The District Conference will be held at Greensburg, June 8-11. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

F. A. JOHNSTON, P. E.

JACKSON DIST.—SECOND ROUND.

Jackson—First Church	May 28 29
Jackson—Capitol St.	28, 29
Silver Creek circuit, at Bee Lake	June 4, 5
Raymond, at Clinton	11, 12
Pocahontas cir., at Hinds's (Thurs.)	16
Lake City and Lodi, at Philips'	18, 19
Edwards (Thurs.)	23
Benton circuit, at Zion Hill	25, 26

The District Conference will be held at First Church, Jackson, May 27, 28, 29. Bishop Galloway is expected to preside.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Holmesville	May 28 29
Magnolia	29, 30
Providence, at Pine Grove	June 4, 5
Caseyville, at Bethesda	11, 12
Brookhaven circuit	17
Summit circuit	18, 19
Gallatin circuit	24, 26
Pleasant Grove, at Cooper's Creek	July 1
Union Grove, at Martin's	2, 3

R. S. WOODWARD, P. E.

SRASHURE DISTRICT.—SECOND ROUND.

Pearlington, at Logtown	May 29, 30
Hattiesburg, at Augusta	June 4, 5
Columbia, at Hopewell	11, 12
East Pearl, at Pleasant Valley	18, 19
Mt. Carmel, at Bethel	18, 19
Williamsburg, at Good Hope (Tue.)	21

Bro. Howell is requested to assist at the Columbia and East Pearl meetings; Bro. Evans at the Mt. Carmel, and Bro. White at the Williamsburg.

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Baton Rouge	June 5
Rayne Memorial (Morn.)	12
Crowley (Eve.)	12
Gross Tete, at Cottonwood	19
Parker Chapel (Morn.)	26
Dryades (Eve.)	26
Lower Coast, at Grand Prairie	July 3

Preachers and members are exhorted to observe the quarterly fast-day—the Friday before each meeting.

C. W. CARTER, P. E.

ARCADIA DIST.—SECOND ROUND.

Ruston, at Ruston	May 28, 29
Sparta, at Mill Creek	June 4, 5
Ringold, at Ringgold	11, 12
Tulip, at Salem	25, 26
Vienna, at Palma Chapel	July 2, 3
Vernon, at New Prospect	9, 10
Gansville	16, 17

The preachers' meeting for this district will convene at Ruston, May 26, at 7:30 P. M.

Opening service conducted by Rev. R. A. Davis. Let all the preachers of the district, itinerant and local, attend this meeting, and let us come fasting and praying for the anointing of the Spirit.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Wesley, at Coushatta (Sat.)	May 28
Coushatta, at Coushatta (Sun., Mon.)	29, 30
Red River, at Knox Point (Sun.)	June 5
West Natchitoches	9

District Conference, May 26-29, at Coushatta, unless hereafter changed, in which case due notice will be given.

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Franklin and Jeanerette, at F.	May 28, 29
Lake Charles	June 4, 5
L. C. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	15, 16
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Huron	25, 26

The District Conference will convene at Franklin, May 26-29. Preachers, please have Quarterly Conference Records present.

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Black River, at Lismore (We., Thu.)	May 25, 26
Vidalia, at Jonesville	28, 29
Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

Special Notice to Preachers.

The preachers in charge will confer a favor on the publisher if they will report in full as to collections for new and old subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE at their approaching District Conference. A representative of this paper expects to be present at same.

Seven thousand bales of cotton were consumed in a fire that partially destroyed the great cotton warehouse at Minet El Bassel, Egypt. The loss by fire amounts to $750,000, and is covered by insurance.

The Brazilian turret ship *Solimoes* was wrecked off Cape Santa Maria, near the mouth of the Rio de la Plata, while *en route* to Matta Gross, and five of the crew were saved, 125 being drowned.

The Queen and Crescent Route will sell excursion tickets at reduced rates on account of the following named occasions:

At Cincinnati, O., June 8, National Association Furniture Manufacturers.

At Cincinnati, O., July 13-16, Furniture Dealers (Retail) National Convention.

At Knoxville, Tenn., June 18-29, Students' Summer School Y. M. C. A. and the Southern Secretarial Institute.

For further information apply to ticket agents, or write D. G. Edwards, G. P. A., Cincinnati, O.

The Queen and Crescent Route will sell tickets at reduced rates account the following occasions:

Hagerstown, Md. M. E. Church Conference at Westminster, May 30 to June 30.

Atlanta, Ga. American Association of Nurserymen, June 1 to June 11.

Cedar Rapids, Ia. Conference of German Baptist Brethren, May 28 to 30.

Detroit, Mich. American Medical Association, June 5 and 6.

Mt. Vernon, O. Epworth League. (General District) M. E. Church, June 7 and 8.

Old Point Comfort, Va. Annual Convention American Society Civil Engineers, June 8 to 17.

For further information call on ticket agents or address, D. G. Edwards, G. P. A., Cincinnati, Ohio.

NEWS OF THE WEEK.

DOMESTIC.

McComb City Bank has opened its doors for business with a capital of $25,000.

The First Baptist Church, in Meridian, Miss., costing $18,000, was destroyed by fire on May 22.

A company has been formed and the capital subscribed for the establishment of a cotton factory at Magnolia, Miss.

Seven young women were graduated as nurses, on May 22, from the H. Sophie Newcomb Training-school for Nurses, in this city.

Gen. F. T. Nicholls, ex-governor of Louisiana, has been nominated for chief justice of the State Supreme Court by Gov. Foster.

A disastrous crevasse has occurred at Home Place Plantation, on the east bank of the Mississippi, in St. James parish. It is said that owing to this break, St. John and half of St. James and St. Charles parishes will be inundated.

A car drivers' strike is in progress in this city, and the public is caused much inconvenience by the strikers, who will not permit other men to take their places and run the cars. The police force are unable to cope with the mob. Some arrests have been made.

The court of claims has decided in favor of the heirs of Gen. Robert E. Lee in their claim for damages for timber cut off the Ravenswood, Va., estate during the war. The claim was for $275,000. The court awards $217,000. Congress has yet to pass upon this finding.

Senator Wolcott from the Committee on Civil Service and Retrenchment has reported to the Senate an amendment to the Constitution making the term of office of President and Vice-president six years instead of four, and making a President ineligible for re-election. The change is to take effect March 4, 1897.

Two tramps discovered a broken rail on the "Big Four" railroad, in Ohio, and signaled a limited express train, thus averting an awful calamity. Passengers realizing the escape, raised a purse of $100 for the tramps, and the "Big Four" officials telegraphed to give the tramps a ride to Cincinnati, where it is expected they will be rewarded.

The National House has, in its consideration of the Sundry Civil bill, agreed to the appropriation for the maintenance of the Gulf and Key West quarantine stations. It has also appropriated $7,500 for a building at the Gulf station for sheltering the crew of the vessel, for a coal shed, disinfecting machinery, repairs to steamer and floats and for an engine.

St. Louis county, north and west of the city of St. Louis, is under water from the Missouri and Meraman rivers. In north St. Louis ten million feet of lumber is floating about. In the southern portion of the city many factories have been shut down owing to the overflow, and over 12,000 persons have been thrown out of work in consequence. The damage and loss entailed by the flood is considerable.

A special train with twenty carloads of Kansas wheat arrived in this city, on May 23, over the Texas and Pacific road. The wheat is intended for export. The railroad is now building an elevator of 350,000 bushels capacity to accommodate this development of the grain business. It is said when the new crop is ready for market, Kansas will ship to New Orleans for export, at least, 1,500 carloads of grain monthly.

From St. Louis to Cairo sad pictures are presented on either side of the Mississippi river. Sometimes ten, sometimes twenty miles wide, the river runs, carrying down great piles of drift-wood, eating away homes, drowning stock and submerging bottom lands and islands. Along the section of the river traversed, it is estimated that 10,000 people have been rendered homeless and 500,000 acres of growing grain have been destroyed.

FOREIGN.

Queen Victoria has conferred the decoration of K. C. B. upon the Khedive of Egypt.

Official statistics declare that there are 22,000 vagabond children constantly wandering about the streets of Paris.

The Spanish government has raised the embargo against American pork. Our pork is now admitted to all parts of the world.

The British government has resolved to dissolve Parliament on June 20. The general elections for new members will take place during the Summer.

It is reported that the Shah of Persia has concluded not to accept Russia's proffered loan of $500,000, but has decided to try to borrow the money in London.

An epidemic of virulent cholera is raging in Harrar, Egypt, and is spreading inland. It is already causing 100 deaths daily. The Italians are taking vigorous precautions to prevent the disease from spreading to Massowah.

The Russian government has ordered retrenchments in all departments on account of the heavy outlay consequent on the failure of the crops, and the orders for extensive army maneuvers in western Russia and near St. Petersburg have been countermanded.

The proposed transfer of the *City of Paris* and *City of New York* to America is still being discussed in London. It is hinted that the admiralty will raise a question which will prevent the company's complying with the American law. It is stated that the admiralty has an agreement preventing the Inman Line from entertaining offers for the purchase or charter of its steamers for a period exceeding five weeks without first giving the admiralty the right of purchase or hire.

Everyone, Read This.

TO ALL THE FRIENDS OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

This is the time to prove your devotion to this organ of your Conference and the helper of the great cause of Methodism. We need your earnest effort to build up the subscription list to ten thousand by the meeting of the next Annual Conferences.

Many critical readers write that the NEW ORLEANS CHRISTIAN ADVOCATE is better than it ever has been; but Dr. Carter, the senior editor, has recently made further arrangements for increasing the value of this paper. Bishop Galloway and other writers of high standing have been engaged to send letters regularly to the NEW ORLEANS CHRISTIAN ADVOCATE during their trip to Europe this Summer. Special correspondents have also been secured at all our most prominent missionary stations in this and foreign lands. Dr. Riggs, the medical missionary to Arabia, has promised to favor us with a description of the country and of Christian work there. Besides which due effort will be made to give latest and best thought on the Epworth League, Sunday-school, missionary and temperance work.

In order to induce new subscriptions the paper will be furnished from now till Jan. 1, 1893, to all new subscribers for seventy-five cents cash, and to those sending five names and $3.75 cash the paper will be sent free until that date. No other commission or prize will be allowed in this offer.

D. L. MITCHEL, Pub'r.

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The price in the usual board binding is 35 cents a copy, $4 a dozen, postage prepaid. One hundred copies, express *not* prepaid, $30.

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Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FROM THE WORK.

Rev. D. C. Langford, Benton, Miss., ay 16: "We are moving on smoothly Benton circuit. We have had no vivals yet. Our great need is the ptism of the Holy Ghost. We are aying and hoping for this. Pray for s."

Rev. B. F. Jones, Port Gibson: "We ill build a 'brand-new' parsonage ere this Summer. The money and lot re secured, and the contract for build- g will be signed in a few days. It is ld we will have waterworks and elec- ic lights in the town very soon. Our otion mills will begin operation in the all."

Mrs. Ella P. Farrar, Newellton P. O., a., May 14: "The neighbors of Lake t. Joseph, Tensas parish, La., have st finished a very neat union church the little town of Newellton. The oors are now open to all denomina- ons. May all act in full union, and ch denomination enjoy a full right use the church in turn as it is in- nded to be used!"

Rev. H. P. Lewis, Caseyville, Miss., ay 16: "We are moving on nicely Caseyville circuit. Congregations od; close attention given to preach- g. Several have been received into e church; others coming. Old mem- rs are being stirred and revived. We e all hopeful of better times, spiritu- ly and financially. Instruction of ildren and pastoral visiting attended as well as a preacher in feeble health n do it. Pray for us."

Rev. M. L. Burton, McComb City, iss., May 17: "We have just closed a eeting at this place. We trust much od has been done. Our congrega- ons were large whenever weather ould permit. Have received up to ate 40 into the church; removed, 9— et gain, 31. Finances pretty well p. Have very good Sunday-school. rayer meeting well attended. As a ule, our people are moral; but we ed a deeper work of grace."

Rev. J. C. Park, Prairie charge, orth Mississippi Conference, May 12: Our second Quarterly Conference vened Saturday and Sunday last. were gratified to report an increase interest in Sunday-school work, with o schools established, and prepara- ns being made for the observance of ildren's Day. Class meetings and yer meetings growing, and church endance larger than at any time ing our three years with this peo- . The stewards came up with one- rth of our assessment. Rev. J. B. ne, P. E., was with us. His associ- ons and labors did us all good. Rev. A. Bowen, of Aberdeen, will be with in a two days' meeting at Prairie t week. Pray for us and our peo- ."

"Omega," Escatawpa, Miss., May "Though Escatawpa is a quiet, un- ming town, it is a progressive one. e religious interest manifested here perhaps, remarkable, when com- ed with former status in this par- lar. Under the pastorship of our . L. W. Wood, the church is alive her interest, the members working ringly and effectually under his ection to make the religion of Christ e to be desired than temporal in- st. Bro. Wood is loved by every- in and out of his church. By his ly walk he is known. New mem- s come in constantly. Truly, a at work is going on. The spirit of ival has reigned since he came here m his appointment at Conference. are moving forward. Prayer meet- , etc., are well attended. Our Sab- h-school will compare well with y in large cities. The superin- dent, Wm. Smith, has occupied that ition many years, and has been un- ng in his work and efforts to keep school to a high standard. Last bath we celebrated the 'Children's y.' The church was beautifully orated with flowers, evergreen and ivy moss. Dinner was served on ground near by in the school- ilding to about 175 persons. The rning programme was that fur- hed for 'Children's Day.' Sermon Dr. Beal. After dinner singing, sermon by Dr. Beal. The day is to be long remembered by all. r preacher is not only a Sunday acher, but an every-day one. We nk we have as good a pastor and day-school superintendent as can found anywhere."

Rev. B. P. Fullilove, Atlanta circuit, North Mississippi Conference, May 24: "The work is in a better condition than any year in its past history. There has been more money paid up to date for the support of the ministry, and also on the collections, than any previous year. The people are growing in spirituality; the revival fires are steadily burning; souls are being blessed monthly. We have received into our church three. We have only two Sabbath-schools; have two prayer meetings. Our presiding elder, Bro. W. T. J. Sullivan, was with us on April 29, and preached in his usual way, to the delight of all. He said that ours was the banner circuit in the district this quarter. Praise the Lord. I wish the ADVOCATE much success. Pray for us."

Rev. W. M. Young, Lula, Miss., May 18: "Our second Quarterly Conference has come and gone. We had a good time; a real refreshing from the presence of the Lord. Bro. Standefer was fully alive with the power of the Holy Spirit resting on him. Our congregations are better than at any time since we first came to this charge. Our people are growing, spiritually, and we wish here to extend our thanks to the people of Lula for a substantial donation, which came in last week in the way of general family groceries—quite a wagon-load. This is not the first time, by any means, since we have been serving this people that they have thus remembered us. We have received some members by certificate; are having a fine prayer meeting. We will send you some new subscribers to the ADVOCATE soon."

Rev. J. C. Long, Neshoba circuit, May 21: "This is the fourth time the Bishop has read me out for this circuit, and we are doing very well up to date. My second quarterly meeting was held May 14 and 15. Our beloved presiding elder, C. McDonald, was on hand, and preached two grand sermons to the delight of all who heard them. The house was crowded to its utmost capacity, and it was an old-time quarterly meeting. The people got happy and praised God. Bro. McDonald came to town, and preached to a large congregation at night on his way home. Our collections are short to date, but think all will be paid by Conference. This is a good circuit, and anyone will be glad to get it when we get a parsonage; and I think we will have it by Conference. We have appointed a committee to look after it, and report by the next quarterly meeting. I want to have it in good fix for the next man. I hope to have the best year of my ministry with this people. Pray for us."

Rev. T. J. Upton, Lake Charles, La., May 23: "The great and long-expected meeting was opened yesterday morning by an excellent sermon by Bro. Whitehurst from the text, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ,' etc. This sermon was well received by the large audience, and many renewed their allegiance to Christ. In the afternoon the song service, conducted by Bro. Saunders, was both interesting and profitable. At night the immense audience was again thrilled by another of Bro. Whitehurst's telling sermons, and many gave public expression of their determination loyally to serve the blessed Master. The meeting at Paducah, Ky., was booming when Bros. Whitehurst and Saunders left; but Bro. Inge will probably leave to-day and reach us to-morrow night. Let the church everywhere pray for the success of our meeting. Quite an event transpired at the parsonage here on the nineteenth instant, for which its occupants feel very grateful. About thirty ladies and some boys, led by Judge Gorham, marched up with one wagon- and two buggy-loads of provisions—all for the occupants of the parsonage. A nice and appropriate speech was delivered by the Judge, which was feebly responded to by the writer, and soon the crowd of donors were gone, and the immense larders of the parsonage were filled with the 'good things' received. These events, Mr. Editor, are highly appreciated by the preacher and family, both because of the intrinsic value of the articles brought and the motive prompting the gifts. Now, reader, if you want to gladden the heart of your preacher and family, go immediately and do for him as the ladies of Lake Charles did for their pastor."

OUR NEW CHURCH AT WAYNESBORO, MISS.

The above is a very fine representation of our new church at Waynesboro, Miss. It was dedicated Sunday, May 22, by Rev. T. L. Mellen. The auditorium is 32x48 feet; the Sunday-school room, 28x28 feet; the class-room, 12x16 feet. The contractor was paid $2,547.60, the furniture cost $300, making a total of $2,847.60. All of this except $45 was raised in Waynesboro, and every cent is *clean money*, not having been defiled with church entertainments or ice-cream suppers. The pastor, Rev. J. V. Penn, has been indefatigable in his efforts, and he and his good people now worship in as beautiful church as there is in the Meridian district.

Rev. James Porter, Charleston circuit, North Mississippi Conference: "We think our District Conference was a great blessing to this town. Many of our people joined in prayer for greater consecration of themselves to God; and I think that many vows and promises of a better life were made. Dr. Sullivan presided, and with so much of the Spirit of the Master that all were pleased. Sister Ball, the district secretary of the Woman's Missionary Society, held the district meeting here, and the services were splendid. Our ladies organized a missionary society here, and we expect great things of them; and the children also were organized into a juvenile society. Soon after the Conference adjourned the people sent to the parsonage a great many nice things, such as flour, lard, sugar, coffee, rice, calico, domestic, etc., all of which we appreciate very much. May God bless them all!"

Rev. T. B. White, New Iberia, La., May 20: "A week of revival meetings at Patterson, with good results and precious seed sown for an eternal harvest. Bless the Lord! Bro. Dodge held forth the Word of Life to fine congregations in his clear, scriptural, earnest manner, proving he has the Holy Spirit, the divine anointing. Numbers heard, and were made glad. Critics were few. The Word was as a 'sharp two-edged sword, quick and powerful.' Six offered for church membership, several claimed the blessing of conversion, and two the blessing of sanctification. Lovingly and sweetly we sang, 'God be with you,' etc., and immediately boarded the train for this place. The beloved pastor received us heartily in behalf of his people. Meeting here is starting out gloriously. Many dear souls are 'hungering and thirsting after righteousness.' Our holiness meeting is intact, and we are moving up to a higher life. Amen."

Rev. W. D. Burroughs, Shawnee, East Holly Springs circuit, North Mississippi Conference, May 13: "This is my first year in regular work for our blessed Master. Having been read out to East Holly Springs circuit, I made my way to it as early as possible. When I arrived I found a kind, generous-hearted people waiting for the new preacher. Have been very busy since I have been on the work. My people are very kind to us, and seem to think well of their pastor. Have two appointments each Sunday. We have two Sunday-schools in regular work, which are doing well. Think we will have some more at work soon. Upon the whole, I think we are doing very well; and I am determined, by the grace of God, to press forward and do all that is in my power for the glory of my Lord and Master. Our second Quarterly Conference was held on the seventh and eighth, with our much-beloved presiding elder, Dr. Boswell, at his post. The financial report was very good, considering the 'hard times.' Dr. Boswell preached us two very fine, practical, as well as theological sermons."

[We received this note May 23.—EDITOR.]

Rev. S. L. Boyd, Tillatoba circuit, North Mississippi Conference, May 20: "Our second Quarterly Conference convened yesterday. Dr. Sullivan was on hand, and, after preaching a fine sermon to an appreciative audience, he presided over the Conference with his usual dignity and precision, making a fine impression on our people. In fact, our presiding elder, like Bro. McCullough's, is all of the 'fortiens,' and we appreciate him. We have some hot, some cold, and some lukewarm people on this circuit; but, thank God! we are all growing in grace except the lukewarm ones, whom the devil has hoodwinked into believing they are grown. Brethren, pray to God to convict and convert these lukewarm church members before he spews them out of his mouth. Bro. A. J. Chancellor died May 9, 1892. He was a worthy man, and a useful member of our church."

Rev. B. W. Lewis, McBride, Miss., May 19: "We had an interesting and profitable service at Lebanon last Sunday (May 15). It was our Children's Day service. We spent the day at the church about half-past ten, and Bro. Bob McBride (our worthy superintendent) opened Sunday-school by singing, 'All hail the power of Jesus' name!' and I believe the most of us felt the power in our hearts. God was with us at the beginning. The exercises of the day were simply grand. Everything was carried on in perfect order. Old men and boys, young men and maidens, old women and children, seem to enjoy the grand feast that God had prepared for us on that day. Though some of our number could not be there on account of afflictions, yet God was there, and that was the best of all. I have four Sunday-schools on my work. All are in good condition. My work is moving on very nicely. I am very much encouraged. I feel that God is blessing my labors, and, oh, how sweet it is to have God to help us in our work! Pray for me and my work. God bless you!"

Rev. W. T. Woodward, Ponchatoula, La.: "The predicted storm reached our little village last evening about eight P. M. The clouds were rolling up from the southwest all day. As Mrs. Woodward had me stemming strawberries for preserving purposes, I paid no attention to the signs, etc.; yet I saw there was some preparation by way of receiving guests being made all day. As the king of day was sinking behind the western hill, to give place to the bright, bright moon, the clouds began to gather, and the wind to blow from all parts of the town, and, before this whirlwind ceased, there was twenty-three packages blown 'slap' into the parsonage store-room. Nobody but an itinerant preacher knows how to appreciate such surprises as this. The good people of Ponchatoula have befriended me in several ways this year, and they continue with their hospitality. We are expecting to commence our church here next week. We would have commenced two weeks ago; but failing to get our brick caused the delay. Our presiding elder, Bro. Johnston, preaches for us next Wednesday night. He will hold my second Quarterly Conference the next day. After Conference I will give to the readers of the beloved ADVOCATE a postal card report of the work."

Rev. R. B. Downer, Ellisville, Miss.: "The second Quarterly Conference was held at Sandersville, May 7 and 8. The good people had been astir making their house of worship a place to be respected as an exponent of their Christian love. The perforated steeple was repaired, the injured bell restored, new front steps replaced the old ones; all the outer walls of the church-building shown resplendent in their virgin robes of white paint. The neat chancel railing and modernized pulpit and platform testify as to what a few godly women can do when they get their hearts on the altar of consecration. Why, I felt like a Bishop could afford to visit the place and preach his very best. We expected that our presiding elder would have to spread himself for this occasion. It gave us great sorrow to learn that a relapse has so prostrated Bro. Ellis, hindering his presence. The people were in full attendance on Sunday. The sacramental service was most gratifying, on account of the number communing. Our superannuate brother, Rev. D. Morehant, though quite feeble, was present, and assisting. The love-feast at three P. M. was a precious meeting. Next quarterly meeting goes to Laurel."

Rev. A. T. Buck, P. C., Shuqualak, Miss., May 23: "Our beautiful May days are still bringing with them feasts of good things to both pastor and people of Shuqualak. First, the District Conference, presided over by our much-beloved presiding elder, Dr. Wier, was a delight to all. The attendance was small, but the 'feast' was only the greater (to the writer). Our second Quarterly Conference was held at the same time. Pastors' reports on 'Sunday-schools' and 'general state of church' were complimented by presiding elder. Finances are just 'so-so' (which, with our interpretation, means 'short'). Following District Conference, we had a four days' meeting, conducted by Bro. Joe Jones, which did us good. Prejudices removed, church revived, and good resolutions formed. Our prayers shall follow Bro. Jones in his labor and love for souls. Next came commencement, with its exercises, too numerous to mention, but very interesting to those present. And last, but to myself by no means least, came a nice 'crazy quilt,' with compliments of the good sisters of Salem, to the writer. May God bless them, and supply their spiritual needs as they have the temporal needs of his servant!"

Rev. W. S. Shipman, Cleveland and Shelby, Greenville district, North Mississippi Conference, May 25: "Have, in obedience to the order of our church, observed Children's Day, third Sunday, at Cleveland, and fourth at Shelby. Bro. T. B. Johnson is our Sunday-school superintendent at Cleveland, and Bro. George B. Shelby fills the same important office at Shelby. These brethren had furnished themselves and schools with programs in ample time; so, when the day came, things were done in order and with credit to all concerned. Our ladies rendered valuable assistance to our superintendents in music, decorations, and in preparing and training the children. Bro. Standefer was with us at Cleveland, and preached the sermon; and Prof. Wm. D. Sumpter, of Pulaski, Tenn., delivered the address at Shelby. Bro. Standefer's sermon was an earnest appeal to seek first the kingdom of God, which we hope many of those happy boys and girls will do. We count ourselves fortunate in having the services of Prof. Sumpter at Shelby. His address was eloquent, appropriate, and well received. The collection was an impressive feature of the program. Mr. Editor, no one but those who have been here can appreciate the wonderful advancement of spiritual things in this country (in the Greenville district) in the past ten years. I was here in West Bolivar county in 1882. 'What a change his Word can make!' If our levee holds the struggling Mississippi, this is destined to be a great country in many respects; but our levees have enemies, our citizens are patrolling them day and night, and we have just received a telegram from Gunnison, Miss., just twelve miles west of Shelby, that a man was killed on the levee last night in the act of blowing it up. Our levee district is in good fix, and crops well worked and advanced. Our people are hopeful and happy, and we are expecting and praying for a great revival, and the conversion of many sinners. Our prayers, labors and sweat have at last materialized in a comfortable parsonage at Cleveland."

Rev. S. S. Bogan, Oakley circuit, Louisiana Conference, May 16: "We have had our second Quarterly Conference for this year at Oakley Church, Saturday and Sunday, May 14 and 15. The meeting Sunday was a time of more than ordinary interest. Our beloved presiding elder, Bro. White, was with us, and won for himself the hearts of both preacher and people. We enjoyed two of his most excellent sermons, which, indeed, were a treat to us; and though they were clothed in power and eloquence even to the sublime, yet they were graced with the beauty of simplicity that so peculiarly characterizes the true gospel, that the simplest could understand and the wisest learn. As I glanced over the large audience I could see impressed upon every face an eagerness to catch every word. I knew the Holy Spirit was among us, and the powers of Satan were made to tremble. Brethren, this work has a hard name, and I can not deny it; but, thank God! he has not cast us off yet. His loving Spirit is still among us. He still strives with men, and I have reasons to be encouraged, and more fully trust the blessed Lord. I have not built a church or removed a mountain; but I am trying, by the grace and help of my Master, to point and lead sinners to the 'Lamb of God that taketh away the sins of the world.' Brethren, don't forget to offer up a special prayer for pastor and people of Oakley circuit. We want to see the walls of Zion erected here, and this people taken possession of in the name of the Lord."

THE LEVEE STREET MISSION.

The Levee Street Mission, which was opened on Feb. 9, 1892, on the corner of South Madison and Levee streets, Vicksburg, Miss., is now entering the fourth month of successful operation. During the three months just past we have given shelter to 793 poor, unfortunate and homeless men and boys (white only), and of whom we kept a strict register account—name, age, trade, and religious tendencies. Owing to the bad weather and hard times during February and March, many of the men were sheltered for several nights in succession, aggregating a total of 3,995 for three months ending May 10, being an average of near 45 per night thus sheltered from the inclement weather, and brought under Christian influence and moral restraint. We have done and are doing all we deem prudent to discourage idleness and vagrancy, and are by no means ashamed of the grand results. We have witnessed some most marvelous reformations amongst these poor men for whom Christ died. Many realized afresh the truth and power of the gospel message as it was spoken to them every day for about two and a half months by the founder of this mission—religious services being held every morning at eight o'clock, and again at eight o'clock at night. Quite a number gave testimony of a determination to forsake the paths of sin and give their hearts to God. Amongst the first of these was an old sailor sixty-four years of age. We believe he was converted, and left this city a happy Christian man. Another notable character was a Mr. Wilson, aged fifty years. In his public confession he said: "I have often tried to be a Christian, but could not find the way. But I picked up a tract here, entitled, 'What Is the Gospel of God?' I got new light, and now the way is plain. Jesus Christ is the Way, the Truth and the Life." This man evidenced his change of heart by the study of "the Word" daily, and by efforts to save other men from sin and vice.

One of the most striking manifestations of the power of God's Word to save, even to the uttermost, was lately witnessed in this mission—Joseph L. Moran, a man about forty years of age. He says: "The accursed drink habit has been my ruin, and I am done with it forever. I haven't the light of God in my soul yet, and I may never get it; but my mind is getting clearer, I am becoming more and more enlightened every day, and, with the help of God, I am going to save every man I can." From the first he has asked that the good Christian people pray for him. The greatest desire of his soul is "a pure heart before God." The New Testament is his companion. Solitude in prayer is a strong point with him. Faithfulness to truth and uprightness is marking his course, and we ask the Christian people to join us in praying that he may "become a bright light in America" for God and temperance reform.

J. W. COBBS,
Gen. Sec. Y. M. C. A.

FAITH'S VISION.

BY ROBERT GILBERT WELSH.

These eyes shall see the King in all his beauty,
These lips in reverence kiss his pierced feet,
And then by love attuned to music holy,
Shall swell the song for my Redeemer meet.

These feet that oft have strayed in ways forbidden,
And earthward crushed in blindness many a flower,
Sin-freed at last shall stand in heavenly highways—
Oh! for the gladdening sense of that first hour!

Welcome be toil if such its consummation,
Welcome be tears that he shall wipe away—
Yea, welcome death! I can not fear the dawning
That ushers in an endless, perfect day.

"A Thousand Souls Won To-day."

In what follows real names are not given, for the reason that this article does not concern itself about persons, but a method that the writer believes to be a "delusion and a snare." But fancy has nothing to do with the statements; only facts enter into them.

In a large Western city, during the month of April just passed, thirty-three pastors of evangelical churches concentrated their efforts in "preparing the way" for the coming of the Rev. John Smith, "evangelist." I advised our pastors to co-operate with the others. It was necessary. That it was necessary is more clear to me now than before the meeting.

Large collections were made to meet "expenses," Mr. Smith making no stipulation as to personal remuneration. That was left to voluntary contribution. Whether this is more remunerative than making a square trade I do not know, having no experience. He insisted that the funds be absolutely secured beforehand, "that there might be no gatherings when he came." The money was raised; comparatively a few people, who bear all the burdens, paying it. Everything was well done that could pique curiosity, excite interest and arouse enthusiasm. From time to time judicious clippings appeared in the papers concerning Mr. Smith's triumphs in other cities. Telegrams helped much. We were told that in a rushing city, north of us, "six hundred stores were closed one week day" for the sake of the meeting. The pastors laid themselves out, using all their influence, publicly and privately, to stir up the people. Special preparatory services were held in the different churches. The Sunday-schools were aroused, teachers and pupils. Church people, godly men and elect ladies not a few, exhausted their resources to get themselves and the people ready for the coming of Mr. Smith.

My belief is: If in each church they had worked to help their own pastor as they worked to help Mr. Smith, there would have been in each church a genuine revival of religion. Further: No church is wise to make its pastor a bell-ringer, horn-blower, bill-poster or stump-holder for another man. Moreover: One of the most faithful of the thirty-three pastors, talking with me to-day, wondered how they "were to pull through the long, summer months" when the paroxysm was over. God help them then!

All the street-car companies, electric, cable, horse and mule lines were enlisted to the advertising point. On the front and rear of every car in big letters were these words: "This car to the Smith Meetings," whether the car went by the building or blocks away. In hundreds of show windows, on street corners, and in the market-places, where the eye could not miss seeing them, the words, "The Smith Meeting." A circus was never better advertised. And the whole city knew that Evangelist Smith was coming. Nothing was omitted, except firing a salute when his train rolled in, and having the band play, "See! the conquering hero comes."

One service I attended—duty with the sick forbade my attending oftener. More than four thousand were present—"men only." There are said to be thirty-five hundred chairs in the auditorium. None were vacant. More than five hundred stood. Announced for days as "for men only," there was not a word in the sermon that would have been out of place "for young girls only." But the bait drew the men. They say two thousand failed to get beyond the door.

Mr. Smith is a youngish-looking preacher of a Calvinistic denomination; clean-shaven and good-looking. He has a winning countenance. I was drawn to him. Upon acquaintance I am sure I would love him. He has the marks of a gentleman. He is earnest in spirit and is, I believe, himself thoroughly religious. His delivery is agreeable, though monotonous. His thought was commonplace as to matter and form, as with the majority of us. His language was pure idiomatic English, without a flavor of slang. There was not a harsh word or phrase in the sermon, nor a flash of humor, and with only a suggestion of pathos now and then. No honest-hearted man could listen to him or see him without full faith in his downright sincerity. The great crowd listened with not only the decorum of the best-bred Sunday audience, but with what seemed to be eager interest.

The text was, "Behold I stand at the door and knock." After a few simple and appropriate introductory words, he told us of the different knockings at the sinner's heart: 1 Through conscience. 2. Memory. 3. The Word of God. 4. Preaching. 5. The lives of Christians. 6. Tribulation. 7. The direct work of the Spirit. He dwelt briefly on each point with anecdotes of the ordinary type, mostly "reminiscential," "bringing forth things new and old." For illustration and appeal it was a plain, earnest, sincere, every-day revival talk from beginning to end. The preacher had mastery of his audience from the crowded platform to the rear line of standing men in the second gallery just under the high ceiling. The singing was good—not extra good. What the secret of Mr. Smith's hold on the great crowd was this article does not inquire, but concerning a very different and vastly more important matter. When the sermon was ended, he led in a short, simple, very earnest prayer. The prayer was followed by a proposition of a very mild sort, as nearly as I can recall them, in these words: "I ask all who will promise to cultivate any desire they may have to be religious, to stand up an instant." A considerable number arose. Then cards were rapidly distributed by a large number of men with big, red badges on their coats. In a few minutes the cards were gathered—one is before me. It has this printed: "I desire henceforth to lead a Christian life." Under this the signature, residence and name of pastor preferred for advice. These cards were distributed in the Sunday-school in the morning.

The Monday morning papers gave a very full account of the meeting, as they have done from day to day. In this city the press charges for preaching announcements. In this meeting they had inducements; $500, as one of the committee told me, being divided between the two leading dailies for printing, etc. One of them quoted the evangelist as saying at the end of the Sunday service "for men only": "Over a thousand souls have been won for Christ in this city to-day, and the meeting to night is a fitting close to a noble day."

The card before me is one of a dozen or more collected in one of our Sunday-schools. It bears the name of a little girl converted some months before and received into the church in due form by the pastor. He tells me that most of the cards handed him were signed by recent converts. Another one of our pastors had twenty cards handed him. Just ten of them bear the names of converts in his meeting in January. Another pastor had a similar experience. Another, upon hunting up one of the card-signers, found a man who wanted to argue with him about "Christian Science." I believe what these four tell me to be fairly representative of the experience of the thirty-odd pastors helping in Mr. Smith's meeting. That the evangelist believed that "over one thousand souls had been won for Christ" that Sunday I am sure. He did not say they were converted (very little has been said about conversion or the new birth, a constant hearer tells me); he said, "Won for Christ." No doubt he meant converted or somehow "saved." So the people understood; so the papers and telegrams sent the news abroad. This evangelist, Mr. Smith, will, I believe, have a career that will take him into every chief city of our country. It is important, therefore, to consider what it all comes to. In this article little more is proposed than to raise some questions that pastors, who are the mainstay of God's church, should, it seems to me, consider with some seriousness.

It is my belief that only God knows the heart-condition of a thousand souls at the end of a day's meeting in any city. We have, nowadays, altogether too much human judging of the state of men's souls. I do not forget the "three thousand" in one day in Jerusalem; but that is an inspired record. Besides we have had no Pentecost. The thirty-three pastors together trying to read the significance of "standing" or "lifting the hand" or "signatures," can not know the state of a thousand people doing these things. And no evangelist is "expert" enough in "discerning spirits," especially a thousand at once, to know more than the thirty-three pastors who could at most recognize some faces and some signatures. With due respect for the young man and confidence in his sincerity, I am shocked at his statements. They terrify me; they are appalling.

Only those who have parted company with fair-mindedness, and are unwilling that any should think who do not agree with them, will say that this article attacks Mr. Smith, Mr. Blank, or any person in his line. It does attack a way of doing that I believe to be "evil and only evil, and that continually." I do protest against such statements, unjustified by facts and incapable of proof, to which, through reports and telegrams, the widest possible publicity is given. I believe that such statements do measureless harm. No intensity of zeal or sincerity of belief can redeem them. It is all the more dangerous that such statements are sincere. In such a case sincerity proves the depth of delusion. And such delusions are contagious as scarlet fever.

I have considered the mental habits and processes that lead men in Mr. Smith's line of things to make such statements; but it is not needful to give my analysis now.

Let us consider two illustrative cases: In this same city within the past eight years two other such meetings were held by noted evangelists—each meeting costing somewhat over five thousand dollars. At the close of one of these meetings the evangelist published in a New York paper that "six hundred and sixty souls were saved" in his meeting. There was an effort at precise statement in this announcement; but one of the oldest pastors in the city tells me that "not more than seventy-five accessions to the different churches engaged in the meeting could be counted when it was over."

Of the other meeting it was set forth in speech and in print, as I am told, that "twelve hundred were saved." The pastor mentioned above has been a long time in this city and is a man thoroughly informed, and he says: "Less than one hundred were added to the churches as the result of that meeting." If one should answer that "the others were church members not before converted," he assumes a right of judgment that belongs only to God. Besides, that is not what was meant to be understood when the announcements were made. I have heard it said in such a case: "The pastors did not take care of the new converts and they fell away." This explanation is a libel on the pastors; and if it were true, shows the work to be so superficial that the less we have of it the better.

It is time to consider these matters. There are, perhaps, none of graver importance to the church. What must be the effect upon the "thousand" affirmed to have been "saved" that Sunday, if they themselves believed what the evangelist said of them? Undoubtedly a great number of the converted or guessed-at thousand "standing," "lifting the hand," "signing cards," were Sunday-school children and young people already in the church and professors of religion. Will they conclude that before that day they were only deluded—that their pastors who received them in the church were also deluded, or insincere? Will those not professors of religion before this Sunday of evangelistic wonder-working, who "promised to cultivate any desire they might have to be religious," or who signed a card that they "henceforth desire to lead a Christian life;" will they take these mild avowals and supposed "expert judgment" as proof of their conversion? Will sinners who neither signed, nor rose, nor lifted their hand, accept "official announcement" that those who did these things were converted? Then what sort of notion will they have of conversion? Probably this notion. If that be all, it is not worth bothering about; and they would be in the right about it. What will our church members accepting such statements (and it is easy for them to accept without questioning what a man says in Mr. Smith's relation to such a meeting) come to believe conversion to be? And the pastors looking up to him for light and truth? Already a leading Methodist pastor in this city (not one of ours, thank God!) since this meeting began, said: "The old Methodist ideas about conversion were too rigid." What doctrine of regeneration will this pastor preach after this? And what doctrine of the new birth will the herd of imitators of the noted evangelist preach? Even impostors catch on to what is popular and make getting into the kingdom an easy thing. A scamp turned up last Fall at Laredo, Texas, with forged recommendations for admission on trial to the "Border Mexican Conference." The fraud was detected promptly when the paper was examined. Yet he had been preaching in Laredo churches for two Sundays preceding the Conference, and on one occasion publicly ridiculed the old doctrine of conversion. He thought he was in line, and overdid the thing.

In such preaching and in such methods where is repentance, confession, humiliation under divine "conviction of sin as well as *for* sin"—to use a phrase of the late Dr. Lovick Pierce, of blessed memory—and where is regeneration by the Holy Ghost? What sort of conception of sin will such methods lead to? What mortal heresies—eating out like a cancer the very heart of our Methodism—will issue from such inoculations as these?

Already a few pastors, under vows some of them, repudiate the language of our Lord and of his apostles, and instead of depravity talk of "a certain trend toward evil!" No wonder sinners are politely asked to "lift the hand" and counted "saved." In this Smith meeting, some nights after the Sunday, the proposition was varied, as the morning paper reported, thus: "That any who were willing to be Christians, if they could have the way pointed out, would rise." The editor commented approvingly upon the "absence of excitement!" Once upon a time, as he confessed to me in my old house in Oxford, Ga., an old-time preacher, having exhausted his list of propositions, moved an old soldier with a bullet in his knee with this invincible test: "Let any who respect the memory of George Washington come to the altar." The old fellow grunting out, with some expletives, "I can't stand that," limped down the aisle. His test was as good as many others and not so apt to deceive people about the state of their souls.

Many churches have concluded, if they only could have an expert evangelist instead of their faithful, praying, hard-working pastor, they could have revivals, too. So believing and talking, they think meanly of their pastor, endure him, and break his spirit. As most churches are poor and can't afford big guns, the village churches in sheer desperation hire any talked-of "rustler" they can find, although he is only a three-dollar, one-barrel shotgun, about which the only sure things are it "scatters," and on occasions "busts." How many pastors, sorely beset and tempted of the devil, lose all faith in their own ability, even with the help of God, to conduct revival meetings at all. May God save us from imitating these methods!

Too much depends on the *counting*. Even an expert stranger can't do it. If such meetings are to be held all over the country, we want reliable "returning boards" at each precinct; else we shall presently announce more converts than the census shows population.

One other thing I must say: One of the big dailies writing of the meeting, and theorizing about the secret of the evangelist's hold on the crowd, put it down thus: "That man is in dead earnest."

Indeed! What could he have done but for the thirty-three pastors and their faithful helpers, who made it possible for him to get that crowd, shutting their own churches to help him? Dead in earnest! If there are in this world earnest men, they are the patient, long-suffering, always-working pastors, without whom the church would die; men who do not have the stimulus of great crowds, newspaper fame, or big receipts. To discount these men is a crime.

ATTICUS G. HAYGOOD.

P. S.—The Wednesday after the big Sunday special services were held, and great exertions made. Next morning one of the dailies referred to gave us an editorial announcement that the "Wednesday conversions were 1,500." Whether he reached this conclusion by "internal suggestion" or "the bias of jurisprudence" does not appear. No matter; it was to him like guessing the number of beans in a bottle. His editorial guess is on a par with the official announcement of Sunday night; only the editor went a bow-shot beyond the evangelist, which may be set down to newspaper enterprise.

A. G. H.

The Parsonage, Los Angeles, Cal.

SUNDAY-SCHOOL LESSON.—June 5, 1892.

BY REV. W. H. LAPRADE.

The Fiery Furnace.

Daniel iii, 13-25.

TIME.—About B. C. 585.
PLACE.—Plain of Dura.

GOLDEN TEXT.—"*When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*"—*Isa. xliii, 2.*

We can not tell with exactness the date of the remarkable events recorded in to-day's lesson; but we are reasonably sure that it was not earlier than B. C. 590, nor later than B. C. 580. Some time during that decade Nebuchadnezzar finished the invasion of Syria, and, as was the custom of the time, celebrated his triumphs by processions and feasts, concluding with a great religious festival, in the course of which divine honors were to be paid to himself. The spoils of battle would furnish the material for an image overlaid with gold. The Babylonians—and, indeed, all nations then except the Jews—worshiped a multitude of gods, and divine honors were often paid to great conquerors. The worship of some special god, in connection with the king, as the source of his power, was customary on such occasions.

The image referred to in our lesson was probably of wood, overlaid with gold. The height seems too great for the breadth, unless we understand by "breadth" the thickness from breast to back, which would give about the proportion of a man.

The fact that the king had already declared Jehovah to be "a God of gods and a Lord of lords" (see chap. ii, 47) need not cause us to wonder that he should worship other gods and seek divine honors for himself. In those days of ignorance and superstition each nation was supposed to have its own peculiar deity, who managed its affairs, and transfer of allegiance from god to god was no unusual thing. But not so with a pious Jew. To him there was but one God, Jehovah, omnipresent, eternal. To him only could he bow down in worship. The Jews were the only monotheists of that age; the gods of the heathen were naught.

So Shadrach, Meshach and Abednego refused to bow down to the idol. Daniel may have been, as prime minister, in some distant part of the kingdom; or, because of his power and wisdom, the courtiers may have feared to accuse him at the first. Let us bear in mind that the refusal of the three was made with knowledge of the penalty of death by burning; that it was a deliberate refusal; that to be true was better than to live, if that were the issue, in their estimate. Care must be taken not to allow the pupil to suppose that they would have yielded had they known that they would be slain. They *risked all* for rights' sake.

Vers. 13-15. Their refusal was at once a reflection on his greatness and a contempt of his authority. No oriental monarch would stand that. Nebuchadnezzar was filled with rage and fury, stirred to greater depths by the skill of his flattering courtiers. But these Jews were of great use to him; he would give them another chance. Perhaps they did not understand that they were not exempt from the requirement; perhaps their refusal was not of deliberate purpose. A second opportunity was offered.

Vers. 16-18. The reply of the three—calm, decided, clear-cut—is one of the noblest utterances ever recorded. To their minds, true to God, there is no open question. Why should time be consumed in another trial? The question is settled. They will not debate the matter. God will care for them. He is able. They can but perish, at most. To burn is better than to be false to God. Let the king do as he will; as for them, they will do right.

Vers. 19, 20. Rage, fury, malice—all are at the front now in Nebuchadnezzar's heart. Let the furnace be heated to its utmost, and cast in these men who dare to oppose his will. He will show them who is master in Babylon.

Vers. 21-23. Immediately the picked men of his army seized the three, bound them tightly in Babylonish garments wrapped about their limbs, and cast them into the roaring furnace. So great was the heat that the executioners could not stand the near approach necessary to carry out the king's command, and perished. Down into the midst of the fierce flame—hot enough to reduce them to cinders in a moment—fell the three true men, bound hand and foot; the king, from a safe distance, gloating over their supposed destruction.

Vers. 24, 25. One thing the wrathful king left out of his calculations: the power of Jehovah and his love for his own. There, from the floor of the furnace, seemingly unconscious of its white heat, with their bands all burst asunder, rose the faithful three, and with quiet ease walked about in the flame as though enjoying the cool breeze of evening in the hanging gardens of Babylon. And with them, with face and form not of earth, walks the angel of God, who has brought with him the atmosphere of heaven, enveloping them in its delicious balm, so that "no smell of fire is on their garments." Astonished beyond measure, and convinced that "Jehovah is the Lord," the king decreed death to the enemies of God, and promoted the three to still higher places of honor in his kingdom.

Note—

1. Circumstances should never be allowed to affect devotion to God.
2. No question is open that God has once settled.
3. Death is not to be dreaded, even death in its most awful form, so much as sin.
4. God is able to deliver from all possible combinations of evil.
5. God tests every professed believer, and will finally bring the faithful through in safety.

Letter from Arabia.

MR. EDITOR: Having safely arrived here after a long and interesting journey, and remembering your request that I write you from here, I take great pleasure in this, my first, opportunity of doing so.

I hardly know what to write. To tell you about the trip would take pages, and would, no doubt, be uninteresting; and I have been here so short a time that I can not write about the mission except in a very general way. There are at present three of us in this field—Messrs. Canine and Zwemer, and myself. Mr. Cantine has been in this part of the world a little more than two years, and Mr. Zwemer has been here about eighteen months. I arrived here about ten days ago; so you see we're quite young yet. Messrs. Cantine and Zwemer have traveled over most of the coast of Arabia selling Bibles and doing general mission; also looking for a suitable location as permanent headquarters in this country. After having seen Busrah, they decided to locate here. This city is situated about sixty miles up the Shat al Arab river, and has a population of about 40,000, chiefly Arabs and Persians. There are about 100 Turks here, and 18 Britons and Germans. The Turks govern the city. The banks of the river are very fertile, having date palms in abundance, extending from half to three miles beyond, and then comes the desert, which extends unknown distances in either direction. Among the palms are orange, lime, fig, pomegranate, etc., trees; also grape vines. Just now the weather is perfectly delightful; and, walking among these fruit trees, one can readily imagine why this part of the world is said to have been the Garden of Eden.

Three days after arrival I began regularly the study of Arabic, having for a tutor an educated Arab, who speaks English fairly. I opened the dispensary a week after arrival, and have averaged five patients daily for the four days that it has been open. There was a dispensary here a short while ago; but the Turkish authorities had it closed. There are several Turkish doctors here, and they strongly object to any other nationality practicing in their midst. The Turks rule, so I am in daily expectation of having the dispensary closed; also of being forbidden to practice medicine here. To get a Turkish diploma would necessitate a trip to Constantinople, and without a knowledge of either the French or Turkish language, neither of which I conversant with—obstacles which at present can not be overcome.

The foregoing facts prove the absolute necessity of having a suitable craft, upon which can be built a house suitable for a dispensary. Such a boat would cost about $1,800 here. Twenty miles down the river is a village named Mohamrah, and it is in Persian territory. Now, if we had a suitable boat upon which to erect a dispensary and the Turkish authorities closed the dispensary here, we could drop down the river to this village in Persia, and defy the Turks. The Arabs and Persians hate the Turks; and, although they hate a Christian, particularly if he is a missionary, they have great respect for a Christian doctor. They would willingly come twenty miles for medical aid. But the name of our mission is "Arabian," and we are going to *stay* in Arabia until something serious occurs to prevent. The "Cross and Crescent" is a "waning institution" in this part of the world, and the sole object of the officials here seems to be to extort money from the Arabs and Persians. Nearly all the Turks here hold some official position, and they have two small man-of-war vessels constantly in the river in front of the city. The Arabs outnumber the Turks thirty to one, but have no office, power—naturally, no leaders; but I am speaking too much of the political situation.

To-night I am writing a letter more than ten thousand miles from home and friends, among a people whose religion is their law, and whose Koran teaches, even commands, them, under penalty of death, to not embrace the other. Their fast month (Ramadan) began a few days ago, and they are even more fanatical now than at other times; and I put the questions to myself: Why am I here? Why did I leave the comforts of home, the pleasures of civilization, the ambitions of my past life, to come among a people illiterate, fierce and fanatical people, to labor and strive to learn their language and customs, treating diseases of the most loathsome and contagious kind, in constant danger of death at the hands of these people? I need not repeat the questions to myself, for before the mere thinking of the questions is done, the answer comes, as thought, silently, yet distinctly as a sunbeam, and the answer is this: For Christ's sake. Oh, what answer could be more comprehensive? Christian, more incomprehensible, an infidel? For Christ's sake—my heart swells with pride when I utter those three words, to feel that I am in the front ranks in the battle that Christ began. I could ask no better place than in the midst of the enemy. I sincerely thank God for the position which he has placed me in this battle. The numbers of the enemy are great, but with him on my side, their numbers will only add to their confusion in the end.

I am not accustomed to ask for assistance in fighting my own battles, but in this battle of Christ's I appeal in his name for help. If you know of some wealthy Christian among your acquaintances that might interest himself or herself in the conversion of the Mohammedans, may I ask you to let him know of the great and urgent need of a boat here plainly before him, and request, in Christ's name, the amount required—$1,800? It is a great and glorious opportunity for some one to lay up an account in heaven that can not but bear great interest.

The undersigned offers all, even his life, to the cause. Who will offer a donation? Yours in Christ,

CLARENCE E. RIGGS, M. D., M. D.

Address: Busrah, Persian Gulf, via Bombay.

MISSIONARY DEPARTMENT.

CONDUCTED BY REV. J. P. DRAKE.

WHERE IS THE GOLD?

No gold! no gold!

There are souls that are wandering all around
Who have never heard the gospel sound;
In rags and in tatters of diverse hue
The *many* shrink from the wealthy *few*;
The waifs of the city we want to call
To "theatre service" or "mission hall."
Mid the desert sands, or under the palms,
There are voices ready for gravo, sweet psalms,
In idol courts, or by Ganges' tide,
There are hearts awaiting to open wide:
But our hands are heavy, our feet unshod,
For we have not the gold to go forth for God.

Where is the gold, the fair, bright gold,
Which is given the church for her Lord to hold?
I see it! the flash of the diamonds' ray
Tells of its place in a saints' array.
I see it gleaming on mirrored walls,
Where the ransomed sit in their ceiled halls,
I see it shine in yon robes that change
Their costly beauties so sad and strange,
"Adorning" the lovers of God's meek Word,
Who *say* that they strive to be like their Lord.
I see it glowing in costly wine,
In dainty banquets I see its sign,
And its shreds lavished on trifled store,
To please self's idol in moment more.
Keep for the gold, God's gifted gold,
Which he gives to his saints for their *Lord* to hold!

Pray o'er the gold, God's gifted gold,
For it is but given for him to hold;
Scatter the gold in the seed-time brief,
For the glory cometh with harvest sheaf.

—*Selected.*

Our Grand Old Hero's Ascending Message.

When the thrillingly sad tidings of the death of Dr. J. W. Lambuth reached us by cablegram, our sorrow was tempered, our hearts were touched by the characteristic message to the home church: "I die at my post. Send more men." More bravely and nobly than any of us can realize did this faithful soldier of the cross follow his Divine Leader and battle for the truth.

More that thirty-seven years ago, at Canton, Miss., he and his devoted young wife dedicated themselves to the work of reaching the regions beyond with the message of light and life. There was much to beckon them back to their beloved native land; but to such loyal souls the voice of him that spoke to their inner consciousness, saying, "Go," and, "Lo, I am with you," was far more imperative than any earthly motive. They went, they stayed, they conquered. For, in the grandest sense, they overcome who rule their own spirits—who sacrifice ease, ambition, earthly good and glory for the sake of "filling up that which is behind of the sufferings of Christ for his body's sake, which is the church." This J. W. Lambuth and his helpmeet have done more distinctly than any couple that we have known in this century. Due, as we believe, under the blessing of God, to their fidelity and unremitting industry, their success has been remarkable. Think of it!—our first substantial success in China, the projection of our great mission in Japan—almost superhuman labors in Korea—with a legacy of living, active, aggressive agents at the same self-sacrificing toil, their "heritage from the Lord," children of their youth! All these have been generously given—nothing held back. Living and laboring along the *outposts* of his Master's kingdom during an ordinary lifetime, he kept signaling back to us to send reinforcements enough to storm the enemy's camp or to sap and mine his breastworks. Our failure to do this daily has, doubtless, brought him now with "his back to the field and his face to the foe." "At his post" he breathed his heroic spirit back to God, freighted with a message to *us*: "Send more men." Oh, the heart-secrets lying back of these words to be revealed in the last great day! They are fraught with deepest pathos. Struggling during these years, for fourteen hours each day, to bring the real light of life to the Sunrise Kingdom; realizing, as he said, that unless the gospel reach and rescue these quick and active people in their (now) transition state (and that very speedily) thousands of them, and perhaps the dominant portion of them, would turn from their idols only to rationalistic infidelity—a darkness more oppressive than the paganism from which they are emerging—who had a better right than he, living or dying, to call across the broad waters to us here in a land well garrisoned and provisioned: "Send more men"? God and armies and ages! help us to heed the call, to redeem the time, to raise more means to "send more men." How shall they hear without a preacher, and how shall they preach except they be *sent?*" It is a time for wrestling prayer, for self-examination and for *self-denial.*

West Indies.

A name given by Columbus, and standing for what a world of tragedy, of depravity, and of shame! From the second visit of Columbus until the present century these islands have been the scene of sorrow and oppression. Their waters have been dyed with human blood. Piracy was rife, and the commerce of Europe suffered from the marauding buccaneers who started from the wrongs they suffered, and retaliated on the innocent as well as the guilty. The slave-trade had its origin here, and the hardly less cruel importation of coolies has left its course. For years these islands were England's penal colonies. Into this moral sewer was swept the refuse of Europe. Is it strange, then, that these lands should have been sunk in the lowest depths of sin and degradation?

The total area of the West Indies is not far from 100,000 square miles, and the inhabitants number between 5,000,000 and 6,000,000. Various European nations have parceled out the islands among themselves. Only Hayti is independent, with its 29,000 square miles and 1,150,000 inhabitants. Spain possesses Cuba and Porto Rico, with an area of 50,000 square miles and a population of 2,276,000; Great Britain claims ownership in Jamaica, the Bahamas, Barbadoes, etc., with 12,000 square miles and 1,213,000 inhabitants; France is master of Guadaloupe, Martinique, etc., with 1,100 square miles and 352,000 inhabitants,; the Netherlands of four islands, with 434 square miles and 45,000 inhabitants, and Denmark of St. Thomas, Santa Cruz, etc., with 223 square miles and 34,000 inhabitants.

The original Indian inhabitants have entirely disappeared. For years they were enslaved and shipped over seas by their Spanish masters, and then, rising against the oppressors, were annihilated. In Hayti alone 2,000,000 aborigines were found, but in *thirty years* scarcely one was left alive. Then negro slaves began to be imported in their place, the Portuguese setting the nefarious example, and then later every nation possessing colonies in these islands shared in the iniquity to the full. It is estimated that to Jamaica alone between 1700 and 1786 not less than 600,000 African bondmen were brought. The negroes now far outnumber the whites. Hindoos and Chinese (coolies) also constitute no inconsiderable part of the population.

The Moravians were the first to carry the gospel of life and hope to this most degraded and wretched people. And to the West Indies went, in 1732, the first heralds of the cross ever dispatched from Herrnhut. They set forth expecting and willing to be themselves sold into slavery as the price of their mission. In their churches are now found 16,547 communicants, and the number of adherents is almost 40,000. Among other denominations engaged in missionary work are the English Baptists, with about 40,000 church-members, the Wesleyan Methodists, the United Presbyterians of Scotland, and the Methodists and Episcopalians of this country. In all there are engaged about 120 ordained missionaries, with nearly 500 ordained natives, while the membership of the churches is not far from 75,000.—*Review.*

"They Die Well."

That is what John Wesley said of the Methodists of his day. From the subjoined letter from Rev. E. A. Tilly, our missionary in Brazil, it will be seen that our native preachers in that land also "die well:"

A few weeks ago it was my sad duty to announce to you the death of the wife of our native preacher here in Rio. My duty now is doubly sad in that I have to announce to you the death of Sr. Ludgero himself, and also his little child. The wife first, then little Imogene, and now our brother. All the family in two weeks!

Sr. Ludgero was ill two weeks. The patience with which he suffered, the resignation of spirit to the Lord's will—these were stronger arguments than he had ever made in the pulpit for the Master's cause. He was a good student and a common-sense preacher. At times some of us thought him stubborn when he differed from us in opinion. The stubbornness may have been on our side. He thought for himself. He had an individuality; he loved his country ardently, yet was not too blind to see her faults, nor too cowardly to point them out to his fellow-citizens. He was full of hope for the future of Brazil and the success of the gospel in the land of the Southern Cross. The Conference has suffered loss, great loss, in his death. However, his death was a triumph for the truth of Jesus, and will be sanctified to the growth of our church in this city. Rio should be dear to the heart of every Southern Methodist. Here her servants have been tempted and tried; here they have toiled; here they have suffered; and the very earth has been made sacred to us in that it holds the "dreamless dust" of those who gave up their lives that the glorious truths of Christ's kingdom might be established in the hearts of this people. Here it was that Mrs. Ransom "fell on sleep." Here it was that the Master said to the genial, sweet-spirited Mattison, "Come up higher." Here it was that the portals of a divine life were opened to the gentle girl-mother, Da. Heaminia, and the sweet little babe Imogene. Here the Miranda brothers, "the first-fruits" of the ministry of our church in Brazil, shook off the tabernacle of this flesh, entering into "the building of God, a house not made with hands, eternal in the heavens." I love Rio.

I believe that the gloom and sorrow of the past are but the harbingers of a glorious dawn. At least my labor of love shall be in this faith and hope.—*Reporter.*

Public School System of Japan.

Among the many wonderful forward movements which have been made by the progressive party in Japan, there is none that promises more far-reaching results than the establishment of a graded system of public schools. This system is formed in part upon the model of the public school system of this country, modified to suit the peculiar conditions of Japan. From an article in the *Church at Home and Abroad*, by Rev. Dr. G. W. Knox, of Tokio, we gather the following facts:

First come the *elementary schools*, in which the little tots begin to study, or rather to work, for the four years spent in these schools are devoted chiefly to the Chinese characters. There are twenty-eight thousand of these schools, with two million six hundred thousand pupils.

Next come the *higher elementary*, fourteen hundred in number, with one hundred and forty thousand pupils. In these the study of Chinese continues—as, indeed, it does through all the grades, and the pupils take up also morals, arithmetic, geography, history and science. Gymnastics, singing and sewing are also taught.

Thence the student passes to the *ordinary middle school*, which is exclusively for boys, and which corresponds in its courses of study with good academies in this country.

Higher middle schools, recently introduced, give a still more advanced course, and in them the student pursues such a course as will prepare him for the prosecution of his studies in the profession he may have chosen, for from these schools he enters the Imperial University. In this latter is found a faculty of one hundred and thirty-four Japanese and sixteen foreigners, offering instruction in five colleges—law, medicine, engineering, literature and science. In these five colleges are twenty-nine courses of instruction, each of which extends through three years, except that in medicine, which requires one year more.

Small tuition fees are charged, but the main expense is borne by the government, which appropriates annually $6,400,000 (United States gold) for this purpose.

Numerous private schools, under the patronage of individual Japanese, or of missionary bodies, supplement the work of the government schools, and provide opportunities, not provided by these, for the higher education of girls.—*Foreign Mission Journal.*

"Whom Shall We Send? and Who Will Go for Us?"

Yes, "for *us?*" That is the word. Since the removal, or "transfer," to heaven of our dear Dr. J. W. Lambuth we of Mississippi and Louisiana have no direct living representative in the foreign field under the auspices of the Parent Board. Our sisters are doing better. But where are the *men* from our heaven-blessed commonwealths to till the soil and gather the harvest in God's wide, fallow field? Among the young and strong, the cultured and qualified, the well-mated sons of the gospel among us, are there not some who in this crisis of our missionary work abroad will answer quickly and gladly, saying, "Here am I; send *me*—send *me*"?

We know it is a solemn question—one which should be answered "reverently, discreetly and in the fear of God." It ought to be a question of life-consecration. If all our preachers and people will bow low enough and look high enough, the Lord of the harvest will soon point out the man or *men*. But let us be sure to look around and within.

In the science of medicine, as in chemistry and physics, a result once attained is attained forever, and the record, if accurate, will be found equally applicable to all future manifestations of the same result or event.

Certain results have been obtained in hundreds of cases from the use of Mansfield's Magic Arnica Liniment, and what it has done over and over again in such a variety of cases will so many individuals it will do again.

It relieves pain no matter in what part of the body if exteriorly manifested, and it stops suffering as quickly in an animal as in man. Such nervous affections as neuralgia and sciatica, and ordinary headache, if not only relieves, but cures, and some of the worst cases of rheumatism have yielded to its treatment, resulting in complete recovery. If one can only have one medicinal preparation in the house, Mansfield's Magic Arnica Liniment should be that one. Mansfield Drug Company, Proprietors, Memphis, Tenn.

Contentment abides with truth. And you will generally suffer for wishing to appear other than you are; whether it be richer, or greater, or more learned. The mask soon becomes an instrument of torture.

When the hair begins to fall out or turn gray, the scalp needs doctoring, and we know of no better specific than Hall's Vegetable Sicilian Hair Renewer.

Mercy is like the rainbow which God set in the heavens as a remembrancer to man. We must not look for it after night; it shines not in the other world. If we refuse mercy here, we must have justice in eternity.—*Jeremy Taylor.*

Boys and girls from Maine remember Johnson's Anodyne Liniment. Now don't deny it.

Humanity seems to be very unequally divided between those who can't stand prosperity and those who can't get any to stand.—Binghamton *Leader.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:10 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....6:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..7:30 pm
Lim. Express...4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..6:45pm	No. 2. Local Mail and Express..7:00am
No. 41. Chic. and St. L. F. Mail. 8:00am	No. 42. Chic. and St. L. F. Mail. 6:00pm
No. 45. Chic. and N. O. Lim....7:50pm	No. 46. Chic. and N. O. Lim..12:01noon
No. 41. Memphis and K. C. Ex. 8:00am	No. 42. Memphis and K. C. Ex. 6:00pm
No. 5. McComb City Accom....9:15am	No. 6. McComb City Accom....4:50pm
Sunday Excur'n. 9:00pm	Sunday Excur'n. 7:35am

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:15 am
B. Rouge, local. 11.05am	B. Rouge, local. 5:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local....8:00 am
No. 17 Local....7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd....2:50pm	No. 18, Local....8:15am
No. 5, Fast Line. 7:00am	No. 2, Lim'd....3:00pm
	No. 6, Fast Line. 8:30pm

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00am	No. 2, Limited....5:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:50 am	Leave.....3:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt. a-la-Hache Sh. Rch. 9:00 a. m., 8:45 p. m., 4:35 p. m.	Pt. a-la-Hache Sh. Rch. 7:00 a. m., 10:00 a. m., 5:10 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, June 2, 1892.

Notice.

The City Mission Committee will hold its monthly meeting in the ADVOCATE office, Tuesday, June 7, at 5 P. M.

C. W. CARTER, P. E.

BRIEFS.

It is said that *anybody* can lead the hosts of God to victory provided they unite. This is said in depreciation of the work of evangelists. It may be true; but if so, why don't *anybody* unite them? The man that will unite all Christians and keep them united will take the world. The evangelist knows this; hence his first work—uniting the churches—opens the door to victory.

Did you know that if all the churches would pay their missionary assessment in full, there would be no debt? Well, it is a fact. The assessment on the churches amounts to $352,750, while the appropriations amount to $259,966. So if all the churches will pay up their assessments, there will be $92,784 to go on the debt! The thing to do is simply to raise the assessments and the debt is extinguished!

The length of the sermon depends! The absence of personal interest in the hearer will make any sermon long. Apathy in the pew will lengthen a sermon almost interminably. If, however, the momentous questions and the grave issues involved are considered, the question might be, "Why are sermons so short?" The hearer who is "hearing for life" is not bothered by the length of the sermon, but by its shortness.

Richard Irby, secretary and treasurer of Randolph-Macon College, writes us, May 23:

Our college completes sixty years of work this year. Of the living Methodist colleges in America, it is the oldest by its charter, and the oldest in active work of all but one. Its history has been one of great tribulation in peace and war, but, poor as it has been, it "has made many rich." It is now providing for a larger number, male and female, with its Central College here and adjuncts at Bedford City, Front Royal and Lynchburg.

Louisiana Avenue Meeting.

A delightful meeting was closed last Wednesday night at Louisiana Avenue Church. One dozen sermons were preached by the city pastors, large congregations were in attendance and good results were had. There were a number of professions and some additions and the church was greatly revived. On last Sunday the Louisiana Avenue Church started their mission school in the neighborhood of Constantinople, and Jersey streets. Bro. Harry W. Rickey is the superintendent, and, with his corps of devoted teachers and an open field before him, he confidently expects rich results. The Epworth League of Louisiana Avenue Church has assumed all the expense of the mission school. The building of the new church is making steady progress. All things are encouraging at Louisiana Avenue Church. S.

Editorial Correspondence.

The Meridian District Conference convened at Waynesboro, Miss., May 21-23. *En route* we stopped a few hours at Enterprise with Bro. Chambers, and spent the night at Shubuta with Bro. Drake, reaching Waynesboro, Friday, May 20, at four P. M. Our home was with Bro. Smith. We were much impressed with the beautiful towns along the line of the Mobile and Ohio railroad. They were small, ranging from 250 to 750 inhabitants each, but were built in magnificent groves of water oak, and when land was not a consideration. At Waynesboro we were in the midst of the turpentine region, and were piloted around by those familiar with the workings of this industry; so had the process fully and accurately explained. The pine tree is tapped late in the Fall or early in the Winter. The gathering begins about the first of May. The crude turpentine—the uninitiated, of whom the writer *was* one, call it rosin—is dumped into the still, leaves, chips, dirt, all together, to boil. The turpentine and what water may be in the "crude" rises in a steam through pipes which pass through an immense tank of cold water, and out into a reservoir, where the water sinks to the bottom while the turpentine rises to the top and flows into the barrels in which it is shipped. The rosin is also drawn off, strained, barrelled and shipped. An industrious man can make from $600 to $1,000 per season gathering the "crude."

The District Conference was opened Saturday, at nine A. M., by the presiding elder, Rev. T. L. Mellen. Bro. L. C. Brown, of Meridian, was elected secretary. It took but a short time for the Conference to become organized and get down to hard work. At eleven A. M. Dr. Andrews preached on the subject of foreign missions, and for three-quarters of an hour not only forcibly developed his text, but gave the audience some facts connected with our missionary work calculated to put all to thinking. At four P. M. Bros. Drake and Chambers very ably presented the domestic feature of our missionary work. The blank form of reports was used, so that by the close of the evening session all the charges had been heard from, and the reports were in the hands of the several committees. This manner of reporting is recommended for four reasons:

First. It does away with the long, tedious, unsatisfactory reports usually heard in District Conferences.

Second. The facts connected with each charge are brought out in a tangible, intelligent manner.

Third. The committees are enabled to present in their reports the real state of affairs in the district.

Fourth. It gives all needed time to religious services and discussions on important subjects.

We confess to knowing more about the real state of affairs in the Meridian district than of any district in which we have yet been.

Three missionary points were spoken of as lying within the bounds of this district. One territory, nine hundred square miles, between the Mobile and Ohio and New Orleans and Northeastern railroads, is without preaching at all, except one or two missionary Mormon elders. When these facts were brought before the Conference, $200 was raised, and Bro. E. P. Breland was appointed to serve the mission until Conference, by which time it is hoped the field will commend itself sufficiently to the Board of Missions to justify them in making an appropriation to that work. Why can not all our District Conferences be aggressive—do something? Then would they rise in importance and to the dignity properly belonging to them.

Sunday, at eleven A. M., Bro. Mellen occupied the pulpit, and the church recently built was dedicated. A debt of $800 rested on the building; but within ten minutes the full amount was covered by reliable subscriptions, and the house formally set apart to the worship of God. We can not forbear emphasizing one remark made by the presiding elder just before pronouncing the beautiful dedicatory service: "Don't spit on this floor." Why will men calling themselves respectable do this? Nothing better would be expected of a Hottentot; but for a sensible Christian gentleman to make the house of God look as if *he* had taken an emetic just before leaving home, and creating a stench calculated to make any sensitive woman feel that she was nearer a hog-pen than the sanctuary of the Lord, passes understanding.

This church is one of the most beautiful of its kind. A cut of it appears in another column. Bro. Penn has been indefatigable in his work, and has the esteem and confidence of his members.

The District Conference closed Monday evening, but Bro. J. A. Bowen, of Aberdeen, was on the ground to continue the meeting. B. F. L.

Opening of Millsaps College.

It will be grateful intelligence to the thousands of friends of our great educational enterprise that the prospects for the initial term are most encouraging. The election of our president, the Rev. W. B. Murrah, D. D., has been generally and generously endorsed, not only by the Methodists in Mississippi, but throughout the connection wherever he is known. The son of Rev. Wm. Murrah, D. D., himself a man of great gifts and for a generation a conspicuous figure and distinguished leader in Southern Methodism, and the favored son also of the Southern University, he comes to his high position with the best religious and scholastic training and traditions. A gentleman by inheritance and instinct, scholarly in taste and manner, broad and varied in culture, devout, dignified, self-poised and firm, he has ample equipment for the headship of such an institution. He will be a faithful guide and guardian for the young men of the State. Under his administration the college will begin a career of great prosperity.

The other professors-elect are young men of culture, specialists in their chosen field, full of enthusiasm as educators, practically conversant with the best modern methods, and ambitious to make our new college fulfill the most liberal prophecies of its most ardent friends. Other vacancies in the faculty will soon be filled and a full corps of instructors selected capable of doing thorough collegiate work. Our purpose is to make the sons of Millsaps College its best advertisement and furnish the strongest argument for its continued existence and increasing patronage.

Our main building, beautiful in architecture and singularly well appointed for academic purposes, nears completion; and in a few days the last touch of the paint brush will be given to "Williams Hall," one of our "Students' Homes" being erected on the campus. Other needed improvements and equipments will follow at once, and everything be in readiness for the grand opening day soon to be announced.

Almost every mail brings letters from young men or their parents in every part of the State and out of it, making inquiry about the college and its curriculum, terms, time of opening, etc. One asked for a half-dozen catalogues for himself and four friends, all of whom desired to enter the first term. A young preacher of promise, with a family, wishes to make arrangement for the completion of his education in our classes. And, if possible, he shall be accommodated. Such pluck and purpose make men of power and are worthy of all honor. Unless "all signs fail" we will have a gratifying patronage and, I trust, do a work that will graciously tell upon the eternities.

President Murrah is here today studying the situation and getting his hand upon the helm. In a few days he will issue a *prospectus* which will contain the amplest information for all contemplating admission into the college.

CHAS. B. GALLOWAY,
President Board of Trustees.

"I Fall at My Post. Send More Men."

The last words of the dying are always treasured as above rubies. Especially is this so with Christians. As time with them merges into eternity, as mortality becomes clothed upon with immortality, as earth is being changed for heaven, the shout of victory thrills the soul to its very depths. Moses, the leader of Israel, after repeating to his people the Lord's commands, looked out upon the tents of Judah and of Benjamin and of Issachar with their brethren, and exclaimed almost with his dying breath, "O that they were wise, that they understood this, that they would consider their latter end."

Dr. J. W. Lambuth, the great forerunner of Southern Methodist missions, after having spent nearly forty years in heathendom, cried out with his latest breath: "I fall at my post. Send more men!" This grand missionary patriarch, while the chilly billows were rolling over him, and his feet had all but touched the golden shore, seems not to have thought of the visions of glory already bursting on him, but of the perishing millions by whom he was surrounded, and shouted back to the church, "Send more men!" He seems to have thought not of the garlands already placed on his brow and of the grand hosts awaiting him, but of a church one million two hundred thousand strong not yet measuring up its duty to a lost world, and shouted back, "Send more men!" He seems to have thought not only of the rest awaiting him over there, not only of being with Jesus Christ his Savior, in whose cause he had spent his life, but of a heathen world to be redeemed, and this great church, counting its wealth by the hundreds of millions, giving *only thirty cents per member* for this great work. In the supreme moment his heart still went out towards these perishing millions, and he paused at the pearly gate just long enough to make one last supreme effort towards arousing the dormant energies of Christendom by shouting back, "*Send more men!*"

O, that this call would echo and re-echo throughout the length and breadth of Southern Methodism until every heart became thrilled and every dormant energy were aroused to "send more men" and money. Should we raise every cent of our foreign missionary assessment and no more, the Board of Missions could comply with this dying request. What brother in Mississippi, North Mississippi or Louisiana will stand up in open Conference, next December, and read out his collections short.

In the Northern General Conference the proposition to remove the time limit in the pastorate was defeated by a large majority.

Purgatory—No. 1.

The great apostle said, "For me to live is Christ, and to die is gain." The impression made upon me in this statement is that St. Paul believed in a state of immediate conscious happiness after death, that he could have been no believer in a purgatory of torture through which all have to pass before they can enter into heaven. From the fact that St. Paul never alludes to a purgatory when he speaks of the future state, it seems an inevitable conclusion that he knew nothing about it; and if he did not, there is in fact no such state at all.

We propose in several brief numbers to consider this doctrine of the Roman Church. We don't propose to quarrel with, or abuse, or pervert the views of our Romanist fellow-citizens; we have neither the right nor the disposition to do so; but as the Romish Church holds the belief of the doctrine of purgatory as an article of faith, and authoritatively says through the Council of Trent, "Let those who do not hold to and believe in purgatory be accursed," and that such can not be saved, we feel that it is due to ourselves to say why we do not and can not believe in the existence of any such place or state as purgatory. I am the more inclined to this because we have many young people, not to say old people as well, who are not posted on this doctrine of the Romanist.

We are told its meaning is, "I cleanse"—*purgatorium* from *purgus*, "I cleanse." The catechism of the Council of Trent, drawn up by its order, teaches, "There is a purgatorial fire where the souls of the righteous are purified by a temporary punishment, that entrance may be given them into their eternal home where nothing that is defiled can have a place."

Cardinal Bellarmine, a distinguished Roman authority, says: "Purgatory is a certain place in which, as in a prison, the souls are purged after this life, which were not fully purged in this life—to wit, so that they may be able to enter into heaven, where no unclean thing can enter." He further states "that the fathers teach that the pains of purgatory are most severe, or terrible."

The argument for purgatory assumes that no human creature in this life can escape the guilt and pollution of sin, and that, therefore, there is an imperative need of a further cleansing in the purifying fires of purgatory; that we must go through this quarantining before we can secure a clean bill of spiritual health.

Let us look a little into the history of this doctrine. Romanists sometimes ask as though the question might be embarrassing: "Where was your religion before the days of Luther?" Our simple and easy answer is, "In the Bible, for the whole Bible and nothing but the Bible is the religion of the Protestants." But when we ask them, "Where was your doctrine of purgatory during some several centuries after the ascension of Christ and the martyrdom of the apostles?" we are told (and it is all that can be told), "It was in the writings of the heathen poets and philosophers."

The first Bishop of Rome who published this doctrine was Gregory, generally called "the Great," nearly four hundred long years after the birth of Christ. Various fathers held it; but it was not held as an essential article of faith until so declared by the Council of Florence, A. D. 1439. Plato and the Greek philosophers held to the innate depravity of matter, and that the soul was contaminated by living in a material body. These philosophers held that men were divisible into three classes: The positively and perfectly good, and at once saved, and immediately blest after death; another class, the opposites of these, and hopelessly lost; and the third class too good to be lost, and yet not good enough for the society of the immortal gods. These needed a spiritual quarantining by purification in purgatorial fires. When these heathens embraced Christianity, they sometimes brought with them into the church some of their old theories. So purgatory was brought into the church.

Some of the ablest Romanist writers—for example, Father Trevern, Bishop Aire in France—say they do not rely upon the Holy Scriptures for the proof of this doctrine. The chief text on which the doctrine is built is taken from an apocryphal book, II. Maccabees xii, 43, 44 and 45. The Jews rejected this book from the catalogue of their inspired books, and Christ and his apostles, who make more than 800 quotations from the old Testament Scriptures, never once quote from the apocryphal book or in any way recognize them as of any authority in matters of faith. The doctrine of purgatory gradually, with the increasing darkness resulting from the overthrow of Rome by the barbarians, came into the church; and, as we have said, was never formally and finally adopted as a doctrine until 1,400 years after the ascension of Christ. Such is the rise, history and adoption of this heathen error.

J. B. WALKER.

NOTES.

On the subject of skeptical philosophers, after having chased religion and morals out by the door and windows, to surprise us by bringing them back down the chimney or through a trap-door in the floor.

To our dear sisters who are bothered about servants we commend this:

A Washington woman recently remarked, "I've had trouble with every one of my servants, and I suppose I may always expect trouble." "I reckon ye kin," replied the colored domestic; "I ain' yeard nothin' 'bout no angels dat was lookin' for service places."—*Washington Star.*

It is a fruitless question: "Is the world growing better?" We don't help anybody by asking it, and the range is too wide to answer satisfactorily. The question to ask is, "Am I growing better?" Here the sphere is small enough to explore thoroughly, and maybe some good will come to *somebody* by asking in sincerity!

"Our Tchoupitoulas Street Mission" is the name of a Methodist work in New Orleans. The Virginians could never patronize the mission, for they could not pronounce the place to spend their money there.—*Richmond Advocate.*

If any of our Virginia friends wish to "patronize the mission," we will pronounce the outlandish word for them and receive the cash with gratitude. Don't stand back on pronunciation. By the way, that is a very simple word in Louisiana nomenclature.

The Salvation Army believes in printer's ink and uses it freely, and that accounts, in part, for their success. It publishes 31 weekly newspapers and 5 monthly magazines, with an annual circulation of 45,000,000 copies. In these days no business, secular or religious, can succeed without a liberal use of the types. If this paper of ours had a circulation of 25,000, anybody can see that the power of the church it represents would be trebled in Mississippi and Louisiana. And that is the number it would have if our people were really alive to their interests!

Scientific analysis of a glass of beer. Rev. Dr. Peters, it is stated, has been making an analysis of the best glass of beer he could buy in New York, and found that it contained "pepper, ginger, vinegar, capsicum, cream of tartar, acetic acid, nitric, citric, tartaric, sulphuric, and prussic acids; nitric, sulphuric, and acetic ether; spirits of niter, the oil of cloves, japonic extract, bitter almonds, orris root, grains of paradise, Spanish juice, black ants, dried cherries, orange peel, coriander seed, white bark, tannic acid, fennel seed, cardamon seed, wormwood, copperas, alum, sulphates of iron and copper, licorice, opium, gentian root, quassia, etc.

Of course, our readers will drink more beer "while the world stands."

PERSONAL AND OTHERWISE.

The *Nashville Advocate* announces the death of Rev. Dr. J. B. West, at Clarksville, Tenn., May 22.

Dr. Beard, of this city, will dedicate our new church at Daisy, on the Lower Coast mission, next Sunday, June 5.

The editor had a good time walking to and from his office during the car drivers' strike; but now he prefers to use the car.

The Cumberland Presbyterian Assembly, at Memphis, have decided to admit women to the ruling-eldership of that church.

Dr. J. F. Berry, who has so ably conducted the *Epworth Herald* for our brethren North, has been re-elected editor of that bright paper.

We see from Vicksburg papers that Bro. Lewis, of Crawford Street Church, is having a good revival meeting. He was assisted last week by Bro. Joe Nicholson.

We call special attention to the call of Bishop Wilson and Dr. Morton, in another column. This is a very important matter, and we trust our readers will respond quickly and enthusiastically.

We are glad to note that Bro. Campbell, of the *Texas Advocate*, is again at his post. He has had a long and severe spell, and we rejoice with him that it is about over, and that he can again resume his tripod.

We are requested by Rev. J. Ivy Hoffpauir, presiding elder of the Alexandria district, to say that the District Conference which was announced to convene in Columbia, June 30, has been postponed on account of high water.

Rev. H. Armstrong, of Lafayette, La., has a full set (5 volumes) of the Comprehensive Commentary for sale at $12; right new; original cost, $25. They belong to a colored Methodist preacher who wants to sell. If you want such a book, communicate with Bro. Armstrong.

Rev. T. B. Holloman writes from Canton, Miss., May 26: "We buried Sister Skipper, wife of Rev. V. D. Skipper, of Mississippi Conference, at Sharon to-day. A more complete triumph over death I have never witnessed." We extend to Bro. Skipper our sincere sympathy.

Prof. Wm. Rice Sims, of the University of Mississippi, must be a popular man. He has made addresses at West Point and Water Valley, and is to make addresses at Byhalia, June 17, and at Summit, June 21. No one is more competent than he. We have heard him and know.

The closing exercises of Edward McGehee College will embrace Sunday, Monday and Tuesday, June 12-14. The annual sermon will be preached on Sunday, at 11 A. M., by Dr. J. M. Weems, and the annual address will be delivered on Tuesday, at 11 A. M., by Rev. Frank N. Parker, of New Orleans.

Rev. T. L. Mellen, P. E., writes: "Our handsome new church, after Plan 112, Board of Church Extension plans, was dedicated at Waynesboro, Miss., May 22. The church is 'a thing of beauty.' God has accepted the offering. His glory has filled the house; scores of souls have been converted; many have joined the church. Bro. Penn, the faithful pastor, has been assisted by Rev. J. A. Bowen, of Aberdeen. God is with us. Whole families gloriously blessed."

Church Dedicated.

On Sunday, May 22, I dedicated a church at Learned, Miss. The house was filled to overflowing. A collection was taken for the purchase of an organ, lighting apparatus, etc., and a sum nearly or quite sufficient for the purpose was realized. Methodism is in its infancy in this place, an organization having been effected only a few months since by Rev. N. J. Roberts, of the Utica charge. This house of worship is quite creditable to the liberality of the community. The dedicatory service was the first service held in the house. Our people have hitherto been indebted to our Baptist brethren for a place in which to worship.

W. C. BLACK.

Jackson, Miss.

"Doctrinal Methodism."

Rev. G. H. Hayes, D. D., of the Louisville Conference, has given us in his tract of forty pages the most philosophical and logical presentation of doctrinal Methodism this writer has ever seen in so small a compass. "It is *multum in parvo*." This valuable tract is worthy of a place in every library, and of a close and thoughtful reading by every Methodist preacher and layman, that the symmetrical and sublime proportions of our Methodism may be seen in their relations to the fountains of divine truth. WM. B. HINES.

Lake, Miss.

Columbus District Conference.

This Conference convened at Shuqualak, Miss., May 12, 1892; Dr. T. C. Wier, P. E., presiding. Twelve of the fourteen pastors of the district answered to their names; the other two being absent on account of sickness. Ten of the fifty-two lay delegates were present. We are sorry indeed to record the names of so few of our lay brethren, as this order of Conference is a means from which they can derive much information and spiritual benefit.

The first day was given to the discussion of subjects pertaining to Sunday-school work. The questions—"Brief History of the Sunday-school;" "The Design of the Sunday-school;" "The Influence of the Sunday-school;" "Sunday-school Statistics;" "Preparation of the Sunday-school Lessons;" "On the General Conduct of the Sunday-school;" "The Sunday-school Teacher before the Class;" "The Sunday-school and Pastor;" "How Can the Sunday-school Be Rendered More Effective in the Conversion of Sunday-school Scholars?" "How Can the Sunday-school Be Conducted through the Winter Months?"—were discussed with profit to all that were present.

The second and third days were devoted to reports from pastors. These reports show that the district is on the advance, and that the laborers are awake to all methods that have a tendency to increase spirituality, strengthen the church and encourage educational interests. Reports show that 160 *Nashville Advocates*, 146 NEW ORLEANS ADVOCATES and 26 *St. Louis Advocates* are taken in the district. All Methodist Sunday-schools use our denominational literature.

Our genial brethren, Revs. J. W. McLaurin, agent for the American Bible Society, and A. F. Watkins, agent for Millsaps College, came up the morning of the fourteenth, and both made interesting addresses in the interest of the work represented by them. (I append herewith a copy of Report No. 1 on education to show how heartily we are in accord with Methodist educational interests of our State.)

H. W. Foote, D. Lipscomb, R. M. Smith and W. V. Connell were elected delegates to the North Mississippi Conference. S. B. White and James Murrah were elected alternates. Mayhew was selected as the place to hold the next District Conference.

Religious service was held each day at eleven A. M. and eight P. M. Communion service was conducted by Dr. T. C. Wier after Sunday morning preaching service was over. At four P. M., Sunday, children's services were conducted by Revs. A. F. Watkins and J. D. Newsom.

The members of this Conference will ever remember the generous hospitality of the good people of Shuqualak. All took part in our entertainment without regard to denominational lines.

Conference adjourned on Sunday night. W. V. CONNELL, Sec.

Mayhew Station, Miss.

REPORT NO. 1 ON EDUCATION.

MILLSAPS COLLEGE.

As a District Conference, we would reiterate our former expression of deep interest and sense of gratification at the prospect of soon having a Methodist college for white males in the borders of our own State.

The Christian education of our young men is becoming more and more needful; and this need is becoming more and more apparent; hence we rejoice to learn that the Board of Trustees of this college have reached that point in the progress of this important enterprise in which they can elect a faculty and announce with certainty the opening of this noble institution in the coming Fall. In all the officers elected we feel, of course, a brotherly interest, and welcome them to their new and highly important field of labor; but to Dr. W. B. Murrah, the president-elect, a highly esteemed member of our Annual Conference, reared in the bounds of this District Conference, we would especially extend fraternal greeting, and hereby express our confidence in his intellectual and spiritual qualifications for the exalted position of usefulness to which he has been called; and in response to his address to the Methodists of Mississippi we adopt the following:

Resolved, That, as a District Conference, we hereby indorse the action of the Board of Trustees of Millsaps College in their selection of a faculty, and in their plans for the early opening of the college.

Resolved, That we pledge our sympathy and our aid to the worthy president and his co-laborers in their efforts to make this institution a means of blessing to Mississippi Methodism.

Resolved, That the secretary be instructed to send a copy of these resolutions to Dr. Murrah, and that a copy be also sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. D. NEWSOM,
Chair'n Com. on Education.

Our Bishops.

We take pleasure in announcing that we settled with our Bishops in full of their salaries for their fiscal year ending the first day of the present month, as we did also the preceding year. We congratulate our noble church on this fact, and make our acknowledgements to our preachers who have so faithfully looked after this important matter. And now, brethren, remember that a considerable time will have elapsed before sessions of the Annual Conferences, when the largest payments are usually made; and if we are to make monthly remittances to the Bishops, as the law directs, we will need funds. Therefore, brethren of the ministry, allow us to kindly urge you to take your collections for the support of Bishops monthly, or take the whole amount at once, and send it to the treasurers of your Joint Boards of Finance, who will remit it to us. Let no individual send money to *us*, but send it to the treasurer of the Joint Board of Finance in your own Conference.

BARBEE & SMITH, Agents.

Complimentary.

C. W. Carter, D. D., Editor of the NEW ORLEANS CHRISTIAN ADVOCATE—

DEAR SIR: At a meeting of the Woman's Anti-Lottery League, held on Thursday, May 19, it was unanimously resolved that we should express to you our grateful appreciation of your never-failing courtesy to us, and our sincere and hearty thanks for your many kind services, as well as for the encouraging sympathy that you have always given to our organization.

M. BELL DICKSON,
Rec. Sec'y Woman's Anti-Lottery League.

To the Methodists in the Meridian District.

Dear Brethren: Rev. Henry G. Hawkins greatly desires to leave Nashville, Tenn., June 15, with Bishop Key, Dr. W. R. Lambuth, Bro. Yoshioka, and others. He needs $200 to defray his traveling expenses to Japan. There he will be employed to teach in the government school at Matsuyama. He will do good missionary work even while acquiring the Japanese language. I want the Methodists in the Meridian district to contribute the $200, and entreat every preacher to interest himself in this behalf. Let it be by special free-will offerings as unto the Lord. Make all remittances to me, and send the money to me just as soon as possible. The Lord is blessing us very abundantly this year, and has honored us by calling Bro. Hawkins to labor in Japan. T. L. MELLEN.

1319 N. 22nd Ave., Meridian, Miss.

Missionary Notice.

The Woman's Missionary Society of North Mississippi Conference will convene in Aberdeen, on June 25, 26, 27 and 28. All delegates from both adult and juvenile societies are requested to send their names to Mrs. T. B. Sykes at once, so that homes can be provided for them.

MRS. M. L. HARGROVE, Pres.
MRS. W. H. WALL, Rec. Sec'y.

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female sickness. It cures prolapsus uteri and all organic diseases.

NOTICES.

To the Members of Vicksburg District Conference:

As it will be necessary to devote three days to the work of the Conference, I have thought it advisable to convene the body a day earlier than heretofore announced. So we will meet on Thursday, June 9.

D. A. LITTLE, P. E.

We are glad to announce that a Conference secretary for our Woman's Department of Church Extension and Home Missions has at last been secured. Miss C. B. Harmon, of Meridian, Miss., has accepted the position. Let the district secretaries correspond with her and get the work in line.

T. B. HOLLOMAN, Pres.
N. B. HARMON,
Sec'y Conf. Board Ch. Ex.

Notice to Mississippi Conference.

Dear Brethren: You will please forward your collections for Children's Day to Bro. W. A. Gunning, treasurer, Natchez, Miss. The money is needed and should be placed in the hands of the Board at once.

J. T. NICHOLSON.
Chair'n Miss. Conf. S. S. Board.

Natchez, Miss.

SEASHORE CAMP MEETING.

The Twenty-first Annual Camp Meeting on the SEASHORE CAMP GROUND will open July 8th, next, and continue for ten days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

A fine artesian well supplies the Grounds with excellent water at the rate of fifty gallons to the minute.

The Grounds are seventy-eight miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within one hundred yards of the enclosure.

Tickets on sale over the Louisville and Nashville railroad July 1 to 17, and good to remain until July 24, same rates as last year, from all points between Nashville and New Orleans. All trains except No. 1 will stop at the Grounds from July 4 to 21, inclusive.

The gate fee for entrance into the Grounds is fifty cents for the season, or twenty-five cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

For further information apply to

A. C. DANNER,
Chair'n Transportation Committee, Mobile, Ala.
H. W. SPEAR,
Chair'n Tents and Cots Committee,
74 St. Charles St., New Orleans, La.
C. H. LINDSEY, Rec. Sec'y, Mobile, Ala.
W. J. HEARIN, President, Mobile, Ala.
C. W. BLAKE, Keeper, Biloxi P. O., Miss.

The Greater Responsibility.

I use this caption because it the more readily calls attention to the matters I wish to discuss, and not because I have been able to discover in it any relation to the facts it is supposed to represent. I have felt from the beginning that this discussion was unwise, and would result in great hurt to the spiritual life of the church, and retard the spirit of liberality that was being developed in mission work. But now that it is before the church, it must be disposed of according to the facts in the case, if they can be discovered, and thus prevent a threatened evil.

The charge, at least, by indirection, that the surplus in the result of bad management of the funds intrusted to the women is as wide of the fact as is the assumption that it comes of their superior methods over those of the Parent Board. Those who advocate these theories are doubtless true, and yet dangerous, friends of a great and sacred cause; for their indiscretion can only result in hurting the confidence of the great body of the church in administration, while it affords no assistance to those charged with the responsibility of administration. The careful observer of the signs of the times has cause for the belief that thoughtless speech and immature reasoning on the facts connected with the financial state of the two Boards are far more hurtful than are the facts themselves.

Any attempt on the part of either party to this unfortunate, if not uncalled-for, controversy to justify their state or condition by any suspicious reflection upon that of the other, will not only not lie in the judgment of the church, but must prove decidedly hurtful to the side of both parties to this controversy in the end. Our women are too wise to assume that they have attained their almost marvelous success independent of the influence and active co-operation of our preachers, who are the active agents of the Parent Board. And they are too prudent to assume that they could maintain their success for a twelve-month, if by any means that influence and co-operation should be withdrawn from them. And it is equally true, shown by the figures and known to every observant worker among us, that we can as ill afford to dispense with the influence and labors of the women in our work. What they have done in the way of educating and developing a more liberal spirit of liberality in the support of the institutions of the church, and a higher state of Christian life, more than justifies their *right to be* as they are, and warns us to touch them but lightly with adverse criticism.

I am persuaded, both from observation at home and in the mission field, that wise and judicious legislation by our next General Conference, looking to closer and less independent relation and administration of the two Boards, both at home and in mission fields, is a necessity. But I am willing to trust the providence of God, and the pious judgment of those who are more directly charged with the responsibility of adjusting the relationship, for whatever is needed, and decline a further discussion of the matter at this time.

The women assign two reasons for the existence of their surplus: One is that the single men sent out by the Parent Board marry the single women sent out by their Board, and then their salaries stop. To those who are accustomed to seeing a man and his wife working, one for one Board and the other for the other, here at home, this would seem a strange reason for dropping this consecrated young woman in a mission field. While to those who are laboring in the mission field, and know the amount and value of the labors of preacher's wives along the very lines of the women's work, wonder why they do not utilize these women, and thus save expense to both Boards. This would solve many questions that some who will read this are perplexed over, and it will be done some day. Then they tell us that the young women of the church are not offering themselves for the foreign work. This is, indeed, an alarming sign of the times! It has not always been thus; and how are we to account for this state of their need now? It is not, I assert, that there is less of consecration among the women now than formerly, but from some cause traceable to the trend of things which always develops the answering spirit. When the women gave themselves wholly to the foreign work, they were never in need that acceptable young women did not respond; but when they called off their forces and directed thought and effort along the lines of *home work*, the money came in, but the Holy Spirit did not honor it and send out needed recruits. Think on these things!

I have some things to say about that debt; but this article is too long. If I live, I will write again of these matters. J. M. WEEMS.

Brookhaven, Miss.

Help Our Toilers in Japan.

The Board of Church Extension authorized a special appeal to be made for $5,000 to build a church in Osaka, Japan. The need is urgent. The case commends itself to the interest and sympathy of all who feel any concern for the extension of the Lord's kingdom and the success of our mission in that fruitful field.

Osaka is a great commercial city about twenty miles by rail from Kobe, the headquarters of our mission in Japan, and nearly the same distance from Kioto, the old capital of the empire. It has a population of well-nigh half a million souls, strongly marked with all the characteristics of that industrious, thriving, self-asserting race. With the exception of the comparatively few who have been rescued through the agency of Christian missions, the city is wholly given to idolatry. Yet it gives promise of large results to the work of faith and labor of love.

Two of our brethren have striven, not without success, under serious disadvantages, to give the knowledge of the truth to this people. Their greatest hindrance has been the want of a building. They have been compelled to rely upon rented native houses of small dimensions and unsuited to their uses. The advantages of a building of sufficient size, and furnished with the conveniences for their work, can hardly be overestimated.

The damage done by the earthquake which desolated all that region in October, of last year, affected our missionaries in their work and made more imperative their need of a house entirely under their own control. They can not expect any help in this matter from native sources. Our members are doing their utmost to meet urgent requirements in other directions and have as much upon them as they can bear. It is a small thing that the church in this land should furnish the $5,000 called for to enable our brethren there to carry on the work with greater facility and promise of larger success.

Will not all who read this respond until the necessary sum shall be in the hands of the Secretary of the Board of Church Extension?

A. W. WILSON.

The above appeal from Bishop Wilson explains itself. Our plan is to secure birthday offerings from all our people to this good cause. This is Leap Year, and everybody has a birthday. Let all our people, in grateful acknowledgement of their indebtedness to God for preserving their lives to this date, send something to aid in the erection of this, the first church our Board has ever undertaken to build outside of the continent of North America. With the organization of this Conference, which Bishop Key goes soon to effect, we wish to set up our first church edifice in Japan. The amount asked for will enable us to do this in the most important commercial center of the empire. One thousand persons by sending five dollars each can put us in possession of the money to send by Bishop Key.

Let all our friends in Louisiana and Mississippi forward to you any sum that they may see fit to offer for this purpose, and will you, Mr. Editor, be kind enough to receive all money sent to you and acknowledge same in your paper from week to week and remit to me at this office on the first of June, and again on the fifteenth, what has been received by you.

Those who may find it more convenient can send the money direct to me. All sums received by me from individuals or through the church papers will be acknowledged in the *Nashville Christian Advocate.*

DAVID MORTON, Cor. Sec'y,
705 W. Chestnut St., Louisville, Ky.

Woman's Work.

The District Conference of the Woman's Missionary Society, Sardis district, North Mississippi Conference, convened in Batesville on May 11, 1892, at 9 A. M. Conference was opened by Scripture reading from Matt. xxviii by Rev. J. Ritchey, and song by the choir. On motion, Mrs W. H. Wall was elected secretary. Roll of auxiliaries and juvenile societies were called and responded to by five delegates from adult and five from juvenile societies. Welcome address was delivered by T. E. Mosley, president of "Reapers," of Batesville, and responded to by Maggie Bellentine, of "Buds of Promise," of Sardis. Annual address by our district secretary, Mrs. S. M. Thames. On motion, Mrs. T. H. C. Strong, vice-president of North Mississippi Conference Woman's Missionary Society, was invited to seat on platform. After reports from delegates of auxiliaries and juvenile societies, we were favored with a beautiful recitation by little Bernie Belle Short, of "Olive Branches," McGehee's Chapel.

Question of how to elect our district secretaries, whether by vote of our delegates at district meetings or by votes of our delegates and delegates from other districts, at our Annual Conference meetings. This was discussed at length, after which the following resolutions were offered and adopted:

Resolved, That this District Conference believes it to be to the interest of our work, that the district secretary should reside in the district over which she presides.

Resolved, That it is the opinion of this body that the district secretary should be elected by the delegates to the District Conference. Therefore to this end we hereby instruct and authorize our delegates to our next Annual Conference, to be held in Aberdeen in June, to ask for a memorial to our Woman's Board of Missions, asking that the law be made to correspond with these expressions, embodied in said resolutions.

On motion, the secretary of this Conference was instructed to present these resolutions to our next Annual Conference.

At evening session a praise meeting was led by Mrs. J. W. Malone, which was a season of rejoicing to many who testified for Christ. Papers were read by Miss Sallie Ritchey, of Sardis, and one written by Mrs. J. A. Hooper, of Sardis, was read. On motion, this paper was requested to be printed in our NEW ORLEANS ADVOCATE. The paper was read by Miss Tighe, of Como. On motion, by Mrs. Wall, delegates balloted for their next district secretary and alternate, subject to ratification of our Annual Conference. Mrs. R. M. Short, of McGehee's Chapel, was elected; Mrs. T. H. C. Strong, of Aberdeen, as alternate. These resolutions were read and adopted:

Resolved, That the sincere thanks of the Woman's Missionary Society of Sardis district, North Mississippi Conference, be tendered the kind people of Batesville for their generous hospitality, which they have so cordially extended to us.

Resolved, That we invoke the choicest blessings of our heavenly Father, in whose name we come, and trust that we may prove as great a blessing to you as you have to us.

Resolved, That we tender our sincere thanks to the choir for their sweet music, which has added so much to our meeting.

Resolved, That we return our sincere thanks to our brothers for their advice and encouraging words, and pray that our Father may bless them wherever they may go preaching "His" gospel.

Resolved, That we would not forget to return our heartfelt thanks to our beloved district secretary for her untiring efforts to lead us in the right path. May God spare her many years to teach and help us in our work for Christ!

After praise meeting, conducted by Mrs. Strong, on motion the Conference adjourned.

MRS. W. H. WALL, Sec'y.

To the Women of the Sardis District.

I received about two weeks ago a card from our district secretary, Sister Thames, requesting me to prepare a paper to be read at this meeting, and suggesting two subjects, "All the world for Christ," and "What do Christian women owe to the gospel?" I may be peculiarly constituted; but I never could, even in my school-girl days, write on a subject proposed by anyone else. It must have its origin in my own head, or I can do nothing with it. Sister Thames was kind enough to say that I could use either or neither, as I might choose; but, at any rate, to write something. I thought of first one subject and then the other, and became convinced that I had not time to do justice to either, as my hands were already full.

I suppose no one present doubts that the world must be won for Christ, nor that Christian women owe to the gospel not only the blessings of the life that now is, but the hope of that which it to come. While pondering these things, a question presented itself to my mind: What are we, the professedly Christian women of this district, doing to bring the world to Christ? This question at first seemed pointed and practical enough; but on further consideration I found myself disposed to take comfort from and feel satisfied with the fact that our district bears the banner of the Conference society, and that we might be excused for indulging to some extent in self-congratulations. In the stillness of the night a more searching question came to me. (I believe it was brought by the Holy Spirit and implanted as a heavenly seed, and the thoughts it has awakened have grown in my heart, while my hands have been busy with other things.) What am *I* doing to bring the world to Christ? is the question which I believe was divinely lodged in my heart for *my* benefit, and for *yours*, ye Christian women of the Sardis district. Let each one who hears these words take the question to her heart and keep it there: What am *I* doing to bring the world to Christ?

While I accept the truth of the maxim, "In union is strength," I think there is danger that, in this age of leagues, unions, and societies, we may loose our identity, fail to keep our personality, or, at least, shirk our individual responsibility. The last most of us are prone to do. We think less of what *I* ought to do, and what is *my* place which no one else can fill, than we think of what our society should do, or of the aggregate strength and success, never bringing home to our hearts the question, Have I contributed my quota to this success, or has all my strength been cast in the balance with my society to weigh against ignorance, vice and corruption? Individual responsibility is the root of the whole matter, and unless we can bring ourselves to feel this, we will never do our whole duty. What am *I* doing to bring the world to Christ?

Beginning with the home, where lies woman's hallest work—the home which Christ raised from a miserable hovel to a heaven—let us ask ourselves, What am I doing there to bring my children to Christ? What am I teaching them, and others through them, by my life and conversation? Their tender hearts are the choicest ground for sowing the good seed; their little hands are always willing to carry help to the suffering if mother only shows them how; their unwearying feet would never tire of going to all within reach and telling in lisping accents of the lovely Christ-child who came to earth, if mother would only teach them patiently what to say and bid them go. O, if Christian women had only done their duty to their children, the world would long ago have been brought to Christ!

In social intercourse, what am *I* doing to win the world for Christ? When I visit a friend, or have one visit me, am I ready always to speak the word in season to those who may be earnestly seeking the way of salvation? Do I talk earnestly *with* and not *at* the unconverted? Am I as ready to speak of Jesus as of absent human friends? Am I as fluent in speaking of robes of righteousness and crowns of glory as I am in discussing the latest styles of dresses and bonnets? I fear that few of us can answer these questions in the affirmative: yet why should it be so? Let us each give an answer to her own conscience. It has been said by some one "that we are never fit for much in the service of God until the world calls us crazy," and I think that the dread of being called lunatics often keeps our lips sealed on sacred subjects. But I am fully convinced the failure to realize our individual responsibility causes us to fall short of our duty more than any other one thing. Let us keep in mind the question, What am *I* doing to bring the world to Christ?

Then the teeming heathen world, how shall that be brought to Christ? It must be done, for the Father has said, "I will give thee the heathen for thine inheritance." Some may say, "Well, I don't believe in missions at all;" others say, "I believe in home, but not in foreign, missions." To all such I would say: If you are really conscientious and want to *know* your duty, "search the Scriptures," and you will soon find the wished-for light. We have no right to be governed by our beliefs and feelings unless we are sure they are in accord with the revealed will of our heavenly Father.

I read, not long since, at one of our missionary teas, a little leaflet giving the relative numbers of heathen and nominal Christians. I have forgotten the title of the leaflet—in fact, I have kept but one fact which it disclosed clearly in mind, viz: that every woman who professes Christianity has two hundred heathen women looking to and depending upon her for a knowledge of the Savior. Famishing for water from the well of salvation; hungering, starving for the "Bread of Life;" weeping, moaning, wailing in piteous accents her helpless, hopeless life, and *I*, only *I*, can help them. I can't call upon you, for your two hundred demand all your time and effort. You can't call upon your neighbor to share your responsibility, for she also has two hundred looking to her. O, my sisters, with these facts before me, I can but ask, What am *I* doing to bring these heathen women to Christ? Our lives may be so full of work that we think there is not a moment for anything more; we may find so many needs for our money that we feel we have not a cent to pay; we may feel so incompetent that we can neither talk nor write to help the cause of missions. Still these two hundred women are looking to you, two hundred are looking to me, and we are ready to ask in despair, What am I to do? If we have really reached the point where we feel our personal responsibility in the matter, if we really feel that this burden of souls is more than we can bear, we have only to take it to the Savior, who will bear it for us and teach us what to do.

What am *I* doing to bring the world to Christ? Take the question to your homes, to your places of private devotion; let it ever abide with you until the world is won for Christ, or until you join the triumphant host who have done *all they could* to bring the world to Christ. MRS. J. A. HOOPER.

Come West, Young Men.

This is the advice of a young man to young men, especially to young preachers. These are the young men. Oklahoma is the West to which you should come. After four months' residence and close observation, it is my sincere, candid opinion that this country has inducements that very few new countries have. The people are here. Churches to build. Work—much work to be done. Thousands need the gospel. Many are calling for the ministers of Christ to carry them the glorious gospel. Some church will hear their cry, enter the field, organize churches and possess the land for God. Why can not our ministry do this? The harvest is indeed great. Let us cast our sickle and garner the sheaves. Now is the time. Wait, and the field will be lost to us.

The Methodist Church has a better right to this country than any other. Our men were here first. Our church has spent more money here than any other. The first sermons preached to the moving thousands were by our preachers. But at this time we have not the men to meet the demand. Young men, come West. Come and help to spread the story of the Cross over this new land. Come and help to save the mighty multitudes who are here, and coming here every day. This is the chance for Southern Methodism. Now is your opportunity to do a great work.

I am not overdrawing. There is nothing illusory in these statements. Read the papers. Thirty thousand people taking homes in one day. In a few weeks considerable towns spring up. In three or four years many of these farms will be waving fields of wheat and corn. Some of these towns will very soon develop into cities. The country settled three years ago demonstrates this. There was more corn made here last year than was consumed at home. It found quick sale and brought a good price. Guthrie, Oklahoma City, Elgin and Kingfisher are towns ranging from five to ten thousand inhabitants, and have a healthy, steady growth every day. Many beautiful residences are being erected. Substantial brick and stone business houses are being built. Men of push and enterprise are here. There is life in the land. It is inspiring to be here. I mention these things to show the wonderful possibilities of the country. What we see here to-day is a true prophecy of great things to come in the near future.

We need men—men with an undying love for souls—men of sense, strong young men, in every county and town in the Territory. Young men, come West.

I hear some one say: "What about the support?" I answer: For two or three years the salary will be small; but you can *get a living.* After that time the appointments, I believe, will average and in many instances go ahead of the older Conferences. I write what I firmly believe.

I have never seen people attend church better anywhere than here. The churches in the towns and school-houses in the country are generally crowded with eager, attentive people. Many are saved. People get happy and shout in the good old Methodist way.

Pull loose, brethren, from the apron-string of your mother Conference, and come West—to Oklahoma. Come with the faith, courage and heroism of a true soldier of Christ and help us take this land for God. The motto of the few here now is: Oklahoma for God and the Methodist Episcopal Church, South.

W. WIMBERLY.

OUR YOUNG PEOPLE.

OUR CURIOUS LANGUAGE.

Remember, though box in the plural makes boxes,
The plural of ox should be oxen, not oxes;
And remember, though fleece in the plural is fleeces,
That the plural of goose isn't gooses nor geese.
And remember, though house in the plural is houses,
That the plural of mouse should be mice, not mouses;
Mouse, it is true, in the plural is mice,
But the plural of house should be houses, not hice;
And foot, it is true, in the plural is feet,
But the plural of root should be roots, and not reet.

MR. EDITOR: As you were so kind to publish my last letter, I will write again. We have moved since I wrote last. We are living in Senatobia. I like to live here very much. I go to the Blackburn Female College. My teacher's name is Mr. Snider. I also go to the Methodist Sunday-school. My teacher's name is Miss Cora Rafford. I like her so much. She is so good and sweet. She has offered a prize in her class, and I am working for it; but have missed several Sundays, for I was sick. I belong to the Temperance and Juvenile Missionary Societies. We have had some awful weather. We had big times during the snow. We snowballed our teacher. I will answer Beulah Courtney's question: The fifth President of the United States was James Monroe. I will now ask a question: Why was Gen. Jackson called "Stonewall" Jackson? Mr. Editor, I do not know whether you like history questions, but I think they are very interesting. I will close, with best wishes to you. I am, Your friend, TROY TRIBBLE.

Senatobia, Miss.

MR. EDITOR: As this is my first effort of writing you a letter to be published, I will try not to be discouraged before I finish it. I am going to school, and like my teachers very much indeed. We have seven teachers—four ladies and three gentlemen. I attend the Methodist Sunday-school. I like to go very much; but today it rained so that I could not attend. I disliked it very much, because I had to miss; but I never fail unless sickness or rain prevents me. Mama takes the dear old ADVOCATE, and I am the first to read the news of the late days. I enjoy reading the children's letters. My dear friend, Lizzie Harris, died at her home in Shiloh; but I am not at all uneasy of Lizzie's future, for I know she has gone to join her mother in heaven, although I hate to be parted from her. I will close by asking a question: How many times is the word "and" found in the Bible? I remain, Your little friend, LEILA ROBERTS.

Monroe, La.

MR. EDITOR: I am a little girl nine years old, and I thought I would write to your valuable paper. My papa takes the dear old ADVOCATE, and I like it very much. I go to Sunday-school every Sunday. Papa is my teacher, but he hardly ever goes. I have been going to school, but I have quit now. I go to church at Fisher every second Sunday in each month. Our preacher's name is Mr. Wm. Sullivan, and I like him very much. I am a member of the M. E. Church, South. We are going to get a public school at Gorman, and I will have to go. I will answer one of the little cousin's questions: "Where is snuff-dishes found?" It is found in Exodus xxv, 38. I will ask a question: Where is "grazing stock" found?

Your true friend, OZZIE SYLVEST.

Gorman, La.

MR. EDITOR: As I have never seen a letter in your valuable paper from this part of the country, I thought I would write a few lines. I am a little girl eleven years old. I attend school at the Gibsland Collegiate Institute. Prof. G. L. Wren is the principal of the school; also superintendent of our Sabbath-school at Gibsland. Rev. J. F. Foster is our pastor. We love him very much. He made us a visit a short time ago, which we all enjoyed very much. My grandpapa, Rev. T. J. Upton, is preaching at Lake Charles this year. I will answer the question asked in the last week's ADVOCATE: "How many sons had Jacob, and which did he love the most?" Jacob had twelve sons, and he loved Joseph the most. Your little friend, BETTIE RHODES.

Gibsland, La.

MR. EDITOR: I have seen so many letters in the ADVOCATE from little girls and boys, I thought I would write, and hope it will not go to the waste-basket. Papa lives near Jacksonville, on the L. W. R. R. I like to live here very well; only I miss going to Sunday-school so much. We lived in Vinton, and had such a nice Sunday-school, and I loved my teacher very much—Mrs. Davis. Papa says when he gets his rice gathered he will move back. I have four brothers and two sisters. I will close by asking a question: Who climbed up a tree to see Christ? Wishing the ADVOCATE success, I am, Your little friend, SUE FAIRCHILD.

Jacksonville, La.

MR. EDITOR: As I have not seen any letters from this part of the country, I thought I would write. We live on the Abbeville circuit. Liberty is the name of our church. Bro. Anderson is our pastor. He has but one arm. I have a sister (Julia) going to the Malone College, Holly Springs. I had a brother (Alex) going to the University of Mississippi. He died in February. I will close by answering one of the cousin's questions: "Beware of dogs" is found in Phil. iii, 2. I will ask a question: Who lay on an iron bedstead?

Your friend, ALMA HALL.

Noah, Miss.

MR. EDITOR: As my sister, Mary, is going to answer the question about the shoemaker, I thought I would answer the one beginning, "Who broke the ten commandments?" It is found in Exodus xxxii, 19. Moses found all Israel dancing before a calf, and, in breaking up the dance, he broke all the commandments; but the good Lord excused him for breaking the commandments. When he burnt the calf and ground it into powder he made the dancers drink it; then he sent Levi and his sons and killed off 3,000 calfites, and the plague was stayed. LOU ELLEN A. LEE.

MARRIAGES.

WILLIAMS—JONES.—At the residence of the bride's father, near Grand Cane, La., May 8, 1892, by Rev. T. L. Lallanee, Mr. Robert Williams, of Orange county, Fla., and Miss Sallie Jones, of Grand Cane, La.

INGRAM—LINDAUER.—At the residence of the pastor, Rev. H. S. Johns, Algiers, La., May 29, 1892, by Rev. H. S. Johns, Mr. William S. Ingram to Miss Carrie B. Lindauer, all of Louisiana.

OBITUARIES.

WARD.—Mrs. SARAH E. WARD (nee Evans) was born in Greene county, Miss., Oct. 13, 1851, and died in Moss Point, Miss., April 18, 1892.

The subject of this sketch was in the meridian of life, and in the high-noon of happiness and usefulness, both in the home and in the church. She was married to Mr. W. M. Ward, on May 10, 1877. Their union was made joyous by the birth of three children, one of which died in infancy, and was tenderly confided to the keeping of the Good Shepherd. Two little girls, aged, respectively, ten and twelve years, are left behind to revere her precious memory, and comfort the saddened and chastened heart of their fond and loving father.

Her sufferings were long and painful, but were endured with more than ordinary fortitude and Christian resignation. She was scrupulously careful about the use of anodynes, and desisted until her sufferings were too intolerable to be borne. Everything that medical science and surgical skill could suggest to arrest the fatal disorder was cheerfully resorted to in order to prolong her valuable life, but all to no avail.

The following will give a clear insight into her sterling character:

On her return from the city of New Orleans, some months ago, where she had undergone a most painful and critical operation, when she realized that no permanent benefit would accrue therefrom, she said to the writer of these lines: "I felt it my duty as a Christian to make every possible exertion to recover my health for the sake of my husband and my little girls. The effort has been made, and I feel this peaceful consciousness as a reward for the sufferings endured. I have done my duty. The thought of death does not alarm me. God's grace will be sufficient for me."

Truly it may be said of our lamented friend and sister beloved, that she was a helpful and a devoted wife, a self-sacrificing and a doting mother, a gentle and loving sister, a warm and faithful friend, a thoughtful and considerate neighbor, a devout and trusting Christian. She has gone from us; but we know where to find her.

May the chastened mourning of the disconsolate husband reveal unto him Christ Jesus the Lord, who is the resurrection and the life! May the liberated spirit of the glorified mother hover over the pathway and preside over the destinies of the bright little girls, Bertha and Mabel! Let us look to the great Sympathizer, who knows what it is to weep over the grave of loved ones, and who has borne our griefs and carried our sorrows.

Her pastor, C. A. POWELL.

McRAE.—Mrs. CATHARINE E. McRAE was born June 24, 1811, and married to Mr. Daniel E. McRae, of Wayne county, Miss., June 6, 1830.

She lived for many years a widow in the pleasant home of her son-in-law, Bro. Wm R. Britton, of Clarke county, and her much-loved daughter, Sister Marian Britton. Here, after a long and painful illness, she peacefully passed away Jan. 25, 1892.

Sister McRae did not join the church till the year 1862, chiefly because there was no church accessible to her home whose teachings she could indorse fully. In the M. E. Church, South, she found such a congenial home. She was quiet and undemonstrative in her nature; but the tears often welled up from her heart to her eyes as she listened to preaching and to sacred song. As long as she could attend the country church near her home, it was her frequent delight to do so.

Soon after her eightieth birthday her strength became labor and sorrow, even as the Psalmist-prophet has said it shall be, as a rule. With patience she endured as seeing the invisible. The last time her pastor was privileged to visit her she was suffering much pain, but without a murmur. With tears standing in her eyes, she said, "Pray for me."

The universal outpouring of her neighbors to pay the last sad rites at the quiet country graveyard, on a wintry eve, attested the high esteem in which she was held by those who knew her best. There may trees and grass and flowers adorn her earthly bed till the trumpet of God shall summon her mortal part to put on immortality, and become like Christ's own glorious body. J. P. DRAKE.

Shubuta, Miss.

McCLELLAN.—On April 20, at the residence of her daughter, Mrs. Charles Coltharp, near Milliken's Bend, La., Mrs. NANCY McCLELLAN, wife of Samuel McClellan, aged seventy-four years two months and eight days.

She was born near Rocky Spring, Claiborne county, Miss., where almost all the years of her life were passed, having moved to Louisiana only a few years ago. She joined the Methodist Church in early life, and was ever a consistent and faithful member.

It is with diffidence I give this brief sketch of the life of the deceased, for I feel that no words can do justice to the noble life so lately ended. Always modest and retiring, it was only in the home circle among loved ones that her admirable traits of character could be seen and appreciated.

She was the mother of eleven children, ten of whom she raised to years of maturity. They were her pride and joy, and she considered nothing a sacrifice that promoted their welfare; yet she was called upon in her old age to part from many of these, who were dearer than life. First one, then another, until only four are left to mourn her loss. All of these sorrows she bore with Christian fortitude, at all times adhering to that firm faith in her God which enabled her under all circumstances to say, "Thy will, not mine, be done."

For years a great sufferer from bodily afflictions, yet her indomitable energy remained with her till the last, ever planning and executing some work of love for her husband, children or grandchildren. In all of these years the "Divine Sculptor" has been chiseling the model, and, now that he has it in perfection, "he takes it for a pillar in his temple."

GASKINS.—Another one of our best young men has been called home. LEVIN ELLIS GASKINS, son of L. E. and M. A. Gaskins, was born Jan. 28, 1873; joined the M. E. Church, South, under the ministry of Rev. W. B. Hinds, in October, 1887; was happily converted in October, 1888, under the ministry of Rev. H. D. Howell; died at his father's home near Caseyville, Lincoln county, Miss., March 31, 1892, aged nineteen years two months and three days.

Ellis was one of our best young men. He was an obedient son, kind and affectionate brother, tender and sympathetic among his associates. He loved God and his church and did what he could to help on the good cause. His work is done, and well done. He is now at rest. Weep not for your blessed early dead. Meet him up *yonder*. H. P. LEWIS.

HAYS.—JAS. L. HAYS was born Sept. 29, 1858, and died March 18, 1892, at his home in Neshoba county, Miss., near Scotland Chapel.

Bro. Hays was just in the prime of manhood, being thirty-three years of age. He was the son of Rev. Harrison Hays, a local preacher in the M. E. Church, South, who died some years ago. His mother is still living. He was reared in the lap of Methodism, professed religion and joined the M. E. Church at Scotland Chapel in 1873, under the ministry of Rev. J. B. K. Smith, and lived a consistent and useful member until his death.

Bro. Hays was an energetic young man, being "diligent in business, fervent in spirit, serving the Lord." He was happily married to Miss Clinney Hooper in the year 1881, and leaves a wife and four children to face the cold charities of the world. He had an attack of *la grippe*, which ran into pneumonia, and in eight or ten days resulted in death. The condition of his mind was such that he did not talk much of his approaching dissolution; but he died peacefully and calmly, and with a smile upon his face he passed away, leaving a widowed mother and quite a number of brothers and sisters (besides his wife and children) to mourn his loss. He was kind, generous and upright in his dealings with his fellow-men, and will be greatly missed in his community as well as in the church to which he belonged. This writer preached a funeral discourse to his memory to a large audience (larger than the church would hold), and then laid his body in the grave with the burial service provided by our church. May God bless and care for his widow and orphans! IRVIN MILLER.

Walnut Grove, Miss.

FISHBURN.—Died, in the town of Jackson, La., May 2, 1892, T. J., second son of Mr. W. Fishburn, after only a few hours' illness.

Again our town has been visited by the silent hand of death. Pure, fair lilies are often suddenly torn from their stalks by hands of thoughtless flower-gatherers. Our dear little T. J. may, in a degree, be compared to this fair flower; but the hand that plucked him from the garden of life was that of a kind and loving Father, who, as the evening shadows gathered round the earth, tenderly bore our little friend upward to his home, where he is now transplanted amid flowers that neither fade nor decay and the blighting dews of death never fall.

We extend our sympathy to the bereaved family. May they find comfort in the hope of meeting him in his bright home! For some time T. J. has been a member of my Sunday-school class, and a sweeter, better, purer child a teacher never had the privilege to instruct. He seemed to take pleasure in listening to words of instruction from the Book of Life. His face lent added charms to the recitation hour, and now—oh! how we will miss it in days to come! Sleep on, dear one, in thy bright home. May we meet thee when our career has been finished here in the heavenly home above, where glorious anthems of praise will continue to swell throughout the endless cycles of eternity. Farewell! ROSA TABOR.

AUSTIN.—Mrs. M. C. AUSTIN (*nee* Reames), wife of L. S. Austin, was born Feb. 4, 1835, and died April 4, 1892.

Sister Austin identified herself with the M. E. Church, South, when quite young, and consecrated a life of many days to the service of her Lord and Master. Having in view her pure character, unfaltering faith and exemplary life, we may well say, she "being dead, yet speaketh." On account of some infirmity of the flesh, which caused intense suffering at times, she was deprived of the comfort of communion with God's people in the sanctuary; but in humble resignation she offered the sweet incense of prayer upon the home altar.

These ills of the flesh are more than compensated in ascriptions of praise to God and to the Lamb. We tender our deepest sympathy to the bereaved family. J. T. LEGGETT.

DUNNING.—Mrs. L. F. DUNNING, wife of B. Dunning, was born Nov. 11, 1861, and died March 8, 1892.

She joined the Methodist Church in her sixteenth year, and lived consistently to the end of her life. She spoke calmly of death, and seemed to have no fears, her only regret being that she must leave her loving husband and four little children. May God, who tempers the wind to the shorn lamb, be ever merciful to the loved ones she has left behind! May they always feel that they have now a greater interest in heaven than ever before.

G. A. GUICE.

CONERLY.—Miss CORINNE A. CONERLY was born in 1865, and died in Wesson, Miss., March 12, 1892. She professed religion and joined the church in her thirteenth year, and lived a consistent life to the day of her death. She exhibited her faith by her works. We believe she is better off in the world above. A FRIEND.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
New Mexico	July 15	San Marcial, New Mexico	Duncan
Japan Mission	July 20	Kobi, Japan	Key
Denver	July 27	Durango, Colorado	Duncon
Brazil Mission	July 27	Tubate, Brazil	Wilson
Montana	Aug. 4	Bozeman, Montana	Duncan
Western	Aug. 31	Elk City, Kansas	Hendrix
Kentucky	Sept. 7	Middlesboro, Kentucky	Keener
Missouri	Sept. 7	Montgomery City, Missouri	Galloway
Western Virginia	Sept. 14	Clarksburg, West Virginia	Keener
Los Angeles	Sept. 15	Ventura, California	Haygood
Southwest Missouri	Sept. 21	Independence, Missouri	Galloway
East Columbia	Sept. 21	Palouse City, Washington	Duncan
Louisville	Sept. 21	Campbellsville, Kentucky	Fitzgerald
Illinois	Sept. 28	Pana, Illinois	Keener
China Mission	Sept. 28	Soochow, China	Key
St. Louis	Sept. 28	Kirkwood, Missouri	Galloway
Columbia	Oct. 5	Eugene City, Oregon	Duncan
Pacific	Oct. 12	Sacramento, California	Haygood
Holston	Oct. 12	Wytheville, Virginia	Granbery
Tennessee	Oct. 19	Tulip Street, Nashville	Galloway
German Mission	Oct. 28	Houston, Texas	Hargrove
West Texas	Nov. 2	Gonzales, Texas	Hargrove
Northwest Mexico Mission	Nov. 2	Nogales, Arizona	Haygood
Texas	Nov. 10	Calvert, Texas	Hargrove
North Alabama	Nov. 16	Lafayette, Alabama	Keener
Central Mexico Mission	Nov. 16	City of Mexico	Key
Indian Mission	Nov. 16	Ardmore, Indian Territory	Granbery
Virginia	Nov. 16	Norfolk, Virginia	Hendrix
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
Mexican Border Mission	Nov. 24	San Marcos, Texas	Haygood
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacogdoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
South Carolina	Dec. 14	Charleston, South Carolina	Hendrix
North Carolina	Dec. 14	Gnidsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—THIRD ROUND.

Grenada station	June 4, 5
Oxford station	11, 12
Coffeeville circuit, at Gray Rock	16, 19
Water Valley station	25, 26
Tocopolo circuit, at Lafayette Springs	July 2, 3
Minter City and Strathmore, at M. C.	8, 18
Abbeville circuit, at Liberty	16, 17
Banner circuit, at Paris	23, 24
Cherry Hill circuit, at Old Town	30, 31
Grenada circuit, at Duck Hill	Aug. 6, 7
Chapel Hill circuit, at Spring Hill	16, 14
Pittsboro circuit, at Taberoacle	19
Atlanta circuit, at Slate Springs	20, 21
Charleston circuit, at Gore's Chapel	26
Tillatoba circuit, at Ebenezer (Tipo)	27, 26
Water Valley circuit, at Camp Groood	Sept. 6, 4

Let me urge the preachers to hold Church Conferences regularly; to be mindful of the ordinances of baptism and the Lord's Supper, and to exhort the people to fast and pray.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen	June 25, 26
Tupelo	July 2, 3
Verona and Nettleton	9, 10
Pontotoc	16, 17
Okolona station	20
Saltillo	23, 24
Tremont	30, 31
Shannon	Aug. 6, 7
Nettleton and Fulton circuit	9
Okolona circuit	13, 14
Prairie	16
Athens	20, 21
Amory and Smithville	27, 28
Houston and Wesley	Sept. 6, 4
Buena Vista	10, 11

District Conference will convene at Nettleton, July 8, at nine A. M. Rev. A. G. Augustus will preach the Conference sermon.

The District Sunday-school Conference will meet July 7. Rev. E. H. Moen will preach the sermon on that occasion.

J. B. STONE, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 4, 5
Corinth circuit	11, 12
Iuka station	18, 19
Iuka circuit	25, 26
Booneville and Baldwyn	July 2, 3
Blackland circuit	9, 10
Kossuth circuit	16, 17
Pleasant Ridge circuit	23, 24
Marietta circuit	30, 31
Blue Springs circuit	Aug. 6, 7
Guntown circuit	13, 14
Jonesboro circuit	20, 21
Ripley circuit	27, 28
Ripley and New Albany	Sept. 3, 4
New Albany circuit	10, 11

The Corinth District Conference will meet at Baldwyn, Friday, July 1.

The Sunday-school Conference will meet Thursday before.

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Myrtle	June 4, 5
Holly Springs circuit	11, 12
Eagle Springs	16, 19
Holly Springs station	26, 27
Lebanon (Thurs.)	30
Red Banks	July 2, 3
Byhalia	9, 10
Ashland	23, 24
East Holly Springs circuit	30, 31
Early Grove	Aug. 6, 7
Mount Pleasant	13, 14
Olive Branch	20, 21

The District Conference will be held at Red Banks, commencing Thursday, July 14. Opening sermon by Rev. J. J. Brooks.

JNO. W. BOXWELL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Stansville circuit, at Stansville (Tha.)	June 2
Porterville circuit, at Union	4, 5
Leakesville circuit, at Leakesville	11, 12
Shubuta circuit, at Shubuta (Wed.)	15
Clarke circuit	18, 19
Chunkey circuit, at Suqualena	25, 26
Marion circuit (Tues.)	28

T. L. MELLEN, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Hattiesburg, at Augusta	June 4, 5
Columbia, at Hopewell	11, 12
East Pearl, at Pleasant Valley	18, 19
Mt. Carmel, at Bethel	18, 19
Williamsburg, at Good Hope (Tue.)	21

Bro. Howell is requested to assist at the Columbia and East Pearl meetings; Bro. Evans at the Mt. Carmel, and Bro. White at the Williamsburg.

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—SECOND ROUND.

Live Oak	June 4, 5
East Feliciana, at Independence	18
St. Helena, at Greensburg	11, 12

The District Conference will be held at Greensburg, June 9-19. Let the pastors see that the Quarterly Conference Records are present. We hope there will be a full attendance.

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Providence, at Pine Grove	June 4, 5
Osseyville, at Bethesda	11, 12
Brookhaven circuit	17
Summit circuit	18, 19
Gallman circuit	25, 26
Pleasant Grove, at Cooper's Creek	July 1
China Grove, at Martin's	2, 3

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Baton Rouge	June 5
Bayne Memorial (Morn.)	12
Craps (Eve.)	12
Gross Tete, at Cottonwood	19
Parker Chapel (Morn.)	26
Dryades (Eve.)	26
Lower Coast, at Grand Prairie	July 6

Preachers and members are exhorted to observe the quarterly fast-day—the Friday before each meeting.

C. W. CARTER, P. E.

ARCADIA DIST.—SECOND ROUND.

Sparta, at Mill Creek	June 4, 5
Ringold, at Ringgold	11, 12
Tulip, at Salem	25, 26
Vienna, at Plains Chapel	July 2, 3
Vernon, at New Prospect	9, 10
Gansville	18, 17

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lake Charles	June 4, 5
L. O. Mission	5, 6
Grand Chenier, at G. C.	11, 12
Sulphur Mine, at Bagdad	15, 16
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Huron	25, 26

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Centerville, at Master's Chapel	June 4, 5
Montgomery	11, 12
Ada	18, 19
Colfax and Boyce	25, 26

J. IVY HOFFPAUIR, P. E.

Excursions to Minneapolis, Chicago and Omaha, via Queen and Crescent Route.

For the Republican National Convention at Minneapolis, Minn., tickets will be on sale at half rates June 1-5, good for return until June 26, 1892.

For the Democratic National Convention at Chicago, Ill., tickets will be on sale at half rates June 16-20, good for return until July 7, 1892.

For the Peoples' Party National Convention at Omaha, Neb., tickets will be sold at half rates June 28-30, good for return until July 22, 1892.

Solid Vestibuled Trains New Orleans to Cincinnati, without change, making direct connections in Cincinnati depot with vestibuled trains of connecting lines. For further information call on agents or address D. G. Edwards, G. P. and T. A., Cincinnati, O.

The Queen and Crescent Route will sell excursion tickets at reduced rates on account of the following named occasions:

At Cincinnati, O., June 8, National Association Furniture Manufacturers.

At Cincinnati, O., July 13-16, Furniture Dealers (Retail) National Convention.

At Knoxville, Tenn., June 18-29, Students' Summer School Y. M. C. A. and the Southern Secretarial Institute.

For further information apply to ticket agents, or write D. G. Edwards, G. P. A., Cincinnati, O.

The Queen and Crescent Route will sell tickets at reduced rates account the following occasions:

Hagerstown, Md. M. E. Church Conference at Westminster, May 30 to June 30.

Atlanta, Ga. American Association of Nurserymen, June 1 to June 11.

Cedar Rapids, Ia. Conference of German Baptist Brethren, May 28 to 30.

Detroit, Mich. American Medical Association, June 5 and 6.

Mt. Vernon, O. Epworth League. (General District) M. E. Church, June 7 and 8.

Old Point Comfort, Va. Annual Convention American Society Civil Engineers, June 8 to 17.

For further information call on ticket agents or address, D. G. Edwards, G. P. A., Cincinnati, Ohio.

Headache.

Preston's Hed Ake is a sure cure for any kind of headache, bilious, neuralgic, acute and chronic. It will cure in 15 minutes and never fail. Perfectly harmless. It won't cure anything else.

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Be Considerate.

Don't worry your friends and family with that worn and faded appearance. Get a bottle of Creole Female Tonic. It will cure your diseased organs and change your pallid cheeks to the rosy hue of health.

The railroads of this country get $22,000,000 a year for carrying the mails.

NEWS OF THE WEEK.

DOMESTIC.

The car drivers' strike in this city is ended, after lasting a week. The differences were settled by arbitration.

Rev. Wm. A. Snively, D. D., rector of Trinity Protestant Episcopal Church, in this city, for the past three years, has resigned his charge, owing to a failure of health.

The Red river, in its rush toward the Mississippi, has broken through the levees at three points, and washed away the iron bridge of the Vicksburg, Shreveport and Pacific road which spans the river. The damage already sustained in the Red river valley is enormous.

The chief subject for the consideration of the Senate during the coming week will be Mr. Stewart's bill for the free coinage of gold and silver. The civil appropriation bill has at last been passed, and it is expected that the House will now make better progress on the appropriation bills.

Seven prisoners in the Jackson (Miss.) penitentiary, after overpowering the turnkey and securing weapons, escaped from custody on May 28. They were pursued and captured after a battle of twenty minutes, in which one of the convicts were killed and the others wounded.

The bill making appropriations to pay those war claims which have been reported favorably by the Court of Claims, has been presented in the House by Representative Stone, of Kentucky. The total amount to be appropriated by the measure is $326,334, nearly all of which is, of course, to be distributed among the people of Southern States.

The friends of the Rivers and Harbors Bill have decided to call up that measure in the House on June 6. That day is set apart as "individual suspension" day, and it is their purpose to attempt to prevent any further delay in the work upon the measure by having the House order a non-concurrence in the Senate amendment and appoint conferees.

A break occurred in the levee at Story Plantation, nine miles below New Orleans, on May 28. The roadbed of the New Orleans and Southern railway has been washed away. Should the efforts to close this crevasse prove unavailing, a large area of valuable plantation and truck farming land will be overflowed, and it is not easy to estimate the amount of damage that will be done.

The experts employed to investigate the sanitary condition of the National Capitol, after a searching examination have handed in their report. It shows that the ventilation is on the whole good and sufficient, and is skillfully controlled to meet the requirements of all conditions, except that of overcrowding during interesting debates. The drainage of the building, its sewers and its plumbing appliances, are, on the contrary, very defective and faulty.

Several towns in Kansas were visited, last week, by devastating storms which inflicted much damage. Wellington was struck by a tornado and is almost in ruins. About twenty persons were killed and about forty injured more or less seriously. One hundred and fifty houses were demolished, and as many were partially wrecked. At Harper the damage was also very great. Houses and crops were destroyed and much stock injured. Five persons were killed and many seriously hurt.

The Chinese Exclusion Act, while prohibiting all Chinese immigration, requires the registration by collectors of internal revenue within one year of all Chinese laborers with the limits of the United States at the time of the passage of the act and all other Chinese persons who may apply for such registration. According to the estimate furnished by the superintendent of the census, there are not less than 110,000 Chinese in the United States who are entitled to registry.

FOREIGN.

The cholera epidemic at Srinagar, the Vale of Cashmere, India, continues its terrible course. In four days, out of 1,731 persons attacked, 990 have died.

The *Berliner Tagblatt* publishes a dispatch from Zanzibar stating that seventeen Arab slave traders have been sentenced to be hanged for holding a slave market at Lindi, within the German East African protectorate.

Ten thousands veterans, wearing the medals earned by their services, on May 28, marched in a body to the palace in Copenhagen to offer their congratulations to King Christian on the celebration of his golden wedding.

A Cabinet council was held last week to decide upon a dissolution of Parliament. Mr. Balfour demanded of his colleagues time to complete his scheme of legislation, even though it be necessary to adjourn at the end of July and to hold a Winter session. The date for an adjournment was deferred in accordance to Mr. Balfour's desire.

The storm that prevailed in northern Spain last week was accompanied by hailstones of an unusually large size. Much damage was done to the fruit and other crops. In Burgos alone the vineyards adjacent to twenty villages were destroyed. Many persons were injured. A number of deaths reported of persons who were struck by lightning. The peasants who have lost their crops have appealed to the government for aid.

In Paymago, Spain, a band of women robbers have been discovered by the police. They had their den in a cave on the outskirts of the town, where they met on the first night of every month to plan burglaries. They had in the cave a full stock of burglars' tools and about 15,000 francs' worth of plunder. This band has committed three highway robberies in the last year, and the crime which the police were tracing at the time of discovery was a murder.

Postmaster Foster, of Lubec, Me., writes that after the Grip, Hood's Sarsaparilla brought him out of a feeble, nervous condition into complete strength and health.

Hood's Pills have won high praise for their prompt and efficient, yet easy action.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. T. Woodward, C. G. Andrews, R. G. Porter, Hesiep R. Tucker, T. L. Mellen, B. F. Lewis (2), F. A. Whitson, T. W. Lewis, R. W. Tucker, H. S. Johns, J. A. Randolph, B. F. Fullilove, W. M. Sullivan (2), H. M. Ellis, J. H. Smith, W. H. Moore, W. C. Black (2), H. H. Vanderburg, W. A. Sanders, W. A. Bowlin, J. F. Robinson, B. F. White, T. H. Hargrove, C. H. Parker, W. J. Porter, Benj. S. Raynor, G. A. Mandeville, O. L. Savage, S. N. Baker, Isaac L. Peebles, T. S. West, R. A. Davis, P. A. Johnston, James A. Poe, J. Thos. Pate, P. Howard.

Messrs. U. T. Blackshear (2), W. P. Fussell, R. Blunozzi, G. R. Hightower, M. Ricks, Dr. G. H. Peets, J. R. Holcomb, E. Byerley, N. Williams, J. A. Grant, John R. Peller, Robt. Babington, W. W. Graham, P. A. Edgerton, I. W. Spencer, Robt. Ray, I. E. Carruth, A. K. Perkins, Alex S. Harris, S. R. Purtle, A. B. Kiblinger, J. H. Salmen, H. Van Dusen, E. H. Thompson, J. C. H. McKinney, S. A. Richardson, H. O. Hobert, J. R. Ainsworth, M. M. Orman, W. M. Evans, W. R. Cooper, Joe Garrett, F. M. Bennett, Thos. B. Eldridge, J. Wesley Johnson.

Mesdames Nannie M. Knight, O. J. Wright, M. C. Yeager, S. Provost, F. Maxwell, Florence Ellis, M. O. Brown, L. K. Norman, R. S. Goodwin, John Kellar, L. C. Spencer, A. V. Marlin, C. Scudder, H. H. Baird, M. E. Betterson, Kate Dillard, R. A. Armstrong, A. M. Beall, M. G. Thomas, Lon. E. Wilder.

Misses Fannie Johnson, Kate J. Fairly, H. A. Morgan.

May 31.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Are You Going?

The Queen and Crescent Route being equipped with Solid Vestibule Trains, the Queen and Crescent Special and the Cincinnati Limited, will have the popular trains to the Republican National Convention at Minneapolis. Tickets will be sold June 1-5, good for return until June 26, at rate of one fare for the round trip. For sleeping-car reservations, or any special information for accommodations, call on or address ticket agents of the Queen and Crescent Route, or D. G. Edwards, G. P. A., Cincinnati, Ohio.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

From Nashville.

Only last week our city was much surprised to read in the morning papers that the Rev. R. A. Young, D. D., had been elected regent of Belmont College. Dr. Young has more than a connectional reputation as a preacher, lecturer, platform speaker, traveler, scholar, author. Belmont College is the youngest of the full-fledged colleges for the higher education of young ladies in Nashville. It owns and occupies the old "Cheatham Place"—mansion and grounds—one of the handsomest "places" in this city of splendid suburbs. In *ante-bellum* times this Cheatham Place was the home of wealth and refinement. It is two miles from the public square, and crowns a wooded eminence with a stately mansion, surrounded by ample grounds beautifully laid off in walks, drives, circles and beds, and ornamented with summer-houses, bowers, lakes, fountains, statuary, shrubbery, flowers and forest trees, having its own conservatory, waterworks and gas. About two years ago this property was purchased and converted into a college for young ladies, and was crowded from the start, with the Misses Hood and Heron in charge, and Capt. W. T. Glasgow, business manager. The election of Dr. Young as regent crowns him as the reigning sovereign of the "tony college," as the young people call it. He will add ample and ornamental buildings, and remodel the old mansion and convert it into one of the finest colleges in the South, with every modern convenience and fixture, making it front the city as a massive pile of architecture grand in its proportions, and "high and lifted up" above surrounding objects.

From the opening of the next Fall term Dr. Young will devote his whole time to the college, superintending its every interest, and doing such teaching and lecturing as may be provided for in the schedule. He will have a large, well-equipped lecture hall, where he will lecture on history, literature, language, travels, the manners and customs of peoples, etc., in courses through the sessions, and do such other work as will help forward the higher education of the young ladies. We lose him from the pastorate. His engagement is for ten years. This will be a fitting crown and finale to his laborious life. No man is better qualified to fill such a place, and no place is better suited to fill out such a life.

Rev. Joseph B. Wear, D. D., died in Clarksville, Sunday night, May 22. He had been a member of the Tennessee Conference nearly fifty years, and had filled about all of its best appointments. This was his second year in the Clarksville station, where he was greatly beloved. He had filled the presidency of two of our colleges, and was a marked success as an educator; but the pulpit was the throne of his power. As a preacher, he had few superiors. His mind was massive, clear and incisive. His preaching was textual and topical, his style elevated and ornate, shading at times into the quaint, the humorous, the graphic, and often with a tenderness and pathos that was melting and moving. He was one of the most fascinating writers that we had, though his pen was not at all prolific. He was genial and social to a degree, and no man had more friends than he. He was tenderly sympathetic and personally magnetic, and a man of convictions, courage, heroism, faith, power. He ranked up well with the great men of former times, whose pulpit eloquence and forensic power made the "old Jerusalem Conference" famous. Though quite feeble for some months, he literally "fell at his post," full of faith and of the Holy Ghost. The ranks are growing thin at the front, and the giants are passing, one by one, out of sight. But the rear ranks are filling up, and the hosts are pressing to the front and pushing the battle to the gates. We shall miss him, and see but few of his like again.

VANDERBILT.

We lose three professors from the Vanderbilt University this year. Prof. Remis goes to the great Chicago University to fill the chair of economics; Prof. Deering goes to the University at Cleveland, Ohio, to fill the chair of Romanic languages, and Dr. A. Coke Smith goes back into the pastorate, having been appointed by Bishop Keener to Granby Street Church, Norfolk, Va., to fill out the unexpired term of Dr. Evans, who goes into the Episcopal Church. We are sorry to lose these men from the university and from Nashville. They are each capable and successful in their specialties. The two former will put new life into the institutions to which they go, and the latter will preach the Word with power and marked ability to the "City by the Sea." Dr. Coke Smith is a great favorite in the pulpits of Nashville, and his going from us is deeply regretted; but, then, he may return. In the evolutions of the itinerant wheel we know not where the periphery will touch.

THE LOTTERY.

I have wanted to cheer your grand State and throw up my hat over the great victory your citizens were able to achieve, by the help of God, over the infamous lottery. All honor to Louisiana!

And think of Bishop Keener's golden wedding! How does the silly question, "Is marriage a failure?" look in the light of a honeymoon of fifty years, with three sons and a daughter in the ministry, and an eternity of nuptial bliss before them?

And your great Seashore Camp Meeting. How I want to be there this Summer! And I may.

W. M. LEFTWICH.

"The Greater Responsibility."

The women should not abate a tithe of their energy and efforts to raise money for missions. The cry of earth's millions of perishing souls, and the responsibility God has laid upon us of taking them the Word of Life, are all too great for anyone to hold back for any cause, real or imaginary. If they have a hundred thousand dollars on hand, let them plan largely and pray mightily to God to give them the needed missionaries, and the answer will come, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Then, if they should ever have one or a hundred thousand dollars, for which they have not immediate need, and the Parent Board should be in distress, let them say, "Here it is, without interest, till we need it." This will give them the heart of the church, which will be worth more to them than a hundred per cent. interest on a hundred thousand dollars for a hundred years. Let the women alone for a while. They are our mothers, wives and sisters.

So the Parent Board has no surplus, but is a hundred thousand dollars in debt! Well, have they nothing to show for it? Did anybody steal it? No. Did they put in it bad securities, and lose it? No. Then what did they do with this money?—and what account can they make of it? Let us suppose it was all sent to Mexico, and I will answer the question. For every seventy dollars, or about that sum, a soul was converted and joined the church, and is either now in heaven, or joyously on the road. Mind, this seventy dollars was for all purposes—preachers' salaries, building and repairing churches, education, taxes, printing, etc. Can any home Conference show a better record? Was ever a hundred thousand dollars more judiciously or successfully used? Does the church, or any member thereof, complain and feel indisposed to take part in this investment? If so, charge your part up to the brave men in that field. They will pay it. They can not put the dollars and interest in the bank at Nashville, but they will satisfy the Lord Jesus Christ. How? By giving their lives in the effort to do the work that justice could only ask of three times their number. I thank God that I have a large interest in that debt, and I paid a premium on every dollar I have in it. When I left Mexico last December, I thought I was coming home to die, but no man's money could have bought my interest. I had a letter from Mexico the other day, telling me the health of Bro. Grimes had failed, and he had gone home for a season. He has been there for ten years, without a day's absence, and though he may have come home to die, all the wealth of Tennessee, with the bank that holds the note against the Board, could not buy him out. Dr. J. W. Lambuth has given Japan a large credit with his life; and unless the church hurries up reinforcements, the salaries of men whose health has failed, or who have died, will soon cancel the debt. Does the church, or any member thereof, wish to settle it that way? If so, the men in the field will pay the last dollar with the last six cents of interest.

I am of the opinion that our foreign mission fund can and should be relieved of a burden it is forced to carry. I refer to the work, exclusive of the Indian Mission, it is forced to do in the United States. More than one-fifth, or $59,492 out of a total appropriation of $259,966, made at the last meeting of the Board is for this work. The money for this branch of the work should be drawn from the domestic mission collection in the several Annual Conferences, which amounted last year to $129,507.23.

If the next General Conference would make this change, and our Bishops would see that no missions were formed in the Conference, and the local Boards would refuse to appropriate money, except to such, and the amounts, as were recommended by the District Conferences, as the law requires, it would take but little more than the present collection to meet the necessities of both. This could be done without the multiplication of a single office or officer in the administration, as it would only change the source of the receipts, and not of the outlay of a single dollar. At the same time it would emphasize the importance of the domestic missionary collection, and allow every dollar contributed to foreign missions to go where it should go—into foreign fields. Let us think and pray over these things.

J. M. WEEMS.

Brookhaven, Miss.

Seashore District Conference.

The District Conference of the Seashore district, Mississippi Conference, for the current year, was held at Purvis, Miss., May 12–14, 1892. Rev. John A. Ellis, P. E., opened the Conference; but was unable, on account of great weakness (not having fully recovered from a severe illness), to remain in the chair continuously. At his request, several of the brethren occupied the chair during the session. The attendance was unusually large. There were twenty ministers and a large number of laymen present. The occasion was made pleasant and profitable by the kind and brotherly spirit that prevailed, and by the gratifying reports from the pastors on the work and interests of the church in their charges. These reports evinced the fact that very decided advancement had resulted from the faithful labors of the earnest preachers and consecrated laymen of the district.

Revs. A. F. Watkins, J. W. Chambers and J. W. McLaurin were the visitors. Their presence, speeches and sermons were enjoyed by all. Bro. Watkins addressed the Conference in the interest of Millsaps College and the Epworth League movement. Both addresses were replete with fine thoughts, delivered in fascinating rhetoric. The Epworth League speech was particularly good. It provoked a vote of thanks from the Conference.

Bro. Chambers spoke for the Joint Board of Finance in behalf of the Conference claimants. He made some very gratifying statements concerning the practical workings of the plan adopted at the last session of the Mississippi Conference for quarterly payment of the assessments for the superannuates, and widows and orphans of the deceased preachers. Many were delighted to hear Bro. Chambers state that it was the purpose of the Joint Board to faithfully endeavor to increase the collections until every deserving claimant should have a comfortable support—every preacher $400, and every widow $200.

Bro. McLaurin spoke in behalf of the American Bible Society. He asked, in the name of the society, for the appointment of a permanent committee, whose duty it shall be to secure the co-operation of the Sunday-school superintendents throughout the district in an effort to put the Bible into the hands of every child. Rev. R. B. Downer was appointed to this work. Let every Sunday-school superintendent in the district take due notice thereof, and govern himself accordingly.

John A. McLeod, J. L. Dantzler, Rev. H. J. Harris and S. S. Cope were elected delegates to the Annual Conference. W. K. Ramsey and J. P. Carter were chosen as the alternates. Dr. E. F. Griffin, W. A. White, J. L. Dantzler and J. P. Carter were elected trustees of the Seashore Camp Ground.

By resolution the Conference expressed its gratification at Bro. Ellis' improvement in health, and requested him to desist from all labor until he had fully recovered from his recent severe illness. It is to be hoped that all the pastors of the district will remember and be governed by the resolution.

Purvis entertained the Conference handsomely. Pastor Howell can not be surpassed in constant and kind attention to his guests.

Next session will be held at Pearlington.

T. W. ADAMS, Sec.

Your Committee on Bible Cause submit the following as their report:

We note with gratification the commendable, as well as prodigious, undertaking of the American Bible Society to put a Bible into the hands of every child in every Sunday-school in the land that can read.

The society, through its district superintendent, Rev. J. W. McLaurin, asks the appointment of a permanent committee in the Seashore district, whose duty it shall be to enlist the co-operation of the superintendents of all the Sunday-schools in our church within the bounds of the district in bringing about this happily-conceived and devoutly-to-be-desired consummation.

We nominate and recommend the appointment of Rev. R. B. Downer to this position.

In order to insure the success of this enterprise, be it

Resolved, By the members of the Seashore district, in Conference assembled, that we, both pastors and laymen, will give Bro. Downer our hearty sympathy and support in the prosecution of this part of the Master's work.

Meridian District Conference.

Conference convened at Waynesboro, Miss., Saturday, May 21, 1892, at nine A. M., and adjourned on Monday, May 23, at half past five P. M.; T. L. Mellen, P. E., in the chair. Seventeen preachers, representing as many pastoral charges, and twenty-five lay delegates answered to roll-call. Written reports and systematic adherence to business rules not only expedited matters, but gave time for the discussion of the most important needs, besides giving the Conference and congregation the benefit of three sermons daily. There was an absence of acrimony, and each seemed anxious to get at the bottom facts. The district evidenced zeal and aggressiveness on part of presiding elder, and the earnest desire for faithful work on part of preachers. The church-buildings erected, even in the midst of "money dearth," are modern, and reflect much credit. Millsaps College and the NEW ORLEANS ADVOCATE were, of course, ably represented, respectively, by Revs. A. F. Watkins and B. F. Lewis. The brethren are not only perpetual wanderers, but seem to be reaching out after ubiquity. East Mississippi Female College was shown to be doing excellent work. C. W. Anderson, its president, was present as a lay delegate. Binnsville and Daleville schools were favorably mentioned. The resolutions of condolence to the wife and home of J. W. Lambuth, deceased, in Japan, were prayerful and tender. The preachers and laymen for, at least, one District Conference were all present on Sunday, and it, indeed, proved a Sabbath of delight. Services that day were as follows: Bible study, half-past nine A. M., by L. P. Brown; sermon, eleven A. M., by T. L. Mellen, P. E., followed by an $800 collection, and the dedication of the beautiful, commodious new church-building; love-feast, three P. M., by Rev. J. W. Chambers; sermon, half-past four P. M., by Rev. B. F. Lewis; sermon, eight P. M., by Rev. A. F. Watkins, followed by the sacrament of the Lord's Supper.

The following were elected as delegates to the Annual Conference: T. P. Bell, L. P. Brown, D. S. Harmon; alternates: J. S. Turner and T. C. Harmon.

The hospitality of the people of Waynesboro was of a genuine type, and prayers will linger in the hearts of many of the entertained for an altar in each home.

J. V. Penn, P. C., has certainly done a fine work in the speedy erection and furnishing of such an edifice without debt or questionable entertainments, and all indications at this hour point to a very early great spiritual ingathering.

Scooba was unanimously selected as the place for the holding of the next Conference.

While the Conference was largely attended, and exhibited positive growth, and, by close comparison, will prove second to none in the Mississippi Conference, yet a few accurate statistics should serve to arouse every thoughtful reader, both within and beyond its pales.

Members of the church, 5,556; accessions on profession of faith since last District Conference, 428; congregations with no prayer meeting, 51; congregations with no class meeting, 72; family altars, 230; church papers taken, 389; members who lead in public prayer, 523; Sunday-school membership, 2,182; Sunday-schools fully supplied with Bibles, 3. About 4,000 sermons (minimum); Sunday-school machinery, evangelistic labors, pastoral visitation, church schools and all other helps brought into the church only 428 souls—far below the natural birth-increase. About 1,112 membership homes and only 230 family altars. Sunday-school membership more than fifty per cent. under the church membership.

These are only some of the plain facts. Dearth of Bibles, neglected class meetings, scarcity of church papers, extinguished family altar fires, and, alas! lack of power in the pulpit and in the pew, are all unmistakably plainly indicated. "West Wayne Mission" was established, Elbert T. Breland was at once appointed to the work, and the money for his support was raised in the District Conference.

L. P. BROWN, Sec.

FROM THE WORK.

Rev. J. J. Smylie, P. C., May 30: "On the fourth Sunday in May the Sunday-school at Slaughter, La., celebrated Children's Day. It was a red-letter day for Slaughter. The church beautifully decorated, the children well drilled upon the programme, the pastor present with his children's speech. Everything passed off nicely, reflecting great credit upon superintendent and teachers. Wish we could have more of these occasions during the year."

Rev. W. T. Griffin, Terry, Miss., May 26: "We have just closed a meeting at this place, with gratifying results. The church much revived; four accessions. The cause of God has been brought before the people with such earnestness as to accomplish much good. We are indebted to Bros. Burton, Cammack and West for efficient and faithful work, the former having once been pastor here; Bro. Cammack, with his usual earnestness, and Bro. West, who gave us of his storehouse of religious truths. Our work is moving smoothly, and we are on the upward grade."

Rev. T. W. Lewis, Holly Springs, Miss., May 28: "Just returned from Potts Camp, where Bro. Edmundson has a tremendous meeting in progress. A number have been converted, old troubles settled, and the whole town stirred. I have organized a Sunday-school at a school-house two and a half miles north of Holly Springs, and appointed John B. Johnson, an Epworth Leaguer of Holly Springs, to superintend the Sunday-school. Have thirty members to begin with. Have received thirty-three into the church here since Conference. Have 215 in Sunday-school and 75 in Epworth League."

Rev. J. F. Evans, P. C., North Mississippi Conference, June 1: "Our meeting closed last Sunday at Durant, after three weeks' duration. We had a fine meeting. We trust much good was done. The church revived, several conversions; eight joined the church on profession of faith, and four by certificate. The most of the preaching, after the District Conference adjourned, was done by J. R. Roberson, of Newport; L. D. Worsham, of Ethel, and R. A. Burroughs, the presiding elder of Kosciusko district. Many thanks to the brethren. Our church at Durant is in fine working trim. A fine Sunday-school and spiritual prayer meetings."

Rev. H. Armstrong, Lafayette, La., May 19: "As we have no big cards at our office now, will you not accept a note from this charge on a half sheet? We preach twice here every Sunday, except once a month we and our congregation go to Dr. Frazer's Church at night (Presbyterian). Our prayer meeting is led by this pastor, and our faithful presiding elder, Bro. J. A. Miller. We have a Ladies'-Aid Society and a W. C. T. U., which was organized by Miss Belle Kearney a few weeks ago; and this week Miss Ida Hopkins, an accomplished and devoted member of our flock, organized a Band of Hope under encouraging auspices. Miss Maggie Jamieson, one of our faithful Sunday-school teachers, aided in the organization. What could any of us do without the encouragement and work of the ladies? We do not believe the men would do half as much if it were not for the ladies. In consequence of the recent children's service on Easter Sunday, we have deferred 'Children's Day' exercises until the first Sunday in June."

Rev. J. M. Cowan, Martin circuit, June 1: "I have been waiting for something to 'turn up,' so that I could write to the ADVOCATE, and, sure enough, it has. On last Monday evening the good ladies of this community, under the leadership of Sister W. R. McDonald, came with baskets and buckets filled with such things that always make the prophet and his dear wife feel good. Call this a 'pounding,' as you may; only suffice it to say, the pantry was replenished. Condition of this charge moderately good. At Martin, after a hot fight, prohibition reigns. At Cane Ridge spiritual progress slow, but steady. At Rodney many good people; church doing well, considering a few difficulties; high water, no house of worship; have to depend upon kindness of Presbyterian brethren. At Russum spirituality and finances at a low ebb. Expended on our parsonage this year, $85.50."

Rev. W. M. Sullivan, Franklinton, La., May 20: "We held our second Quarterly Conference on the thirteenth. Our beloved presiding elder was at his post. We are moving on smoothly here. The people are very kind to us. We have in cash and good subscription the most of the collections ordered by the Conference. The general state of the church, we think, is better than when we came here. We have three regular prayer meetings; there were none when we came. Fourteen accessions; seven infants baptized; removed, six; no deaths this year. We are forced to use the pruning-knife in our church. We are arranging for revival meetings. We are in a nice little country town, and these people here do not storm or pound their preacher (we like this), but they are constantly sending such things as will gladden the hearts of the preacher and his family. We have a nice little school. It is taught by Miss Lewis. She has given universal satisfaction. She is a good teacher, a conscientious Christian. Her influence is for good always. We are very glad to learn that she is to teach another session for us."

Rev. J. J. Smylie, P. C., Clinton, La., May 30: "As there has been nothing written to the ADVOCATE from Clinton this year, a few notes may be of interest to some, at least. We recently closed a revival of great power. It is said to be, by those who know, the best meeting that has been held here since the war. There were between thirty and fifty conversions; some as bright as I ever saw. Thirty joined the church. Taking everything into consideration—the lack of interest in the salvation of souls on the part of the majority of the church members, the world and the devil in every shape and form imaginable—we had a glorious meeting, a wonderful victory. Glory to God for salvation! Our church is in a better condition, spiritually, than for years. The devil contended every inch of ground desperately. There were only a few of us in the fight; but we determined, by the help of God, to have a meeting. The Lord honored us, the Holy Spirit came, and we won. The glory and praise to God. The pastor did the preaching for almost the first week. Then Bro. N. B. Norwood came to his relief, preaching twice daily for about two weeks. His preaching was with wonderful power; sharp, pointed, practical. Often while speaking his countenance would be luminous with the Holy Spirit. Bro. Sam Hodge and Bro. George Anders were with us, doing good work. Bro. Anders preached for several days, closing the meeting for us. Pray for us, that the good work may continue. It is a hard fight."

Rev. J. W. Lambuth, D. D.

We regard the present as an opportune time to publish the following paper, which has been in our office for some time. We received it from Rev. J. M. Rollins, Kobe, Japan.

Kobe Japan, May 1, 1891.

The following is a faithful account of my conviction of sin in early life, and my conversion to God more than forty-one years since; and I pray God to bless the words spoken to the good of all who are seeking the way of salvation through Christ Jesus, the Savior of all men. Many persons desire to become Christians, but they know not the way. Some think when they have been baptized with water that they are true Christians, and are, therefore, safe. Some think there is nothing more for them to do but to be regular at church and observe all the outward forms of Christianity. But this is a great mistake. A sinner can do that, yet know nothing of the love of God in his heart. Many are deceiving themselves, and are still in their sins. This was my condition for many years. I thought I was a Christian because I was regular at church and observed all the outward forms of Christianity; but I was deceiving myself—I was being deceived by the devil. I thought a profession of Christianity was sufficient, but Paul says, "The kingdom of God is not in word, but in power." (I. Cor. iv, 20.)

But I knew nothing of that power when I joined the church at the age of eight, and I here relate my experience while a stranger to God. I will also give the facts of my conversion, hoping that it may be the means, by the blessing of God, to help some to seek and find this saving power through faith in Christ. "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv, 12.)

On the second day of March, 1830, I was born in the State of Alabama, in the United States. My father and my mother loved me, and did all they could to make home pleasant for me. I had everything that I could wish for in this life. While very young I was taught to pray and read the Word of God. I was often reminded of the love of God, and I soon learned to love the name of Jesus. My father and mother told me of the love of Jesus, and why he came from heaven, suffered and died; and it made a deep impression upon my mind. My grandfather and my father and my brother were all preachers. At the early age of five I loved to be with God's people, and I was very fond of singing Christian hymns. One of the first verses in the Bible which I learned was the sixteenth verse of the third chapter of John. When eight years of age I felt that I was a sinner, and was led by the Spirit of God to seek by prayer for the forgiveness of my sins. It was then I joined the church, but I knew nothing of the power of true conversion. I knew nothing of the blessed and sanctifying power of the Holy Spirit. I knew nothing of the love of God, and of the love of Christ as my Savior. I knew nothing of the true joy of the Christian whose sins are pardoned. I was still in my sins, and was a Christian only in name. I went with the people of God, and met with them for worship; but to me it was all an outward form, for I knew nothing of the power of Christianity in the soul. I was "dead in trespasses and sins." (Eph. ii, 1.) I thought, if I belonged to the church, that was sufficient, and I would at last be saved. I had been troubled in my conscience on account of my sins, and mistook conviction for conversion.

There was one thing I could not understand. I saw many Christians rejoicing and praising God, and they said they were happy, and had an inexpressible joy in their hearts. I was astonished at this, and I asked myself many times what all this meant, and seeing this, I was made miserable. The more I thought of it the more certain I was that they possessed something in their hearts which I did not possess. They could praise God, and their rejoicing was not only a mystery to me, but it condemned me and made me miserable. This greatly troubled me, and I felt I was deceiving myself and deceiving others.

When I was ten years old I went with my father to many meetings in the State of Tennessee, and then I saw hundreds and thousands of persons made happy by the forgiveness of their sins. There I heard Rev. Fountain E. Pitts preach, and it seemed he could read every thought of my heart. This was the Word of God piercing my very soul. At that time I heard Rev. J. B. Walker preach one night, and his sermon so impressed me that I told my father I saw a great light come down upon his head. He is still a faithful minister of Jesus Christ in the city of New Orleans. At one of these meetings my brother, Alexander, was converted and made happy in the forgiveness of his sins, and he praised God; but I found no peace to my burdened soul. I continued to be a member of the church, but not a happy Christian. The burden of sin pressed heavily upon me, and I often wept over my condition. Year after year I continued in this state, and knew not how to get rid of this burden of sin which was pressing me down. The thought of being a Christian only in name weighed heavily upon me. I possessed no joy as other Christians seemed to have, and I could not understand it. I remained in that state for twelve long years, seeking the forgiveness of my sins, and utterly devoid of any peace in my heart. I observed all the outward forms of Christian worship, and I tried to come to Christ for pardon and renewing grace; but I fear I rested too much in the form without knowing anything of the spirit.

At the age of twenty, when I was at the University of Mississippi, there was a great revival among the students, and many of them were converted to God. The Word of God was "quick and powerful, sharper than any two-edged sword, piercing and dividing my soul and spirit," and I felt condemned before God. Deep conviction took hold of my soul, and I felt that hell, with all its terrors and everlasting destruction, was before me, and I knew not how to escape. For twelve days and nights the burden of my sins pressed upon me, and hell seemed ready to swallow me up. My suffering was intense, and I prayed as I never prayed before, for the Spirit of God was striving with me. I felt that the anger of God rested upon me, and in great agony of mind I prayed for the forgiveness of my sins. Judge Longstreet was then president of the university, and a Methodist preacher, and he saw my distress of mind. Dr. Waddell, a Presbyterian minister, was then professor of languages, and still lives, a faithful servant of God. He, too, saw my great distress. Dr. Burney, the Cumberland Presbyterian preacher in Oxford at that time, saw my condition. He still lives to labor for Christ. All of these servants of God took a deep interest in me, and tried to lead me to Christ. Many earnest Christians, seeing my great distress, prayed with me, and tried to show me how to trust in Christ, and give my heart to God. All was dark before me, and it seemed there was no hope for me. I felt that God was justly angry with me for my sins and the hardness of my heart, and I could see no way of escape. Kind Christian friends continued, without ceasing, to point me to Jesus, the Lamb of God, who taketh away the sins of the world. My distress became so great I could not sleep, and my appetite was taken from me. I could not continue my studies in the university, and asked the professors to excuse me from my classes, that I might give myself to the reading of God's words and prayer. I prayed in my room, and, finding no comfort, I went into the field and in the grove, where I could be alone with God; and then, falling on my face before God, I poured out my soul in prayer to him. As I prayed, I pleaded his great love for sinners. I pleaded the promises of the Lord Jesus Christ to all who believe in him, and I pleaded his suffering, death, resurrection and ascension. It seemed the more I prayed, the more intense my suffering became, and I felt the weight of my sins rushing me down to hell. The sufferings of St. Paul under deep conviction could not have been greater than what I suffered. I attended church, and the Word of God seemed to pierce my very soul. The judgment and condemnation of God seemed to rest upon me. Again and again the people of God prayed for me, and I began to feel there was no hope for me. I was on the very verge of despair, so great was my distress. God's Word, like an arrow, pierced my inmost soul, and for twelve days great distress and agony of mind overwhelmed me, and I cried to God for mercy. I was then brought to the point when I could hold out no longer against the command of God. I cast myself into his hand and yielded all, for him to do with me as he saw fit. Yes, my whole soul and body I gave a living sacrifice. Nothing short of that would satisfy God. Self and self-interest had reigned supreme in my heart, and I had been unwilling to yield all to God, and let him reign supreme in my heart; but I knew it not.

It was the Sabbath day in the afternoon when a few of God's people had assembled in church for prayer. I went there, too, to pray, and to try once more to give my heart to God, and to pray that my load of sin might be taken away. These Christian friends saw my agony and distress, and prayed earnestly for me as I kneeled in the church. The words of Jesus, in Matt. xi, 28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," seemed to have a new meaning to me. I think I had been engaged about half an hour in earnest, agonizing prayer to God, when suddenly this great burden of sin rolled away and unspeakable joy filled my soul. I felt this great weight of sin roll off from my soul as sensibly as though a great mountain had been removed, and I realized the presence of God's Holy Spirit, and for the first time I understood, from happy experience, what it was to be baptized with the Holy Spirit. I had never before experienced such a change, and inexpressible joy filled my soul. It was then, for the first time, I knew of the joy of the Christian. It was then I knew something of the love of God and of the power of his grace upon the heart. It was then I knew, for the first time, what the love of Jesus Christ was in all its depth and height, which caused him to die for our sins. Then I could understand something of the blessings of the Holy Spirit witnessing in the hearts of Christians. Many times since then have I praised God that he did not cut me off in my sins, but in great mercy revealed himself to me in love, and for the sake of Christ, my Savior, pardoned all my sins.

Oh, how I have loved and prized the Word of God since that time! It was his Word, through the blessing of the Holy Spirit, that brought conviction and conversion to my soul. I saw plainly at that time, and since then, that I had trusted to my prayers and outward form of worship. It was pride in my heart that kept me away from God. I was ashamed to have people see me humble myself and seek the forgiveness of my sins. It was pride and love of sin that kept me from humbling myself before God and yielding all to him. I was unwilling to give up self and self-pride and self-interest, and humble myself before God. Unless we do this, we need never to expect the forgiveness of our sins and the gift of God's Holy Spirit. We must yield all to God and let him bless us in his way, and not as we would have it. We must cease from the exaltation of self, sink in ourselves, and rise in God, and turning our hearts heavenward to him, before we can expect his blessing.

The humbling of self before God is the first step toward receiving his blessing, which will surely come if we continue in that state of mind and heart. Humility before God brings true repentance of sin, and will surely secure the blessing of God. "He that humbleth himself shall be exalted." (Matt. xxiii, 12.) "Believe and be saved." What can be plainer than this? True conversion makes a universal change within us. It makes a new man a new creature in Christ. Trust not in self or good works, but look to Christ on the cross, and trust in him, just as you are, with all your sins, and God will forgive you, and fill your soul with unspeakable joy and peace.

A sinner "saved by grace through faith." (Eph. ii, 8.)

J. W. LAMBUTH.

Easter.

I have read with much interest the articles *pro* and *con* on this subject by the brethren and sisters. Heretofore I have felt no desire to take part in the controversy, either one way or the other, although I have all my life protested against the *innovation* of Easter. However, since several have written on the subject, and many have become interested, I will join the ranks of writers, not merely to "see my name in print," but to give a helping heart and hand to our time-honored institutions, and to enter a protest against a *heathen innovation*.

I think Bro. Mellen correct in his views as regards Easter; and I further think that it is the duty of every person who loves the simplicity of the Methodist doctrines to raise a voice in support of these doctrines and cry aloud against the tendency which we, as a church, have of aping others.

Let us examine this word "Easter." It matters not whether *Easter Day* and *Easter Sunday* are the same or not; Christians should not be concerned with either, if our authorities are correct in their definition of the word.

Watson, Schaff-Herzog, and McClintock and Strong all define it about alike. They say: "Easter is a word of Saxon origin, and imports a goddess of the East, *Estera*, in honor of whom, sacrifices being annually offered about the Passover-time of the year (Spring), the name became attached by association of ideas to the Christian festival of the resurrection which happened at the time of the Passover." Here we see that Easter is a heathen idol, and that the name "became attached to the Christian festival of the resurrection" simply "by the association of ideas." It is not a scriptural term, nor in any way of divine origin. It is a word that was never used by our Lord or the inspired apostles, as we will have occasion to notice later on.

Adam Clarke says: "The term 'Easter' (referring to the St. James' translation of Acts xii, 14), inserted here by our translators, they borrowed from the ancient Anglo-Saxon service books. . . . The Saxon *Easter*, *Eastre*, *Eastro*, *Eastra* and *Eastron* are different modes of spelling the name of the goddess *Easter*, whose festival was celebrated by our pagan forefathers in the month of April; hence that month in the Saxon calendar is called Eastor month. Every view we can take of this subject shows the gross impropriety of retaining a name every way exceptional and palpably absurd."

These authorities can not be questioned. Dr. Watson was a standard theological writer of our own church, and his works are now text-books for our students. Dr. Clarke was also of our church and an authority for us. His Commentaries are not only recommended by our Discipline, but used by our preachers. Schaff Herzog and McClintock and Strong are celebrated writers, whose deep piety and correct judgments, so far as I know, have never been doubted. They are authorities recognized by our church.

As for John Keble, who has been quoted by some of the supporters of Easter as authority, he does himself admit that "Easter is derived from a Saxon word," although he suppressed the larger part of the truth. He was a High-Churchman, and in very close proximity to Romanism. He held to tradition. But as to his teachings, we will let McClintock and Strong explain. In their Cyclopædia we find: "John Keble is noted also as the leader of the original band of Oxford scholars and divines who began the so-called 'Puseyite' movement in the English Church. He contributed to the famous 'Tracts of the Times,' and it is to Keble's influence over Newman that the latter ascribes his conversion to Romanism, dating it from July 14, 1833, when Keble preached his sermon on 'National Apostacy.'" But what did "Puseyism" and the "Tracts of the Times," of which Keble was the leader, teach? McClintock and Strong say: "Apostolical Succession, Priestly Absolution, The Real Presence, the Authority of the Church, and of Tradition." Says Keble in one of his sermons: "Consentient patristical tradition is the record of that oral teaching of the apostles which the Holy Spirit inspired." By this patristic tradition, which these tractarians extolled as an infallible interpretation of Scripture and test of doctrinal truth, they understood the *voice of Catholic authority*, or the voice of the theologians of the Nicene age, of the fourth century; and yet a majority of them at one time were devoted to the Arian heresy. I do not consider such a man a safe guide for Methodist people. Schaff-Herzog do not show him up in any better light than McClintock and Strong. All show him to be buried in Romish superstition and idolatry. No wonder that he loved heathenism! No wonder that he drove Newman, his friend, into the Romish Church! Those were the doctrines he taught, and those were the means he used as far as he was able. He would gladly have made Roman Catholics of Methodists too; but Methodism was too pure in those days. It was just, as it were, from the plastic hand of God. Were he living now, doubtless he could convert some so-called Methodists—those who have left the teachings of Wesley, Clarke and Watson—to Roman superstition and heathen idolatry; but he could never change an old-time Methodist who loves Jesus Christ too well to mock him by paying homage to a heathen goddess on the day of his resurrection.

"Kitto's Popular Cyclopædia of Biblical Literature" nowhere mentions Easter, although it contains a considerable article on the Passover.

"We say *Easter Day*, *Easter Sunday*, but very improperly; as we by no means refer to the festival then kept to the goddess of the ancient Saxons." ("McClintock and Strong's Cyclopædia.")

According to this we *improperly* use the word "Easter," which I contend that we do, and should cease doing so, or else we substitute the heathen idol *Easter*, *Eoster*, or *Ostara*, which imports licentiousness and indecencies, for the true Christian Passover. Or, in other words, we are worshiping and offering sacrifices to Baal and not to Christ, our Lord. It would be well for some of the brethren and sisters to read carefully Gal. iv, 9-11.

"The commemoration of the death of Christ was called *pascha staurosimon*, or the Passover proper. The commemoration of the resurrection was called *pascha anastasimon*, and afterwards Easter. . . . The Christian Passover naturally grew out of the Jewish Passover, as the Lord's day grew out of the Sabbath; the paschal lamb being regarded as a prophetic type of Christ, the Lamb of God slain for our sins (I. Cor. iv, 7, 8), and the deliverance from the bondage of Egypt as a type of the redemption from sin. It is certainly the oldest and most important annual festival of the church, and can be traced back to the first century, or, at all events, to the middle of the second." (Schaff's "History of the Christian Church.")

We learn here the object of the festival, as well as its history. It was first known as *Passover*, the scriptural term; "*afterwards* Easter." This was the legitimate child of heathenish tendencies—a desire to serve the devil rather than God. Then as Easter afterwards came in, it is an innovation unless commanded in the Bible.

Let us attend to this point. Schaff, in his "History of the Christian Church," says: "Nevertheless the translation 'Easter' for 'Passover' in the English version—Acts. xii, 4—is a strange anachronism (corrected in the revison)." McClintock and Strong, in their Cyclopædia, say: "The occurrence of this word (Easter) in Acts xii, 4—'intending after Easter to bring him forth to his people'—is chiefly noticeable as an example of the want of consistency in the translators." They further say that everywhere else in the Bible the word is translated "Passover." The revised translation renders Acts xii, 4, "Passover." Wesley, in his "Notes on the New Testament," translates the word in this passage "Passover." Adam Clarke, in commenting on this verse, says with reference to the King James' translation: "Perhaps there never was a more unhappy, not to say absurd, translation than that of our text."

Without any doubt Easter is an innovation, heathenish, and it is wrong to use it. History teaches us that vital religion always gives way to forms, displays, big words, innovations and worldliness. We, as Methodists, are rapidly tending toward this. Let us call a halt and face about before it is too late. Spirituality is what we want, what we need and what we must retain.

It is useless to argue that because we have larger crowds and raise more money on these days, that the Spirit of God is in the work. A theatrical troop or circus may have a larger audience and raise more money than a Christian service, yet I can not believe that that advantage is due to the Spirit of God being present. There are other things that I might mention in this connection; but I trust this will suffice.

Then let us drop the idolatrous name. We could with equal propriety call Christ, Baal. Cling to the Bible and its teachings; carry Christ in our hearts, regardless of other churches or the world's opinion, and then the star of Methodism—true Christianity—will never set so long as there remains a fragment of eternity.

JNO. W. CRISLER.

Mayersville, Miss.

SUNDAY-SCHOOL LESSON.—June 12, 1892.

BY REV. W. H. LAPRADE.

The Den of Lions.

Daniel vi, 16-28.

TIME.—About B. C. 540.
PLACE.—Babylon.

GOLDEN TEXT.—"*No manner of hurt was found upon him, because he believed in his God.*"—*Verse 23.*

Daniel was now between eighty and eighty-five years of age, having been in Babylonia about seventy years. The mighty Nebuchadnezzar was dead, and the Chaldean dynasty had passed away under the reign of his dissolute and weak grandson, Belshazzar. The Medes and Persians, under the leadership of Cyrus (the nephew of Darius the Mede, and general-in chief of his armies), had conquered Baybylonia, and Darius was reigning at the date of our lesson.

The great ability, unquestioned integrity and divinely-bestowed power as a seer which characterized Daniel, had secured to him prominence and safety all through the changes that had come to Babylon, and Darius made him first president of the one hundred and twenty satraps through whom he governed his realm. This honor stirred the envy of the satraps, and they planned his downfall.

His ability as a statesman and his constant fidelity to his trust were too well known for them to hope to successfully attack him at either of these points. After considering the matter their conclusion is recorded in verse 5 of this chapter.

No higher praise could be given Daniel than this admission on the part of his enemies. To the law of his God he would be true, come what might. *That* matter was settled, not only in his own mind, but in the opinion of the public. What a rebuke to many who claim to be Christians!

With great cunning the satraps appealed to the weakness of Darius, and persuaded him to issue a decree prohibiting prayer or supplication, except to himself, for a period of thirty days, on the penalty of being cast into the royal den of lions.

Daniel knew of the decree; but he honored God more than he feared death, and continued his prayers, making no change as to period or place. A less manly man—one too conscientious to cease praying, but who did not have God's honor at heart—would have gone to some secret place and prayed there. A man of great courage, but little dignity of character, might have prayed openly five or six times instead of three times daily, as a sort of reply to the decree of the king. Daniel simply continued to honor God and refresh his own soul "as aforetime."

Vers. 16, 17. The decree could not be changed, not even by the king. So the order was, and Daniel was thrown into the den. No doubt Darius had heard the marvelous history of the grand old man, and spoke honestly when he said, "Thy God . . . will deliver thee." The stone was sealed with the king's signet and with the official signet of the satraps; neither could cause the den to be opened without discovery.

Vers. 18, 19, 20. Darius, too weak to resist flattery and too weak to deliver Daniel, was nevertheless deeply affected. Very bad men are very tender at times. Mere distress, however, does not argue nobility, nor does it change character or consequences. Remorse, or suspense, or both, worked upon him, so that his customary pleasures had no charm for him.

The same anxious, troubled spirit caused him to go at early dawn to see the outcome of it all. His cry to Daniel, full of agitation, had in it a tone of hope also. He had heard of Daniel's friends and the fiery furnace.

Vers. 21, 22. Daniel honors God; he had delivered him. But he emphasizes right-doing; he claimed that God had respect to his own innocence.

Ver. 23. The king was relieved, was glad, and, no doubt, thought himself virtuous because he rejoiced, just as many think themselves full of charity because they weep at an imaginary scene of woe. He was a base, corrupt man, for all his cheap sentiment.

Daniel, we must remember, would have gone quietly along and would have done right, *even had he known that the lions would have torn him to pieces.* God does not always deliver his servants from bodily harm, or financial distress, or social ban. John the Baptist was beheaded; so was Paul the Apostle.

Ver. 24. This was retributive justice, with Oriental injustice mingled with it. The wives and children were innocent. The record is given, not because the whole action was right, but because it was done.

Vers. 25, 26, 27. This decree did not prohibit idolatry, but simply placed Daniel's God among those whom the Persians and Medes were to worship undisturbed. The king did not become a true worshipor himself, though he admitted the wonderful power of Jehovah.

Ver. 28. Prospered "because an excellent spirit was found in him." He started right. When he "purposed not to defile himself," he made his deliverance possible all along. Such characters as Daniel are not made by ecclesiastic machinery; God's power, and his obedience to it, wrought together, and the grand old man was the outcome.

Grenada District Conference.

TEMPERANCE REPORT.

Your committee to whom was referred the subject of temperance submit the following report:

The growth of the sentiment in favor not only of restricting, but prohibiting the traffic in intoxicating liquors is steady and satisfactory. We rejoice at the success with which the labors of temperance workers have been crowned in the past and the bright outlook for the future.

The recent session of our Legislature gave us a law which in many respects is far in advance of anything we have ever had; and under which we are sure nearly all the counties of our State can free themselves of the curse of the open saloon.

Not only have they given us a better law than we have ever had, but they have secured us against being brought under the dominion of the Alcohol in towns and counties where the sale of liquors was prohibited before. Surely we have abundant reasons to thank God and take courage; therefore, be it

Resolved, That we, as ministers and laymen of this District Conference, will by precept and example do all we can to rid our land of the traffic in intoxicating liquors.

Resolved, That we will be more diligent in enforcing the law of the church against members who violate her rules on this subject than we have hitherto been.

Resolved, That it is a shameful compromise of Christian character and a violation of the spirit and aim of the general rules for any member of the church to sign a liquor petition or vote for the sale or otherwise give endorsement to the whisky traffic.

Resolved, That we endorse the work of the good women of Mississippi in their noble efforts to free our State from the liquor curse.

Resolved, That a copy of these resolutions be sent to our Conference organ for publication.

Respectfully submitted.

G. W. GORDON,
For Committee.

Knowledge can not be acquired without labor and application. It is troublesome, and like deep digging for pure waters; but when you come to the spring it rises up to meet you, and you quaff it eagerly.

Our Mother.

MRS. SUSANNAH P. H. DRAKE.

She was born, April 2, 1811, in Jefferson county, Miss., at a country home where grew luxuriantly specimens of almost every tree and plant indigenous to that fertile soil and semi-tropical clime. Here, a few years earlier, her father, James T. Magruder, had settled. He had plowed the high seas as ship's captain for a number of years, and having made a voyage of experiment and inspection up the Mississippi river as far as Natchez—believed to the the first trip of an ocean vessel ever accomplished to that point—he found a resting-place seventeen miles northeast of the old Spanish Fort Rosalie, and the (then) young English town of Natchez. The place where his "ark rested" he named "Mt. Ararat;" for he was a Christian seaman of Episcopal faith and training, blessed also with a most pious Methodist wife—Mrs. Elizabeth Ann Magruder. Their new home was in the "cane-brake country," afterward known as "Maryland Settlement," because its earliest settlers—the Magruders among the rest—were from that State. Most of Mississippi was then inhabited by Indians.

Capt. Magruder chose for a building spot a plateau-like ridge, drained in every direction and well covered with a most variegated growth. A lover of nature, he segregated and added to this natural bower so tastefully as to secure a marvel of sylvan beauty.

Born amid such rural scenery, it is no wonder that the little maiden—the first of three children who lived and grew up—was touched with an innate love of all that is beautiful in nature—a love whose ardor was not cooled by the flight of years nor quenched by many waters of affliction. She always delighted in the country, and particularly in that part of it where she first saw the light, where the music of the feathered songsters greeted her infant ear. The scenes of her childhood were ever dear to her heart through the eighty-one years of her earthly pilgrimage; therefore, we fondly linger on this feature of the picture.

Her early education was chiefly from parental instruction and the loving care of two brothers whose affection was lasting as life, and shall continue to strengthen through eternity. The sturdy principles of modest virtue and unswerving truth instilled into that young heart must have emanated from a faithful mother, taught of God. The preaching and prayers of such zealous itinerants as Lorenzo Dow, Thomas Griffin and William Winans made deep impressions on her young heart. Yet her vivacious disposition led some of these saints to suppose her giddy and worldly. Soon after entering her teens she was sent to Elizabeth Female Academy, at Washington, Miss., the first school of high grade for girls ever established in the South. Here she acquitted herself with much credit in scholarship and deportment, graduating in her sixteenth year. She ever dwelt with fond affection on Mrs. Sanderson and Mrs. Thayer, "Uncle and Aunt" Curruss, as prominent instruments in God's hands in directing her mind and heart aright. No lapse of time ever dimmed the vision of delight. For at that school, when about fourteen years old, she gave her young heart to God in a bond never to be broken; "a vow renewed from day to day, till in life's latest hour she bowed and blessed in death a bond so dear." She loved to sing and to talk of "the rapturous height of that holy delight which she felt in the life giving blood." Her conversion was *bright;* her Christian course was the "path of the just, growing brighter and brighter into the *perfect* day." For since we have known her, she seemed to love God with all her heart, mind and strength, and her neighbor as herself. Yet she was daily growing in grace—reaching higher to perfection's height, sinking deeper in the depths of love divine.

How she cherished the memory of the schoolmates and friends who partook with her of that gospel feast—that heaven-descended revival! Most of them crossed the river before her, and helped to welcome her to everlasting habitations. She often recalled with joy the steadfastness with which these converts maintained the faith.

At the age of sixteen and a half years, Oct. 4, 1827, she was happily wedded to Rev. B. M. Drake, a member of the (then) young Mississippi Conference. She often modestly apologized for such seeming haste. There were weighty reasons connected with the vast itinerancy of the day which justified so early a marriage. Of the brilliingly romantic courtship she remained too modest to divulge much. The glowing expressions of a most ardent lover she ever kept and pondered in her heart—too sacred for other care or eyes.

Though warmly attached to home, the young bride cheerfully went forth to share the itinerant's lot. She faithfully filled the delicate position of preacher's wife in town, city, school and country home for thirty-three consecutive years. During all this time she never once discouraged her husband from filling any appointment or discharging fearlessly any duty. Indeed, if she erred either way, it was in a too heroic self abnegation. The true interests of the church and the salvation of souls was her all-absorbing passion. High and low, rich and poor, master and servant, found her always ready to speak a word in season, of exhortation, instruction or edification, as the case might demand; for, notwithstanding her extreme modesty (amounting to shyness), she was bold as a lion to speak for the Master.

Not many years after her marriage, while her husband was filling the Natchez district, Providence seemed to dictate the building of a small country home very near the place of her birth, that she might help to nurse her mother, who was in declining health. The continuance of similar appointments, the utter lack of district parsonages, and a rapidly increasing family resulted in the temporary residence becoming permanent. Here she tarried at home, caring for the children and servants during the long and almost constantly recurring absences of the head of the family. Such brave endurance of toil, anxiety and danger has seldom been equalled—we believe never excelled.

Twelve children were born to our parents; of whom seven grew to mature age. The training of six sons and one daughter necessarily devolved chiefly upon the mother. That all became moral and religious is some index of the character of her government. It was sufficiently loving, eminently faithful. She watched, she prayed, she worked for the welfare of her children in every way; but placed the moral and spiritual far above any material or temporal good. Fire was kept burning continually on the family altar, as well during father's absence as when he was at home. Each child had a special night on which, retired from the rest, prayer and loving converse was held with him individually. Oh! the hallowing influences of those hours of sweet communion! And then the hours she spent in secret prayer—withdrawn to her closet, or to the vine-sheltered end of the garden—gave strength for the administration of such discipline as boys generally demand, in a spirit so calm and sweet that none could ever suppose there was a touch of anger in that faithful, loving heart. She never boxed or badgered us, nor would she use the switch till hours after the offense. Thus there was time for due deliberation. In this, as in all things, she acted from principle, not passion.

She was only a little less solicitous for the welfare of the slaves (inherited from ancestors and reared by herself) than for her own children. Every Sabbath they were brought to the gallery, and there instructed in the Word of God and in the catechism. She watched for their souls "as they who must give account."

In May, 1860, God saw fit suddenly to deprive her of the human arm on which she had leaned so lovingly for thirty-three years. Though so little prepared for the blow, she bowed in meek submission, confident of a joyous meeting "over there." Having always been frail in body, she expected to linger behind only a few more years at most. But the Author and Preserver of life decreed differently, so for nearly thirty-two years she trod the lonely path of widowhood.

During the storm of war that swept over and devastated our Southland, she developed an unsuspected degree of patriotism. Though, like her husband, warmly attached to the Union idea, and deprecating all war, yet when the crisis came she gave all her six sons to the service of her country. Throughout she showed such a spirit of determined resistance to what she deemed unwarranted encroachment on inherent rights as to put to blush many who had advocated secession. She would accept no compromise, however flattering, in the way of cotton sales to the other side, contrary to the Confederate policy—though she and many others saw no wisdom in such policy. In this she lived according to the thirteenth chapter of Romans from first to last. The threats of hostile raiders swerved her not a hair's breadth.

In the darkest and loneliest of these perilous times she and her daughter, isolated from all human help, were attacked by five armed jayhawkers. It was at the hour of dusk, which, as usual, found her at the mercy-seat. She came forth empanoplied in prayer, and, raising her hands in earnest supplication to the widow's God, the five robbers were so overawed that they vanished quickly in the darkness and returned no more.

The war being over, she clung to the wreck as long as anyone could remain with her for company and protection. The "breaking up" from the home and neighborhood where nearly seventy years of her life had been spent caused many a heart-pang. For ten years she had dwelt alternately with her two only living children, making occasional visits to her brother, Prof. W. H. N. Magruder, to whom she was most tenderly attached. To the households of her sons her presence has been a rare benediction.

One promising son died in the service of his country at the dawn of manhood. The daughter and three other sons fell while bravely fighting the battle of life, each leaving a family behind. These repeated sorrows weighed heavily on her heart, but never extorted a word of murmuring. The will of the Father ever secured complete submission from her. Tender and watchful solicitude for the orphaned grandchildren filled one of the most pathetic and beautiful pages of her history. For these she planned and prayed with strongest outcry of soul.

The last month of her earthly tabernacling were spent in the parsonage home of her youngest son. Here she manifested more than ever such perfect patience, such sweetness of spirit, as drew everyone to her with silken cords of love. She seemed to be surrounded by a holy atmosphere which could be *felt* by all in her presence. Though some have thought her views of Christian rectitude austere, yet none could associate with her and fail to feel the sweetness of her loving spirit. Her mind, too, continued marvelously strong and active till she was full fourscore and one year old. Just before that birthday she was taken with a violent catarrhal bronchitis which no strength could withstand and no medical skill overcome. In nine days she breathed her spirit back to the Giver of Life. From Shubuta, Miss., at dawn, April 11, 1892, her soul ascended to that realm where "the night dissolves away into pure and perfect day." Here life and death unite in saying, "Meet me there!" Kind friends ministered to her and decked the sacred dust with beauteous flowers. The casket was tenderly laid beside the loved ones gone before in the spot dearest to her of all the earth. White and colored joined equally in paying the last loving tribute. She sleeps not here—she has waked in heaven, where fadeless flowers are blooming ever.

Thus we have sketched an outline. Who could fill in the details and tint with fitting color such a picture—with its mingled lights and shades, and over all the mellow radiance reflected from the brighter world? Before the task we shrink abashed! While living she asked not—she would not permit—just praise to herself, so saturated was she with the spirit of humility. Now she is no longer with us; she can not forbid this tribute of love and admiration.

Asking ourselves and each other earnestly, What was the most striking trait of her character? we hesitate to answer in view of so well rounded a life. She often pointed to II. Peter ii, 5-8, and to I. Cor. xiii, with Christ's sermon on the mount, as sufficient teaching on the important subject of sanctification. This she declared too sacred a pearl to be irreverently handled. She thought the brethren sometimes generated more heat than light on this subject. She never *professed* this, or any high degree of grace, but all who watched her course through life unite in the belief that she *lived* the doctrine. Even the worldly recognized the fact that with her religion was the chief concern. She delighted in the "communion of saints," but spoke often and earnestly to others of the way of life. We believe that many sweet surprises await her in the mansions above, when this one and that shall say, "It was your godly admonition and example which turned my wayward feet to tread the heavenly road." When we reflect on the ceaseless labor she performed for others to the very last—writing letters of comfort, copying good hymns, old and new, making abstracts from "King's Primitive Church," besides many household duties—we think surely that *industry* was her prominent trait. When we remember how little she ever indulged herself in fine clothing, dainty food, or any æsthetic pleasure, we conclude that *unselfishness* was her leading feature. Observing how she stood in the old paths, and called for the spirit of the fathers to rest upon this generation, we imagine that *old-fashioned Methodism* symbolized her character. Considering her unceasing and fervent prayers, day and night, in sickness and health, we write down *devotion* as her watchword. Reviewing her every-day speech and action, we incline to give *womanly modesty* the chiefest place in the diadem of praise. Recalling her heroism in confronting dangers and putting to flight fierce enemies, and in raising her voice always and everywhere for truth, cost what it might, *courage* was the brightest link in that necklace of pearls. Recollecting her marvelous store of appropriate texts of Scripture, we decide that *knowledge of God's Word* flashed forth more brightly than any weapon of her warfare. But when we ponder the rugged pathway of grief she trod, and how in all she said from the heart, "Good is the will of the Lord," we are confident that "above all" gleamed the "shield of faith." Surely *fidelity* to every trust marked her way through life. To our loving hearts only one word can express in fullness the great goodness of her character; that word is *integrity*.

HER SONS.

What Next?

Bro. T. L. Mellen, in an article in the ADVOCATE, of May 12, headed "Some Further Reasons," says, "After Easter, what next?" A very significant interrogatory indeed! Verily, if we conform to Catholicism in one particular, why not *in toto?* I am heartily tired and disgusted, too, with the idea of moving along so quietly, so smoothly hand in hand with a sworn enemy, as though it were a friendly ally.

I see almost every day demonstrations of a spirit of indifference that is most deeply painful. The disposition to conform to Catholicism seems to be growing. Our people are patronizing Catholic schools. Right before my eyes daily members of my own church are sending their children to a Catholic school. If consistency is a jewel, some *so-called* Methodists are certainly of the original type—they do not wear jewels.

How much further can we afford to go along this line, or when put on the brakes? If we are Methodists, in the name of the blessed Master let us show our colors and not compromise with the enemy.

In his specifications of the multiplicity of machinery at the expense of spirituality, if Bro. Mellen will allow one addition—viz, holding Quarterly Conferences on Sundays—I will say a hearty Amen to all.

Some one says, "Who can show evil in celebrating Easter when the smile of the Father is upon it?" I am glad to know that the blessed Lord smiles upon all good deeds upon whatever day performed and by whomsoever performed, and not only upon the deed, but upon the performer as well. The Lord's blessings are not confined, and all Methodists know it, to certain days, persons and places. J. H. BROWN.

The excessive use of grease and oil in dressing the hair is a common error, and one that is responsible for many cases of deficient hair and baldness. There is a natural oil secreted by the hair, which in a healthy state should supply the requisite amount of moisture. When this is defective the hair becomes dry and harsh, though the artifical application by clogging up the pores may prevent the supply of natural moisture from being communicated freely to the hair.

A preparation that is purely vegetable, and contains no oil nor any mineral substances is Louisiana Creole Hair Restorer, considered by the best judges the surest remedy for baldness, and the safest stimulant and nicest dressing for the hair yet prepared. Its ingredients are the same as are used by the beautiful Creole women of the South, and no doubt whatever exists that any lady by its use can have a luxuriant growth of hair, and preserve its natural color long past middle life. It is used by some of the most eminent society ladies of the country. Mansfield Drug Co., Memphis, Tenn.

The mind must daily feed on heavenly thoughts if the heart be led daily to desire spiritual gifts.

If the hair is falling out and turning gray, the glands of the skin need stimulating and color food, and the best remedy and stimulant is Hall's Hair Renewer.

Search thy friend for his virtues; thyself for thy faults.—*C. H. Spurgeon.*

Give Johnson's Anodyne Liniment a fair chance, and it always "gets there" when needed.

It is well to think well; it is divine to act well.—*Horace Mann.*

Sick Headache yields to BEECHAM'S PILLS.

Holiness and happiness are interchangeable terms. The former insures the latter, and no one can experience true happiness unless it is combined with holiness.

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:10 pm
Vicksburg and Natchez Express 5:35 pm	Vicksburg and Natchez Express 8:10 am
Baton Rouge "Coast Train" 10:00 am	Baton Rouge "Coast Train" 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 4 Lim. Ex. 7:45 am	No. 4 F'st Ex. 7:45 am
No. 5 F'st Ex. 7:20 pm	No. 8 Coast 3:45 pm
No. 7 Coast 9:05 am	No. 6 Lim. Ex. 7:30 pm
Lim. express 4:45 pm	Fast mail 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express 6:45 pm	No. 2. Local Mail and Express 7:00 am
No. 41. Chic. and St. L. F. Mail 8:00 am	No 42. Chic. and St. L. F. Mail 6:00 pm
No. 45. Chic. and N. O. Lim. 7:36 pm	No 48. Chic and N. O. Lim. 12:01 noon
No. 41. Memphis and K. C. Ex. 8:00 am	No 42 Memphis and K. C. Ex. 6:00 pm
No. 5. McComb City Accom. 9:15 am	No. 6. McComb City Accom. 4:50 pm
Sunday Excur'n 9:00 pm	Sunday Excur'n 7:35 am

TEXAS AND PACIFIC.

No. 53 California Express. 7:00 pm	No. 54 California Express. 8:15 am
B. Rouge, local. 10:05 am	B. Rouge, local. 5:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 15 Califor. 7:30 am	No. 18 Local 8:00 am
No. 17 Local 7:20 pm	No. 20 Califor. 5:00 pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd 2:50 pm	No. 18, Local 8:45 am
No. 5, Fast Line 7:00 am	No 2, Lim'd 3:00 pm
	No. 6, Fast Line 8:30 pm

MOBILE AND OHIO
(Via Meridian.)
No. 5, Fast Line. 7:00 am | No. 2, Limited 5:00 pm

P. AND P. EAST LA.
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Daily Except Sundays.
Arrive 8:50 am | Leave 3:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.-a-la-Hache 8 h Bch. 9:00 a. m., 5:45 p. m., 4:35 p. m.	Pt.-a-la-Hache 8 h. Bch. 7:00 a. m., 10:00 a. m., 5:00 p. m.

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Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, June 9, 1892.

Commencement at Centenary College.

The closing exercises of the sixty-seventh session of this institution began on Sunday, May 29. It was known for several weeks that Bishop Hendrix, who had been elected to preach the commencement sermon, would not be present to perform that service. By a fortunate conjunction of circumstances a man equal to such an occasion was secured, and the splendid audience on Sunday was given a rare treat in a magnificent sermon by Bishop Galloway. The Bishop was in excellent trim, and preached to the delight and edification of all present. The depth of his thought, the elegance of his diction, the charm of his manner, the clear ring of his voice, all combined, produced a lasting impression upon his eager hearers.

The Young Men's Christian Association held their anniversary meeting on Sunday evening in the Methodist Church, when appropriate addresses were made by Bishop Galloway and Dr. C. F. Evans, of Baton Rouge. This association has done much in the past for the moral and spiritual benefit of the students of the college, and gives promise of greater good and larger usefulness in the time to come.

Monday evening was devoted to the exhibition of the preparatory department. During the session just closed this department has been under the supervision of Prof. C. C. Miller, and the manner in which his boys acquitted themselves made the impression that if they had succeeded as well in all their studies as they did in their recitations and the oratorical contest, he and they had done a very fine year's work. There were five contestants for the Pharr Oratorical Medal. The five did admirably well. The voice was good and well managed, the gesture was appropriate and expressive and the attitude graceful and pleasing; but the youngest and smallest carried off the prize. This was Frank Godcheaux, from Abbeville, La.

Tuesday morning was devoted to the graduation of four young men from the Union Literary Society. The speeches of presentation of diplomas and badges were well done, and the response was equally good. Several visiting gentlemen were called on for impromptu speeches, and responded in easy, off-hand style to the gratification of the members of the society and the delight of the large audience.

The evening exercises consisted in the oratorical contest between the two literary societies. The speakers were: R. S. Ellis, A. H. Gay, S. M. Collins, S. B. Beall, N. E. Joiner, J. M. Carter. The speeches of these young gentlemen evinced considerable training of mental forces and were exceedingly well delivered.

So well did the young men acquit themselves that the audience were held in doubt as to which one had won the medal. The judges after careful inquiry decided that N. E. Joiner was entitled to the prize. This young preacher also carried off the medal for being the best Greek scholar in his (junior) class. We congratulate our young friend on his success, and we congratulate our church on having the promise of the life and work of such a young preacher. Mr. E. S. Fagg, of White Sulphur Springs, Va., who has been a frequent visitor to our commencement occasions, offered a beautiful medal to that member of the senior class who had the highest grade in all studies. This medal was awarded, in a neat speech by Prof. Sullivan, to W. M. Drake, son of Rev. J. P. Drake, of the Mississippi Conference. Taking it altogether, this exhibition was one of the best and most satisfactory we have witnessed at Centenary for a long time.

The Franklin Institute held its closing exercises early Wednesday morning. Three young men were graduated from this society, and the exercises were similar to those held in the Union Literary Society the day before. Everything passed off pleasantly and everybody left in a good humor.

At eleven o'clock a large and brilliant company assembled in the college auditorium to witness the graduating exercises of this session. Seven young men were graduated—five to the degree of Bachelor of Science and two to the degree of Bachelor of Arts. Their names are: J. M. Collins, D. A. James, J. J. O'Bierne, R. E. Rutledge and J. L. Scales, B. S.; and H. N. Pharr and W. M. Drake, B. A. These young graduates acquitted themselves well. W. M. Drake delivered the salutatory in Latin, which, of course, was highly appreciated by the audience, and H. N. Pharr made the valedictory. Dr. Hunnicutt gave a brief and sensible baccalaureate address, and delivered the diplomas with grace and dignity, after which Bishop Keener gave some remarks on the prospects of the college.

The evening exercises consisted in a debate by members of the graduating class upon "Free Trade." It was participated in by Messrs. Pharr, O'Bierne, Scales, and James; Pharr and Scales representing the Franklin Institute, and affirming; O'Bierne and James representing the Union Literary Society, and arguing for the negative. Twenty minutes each revealed the fact that these young gentlemen were thoroughly conversant with the subject. It was one of the finest debates we have ever heard at Centenary. The committee decided that the affirmative had the best arguments. The two medals offered by the societies were won by Dan James, of the Union Literary Society, and John Scales, of the Franklin Institute. We congratulate these societies upon their fine exhibition of the oratorical and argumentative abilities of their graduates.

The Board of Trustees held several meetings in which all the interests of the college were carefully considered. It was found that the general condition is much improved. During the past year $27,000 have been added to the endowment fund, which now amounts to $89,775. The agent, Rev. Robert Harry, has raised over $20,000 of this amount during the last four months. This speaks well for the diligence of the agent. Of this amount the sum of $5,000 in cash was given by Andrew H. Gay, of Plaquemine, La. The Board found the grounds in fine order and the buildings in good condition. The session just closed has been a prosperous one, and the conduct of the students most admirable. Altogether, affairs are in a better condition than at any time previous in the history of the college, and everybody seemed to be in a more hopeful state of mind than ever before. The old college is again afloat in deep water with her colors streaming from her masthead, and all her friends wishing her a *bon voyage*.

The Board of Trustees and the faculty conferred the degree of *Doctor Divinitatis* upon two worthy members of the Louisiana Conference—Rev. W. H. LaPrade and Rev. John T. Sawyer. We lift our hat to these brethren and wish they may long enjoy the doctorate.

Millsaps College—Announcement.

The announcement of Millsaps College is now in the hands of printers and will be issued from the press in a few days. The session begins September 29, 1892, in new, commodious, admirably arranged buildings, and with a full faculty of which Rev. W. B. Murrah, D. D., is president. The college will be well-equipped, ably officered, and in every way be ready to do first-class work.

The Board of Trustees has taken a new departure in abolishing tuition. All students will pay a matriculation fee of $25, and an incidental fee of $5. Provision has been made, however, for the payment of these fees in the case of young preachers and the sons of preachers. This plan will enable poor boys to secure a college education.

Our boarding arrangements are excellent. Two "Students' Homes," known as "Asbury Hall" and "Williams Hall," are ready for boarders. Besides these, several cottages will be provided in which young men can live at trifling cost. Board in "Students' Homes" will be from $10 to $12 per month. Each home will be in charge of a Christian family. Our determination is to furnish board at the lowest possible rates.

The discipline of the college will be firm. Young men unwilling to respect wholesome government are not desired and will not be retained.

College mails will be distributed on the campus, thus providing against the necessity of personal visits to the postoffice.

The most watchful, unremitting care will be given to the moral conduct and religious culture of students. Special advantages will be afforded young students for the ministry. My greatest desire is to elevate the educational standard and enlarge the collegiate opportunities of those called of God to the work of preaching the gospel. As much as possible, I purpose giving them personal attention and assistance in their preparatory labors. For this reason I am glad my residence is so near a school of the prophets.

And now I urge the hearty co-operation of all pastors in the two Mississippi Conferences in making the initial term of our college a signal success. You have all worked for it, prayed for it, and given your money to it. All things will soon be ready for its work to begin and make you some return. Send young men to its halls. Write either to the president, Dr. W. B. Murrah, or the agent, Rev. A. F. Watkins, at Jackson, Miss., and send names of those contemplating a college education.

Duty calls me across the sea for two months or more. I leave in a few days. My only regret in going is being bereaved of the privilege of further aiding in the successful launching of an enterprise upon which I am sure the divine blessing will richly rest, and in which the church, militant and triumphant, will have occasion to greatly rejoice.

CHAS. B. GALLOWAY,
President of Board of Trustees.
Jackson, Miss.

Those who build churches and seat them should note that one of the most prominent secular journals in this country says: "If theatre chairs were as uncomfortable as church pews, actors would starve."

Purgatory—No. 2.

After having given the Romanist statement concerning purgatory, and glance at the history of the doctrine, we will now give some of the reasons why, as Protestants, we can not accept the doctrine as divine and true.

There is not a single clear and positive scriptural proof of the existence of any such *place* or *state* as purgatory. The name, the word, is not in the Bible; it has nothing more than a mythical and speculative existence; an ideality, not a reality at all. There is not a solitary text in the Book that says prayers were, or were ever to be, offered for the dead. The rich man in torment did not ask anyone to pray for him, or intimate that he expected deliverance, but only a slight mitigation of his tortures. There is no scriptural proof that ever sacrifices were offered for the dead, or that gifts were made to Paul and Peter to say prayers or offer any sacrifice for the souls of departed men.

It seems to us that if the doctrine of purgatory is true, and that it is possible to deliver men out of that dolorous prison-house of woe, the apostles must have known it, and that they must have had as much power in this direction, as much power as the long-robed gentlemen of our time, and must often have been applied to to render that important service. But there is not a shadow of proof that they ever were. The inference to our minds is irresistible that the early church and the apostles never heard of purgatory, and knew nothing about it. If they did know of purgatory, and their tremendous power to deliver tortured souls from this woe of woes, it is utterly inexplicable that they have said absolutely nothing about it.

Next we remark that the writings of the *earliest* fathers contain no mention of purgatory, not an intimation that it was a doctrine of the church. Polycarp, a disciple of St. John, and Ignatius and Irenæus, all wrote in the first Christian century, and speak only of two states beyond the grave. They also wrote on the resurrection of the dead, but said nothing of purgatory. Justin Martyr, who wrote in the second century, declares "that immediately after death there is made a separation between good and bad men; that the good are carried into paradise." Cyprian, who flourished in the middle of the third century, says: "When once we have departed hence there is no longer any place for repentance, no longer any effectiveness of satisfaction! Here life is either lost, or held; here we may provide for our eternal salvation by the worship of God and the fruitful of faith. Let not anyone then be retarded, either by signs or length of years, from attaining to salvation. To a person while he remains in this world repentance is never too late. Those who seek after and understand the truth may always have an easy access to the indulgence of God. Even to the very end of your life pray for your sins, and by confession and faith implore the one only true God. To him who confesses, pardon is freely granted: to him who believes, a salutary indulgence is granted, from the divine pity: and immediately after death he passes to a blessed immortality." We might quote many of the early fathers. Let one more suffice. Chrysostom, in the fourth century, in his second homily on Lazarus, says: "When we shall be departed o[illegible] of this life, there is then n[illegible] room for repentance: nor wil[illegible] it be in our power to wash out any spots we have contracted, or to purge away any one of the evils we have committed."

Not long after this date, and in later times, many writers make more or less mention of purgatory. But if in the first century, and the second century, the apostles and holy fathers did not mention this doctrine, which, according to the Romanist view, is so important to every soul of man, then we can not evade nor escape the conclusion that they did not hold the doctrine and, in fact, knew nothing about it. We know that there are some six or eight texts that are quoted by Romanist writers, which, they assert, inferentially teach a purgatory—none of them, however, explicitly and positively. The strong text and chief authority is the quotation from the apocryphal book of Maccabees, where mention is made of prayers for the dead. We have examined these few texts with some care. We believe these quoted texts are glaringly irrelevant and really have no reference to purgatory at all.

In opposition and reply to these misquoted texts we could fill a column with Scripture quotations flatly contradicting, or, at least, plainly teaching doctrines utterly incompatible with the Romanist doctrine of purgatory. We will present the scriptural teaching, and it will be clear that it can not be harmonized with the purgatorial idea.

J. B. WALKER.

Good Missionary Work at Meridian District Conference.

We met at Waynesboro, and had a warm and pleasant time despite the cold-weather wave. Our secretary, ever competent, L. P. Brown, will write it up. Some one will be sure to tell of the beautiful new church and the appropriate and successful dedication services. Our presiding elder, T. L. Mellen, always alive to every interest of Zion, and specially missionary in spirit, gave most of the first day to this great subject. After an able and unctious sermon on foreign missions by our Dr. Andrews, a voluntary offering of $40 was made for the successor of Dr. Lambuth in Japan. An hour or two was given in the afternoon to the discussion of home missionary work in its various phases.

Later on in the proceedings, in connection with a practical report on missionary territory by Bro. B. S. Rayner, he and some others of us from adjacent works raised in pledges $200 for the support of an active young preacher to enter a section of country lying in between the railroads and covering a thousand or more square miles, in which the gospel according to our Methodism is not preached, and is very much needed.

Bro. Mellen on the spot appointed Rev. E. T. Breland to go in and possess the land for Christ. He will start immediately to organize and evangelize "West Wayne" Mission. We are filled with hope for the result, especially as efforts will be made to send teachers also into the same region. It is "tall timber," but well worth the working.

Again, your assistant editor, who favored us with his genial presence, offered the young missionary to send our ADVOCATE gratis into many worthy homes within this "new ground" field. This will intensify the light of truth which we hope may reach many hearts before Conference.

We commend this kind of work to other District Conferences within our borders. It is eminently practical and far more practicable than our little faith suggests. To Bro. Ray- belongs much of the credit of this venture, so far successful. With $100 put into this good work, is it any wonder fire from the Lord comes down to the altar at Waynesboro?

Yours for the work,

J. P. DRAKE.

NOTES.

Doctrine that sounds well is not always sound doctrine.

A word to the ADVOCATE's Summer poets and poetesses: You can't hire Pegasus at a livery stable.

Robert Hall says: "In matters of conscience first thoughts are best; in matters of prudence last thoughts are best."

A writer on public speaking says: "In fifty cases out of fifty-one, a man with a temperament which is highly oratorical is incurably lazy!"

One of our papers puts forth the idea that some of our young ministers give as much attention to the upper lip as if their "fain hung by a hair."

Some people stumble at the miracles of Jesus; but it seems to us that the character drawn in the Gospels would be irrational and inexplicable without the miracles!

Mr. Webster is reported as having said that a good evidence of the divine origin of Christianity is in the fact that it survived being proclaimed from box pulpits.

Let every preacher remember that, however large or small his parsonage or "hired house" may be, there is always a large room—for improvement, and he ought to occupy it as much as possible.

If you are acquainted with the author of a clever book, that acquaintance adds much to the flavor and appreciation of the book. As we become acquainted with God, we shall the more appreciate and enjoy his book—the Holy Bible.

The Methodists have begun the work of union. The African Methodist Episcopal and the African Methodist Episcopal Zion Churches have united. By a nearly unanimous vote the two bodies selected for the new organization the name, "African Methodist Zion Church." This new church has nearly a million members.

We understand that one of our prominent preachers recently remarked that "you never knew of a person being converted in a prayer meeting." We have no disposition to deny the statement, but have the curiosity to know if *any* of our readers were converted in a prayer meeting! Let us hear! We understand that it means the ordinary week-day or night prayer meeting.

It will not do to insist upon the divinity of Christ if denying a field which Godhead and it alone can fill. A prophet can preach with ardor and eloquence; a martyr can witness through suffering and death to love and fidelity; but only the Son of God can offer a sacrifice for the sins of the world. Palestine is central in the early history of the Word; Jerusalem is its capital; the temple its acropolis, and the altar sanctifies the whole. Either we must admit the doctrine of a sacrificial death, or introduce a divine person without any logical necessity. The atonement is the necessary corollary of the incarnation.—*Interior.*

This, from an exchange, is for the preacher to a drowsy congregation:

It was the communion Monday in Kettle Relief Church, and many were sleeping. The preacher took his measures accordingly, and introduced the word "hyperbolical" into his sermon; but he paused and said, "Now, my friends, some of you may not understand this word hyperbolical. I'll explain it. Suppose that I were to say that this congregation were all asleep in this church at the present time, I would be speaking hyperbolically, because (looking round) I don't believe much more than one half of you are sleeping." The effect was instantaneous.

Floods, floods, floods. The "raging river" still holds its threatening course. Thousands of acres of land have been flooded and hundreds of people are suffering from the effects. The water is near the top of the levees all along the line; several breaks have occurred and much damage anticipated. Nothing can be done on any line, except watch the water as long as this condition of affairs prevails. The problem of the whole country is, How can we control the Mississippi river? The man who answers this problem successfully will be the greatest benefactor of this country, except the man who solves the race problem.

The proposition of the Grand Jury of this city to the Legislature, to license gambling houses for revenue to support the Charity Hospital, is most monstrous and wicked proposition. The reason given for making the proposition is as childish as the proposition is iniquitous. To say that because the law against gambling is not executed, therefore, let us license it for revenue for charity, is to multiply wickedness and puerility in a most extraordinary way. Apply this to any other crime or vice, and what will we be? Surely the jury did not think what it was doing! We trust the Legislature, which is composed largely of men who aided in the overthrow of one form of gambling, will not make itself ridiculous by licensing another form of it. A Legislature is to make laws for the good of the people, not for their demoralization and debasement.

NOTES FROM OUR JACKSON OFFICE.

The next session of the Jackson District Conference goes to Edwards.

Dr. W. B. Murrah, president of Millsaps College, was a visitor to the District Conference, and made a short, but very fine speech on Christian Education.

Rev. C. G. Andrews preached the commencement sermon at Mont Rose High School, last Sunday, at 11 A. M., and on Monday Rev. J. A. B. Jones delivered the annual address.

Rev. J. P. Drake, in a missionary address at Waynesboro, classed the objector to missions, especially foreign missions, along with Judas Iscariot. Is there not a pertinency in this comparison?

A glorious revival is in progress at Waynesboro, Miss. Up to this writing over one hundred have been converted, and over a quarter of a hundred have been added to the church, and still the good work goes on.

It may not be generally known that Dr. J. W. Lambuth was the son of Rev. John R. Lambuth, who was our first missionary to Mobile, Ala., and build the first Methodist Church in that place in 1827, called in later days the "Old Bee-hive." His grandfather was also a minister of the gospel.

An invitation to attend the closing exercises of Grenada Female College lies on our table. It is tastefully and beautifully gotten up, and promises a feast of fat things to those who will attend. We had hoped to be able to attend this commencement, but our duties call us to another part of the State at that time.

The Jackson District Conference held a most impressive memorial service in honor of our Dr. J. W. Lambuth, who died in Kobe, Japan, on April 28. Bishop Galloway was the principal speaker. A suitable memoir was drafted, which will be forwarded by the secretary of the Conference to his widowed wife in Japan.

The Jackson District Conference adjourned last Saturday evening after a delightful session of two days. Bishop Galloway presided the first day, and Bro. Mounger measured up to the standard of duty admirably the second. We endeavored to make the branch office headquarters for the brethren, and appreciate their practical acceptance of our invitation to this effect.

We acknowledge the receipt of an invitation to attend the commencement of Lea Female College, Summit, Miss., under the presidency of Rev. Chas. H. Otken, LL.D. The commencement sermon will be preached by Rev. I. H. Anding, of Crystal Springs, Miss., and the address before the Alumræ Society will be delivered by Rev. Wm. Rice Sims, Ph.D., of the University of Mississippi. There will be six graduates this year.

A few Sabbaths ago the Minister from China at Washington attended service for the first time since his residence there. Immediately upon adjournment many hastened to take him by the hand and express their gratification at his presence. Some one asked why he had not attended before. He replied that he had never been asked, and did not know that his presence would be acceptable. There is much food for thought for you, brother Christian, in this remark.

The General Minutes of the M. E. Church, South, for 1892, will show an increase in membership for the past year of 48,001, making the aggregate 1,266 562. The increase in Sunday-schools has been 36,939, making a total of teachers and scholars 841,305, while the monthly and quarterly issues of our literature, having increased 29,000, now aggregate 910 556. This is a fine showing for one year's work. Can we not do better this year? There is always room ahead.

Sunday-School Conference of Aberdeen District, North Mississippi Conference.

PROGRAMME.

1. "The Necessity of Distinctive Doctrinal Teaching"—H. R. Tucker, T. J. Cunningham, M. C. Shell.
2. "The Bible: Its Place in the Sunday-school"—J. A. Bowen, B. B. Sullivan, R. C. Clark.
3. "How to Conduct a Sunday-school"—R. L. Trice, J. C. Burdine, J. W. Raper.
4. "The Possibilities of Sunday-school Tuition"—N. G. Augustus, J. L. S. Hill, J. M. Barnes.
5. "The Lesson System: Its Excellencies and Its Defects"—F. P. Spencer, J. C. Park, S. T. Harkey.
6. "Neglected Districts, and How to Reach Them"—M. E. Tumlin, J. W. Peavy, B. T. Clark.
7. "How Shall We Reach the Hearts of the Young?"—E. H. Moon, J. M. Davenport, B. R. East.
8. "The Difficulties in the Way of Sunday-schools, and How Shall We Overcome Them?"—F. A. Whitson, W. L. Graves. J. B. STONE, P. E.

PERSONAL AND OTHERWISE.

There were eight young preachers and twelve preachers' sons attending Centenary College last year.

Gov. Foster says that wherever he went in the late campaign he found Centenary boys in every department of life's work holding up the banner of manhood and serving for the best interests of Louisiana.

Bishop Keener, in his talk on commencement day at Centenary, said he believed the last political victory in Louisiana was due in a great measure to the influences sent out from the old college.

Our little friend, Blanche Roberson, of Arcadia, La., has our thanks for an invitation to attend the commencement exercises of the E. A. Seminary, of her town, June 12–15.

Rev. T. L. Mellen, May 25: "Waynesboro is being swept by a mighty revival. The Holy Spirit is being poured out upon us. The glory of God fills the new church. Nearly 100 conversions and reclamations. The work goes on."

A letter recently from our aged superannuate, Rev. P. H. Dieffenwierth, Largo, Florida, says: "I still linger on the shore, looking for the time of my departure. I have great cause for thankfulness to my heavenly Father, that he is lowering me so gently toward my resting-place." Like most of our superannuates, Bro. Dieffenwierth is in exceedingly straitened circumstances, but he says, "Shall I not cheerfully accept the situation which my Master voluntarily assumed?"

A Letter from Mrs. Dr. Lambuth, Japan.

The other day Bishop Galloway received a letter from Mrs. Dr. J. W. Lambuth, from which we are permitted to make the following extracts. This is one of the first, if not the first official communication which has been received concerning his death. The name of James W. Lambuth has been a household word for nearly half a century in Mississippi, and this letter will be read by all with much interest.

This is to tell you that your brother, J. W. Lambuth, of the North Mississippi Conference, has gone from his work in Japan to God. The spirit left his body April 28, after having been sick with pneumonia for two weeks. Jesus manifested himself plainly to the patient sufferer, and he had great comfort, saying, "Jesus is here, close by me;" "All is well;" "Mourn not for me."

"Tell the church at home that I die at my post; we have much to do; send more men."

The funeral services were largely attended, and every possible attention was given by the various members of the mission, the native church and friends everywhere. All these things are evidences of much appreciation and Christian love, for which my heart is truly thankful. But my own loneliness is only known to the bereaved.

East Mississippi Female College Commencement.

The annual sermon was preached, Sunday, May 29, in Central Church, Meridian, by Rev. I. W. Cooper, D. D. It was a delightful gospel discourse based on Num. xi, 17, second sentence. The art exhibition, Monday night, was a decided advance on former exhibitions. The address by Rev. T. M. Hartmann, D. D., of the Cumberland Presbyterian Church, was very eloquent. Tuesday night the musical concert was quite extended, but highly commended by competent critics. Wednesday, June 1, the degree of "M. E. L." was conferred on the following young women: Katie Myer, Lillian Keetoo, Hinda Soule, Emma Sims, Lida Rew, Sallie Whitfield, Eleanor Perry Mellen—seven in all. The annual address was delivered by Rev. T. B. Holloman, of the Mississippi Conference, and was, of course, all that such an address should be. President C. W. Anderson has been unanimously reelected. T. L. MELLEN.

Commencement of Mansfield Female College.

Sunday, June 12—Commencement sermon by Rev. J. L. Pierce, of Shreveport.

Friday night, June 10—Primary exhibition.

Monday, June 13—Meeting of the Board of Trustees. Monday night—Drills, recitations, chorus, music.

Tuesday, June 14—10 A. M., Elocution contest. 3 P. M., Music contest. 8:30 P. M., Concert; Japanese wedding; pantomime.

Wednesday, June 15—Graduating exercises; baccalaureate address.

A. D. MCVOY, Pres.

Notice.

The Brookhaven District Conference will be held in Magnolia, Miss., July 7 10. The editors and manager of the ADVOCATE are cordially invited to attend. R. S. WOODWARD, P. E.

Publishing House.

It is important to the interests of our Publishing House for it to have a recognized and active agent in every station, circuit and mission in the Church. The House is the property of the preachers, and they have a preferred claim to such employment. But there are pastors who have no leisure for such work, and some who think themselves wanting in tact for it. Where this is the case other agents for the distribution of our literature ought to be provided. Wherever there is a Conference Colporter the appointment of such local agents as are herein indicated rests with him. In the Conferences that have not adopted the Colportage system prescribed by the General Conference we beg our presiding elders and pastors to assist us in finding local agents for the sale and distribution of the publications of the House. The town and village bookstores might be made of much more service to us than they are. Wherever one of these stores is kept by a Methodist he should be specially urged to keep our catalogues and a few of our books, and to receive subscriptions to our periodical publications. Many subscribers to these publications delay to renew their subscriptions because of the inconvenience of securing a check or postoffice order, and many are lost by continuing such neglect till they are dropped from our lists. Local agents that would keep a record of these subscriptions and look after their renewal would do us immense good. And the distribution of our catalogues and circulars among the people would acquaint them more particularly with our publications, secure us many small orders, cultivate interest in the House, and work for it strengthening and beneficent results. Give us your help, brethren; we believe you will. This House is yours. You have a pride in it. It has cost you much. You want to see it expand and grow. Its growth and expansion largely depends on the hands that have brought it whatever prosperity it now has—the hands of the itinerant ministry. Of course, we do not expect either preacher or layman to give time and labor to the House gratis. The usual commissions will be paid for all work done in its behalf.

BARBEE & SMITH, Agents.

HOME LIFE.

THE HOUR OF COMFORT.

Sometimes there comes within the life,
This checkered life of ours,
So much of loss and pain and strife,
That our sad eyes, with tear-drops rife,
Look up and see no flowers.

A sudden sorrow clouds the day,
And the tired heart grows faint;
For strength and courage die away,
And lips that have been firm to pray
Can only make complaint.

And life becomes at such a time
An unattractive thing;
There is no sound of cheery chime,
The days move on in dreary rhyme,
And bring no heart to sing.

If such a time should come to thee—
And somewhere in the years
For every one its pain will be—
Do not despair, but try and see
Some sunshine through the tears.

And know that he whom sorrows leech,
Receives a gift from heaven;
His tenderness some hearts may reach,
To whom the glad in vain might preach,
And joy through him is given.

O, then, be thou a comforter
To some more sad than thee;
And while thou thus dost minister,
Strange bliss in thine own heart shall stir,
And grief forgotten be.

—*Selected.*

Home Piety.

Home is the place above all others that tests the quality of piety. The real self is here disclosed. Whatever cloak of pretense, in word or action, may hide deformities to the eyes of outside observers in the more conventional contact of life, it is not usable at home. The light is too strong and the range of vision too close. But this very fact makes the revelation of sincere, loving, Christly character all the more beautiful and helpful. Let us ever give thanks for the great multitude of hearts whose piety makes luminous with joy and blessing so many homes; piety that finds the springs of its strength in communion, such as Mary found at the feet of her Master, and gives its service in thoughtful activities that imitate Martha in all but the cumbering cares that shut the gates of prayer and trust.

It is in the home that character is not only most severely tested, but also comes to its best fruitage. The sacred relationships of the family, in their varied obligations, demand services that, for their fulfillment, call into exercise the noblest expression of self-sacrifice. A discipline of love, when controlled and guided by spiritual life and purpose, develops the choicest fruits and influence of Christian character. Home piety that reveals these qualities is the mightiest force through which the Spirit of God works in making the family the saving unit of society. Is not this our great need? Homes redeemed and filled with the spiritual light and blessing. The world will not be saved until the family life is purified in its springs of action. The churches can not do the work for which they are set unless the Christian home lends its aid. The ideal, the meaning of the home must be lifted up. It is not alone a place for the shelter and physical care of loved ones. Above all other duties in the Christian family is that of spiritual training in all the ways of character building. By example, by precept, by education, piety, as expressing the need and life of God in the soul, should be the very atmosphere of the home.—*Illustrated Christian Weekly.*

Dr. Parkhurst to Young Men.

The Almighty Son of God could not get a man into heaven without himself first getting down out of heaven. The principle has never been repealed nor amended. You and I, living in this world and in this country and in this city, can make the place we live in more heavenly, if, like the Lord, we are prepared to let our own convenience and felicity slide, and to take hold of the world on that side of it where it has no true convenience and felicity, and we shall never accomplish it otherwise.

If you and I each of us have any wish to be a little redeemer, there is no other way to do but to put our feet in tracks left behind him by the great Redeemer. There is earthiness, hellishness all about us, and about in the midst of it all there are little celestial nests we have constructed, that we plume ourselves in, viewing with birds' eyes the landscape underneath, sorry for the horrible things we witness or that we suspect, regretting the broad belts of hell with which earth is streaked, but willing that people should stew in the bubbling, spluttering abominations of their own misery and iniquity, rather than quit our own paradise for the sake of pulling them out.

If you want to be a means of saving the world, just understand that you can not do it at arm's length. Even God could do nothing for this world till he came here. The secret of the divine efficiency of our Lord lay in the fact that he appreciated perfectly what sort of creatures and what kind of moral disease he had to perform his curative work upon. There was no interposition of theory about it; there was no play of imagination; he brought his own life to the known and live facts. He was divinely master of the situation, and so was in a way divinely to cover the situation. His work was, therefore, a clear work in the light; no experimenting, no going on general principles, but an easy and masterly adjustment of appliances to conditions.

ETERNAL LIFE.—So eternal life is not the mystical thing we sometimes think. The sun is a far-off mystery. The astronomer can not explain it. But this morning it came to our door, and has made plain for us all the road of this day. So life is at our door. It will not be essentially different in heaven. How important we begin to live this life now! If we were going through a door, we might wait till death is in sight. But if it is getting into harmony with God and developing a new set of faculties which will make us feel at home in heaven, then the sooner we begin, the better.

We can not get all the benefits of heaven by just dying. There will be some awfully stupid living in heaven. A sinner who just slips in at the eleventh hour is not going to be very comfortable talking with Paul. He will be like an errand-boy in a company of sages. The only really sure way to have a good time with the saints in heaven is to be getting saint-like here. It will be worth a good deal to have some acquaintance with heaven before going there. Going to heaven will be good only as it is going home. Not a stupid novice, to be flung into its splendor; but like a concert player, who has tuned his instrument, and steps before the great audience with comfort and hope, thus to find eternal life, not a novelty, but the crown of life on earth—this is the grandest conception of it, this is the biblical idea.—*C. L. Thompson, D. D.*

Courtesies to Parents.

Parents lean upon their children, and especially their sons, much earlier than either of them imagine. Their love is a constant inspiration, a perennial fountain of delight, from which our lips may quaff and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, sees that she is well clad, and allows no debts to accumulate, and that is all. It is considerable, more even than many sons do; but there is a lack. He seldom thinks it worth while to gives her a caress; he has forgotten all those affectionate ways that kept the wrinkles from her face, and made her look so much younger than her years; he is ready to put his hand in his pocket to gratify her slightest request, but to give of the abundance of his heart is another thing entirely. He loves his mother! Of course he does! Are there not proofs enough for his filial regard? Is he not continually making sacrifices for her benefit? What more could any reasonable woman ask?

Ah! but it is the mother-heart that craves an occasional kiss, the support of your youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of its asperities, and make the journey less wearisome. Material aid is good so far as it goes, but it was not that sustaining power which the loving, sympathetic heart bestows upon its object. You think she has outgrown these weaknesses and follies, and is content with the crust that is left; but you are mistaken. Every little offer of attention, your escort to church or concert, or for a quiet walk, brings back the youth of her heart; her cheeks glow, and her eyes sparkle with pleasure, and, oh! how proud she is of her son.—*Exchange.*

The Word.

God's Word is a wonderful lamp, because it sheds such a light. Think how long it has been burning—6,000 years since it first lighted its faint flicker when the promise was given to Adam (Gen. iii 15). How brighter and ever brighter it grows as time goes on! Isaiah holds up a beautiful light to us. And so it shone on and on, till the light came into this dark world. Think how far the Word of God sheds its light. A lighthouse can only shed its light, at the farthest, twenty-five miles over the waters; but this light has come down from heaven, and, lighted up yonder, has sent its radiance quite over this dark world. The light from this lamp will enable you to see the golden gates, and the redeemed around the throne, and the Lamb in the midst thereof. Whatever objection men make to the Bible, it will light you home. Though you have to go comfortless and in the darkness of this world, "hope to the end," and this lamp in your hand, by God's grace, will light you home. This light shines athwart the wildest ocean and into the dreary spots of earth. Oh, the comfort it gives! Does this Bible comfort you when the storms pass over your soul? Do you get your comfort from this lamp? It will give comfort in trial, in affliction, in death. What a comfort to have this lamp through the dark valley, and down to the river's edge. "The blood of Jesus Christ his son cleanseth us from all sin." Many a soul has been lighted over the river by that promise to the golden gates.—*Eliza Fletcher.*

Two Kinds of Preachers.

A writer in the *Advance* relates this bit of conversation. Certain practical deductions might easily be made therefrom for the benefit of those who find a peculiar pleasure in criticising the preacher:

Mr. A. and Mr. B. were talking in my presence about their respective pastors. Said A.: "I have listened to our minister for three years, and I never heard him misuse or mispronounce a word, or make a grammatical blunder, or construct a faulty sentence." "I am sorry to hear it," said B. "Few public speakers can be so proper as that except at the sacrifice of more valuable qualities. A man of earnestness, fire, and unction will blunder sometimes. Now," he continued, "I have listened to our minister four years, and I almost never hear him preach when he does not misuse or mispronounce a word, or make a grammatical blunder, or construct a faulty sentence. But his mistakes are due to the impetuosity of his thought and his absorption in his theme. He forgets himself, and, as Mr. Beecher used to say, 'the English language has to look out for itself.' I don't mean he has a slovenly style, or is habitually inaccurate. His blunders are exceptional. But I like them, for I know that when the rhetorical stitches begin to be dropped something magnificent is coming."—*Epworth Herald.*

EDUCATE YOURSELF.—Young brother, sister, why don't you educate yourself? Can't do it? Too busy with the actions of life? No time? Let us see. There are twenty-four hours in a day. Seven hours for sleep; nothing short. Three hours for toilet and meals; enough. Nine hours for business or labor; he who takes more is shortening his life in order to live; foolishness. Two hours for trifles and receiving company. We present simply the daily average. Then you have three hours to spare. What will you do with the three hours? Squander them? Where is your manhood, womanhood, conscience, sense of responsibility to the world and God, your common sense? Now, then, begin where you left off when you entered upon practical life; reading, spelling, writing, elementary studies. Spend one hour a day in bringing them up to higher branches. If there already, go on with some branch of science. Then one hour general reading, and one hour with the Bible and God. This is entirely feasible. Do it; and be somebody.—*Selected.*

How close and minute is the espionage of God! He knows our works, our words, our thoughts, the intents of the heart. He is quick to detect evil, and just as quick to discern good. He knew the heartlessness and formality of Sardis, and also the charity, the service, the faith, the patience, and the works of Thyatira. God is not a policeman, but husbandman. He is more pleased to see a grain of corn sprout in the ground than to detect a worm gnawing at the root. He warns, he exhorts, he encourages, before he visits with scourge and ruin.—*Seely B. Rossiter.*

The basis of Moltke's success was preparation, precision. For years the quiet man had bent every energy to detail. He had devoted no time to show work; he cared naught for the outward parade of efficiency. He had made sure that what the army was on paper it was in effect; that every man and officer was ready, and knew his place and duty; that mobilization should mean actual assembly. Every uncertain element was eliminated. So far as lay within human power, the war had been reduced to a mathematical calculation.

St. Paul had three wishes, and they were all about Christ—that he might be found in Christ, that he might be with Christ, and that he might magnify Christ.—*Luther.*

OUR YOUNG PEOPLE.

ONLY ONE MOTHER.

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break—
So cherish that mother, my boy.

You have only one mother who will
Stick to you through good and through ill,
And love you, although
The world is your foe—
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay;
Who for you won't spare
Self-sacrifice rare—
So worship the mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight—
To help her all pains ever take.

You have only one mother to miss
When she has departed from this,
So love and revere
That mother while here,
Some time you won't know her dear kiss.

You have only one mother, just one,
Remember that always, my son;
None can or will do
What she has for you.
What have you for her ever done?

—*New York Evangelist.*

MR. EDITOR: I am a little girl fourteen years old, and as this is my first attempt to write to your paper, I hope it will not find its way to the waste basket. My papa and mama take the ADVOCATE, and I enjoy reading the letters very much. My father is dead, but I have a dear step-father, who is the happiness of our home. I have two brothers dead. I am the only child that mama has living, and I am going to school. My school will close the first of June. I am studying arithmetic, geography, fifth reader, history, spelling and grammar. Our teacher is Mrs Stampley. I like her very much. I write composition for her every Friday, and say speeches. We live on Sunflower river. Our preacher is Bro. Hawkins. The people like him very much. Our Sunday-school has not been able to come out of Winter-quarters yet, on account of high water. Our school-house is on the river, where many pretty flowers grow, which we and my little friends gather every day. We make pretty hats, and trim them with flowers for our teachers. I will close by answering Uncle Scott's question: Moses was hid in an ark in the flags by the river's brink. He was hid by his mother. With many good wishes to your dear ADVOCATE, I am ever, Your friend,

MABEL SPENCER.

Campbellsville, Miss.

MR. EDITOR: It rained here yesterday and last night, and it is a gloomy day to-day, though I thought I could amuse myself by writing to your nice paper. I enjoy reading the children's letters, and also Mr. and Mrs. Wasems' letters. I wish they would write oftener. Their letters are so interesting. I am thirteen years of age. I am not a member of the church. How many of the cousins that write to the ADVOCATE are reading through the Bible? I have commenced to read through, but have not got very far yet. I think we have a nice Sunday-school. I attend regular, and like to go. My papa is superintendent. I am in the Bible class this year. I always know my lessons by heart. My uncle is my teacher. I will answer Uncle Scott's question: "Where was Moses hid, and who hid him?" He was hid in an ark by the bank of the river, and his mother hid him. I will also answer George B. McBeth's question: "What are the three sweetest words on earth?" They are "mother," "home" and "heaven." I will ask a question: How many times does the word "and" occur in the Bible? I remain, as ever, Your little friend,

JESSIE L. VINCENT.

Polkville, Miss.

MR. EDITOR: As this is a beautiful Sabbath day, I thought I would write to the dear ADVOCATE. I love to read the dear cousins' letters. I am a member of the M. E. Church, South. I go to Sabbath-school every Sunday. Uncle John Staples is the superintendent. My teacher is Mr. D. E. Ford. I like him very much. I also go to literary school. My teachers are Prof. J. G. Taylor and Miss Emme Tabor. I like them very much. My studies are grammar, history, geography, arithmetic, spelling, reading and writing. Our pastor is Bro. R. A. Davis. We all like him so much. Our presiding elder is Bro. J. L. P. Sheppard. I will now answer one of the little cousin's questions, Hattie Woodward: "How old was Moses when he died?" He was one hundred and twenty years of age when he died. I remain, as ever, Your unknown friend,

CORONA GASKINS.

Downsville, La.

MR. EDITOR: As I have never written to your valuable paper, I thought I would write a letter to it. I am a little girl twelve years old. My grandma takes the ADVOCATE. I like to read the children's letters very much. I am glad that you have given the cousins a column in your paper. I am going to school now to Miss Julia Howard. I love my teacher and try to please her. My studies are grammar, arithmetic, geography, spelling, history, reading and writing. I have four sisters younger than myself. Two of them go to school with me. We do not go to Sunday-school now; we live too far from the church. I will ask the cousins a question: Where is "girl" found in the Bible? I hope you will print this, as it is my first letter.

MARY GERALD.

Smithdale, Miss.

MR. EDITOR: As I have never written to the ADVOCATE, I thought I would write. I am a little girl six years old. Our preacher is Mr. Bogan. We like him very much. We have not had a preacher for a number of years. We do not have Sunday-school, but are going to try to have one. I live near Tensas Chapel, and the early home of Rev. C. W. Carter. I do not go off to school, but my grandma teaches me. With best wishes and success to the ADVOCATE, I am, Your friend,

FANNIE H. O. FARRALL.

Wild Wood.

MR. EDITOR: I am well acquainted with you (through the ADVOCATE). I have been reading it ever since I could read anything. Bro. R. S. Austin is our Sunday-school superintendent. I go to school at Millwood Institute. It is Methodist, and so am I. I hope to see you at Centenary during commencement.

Your little friend, ARCHY T. PORTER.

Jackson, La.

Father: "Well, Tommy, how do you think you'll like this little fellow for a brother?" Tommy (inspecting the new infant somewhat doubtfully): "Have we got to keep him, papa, or is he only a sample?"—Chicago *Tribune.*

SCIENTIFIC.

Two Electric Lamps.

In the arc lamps the current passes through two carbon rods, which are separated from each other by a very short distance. In order that the current shall leap this interval, the rods are made to touch each other, and then they are separated; a flame, consisting of heated gases, passes between these carbon rods, which flame must not be mistaken for visible electricity. The powerful light is produced by the intense heat to which the end of the rods are raised. Suitable apparatus is connected with these carbons, in order that they may be fed as they burn away. Otherwise the distance between them will increase, and eventually the current will cease to flow. This form of light is termed "arc," because the flame resembles in shape an arc or a crescent.

The incandescent or glow lamp consists of a very fine filament of carbon, hermetically sealed in a glass globe from which the air has been exhausted. The ends of the filament reach the outside of this globe by being attached within it to two platinum wires which pass through the glass to the outside where they are dealt with in some convenient way whereby they may be attached to the circuit. The current consequently enters the filament at one end and leaves it by the other. The filament becomes white hot during the time that the current passes through it, and is not consumed, since it is not in the presence of air. The high resistance of the carbon filament necessitates a great loss of pressure in the current during its passage, and is converted into light-giving heat. If the pressure of the current is greater than that for which the lamp was constructed, too much current will pass through the filament, and it will be destroyed. On the other hand, if the pressure is insufficient, the temperature to which the filament ought to be raised will not be reached, and the light will be far less than it should be under normal conditions. The light given by any lamp diminishes in far greater proportion than the equivalent fall in the pressure of the current; and the inverse is true. For instance, a lamp intended to give a certain light with a given pressure of current would give less than half its light with a fall of ten per cent. in pressure. On the other hand, a four per cent. increase of pressure above the normal would produce, at least, double the light intended.—Sir David Solomons, in *Lippincott's.*

How Rain Is Formed.

The old and celebrated theory first advocated by Dr. Hutton, that rain is produced by mingling of strata of air of different temperatures and containing different amounts of moisture, is no longer entertained by meteorologists. Cold and warm currents can not mix, and could only produce between them thin layers of cloud, the vapor condensed being insufficient to fall as rain. Espy, some forty years ago, suggested the true theory. Rain is formed by ascending currents of moist air. If from any cause a mass of air takes an upward movement, as it ascends it comes under less pressure, expands, and is consequently dynamically cooled. It has been found that the rate of cooling is about one degree for each hundred yards of ascent. In the condensation of the moisture after ascending there results: First, the formation of a cloud with its centre bulging far above the edges, as in the common thunder clouds; next, some of the cloud particles mingle into small drops which are carried upwards by the rising column of air until they combine with others produced higher up, and form drops too large to be supported and then fall as rain. This theory fully explains why heavier rains fall on the slopes of the mountains in Western North Carolina than in the central plane, for the prevailing winds during nearly the entire year blow toward the mountains and are by them deflected upwards, cooled, and deposit much of their moisture on the eastern slope.—C. F. von Hermann, Meteorologist, N. C. Experiment Station.

The Survival of the Unfit.

Municipal governments annually devote large sums of money for the care of the sick, the criminal and the insane, but devote no energy to investigating and striving to prevent the factors that are constantly at work in producing these classes. Here, if ever, an ounce of prevention is equal to many pounds of cure. The Department of Public Charities and Correction of New York City, with its 15,000 wards, received $2,166,287 in 1891, and requests an appropriation of $2,877,245 for 1892. If a part of the money that is annually devoted to keeping alive the helpless and suffering could in some way be diverted toward remedying unhealthy domiciles, relieving over-crowded tenements, dissipating polluted air, and foul gases, supplying the best food at cheap rates, educating the masses in the simple principles of hygienic living, closing the saloons, and in many like ways checking the sources of disease and degeneration, this knotty problem would find its best solution. The way we can cure is by preventing. We permit factors to exist that degenerate men physically, mentally and morally, and then bring up a clumsy, mechanical, outside philanthropy to try and reform by patchwork.—*Popular Science Monthly.*

THE "DRUNKEN SEA."—One of the most extraordinary of the natural phenomena of the Mediterranean is called the "Marobia"—from two words signifying the "drunken sea"—and is produced by the meeting between Trepani and Cape San Mario, of a southeast with a westerly wind. It is best observed off the southern coast of Sicily. It is heralded by a lurid overcast sky and an ominous stillness, the waters of the sea then heave, rush up on the adjacent shores, and almost immediately retire to their usual level. This action is continued rapidly and constantly for periods ranging from thirty minutes to more than two hours, and while it lasts the fish are said to float helplessly on the surface.

It is stated that the chloride of ethyl is likely to come into use as a local anæsthetic. It is a colorless, mobile fluid, having a peculiar and pleasant odor and a sweetish burning taste. It is sent out for medicinal use in hermetically sealed glass tubes containing a little more than two drachms. When required for use, the point of the tube is snipped off, and the warmth of the operator's hand is sufficient to cause a very fine jet of the chloride to be projected on the part to be anæsthetized. Although it has hitherto been employed mainly in dentistry, it possesses qualities which commend its use in general surgery.

It has been demonstrated that "sunburn" is not an effect of heat, but of the ultra-violet or actinic rays of the spectrum. The heat rays produce a sudden and quickly-subsiding inflammation of the skin.

The morality of mankind is but a step on the way to their immortality. Dying, to the good man, is but a part of the process of living—a brief sleep from which he wakes to the perfection and fullness of life in eternity.—*Tryon Edwards*

MARRIAGES.

RITTER—SCHELLINGER.—In the pastor's office in the Algiers M. E. Church, South, June 2, 1892, by Rev. H. S. Johns, Mr. George Ritter to Miss Lizzie Schellinger, all of Louisiana.

MOREHEAD—DRAUGHAN.—At Bay St. Louis, Miss., June 1, 1892 by Rev. W. G. Forsyth, Mr. Joel Morehead to Mrs. Bettie C. Draughan, all of New Orleans, La.

SYLVESTER—COLLY.—At the M. E Church, Bay St. Louis, Miss., June 1, 1892, by Rev. W. G. Forsyth, Mr. J. H. Sylvester to Miss Cornelia C. Colly.

JAMIESON—EVANS.—In the M. E. Church, South, Houston, Miss., May 26, 1892, by Rev. J. D. Newsom, Mr. W. B. Jamieson to Miss Lizzie Evans.

OBITUARIES.

CLARK—Only a few months ago there passed from our midst two of the most beautiful Christian characters I ever knew. I have not been furnished with data; but on Dec. 27, 1891, Sister EMMA CLARK departed this life, and about twenty-five, or less, days her husband, Bro. J. B. CLARK, was called home to glory. I conducted the funeral service of Sister Clark at their residence in the town of Crowley, at which time Bro. Clark was sick, and felt but little hope of recovery. It may have seemed strange that nothing has been said of the last hours of these honored servants of God; but it is accounted for on the ground that they passed away soon after a change of their pastors. Bro. McDonald had gone to his new field of labor, and his successor, Bro. C. B. Carter, had not reached Crowley when Sister Clark died. He had been there but a few days when Bro Clark departed this life. They were not in my charge at the time of their death, they having removed to Crowley.

For many long years "Uncle Jesse and Aunt Emma," as they were called by us all, lived in Plaquemine Brulee—in fact, they were raised in that community. They became devout Christians early in life, and gave themselves wholly to the cause of Christ and religion. Our pastors in turn made their home headquarters while in Plaquemine Brulee, and any and all church workers, even church-goers from other communities, when attending church at this place were made to feel at home at Uncle Jesse's. They were kind to everybody, and especially devoted to God's ministers.

Bro. Clark was a well-informed man, a close Bible reader, and knew how to expound the Scriptures in Sabbath-school and in the private circle. He was a man of strong faith in Christ; was strong, and yet tender and sweet in prayer. It was grand to hear him and his good wife talk over the history of the church, and the consecutive pastors in this Creole country. They were intimate with such men as Bros. Alexander, Goodwyn, Hawkins James A. Ivy, and others, with Dr. J. B. Walker and Bishop Keener—all of whom had preached in their community. To say that "Uncle Jesse and Aunt Emma" were attentive to the wants of their pastors and families would be but an echo from many voices for thirty-five or more years.

Of course, they died well. Oh, how we miss them! To visit their old homestead in Plaquemine Brulee is to call up many pleasant hours, all of which passed off only to vacate for sadness! We all loved "Uncle Jesse and Aunt Emma." Thank God, we'll meet them in heaven!

R. M. BLOCKER.

Rayne, La.

CAMERON—THOMAS MAYO CAMERON was born in Warren county, Miss., Sept. 22, 1869, and died at Oak Ridge, in the same county, April 12, 1892, in the twenty-third year of his age.

While obtaining an education, and fitting himself properly for the study of medicine, in college at Greensborough, Ala. three years ago, he was stricken with rheumatism of the heart, which finally ended this life. Notwithstanding his imperfect physical condition, there remained a desire to make an M. D. of himself, which is the grandest, the most benevolent and self-sacrificing of all pursuits, to which he would have been an ornament, for God had endowed him with a brilliant mind, and he was a great student. He had many noble traits of character and refined feelings. He had much to make him vain—property, talent, and handsome in person, with polished manners; withal unaffected and undisturbed; consequently he was honored and esteemed by all. Those that know him best loved him most. He was ever ready to relieve those in distress, and to lend assistance to the sick.

He professed Christianity at fifteen years of age, and joined the M. E. Church, South, which he loved and gave liberally of his substance, and regularly attended services. He appreciated the liberal doctrines of his church. I knew him intimately and loved him. He was upright and honorable in all his dealings with his fellow-man. Among his gleanings were found two beautiful pieces of poetry placed by him in his Bible, the subject of one was "Mother," the other, "Bible," which beautiful verses portrayed the trend of his mind.

He regularly read his Bible, and knelt in prayer before retiring. This he did the last night on earth. I would not have the readers infer that he was perfect in himself, nor always free from sin; but he was always ready to make restitution, and to invoke pardon, which is soul-adorning. We do not ascend to heaven by steps man may construct, nor purchase eternal life by merit or virtue. It is the blood maketh atonement for the soul. "Believe on the Lord Jesus Christ, and thou shalt be saved." The golden chain descends from Christ that we ascend to God.

Mayo's father was a Christian, and has gone many years ago to meet his two infant children. Now the last has left mother and gone to his home in glory. Comforting thoughts these are to mother, for when she gets there, there will be an unbroken golden family circle in glory.

Grieve not, devoted mother. Be faithful, loved ones. When the clouds dispel, you will meet him again. J. S. AUSTIN, M. D.

MCCALLUM—MRS. MAGOIE A. MCCALLUM, daughter of B. F. and Amelia Granberry, was born Dec. 10, 1854; was married to Dr. R. A. McCallum, March 24, 1874; joined the M. E. Church, South, about the first of August, 1885, and died after a brief, but very painful illness, April 22, 1892, being at the time of her death thirty-seven years four months and twelve days old.

Sister McCallum was a good neighbor, a consistent member of the church, a faithful wife, a loving mother and a good friend, especially to the sick. We shall miss her; but none will feel the loss so much as her devoted husband, six orphan children and her aged father. She had, however, several relatives that loved her dearly and will miss her. May God abundantly bless our dear brother, the orphan children, the aged father and all the loved ones in this sad affliction, and help them to be prepared to meet her on the other shore! May God's special grace and providence be over the dear little children and preserve them from all affliction and temptation, and finally save them all in heaven with all the loved ones! is the prayer of their pastor, A. D. MILLER.

Barlow, Miss.

CALAHAN—N. B. CALAHAN died near Scotland Chapel, March 11, 1892, being about seventy years of age. He was converted and joined the M. E. Church, South, at the age of eighteen years, and lived a faithful, zealous member of the same until his death.

Father Calahan was distinguished for his piety and humility, and was loved by all who knew him. He loved to talk about religion, and about his prospects for heaven; was a model of punctuality in attendance on public worship, and, oh! how we will miss him. His prayers in public were fervent and feeling, and seemed to go up to the great white throne; yet they were delivered in the spirit of meekness. The late years of his life he was very feeble, and was the child of much affliction; yet he would often go to church when he was physically unable. His companion preceded him to the glory-world about three years, but he leaves children and grandchildren to mourn his loss. May they all follow in his footsteps! His last illness was short. He had an attack of *la grippe* which resulted in pneumonia and carried him away in a few days.

The writer preached his funeral to a crowded house, and laid his body in the grave with the ritual provided in our book of Discipline "Let me die the death of the righteous, and let my last end be like his." IRVIN MILLER.

Walnut Grove, Miss.

DETHROE—JESSE EDWARD DETHROE was born July 17, 1871, and died near Sebastopol, Scott county, Miss., April 23, 1892, aged twenty years eight months and nineteen days. Bro. Dethroe was converted at Walnut Grove, Miss., under the ministry of Rev. W. W. Cammack, several years ago; joined the Methodist Church at the same time and place, and lived a consistent member until his death.

He was a model young man, greatly beloved by all who knew him, and I suppose left not an enemy on earth. He was pleasant, affable and kind to everybody. He leaves an aged father, a loving brother and several sisters to mourn his loss. He seemed to have been the favorite of the family, and the blow, coming so sudden, seemed almost more than they could bear. He was only sick a short time, and a large portion of that time he was not rational. What a consolation to his relatives and friends that he consecrated his young life to God while he was in health!

This writer performed the burial service at the graveyard at Damascus, in the presence of a large assembly of his friends and neighbors, and his body was laid in the tomb to rest till the great resurrection morn. "Blessed are they that have part in the first resurrection."

IRVIN MILLER.

Walnut Grove, Miss.

TOWNSEND—Bro. A. F. TOWNSEND was born in Robertson county, N. C., in 1813; died at his home, in Montgomery county, Miss., March 7, 1892. Bro. Townsend professed faith in Christ in 1832, and joined the M. E. Church, South, in which he lived a consistent member. He filled the office of steward, class leader and trustee with honor to the church and credit to himself.

Bro. Townsend was twice married; was blessed with eleven children. Four preceded him to the great beyond. He leaves a wife and seven children to mourn their loss. Two of his sons are preachers: one in Arkansas, and one a local preacher on Winona circuit, Miss.

Bro. Townsend was true to his church, true to his pastor. Having been his pastor for three years, I speak that I know. I loved to be associated with him at his home. His godly advice was so helpful. The weary itinerant always found a warm reception there. The writer preached his funeral to a large congregation.

The church has lost a faithful member, the community a good citizen. We expect to meet Bro. Townsend "beyond the river."

D. C. FOUST.

Arkansas Methodist and *Raleigh Advocate* please copy.

CRAVER—Little PEARL SUSAN, the daughter of Leonidas and Lizzie Craver, was born Oct. 7, 1890, and died at her home, March 22, 1892. She was two years four months and thirteen days old.

She was a bright and merry little girl. She was quite young to leave her parents; but it was God's will she should come. She suffered only twenty-four hours till God sent her a message to come home to die no more. Before the last she called for papa, but when her papa got there she did not know him. Her mama asked if she wanted to go. She tried to say no.

Weep not, fond mother and father; your darling little girl is not lost; she is resting in him who said, "Suffer little children to come unto me, and forbid them not, for of such compose my kingdom."

Her cousin, D. M. FISHER.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. E. Mitchel, Publisher.

Excursions via Queen and Crescent Route.

For the Democratic National Convention at Chicago, Ill., tickets will be on sale at half rates June 16-20, good for return until July 7, 1892.

For the Peoples' Party National Convention at Omaha, Neb., tickets will be sold at half rates June 28-30, good for return until July 22, 1892.

Delegates from the South attending the National Prohibition Convention at Cincinnati, buying tickets over the Queen and Crescent route, will be enabled to stop over on return trip, at Harriman, Tenn., the prohibition town, in order to participate in the celebration which will be held there on July 4, without extra charge. Delegates from other sections of the country after the close of convention, leaving Cincinnati on July 1, 2, 3 or 4, can purchase tickets to Harriman and return at reduced rates.

Solid Vestibuled Trains New Orleans to Cincinnati, without change, making direct connections in Cincinnati depot with vestibuled trains of connecting lines. For further information call on agents or address D. G. Edwards, G. P. and T. A., Cincinnati, O.

The Queen and Crescent Route will sell excursion tickets at reduced rates on account of the following named occasions:

At Cincinnati, O., July 13-16, Furniture Dealers (Retail) National Convention.

At Knoxville, Tenn., June 18-29, Students' Summer School Y. M. C. A. and the Southern Secretarial Institute.

For further information apply to ticket agents, or write D. G. Edwards, G. P. A., Cincinnati, O.

Headache.

Preston's Hed Ake is a sure cure for any kind of headache, bilious, neuralgic, acute and chronic. It will cure in 15 minutes and never fail. Perfectly harmless. It won't cure anything else.

L. Grunewald Company, Limited.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

A disastrous fire occurred in the Birkenberg silver mine, Austria, last week. About four hundred miners were entombed and perished.

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard brown or black is Buckingham's Dye for the Whiskers.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—THIRD ROUND.

Walthall	July 2, 3
Maben	(Tues.) 5
Louisville	9, 10
Ethel	16, 17
Weirs	23, 24
Kosciusko and Durant	30, 31
Chester	Aug. 6, 7
Sallis	13, 14
New Fort	(Tues.) 16
Pickens	20, 21
Lexington and Tchula	27, 28
Ebenezer	(Wed.) 31
Belzoni	Sept. 3, 4
Poplar Creek	(Wed.) 7
Rural Hill	10, 11

The following Committee on District Parsonage will meet at Durant, June 22, at eight o'clock P. M.: J. G. Hamilton, J. F. Wilburn, F. M. Glass, J. L. Harman, J. N. Hinee, J. G. Irving, L. L. Brewer, Dr. G. Y. Woodward, Dr. S. S. Smithwick, G. W. Yates, J. F. Lamb, J. W. Morris, Jack Wilson, A. J. Sorrel, Dr. Watson.

R. A. BURROUGHS, P. E.

GRENADA DISTRICT—THIRD ROUND.

Oxford station	June 11, 12
Coffeeville circuit, at Gray Rock	18, 19
Water Valley station	25, 26
Tocopolo circuit, at Lafayette Springs	July 2, 3
Minter City and Strathmore, at M. C.	9, 10
Abbeville circuit, at Liberty	16, 17
Banner circuit, at Paris	23, 24
Cherry Hill circuit, at Old Town	30, 31
Grenada circuit, at Duck Hill	Aug. 6, 7
Chapel Hill circuit, at Spring Hill	13, 14
Pittsboro circuit, at Tabernacle	19
Atlanta circuit, at Slate Springs	20, 21
Charleston circuit, at Gore's Chapel	26
Tillatoba circuit, at Ebenezer, (Tipo)	27, 28
Water Valley circuit, at Camp Ground	Sept. 3, 4

Let me urge the preachers to hold Church Conferences regularly; to be mindful of the ordinances of baptism and the Lord's Supper, and to exhort the people to fast and pray.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen	June 25, 26
Tupelo	July 2, 3
Verona and Nettleton	9, 10
Pontotoc	16, 17
Okolona station	20
Saltillo	23, 24
Tremont	30, 31
Shannon	Aug. 6, 7
Nettleton and Fulton circuit	9
Okolona circuit	13, 14
Prairie	16
Athens	20, 21
Amory and Smithville	27, 28
Houston and Wesley	Sept. 3, 4
Buena Vista	10, 11

District Conference will convene at Nettleton, July 8, at nine A. M. Rev. A. G. Augustus Mitt preach the Conference sermon.

The District Sunday-school Conference will meet July 7. Rev. E. H. Moon will preach the sermon on that occasion.

J. B. STONE, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth circuit	June 11, 12
Iuka station	18, 19
Iuka circuit	25, 26
Boonsville and Baldwyn	July 2, 3
Blackland circuit	9, 10
Kossuth circuit	16, 17
Pleasant Ridge circuit	23, 24
Marietta circuit	30, 31
Blue Springs circuit	Aug. 6, 7
Guntown circuit	13, 14
Jonesboro circuit	20, 21
Ripley circuit	27, 28
Ripley and New Albany	Sept. 3, 4
New Albany circuit	10, 11

The Corinth District Conference will meet at Baldwyn, Friday, July 1.

The Sunday-school Conference will meet Thursday before.

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs circuit	June 11, 12
Eagle Springs	18, 19
Holly Springs station	26, 27
Lebanon	(Thurs.) 30
Red Banks	July 2, 3
Byhalia	9, 10
Ashland	23, 24
East Holly Springs circuit	30, 31
Early Grove	Aug. 6, 7
Mount Pleasant	13, 14
Olive Branch	20, 21

The District Conference will be held at Red Banks, commencing Thursday, July 14. Opening sermon by Rev. J. J. Brooks.

JNO. W. BOSWELL, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Forest and Morton, at Forest	June 25, 26
Clarksburg, at Liberty	July 2, 3
Lake, at High Hill	8
Newton and Hickory, at Hickory	9, 10
Rose Hill, at Missionary	12
Homewood, at Grange Hall	16, 17
Decatur, at Mt. Hebron	23, 24
Neshoba, at Ebenezer	30, 31
Fannin, at Drake's Church	Aug. 6, 7
Marvin, at Richland Academy	9
Shiloh, at Gum Springs	13, 14
Carthage circuit	20, 21
Carthage and Walnut Grove	22
Walnut Grove circuit	23
Brandon station	Sept. 3, 4
Hillsboro	6
Mt. Rose	10, 11
Westville	17, 18
Raleigh	23
Trenton	24, 25

O. McDONALD, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Monroe	June 19, 20
West Monroe, at Fank's Chapel	26, 27
Bastrop, at Island	July 2, 3
Oak Ridge, at Oak Ridge	9, 10
Bayville, at Little Creek	16, 17
Lind Grove, at Bonnides	23, 24
Harrisonburg, at Union	Aug. 6, 7
Floyd, at Lonoke	13, 14
Lake Providence	17
Delhi, at Tallula	20, 21
Oakly, at Tensas Chapel	27, 28
Waterproof	30
Winsboro at Prairie	Sept. 3, 4
Indian Village, at Antioch	10, 11

District Conference at Bayville, July 26-31.

Recording stewards will please have their Quarterly Conference Records present.

H. O. WHITE, P. E.

NEWS OF THE WEEK.

DOMESTIC.

Texas was visited by a cyclone last week, and much damage was done in almost every portion of the State.

The Hatch Anti-Option bill was passed in the National House of Representatives, on June 6, by a large majority.

The National Republican Convention, for the purpose of nominating a candidate for President of the United States, met in Minneapolis, on June 7.

A break occurred in the New Hope levee, on the right bank of St. James parish, eleven miles below Donaldsonville, last week. The crevasse was 150 feet wide. It has been closed.

The balloting for a United States Senator in the Louisiana Legislature still continues. All of the candidates remain in the field, while their supporters continue faithful, and a deadlock has ensued.

The Louisiana State Medical Society has offered in the Legislature a bill requiring that every person practicing medicine or surgery in this State must submit to an examination in the various branches of the profession by a medical examining board.

The Deep Water Convention met in Mississippi City last week. A permanent organization was effected under the name of the Mississippi Sound and National Waterway Improvement Association. A memorial was adopted for presentation to Congress.

With the public interest concentrated on Minneapolis only a small share of attention will be bestowed upon the proceedings of Congress this week, and in consequence it may be safely assumed that the doings of both Houses for the most part will be marked by apathy.

The Nicaragua Canal Convention met in St. Louis on June 2. The convention was called for the purpose of encouraging the construction of the canal and to interest, if possible, the national government in the enterprise. Delegates were present from nearly all the States and Territories.

Mr. J. G. Blaine, on June 5, tendered to the President the resignation of the Secretaryship of State, to take effect at once. President Harrison accepted the resignation promptly. The action of Mr. Blaine is taken as conclusive evidence of his candidacy for the presidential nomination against President Harrison.

Arrangements have been made for a purchase of the Louisville, New Orleans and Texas railroad (Mississippi Valley road) by the Illinois Central, provided the stockholders of the last-named company approve the proposition. The stockholders will meet on June 18 to consider the matter. It is said the great majority of the securities of the Louisville, New Orleans and Texas Railway Company can now be bought on a basis of paying for all such securities $5,000,000 in money and $20,000,000 in Illinois Central 4 per cent. gold bonds.

The oil regions of Pennsylvania were devastated by fire and water on June 5. The constant rains had converted all the small streams into torrents, and, aided by a cloud burst, the floods overcame all boundary and swept away a great amount of property, including a number of oil tanks. The floating oil became ignited, and death and destruction ensued. It is said that 500 lives have been lost. The property loss will reach in the millions. At Titusville the loss is estimated at $1,500 000; Oil City, $1,500,000; Corry, $60,000; Meadville, $150,000, and surrounding country probably a million more.

FOREIGN.

Dispatches from Calcutta say that thus far there have been over 3,000 deaths from cholera.

The Pope has decided to send an important exhibit from the Vatican to the World's Fair at Chicago.

The Czar of Russia and the Emperor of Prussia will meet at Kiel, and will endeavor to heal all differences between the two countries.

In his letter to a trade council, appointing June 16 for an interview, Mr. Gladstone for the first time complains of deafness, and he asks that the deputation sent him be few in number. His eyesight is also said to be failing.

The last session of the British Parliament virtually closed on June 3. The desire of a section of the Cabinet, strongly supported by Mr. Chamberlain and the Unionist party, to oppose the Irish local government bill, so that they would go before the constituency with the Irish pledges redeemed, had failed to prevail against electoral agencies.

Last year more than three and a half million pounds of German sugar were exported to America from the consular jurisdiction of Berlin. This year not a pound. The Germans say that the sugar trust is trying to bear their sugar, hoping to get it very cheap in the end, but they say that they will maintain prices, and when the trust is forced to buy, they will raise the price.

The Census Bureau has issued a bulletin on the subject of assessed valuation of property in the United States in 1890. The bulletin shows that the assessed value of all property, excluding railroad property, except in certain specified cases, has increased from $16 902 093 543 in 1880 to $24 651,685,365 in 1890, an increase during the decade of $7 748 591 922, or 45 84 per cent. The absolute wealth of the United States, according to the eleventh census, may be estimated at $63 648 000 000, or more than $1,000 *per capita*, against $51.45 *per capita* in 1860, $780 *per capita* in 1870, and $870 *per capita* in 1880.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. B. F. Lewis (2), J. M. Huggins, W. T. Griffin, A. F. Watkins, J. A. Poe, J. T. Abney, J. F. Robinson, M. J. Miller, L. P. Meador, A. F. Watkins, J. W. Poston, Chas. A. Hooper, W. P. Anderson, J. W. McLaurin, Thos. J. Upton, C. A. Powers, T. G. Freeman, J. W. Dorman, W. T. Currie, T. Cameron, N. S. Cornell, A. D. Russell, J. S. Parker, L. W. Cooper, R. W. Tucker, J. M. Morse, H. L. Norton, J. W. Anderson.

Messrs. Frank A. Parker, M. Ricks, H. Hobbs, J. F. Powell, H. C. Hartman, A. R. Miller, W. R. Jefferson, J. F. Burton, M. Bagley, C. G. Barnes, J. D. Cammack, T. M. Polk, J. R. Manldin, A. Allman, Dr. D. W. Hawthorne, J. O. Lloyd, Alfred Jones, J. A. Mondy, L. H. Swayze, J. H. Larkin, L. B. Nelson, W. J. Hancock, H. C. Powers, S. M. Howry, Robt. Brantley, L. P. Whittington, J. A. McLeod, S. M. Jordon, L. L. Austin, W. R. Stuart, W. T. Ford, R. P. H. Joyce, R. F. Patterson, W. L. Weber, G. P. McKeown, A. E. Jones, W. M. Buford, J. A. Randolph.

Mesdames Robert Bowman, M. W. Hilliard, F. E. Welsh, A. O. Roberts, E. F. Hayes, J. B. Pickles, A. Regan, M. O. Jordon, Ike Pickens, B. N. Simrall, Nettie Roberts.

June 7.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

To Texas by Land and Water.

MR. EDITOR: Some time since I received an invitation to preach on the fifth of June before the Epworth League of North Texas Female College, Sherman, Texas. Being a believer in Bishop Keener's theory of "prepunctuality," I started on the first. My experience on this trip vindicates the Bishop's theory. Had I not started ahead of time, I would, in the end, have been very much behind time. Owing to the floods in Red river, it was impossible for the trains of the Vicksburg, Shreveport and Pacific railroad to reach Shreveport. The railroad authorities, with their usual enterprise, arranged for transportation by water. The water route is from Sibley to Shreveport. The distance between these places by rail is a little less than thirty miles. The distance by the water route is one hundred and forty-five miles. When I reached Sibley, Wednesday night, I ascertained that I would have to wait twenty-four hours for a boat. I preferred to spend that interval at Minden rather than Sibley; so I took the Minden train, and, as the road is only five miles long, I was soon at its terminus. After a good night's sleep and a hearty breakfast at the Carter House, I found my way to the Methodist parsonage, where I spent a delightful day with Rev. J. W. Medlock and his interesting family. This was my first sight of Minden. It is "a city set on a hill;" has fine natural drainage, and ought to be a very healthful place. It has very broad streets, which are delightfully shaded by majestic oaks and other forest trees of native growth. Its residences have ample grounds—a feature which might be imitated with profit by larger places. I have always thought that this world is large enough for each family to have a little elbow-room. About dark I returned to Sibley, and was soon aboard the steamer *Blue Wing*, bound for Shreveport. She moved out about eleven o'clock, but in about three or four hours became enveloped in a fog so dense that she found it necessary to tie up until after six o'clock in the morning. The route is down Dorcheat Bayou a few miles, then through Lake Bisteneau about ten or twelve miles, then down Loggy Bayou into Red river, then up Red river. The distance from Sibley to the mouth of Loggy Bayou is fifty miles. This part of the route was one vast scene of desolation. With the exception of one or two hill-like elevations, the whole country was submerged. The houses were partly under water. Of some, only the roofs could be seen; of others, half the walls were visible. A few had the floor covered only a foot or two. The farms were all deserted. Not a human being, or even a horse, cow or dog, could be seen. The only domestic animals visible were a few chickens perched on roofs and chimneys. After we entered Red river the desolation was not so great. Many of the houses had their floors above water, and were still tenanted, their occupants wearing that quiet, contented look which usually belongs to amphibians. Small patches of dry land were visible here and there, and these were occupied by herds of horses, mules and cows. Odd sights met our gaze occasionally. One house, with water all around it and up to the floor, but not over it, seemed to be owned by dogs. Two very gaunt, hungry-looking canines sat on the front gallery with an air of proprietorship, while no signs of other tenants were anywhere visible. Another residence, quite spacious and handsome, seemed to be the property of a fine specimen of the equine race. In the front hall stood a handsome bay looking out at us with an air of perfect nonchalance, as if there was nothing novel in his surroundings. Near Shreveport there were a few farms that had escaped inundation. This boat ride was a very enjoyable one. The officers of the boat were exceedingly courteous and attentive. They did all they could to make everybody have a good time. The passengers, almost without exception, seemed delighted with the novelties of the situation. Some ladies who were almost frightened out of their wits when they first learned that they were obliged to make a sea voyage, declared, before the voyage was over, that they "would not have missed it for anything."

We reached Shreveport a little before nine o'clock at night, having been en route from Jackson, Miss., about fifty-seven hours. In a little over an hour after reaching Shreveport, I was "all aboard" for Dallas. I took a sleeper, and hence saw nothing of the country until within a few miles of Dallas. Having nearly two hours in Dallas, I took advantage of the opportunity to see what I could of this far-famed Texas city. Young though she is, Dallas has quite a city-like air. She has many business houses of large dimensions, and supplied with all modern conveniences. Her streets are well paved, and she seems abundantly supplied with facilities for travel in the way of street cars. She has some buildings worthy of special mention—among them the court-house and the Oriental Hotel. The court-house is of immense size, tasteful in design, elegant in construction, and is said to have cost $250,000. The Oriental Hotel is one of the finest specimens of hotel architecture in the South. An idea of its magnificence may be obtained from its cost—$600,000.

I left Dallas about eight o'clock Saturday morning, and reached Sherman a little before noon. This is a part of Texas which I had never before visited. To say that I was pleased with it would be insufficient. I have traveled, more or less, in every Southern State except Florida, and in several Northern States, and I have yet to see any region which, for agricultural purposes, I regard as superior to this part of Texas. I was met at the train by the president of the college, Mrs. L. A. Kidd, and conducted to my apartments in one of the college buildings. Bishop Key, who was to preach the commencement sermon, was already on hand, and at the hour of my arrival was preaching in one of the churches of the city. As the Bishop was also the guest of the college, I had some social intercourse with him. I found him a most agreeable companion—urbane, communicative, highly entertaining. On Sunday I had my first opportunity to hear him dispense the Word. His sermon was clear-cut, well arranged, forceful, spiritual—an excellent discourse.

A large number of Texas preachers were in attendance upon the commencement exercises. This commencement was an eye-opener to me. I had been hearing occasionally, for the past two or three years, of the wonderful success of our gifted Mississippi woman, Mrs. Kidd, as a college president; but "the half had not been told me." In order fully to appreciate her success, the condition of the college at the time when she took charge of it should be known. It was emphatically a broken-down institution. It had suspended its operations for a year. It was burdened with debt. The trustees saw no way out of their embarrassment, and were willing to turn over the entire property in liquidation of the debt. This was its condition four years ago. Within that brief period a most marvelous change has been wrought. The debt has been provided for; additional buildings have been erected, which have more than doubled the capacity and the value of the college property; and a patronage has been secured which places this institution in the very front rank of Southern female colleges. During the session just closing its patronage reached three hundred. The pupils boarding in the institution number two hundred and eighteen. If there is another female college in the South which can make as good a showing for the current year, I know not where it is. Its musical department is especially noteworthy. This department has two hundred pupils. The principal musician receives a salary of twenty-three hundred dollars. Another member of the musical faculty gets eighteen hundred dollars; another fourteen hundred, and another thirteen hundred. This large patronage in the musical department has been secured in spite of an increase in rates of tuition. The old tuition fee was five dollars per month. Most of the pupils of this department now pay a tuition fee of eight dollars per month. Twenty-four pianos are needed to carry on the work of the department. Its art department is also very fine. I doubt if it is surpassed anywhere in the South. This department is under the management of Mrs. Lamar, of Washington, D. C., a daughter-in-law of Judge L. Q. C. Lamar. Mrs. Lamar has spent several years in fitting herself for such a position, and has had the very best facilities which the age affords. After studying in the very best art institutions in America, she spent several years in the great art galleries of Europe. The faculty of the institution now numbers seventeen. The college is supplied with electric lights, waterworks, and all modern conveniences. It has the largest telescope in Texas. Its gymnasium is equipped in first-class style.

Mrs. Kidd has certainly won the heart of Texas. Trustees, pupils, patrons, preachers—all seem enthusiastic over the status and the prospects of this institution. Its patronage, however, is not confined to Texas. It has pupils from eleven States and two Territories. It turns out this year twenty-six graduates. I had to leave Monday in the midst of the graduating exercises. So far as I heard them, they were very entertaining, and, from a literary point of view, were worthy of this mammoth institution.

For an account of my return trip through Arkansas and Memphis you have no space at present; so, good-by until we meet again.

W. C. BLACK.

Dedication Services at Daisy, La.

Daisy is a postoffice and landing on the left bank of the Mississippi river, sixty miles from New Orleans, and equidistant between that city and Port Eads. Debarking from the steamer, which supplements railroad lack of service in this season of high water, we looked in vain for city, town or village, and only after we saw the beautiful church did we conclude that the place deserved a name, not to say the euphonic one with which the spirit of prophecy has graced it. The church, which was set apart from unholy uses there on Sunday, deserves anything complimentary in the way of title or description, and is a credit both to the community and the Church Extension Society, under whose auspices, in large measure, it was built. Costing the sum of fifteen hundred dollars, with the amount collected on dedication day, it is paid for, with an overplus of one hundred and sixty dollars in its treasury, which will be used, we are informed, in the erection of a parsonage. Nine members were received into the church after the sermon on Sunday, and these, with the number already obtained, raise the membership to nearly one hundred persons. The occasion of the dedication of this church is made historic by the fact that it is the first Methodist Church to be erected south of New Orleans in the State, and that it is on purely missionary ground, in a thickly settled and progressive community. Three times we preached on Sunday, emulating the example of the worthy chief pastor of the district upon his late visit, and to crowds of hearers who seemed eager for even crumbs. Some of the people traveled long distances, crossed the raging Mississippi in the season of flood, left inundated homes, and conducted themselves in such a way as to leave the impression that it was a great privilege, not to say rejoicing, to be present at these services. The pastor, Rev. J. R. Roy, is one of the "providential appointments" that we read about. He is in the succession of his Master, both as a carpenter, or skilled worker with tools, and as an able instructor of the people. When he is not hammering on shingles, he hammers on the dead consciences of sinners, and causes things to happen in both emergent spheres; and even where he is not skillful, he is resourceful, for, having no cunning with the brush, and no money in the missionary box either to buy material or to pay artisans, he administered the coat of handsome olive gray paint and brown trimmings, or *vice versa*, necessary to the completion of the building, with his own fingers. With land and some money already in possession, he will build a parsonage there this year; become, perhaps, God's apostle to the lower Mississippi; weep and sow in the near, and reap and rejoice in the remote. His predecessor, Bro. Scurlock, who labored here for four years, was much blessed of God in laying a sure foundation for these labors, which included not only a nucleus of church membership, but also the church-building which is the subject of this notice. We heard his name mentioned with affection by many.

The soil in this part of the Delta is very rich, and mainly devoted to orange and rice culture and truck farms, though oyster fishing in the adjoining bays is much followed. The writer passed through an orange farm of one hundred and fifty acres, whose crop of last year was sold for forty thousand dollars. Upon investigation, we learned that the sour orange, whose crop is worthless, matures in from three to four years, is a perennial and prolific bearer of fruit, and is absolutely proof against climatic rigors and the ordinary diseases that beset its species, while the sweet orange requires from seven to ten years to reach the fruiting period, frequently drops a year from its crop calendar, is exceedingly prone to decay, and goes down like prairie grass before desolating cold. Without presuming to moralize, may we not inquire, What is this but an effort of the diligent Rewarder to put even orange orchards out of the reach of the sluggard?

Mosquitoes at this season are over this fair land in firmaments, horizons, clouds, by night and by day; large, brown in species, and venomous and bloodthirsty in mode of attack, and were the one regret of our otherwise most timely and delightful visit. With mosquitoes to the right of us and mosquitoes to the left of us, we soliloquized, Why is every earthly paradise provided with these insect cormorants but to teach vain man to seek his heaven elsewhere? But if the upper firmaments abounded with living creatures, so also did the lower.

Walking to the back gate of our brother's premises on the morning after our arrival, an army of small land-crabs, known to the vernacular as "fiddlers," met us with astonishment great as our own, saluted precipitately, and then scurried into the grass and mud of an adjoining ditch. When we had recovered self-command sufficiently to smile back at this somewhat crabbed effort of nature to laugh at the intruder upon her secret haunts, we captured one of the miniature crustacea, and found it to consist of dormant claws large as that of the ocean crab, folded in ludicrous fashion above a body, and legs scarcely larger than that of an ordinary beetle, and possessing far less of strength. By long disuse and constant indulgence to amphibious proclivities, these noble members were no longer adapted to either feeding or fighting, and even the ridiculous little body in flight has acquired a sidewise and furtive motion, which, to be laughed at, needs only to be seen. We looked at the deformity imprisoned between thumb and finger, whose impotent wriggle was plainly a wiggle—since, by a distortion of its powers, it can only move its attenuated form from right to left—and heard the Author of all saying, as plainly as we ever heard him speak in this lower realm, "Let every child of Adam both keep in his own element and stick to his own trade." The fiddler evidently lost both his sphere and occupation by straying and idling, and, warned by his fate, we must close this portion of our narrative with something like abruptness. But, in spite of mosquitoes and some other incidentals, this June visit to the kind people and beautiful country of the lower Mississippi Delta we have idealized and inclosed in a bright frame of retrospection, and before it we shall often stand watching the envious shadows sink into the solvent radiance, and asking ourself if any effort of the memory could make this present to equal that past.

J. M. BEARD.

FROM THE WORK.

Rev. J. White Davis, Black River circuit, Louisiana Conference, June 9: "The water is rising at the rate of four inches in twenty-four hours, and increasing. It is now in my yard, and in ten or twelve days will be in the house, unless it decreases in the rise. An overflow at this time of year will utterly ruin this country. Two more feet of water will leave very little land out, except the mounds. Church work at a complete stand-still."

Rev. G. H. Jacobs, Olive Branch, Miss., June 3: "I send my second report. Quarterly meeting over; presiding elder was on hand, and preached to the delight and profit of all, I suppose. The only trouble was, he did not preach at other places, owing to previous arrangements. We are advancing. Sunday-schools much improved, congregations better, services more spiritual. Finances good for the times, as money is very scarce in this country. People raise cotton to buy corn and meat. We were very much impressed in reading Bishop Haygood's article. We need old-fashioned revivals all over this country, brought about in the old way. Come to our District Conference."

Rev. H. W. Knickerbocker, Bastrop, June 8: "Bastrop's future is brightening. We will soon have a railroad. At the coming of the road there will be an influx of people, an infusion of new blood into the veins of the community. Our church lost about thirty members last year by certificate on account of the decline of the town; but now we expect to gain some. Have received four by profession of faith. Have raised $1,000 towards the building of a church in the town of Mer Rouge. Want $2,000, and expect to get it if high water don't interfere. May God bless the work!"

Rev. Wm. G. Evans, Castor mission, May 31: "My second quarterly meeting has been held, and shows an advance except in point of finances. The times are very hard with us, otherwise this point would have been up to the standard. The church at Olla has doubled since its organization. On my last trip I took in three members there, and one at Ebenezer. Took in one at Masters yesterday. The prayer meeting at Mt. Parnassus is on the up-grade. I have done considerable visiting lately. In the last month I have walked eighty miles. If straws continue to show the way the wind blows, the prospects are for a glorious revival this year. We had Miss Belle Kearney with us at Masters Chapel on May 26. Her talk was of the usual high order. She organized a W. C. T. U. of twenty-five members. Pray for Castor mission."

Rev. T. L. Mellen, P. E., Meridian, June 9: "At Buckatunna, Bro. J. V. Penn has been assisting Bro. Tinnin in a protracted meeting in a new house of worship, which Bro. Penn dedicated Sunday, June 5. Results: 30 lukewarm Christians have 'professed a blessing,' 23 have been converted, 16 applied for church membership, and many anxious penitents. At Scooba, Bro. N. M. Clark has been assisting Bro. Pogh, who writes, June 8: 'Our meeting is in good progress. There have been about 40 conversions. There is still a deep interest on the part of the people. It is now certain that we are to have a church here. . . . I am glad—yes, happy. God be praised.' And so Waynesboro answers to Binnsville, and Buckatunna to Scooba; and these glorious revivals are prophecies and promises to the remainder of the Meridian district. Let us fast and pray and have faith in God."

Rev. C. W. Perkins, Neshit, Miss., June 2: "After a severe illness in my family of eight weeks, when all of my children and myself were down with slow fever, I have been permitted, by the grace of God, to attend the District Conference at Batesville, where we received great refreshing from the presence of the living God. Our beloved presiding elder is filling his new position with dignity and godly fear. He is attentive, loving and tender with all connected with him, and God is blessing his efforts. Notwithstanding the fact that my family and I have been called upon to pass through a fiery furnace heated seven times hotter than before, we have come out all right, for God was with us, and there is now a shower of blessings. I am moving up now on the enemy. Have taken in two members, which is simply the commencement of a glorious revival. It is the cloud the size of a man's hand that will soon become a mighty rain."

Rev. T. S. West, Wesson, Miss., May 31: "Here is my postal card report for May. Accessions, 13; by certificate, 3; on profession, 10. Prayer meetings at the church well attended; sometimes over a hundred are present. The members lead. I appoint a brother to conduct the meeting. He reads the Sunday-school lesson for the following Sunday, makes remarks on it, and asks others to do the same, restricting to five minutes; prayer and song interspersed, of course—all within fifty or, at most, sixty minutes. We begin on time, and, like time, wait for no man, much less a woman or a boy. May 28, at 7:30 o'clock, the Juvenile Missionary Society had an entertainment; songs and recitations. Mr. Weems and his little Mexican girl were with us. Receipts, $10. I send you a picture of the president of our Juvenile Missionary Society to ornament your office. It explains itself. A dancing-master visited us last week. He left in disgust, pronouncing us cranky. He thinks our piety far exceeds our brains. Some of the preachers here did not talk to suit him."

Rev. W. M. Stevens, South Warren circuit, June 2: "We have made some advances of an external nature, and we trust internally. Spiritually, our efforts have not been void of fruits. However, we shall not enumerate, in the one or the other particular, for the true results of our labors can only be revealed in that great day when the secrets of all hearts shall be made known. Our second Quarterly Conference is just over. Bro. Little was with us in the Spirit of the Master, presiding with ease, preaching with 'power and demonstration of the Spirit.' We all feel refreshed by his visit. The death-angel has just swept over our land and left us very sad. We have endured what may well be called 'funeral week,' three having passed from among us during this brief space of time. Let me say to the young brethren who have preceded me here: Our dear 'grandma' (Mrs. J. A. Patterson) is dead. The parsonage question is being agitated, and, from present indications, we expect by Fall to have a comfortable home for the preacher on this work. Finances are considerably behind at present; but, without some serious, insurmountable difficulty, we hope to be able to report all in full at Conference."

Rev. H. O. White, P. E., Delhi, La., June 2: "We are in the midst of the overflow. Water, water, water everywhere. I suppose, at least, one-third of this district is under water, and it is still rising in some places at the rate of fourteen inches in twenty-four hours. I am trying to serve the district under great difficulties. Travel is very much interrupted by the water. The preachers are faithfully working away. Bro. Godfrey is trying to complete our church at Floyd. The man who first undertook to build it seems to have known absolutely nothing about building; therefore, we had to tear it down after it was weatherboarded and the sheeting put on. It is costing much more than it ought. We will have a very neat building when it is finished. Bro. Godfrey is in great favor with his people. We are also building a church at Girard. I noticed that the frame is up. Money is very scarce in these parts. Only two or three of the preachers have received anything like a support in money, and the outlook for the future is not at all encouraging. How preachers manage to live on so little money is an unsolved mystery to me. Now, my dear brother, I hereby extend to you a most cordial invitation to attend our District Conference at Rayville. I don't know that we can do you much good, but you can help us very much. Come without fail."

Rev. G. R. Ellis, Eastabuchie, June 3: "Our second Quarterly Conference was held in Eastabuchie on May 21. A fair representation of official members were present. Our presiding elder was with us, but not able to preach. Continued the meeting till Thursday, May 26, with gratifying results. Bros. D. C. Rawls and M. L. White were with me in the Spirit of the Master. From Eastabuchie, Bro. Rawls and myself went to Prospect, an appointment eighteen miles distant, and held a two days' meeting. Received two members, baptized two children and one adult. On Sunday, at eleven o'clock, the congregation was so large that but little over half could get inside the house. At this point we expect to build a church before the close of the year. About $175 worth of improvements have been added to our church and parsonage property in Eastabuchie since the Annual Conference. Money matters are exceedingly tight in these 'low grounds of sorrow' at present, but think that there will be a relaxation after awhile. We have a great many noble Christian men and women on this work, while there are others in the church that are not worth three chews of tobacco to it. I wish to extend thanks to Dr. C. G. Andrews, of Meridian, for a contribution of $10 for the painting of our church in Eastabuchie. Would be truly grateful if others would do likewise, as there is still about $30 behind on this work. Who will be the first to take stock? Pray for us."

DUTY.

BY MARY B. SLEIGHT.

Stern-browed and gloomy seemed the silent guide
That took my listless hand, morn after morn,
And drear and long the weary path she trod,
Thick set with briar and thorn.

Fain had I lingered where the green land lay,
Spanned by the silver brooklets winding through,
Glad with the song of birds and gay with flowers,
Gemmed with the morning dew.

But still my grave guide kept her steadfast course,
Past all life's sunny fields and gardens fair,
While with reluctant feet I followed on
O'er hillsides bleak and bare.

Nor knew the thorny path led up to God
Till earth's enchantment from my vision fell,
And in each footstep past I saw bloom forth
The starry immortelle.

Then to my waiting guide I turned again,
And lo! transfigured on the shining height,
She stood an angel fair, her radiant brow
Crowned with celestial light.

Death of Rev. J. W. Lambuth, D. D.

"A grave on a heathen shore may be of more value to the cause of Christ than a pulpit in Christian lands."

The above is from the April number of the *Missionary Reporter*, and ere we had read its pages the Southern Methodist Church came into possession of such an inheritance in Japan. Hard by the shore of the beautiful Inland Sea, that he loved so well, and along whose borders he wrought so faithfully and so successfully, our dear father and brother, Dr. J. W. Lambuth, the first of our number to fall in this land, has found his grave. I write under the shadow of the greatest grief that has yet come to our mission; and, although we knew that he was sick, and seriously so, yet his death was as great a shock to us as it could have been to the church at home, when the cablegram of the twenty-eighth of April announced it to them.

Dr. Lambuth was ill less than two weeks. A cold, contracted at a child's funeral—at which he officiated—resulted in pneumonia of the left lung. This was soon seriously complicated by the return of an old trouble, which had been chronic, while he lived in China, caused by that malarious atmosphere. Everything within the range of human skill was done to save him. The physicians in charge of the case watched it with the utmost care; his wife, a most skillful nurse, was constant in her attentions, anticipating his every want, and doing her utmost to make him comfortable; while Dr. Kiu, of our own mission, was with him for ten nights, and was as devoted and solicitous as if she had been an own daughter; but it was not to be. He who doeth all things well willed otherwise, and our brother is not, for God has taken him.

It was my sad privilege to be with Dr. Lambuth much during his illness, being his nearest neighbor; to receive from him his last messages, and at death to close his eyes. The church at home will be anxious to learn about the death of their oldest representative in the foreign field.

He died "well." It could not have been otherwise. After nearly fifty years of earnest, devoted toil in the Master's service, we would expect nothing else. He who has promised to be with those who go forth in his name was with his aged servant even "unto the end." Several times during his sickness he said to those around him, "Jesus has come;" "Jesus is here;" "I know it is Jesus." The day before he died he greeted me in the morning, after a very trying night, with the remark, "God has been so good to me." After a brief conversation on the goodness of God, in which I quoted some passages of Scripture, and several stanzas of "How firm a foundation, ye saints of the Lord," he turned to me, and said, "When I am weak, then am I strong." "Strong in faith?" I asked. "No," said he; "strong in Christ." This passage fitly types his experience during all his illness. As he grew weaker he grew stronger. As the outward man perished, the inward man was renewed day by day, until, toward the end, so strong in Christ was he, that had his strength of body permitted, he would certainly have poured forth his soul in rapturous praises unto "God, who was so good unto him."

His was a triumphant death, a glorious "victory through our Lord Jesus Christ." His sick-bed was very near heaven. The angels of God were there ministering unto him, and there was the presence of another, and "the form was like the Son of God." Without doubt, Bro. Lambuth saw and heard things that it was "not lawful for man to utter." Had our eyes been "opened," like his, to spiritual things, and had our ears been attuned to heavenly symphonies, we, too, would, doubtless, have seen things that were not of earth, and been ravished with the music of the other world. During his last day he said to his wife: "I have views of things that are indescribably beautiful. Things that are opening up before me, coming and going, growing brighter and purer. Jesus is with me; he is right here. I know it is Jesus." Still speaking to Mrs. Lambuth, he said: "I leave you with the Lord. He will take care of you; yes, and I will be waiting and watching for you and the children." May they all meet him in that day!

To the church at home he sent this message: "If I should be taken away, tell them I died at my post." This was literally true. His last church service was holding the Kobe Quarterly Conference, and, while in the chair, he had a chill, having had another earlier in the day. I urged him to go to bed, saying that I would hold the Conference; but I could not prevail on him to do so, and he remained unto the end, suffering all the time. At its close he went to bed, never to leave it alive. Well might he say, "Tell the church at home I died at my post!"

"My body with my charge lay down,
And cease at once to work and live."

He sent another message to the church—one that shows how heavily the work lay on his heart, and how sorely he felt the need of this land. It was this: "We have a great work to do; send more men." Will the church at home, that he loved so well, and of which he was such a devoted servant, heed the last appeal of this noble veteran?—or will it be in vain? No words of mine can add any weight to it. The message came from the dying lips of your oldest representative in the foreign field, and surely it is fraught with all the weight and force that it is possible for it to have. What will be the answer of the church?

There were other messages, among them one to the Japanese Christians, containing an earnest exhortation; and another to the members of the Japan Mission, full of love and fatherly tenderness.

Others will write of the life of this noble servant of God, and of his work in China and in Japan. To me it has fallen to tell of his death. His life was one of supreme consecration to God. It was full of good deeds and of earnest service, and not till the records of the last day shall tell the story will we know it in its fullness.

"When eternity shall bind them,
A golden volume we shall find them,
God's light falling on the leaves."

We buried him from the Kobe Methodist Church, of which he was the founder and first pastor; and, notwithstanding it was raining hard, the house was crowded. Much respect and sympathy were shown, and the floral tributes were numerous and beautiful. All the papers had very kind notices of his life and work, and the United States flag at the American consulate was at half-mast. The services were of the usual character. Dr. Dukes offered the prayer; Bros. Newton and Usaki and the writer made the addresses. It was a solemn occasion, and, no doubt, deep and lasting impressions were made. We buried him as the shadows of evening were falling around us, and covered his grave with a mass of pure white flowers—fit emblem of his spotless Christian character. He sleeps 'neath the pines of the Kobe Cemetery, where their sad soughings mingle mournfully with the solemn moan of the sea near by, and he sleeps well, for he sleeps in Jesus.

W. E. TOWSON.

Kobe, Japan.

Resolutions on the death of Rev. J. W. Lambuth, D. D., adopted by the Japan Mission at a called meeting, April 30, 1892, at Kobe, Japan:

Whereas, In the providence of God, our senior member, Rev. J. W. Lambuth, D. D., presiding elder of Kobe district and chairman of our mission, has been removed from his labors on earth; therefore, be it

Resolved, That we, in mission meeting assembled, do hereby express our deep sense of loss occasioned by his death, our profound respect for his godly character, and our love for him as a father and associate in the work of the Master.

Resolved, That our deep and tender sympathies are extended to the family of our deceased brother, and that our prayers shall be offered that the Lord may keep and comfort them in this hour of trial.

Resolved, That we bear testimony to Dr. Lambuth's ability as a wise counsellor and an exemplary leader, rich in Christian experience and ripe in Christian graces. His devotion and zeal, based upon nearly forty years of practical Christian work in the East, constituted him at once the safest of guides in all the exigencies of missionary work. We shall sorely miss his words of wisdom and his kind advice.

Resolved, That we do herein subscribe most heartily to his message to the home church: "We have a great work to do! Tell them to send more men." If we can add any weight to the dying appeal of this noble veteran in the work, we say, "Grant them!"

Resolved, That we appreciate his message to us, his brethren in the work. God help us to do and to die at the post of duty, faithful to every interest of our high calling.

Resolved, That we endorse his words to the brethren and sisters of the native church, and pray that the Holy Spirit may fill their hearts and ours unutterably full of glory and of God.

Resolved, That a copy of these resolutions be sent to each member of the family, to the *Missionary Reporter*, and to all of the church papers at home.

Resolved, That these resolutions be engrossed upon a page of our Minutes.

O. A. DUKES,
S. H. WAINRIGHT,
W. E. TOWSON,
Committee.

The Light is Dawning.

In response to a demand made by me, through the columns of the ADVOCATE, for the publication of the distribution of the home mission fund, the Rev. J. P. Drake, secretary of the Missionary Society of the Mississippi Conference, publishes in the ADVOCATE, of last week's issue, the pastoral charges that received aid, with the amounts paid to each charge.

But he does not publish the names of the preachers helped by this fund, nor the amount they received from the people they served. The ordinary reader of the ADVOCATE can't tell from that imposing row of figures who were the happy recipients of $350 and $300 of the money supplied by the contributors to this fund, many of whom were served by preachers who were not paid that much by the people they served, and to whom no appropriation was made from this fund.

By your permission, Mr. Editor, I will turn on a little more light by publishing the names of the preachers helped by this fund, and to what extent, together with the amount paid them by the people of their several charges. This will enable the people who supply the money, and who were induced to give by being told that it would be applied to needy preachers that fail to get a support from the people they serve, a chance to see for themselves how their money is appropriated. I will not say whether these appropriations were judicious or otherwise; I simply want the facts published without note or comment.

We take four charges receiving the largest appropriations, and also several receiving small amounts, as a fair sample of the management of this fund.

To South Vicksburg was appropriated $350; served by Rev. F. M. Keen, who reports 146 members, from whom he received $392.65, to which add appropriation, and it aggregates $742.65. Bro. Keen is a young man, married, with one or two children.

To West Jackson was appropriated $300; served by Rev. B. F. Lewis, who reports 196 members, from whom he received $606—total, $906. Bro. Lewis is a young, married man, without children, and was supplied with a well-furnished house, rent free.

To Wesley Chapel, Natchez, was paid $300; served by M. L. Burton, who reports a membership of 283, from whom he received $500—total, $800. Bro. Burton is a young married man, with one or two children, perhaps.

To Meridian, West End, was paid $300; served by N. B. Harmon, who reports 240 members, which paid $525—total, $825. Bro. Harmon is a young man, and was single at the time the appropriation was made, and did not marry till near the end of the year.

To Meridian, East End, was paid $300; served by H. C. Brown, who reports 128 members, which paid him $400—total, $700. Bro. Brown is young, and was single until the first of this Conference year.

Now, let us give a few samples of men and places that got but little help:

Crystal Springs circuit, supplied by Dr. Beal, who reports a membership of 89, which paid $77; appropriated $100—total, $177.

To Fannin was appropriated $100; served by K. S. Enochs, who reports a membership of 164, which paid $195.95—total, $295.95. Bro. Enochs is a young man, and, I think, unmarried.

Hillsboro circuit has a membership of 375, which paid $201; appropriated $100—total, $301; served by R. H. Barr, with a wife and seven or eight children.

Westville, Clarksburg and Decatur, each received $75. The Minutes show that Westville paid $261.05; Clarksburg, $143.60, and Decatur, $125. The last-named was supplied by T. H. Rivers, with a wife and eight or ten children.

One more sample of the management of this fund, by way of concluding this article:

At the Conference held at Port Gibson in December, '86, there was appropriated to the presiding elder of a certain district, $300. The several charges of that district were paying the presiding elder at that time, and for several years preceding, somewhere between seven and eight hundred dollars; and at the end of that year the presiding elder who received that appropriation reported more than $800 paid by the district, which was over $200 more than was paid any pastor in that district. Some pastors in that district, with large and expensive families, to whom no appropriation was made, reported less than $300; and yet these same pastors took collections for home missions, with no suspicion that they were helping to supplement the salary of their presiding elder. This was not published, but I got it from what I supposed reliable sources.

D. G. W. ELLIS.

Shall the Home Be Sold?

Dear Friends: The Summer brings to nearly all thoughts of rest, of recreation, and many are preparing for self-indulgence; but in your preparation I beg you will stop one moment to consider the case of a pioneer preacher. He was sent to a charge in the western frontier where house-rent is exceedingly high. Debt for house-rent staring him in the face, he went to work heroically to build the parsonage that was an absolute necessity. The scattered members of the charge did all that lay in their power. Rather than continue the waste of renting, he made himself personally responsible for the rest. A comfortable house was built. But creditors are pressing. Feeling they have done their best, he has at last appealed to the Parsonage and Home Mission Society, and writes either the house must be sold and lost to the church, or he must sell the horse and vehicle positively necessary, in the absence of other means of conveyance, to travel a circuit as large as a district in the old Conferences. He has been in that field for years. His wife's health is failing under hardships, for on the wife falls the burden, and to see her suffer takes down a man's spirit. The time has come when he must ask help. If the parsonage, built with such a struggle, is lost, no preacher can live there; for in the cold, stormy land of blizzards comfortable shelter is necessary to life. The dues of our society come in at stated times, and there are many needy places waiting to receive those funds as soon as they reach our treasury. This case can not wait. It needs prompt attention. I state the facts to you, feeling that is all that is necessary. Help is needed now before it is too late. Remember that it is God's cause; that it is in his name we ask your help to keep the gospel in a place where after great labor over one hundred children have been brought into Sunday-school. We ask you will give at once. Send your contributions to Mrs. Geo. P. Kendrick, treasurer, 820 Fifth street, Louisville, Ky. Yours,

LUCINDA B. HELM,
Gen. Sec. Parsonage and Home Miss. Society.

Memoir of Mrs. V. D. Skipper.

At four o'clock, on the evening of May 26, 1892, we buried Sister Margaret S. Skipper, wife of our Bro. V. D. Skipper, of the Mississippi Conference.

How suggestive of the great and glorious work of the church of God in preparing souls for eternal happiness that this devoted, consecrated servant should be the first borne from its altars. Just the Sabbath before Dr. W. C. Black had dedicated this new church to the service of God.

The large and sympathizing congregation that assembled around the grave told of the esteem in which she was held and their love for her memory.

At the last session of our Conference her husband was appointed to the Sharon charge, and though she has been in poor health, and unable to mingle much with the people, yet all had learned enough of her to be satisfied of her true worth.

Sister Skipper was reared in Kemper county, Miss., where she was born March 16, 1850. Her father, Rev. J. H. Moore, was a local Methodist preacher. To him and the now widowed mother were added a large family of children, she being the fifth daughter.

At the early age of fifteen she was converted and joined the Methodist Church. She was a faithful attendant upon the Sunday-school and consistent always in her Christian profession. On July 14, 1878, she was married to the Rev. V. D. Skipper, and for ten years she has been his most efficient companion in the itinerant ranks.

Having no children, she has given herself entirely to the work of the church, aiding her husband in all things that make for the glory of God and salvation of men. While she was possessed of much zeal, she was also possessed of that "meek and quiet spirit which is in the sight of God of great price." As a woman, she was content to do the work of woman in the Master's vineyard.

For several weeks before her death Sister Skipper was the victim of great suffering, all of which she bore with patience and Christian fortitude. Though at times her suffering was intense, yet through three long weeks of waiting she was not heard to murmur.

For two weeks she was thought daily to be dying. During this time she spoke many words of cheer and warning to those who waited about her. Her faith in the Master never faltered; her rejoicing was calm and convincing.

To those who shall appropriate its lesson her death is a benediction. A complete triumph, a peaceful end. Our brother mourns not as those without hope.

T. B. HOLLOMAN.

Shreveport District Conference.

The Shreveport District Conference convened at Coushatta, La., May 26; but, on account of the prevailing high waters and busy season of the year with the agricultural classes, the attendance was very small.

Our beloved presiding elder with his usual promptness and will, which is equal to almost any possibility, was on hand, and presided with a firm, but tender and loving hand over the "boys" (as most of the preachers present were young).

The business of the Conference was conducted with dispatch and profit. The preaching was earnest and pointed, and we trust some good work was done. Congregations were large and attentive; the largest number of communicants I have seen in a great while.

Bro. J. E. Denson makes an admirable Conference host, and the people entertain right royally. Some of the brethren said they could easily entertain an Annual Conference. The reports from the various charges were not very encouraging. Finances were low, no circuit reporting more than twenty-five per cent. of salary paid. No revivals, few accessions, but the congregations reported large.

Mansfield was selected for holding next session.

I herewith enclose you some resolutions passed on the Sunday opening of the Columbian Exposition.

W. F. HENDERSON, Sec.

Whereas, As ministers and laymen, members of the Shreveport District Conference, M. E. Church, South, we feel duty bound to uphold the institutions of the Bible, and believing, as we do, that all governmental life is proportionately successful to our strict adherence to and uncompromising faith in such institutions; *And whereas*, We hold in sacredness the Holy Sabbath, knowing it to be an indispensable adjunct to our legal codes, the great motor power of our holy faith, one of the distinctive features of our Christian civilization; the institution perpetuating our peace and hope; *And whereas*, We look with natural displeasure upon any movement looking towards the secularization of this great day, and as Christian men pledged to foster and support the institutions of our God; therefore, be it

Resolved, That we express to the commission having in charge the management of the World's Fair our hearty disapprobation of the contemplated opening of the Exposition on Sunday.

Resolved, That we respectfully memorialize the Congressmen of the United States to withhold any additional appropriations to the Columbian Exposition save on the assurance of closed gates on Sunday.

Resolved, That we request the authorities of the city of Chicago to use all legitimate influence to operate against such a fatal action.

Resolved, That a copy of these resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication, a copy be sent to the member of Congress from this district, and a copy be forwarded to the mayor of the city of Chicago.

A. D. MCVOY, Jr,
W. T. HOPKINS,
D. H. HAYES,
Committee.

Malone College.

The commencement exercises of Malone College for young ladies have just closed. It affords me great pleasure, as a friend and trustee of the college, to report to the readers of the ADVOCATE that the past session has been a pleasant and profitable one. Although the college is in its infancy, it has put aside its swaddling-clothes and sprung into existence as a well-equipped college for girls. The discipline of the school is firm and homelike. The president, Rev. J. W. Honnoll, is noted for his firmness and fidelity. The examinations showed that most thorough work had been done in training the young ladies for the great work of life. Eight were presented with diplomas—the seals of graduation. The names of the young ladies who are thus fortunate are: Misses Irene McKie, Elizabeth Lea, Augusta Finley, Chastalet Rylee, Lizzie Snider, Maggie Ford, Fanny McKie, Lyda Boyd. Judge J. T. Fant presented the diplomas in a beautiful and eloquent speech, which made me feel as if he was in some great flower garden. There are a few facts respecting Malone College I wish to emphasize.

First. Each teacher is a specialist in her department. Great care has been exercised in selecting teachers who have peculiar fitness and fondness for the special work she is expected to do. As a result of the past year's work these teachers have all been re-elected except one, who expects to go North to study herself. The trustees and patrons are entirely satisfied, so far as I know, with the progress of the pupils.

Second. No healthier spot can be found in Mississippi than Holly Springs. The air here is pure, the water is good, the people live to be old, and a general condition of good health prevails. There are no swamps or stagnant lakes near Holly Springs to produce malaria.

Third. The religious influence here is very fine. Sunday-schools, prayer meetings, young people's societies are large and interesting. Our people are religious. If anyone desires information concerning expenses of the school, etc., please write to Rev. J. W. Honnoll, president, Holly Springs, Miss. Next annual session will begin Monday, Sept. 5, 1892.

T. W. LEWIS.

SUNDAY-SCHOOL LESSON.—June 19, 1892.

BY REV. W. H. LAPRADE.

REVIEW.

GOLDEN TEXT.—"*The law of the Lord is perfect, converting the soul.*"

Our lessons for the quarter now ending have included sublime and tender lyrics, and remarkable passages of personal history. A most helpful and wise use of review day would be to make it the occasion for memorizing the Psalms of the quarters' lessons, and the leading facts of the history of Daniel and his three friends in Babylon. Each pupil should commit to memory, at least, the first, nineteenth, twenty-third, fifty-first and one hundred and third Psalms. Perhaps some among our teachers can not repeat these wonderfully beautiful and helpful sacred poems.

Anything like an exhaustive review of the eleven lessons of the second quarter would be impossible here; but, by some suggestions touching the golden texts, in regular order, we may be of some service. Read the texts.

First.—Real happiness is not the product of surroundings, nor does it depend, in any important sense, on worldly circumstances. It depends upon character. To conform to the opinions and habits of wicked men is to give proof of weak or bad character. Those who do this become more and more miserable, as they grow more and more wicked.

Second.—People are apt to put their trust in money, or position, or learning, or influential friends. All these finally fail. The power of them is too limited and too short-lived. Only Christ has "all power;" he is unchangeable; he is "able to keep that committed unto him against that day."

Third.—The soul must have a recognized and sufficient rule of conduct. Public opinion, private judgment, human philosophy, precedent, all vary. The law of God is the final court of appeal. It turns the soul to its requirements; conformity to it is moral correctness.

Fourth.—The world is full of dangerous places; the soul has many enemies. God only is sufficient for us—and he *is caring for us*. We have many needs, but not one that lies beyond his power and his love. His goodness and care stretch over all our wants.

Fifth.—There is no healthy growth from a corrupt beginning. Maturity of badness is never goodness. We must have clean hearts, right spirits. God alone can clean an unclean heart. Then joy, and usefulness, and development along all good lines will follow.

Sixth.—To live with a noble, unselfish, pure-minded man or woman is a joy and a blessing; much more to dwell with God. To frequent his house, to *dwell* there, to hold communion with him undisturbed—this is to live indeed. It is foolish and sinful to avoid God's house. Let each teacher do all that can be done to secure habitual attendance on church services on the part of *all* the class.

Seventh.—We say, "Thank you," to a friend, or to a stranger, when some simple service is rendered us. God has been blessing us all our lives. Have we thanked him? Every good gift is from him. Let public acknowledgment be made, and all our powers devoted to him. Less than this is base ingratitude.

Eighth.—Once for all, everyone who would be true to himself and to God must settle the question of his allegiance. It must not be an open question. All questions of conduct are settled when this one is; it embraces all. Have you settled it?

Ninth.—"All things"—past, present, to come—are known to God. He says that Christ's kingdom shall prevail—we need not be disturbed when opposing forces seem successful. Jesus shall reign, finally, everywhere. We are appointed to spread the good news, to declare the gospel.

Tenth.—God does not always save our bodies and property from the fire, from all harm. But he does save us. Trusting in him, and walking in obedience to his commandments, we are safe. Anything that comes is good for us then.

Eleventh.—For wise purposes Daniel's life was saved. If he had been destroyed, that were better than to have done wrong. Anything is better than to sin against God. But goodness pays, here, as well as hereafter. God cares for his own. When they are called upon to suffer for him, and they do it "as unto him," he causes the suffering to work for them "a far more exceeding and eternal weight of glory."

Stephens and Featherstun Debate.

On the first Sunday in May Rev. Jno. A. Stephens, the Campbellite evangelist of Mississippi, commenced a series of meetings, which continued about eighteen days, in the Baptist Church at Woodville. His manner of conducting the services drew people of all classes and religions to attend more or less; but it was derogatory to all who were not of his denomination. The Baptists and Presbyterians of the place were without pastors. Rev. H. Walter Featherstun, the pastor of the Methodist Church, attended the meetings and heard and saw enough to lead to an interview and correspondence with the evangelist, which resulted in a debate before the public in the court-house, commencing on the eighteenth and continuing four days. The questions were as follows:

1. "The Methodist Episcopal Church, South, is truly a church of Christ, as set forth in the New Testament." Featherstun affirms, Stephens denies.

2. "The Scriptures teach that the Holy Spirit comes into immediate and personal contact with the sinner's heart in conversion." Featherstun affirms, Stephens denies.

3. "Baptism when administered to a penitent believer, in the name of the Father, Son and Holy Spirit, is in order to the remission of sins that are past." Stephens affirms, Featherstun denies.

4. "Immersion in water of the proper subject is the baptism described in the New Testament." Stephens affirms, Featherstun denies.

The debate opened at ten A. M. and three P. M. each day. Prayer at the opening and the benediction at the closing. The speakers were allowed forty minutes each at the opening of each question and thirty minutes for each subsequent speech, altogether amounting to thirty-two. There is not much difference in the ages of the two men—Stephens, perhaps, being a little the younger; but in manner of address there is a striking contrast, which I could not describe without showing partiality.

1. The affirmative of the first question was supported by Bro. Featherstun in showing the New Testament meaning of a church; that it is an organized body, with officers, ordinances, meetings and services; that the Methodist Episcopal Church, South, has all these, and for the same purposes as set forth in the New Testament and realized in fruit-bearing. All this was so clearly demonstrated that the negative could do nothing to overthrow the arguments, but magnified what he believed to be errors in doctrine and polity stated in the Methodist Discipline. He admitted that some Methodists would got to heaven, but it would be *in spite of their church*. The affirmative emphasized the fact that perfection, or the absence of error, in doctrine was never essential to the existence of a church; otherwise there had never been a church.

2. To sustain the affirmative of the second proposition many passages of Scripture were referred to, running from Genesis to Revelation, teaching the direct action of the Holy Spirit in physical and spiritual creation; that the conversion of a sinner is a miracle, and the same power is necessary to make a sinner a new creature that created all things; that whatever means may be used, as the word or ordinances of God, the Holy Spirit is the powerful agent in them, in the conversion of the soul; and that the work of salvation is by the Spirit in the sinner. The negative reviewed the positions, examined the Scriptures, cited other passages, emphasized the word as the power in conversion, and labored to show the efficacy of the word and water.

3. Bro. Stephens affirmed the third proposition, and to sustain it he referred to all the Scriptures that teach remission of sins in connection with baptism. The argument appeared to be that baptism is the act of obedience in which the sins that are past are remitted, and while he would not say there is no remission of sins without baptism, that is the logical conclusion, and to avoid the consequences of it he excepted many cases. Bro. Featherstun's denial was founded upon the absurdity of a physical cause producing a spiritual effect; cases of acceptance and justification without or before baptism; and the Scriptures that teach so plainly the doctrine of justification by faith, without rites and ceremonies.

4. The fourth proposition was affirmed by Bro. Stephens, and his arguments were drawn mainly from the phrases in the Scriptures in connection with baptism, as "in Jordan;" "straightway out of the water;" "They went down into the water," etc.; but he admitted that baptism was another act, and he understood that to be immersion. He referred to all the places in the Scriptures that seemed to support that view, but failed to show it with all the help the Greek lexicons could give him. Bro. Featherstun defined immersion for baptism in the New Testament; argued that it could not be sustained by defining the Greek word; that the only true definition of the terms used for baptism was in the Scriptures; that Scripture explained Scripture, and by this method he showed that immersion was without support from Scripture, and that the action described by the use of the words, "sprinkle," "pour" and "wash" and "pour out," and "fell on," and "clean water upon you," is what is represented in the New Testament by baptism, as defined by John the Baptist, Christ, Peter and Paul. This view is consistent with all that is taught in the Scriptures on the subject.

The people who heard the debate were the judges. Of course, there was a division in the decision. There was no public expression of results. Bro. Stephens had made a few proselytes during his meeting. One has returned to her own family since the debate. J. W. SANDELL.

Indian Mission.

(Continued.)

The Brandon District Conference embraced the third Sunday in April at Carthage. I reached there Thursday evening. The attendance was small, but the session was pleasant and profitable. On Friday night a missionary meeting was held. The sermon was preached by Rev. B. F. Lewis, of the NEW ORLEANS ADVOCATE. The argument in favor of missions was strong and forcible.

After the sermon I was called on to give an account of our work among the Choctaws, and, on motion of Rev. D. P. Bradford, a voluntary contribution was made to the amount of $7.30 to purchase hooks for the Indians. This money is being used to great advantage in a free distribution of hooks.

On Saturday before the fourth Sunday in April I started to my appointment on the north side of Pearl river. I reached Wiley's house about eleven o'clock, and found a large crowd of Indians gathered there, and I soon learned that there was to be an Indian wedding near by. As I had never seen an Indian wedding, I decided to wait and witness it, thinking it would afford a good opportunity to get acquainted with the Indians. Perhaps an account of this wedding would be of some interest to the readers; so I will give it just as I saw it.

Two chairs were placed side by side in the yard. Two maids led the bride to one of the chairs. She was dressed in a plain calico dress with a red handkerchief tied over her head, almost covering her face. Here she remained for some time. After a while two young men led the groom and seated him in the other chair by the side of the bride. The friends and relatives of the groom then began to give presents, such as handkerchiefs, ribbons, money, etc., placing them on the head of the bride. Two young men stood behind and took the presents off of her head as they were placed on. After that they had a handshaking with the groom, but not with the bride. These presents were divided among the family and near relatives of the bride. This I learned was the price paid for the girl. There was no more attention given the married couple, neither did they notice each other, but went off in opposite directions and mingled with the crowd. Dinner was announced, and all went to the table, which was in a grove about seventy-five yards away. Everything passed off quietly and orderly, and but little said by anyone. Thus ended the Indian wedding

I spent the night in this community with a good Methodist family, and went early Sunday morning to my appointment. I found on arrival a Choctaw Baptist preacher there, by the name of Ben Williamson. I held a council with him and proposed for him to take a part in the service, which he did. I preached at eleven o'clock from Rom i, 16. The congregation was small, about fifteen in all. At the close of this service nine persons presented themselves for prayer. In the afternoon Ben Williamson preached from Mark xvi, 16. He held the little congregation spellbound for nearly an hour. He preached with great power and earnestness.

On Saturday before the first Sunday in May I went out in Kemper county to meet an appointment among the Taliahchiak Indians. I arrived there late in the evening and found that no arrangement had been made for preaching, as the matter had not been well understood among them. But as soon as they learned that I was in the neighborhood, they stirred around and by preaching-time next morning had secured an old vacant house and collected a congregation of twelve or fifteen. There being no seats in the house, and no time to make any, the congregation sat on the floor. I used an old empty bee-gum for a pulpit. I preached as best I could; had two penitents—one of them wept for some time. I announced preaching again for three o'clock in the evening. By this time the appointment was more generally known, and the congregation had increased to twenty Indians and about the same number of white people. I preached again, using my bee-gum for a pulpit, and the people sat on the floor. At this service I had three more earnest penitents for prayer. I proposed leaving an appointment if they desired it. One Indian spoke, and said he thought he could represent them all, and he wanted me to come back. Before dismissing them they agreed to fix seats in the house, the white people agreeing to help. They also agreed to organize a Sunday-school at my next appointment. At this place I met the Indian with whom I had my first experience (Johnson). He was passing by and heard that I was there, and he came at once to see me. He seemed real glad to meet me, and I was glad to see him. He stayed for the evening service and took an active part in it. He was one of the penitents.

The second Sunday was spent with the Beecher Indians, west of Philadelphia. I preached at Isham Camley's house. Isham has been attending services conducted by the "Holiness people," and claims to be sanctified. I do not propose to discuss the subject of sanctification, but will say I believe this Indian is converted and is enjoying religion. I conducted the preliminary service in Choctaw, as I have learned to read and sing the Choctaw language. I preached in English, and Isham explained it in Choctaw. There were about fifteen Indians present. Three of them were members of the church. They were very attentive; none of them asked for prayer. They invited me to come back, which I agreed to do. W. W. CAMMACK.

What tender memories often cluster around a lock of hair. Often upon taking up an old book purchased at a stall or laid away for years on some shelf, a few strands of hair tied with silk or ribbon appear between the leaves.

No such sentiment, however, is excited by the loss of hair that has gone no one knows where, leaving no trace behind but the barren scalp. A bald head seldom arouses reverence; it is flowing locks of gray that poetry usually associates with beautiful old age.

Whoever wishes to grow old at once gracefully and beautifully, should take time by the forelock and begin using Louisiana Creole Hair Restorer, which puts the scalp at once in a healthy condition, and by supplying the elements necessary to renew and encourage hair growth, causes the most barren or impoverished head to soon wear a luxuriant coat. Ladies, especially, find it of the greatest service, and where nothing is the matter with the hair use it as a dressing. It imparts vigor in any case. It costs $1.00 per bottle and is made by the Mansfield Drug Company, Memphis, Tenn.

John Ruskin says: "It is only by labor that thoughts can be made healthy, and only by thoughts that labor can be made happy, and the two can not be separated with impunity."

Dandruff forms when the glands of the skin are weakened, and, if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

The chief end of discipline is high personal character. Character is triumph over temptation. The surest conservative of character is service.—*Roswell D. Hitchcock, D. D.*

Don't become constipated. Take BEECHAM'S PILLS.

We are too fond of our own will. We want to be doing what we fancy to be mighty things; but the great point is to do small things when called to them in a right spirit.—*Cecil.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:10 pm
Vicksburg and Natchez Express 5:35 pm	Vicksburg and Natchez Express 8:10 am
Baton Rouge "Coast Train" 10:00 am	Baton Rouge "Coast Train" 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex. 7:45 am	No. 4 F'st Ex. 7:45 am
No. 5 F'st Ex. 7:20 pm	No. 8, Coast 3:45 pm
No. 7, Coast 9:35 am	No. 51 Lim. Ex. 7:50 pm
Lim. Express 4:45 pm	Fast mail 8:25 pm

ILLINOIS CENTRAL.

No. 1, Local Mail and Express 6:45 pm	No. 2, Local Mail and Express 7:00 am
No. 41, Chic. and St. L. F. Mail 8:00 am	No. 42, Chic. and St. L. F. Mail 3:00 pm
No. 45, Chic. and N. O. Lim. 7:30 pm	No. 46, Chic. and N. O. Lim. 12:01 noon
No. 43, Memphis and K. C. Ex. 8:00 am	No. 42 Memphis and K. C. Ex. 6:00 pm
No. 5, McComb City Accom. 9:15 am	No. 6, McComb City Accom. 4:50 pm
Sunday Excur'n 9:00 pm	Sunday Excur'n 7:35 am

TEXAS AND PACIFIC.

No. 32 Californ ia Express. 7:00 pm	No. 31 Californ ia Express. 8:15 am
B. Rouge, local. 10:05 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 18 Califor. 7:30 am	No. 18 Local 8:00 am
No. 17 Local 7:20 pm	No. 20 Califor. 5:00 pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd 2:50 pm	No. 18 Local 8 00 am
No. 5, Fast Line 7 00 am	No. 2, Lim'd 3 00 pm
	No. 6, Fast Line 8:30 pm

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line 7:00 am	No. 2, Limited 5:40 pm

P. AND P. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive 8:30 am | Leave 3:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pl.a-la-Hache Sh. Beh. 9:00 a. m., 3:45 p. m., 4:35 p. m.	Pl.a-la-Hache Sh. Beh. 7:00 a. m., 10:00 a. m., 5:10 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, June 16, 1892.

Editorial Correspondence.

BATON ROUGE, LA.

Occasionally the editor slips out of town, and thus gets away from the noise and out of reach of the hungry Creole mosquitoes. Not long since, "through floods," if not "through fires," his duty called him to our beautiful capital, embowered in her spreading oaks on the bank of the mighty Mississippi, ninety miles by rail away from the Crescent City. The trip was not as pleasant and comfortable as he has made over the same road. Having to pass five or six miles on a temporary and shaky trestle-work over the rushing waters of an angry crevasse does not create a very agreeable sensation. But the "dangers by water" were *safely* passed, if not passed "on schedule time."

The writer was once pastor of the Methodist flock at Baton Rouge. That was "in the long ago," ere the wrinkles began to adorn his brow or the silvery locks betoken the creeping on of age, and before sciatic twinges began to remind him of waning vitality. Well does he remember with what a sinking heart the young pastor of *five* years growth took the pastoral lines out of the hands of W. E. M. Linfield! Well does he remember with what trepidation he essayed to preach that first Sunday on the text: "Hold fast the profession of your faith without wavering"! Well does he remember when the effort was over, how he was encouraged by the gentle pressure of the hand by brethren and sisters in token of appreciation! Ah, those were two memorable years! Associations were formed which time has been strengthening ever since. During those years some souls started for heaven and have long been enjoying its beatitudes, and others are still "homeward plodding," fully expecting to reach the shining shore. One Sabbath can never be forgotten. It was an ordinary quarterly meeting occasion. Our presiding elder, Dr. Keener, had preached and administered the communion service, and, turning to the young pastor, asked: "Shall I open the doors of the church?" The pastor nodded assent. The presiding elder made a few appropriate remarks, and started a song. Hardly had the singing began when a little girl seated near the door arose and came, and she was quickly followed by another and another, and within less than two minutes they seemed to be coming from all parts of the house; men and women of all ages; boys and girls of all sizes, and when the hymn was finished *thirty-five* persons had presented themselves. The congregation seemed to be moved as by a groundswell of irresistible power. That night *seventeen* more presented themselves. There had been no previous protracted service and there was no outburst of excitement. It was simply an illustration of the result of a sermon "preached with the Holy Ghost sent down from heaven." But time and space forbid a lingering among the memory of those good days. There has been much change in the congregation since that pastorate of twenty-five years ago. A few of the old veterans are still in the front leading the host, but many of them have conquered the eternal peace and are resting from the conflict and enjoying the inheritances their Christian valor won.

The congregation on Sunday, though very different from what it used to be, was as fine every way as can be assembled in Louisiana, and the attention given while "the gospel of the grace of God" was preached would have gratified any preacher in Methodism. The communion service, conducted by the pastor, Dr. Evans, was solemn and edifying, and participated in by Christian men and women from almost every part of the State. How gratifying it is to see men who come to the capital as legislators uniting with resident Christians in commemoration of the dying love of the Savior of sinners, and thus showing openly their allegiance to the Supreme Law-Maker! When men who fear God and work righteousness are at the helm, the ship of state will not veer very far from her true course! When men who love God and their fellow-men are made legislators, the laws will be such as honor God and benefit humanity! Many such are in both Houses of our Legislature, and may their number increase as the years go by!

On Monday we looked upon the first Legislature we ever saw in session. There is nothing very striking about the looks of the body. It did not impress us more favorably than a body of Methodist preachers. Speaker Bolton, with a left-handed gavel, a good knowledge of parliamentary practice and an orotund voice, manages the body with ease and grace. As it was Monday, and many of the members absent, there was not much doing, and we heard no legislative oratory. In the Senate the elegant Parlange—the Lieutenant-Governor—with the *suaviter* characteristic of his race, guided senatorial affairs with graceful tact and nice precision. He is a splendid specimen of the sort of men Centenary College has been sending forth in Louisiana and Mississippi during the last fifty years. Of course, we have not the temerity to pass judgment upon this body of men from simply watching their proceedings for one hour. The *quality* of men is to be seen in what they do. Hence "we reserve our judgment" until the present session closes.

We called upon the new Governor, and he was not too busy to chat a little with an ordinary preacher. Having been at the service the day before, he knew that he had no office to bestow higher than the one we already fill. We thought we could detect in his countenance a feeling of relief that he was talking to a man who was not seeking and did not want an office. Indeed, he assured us that he was glad to be called upon occasionally by such a man. We came out of those legislative halls with this thought uppermost: A Methodist preacher can go into any assembly and stand before any dispenser of patronage and feel, that as far as office is concerned, he has an office superior to any that any assembly or any Governor or President can bestow!

The Quarterly Conference was held Monday night, and there was a full attendance. The pastor's reports showed the church in good condition and advancing well along several lines. The church is running two Sunday-schools beside its parent school, the prayer meetings are well attended, and the Sunday congregations large and intelligent above the average. While the finances were not reported as "even to date," there are healthy signs for the balance of the year.

The city of Baton Rouge has much improved of late years. Large and commodious business houses, new and elegant residences adorning many parts of the town are the evidences of steady growth and commendable enterprise. From almost every point of view the capital city is a beautiful place and a delightful town in which to reside. Just at this time the great river has invaded the front street and stopped all traffic along its ways. The fact is, the Mississippi river is getting very much in the way, and getting more so every year. We have heard that S. S. Prentiss once said: "God made the stars and told them to shine, and they obeyed; he made the mountains and told them to stand firm, and they obeyed; he made the Mississippi river, and told it to go where it pleased, and it has been doing so ever since." Whether Prentiss ever said it or not, it is about the fact as to the river. Even the Louisiana Legislature, clothed with all the power of the people, and "in general assembly convened" not more than a hundred yards from the river's brink, can not control it. Engineers and savants, philosophers and scientists, governors and legislators, judges and juries, planters and laborers have all tried to harness the mighty stream, and still it goes "where it pleases." There is one individual who has not yet essayed the task with all his resources, and many persons are looking to that individual as the last desperate hope. "Uncle Sam" has not yet taken hold of the problem with all his might. It is certainly the largest field for the trial of his energies that has yet been opened to him, and many are anxious to see him give an exhibition of his powers in this direction. We know that he can "whip the life out of creation," and many other wonderful things, and we would like to see him tackle the Mississippi river in downright earnestness.

What Gov. Foster Discovered.

During the last political canvass in this State a great many things came to light which were not generally known. There is one thing which was well known to a few persons, but not suspected by the public, to which we now call public attention. In an interview with Col. J. H. Stone, of Clinton, La., Gov. Foster said:

In my late canvass of the State, in every parish and community I met students and graduates of Centenary College. Their influence for good is felt everywhere in society, in business and official life. The alumni of Centenary College have filled the highest judicial stations in our State with credit and distinction. The most honored of the legal profession, the most eloquent divines, and the leaders in all the useful and dignified lines of life are of her sons. If I were called upon to say what school had left the greatest and best impress upon the society, business and government of Louisiana, I would unhesitatingly say—Centenary College.

We are gratified that our Governor found out these things by personal observation. And we believe if he or any other observing man would make a canvass of the southern half of Mississippi, he would find the same facts there. The fact is, Centenary College, in a quiet way, has all these years been fashioning men for every useful and honorable walk in life, and thus she has been a most potent factor for good to this Southwest.

The best investment of money is to put it out at interest in Christian manhood. You may name any rate of interest you please, and it will return to you doubled. If you know a poor boy of integrity, put some money out on his education at a Christian college, and it will be paying you when stocks and bonds and securities are *nil*.

Purgatory—No. 3.

All Bible readers know that the Holy Scriptures never mention but two sorts of moral character, though under various names: the righteous and the wicked, the sinner and the saint, the believer and unbeliever. All these various descriptive names represent, and are only meant to be descriptive of two classes—the good and the bad. They never mention a third class, as only sinners in a slight degree, and whose spiritual debts to God can be paid by themselves, by suffering, or gifts.

The Scriptures never mention in plain and unmistakable terms but two states or conditions beyond the grave—heaven and hell, happiness and misery. The Scriptures nowhere teach that we can do anything to merit pardon. We are not saved from the condemnation and pollution of sin by the deeds and works of the law, but by grace through faith, by the washing of regeneration and the renewing of the Holy Ghost. If we belong by every claim to God, then we owe all the obedience, reverence and love of which we are capable, and owe it forever. It follows as a logical sequence if we lapse into sin and fail of our duty to God for a day, a month, or a year, that we have incurred a debt to God which we can never pay. No after-faithfulness can more than meet our obligations to God; there will be the "unpardoned past," and there forever unless pardoned through the merit of the blood that "cleanses from all sin." Let us hear what the Holy Scriptures say: Luke xxiv, 46, 47: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." John iii, 17, 18: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned." Acts xiii, 38: "Be it known unto you therefore, brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which they could not be justified by the law of Moses." I. John i, 7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from all sin." Hebrews x, 12-14: "But this man, after he had offered one sacrifice for sins, forever sat down at the right hand of God. For by one offering he hath perfected forever them that are sanctified." Revelation v, 9: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hath redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

All the Scriptures unite to say, Now is the day of salvation. This life exhausts the opportunities and the possibilities of salvation. Probation ends with death. Ecclesiastes ix, 10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." John ix, 4: "The night cometh, when no man can work." Revelation xxii, 11: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." These words stamp the seal of an immutable destiny upon men when once probation has expired. There is a "great gulf between" the lost and the saved. There is not a single text that asserts that any soul has suffered out its punishment, and exhausted its penalty and has entered purified into its immoral rest. Not a shadow of proof.

There is proof of immediate happiness and misery after death. The rich man died, and in hell he lifted up his eyes, being in torment. The beggar died, and was carried by angels to Abraham's bosom, received his "good things," and was at once saved and blest. "He was comforted"—no mention of purgatorial fires and purifications. The rich man does not ask the prayers of the righteous, nor deliverance; he did not seem to consider it possible. He asked a slight mitigation of his torment; but he was told that help and hope were to him impossible.

Christ tells the penitent and pardoned thief he should be that day, the day of his death, in paradise. St. Paul had a desire to depart and be with Christ. He evidently had not the fear of purgatory before his eyes. He had previously to his "departure" been caught up either in person, or in vision, and had seen and heard the unutterable glories of heaven and longed "to be there."

J. B. WALKER.

Not into the Hands of Man.

BY J. B. A. AHRENS, D. D.

When David was informed that dire punishment was impending, but that it was left to his choice whether he would receive it directly from God or through the agency of man, he exclaimed: "Let me not fall into the hands of man!" He well knew the hands of man. Envious hands of Saul sought his destruction; ungrateful hands of Shemei were raised with cruel imprecations; unnatural hands of Absalom were bent upon robbing him of his crown and life.

Am not a misanthropist. Fellow-men are men of worth and merit. I think well of, I appreciate them. They are as I am; I am as they are. Nevertheless, much misery results from confiding in man unwisely. Certainly, there are men, true, honest and faithful; but beware of unduly trying their honesty. Don't test their faithfulness overmuch. On the other hand, though there is much falsehood and perfidy among men, we should not indiscriminately look upon all with suspicion. Prove the spirits. And bear in mind that the same men are not always the same. From love to hatred, from truth to falsehood, there is but one step. Reversely, the distance is not greater.

Indeed, there are dear human hands. Infant's hands, playing in our hair—hands long since palsied in death; mother's hands, caressing, arranging for comfort; father's hands, toiling for support; friendship's hands, bestowing thousand charms; benefactor's hands, feeding the hungry, clothing the naked; philanthropist's hands, disseminating paradisiacal sunshine and flowers; preacher's hands, pointing wretched sinners to the Lamb of God.

But, with all that, my iterated prayer has been: "Let me not fall into the hands of man." Not falling, to be raised; not lost, to be saved; not wrecked, to be rescued by man. Man helps; but may I never be helpless! Man commiserates; but may I never be miserable! May I never be in danger of falling, if man's hands do not uphold me! Man's hands are frequently like Jonah's gourd, refusing to serve when most needed.

God's hands are benign and safe hands. Unwearied in transmitting benedictions. Gladly protect. Beneficently employed in providing for us. They lead in the way everlasting. When prayerfully entreated, they come to our relief when Satan schemes for our soul's discomfiture and ruin. Gladly I consign myself, my all, to his hands.

When Jesus departed this life, he committed his soul into God's hands. Stephen the same. Dying thus means never dying. These hands were the angels which conveyed the soul of Lazarus to paradise. I crave such demise. Blessed hands, the hands of God.

NOTES.

The Methodist Protestant General Conference has eliminated the word "obey" from the marriage ritual!

A Calvinist has been defined lately thus: "A man who is not afraid of a paradox, nor discouraged in the face of a self-contradictory assertion."

To writers of poetry: Unless you can express yourself more clearly in verse than in plain prose, it would be better for you to stick to the prose.

The *Interior* says: "Pure Calvinism is too rich in lime. Pure Arminianism is too rich in carbon. The flinty crystalline marble is carbonate of lime in good proportions."

Bishop Potter says: "It is simply inevitable that a great idea meanly housed and meanly treated will come to be meanly esteemed!" There is very much in the good Bishop's words!

The *Churchman* hits the mark in this observation: "The poor man should no more omit giving on account of his poverty, than the illiterate man should omit praying on account of his grammar."

Another case of *post-mortem* bequest to the church failing is reported from California. A gentleman left by will a quarter of a million dollars to the various benevolent enterprises of his church, but owing to a small omission the bequest has failed. When will men learn to give to the church during life?

Our brethren of the higher latitudes have for a long time been wrestling with the word "layman." They have never been able to decide whether it means males only, or both males and females. The word has been sent down to the Annual Conference for definition. By shrewd tactics it comes to pass that it is in a most curious form. In case the proposition to make it mean males only does not carry by a two-thirds majority, then the word means both men and women! Talk about political trickery! That caps the climax.

It seems to us that the woman question scored a victory in the late General Conference of the M. E. Church. The *Western Christian Advocate* says of it:

"The woman question has assumed a new form. After an animated discussion the Conference concluded to submit the question to the Conferences and churches. In the form that it assumes, it will require a two-thirds vote of the churches to interpret it as meaning men alone. This particular form of sending the question down was violently opposed by some, but after a series of most brilliant speeches the problem was sent to the Conferences and churches in this rather strange form.

A writer in one of the monthlies, discussing "Music as a Factor in Intellectual Growth," says:

It strengthens the memory; calls reason into lively play; favors habits of exact thought; inspires the imagination; enhances the perceptive faculty; facilitates physical expression; arouses the emotional nature; cultivates the æsthetic principle; gives breadth of mental comprehension. In all these things, music stands in the front rank of these sciences, if indeed, it does not lead them all. Can any science do more as a factor in intellectual growth to develop the many-sided nature of the man intellectual?

A contemporary gives this catalogue of sermons that are *not* good:

Some sermons are characterized as not good because they do not condemn the sins of somebody else. A temperance sermon that does not condemn everything that each listener thinks ought to be condemned is not a good one. A sermon that does not take a decided stand on what a certain hearer thinks a very important question is not good. A sermon that by the plain presentation of Scripture teaching upsets some life-long prejudices is apt to be considered no good. A sermon that "makes a fellow feel uncomfortable in his pew" is not apt to be considered a good one by that fellow.

The Southern Assembly and School of Methods at Waynesville, N. C., will begin its annual session June 30, and will continue till July 25. The corner-stone of their fine permanent building will be laid with imposing ceremonies on July 4. Mrs. M. M. Snell, Miss Frances Griffin, Miss Belle Kearney, Mrs. Sallie Chapin, and other prominent workers, will be in attendance. This new enterprise, now in its third year, has already gained many warm supporters and holds in its grasp more possibilities for women than any undertaking in the South. It is situated in the midst of sublime scenery, encircled by mountains 6,000 feet high, and with a beautiful stream foaming through lovely Waynesville, which is the highest settlement east of the Rocky Mountains.

PERSONAL AND OTHERWISE.

Dr. J. B. Cottrell, by advice of his physician, takes a rest from pastoral labor until his recovery. His address is Cloverport, Ky.

The *St. Louis Advocate*, of last week, reported that Rev. B. Carradine was so unwell that his physicians had prohibited all company!

A note from Rev. J. A. Ellis, presiding elder of Seashore district, gives us the good news that he is recovering from his long illness.

Dr. Buckley characterizes the manipulations by which the woman question was brought to its present curious attitude, "a crafty scheme of preparing for usurpation."

A "Lover of Missions" sends us *five* dollars to help Bishop Wilson's church-building in Japan, and a brother in Tennessee sends *one* dollar for the same purpose.

Our Northern brethren have followed in our wake in making their General Conference to consist of an equal number of ministers and laymen. We did that *twenty-six* years ago!

The poor presiding elder! He "gets it" by accident sometimes! A brother writes that his "beloved presiding elder was present and presided with ease and agility." That will do! Next!

Some of the reports from the work read like advertisements of the "beloved brethren!" Take care lest at the end of the year you find a little bill. This office *charges for advertisements.*

When we ask the brethren to send us "news from the work," we do not ask for compliments of the workers. To avoid confusion, we suggest to write the "news" and the "compliments" on seperate slips of paper.

The Methodist Protestant Conference of Maryland, by a vote of 74 to 49, has decided that women were eligible to seats in the General Conference as ministers and lay representatives. The sisters in Methodism are coming along.

We have received the Announcement of Millsaps College, for which we are indebted to our good friend, President Murrah. While the announcement is only partial, enough is given to show that Millsaps will open Sept. 29 under very favorable auspices.

Bro. Mellen writes, June 7:

A wonderful revival is now in progress at Scooba, where Bro. Pugh is being assisted by Bro. Clark. Bro. Penn is assisting Bro. Tinnin, of Buckatunna. These, I feel, are but the earnests of greater works yet to follow.

Dr. G. W. F. Price, president of the Nashville College for Young Ladies, has favored us with his art catalogue for the exhibition of this year. There will be 170 pieces on exhibition, and the illustrations of the work shown in the catalogue reveal fine specimens of artistic skill.

Dr. J. B. A. Ahrens, editor of *The Family Friend*, and pastor of one of our German Churches, left yesterday on the steamer *New Orleans* for New York for a Summer trip to Europe for recuperation and health. The Doctor has been in low health for some time, and we trust his trip will set him up again.

The pressure on our columns is so great that we are in fear of a "bust-up." Our brethren are doing handsome things for us, and we are glad. Let everybody remember that everybody's "piece" can not even be squeezed into "the next issue." Don't quarrel. Give us time, and, while giving us time, *rest a little yourselves*, and things will straighten out.

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

NOTES FROM OUR JACKSON OFFICE.

Port Gibson is to have a new parsonage very soon.

It is said the popular vote for 1892 will be, at least, 13,000,000.

The next session of the Vicksburg District Conference will be held at Hermonville, Miss.

We are grieved to learn of the serious illness of Bro. J. T. Nicholson, the pastor of our church at Natchez.

Rev. B. F. Jones was recently elected president of Fort Gibson Female College. We congratulate the college upon the acquisition of such a president, and bespeak for him the cordial support of his brethren.

The Vicksburg District Conference closed a most delightful session at Port Gibson, Miss., last Saturday. On Sunday the commencement sermon of Port Gibson Female College was preached by Dr. Cooper, of Hazlehurst.

We gratefully acknowledge the receipt of the programme of the commencement exercises of the Agricultural and Mechanical College, Starkville, Miss., sent us by Prof. Dabney Lipscomb. We notice that Dr. H. C. Morrison, of Atlanta, Ga., will preach the annual sermon at 11 A. M., Sunday, June 12, and also preach before the Y. M. C. A. at 8:30 P. M. The biennial address before the Alumni Association will be delivered by Robt. M. Beattie, of Memphis, Tenn.

We are sorry to have to chronicle the death of Miss Katie H. Otken, daughter of Rev. Charles H. Otken, LL.D., president of Lea Female College, Summit, Miss., which sad event occurred on the first day of June. Miss Katie was one of the most accomplished and brilliant young women it has ever been our privilege to know, and her death has cast a gloom over a large portion of South Mississippi. The prayers of the Methodists unite with those of the Baptists in asking the Divine Father for the Comforter to come into that stricken home.

The Announcement of Millsaps College is out. It is a neat pamphlet of ten pages, giving all needed information. The college will certainly open on Sept. 29, 1892, unless some overwhelming calamity prevents. Among other announcements, we notice that Bishop Galloway, the president of the Board of Trustees, has been engaged to deliver a course of lectures, and also preach some special sermons during the year, besides other lecturers, who have been engaged. We notice further that "a comprehensive course of Bible study will be arranged." To a true lover of God and our youth this is one of the most attractive features about the announcement. Anyone wishing catalogues, write to Rev. A. F. Watkins, agent, Jackson, Miss., or Rev. W. B. Murrah, president, Brookhaven, Miss.

Traveling Expenses of Rev. H. G. Hawkins to Japan.

CONTRIBUTIONS FROM THE MERIDIAN DISTRICT.

AMOUNT NEEDED, $200.

From Enterprise	$ 6 00
" Quitman	7 75
" Vossburgh	10 50
" Clarke circuit	2 00
" Meridian	9 50
" Lookhart	
" Scooba	5 00
" Binnsville	
" Buckatunna	5 00

Some amounts have been collected at Lockhart and Binnsville, but not yet remitted to me. Brethren at other points will please attend to the matter, and make remittances as soon as practicable. It is true, Bro. Hawkins will be supported for two years by the Japanese government after he gets to Japan, but not before; and it costs something to travel about 14,000 miles to get to Matsuyama, the place of his intended labors. How easy for ten or twenty or fifty or one hundred of the 5,552 members in this district to contribute the $200 needed; and yet how few are responding or seem to care whether Bro. Hawkins reaches Japan or not!

One good brother in this district, however, proposes not only to send a missionary to Japan, but to support him during life, thus relieving the Board of all responsibility in the premises so far as the question of support is concerned. The missionary will, of course, be selected by the Board and be duly appointed.

T. L. MELLEN, P. E.

Notice to North Mississippi Conference Woman's Missionary Society.

Capt. T. B. Sykes, of Aberdeen, is corresponding with the railroads for reduced rates to the meeting, June 25-28. This would have been attended to sooner if we had known the program. Hope to have everything satisfactorily arranged in due time, and published in the ADVOCATE. J. A. BOWEN.

Aberdeen, Miss.

NOTICES.

Those who, at the late session of our Meridian District Conference, pledged amounts for Rev. E. T. Breland, employed on the West Wayne Mission, will please send all or a part of amounts pledged at once to Bro. J. S. Turner, of Vossburg, Miss. Send by check, draft, or registered letter.

B. S. RAYNER.

Vossburg, Miss.

The Mississippi Conference Woman's Missionary Society will meet on the morning of the fourth Saturday of June, which is the twenty-fifth. This announcement is made necessary by a mistake in our notice in the June *Woman's Missionary Advocate.*

MRS. L. H. WIMBERLY, President.

Wesson, Miss.

Bros. Sam P. Jones, George Stewart and E. O. Excell will begin a meeting in Macon, Miss., on Thursday, July 7. We have a tabernacle with seating capacity of 5,000. We feel that we are on rising ground in Macon. Indications are that we will have a glorious revival. Pray for us.

J. H. MITCHELL.

June 13, 1892.

Delegates to annual meeting of W. M. S. of Louisiana, M. E. Church, South, at Keachie, July 1-4, are promised reduced rates if they will procure certificates of full fare paid with every ticket purchased in going.

Delegates coming up on the N. O. P. railroad can spend the night between connection with S. and H. railroad at Keithville. Annual sermon by Rev. J. L. Pierce.

All the societies are urged to send delegates, and report their coming as early as possible to me by letter.

MISS LIZZIE PAXSON, Rec. Sec'y W. M. S.

Keachie, La.

Brethren of the Mississippi Conference:

On July 1 the second quarter's salary is due to our superannuates and the widows and orphans of our deceased preachers. To meet this payment your Joint Board of Finance needs $500 more than it now has on hand. Will not every brother who has made no report to our treasurer forward at once some part, if not all, of his assessment for Conference claimants? Will not those who have made partial reports respond again to our call, that those worthy persons may be paid promptly and in full? Forward all money to W. M. Thornton, Lake, Miss. Brethren, come to our help *now.*

JOHN W. CHAMBERS, Chair'n.

A Holiness Camp Meeting will be held at Victoria, Marshall county, Miss., during the month of August, 1892. The tabernacle is nearly completed. All persons desiring to take part in this meeting will do well by going at once and stake off their *tent lots* on the lines forming the square around the tabernacle. Those who apply first will have choice of places, free of charge, on the "lines;" the fronts of lots not to exceed twenty-four feet for any one family.

This meeting will be held positively on the self-sustaining plan, except the ministers who come to help.

The meeting will be put under strict discipline; by-laws adopted by the tenters; meeting made conducive to a place of public worship. All who set stakes to build tents are expected to occupy it this year; otherwise, their claim is forfeited. All are cordially invited to come and tent and help in this work of the Lord.

J. W. POSTON, Manager.

SEASHORE CAMP MEETING.

The Twenty-first Annual Camp Meeting on the SEASHORE CAMP GROUND will open July 8th, next, and continue for ten days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

A fine artesian well supplies the Grounds with excellent water at the rate of fifty gallons to the minute.

The Grounds are seventy-eight miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within one hundred yards of the enclosure.

Tickets on sale over the Louisville and Nashville railroad July 1 to 17, and good to remain until July 24, same rates as last year, from all points between Nashville and New Orleans. All trains will stop at the Grounds from July 4 to 21, inclusive.

The gate fee for entrance into the Grounds is fifty cents for the season, or twenty-five cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

For further information apply to

A. C. DANNER, Chair'n Transportation Committee, Mobile, Ala.

H. W. SPEAR, Chair'n Tents and Cots Committee, 74 St. Charles St., New Orleans, La.

C. H. LINDSEY, Rec. Sec'y, Mobile, Ala. W. J. HEARIN, President, Mobile, Ala.

C. W. BLAKE, Keeper, Biloxi P. O., Miss.

Dr. J. W. Lambuth's Last Trip.

The church at home is somewhat familiar with the history of the work at Tadutsu, Japan, for, perhaps, no one point in all the mission has been more written about than this. It was the people at this place who, in 1889, wrote to Dr. J. W. Lambuth several times urging him to come to them and tell them about Christ, and when, because of press of other work, he was forced to refuse even their third appeal, they telegraphed, "If you can not come to us we will go to you." When the message came he felt that he could refuse no longer; so went and preached Christ unto them. The speedy and large results that followed showed that the Holy Spirit was at work in the place, for within a few weeks seventeen were received into the church. It was these people who, in their desire to build a house unto the Lord, brought their armor, swords and other heirlooms to Dr. Lambuth, with the request that they be sold and that the proceeds be used for the erection of the house.

It was an occasion of sincere rejoicing to us all, and to Dr. J. W. Lambuth particularly, when, at the annual meeting of our Church Extension Society, last year, it was announced that sufficient funds were in hand to purchase land and to build the church at Tadotsu. This was made possible by the receipts from the sale of the armor and the swords, a grant from the society and generous donations from the Vanderbilt Missionary Brotherhood and Mrs. L. H. Glide, of Sacramento, Cal.

The church was dedicated on March 27, 1892, by Dr. Lambuth, and his trip to Tadotsu was the last he ever made until he left us for heaven. Dr. Lambuth was noted for the amount of itinerating that he did, and I suppose that he accomplished more in this line than any other missionary in our church. He has been pre-eminently "the tireless evangelist," ever pushing into the regions beyond. It was very fitting, therefore, that his last trip should be made to a church that he had organized, and to consecrate a house of worship which he had been so largely instrumental in building.

When a church is dedicated in Japan, it is customary to read a short history of the work. A paper of this kind was read at the Tadotsu dedication, and Dr. Lambuth intended to send it to some of the church papers for publication; but before it was translated and copied he was taken sick. The paper, not so full on some points as it might be, is as follows:

The law of development in the natural world is first the sprout, next the ear and lastly the ripened fruit. It is the same way in the spiritual kingdom. I have been informed that the seeds of the gospel were dropped here the first time more than ten years ago. Before that many an earnest prayer, I believe, had reached to the holy ears offered for this town by devoted followers of our Lord.

The people here are believers in two great gods—namely, the Kotohira and Zentsu-Ji. They only strive after worldly pleasures, and very seldom will listen to the preaching of Christianity, lest they should lose their unjust gains. God finally gave us the glad tidings in a miraculous way. Some young men of this place were called by God to leave their town and stay at other places, and in the meanwhile God opened their hardened hearts and sowed the seeds of the truth. Thus the Spirit set before the people these young students of the Bible as examples, having renewed their thoughts and conduct, and used them to exhort their relations and friends with letters. Thus God prepared the way. At this time there came back a brother to the town who had been in Tokyo, and he preached here the gospel to his friends, and several were awakened to seek for the truth. Among them was a lady who let us use her house to hold our meetings in, to study the Bible and to open the services. How wonderful the wisdom and the goodness of God!

Up to this time we, of course, had had no pastor nor preacher, and this little flock in the wilderness naturally wished to have an overseer, on which we wrote to Dr. J. W. Lambuth to send a preacher to us. The Methodist Episcopal Church, South, had comparatively a large field for its work, and had not enough workers to supply all the demands of the several places, for "the harvest truly is plenteous, but the laborers are few." The preceding annual meeting having decided that the church would not send so many reapers, we thought it was impossible to have them consent to the proposal from our meeting. But our cries, like those of the Macedonians, made Dr. J. W. Lambuth come over, with other brethren, to see the conditions, and finally we were made an appointment of the Kobe district, under Dr. W. R. Lambuth, and Mr. Sumida and me, then students of the Kwansei Gakuin. After the annual meeting of 1890, this place was moved to the Matsuyama district, the workers remaining the same as before.

The people opposed Christianity with all their might, for they did not like to lead upright lives, as taught in the Bible. We could, as yet, find no house in which to worship. So it was unanimously decided that we must have a church built at once. But it was too hard for a young church, consisting of only a score of persons, many of whom had not yet reached their majority. At last we came to the conclusion that we could get some funds for the church by selling armor inherited from our fathers, and so we gave seven sets of them and twenty swords, which Dr. J. W. Lambuth kindly sent to his friends in America. By the grace of our Lord we obtained several hundreds of dollars from benevolent friends on the other side of the ocean. Our ladies made a contribution, offering their ornaments and things of their own handiwork. Thus we were able to realize our longing. The work was started last September on the Rokken Cho Tadotsu, and was finished on March 27, 1892. Now we dedicate the church to our Almighty Father. May he abide in the house of worship evermore. Amen. E. NAKAYAMA.

On the day after the dedication the brethren at Tadotsu arranged to have a picture of the church taken, and requested Dr. Lambuth to join the group. We were glad that they did so, for it was his last photograph. It lies before me now as I write. It gives a good view of the church-house, and shows what can be done in Japan in the way of church building for a small amount, the house and lot having cost less than four hundred and fifty dollars. In front of the church is a group of twenty-six people, composed of most of the members of the Tadotsu Church, several of the native workers, and Dr. Lambuth and Rev. C. B. Mosley, presiding elder of the district. The picture is an excellent one, and the faces are very clear and distinct. It shows Dr. Lambuth just as he appeared a few days before his fatal illness.

The photograph, *unmounted*, is 10½ x 8¼ inches, and the artist has consented to sell them at thirty-five cents each. Should any of Dr. Lambuth's friends or any of the missionary societies of our church desire to obtain a copy they can do so by sending their full address, with the money, to Miss Jennie Conwall, Mission Rooms, M. E. Church, South, Nashville, Tenn., and the picture will be sent them in due time. Miss Conwell will forward all orders to me, and the photographs will be sent from here direct to those ordering them.

W. E. TOWSON.

Kobe, Japan.

From Oregon.

We do so enjoy the weekly visits of the ADVOCATE. It seems so much like we were still hearing from the brethren. I hope everyone will tell of all the conversions in their charges. I publish a monthly *Visitant* for my people, and they tell me that the revival summary which I give them does them more good than anything else. When I can, I tell how many meetings in each State, and how many conversions. You see we have so little of the old fervor in anything here, that it is good to hear that it exists somewhere. But in looking over the papers to get these items there oftimes come to me the feelings I think the Jews had when they were asked to sing the songs of Zion in a strange land.

Bishop Haygood is wise in choosing most of his recruits from among the young men. We (wife and I) feel that we are young yet; but still we often find ourselves speaking of the attachments of former years and contrasting the existing things in church work *here*—and as to that, in most all else—and our former charges. For instance, our last charge in Mississippi—Minter City. How it grew up and strengthened, and, from the occasional references we see of it, still remains strong. Here with so much harder work, hardships never thought of before, it seems exceeding difficult to make any advancement. Of course, it is a very different people—a people whose every impulse has been from their youth up almost entirely given to the world and worldly influences. I sometimes look upon the boys roaming the streets upon the Sabbath, and feel that I believe there is more hope for the negro boys of the South than for these.

It seems so strange, too; in most every other way they seem approachable, in business and social life, but when you undertake to touch them morally or religiously, it seems they are steeled against it. And it is not peculiar to us; the other churches here have the same difficulty.

I have an out-of-town appointment, a little railroad village on the banks of the romantic Rogue river, where the work is more encouraging; congregations are larger and, I believe, more attentive. There we have the whole field—*i. e.*, we are the only church represented. But the same fact exists there that has been the bane of most all our work in Southern Oregon. Go to most any of the older settled communities, and you will hear: "Yes, fifteen, twenty or twenty-five years ago Bro. ——, of the M. E. Church, South, had a fine meeting, organized a good church; but after awhile it was left without a preacher, and as we had no church-building it was all lost."

I got them stirred up last year to build, but it was, "Let it be union," until I told them we would help them if they would make it for our church. An old gentleman, who never goes to church, sent me word to come to see him, and he gave me a most excellent lot. I soon got us good a subscription as I could have done for a union church, but all of it with the understanding that our church would help them. Well, I put in an application to our Board of Church Extension, and you may know I was grieved beyond expression last month to receive a note from Dr. Morton, saying we were among those who had to be disappointed; that nothing was appropriated for us. I have access there to more than two hundred families, and the community is growing rapidly, for it is at a point where three fine Creek Valleys come into the Rogue River Valley, and the day is not distant when it will be quite a town; and if we gain a foothold by building now we will do well. I have not yet told them of my disappointment, hoping something would appear to enable me to build.

Another strange fact exists there: the M. E. Church is making no effort to build up anywhere within eight or ten miles of there. In most every other place where we have gone they have tried to follow. Their preacher last year came once, but the people gave him such poor encouragement he did not return. The one this year told me if we were going to build, he would not try there. Will not somebody help me save this place? Three or four hundred dollars put down by us would build us a church worth $1,000, and bring or save to us all three of these valleys, for when we are once a fixture there and put a preacher on that work he can soon command the whole field.

Evens Creek Valley is more than fifty miles long, and the soil good; besides the mountains on either side are rich in all kinds of minerals, which will be opened some day. The other two are not so long, but are equally rich in every way. It must be remembered that half or three-fifths of these people are infidels, and we do not expect any help from them at present, unless they see a material benefit to arise from it. Much of this land could not be bought for less than $75 to $100 per acre. Some sold the past Winter for $500 per acre. Had an orchard on a part of it. Prune orchards are valued at from $1,000 to $1,500 per acre. J. L. FUTRELL.

Grant's Pass, Ore., May 25, 1892.

P. S.—Mrs. F. desires me to add that with the $200 furnished by H. and F. Society we have been able to build a two-story, seven-room house, painted within and without, and partly furnished. J. L. F.

"The Greater Responsibility."

If the question was one merely of responsibility, the answer would be easy, since any authorized act of the Board, which is the agent of the church in the matter of applying missionary money, is in law the act of the church. But, as we have no thought of either repudiating or compromising the debt, our inquiry relates only to a moral responsibility. If the Board had appropriated money to other purposes than those authorized, we could charge it with the sole responsibility; or had there been a reckless entering of new fields, or an extravagant projecting of enterprises in those occupied, we might charge the Board with the *greater* responsibility. But none of these charges are alleged, and could not be sustained if they were. Two known facts and a third reasonably supposed fact inspired the action on the part of the Board that has resulted in a debt. Now, let us look at these facts, and see if we can locate the *greater* responsibility.

The first known fact was, that the Holy Spirit had greatly blessed and enlarged our work in every foreign field; and the second known fact was, that, following the lead of the Holy Spirit, the men in those fields were so pressed with overwork that they must have help, or else break down, and in the last event the church would lose the signal reward the Holy Spirit had bestowed upon her faithfulness. The third fact was, that the Board only offered such a response to the leading of the Holy Spirit, and to the relief of the men in the field, as it was reasonable to suppose the church would endorse, and was able and willing to respond to.

Now, it was somewhere in this third fact that failure came, and the debt appeared. If it came of the failure of the church to endorse the providential openings presented along the line of our work in foreign fields, then we had better give up the claim that we are a missionary church, and sell our houses while God dwells in the open air in mission fields, and see what will become of us. If the Board made the mistake, and it comes of our inability to follow the leading of the Holy Spirit, then the question as to whether we have the right to the claim of a distinctive church organization is raised. If we have not the ability to assume the responsibilities of the church state, we ought, in all good conscience, to confess it, and ask a place among those who will relieve us of the greater responsibility, and save us the shame of failure.

But I do not believe there is a member or a friend of the M. E. Church, South, who would consent that this debt grew out of either of the above causes. Than, sad to say, it must have come of the unwillingness, or neglect, of somebody to do their duty. I do not believe that every member or friend of our beloved church can be thus charged for, as in other days, God had reserved seven thousand men who had not bowed the knee to Baal, so there are, and will ever be, men, women and children among us, not a few, who are faithful. These are the salt of the earth, and are the glory of the church here, and will be hereafter.

But who among us have been faithless in presenting and in pressing this great interest of the church as opportunity, in the providence of God, has offered? And who among us have failed to pay into the treasury of the Lord, as we have prospered, to the great cause of spreading gospel light and life over all lands? Let us answer on our knees before God, and we will have no difficulty in finding the greater responsibility. Then let us prayerfully resolve, and arise and pay what we owe to God, and thus end the debt and the responsibility.

J. M. WEEMS.

Brookhaven, Miss.

"The Greater Responsibility."

Bro. Weems, writing under this heading, raises a question which to my mind suggests responsibilities of a much graver character than any which have been developed by the discussion of the "surplus."

Bro. Weems brings this *greatest responsibility* to the point on this wise: "Then they tell us that the young women of the church are not offering themselves for the foreign work. This is indeed an alarming sign of the times! It has not always been thus; and how are we to account for this state of their need now?" I have to do only with the question—not the facts stated by Bro. Weems.

The answer is simple, and locates the responsibility where it belongs. Throughout our church, in high places and low, there is an active, widespread opposition to "woman's work" in any other sense than as a servant or helper. Her right to "minister in holy things" is denied, and her presence in a Methodist pulpit is looked upon as out of place. If our women have anything, they have the deepest respect for the opinion of "the brethren." While this opinion is against her going out to minister in holy things at home, she will be slow to rush abroad to do this despised work.

When this woman's movement started in the direction of evangelism, there was thought to have been given to it a very strong endorsement by the General Conference. The rank and file of the ministry of the church, however, soon revealed the fact that while women were willing to do the work of preachers and teachers in foreign lands, they were encouraged; but just as soon as this work was thought of at home, and on the same footing as the men, they were discouraged.

Bro. Weems will find the answer to his question in this: *Discouraging woman's work at home prevents her carrying that work abroad.*

J. A. PARKER.

The Jackson District Conference.

The Jackson District Conference met in the First Methodist Church, Jackson, Miss., May 27, 1892, at 9 A. M., Bishop C. B. Galloway, D. D., presiding. The Bishop opened the Conference by reading II. Timothy ii; singing Hymn 220, and prayer. B. F. Lewis was elected secretary. The roll was called, and twelve pastors answered to their names, with twelve lay delegates and alternates.

The reports from the various charges showed that while the work had not progressed as might be desired, it had not retrograded. There has been a slight decrease in the salaries of the pastors, owing to the financial depression; but it seems to be more in appearance than in reality. The spiritual condition of the district is good. There have been a number of accessions, both on profession of faith and by certificate. The number of Methodist Sabbath-schools has increased, with much interest manifested in this department of our church work. Some new churches have been built, and most of the others are in good repair. On the whole, the outlook on the Jackson district is good.

Friday night a memorial service was held in memory of Dr. J. W. Lambuth, our missionary to Japan, who recently fell on sleep in that distant field. The religious exercises were conducted by Bro. Mounger, after which Bishop Galloway gave to the audience a very fine delineation of the life and character of our senior missionary. The resolutions adopted by the Conference will be found elsewhere.

Dr. W. B. Murrah, president of Millsaps College, was present with us one day, and addressed the Conference on the subject of Christian Education, after which Bro. Watkins, the agent, brought out some interesting and important facts connected with this college in particular. We were glad to see among us also on this occasion Bro. J. W. McLaurin, district superintendent of the American Bible Society for Mississippi and Louisiana.

The following are the delegates elected to the ensuing Annual Conference: J. T. H. Laird, R. W. Millsaps, D. Bunch and Peter James.

After fixing upon Edwards as the place of holding the next session, the Conference, on motion, adjourned with benediction by the presiding elder. B. F. LEWIS, Secretary.

RESOLUTIONS ADOPTED IN MEMORY OF DR. J. W. LAMBUTH.

Whereas, The Rev. J. W. Lambuth, D. D., the senior missionary of our church, and the superintendent of our missions in Japan, ceased from his labors and entered upon his rest on April 28, 1892, at Kobe, Japan; *And whereas*, Dr. Lambuth was for nearly forty years a member of our Annual Conference, and for many years his name has appeared upon the roll of this District Conference; therefore, be it

Resolved, That in the death of Bro. Lambuth our church has lost her most heroic foreign missionary, and our Conference one of its most honored members.

Resolved, That we rejoice in the triumph of his departure; and pray that his last message to the church may inspire his brethren with more apostolic zeal, and arouse them to more glorious achievements in the cause of foreign missions.

Resolved, That we shall rejoice if from the ranks of the Mississippi Conference the Lord of the harvest will send forth more laborers to the field in which our brother has fallen.

Resolved, That we extend to the sorrowing wife and afflicted family our most heartfelt sympathy, and the assurance that while we mourn with them in their sore bereavement, we also share with them the joy and honor of his consecrated and successful life.

(Signed) J. A. B. JONES, A. F. WATKINS, Committee.

A Pleasant Day at Sageville Church.

Sunday, May 29, was Children's Day at Sageville, Meridian circuit. Notwithstanding the threatening clouds and rain, quite a number met at ten o'clock. Services opened with Scripture lesson, singing, and earnest prayers in behalf of the children. At eleven o'clock Rev. P. H. Howse, P. C., preached from I. Timothy iv, 12, which was edifying to all, after which Miss Sarah Fairchilds read an essay, "What Is Life?" By a resolution a committee was appointed to request a copy of the same to be published in the Meridian *News* and NEW ORLEANS CHRISTIAN ADVOCATE. Basket dinner on the grounds was duly enjoyed by all. At three P. M. Bro. Howse preached to the parents from Prov. xxii, 6, full of instruction and demonstration of the Spirit, by which each parent should be profited. Services closed, which were a benediction to each parent. THE COMMITTEE.

OUR YOUNG PEOPLE.

TOMMY'S SCHOOL.

"Geography's a nuisance, and arithmetic's a bore!"
Said Tommy, with a frown upon his face.
"I hate the sight of grammars, and my Latin makes me roar;
It's always sure to get me in disgrace.
When I'm a man," he nodded, as he threw his school-books down,
"I'll have a school that boys will think is fine!
They need not know an adjective or adverb from a noun,
Nor whether Cæsar bridged the Po or Rhine.
"I don't care if they think that George the Third was King of Spain,
When those old fogies lived so long ago.
Or if they all should answer the Volga is in Maine,
What difference would it make. I'd like to know?
But instead of *useless* things, I'll teach 'em how to coast and skate;
They all shall learn to row and sail a boat,
And how to fire a pistol and shoot a rifle straight,
And how to swim, and how to dive and float.
"We'll play at tennis and at cricket all the livelong day;
And then there's polo, and—oh yes, football;
And baseball they shall every single one learn how to play,
For that's the most important thing of all.
I tell you," finished Thomas, "I'll have one of just that kind:
Then all the boys, you see, will want to go.
They will not run away and say my school's an 'awful grind,'
Or call the lessons dull and hard, I know."

—*St. Nicholas.*

MR. EDITOR: You were so kind to print my letters when I used to write to the dear old ADVOCATE, it has encouraged me to write again. No doubt the readers of the ADVOCATE have forgotten me; but I hope they have not. I go to Sunday-school out here at the Tenth Street Sunday-school. Mr. E. T. Moore is the superintendent. We all like him ever so much. My teacher is Mrs. McCulloch. I like her, too. Mr. Briggs is pastor of this church. There is being built across the Colorado river a great dam of granite. It is a magnificent sight! I live about one block from the capitol. I will answer Troy Tribble's question: "Why was Gen. Jackson called 'Stonewall' Jackson?" During a battle in the late war, Gen. Bee's forces were about to retreat. He had done all he could to rally them. At last he ran up to Gen. Jackson, and said, "General, they are beating us back." "Sir," said Gen. Jackson, quietly, "we will give them the bayonet." Bee galloped back to his men, and said, "See, there is Jackson standing like a stone-wall!" Ever since then Gen. T. J. Jackson has been called "Stonewall" Jackson. I will ask an historical question: What general was called the "Young Napoleon of the West" during the Civil War? Mr. Editor, I hope you don't mind us asking historical questions, do you? Hoping this will escape the waste-basket, so my mother in Louisiana will see it, I remain,

Your friend, JENNIE FAULKNER.

Austin, Texas.

MR. EDITOR: The dear old ADVOCATE still continues to be a weekly visitor in our household. I like very much to read the little people's letters, which you so kindly publish. I think a good many old persons feel interested in reading them also. I go to school every day, and attend Sabbath-school every Sabbath evening. Mr. H. T. Smith is our superintendent. Bro. Sandle preaches for us once a month. I like very much to hear him. I will reply to Maggie Pickel's question, "Where is 'grasshoppers' found in the Bible?" It is found in Num. xiii, 33. I will ask the cousins where the word "chuff" is mentioned in the Bible. As you so kindly gave my brother's letter space in the columns of your dear paper, I hope mine will also prove acceptable, as it is my first attempt to write you a letter. With best wishes for the success of the ADVOCATE, I am, Your friend,

JAMES A. THOMAS, JR.

MR. EDITOR: As I see no letter from this part of the country, I thought I would try and write one. My father is in charge of the Noshoba circuit; has been four years. This is his fourth year on the circuit. He is in the midst of a good people. We have a very good Sunday-school at this place every Sunday evening, and preaching twice a month. We have preaching every fourth Sunday at the M. E. Church, and every first Sunday at the Baptist Church. I will ask the cousins a few questions: Where is the word "diligent" first mentioned in the Bible, and in how many places? Which is the longest verse in the Bible? What king had an iron bedstead? I will close for fear of the waste-basket.

Your little friend, DORA LANG.

Philadelphia, Miss.

MR. EDITOR: I read the cousins' letters in the ADVOCATE every week, and think so often that I will answer some of the questions. So I will write to-day and tell you that Rad Bone Church still survives. We have our brother, Wm. Stevens, as our pastor, and have learned to love him very much. Our Sunday-school is not very prosperous, because there are not many Methodist children near the church. Mattie Ahrens, the longest verse in the Bible is the ninth verse and eight chapter of Esther. George Moseth, I think the sweetest words on earth are, "Mother," "home" and "heaven." Where are the words "apes" and "peacocks" found in the Bible? Hoping this letter will not reach the waste-basket, I will close.

Your friend, LINA GIBSON.

Oak Hill, Miss.

MR. EDITOR: As I was requested by our pastor to write to your paper, I will do so. I will tell you about Children's Day. Bro. Sheppard preached to the children. His text was, "Children, obey your parents in all things, for this is well-pleasing unto the Lord." The sermon was instructive to the old people as well as the children. He opened the doors of the church at the close, and my brother and myself joined the church, and intend to be Christians. Mama says our preacher is a true "shepherd," because he cares for the lambs of the flock. We all love him. I will ask a question: Which is the longest prayer in the New Testament? Respectfully,

MAMIE A. BALDRIDGE.

Ada, La.

Let us rise to higher things; let us live in that region which makes the face to shine, and where the heart says, "I have seen the Lord."—*Bishop Ewing.*

It is not easy in the world to live after God's opinion, for God and the world are frequently contrary the one to the other, and the world's opinion is potent.

MARRIAGES.

WINECOFF—BLACK.—At the residence of the bride's father, near Oxford, Miss., Wednesday, June 1, 1892, by Rev. W. R. Sims, Prof. Thomas E. Winecoff, of the Mississippi Conference, to Miss Allie E. Black, of Lafayette county.

BAKER—BAKER.—At the residence of Judge Blam, Natchez, Miss., May 25, 1892, by Rev. H. M. Ellis, Dr. B. F. Baker, of Jonesville, La., to Mrs. E. M. Baker.

GIBSON—FOOT.—At the residence of the bride's father, Mr. C. C. Foot, McComb City, Miss., May 31, 1892, by Rev. M. L. Burton, Rev. C. C. Gibson to Miss Minnie E. Foot.

OBITUARIES.

BUTLER—Mrs. OPHELIA BUTLER, whose maiden name was Saxon, was born in Leake county, Miss., Jan. 25, 1853; professed religion and joined the Methodist Church, August, 1870; in which she lived a consistent Christian life until transferred to the church triumphant, which was April 6, 1892. She was married to J. W. Butler, Jan. 25, 1871.

Sister Butler's death was caused from a wound received April 3. Her suffering was intense; yet she endured it with fortitude and Christian resignation. Though she was suffering the greatest pain imaginable, she never forgot her Savior. Just after she was hurt, and all during her illness, she was singing this song: "Jesus is tenderly calling thee home," etc.

It can truly be said that she "walked with God." She never tired doing good, helping the poor and needy, and waiting on the sick. Many a sad heart has been made glad by the comforting and cheering words which Sister Butler was so capable of giving; and many a weary itinerant, who was hungering and thirsting for spiritual food, and for some one to cheer them when despondent, always found Sister Butler's home a good place to go to. She read the Bible often, and took it as "the man of her counsel." She raised her voice against vice and sin in all of its varied forms. She was a strict observer of the rules and doctrines of the church of her choice, and which she loved and reverenced so well. She was an earnest worker in the Sabbath-school, always ready to answer to her name when called by reciting a verse from the Bible. When the roll is called over yonder by and by, all her deeds of mercy will there be known; but not until then.

As wife, she was all that wife could be—devoted and faithful. She never suffered herself to become impatient nor speak unkind. As mother, she ranked among the best. No sacrifice was too great, if the interest of her children could be served. As a friend and neighbor, there could not be found any better.

Sister Butler leaves an aged mother, four brothers, four sisters, a husband and three children to mourn her death. Weep no more, fond loved ones; thy loved one is not dead, but sleepeth. And when death calls you, may you be prepared to meet thy loved one on the bright shore of eternal deliverance!

Her pastor, B. W. LEWIS.

McLANE—Death, cruel and relentless, has entered the happy home circle of Bro. and Sister McLane, and now sorrow and bereavement sit in sable garments, and children wait with longing hearts for the return of the absent father.

DANIEL McLANE was born in Pike county, Ala., Nov. 15, 1850, and died near New Port, Miss., Feb. 18, 1892. He was the son of a daughter of Rev. Lewis Dowling, who died in Attala county several years since. I think Bro. McLane was reared in the family of Bro. Robert Dowling, whose widow still lives near New Port, Miss. He married Miss Margaret M. Daniel, who still lives to mourn her irreparable loss, but with fond hopes of meeting him where death never enters, nor parting ever comes.

In the year 1889 he made a profession of Christianity, and a few days before his death told his wife he was not afraid to die; that he was trusting in Jesus. It was not my privilege to know Bro. McLane. I only saw him after he was wasted by disease, and reason much impaired; but those who attended him in his last illness, and especially his wife, who knew him more intimately than anyone else, are satisfied that he is at rest with the blessed in heaven. REV. J. R. ROBERSON.

JERKINS—Mrs. BETTIE JERKINS died in Itawamba county, Miss., March 7, 1892, in the sixty-third year of her age. She joined the Presbyterian Church, at Line Prairie, about thirteen years ago, and about ten years ago she moved her church membership to Holly Bush Society of the M. E. Church, South.

Her disease was consumption, with which she was confined to her bed since May, 1891. While she suffered greatly, she realized her condition, and expressed herself as being willing and ready to die. She prayed for the end of her sufferings, expressing a readiness to go at any time. She had no enemies, and was loved by all her acquaintances. She was twice married. She left behind a loving husband and five children to mourn her loss.

Miss BETTIE JERKINS, daughter of the deceased by her second marriage, died June 20, 1887, aged fifteen years. She died of measles and dysentery. Her illness was short. She was a loved and loving child, and it was a sore trial to her parents to give her up. All the regret she seemed to have at the thought of death was to leave her parents, whom she fondly loved. E. L. RAWLS, P. C.

SMITH—BENJAMIN FRANKLIN SMITH was born in Tennessee, June 7, 1825. He moved to Mississippi early in life, and settled in Holmes county. He married Miss Sidney Stephens soon after he came to Mississippi, who lived fourteen years and died. After the death of his first wife he was married to Mrs. Bush about the close of the war, who only lived three years. He married a third time, a Mrs Sallie Weatherby, on March 5, 1867, who still lives.

Bro. Smith was a member of the M. E. Church, South, for thirty years of his life. He loved the church and her ways, as all true Christians do. Bro. Smith's home was in Durant. He came to Siloun to see his daughter, and was taken with la grippe, and after an illness of four days died on April 2, 1892. He leaves his wife and daughter behind in the cares of this world while he is in the Master's kingdom. May they, by the mercy and grace of God, meet him!

W. H. SANDERS.

SHELTON—*Whereas*, Our heavenly Father, in his providence, has removed from our midst our friend and companion, THOMAS GREENE SHELTON; therefore, be it

Resolved, That in his death the M. E. Sunday-school, of Jackson, Miss., has lost one of its most beloved and promising members.

Resolved, That we bow in submission to the will of God, knowing the Good Shepherd has gathered the lamb to his fold, in tenderness and love.

Resolved, That we deeply sympathize with his widowed mother and bereaved ones, trusting they may find comfort from the same source that sustained David in his affliction: "I shall go to him, but he shall not return to me."

Resolved, That these resolutions be recorded in the minutes of this Sunday-school, and a copy of the same furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

H. H. HINES, for Committee.

BACIGOLUPI—Died, in Galveston, April 29, 1892, PETER LORENZO and LOUIS VICTOR, twin sons of Lorenzo and Mary Bacigolupi.

To-day both took wings and left this mundane sphere together. They came and they departed on the same day, after a brief existence of three months and twenty days.

Again has the death-angel crossed the threshold of a happy home and borne away the gentle spirits of two lovely boys—the idols of their parents. How dark and desolate the lonely home seems now! Uncheered by their bright presence, only the aching hearts of those to whom they were dearer than life itself can know. We, who loved them, had watched with interest the expression of two lovely buds, looking forward to the perfect bloom in time to come. But the reaper came and gathered the pure white flowers, while the dew of innocence was fresh and sweet on the delicate petals of the soul and "no trail thought of sin" had marred their pearly whiteness, to lay on the bosom of One who hath said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

AUNT ROSIE.

McCOY—Died, at Clarksburgh, Miss., Oct. 15, 1891, PINKIE LAFAYETTA, son of J. and M. McCoy, aged twelve years eight months and four days.

It seems hard for the little link that bound our hearts together for so short a time to be taken away; but he was too pure for this vale of sorrow, and God took him to his beautiful home above. While he was sick he said: "I want to go to the land of kindness. Everything is so pretty there. Look, mama, look; everything is so pretty there." Thus for two days his sufferings were great. Everything was done that skillful physician and faithful attendants could do; but his Master called, "It is enough," and his little soul took its flight to the land of kindness, to be with Jesus, where the flowers are blooming in eternal Spring; where the ransomed spirits hallelujahs sing. At rest. Farewell, sweet little Pinkie; we hope to meet you where parting is no more. MAMA.

SNYDER—Mrs. J. B. SNYDER, wife of C. L. Snyder, died at her home, near Ingleside, Claiborne county, Miss., April 11, 1892, aged forty-eight years. She joined the M. E. Church, South, in 1871, and remained a member to the time of her death. She was a devoted mother, a loving wife and a regular attendant at the house of God. She leaves a heart-broken husband and four children to mourn her loss.

May he, who is a father to the fatherless, be also a mother to the motherless, and ever watch over this sorely bereaved family, and lead them to his blessed home above, where there will be no more heartaches and no more tears. G. A. GUICE.

CAMPWELL—Dying words of IRY CAMPWELL, who departed this life in Avoyelles parish, La., April 13, 1892, in the twenty-first year of his age: "I will soon be gone." "The way is opened before me; it is strait and narrow." "I will soon be with the loved ones that are gone." "Don't you see that bright, shining angel up there? It is going with me." "Now, dear mother, come closer; lay your arm around my neck once more." "Dear father on one side, dear mother on the other." "Do not weep for me, but meet me in heaven. I am going home." "Christians and sinners, will you meet me in heaven?" LAURA E. LUNSAU.

CLARK—*Whereas*, Our heavenly Father, in his wisdom, has seen fit to remove from us our esteemed friend and beloved teacher in the West Monroe Sunday-school, J. A. CLARK; therefore, be it

Resolved, That while our Sunday-school sorrows in its loss for one who can not be replaced, we bow in humble submission to the divine will of him who doeth all things well.

Resolved, That we hereby tender our sincere sympathy to his family in their affliction.

Resolved, That these resolutions be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy of the same be sent to the bereaved family of the deceased.

MISS LAURA MORRIS, for Com.

West Monroe, La.

McGEHEE—Died in the full assurance of faith, near Woodville, Miss., at 12:15 A. M., Sunday, Feb. 21, 1892, ELIZABETH B. McNAIR, wife of G. T. McGehee.

"He giveth his beloved sleep."

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

The Book and Its Theme;

OR, THE BIBLE AND ITS MISSION.

By Rev. L. L. PICKETT.

250 Pages, Cloth. Price, $1.00.

A Few Good Words.

Rev. J. F. Anderson: A strong book; one of the best.

Rev. B. F. Gassaway: I have read it with great pleasure and profit. If our young preachers would procure and read the book, it would prove of incalculable benefit to them and to the Church.

Mrs. N. E. Kimmey: It was a feast to my soul.

John R. Martin: It has done me much good.

Rev. T. B. White: It is plain, well written, terse and strong; it is good and edifying reading.

REV. L. L. PICKETT, Columbia, S. C.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters of postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. B. F. Lewis, W. W. Simmons, W. W. Drake, B. C. Conant, J. H. Mitchell, Felix R. Hill, Heslep R. Tucker, Geo. W. Bachman, W. T. Griffin, G. E. Greene, R. S. Collier, R. C. Grace, A. D. Miller, Joseph B. Cottrell, W. B. Lewis, W. H. Lewis, C. F. Staples, H. M. Banks, B. W. Lewis, A. Monk, R. A. Breland, R. B. Downer, J. F. Scurlock, D. G. W. Ellis, T. B. Hargrove, H. Mellard, L. D. Worsham, C. R. Godfrey, L. P. Meador, A. B. Junes, W. A. Dodge, M. L. Burton, W. C. Lester, M. J. Miller, J. W. Ellison, John A. Ellis.

Messrs. Lewis S. Clarke, B. R. Leggett, J. F. Martin, Walter Griffis, J. G. Austin, N. Carraway, M. Ricks, N. J. Thornton, J. H. Cooper, B. T. Hobbs, J. Armstrong, W. H. Barremore, F. J. Swindoll.

Mesdames Mary M. Cowart, S. V. Cameron, N. E. Simrall, E. Corsard, E. A. Campbell, A. Holmes, J. J. McGuffee.

Miss E. Geiger.

June 14.

Excursions via Queen and Crescent Route.

For the Democratic National Convention at Chicago, Ill., tickets will be on sale at hall rates June 16-20, good for return until July 7, 1892.

For the Peoples' Party National Convention at Omaha, Neb., tickets will be sold at hall rates June 28-30, good for return until July 22, 1892.

Delegates from the South attending the National Prohibition Convention at Cincinnati, buying tickets over the Queen and Crescent route, will be enabled to stop over on return trip, at Harriman, Tenn., the prohibition town, in order to participate in the celebration which will be held there on July 4, without extra charge. Delegates from other sections of the country after the close of convention, leaving Cincinnati on July 1, 2, 3 or 4, can purchase tickets to Harriman and return at reduced rates.

Solid Vestibuled Trains New Orleans to Cincinnati, without change, making direct connections in Cincinnati depot with vestibuled trains of connecting lines. For farther information call on agents or address D. G. Edwards, G. P. and T. A., Cincinnati, O.

The Queen and Crescent Route will sell excursion tickets at reduced rates on account of the following named occasions:

At Knoxville, Tenn., June 18-29, Students' Summer School Y. M. C. A. and the Southern Secretarial Institute.

For further information apply to ticket agents, or write D. G. Edwards, G. P. A., Cincinnati, O.

The new Oriental Bank, in London, suspended payment on June 8. The liabilities are over £5,000,000.

Hold fast upon God with one hand and open wide the other to your neighbor—that is religion; that is the law and the prophets, and the true way to all better things that are to come.—*George Macdonald.*

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Greenville	June 19
Bond's S. House	26
Gunnison	27
Rosedale	July 3
Bolivar	11
Friar's Point	17
Tunica	24
Clarksdale	25
Shelby	31
New Salem	Aug. 7
Arcola	14
Glen Allen	21
Belen	25, 26
Jonestown	28

R. M. STANDEFER, P. E.

WINONA DIST.—THIRD ROUND.

West circuit	June 25, 26
Winona station	July 2, 3
Sunny Side circuit	9, 10
Brooklin and Dublin	16, 17
Leherton	23, 24
Indianola	30, 31
Greenwood	Aug. 6, 7
Sidon	13, 14
Black Hawk	20, 21
Winona circuit	27, 28
Vaiden	Sept. 3, 4
Carrollton circuit	10, 11
Carrollton station	17, 18

S. M. THAMES, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Walthall	July 2, 3
Maben (Tues.)	5
Louisville	9, 10
Ethel	16, 17
Weirs	23, 24
Kosciusko and Durant	30, 31
Chester	Aug. 6, 7
Sallis	13, 14
New Port (Tues.)	16
Pickens	20, 21
Lexington and Tchula	27, 28
Ebenezer (Wed.)	31
Belzona	Sept. 3, 4
Poplar Creek (Wed.)	7
Rural Hill	10, 11

The following Committee on District Parsonage will meet at Durant, June 22, at eight o'clock P. M.: J. G. Hamilton, J. F. Wilburn, F. M. Glass, J. L. Harman, J. N. Hines, J. G. Irving, L. L. Brewer, Dr. G. Y. Woodward, Dr. S. S. Smithwick, G. W. Yates, J. F. Lamb, J. W. Morris, Jack Wilson, A. J. Sorrel, Dr. Watson.

R. A. BURROUGHS, P. E.

GRENADA DISTRICT—THIRD ROUND.

Coffeeville circuit, at Gray Rock	June 18, 19
Water Valley station	25, 26
Tocopolo circuit, at Lafayette Springs	July 2, 3
Minter City and Strathmore, at M. C.	9, 10
Abbeville circuit, at Liberty	16, 17
Banner circuit, at Paris	23, 24
Cherry Hill circuit, at Old Town	30, 31
Grenada circuit, at Duck Hill	Aug. 6, 7
Chapel Hill circuit, at Spring Hill	13, 14
Pittsboro circuit, at Tabernacle	19
Atlanta circuit, at Slate Springs	20, 21
Charleston circuit, at Gore's Chapel	26
Tillatoba circuit, at Ebenezer (Tipo)	27, 28
Water Valley circuit, at Camp Ground	Sept. 3, 4

Let me urge the preachers to hold Church Conferences regularly; to be mindful of the ordinances of baptism and the Lord's Supper, and to exhort the people to fast and pray.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen	June 25, 26
Tupelo	July 2, 3
Verona and Nettleton	9, 10
Pontotoc	13, 17
Okolona station	20
Saltillo	23, 24
Tremont	30, 31
Shannon	Aug. 6, 7
Nettleton and Fulton circuit	9
Okolona circuit	13, 14
Prairie	16
Athens	20, 21
Amory and Smithville	27, 28
Houston and Wesley	Sept. 3, 4
Buena Vista	10, 11

District Conference will convene at Nettleton, July 8, at nine A. M. Rev. A. G. Augustus will preach the Conference sermon.

The District Sunday-school Conference will meet July 7. Rev. E. H. Moon will preach the sermon on that occasion.

J. B. STONE, P. E.

CORINTH DIST.—THIRD ROUND.

Iuka station	June 18, 19
Iuka circuit	25, 26
Booneville and Baldwyn	July 2, 3
Blackland circuit	9, 10
Kossuth circuit	16, 17
Pleasant Ridge circuit	23, 24
Marietta circuit	30, 31
Blue Springs circuit	Aug. 6, 7
Guntown circuit	13, 14
Jonesboro circuit	20, 21
Ripley circuit	27, 28
Ripley and New Albany	Sept. 3, 4
New Albany circuit	10, 11

The Corinth District Conference will meet at Baldwyn, Friday, July 1.

The Sunday-school Conference will meet Thursday before.

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Eagle Springs	June 18, 19
Holly Springs station	26, 27
Lebanon (Thurs.)	30
Red Banks	July 2, 3
Byhalia	8, 10
Ashland	23, 24
East Holly Springs circuit	30, 31
Early Grove	Aug. 6, 7
Mount Pleasant	13, 14
Olive Branch	20, 21

The District Conference will be held at Red Banks, commencing Thursday, July 14. Opening sermon by Rev. J. J. Brooks.

JNO. W. BOSWELL, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.—THIRD ROUND.

Moss Point	June 25, 26
Bay St. Louis, at Long Beach	July 2, 3
Scranton, at Scranton	17, 18
Ocean Springs, at O. S. (Wed.)	20
Americus, at Pleasant Hill	23, 24
Vancleve, at Union (Wed.)	27
Whittington, at Marvin Chapel	30, 31
Pearlington	Aug. 6, 7
Perry, at Isabella	13, 14
Heidelberg, at Liberty	20, 21
Ellisville, at Laurel	27, 28
Purvis, at Poplarville	Sept. 3, 4
Eastabuchie, at Pardne	10, 11
Hattiesburg, at Enon	17, 18

Others will appear in due time.

JOHN A. ELLIS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Vossburgh circuit, at McGowan	July 3, 4
Enterprise and S., at Oak G. (Fri.)	9
Meridian—East End (night)	10, 11
Meridian—West End	11, 12
Linwood circuit, at Hopewell	17, 18
DeKalb circuit, at Mt. Pleasant	24, 25
Binnsville ct., at Binnsville (Fri.)	30
Meridian—Central	Aug. 1, 2
Lauderdale ct., at Bethel (Thurs.)	5
Daleville station	7, 8
Waynesboro circuit, at Pl. Grove	14, 15
W'boro and State L., at S. L. (Thurs.)	19
Leakesville circuit	21, 22
West Wayne circuit	28, 29
Shubuta circuit (Wed.)	Sept. 1
Clarke circuit	3, 4
Porterville circuit, at Burton	11, 12
Chunkey circuit	18, 19
Marion circuit	25, 26

Attention of the preachers is called to Ques. 14 as well as to Ques. 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Forest and Morton, at Forest	June 25, 26
Clarksburg, at Liberty	July 2, 3
Lake, at High Hill	8
Newton and Hickory, at Hickory	9, 10
Rose Hill, at Missionary	12
Homewood, at Grange Hall	16, 17
Decatur, at Mt. Hebron	23, 24
Neshoba, at Ebenezer	30, 31
Fannin, at Drake's Church	Aug. 6, 7
Marvin, at Richland Academy	9
Shiloh, at Gum Springs	13, 14
Carthage circuit	20, 21
Carthage and Walnut Grove	22
Walnut Grove circuit	23
Brandon station	Sept. 3, 4
Hillsboro	6
Mt. Rose	10, 11
Westville	17, 18
Raleigh	23
Preston	24, 25

C. MCDONALD, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven circuit	June 17
Summit circuit	18, 19
Gallman circuit	25, 26
Pleasant Grove, at Cooper's Creek	July 1
China Grove, at Martin's	2, 3

R. S. WOODWARD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rocky Springs	June 18, 19
Roxie (Wed.)	22
Utica	25, 26

D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Pocahontas cir., at Tinnin's (Thurs.)	June 16
Lake City and Lodi ct., at Phillips'	18, 19
Edwards (Thurs.)	23
Benton circuit, at Zieglerville	25, 26

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Monroe	June 19, 26
West Monroe, at Fanik's Chapel	25, 26
Bastrop, at Island	July 2, 3
Oak Ridge, at Oak Ridge	9, 10
Rayville, at Little Creek	16, 17
Lind Grove, at Bonnidee	23, 24
Harrisonburg, at Union	Aug. 6, 7
Floyd, at Lenoke	13, 14
Lake Providence	17
Delhi, at Tallula	20, 21
Oakly, at Tensas Chapel	27, 28
Waterproof	30
Winsboro at Prairie	Sept. 3, 4
Indian Village, at Antioch	10, 11

District Conference at Rayville, July 28-31. Recording stewards will please have their Quarterly Conference Records present.

H. O. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Sabine, at Red Land	June 18, 19
South Bossier, at Benton	25, 26
North Bossier, at Concord	July 2, 3
Natchitoches station (Fri.)	8
Bellewood and Cane R., at Melrose	9, 10
Many, at Negreet (M. and T.)	11, 12
Desoto, at Ebenezer	16, 17
Mansfield (Sun. night and Mon.)	17, 18
Pleasant Hill, at Beulah (Sat.)	23
Fort Jessup, at Rocky Mount	24, 25
West Natchitoches, at Shady Grove	30, 31
West Natchitoches, at Blue Springs	Aug. 1
Red River, at Knox Point	6, 7
Caddo, at Cypress Camp Ground	13
Grand Cane, at Cypress Camp G.	15
Mooringsport, at Cypress Camp G.	13
Annacoco and Vernon	20, 21
Coushatta, at Coushatta (Fri.)	28
Wesley	28, 29

The above schedule is arranged to meet, as far as possible, the plans of our brethren in holding camp meetings and other meetings. If changes are desirable, they will be made if practicable.

ROBT. J. HARP, P. E.,
629 Hope street, Shreveport, La.

NEW ORLEANS DIST.—SECOND ROUND.

Gross Tete, at Cottonwood	June 19
Parker Chapel (Morn.)	26
Dryades (Eve.)	26
Lower Coast, at Grand Prairie	July 3

Preachers and members are exhorted to observe the quarterly fast-day—the Friday before each meeting.

C. W. CARTER, P. E.

ARCADIA DIST.—SECOND ROUND.

Tulip, at Salem	June 25, 26
Vienna, at Palms Chapel	July 2, 3
Vernon, at New Prospect	9, 10
Gansville	16, 17

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Sulphur Mine, at Bagdad	June 15, 16
Sabine Mission, at Keener	18, 19
Lake Arthur	21, 22
Huron	25, 26

JNO. A. MILLER, P. E.

NEWS OF THE WEEK.

DOMESTIC.

The shoe and leather industries of the United States will be placed on a solid footing at the Chicago Exposition in a building of their own, costing $100,000.

The Typographical Union of the United States and Canada met in annual session in Philadelphia, last Monday, in the auditorium of the Drexel Institute.

The rites attendant upon laying the corner-stone of the Confederate monument and decorating the last resting-place of the unknown soldiers who fell in defense of Vicksburg took place last week.

Col. L. L. Polk, president of the Farmers' Alliance, died in Washington City on June 11. His home was at Raleigh, N. C. He was of great value to his party as a stump speaker, and was an able writer on the topics of particular interest to the farmer.

The ship *St. Leo* sailed from central dock, near Hamilton ferry, Brooklyn, on June 11, with a cargo of breadstuffs, meats, and infants' food, in addition to 1,500 tons of flour for the starving Russians. The ship was decorated by the ladies of the different circles of the King's Daughters.

A break in the levee has occurred at Belmont, and it is causing much damage in St. James parish. Sarpy levee, in St. Charles parish, has given way, and the crevasse is 200 feet wide. There are also breaks below this city along the New Orleans and Southern railroad. The tracks are under water at five different places.

The Republican National Convention, after a four days' session in Minneapolis, adjourned on June 10. President Benjamin Harrison was nominated for a second term. Harrison was nominated on the first ballot, receiving 535 votes, while Blaine received 182 votes. Hon. Whitelaw Reid, of New York, was nominated for Vice-President.

A break occurred in the levee in Ascension parish on Monday of last week; but by persistent efforts the crevasse was finally checked on Friday. The break was 147 feet at the time of closing. Had the crevasse not been closed, the waters would have devastated what is undoubtedly the richest portion of the sugar region of Louisiana. As it is, the damage will only amount to a few hundred dollars.

The acreage of Winter wheat, based on returns to the Department of Agriculture, is 99.9 per cent. of the actual area of last year. There is a small increase in several of the Southern States, and an enlargement in Nebraska of 21 per cent. in Winter wheat. The percentage of the Spring wheat is 100.3, the percentage of Iowa is 96, Minnesota 102, North Dakota 85, South Dakota 118, Nebraska 107. The aggregate is almost exactly 100, or nearly the same as last year.

FOREIGN.

The Czar of Russia and the Emperor of Germany met at Kiel last week. The Czar was received in a cordial manner by Emperor William, and the honorary rank of German admiral was conferred upon him.

While a Parnellite meeting was being held in Dublin, last Sunday, the speakers were attacked by anti Parnellites, who tried to disperse the auditors. A free fight ensued, which was stopped by the police. Many persons were injured.

The Berlin *Tageblatt* confirms the recent rumors of the death in the interior of Africa of Emin Pasha. If it is true that Emin is dead, the natural supposition is that he has fallen a victim to small-pox, from which reports stated he was suffering.

An attempt to hold Socialistic demonstrations near Crefeld, Germany, has been frustrated by the authorities. The assemblage, which numbered about 1,600 persons, were dispersed by mounted police, and eighteen leaders in the movement were placed under arrest.

The overflow of the Danube and its tributaries covers 240 square miles, of which one-half is cultivated land and the remainder meadows and forests. Much game has been destroyed. Part of Dressburg is inundated, and the piliars of the Danube bridge there are submerged.

The International Miners' Conference was opened at Westminster, London, last week. There were present eight Belgian delegates, representing 97,000 miners; four French delegates, representing 53,000 miners, and four German and Austrian delegates, representing 227,000 miners, besides 52 English delegates.

The efforts of the Italian authorities to suppress the Mala Vita have resulted in another monster trial in Bari. Last year 179 members of this band of outthroats were arrested in districts around Bari, and were tried in that city. Nine hundred witnesses testified against them, and most of the prisoners were convicted and sentenced. The prisoners in the present case number 219, and witnesses 660. The prisoners are charged with every crime contemplated by law, from assassination and highway robbery to pocketpicking and blackmailing. Many of them are women, girls and boys.

The absorbing question in Liberal circles is whether the Irish Nationalists will go into the general election in their present divided condition or will conclude to unite. There is a feeling among the Liberal leaders that the division in the Irish ranks means defeat for the Liberal party in Great Britain. The appeal of the Ulster Protestants is making a strong impression upon the British non-conformists, and it will be difficult to hold the Liberal party for Irish home rule, unless it is shown not only that an overwhelming majority of the Irish are for home rule, but also that home rule would mean something besides discord and strife.

Christian Advocate.

VOL. 39.—NO. 25. NEW ORLEANS, THURSDAY, JUNE 23, 1892. WHOLE NO. 1870.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Important Explanations.

[At the late annual meeting of the Board of Missions, Dr. P. A. Peterson was appointed and requested to write an article for the church papers, explaining the liabilities and tables that appear in the annual report of the treasurer.]

To the Members and Friends of the Methodist Episcopal Church, South:

The most difficult and perplexing problem with which the Board of Missions has to deal grows out of the lack of means adequate to the increasing and pressing demands of our missionary work, particularly in the foreign field. To manage this great enterprise, even under favorable conditions, involves grave responsibility; but to provide for its maintenance with the limited resources of the Board causes serious embarrassment and much solicitude.

It is a painful fact, not generally known, that every year the Board is compelled to make heavy reductions in the estimates received from the various missions, and to withhold appropriations where it is quite certain that the work will suffer thereby. At the late annual meeting of the Board the appropriations asked for in the several missions aggregated $456,149. The missionaries on the ground and the Bishops having charge, the men who best understand the needs of the work, deemed this amount necessary to carry on their operations during the year. Yet such was the condition of the missionary treasury that the Board was forced to reduce the above amount by $192,667, or about 43 per cent., so as to bring it within the limit of the aggregate of the annual appropriations, which, for prudential reasons, was decided upon in 1891.

The treasurer's report for the fiscal year ending March 31, 1892, gives the receipts from all sources as $304,917.84, an increase over the preceding year of $53,618.38. Of this amount, $263,441.11 was derived from regular collections. The remainder—$41,470.73—consists of "specials," by which is meant contributions additional to and independent of the regular collections under the assessments made on the Annual Conferences, and in some cases designed for objects not embraced in the appropriations. Nevertheless, when, by direction of the givers, such special contributions are applied to objects for which otherwise the Board would have to provide, then, and to that extent, they practically go toward paying appropriations, and by so much afford relief to the treasury.

The total liabilities of the Board, April 1, 1892, were, for borrowed money, $118,420.88, and for balance on appropriations of 1891, $116,105.14, making a total of $234,525.52. But the liabilities for balance on appropriations can not properly be regarded as a *debt*, since the payments on these appropriations have several months through which to run, and as they become due will be paid in the usual way from current receipts on the assessments which were made to meet them.

The debt for borrowed money was not all contracted at one time. It has been accumulating through several years. But inasmuch as the chief portion of it was incurred in consequence of the action of the Board in May, 1890, it is easy to conclude and has been often affirmed that said action was injudicious and unwise. It may appear so when viewed in the light of subsequent unexpected wants; but, considered in connection with the then existing conditions, the action of the Board was in full accord with the will of the church, clearly expressed through its highest representative body, the General Conference. In support of this position we submit the following facts:

For several years prior to the General Conference held May, 1890, all our missionary interests had been improving, and the collections had increased each year (with one exception), until at the time above mentioned the amount reported for the fiscal year then just ended was $276,000, the largest sum that had been paid in any one year. At the same time there came from the foreign missions urgent calls for men and for the means of enlargement, while in various quarters earnest appeals were made in behalf of a more liberal policy for the development of the home work, particularly in the Western Conferences.

Deeply impressed by the exigency of the situation, the General Conference, by formal resolution, declared: "We believe the time has come when we must go forward in the work that God has given us to do, or suffer irreparable loss." In keeping with this declaration, and to give it effect as far as practicable at the time, the Conference recommended to the Board of Missions to raise the assessments on the Annual Conferences from three hundred thousand to three hundred and fifty thousand dollars, and also elected two additional secretaries to travel through the connection, visiting the Annual and District Conferences, and the churches generally, in order to stimulate missionary zeal and to increase the collections for the cause.

These proceedings of the General Conference were naturally, and rightly, interpreted to mean that the time had come for a more vigorous and aggressive movement of our missionary forces all along the line. Such, at least, was the understanding of the Board of Missions; and accordingly they raised the assessments on the Annual Conferences, as the General Conference advised, increased the appropriations $72,000, sent *fifteen* additional missionaries into the foreign field, and made more liberal provision for carrying on the work at home.

Although the mission year, 1890-91, opened thus auspiciously, its close brought disappointment and discouragement, in connection with its financial outlook. Notwithstanding much larger appropriations were to be paid, and that two able and efficient secretaries were in the field most of the time, the collections fell off nearly $25,000 as compared with the preceding year. The Board received for the year, from all sources, the sum of $251,299, with which to pay liabilities amounting to $369,630, leaving a deficit, or a debt, of $118,331. Of this, however, $26,193 came over from the previous year.

Owing to serious embarrassment caused by the debt, the Board, at its annual meeting in Wilmington, N. C., May, 1891, fixed the appropriations for that year at $260,000, or $65,000 less than for 1890, and also determined that in future the absolute appropriations for each year shall be limited to a sum within the amount of the regular collections the preceding year. While all must regret the necessity for this step, yet under the circumstances it was the proper one to take, for whenever the church fails to keep in line with the Board, then the Board must fall back into line with the church. Under the operation of the above regulation, which is likely to continue, the danger of contracting debt, which the Board has always desired to avoid, will be greatly diminished, if not entirely prevented.

There are some who find it difficult to understand why, with the large increase in receipts the last fiscal year, and working under lighter appropriations, the debt has not been reduced. But is it not true that while there has been no decrease in the *debt*, specifically, there has been material reduction in the indebtedness of the Board? Let us see. The $118,331.34 reported April, 1891, as owing for borrowed money, and denominated *debt*, did not represent all the liabilities of the Board at that time. There was also a balance of $155,668.22, not then due, but which was afterward paid on the appropriations of 1890. These two sums, taken together, amounted to $273,999.56, being $39,474 more than the liabilities reported April, 1892. With the latter sum were completed the payments on the heavy appropriations of 1890, and this was rendered practicable through the operation of the smaller appropriations made in 1891. But for the relief thus afforded the Board would have been compelled to borrow the above last-mentioned amount, which would have been added to the present debt.

Why there has not been greater reduction in the debt will appear from the following statement. In the Mission Conferences, and the Conferences containing missions under care of the Board, the appropriations take effect at the commencement of their fiscal years, which date from the time of their respective sessions next following the annual meeting of the Board. Consequently, the payments on the appropriations for any one year are not finished until the close of the fiscal year of the Conference whose session is held last. Only about fifty-five per cent. of the reduced appropriations of 1891 had fallen due up to April, 1892, and payments on the remainder will not be completed until the beginning of the year 1893, so that the relief expected from the reduction made in the appropriations in 1891 will not fully appear until the treasurer shall report for the fiscal year 1892-93.

It were better not to indulge great expectations in regard to the reduction of our missionary debt during the present year. The liabilities exclusive of the debt, for which provision must be made between now and April 1, 1893, are $116,000 balance on appropriations of 1891, and say $147,000 on so much of the appropriations of 1892 as shall fall due by April, 1893, making a total of $263,000, which is about equal to the sum of the regular collections last year. Besides this, there was, as already stated, $41,470 of "specials." Possibly a like or larger amount may be secured in the same way this year; but, as before explained, it is not certain how much, if any, of these "specials" can be used for general purposes. We may be sure that the reduction of the debt, whether greater or less, will depend chiefly upon the increase in the regular collections under the assessments, during the fiscal year ending April, 1893.

P. A. PETERSON,
On behalf of the Board of Missions.

FROM THE WORK.

Rev. T. S. Randle, Opelousas, La., June 13: "We are having, in some respects, a close time; but in others, prosperous. The Lord is with us, and our work is advancing at some points. We received six persons into the church yesterday evening at Belleview. This is some of the fruit gathered from a meeting held there not many weeks ago by our Presbyterian brethren."

Rev. E. S. Lewis, Dublin, Miss., June 13: "Yesterday was a good day with us at Dublin. A good Sunday-school, and a full house at eleven o'clock. In the afternoon we had Sunday-school and preaching services at Auburn School-house. At this place your scribe had the pleasure of teaching a class of sixteen little people. This is one of the schools which is furnished with literature by our Sunday-school Board. We feel confident that great good will be done. The other school on our work whose literature is furnished is doing well. Last night we had the opportunity of preaching to the colored people. The congregation was immense."

Rev. T. J. Upton, Lake Charles, La., June 4: "Bro. Inge and his co-laborers, Whitehurst and Saunders, have come, and are gone to other fields of labor and success. Our meeting here, though resulting in not more than about thirty accessions to the churches, was a grand success. Christian hearts were cemented together as never before. Christians were stimulated to greater activity, sinners were converted, and hundreds pledged themselves to a new and better life. Bro. Inge has promised to return and give us two or three weeks in September, at which time we are expecting still grander results. Let the churches everywhere pray for the success of the meeting."

Rev. H. C. Edmondson, Pott's Camp, Miss., June 2: "We have just closed a revival at this place which resulted in a great blessing to preacher and people. We had five as bright conversions as I ever saw, and all of them joined the church. Three were received by letter and one backslider reclaimed. Bro. T. W. Lewis, of Holly Springs, was on hand doing most of the preaching; and it was done with power and demonstration of the Spirit, too. Bro. J. W. Honnoll came to the rescue on Saturday, and preached two powerful sermons. All things considered, we have had a glorious time; and, with a strong church (in the Spirit), a well-organized Woman's Missionary Society, woman's prayer meeting, also Thursday night prayer meeting and a lively Sunday-school of about sixty members, we are now ready to give thanks and honor to Almighty God."

Rev. H. B. Vandenburg, Meadville, Miss., May 31: "Children's Day was observed by the Meadville Church on the fifth Sunday of this month. The program, while not elaborate, was interesting, and everyone seemed to enjoy the exercises. A large crowd was in attendance. The collection was $7.55. Experience and observation teach this scribe that the law makers of our church displayed much wisdom in setting apart one day in the year to be known and observed in all our connection as 'Children's Day'—not only for the fund that is raised and placed in the hands of the Sunday-school Board, but for the great influence it wields over the minds of the people, enlightening them and educating them in the great work for which Christ established his church in the world; evangelizing all the waste places until not one shall be able to say, 'No one ever told me before.' No one ever told me of Jesus and his love."

Rev. W. D. McCullough, Indianola, Miss., June 5: "We have just passed through a twelve days' meeting at Indianola. Rev. W. J. O'Bryant arrived on the second night of the meeting and rendered valuable services. Our congregations were good. Our business men closed up for the services after the third day, which was about as soon as they could in justice to their business. There was marked interest through all the services. That part of the membership in attendance was quickened and encouraged. Sinners were convicted, and resolves for better life were made. No accessions, no conversions. We have received four by certificate this quarter; more are expected. Organized one new church at Baird's, five miles east of this place, on the G. P. R. R., this year. Have two interesting Sunday-schools doing good work. One other struggling. Finances badly behind. Money scarce, and still we move. We are still praying for and expecting the baptism of the Holy Ghost. Pray for us."

Rev. J. R. Hays, Carthage circuit, Mississippi Conference, June 8: "This is my first year in the ministry. We are doing very well up to date. My second quarterly meeting was held, June 4 and 5, at Rocky Point. Our beloved presiding elder, C. McDonald, was on hand. After a long drive, Saturday morning, we reached the church in due time; and, after song and prayer, he announced as his text the fiftieth Psalm and fourteenth verse: 'Offer unto God thanksgiving, and pay thy vows unto the Most High.' The congregation were profoundly interested in his sermon of forty minutes. After preaching dinner was announced on the ground for everybody. Our people cry, 'Hard times;' but such a dinner I have scarcely ever seen. After satisfying the body we held our quarterly meeting. Finances very low, but we hope to make a better report by the next quarterly meeting. Sunday, at eleven o'clock, the presiding elder preached from Luke x, 42: 'But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.' Bro. McDonald had his text well in hand, and his earnest words went home to the hearts of the people. We had a glorious time. After the sermon we partook of the Lord's Supper. We think there was seed sown that will ripen into a bountiful harvest, the house being crowded to the utmost capacity. Our people love their presiding elder and preacher, and we are looking forward to a gracious outpouring of the Holy Spirit among our people this year. Brethren, pray for us."

Rev. H. C. Morehead, P. E., Sardis, Miss., June 15: "Despite the pressure in monetary matters, we are able to report some solid and much-needed improvements in the way of church and parsonage building. Courtland and Panola circuits deserve much credit for the completion of two beautiful country churches, and the purchase of parsonages in the towns of Courtland and Eureka Springs, desirably located and sufficiently large to accommodate the largest of our preachers' families. Steps are being taken to pay off debts on two other parsonages, and to purchase still another for the Mt. Vernon circuit. Some of the charges which have failed for years to pay in full the connectional collections are planning and working to pay every cent. With the blessing of God, they will succeed. Our Sunday-school interest, we think, surpasses any former year. This is especially true in several of the charges. We intend to press this question until the membership of the Sunday-school equals that of the church. Our divine Lord is stamping the signet of his approval on the efforts of the preachers. Thank God the gospel is still his power unto salvation! Nearly fifty have manifested a desire to be saved during this round by coming forward, or standing in the congregation. Our prayer is for, at least, one thousand conversions and additions to the church in the district this year. This is expected on the basis of God's promises, coupled with the faith, consecration and fidelity of preachers and people. Homes are becoming more religious, prayer meetings are multiplying, children are being consecrated to God in holy baptism, persons are joining the church, Christians are being edified."

Rev. V. V. Boone, Magnolia charge, Mississippi Conference, June 10: "Truly our lines have fallen to us in pleasant places. All who have served the good people of this charge will bear me witness. Due largely to the persistent efforts of Bro. G. H. Galloway, we have a comfortable parsonage, complete except painting, which we hope to do in the near future. The Ladies' Aid Society, small in number, deserve much credit in the furnishing of the parsonage. They are constantly adding household articles, and purpose carpeting the floors this year. If our brethren had the zeal and church enterprise of these holy women, we could have the most handsome church and parsonage in the Brookhaven district. The general condition of the work is above the average. Our congregations have been remarkably good from the first, especially at Magnolia. The weather and other circumstances have been against us at Muddy Springs; yet we expect a great revival there. We found a revival spirit at Osyka, and it continues to burn. Our church there is small and financially weak; yet they are doing better in proportion than either of the other churches. I feel that this credit is due them. We are busy getting ready for our District Conference, which will convene July 7. We hope to have a full attendance, and ask the preachers and delegates to come prepared to remain over Sunday. We want your blessing, and trust the occasion will prove one to you. If District Conference is worth going to, it's worth giving a Sunday. Let all persons attending the Brookhaven District Conference procure certificates from their purchasing agent, that they may get the benefit of reduced rates on return ticket. Passenger trains going south arrive here at 6 A. M. and 3:30 P. M. Those going north arrive at 10:30 A. M. and 8:45 P. M."

Rev. J. B. Kent, Lake Charles mission, Louisiana Conference, June 5: "Our new church in the northern part of this city was dedicated this morning by Bro. John A. Miller. The congregation was good, the sermon grand, and the entire service solemn and impressive. Mr. Editor, we are proud of our church. It is neat, well constructed, will seat 160 grown people, and is the cheapest church in the State, all things considered. The parson is doing a very good job painting; but, Bro. Roy, the props have not given way yet. Just about the time the building was completed our contractor saw the necessity of a pulpit, and accordingly made and presented us one of beautiful design and finish. About this time another gentleman, seeing the need of an organ, immediately ordered one, and now we have one of the finest organs in town. Our mother church presented us with a nice communion set, and some unknown friend sent us a table on which to place it. And this is not all. We have ordered a bell, and our girls have raised the money to pay for it. Thank God for liberal men and stirring girls! The Lord has blessed us here. When the field was first reached it was with difficulty that a lodging-place was found. A small house was erected, and the parson sat down to keeping batch with the determination of staying until the church said, Go. But now there are numbers of homes where the weary parson may find rest, shelter and nourishment. Our membership is constantly increasing, the Sunday-school is flourishing, and the congregations fair. With an elegant church, fitted up with a beautiful pulpit and a fine organ, together with a good choir and organist, a praying membership and a great God upon our side, we have reasons to be encouraged, and expect to be on deck at Conference. Not only this, but we have broken up the surface of the unoccupied portion of the church lot, and expect to plant it in sweet potatoes. So, brethren, when you come to Conference, just call around, and we'll give you a 'tater."

Rev. F. D. Van Valkenburgh, colporteur, writes, June 10: "Book selling, visiting, preaching, is about the way the colporteur finds it to be in his experience now. The pastor puts it this way: Preaching, visiting, book-selling, with the last entirely neglected most of the time. Well, each line of this work is important, and can be practiced to individual and public benefit. A few weeks on the road, about the Master's business, has enabled me to attend, first, a pleasant session of the District Conference at Purvis, where good preaching and kind greetings made the stay uncommonly pleasant; second, the meeting of the Holiness Association of the Louisiana Annual Conference, at New Iberia, where I had the pleasure of witnessing the most wonderful displays of divine power ever seen by me since entering the ministry; third, the District Conference at Franklin (which place is, to me, the prettiest town I have seen in Louisiana), where preaching was good, the session pleasant and profitable, and the entertainment (of the book man) the very best (Franklin will long be a green spot in his memory); and, fourth, a week's meeting at Morgan City. The Rev. T. B. White is pastor here. Rev. W. A. Dodge, from Georgia, held forth for four days. The pastor and the writer held on for several days after Dr. Dodge's departure. A number were happily converted, while seven professed entire sanctification during the meeting. The morning before the meeting closed I had the pleasure of hearing twelve persons pray in the congregation, only two of whom had been in the habit of doing so before this meeting. Capt. John N. Pharr has charge of the Sunday-school here, and he seems to be deeply interested in this great work, while his wife is a leader not only in church and Sunday-school work, but one of our most zealous W. C. T. U. workers. Morgan City has a neat church, and a very desirable and comfortable parsonage, and there seems to be an upward tendency in, and a hopeful outlook for, Methodism there."

A REOPENING.

Concerning our reopening and dedication services at Pisgah Church on May 28 and 29, I can't forbear writing somewhat. As previously arranged for, at ten o'clock A. M. five Sunday-schools marshalled their forces at the school-house near by, and at 10:30 there marched into the new church a force of Sunday-school workers numbering two hundred and fifty, or more. The visiting schools being seated, a song of welcome was had by Pisgah school, followed by three beautiful songs, lead by W. T. Jernigen, and prayer by Rev. H. C. Morehead. Prayer was followed by songs, the songs by addresses by Bros. Morehead and Bachman, and these by other songs. At 12:30 P. M. we adjourned for dinner, an abundance of which was soon at the disposal of the great concourse of people, numbering nearly a thousand. In the evening, after many excellent songs, our efficient and beloved presiding elder opened and conducted in a firm, masterly way the most thorough, beneficial and satisfactory Quarterly Conference had on Panola circuit in many years. Had a fine turn-out of the official members. Thank the Lord!

On Sunday morning Bro. Bachman lectured the Sunday-school classes and conducted an enjoyable love-feast, at the close of which many came forward for prayer. Bro. Morehead continued the services, baptizing two infants, receiving one member, preaching the dedicatory sermon, dedicating the elegant nine-hundred-and-forty-dollar church, and administering the Lord's Supper, aided in the latter by Bro. Bachman.

The night service was profitable. Preaching and altar service by Bro. Bachman.

Thus closed our two days' meeting, with pleasure and profit to all. A deep spiritual interest was manifest throughout, and has sent a thrill of religious activity through the whole circuit that betokens still better times. We present Bros. Bachman and Morehead with the good-will and gratitude of the whole circuit for their zeal and laborious efforts rendered in this meeting. May God bless and magnify their usefulness in the cause of Christ!

BEN P. JACO, P. C.

Grenada Collegiate Institute.

The commencement exercises of this school occurred June 5-8, 1892. The sermon was to have been preached by Rev. Amos Kendall, of the North Mississippi Conference; but at the last hour, owing to sickness, he found himself unable to attend. This was a sore disappointment to all concerned. A brother present consented to occupy the time, but not to fill the place of Bro. Kendall, nor to meet the expectations of the people. Sunday night was devoted to the anniversary of the Young Woman's Missionary Society of the institute. The sermon was preached by the author of this communication.

Monday night we had a Japanese Fan Drill, which was interesting, suggestive, instructive and highly entertaining to the large audience present.

The annual reunion of the alumnæ of the institute was held on Tuesday morning. The program consisted of music, vocal and instrumental, essays and recitations, and the whole was crowned and completed with a splendid address by John B. Ross, Esq., of the Grenada bar. It is rare that one hears a popular address so well conceived and so eloquently expressed as this. The young orator was literally loaded down with bouquets and baskets of flowers until he had to call in assistance to bear his well-won laurels from the field.

Tuesday evening we had the little peoples' concert, full of music and interspersed with recitations that indicated careful training.

Wednesday was commencement day proper, and five young ladies—Misses Nannie Knox, Mamie Murff, Nora Nason, Estella Morehead and Pansy Jordan—were graduated with the degree of M. E. L., and Miss Knox, also from the school of art. To the first and last-named had been awarded the honor of delivering the salutatory and valedictory. The essays read by these young ladies were highly creditable to them and spoke well for the training they had received. No pains had been spared by the president and faculty to have absolutely original and independent productions from these young ladies for this occasion. All these essays were fine. One of them, that by Miss Mamie Murff on "The Underground World," seemed to this correspondent to be a paper of superior merit.

The annual address was to have been delivered by Rev. W. C. Black, D. D.; but he failed to make the proper railroad connection in Memphis, and so did not arrive in time. However, the large audience lost nothing, as Rev. W. T. J. Sullivan, D. D., on short notice, delivered a splendid address, which seemed to have been cut and dried, trimmed, hewed and jointed for the occasion.

Wednesday night was the time for the annual concert, and for more than two hours the vast throng was held spell-bound by the sweetest and finest of music, vocal and instrumental, solos and in concert, duets, quartets and sextettes.

One lady asked your correspondent if he had "an ear for music," and he told her he had two, and on occasions of this kind he wished he had four ears for music, or more. This was said to be one of the most pleasant and profitable commencements ever held in Grenada. The church on Sunday and the college chapel on all other public occasions were packed full of people, and many had to turn away for lack of room.

Among the many visitors present we caught sight of Rev. W. T. J. Sullivan, Rev. J. W. Malone, Rev. S. M. Thames, Rev. John E. Thomas, Rev. R. M. Davis, Rev. G. W. Bachman, Rev. H. C. Morehead, Rev. G. W. Gordon and Rev. J. M. Huggins. There ought to have been forty or fifty members of the Conference present. It is a recognition due the president and faculty of a Conference school.

GILDEROY.

REPORT OF THE VISITING COMMITTEE TO GRENADA COLLEGIATE INSTITUTE.

The undersigned, chairman of the Visiting Committee to the above named school, was the only member of the committee in attendance on the commencement exercises. The grounds belonging to this college are ample and beautiful, and under careful landscape gardening susceptible of the highest improvement and ornamentation. This we regard as indispensable to the best esthetical culture of our girls and young women.

The buildings are large, commodious and comfortable at all seasons of the year—warm in the Winter and cool in the Summer. The furniture and furnishing sufficient, neat and every way comfortable, but not extravagant or expensive. The halls and rooms for study and recitation are admirably adapted to the purposes for which they were built. The boarding department is sufficient for the accommodation of sixty-five young ladies. Forty-two boarders were catalogued this school year. Every room ought to have been full. The table is well supplied with all and the best the market affords, and the food is well cooked and tastefully served. The committee has never heard one word of complaint about either the quantity or quality of food served at this school.

The gardens on the grounds furnish in abundance all the vegetables needed by the large college family, and all the milk and nearly all the butter used are made in the college creamery. The milk is pure and the butter fresh. We find that the house and grounds are neatly kept, the sewerage being perfect, so that no unpleasant odors are to be found anywhere on the premises. The young lady boarders and the family of the president are pictures of perfect health. The drug bill for forty boarders for ten months was under five dollars.

The discipline of the school is about as nearly perfect as school discipline ever gets to be. It is firm and inflexible, but fatherly and kind.

This college, or institute, is made up of seven schools, or sub-departments, separate and distinct, presided over by a professor, with such assistance as each department may demand. The curriculum, or course of study, laid down in these several schools covers the whole ground of higher female education, with special stress laid on all those sciences best calculated to develop and enlarge the intellectual faculties of our daughters. The examination papers—all written—covering the whole ground of the college course, from the preparatory to the finishing department, were submitted for inspection and examination by the committee, and, as far as the committee was competent to go, they were closely examined. These papers show diligent and honest work on the part of the several teachers and close application and highly commendable progress on the part of the pupils. In our opinion, much of the success attained in this school is due to the careful and accurate training in the preparatory department. A good foundation is laid. The difference between pupils prepared for college here and pupils in the college family and out of it is manifest in the examination papers and in the progress and general deportment of those who attend this school. Of course, there are exceptions, but we name this as the general rule.

We believe the several members of the faculty to be competent, conscientious, laborious, diligent and devoted to their work. The committee is satisfied that the moral and religious sentiment and impression made here is of the highest and best kind. The teachers are Christians who feel the worth and weight of the souls of girls committed to their care. This is especially true of the preparatory department, where the teacher is regarded as next of kin and nearest like our blessed Lord.

This school commends itself to the best love and largest patronage of our Methodist people in North Mississippi and in the regions beyond.

R. G. PORTER,
Chairman of Visiting Committee.

Brandon District School.

The late District Conference made it my duty to attend the closing exercises of the eighth session of this school, which is located among the hills of Jasper county at Montrose. Like the plains that lay out before Abraham, this country is well watered, but not watered by *wells*. There are many springs, some of which are mineral. Bro. Jones (John A. B.) says he can stand on the front steps of the school-house, and, with a long-handled gourd, drink from the fountain of immortal youth—provided the handle is long enough.

I will say for the fertile nature of this country, that it grows very fat pine-knots, and, I think, without fertilizing. The village is on a boom, but not such a boom as comes of New England capital. The school has given life to the place by drawing people there who want to educate their children. An acre lot can be bought for $5, and lumber can be bought on the ground for 75 cents per 100.

Just across the street from the school-building now in use there stands a large, two-story building, which tells a story of *ante-bellum* days. About 1842 Rev. J. N. Waddell began a school under the direction of the Presbyterian Church, which continued four or five years. Mr. Waddell was afterward president of the University of Mississippi, and is now living, probably in Birmingham, Ala.

A number of students who were at this school have since been prominent men in the State. In the grove near the building is a large post oak of peculiar shape. A knot on it lying on the ground causes it to present the appearance of a small tree growing up out of a large stump. This is known as "Lowery's stool." It is said to be the place where Ex-Gov. Lowery used to study his lessons. The tree failed to put forth its leaves this Spring. It may be because of recent excessive use.

When I looked at the two buildings, the old and the new—the one a monument of Presbyterian influence, the other an evidence of Methodist growth—I thought there must be some truth in the assertion which has been made, that the Methodist and the bitter-weed are going to take this country. During the present session about 175 pupils have been enrolled, with an average attendance of seventy during the entire session.

The following resolutions were unanimously adopted:

Resolved, That we, the Board of Trustees of Montrose High School, tender our thanks to Prof. L. D. McLaurin for the judgment he exercised in the selection of teachers for the session just closed.

Resolved, That we tender him our thanks for the judgment he has exercised in the management of the school.

C. F. NIEL, Pres.,
W. H. CALDWELL, Sec.

Dr. C. G. Andrews preached the commencement sermon, Sunday, May 29, at eleven A. M. I was told by the presiding elder that he had thought Bro. Rawls, our preacher there, was doing well, but since Dr. Andrews' visit a proposition to "swap" preachers had been made.

The ladies of the Woman's Missionary Society at Montrose had arranged for a missionary entertainment on Sunday night. Songs and recitations suitable to the occasion were rendered, and your writer said a speech.

Rev. John A. B. Jones delivered the annual address on Tuesday, at eleven A. M. His text (?) was: "Even a king must scratch his own nose." All the workings of the school I saw evidence a busy school. The next session will open Sept. 5, 1892.

GEO. H. THOMPSON.

Rose Hill, Miss.

Opelousas District Conference.

This Conference held its twenty-fourth session at Franklin, La., May 26-29, 1892; Rev. J. A. Miller, P. E., presiding. This district is composed of fifteen pastoral charges. There were eleven pastors present, with a small attendance of laymen. Those pastors who were not present reported their work by letter, except one or two, which were reported by the presiding elder. The reports of various pastors reveal the fact that the attendance upon the Word and the observance of the ordinances of the church throughout the district is gratifying. The spiritual condition of the charges, with a few exceptions, is healthy, while in some it is advancing, and in some few there are evidences of special life and growth. The Sunday-school work, as reported, shows some advance, and is encouraging; but in a few cases there seems to be a decline. Two churches and one parsonage have been built, and two other churches in course of erection. The one in New Iberia will soon be completed. When completed, it will be a very handsome brick structure. The stringency in money matters has, to some extent, affected the operations of the church. However, most of the charges report a fair per cent. paid on collections taken. The subject of Christian education and religious literature was enquired into. There is improvement along these lines. We have within the bounds of the district some good schools, where the children are educated under good moral and religious influences. We speak specially of the schools at Opelousas and Crowley. The graduates of the Opelousas Female Institute reflect great credit upon Mrs. M. M. Hayes and her assistants, and is worthy the patronage of all this country. The school at Crowley, as reported by Bro. C. B. Carter, is of great promise. The NEW ORLEANS ADVOCATE has a very good circulation throughout the district, but far from what it should have. The discussion of the subject of missions disclosed the fact that there is a wide field for missionary work throughout this district. A large portion of this Southwest Louisiana is missionary territory, and there are loud calls for help in this direction.

Brethren, in our great efforts to send the gospel to the heathen world, let us not lose sight of the thousands at our door who are perishing for want of the Bread of Life. These are intrusted to our care. God looks to us for their salvation, but we have no man who can reach them; yet God has—and if we do our duty, the man will be given. We must have men of God who can speak and preach in French to reach them, to preach the gospel of Christ to them, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in [illegible]" (Christ). Let us pray earnestly with faith for such men.

Rev. R. Randle, president of the Conference Board of Missions, and pastor of our church at Alexandria, was with us, and presided over our missionary meeting held on the night of May 27. Rev. J. M. Henry, pastor of Carrollton Church, New Orleans, was present, and delighted the audience with a very interesting lecture on missions. His large missionary map of the world was of great help in the lecture. Speeches were also made by Revs. F. S. Parker and R. Randle, after which Bro. Cassity took the collection, which was not as large as it might have been.

Rev. F. D. Van Valkenburgh, colporteur, was present in the interest of the work he represents.

Special emphasis was given to religious worship, and from the first service there was a good interest manifested. There were many at the altar during the Conference—some seeking a deeper work of grace in their hearts, and others as penitents seeking pardon. We left Bro. Cassity, assisted by Bro. E. T. Denson, protracting the meeting.

W. T. Blacksher, Gov. M. J. Foster, Wm. Beedle and J. D. Morgan were elected delegates to the Annual Conference, and Rev. E. T. Denson and Jasper Spell, alternates.

Abbeville was selected as the next place of meeting.

Mr. Bell and his good wife entertained right royally the scribe and his brother, and the people of Franklin gave the whole Conference a royal entertainment, if we are to judge from the heartiness with which the vote of thanks was taken.

T. S. RANDLE, Sec.

Indian Mission.

I wish to say to the friends of the Indian Mission that we have paid our missionary, Bro. W. W. Cammack, for first and second quarters, and the third quarter will soon be due, and we lack about $22.90 of having enough in bank and in hand to settle for this *third quarter*, and then we will lack all for fourth quarter; or, altogether to finish out third and pay the fourth, we lack $147.90.

Now, brethren and sisters, what will we do about it? Will we pay it or not? Surely we will pay it without a word. I think the only reason why you have not paid in more already is because the work had not been inaugurated, and you did not feel the necessity of any hurry; but the missionary has been appointed, and is at work, and the money is needed now; so, doubtless, you will respond now without delay. Just think of the importance of the work! If I remember correctly, Bro. Cammack stated that he had found about five hundred Indians in twenty miles of his home without the gospel. Oh, what a responsibility upon us if there were no more! Think of five hundred heathens right at our doors without the gospel! Five hundred souls without the Bible and without Christ right here in a Christian land! But that is only about one-fourth of them in the State of Mississippi, though some of them have the gospel, but none of them until this year by *our church*.

Now, brethren and sisters, let's do all we can to redeem the time that we have already lost. Let's push the work now. Surely our sisters, if they could only take a stand along some roadside and see an Indian man and his wife pass by—the man with his gun and shot pouch, walking or riding his pony ahead, and his wife barefooted, with a heavy burden on her back, trudging along behind, maybe wading through the mud, *a perfect slave*—just what you would be without the gospel; and they are our sisters *in red*, for we all sprang from the man whose guilty fall corrupts the race and taints us all. Shall we not do all we can to lift her up to her proper sphere in the home, in the church, and in society? Surely, I say our sisters would do something if they only knew the true state or condition of these poor heathen women in our midst.

Now, let us all do our duty, and do it at once, toward these much-neglected people. Several subscribed for the mission two or three years ago, and have not paid the first installment. It may be, brother or sister, you do not remember having subscribed. Please refresh your memory; and if you can not remember having subscribed, for fear you did, and have forgotten it, send something anyway; and if you have not subscribed, and know it, please help us now. "Oh," you say, "the times are so hard and money so scarce, we can't do much now." Well, do you know why the times are so hard? It is because we have failed to do our duty as Christian people, and the Lord is punishing us by shortness on every hand; and if we do not do better, no telling how soon he may destroy us by his judgments; so, if we want to prosper and be happy, and then get to heaven when we die, we had better do our duty. The shorter the crops and the harder the times, the more we ought to do and pay for the church.

Now, may God help us to do our duty in every respect, and especially toward these long-neglected people! Send money to me at Barlow, Copiah county, Miss.; send books to Rev. W. W. Cammack, Philadelphia, Neshoba county, Miss.

Now, I wish to say, in conclusion, I received some good little books from Miss Hattie Collins, Cotton Valley, La., which will be sent to Bro. Cammack for the converted Indian, Tubby, as directed. May God bless Miss Hattie!

A. D. MILLER.

Barlow, Miss.

Letter from Missouri.

When our dear old ADVOCATE comes to us on its weekly visits, I am reminded of my obligation to send an occasional communication for its columns. I enjoy reading the notes of victory from the field very much, and rejoice with my dear brethren of the old North Mississippi Conference in their success in the gospel. May the Lord bless them more and more!

We are moving with good success in Southeast Missouri. More than a thousand souls have been added to our church in the Charleston district since the last session of the St. Louis Conference. Our presiding elder (Rev. Jas. T. Kendall) is truly a live man, and pushes the battle to the very gates of the enemy throughout the entire district. I have never known a man of more energy or greater courage, and, as an evidence of this, our church has more than doubled in all of its interests in the last two years. My own charge is the hardest, toughest place in Southeast Missouri. We have a well-built old town, with a population of more than six thousand. There are seven schools here, with fifteen hundred pupils enrolled. One of our State normal schools is located at this place, with a regular attendance of more than three hundred students. But with all these things, our own church is very weak. We have a large German element here, and the Roman Catholic Church overshadows everything else. The Lutherans come next, with a fine church-building and a strong membership. Then come the Presbyterians, Baptists, Methodists, German Methodists, Episcopalians and Campbellites. The truth is, our Protestant element is chopped up into so many little fragments that no one of the denominations is self-supporting, while the Catholic Church has great wealth. If our Missionary Board could give us a good liberal support here for two or three years, we could build a good strong church; but we greatly need help. Anyone can see the importance of the field when the question of these schools (especially that of the normal) is considered. We ought to have a good church and a regular ministry here, even if we had no local membership, as our own young people attending school here from abroad should be cared for. We have people true and tried here, but they are not enough. Quite a number have been added to our church during the year, but a number will leave for their homes when the school is closed. We feel that we are thus doing some good for the church at large, if we can't keep them with us.

But I fear I have already written too much for one time, and yet I have not told half I wanted to tell. I will have to write more later on. Love to the brethren. Pray for us.

May the Lord bless and prosper you in your work with the ADVOCATE!

E. G. KILGORE.

Cape Girardeau, Mo.

Rev. H. L. Vaughn,

OF THE NORTH MISSISSIPPI CONFERENCE.

Rev. H. L. Vaughn was born March 11, 1856, and died April 4, 1892—a young man, in the prime of life, in the thirty-seventh year of his age. Bro. Vaughn was carefully brought up in a Christian home, and by deeply pious parents. His early associations were of the best kind. He professed religion and joined the Methodist Church with his parents and entire family in 1870, while he was yet a small boy in his teens. Bro. Vaughn was licensed to preach by the Quarterly Conference of the Columbus circuit, and recommended by the same body for a special course of study in the theological department of the Vanderbilt University, from which department he graduated in June, 1879, and was admitted on trial in the traveling connection by the North Mississippi Conference at its session in November of that year. In 1880 Bro. Vaughn was happily married to Miss Trigg, of Gallatin, Tenn.; but, in the providence of God, his good wife was called home in 1885. Soon after this sad event he was married to the elder sister of his first wife. This wife, with four children, are left to be sheltered by the wing of God, and to be cared for by the church in whose service the husband and father died.

Bro. Vaughn was a man of excellent and amiable spirit, full of energy and of invincible courage. He was a devout Christian, full of faith; a man of prayer and full of good works. He was a close and diligent student of God's Holy Word, of our standard works on theology, and of books of general literature. He grew to be one of our best and strongest expository and doctrinal preachers, and one of the most useful and efficient pastors in the Conference. Every interest of the work committed to his hands was looked after promptly, and with a zeal and energy that overcame all obstacles.

Bro. Vaughn had a passion for writing, and had grown to be a strong man with his pen. There are few among us who possessed such facility of expression and such strength and clearness of statement as Bro. Vaughn. His last sickness was of short duration and his death was rather sudden and unexpected by his family and friends, but when the critical moment came he was ready for the change. He had steadily grown in grace and in the knowledge and love of God from childhood till God called him from labor to reward. His stricken wife and helpless children are in Texas, but our Lord, the husband of the widow and the father of the fatherless, is there with them, and his eye is upon them.

GILDEROY.

SUNDAY-SCHOOL LESSON.—June 26, 1892.

BY REV. W. H. LAPRADE.

Messiah's Reign.

Psalms lxxii. 1-19.

GOLDEN TEXT.—"*All kings shall fall down before him: all nations shall serve him.*" *Verse 11.*

We must remember, while this Psalm is under discussion, that the idea of the coming Messiah was always in the mind of pious Jews, and that, because of this, their religious lyrics contain passages that are prophetic of his coming and his government. Such is the case with the Psalm of the lesson. Solomon not only prays for qualities that will make him to be a good and wise ruler, but, typing the Messiah's rule by his own when so endowed, he gives a glowing picture of the righteous, and universal, and beneficent, and perpetual government of the coming Christ.

Ver. 1. To be wise and to be righteous, this is essential for every ruler, from the father of a family to the head of a great nation. All else of gracious influence and of continuing power, mentioned in the Psalm, depends on these two prerequisites—wisdom and righteousness.

Ver. 2. The poor are often cruelly oppressed; God is "no respecter of persons." Christ is the friend of the poor. He will always do them justice. Rich and poor, under his rule are judged and sentenced exactly alike. It is not so under any earthly ruler.

Ver. 3. Under his rule peace, peace that is the product of righteousness, shall abound like a universal harvest, covering not the lowly plains only, but the rocky mountains as well. And there is no peace, no *real* peace, except that which comes by righteousness.

Ver. 4. Even the poor, and the children of the needy, shall share this peace. Oppression will fall before the principles of righteousness.

Ver. 5. This reign shall endure forever. Oppression will not rise again to triumph. Righteousness is of God's nature; it is eternal.

Vers. 6, 7. "Rain upon mown grass"—refreshing, making productive again. One crop gathered, then another, and another. Old earth never tires so long as the showers come. The thought is, there shall never be a drought; there shall be an endless round of harvesting. Righteousness and peace, peace and righteousness, on, forever.

Ver. 8. Terms somewhat similar to those used to denote the extent of the Jewish nation. (See Ex. xxiii, 31; Deut. xi, 24.) "Ends of the earth," however, is an expression never used in this limited sense, but implies the whole world.

Vers. 9-11. Universal dominion. The savage tribes, the kings of rich and powerful nations—all kings, all nations.

"From north to south the princes meet
To pay their homage at his feet."

The kingdom of Christ—the "Stone" of Nebuchadnezzar's vision—shall fill the whole earth.

Vers. 12-14. No wonder that universal allegiance should be given such a king! Not only wise, and just and strong, but full of sympathy for the poor and needy; a ruler whose law meets a response of love, and to whom obedience is rendered with delight. His poor ones shall neither be despoiled by cunning nor oppressed by malicious power. "*They shall live.*"

Ver. 15. The wealth of the nations shall be his. Men will make money for Christ just as they pray to him and sing his praise. Already we are "saying prayers" for his kingdom to come; by and by we will pray for it in earnest, pray by the soulful and by the purseful.

Ver. 16. "A handful"—that is a great abundance, a *full* hand. Earth shall be filled with plenty, from mountain-top to valley; the luxuriance of Lebanon shall be reproduced everywhere. The crowded city shall have in abundance, and shall be multiplied.

Ver. 17. This peace and plenty shall endure, for *he* endures. All nations, sharing his blessings, shall give him praise, and "call him happy." Isaiah's prophecy shall be fulfilled: "He shall see the travail of his soul and shall be satisfied."

Vers. 18, 19. The doxology of these verses form a fitting conclusion not of this Psalm only, but of the division of the Book of Psalms, of which it is a part.

Let the teacher trace the spread of the gospel from the days of the apostles, show its effects where it is preached, and stir the hearts of the children to missionary zeal.

TEMPERANCE DEPARTMENT.

CONDUCTED BY REV. JOHN T. SAWYER, D.D.

The Presbyterian Church on Temperance.

The action of the General Assembly through its Standing Committee on Temperance:

Resolved, That the whole power of the Presbyterian Church, in harmony with the efforts of other evangelical communions, shall be directed to repeal the passage of any law legalizing the liquor traffic in Alaska, and that the permanent committee on temperance use all lawful and laudable methods and means in resisting the passage of such bill in Congress, and to this end that the action of this Assembly be communicated by telegraph to the committees in the National Congress having this matter in charge.

That the Assembly stands firmly by the deliverances heretofore given by our church on the evils of intemperance, and enjoins our ministers and people to do all that is possible in their individual and collective capacity in the extermination of the evil, and that we reiterate the deliverance of the Assembly of 1883, that, "In view of the woes wrought by this scourge of our race, this Assembly would hail with acclamations of joy and thanksgiving the utter extermination of the traffic in intoxicating liquors as a beverage by the power of Christian conscience, public opinion and the strong arm of civil law," and further, that we give all honor to all officials of the law who have had the fidelity to execute the laws of the land in accordance with their sacred oaths of office.

That this Assembly regards the saloon, licensed or unlicensed, as a curse to the land, inimical to our free institutions, and a constant jeopardy to the present and lasting peace and happiness of all members of the home, and furthermore, loyalty to Christ and his church should constrain every Christian citizen to be earnestly zealous in securing the removal of the traffic, very largely responsible for the mass of crime, pauperism, and the social evils that flood the land with misery, and that we emphasize the great value to the cause of temperance in this country, which comes from the Supreme Court of the United States in its recent decision: "That there is no inherent right in a citizen to sell intoxicating liquor by retail; it is not a privilege of the State or of a citizen of the United States."

That we urge Congress to pass laws prohibiting the sale of all intoxicating liquors for beverage purposes from all the Territories of the United States and the District of Columbia, and from all buildings and institutions under control of the United States government.

That we endorse the work of the Presbyterian women's temperance associations and all kindred organizations, and, bidding them God-speed, that we urge the women of our Presbyterian Churches to organize temperance work along the same church lines as those adopted by the women of the Presbyterian Churches of Pennsylvania, and this, not in antagonism, but in perfect harmony with the evangelistic work of other temperance organizations. Also that this work be extended to the children and youth.

That from the pulpits of our beloved church, emphasis should be given to the deliverances of the General Assembly for the past eighty years, and in order that the church communicants and others who might be led to be interested in temperance work, may thoroughly understand the position of the church, now and in years past, the permanent committee be requested to have their tract, "A Summary of the Deliverances of the Assembly on Temperance," sent to all pastors throughout the church with a request that the tract be distributed among the people.

Roman Catholic Utterances.

What is it that keeps the Irish people in these low social conditions? The saloon. Thither goes the money earned by the sweat of their brow. Thence go men issue, broken down in health and strength, to swell the list of idlers and paupers. Our disgrace and our misfortune in America is the number of Irish saloon keepers.—Bishop Ireland.

Don't sell liquor. I would rather for my young man to become a tramp and beg from door to door, than to sell liquor for a living. There is no meaner or more contemptible way of getting a living than by selling rum.—Rev. Father R. F. Barry, Hyde Park, Mass.

One of the great blessings of no license is, that it has crippled the power of the saloons—one of the most powerful, bold, persistent and audacious opponents to what is good.—Rev. Father Thos. Scully, Cambridge, Mass.

The saloon is the recruiting office of the devil, of blasphemy, and of infidelity. It is the duty, therefore, of all who love God and the church to oppose the influence of the saloon.—Rev. Father C. L. Burns, Providence, R. I.

We know that intemperance has brought evil in the liberties of our country, and in the politics of our country. Oh, the meanness of our politics that will be led by the groggling element!—Rev. Father W. Elliott, C. S. P., New York.

We who labor so hard to rid our other country of landlords and landlord loiquity, ought not to become slaves of the rum lord, and bow to the iniquity of intemperance!—Rev. Father T. F. Conaty, Worcester, Mass.

Any American citizen who says it is impossible for us to put down those evils, to enforce the laws that are upon the statute books against the liquor interests, I would say to him he ought to abdicate. We are able to do it.—Most Rev. W. H. Elder, Archbishop of Cincinnati.

We do not believe that the church should leave the field entirely alone to the saloon keeper to champion our laws. We believe that as long as the saloon dares, with effrontery, to demoralize our politics, that the church, with uprightness, with a clear and serene countenance should enter the political arena to purify it.—Rev. Father Cleary, Kenosha, Wis.

Very Much That Way.

The Rev. Dr. A. B. Leonard, at the Omaha General Conference, said among other good things, this:

We are strong on resolutions, but weak at the ballot-box. The greatest trouble with us temperance people is that we do a tremendous amount of ballooning. We pass great resolutions denouncing the liquor traffic, and publish them to the world as the expression of our convictions; then we get in a balloon and soar aloft. Meanwhile the saloon keeper, wily politician that he is, fixes up the caucus, makes his slate, nominates a ticket and telephones up to us: "Come down, good people, come down. We have done all the hard work, and all you will have to do is to come down and vote." So we come down and vote the ticket the rum seller fixes up, pass some more resolutions, and go up and balloon for three hundred and sixty-five days more.

Just such voters as *The Issue* describes we have in the Crescent City. Read this:

A few weeks ago I saw an Italian walk into one of our courts for naturalization. "What kind of a government is this?" asked the judge. The would-be citizen shook his head, saying he did not know. He was posted on beer and bologna sausage, but not on government.

"Well," said the judge, "who governs this country, a king or an emperor?"

"No emperor, I think," said the nearly hatched citizen. Everyone in the court-room laughed, but all the same the judge told the clerk to swear him in as an American sovereign. And at next election maybe he will walk up to the polls behind you and put his ballot on top of yours.

In other ships come money lords from England, buy up the breweries and levy their taxes on the beer-guzzling American. And so the tax of a thousand million of dollars is paid by the American people for liquors, three-fourths of this mighty sum, or a round $750,000,000, goes as a tribute levied by foreign brewers and low-browed foreign saloon keepers. It does seem to me that the bird of freedom that we keep upon our mount of patriotism to scream for liberty would in view of these facts be a little husky in its voice.

But we re-ascend our mount and take another observation. We find that since the days of Washington, Jefferson and Adams a great change has occurred. Then patriotism was the touch-stone and guide with the voting classes. Now a substitute, little but active, potential and irresistibly alarming, has taken its place. It is known as the almighty dollar! And what a scepter it wields! And how low the nation bows at the scepter!

The same paper shows up the "native rascals," and we have many of them also in New Orleans and Louisiana.

At a summer school here in the United States a church dignitary of high standing is reported to have spoken of a certain class of people as "a lot of foreign rascals in our midst, who hate everything American." No doubt there are foreign rascals in our midst, but there are not a few native rascals as well, and both the foreign and native rascals are largely the products of the legalized saloon. The saloon breeds and educates rascals just as the swamp breeds and produces malarial fever. To get rid of the fever, drain the swamp; and to get rid of the rascals, foreign and native, destroy the saloon. Many of the rascals of Christendom would be honest and God-fearing Christians but for the liquor saloon now legalized by Christian governments. Methodists all round the world should stand in the front line of battle against the legalized liquor traffic.

Active preparations are in progress for a series of Temperance Congresses to be held in Chicago in 1893. The National Temperance Society has taken the lead in this movement, and among other things has sent two representatives to Europe to endeavor to create an interest in it. Among the societies which have announced their intention of holding Congresses during the Columbian Exposition are the Order of Good Templars, Sons of Temperance, the National and World's Christian Temperance Union, and the Non-Partisan W. C. T. U. In addition to these, great popular meetings will be held which will embrace representatives of all shades of temperance belief, of all organizations and denominations, and will be addressed by some of the most prominent speakers of the world. The Department of State at Washington, in response to the request of the National Temperance Society, has sent out to every American consul on the globe the following four questions for official replies for use in connection with the World's Temperance Congress:

1. Statistics as to the quantity and kinds of intoxicating liquors produced.
2. As to governmental methods of dealing with the manufacture and sale of intoxicating liquors.
3. As to intemperance as related to poverty, immorality, and crime.
4. As to what efforts are being made to discourage the use, manufacture, and sale of intoxicants.

The church of to-day, much more the church of the future, must take to its heart the duty of combining and massing its forces against that gigantic atrocity, that diabolical conspiracy, that nameless *monstrum horrendum* of Christian civilization, that mothers nine-tenths of the woes and sorrows which blight and curse our modern age—the traffic in intoxicants, which hides its deformity under forms of law. How long shall the face of our Christian age blister with this worse than pagan shame? Has the virtue of our time degenerated so low that we do not even blush at the legislative traffic in the souls of our own children; that by the very doors of our own homes and our temples an army of miscreants should, by authorization of laws made by Christian law-givers, prosecute a work of murder and death? . . . How can we go to the heathen with this cancer of worse than heathen infamy festering in our bosom?—*Bishop Randolph S. Foster.*

We must get parents to train their children to total abstinence from all that intoxicates, and churches to insist on all their members being strictly temperate, and communities to discountenance the sale and manufacture of intoxicants as beverages. We must encourage and sustain all lawful measures against intemperance, execute the laws already upon our statute books for its suppression, work for legal prohibition, sustain temperance men, and pray for the Lord's help. Such is the duty of patriots and Christians, and terrible the consequences to nation and church if it be shirked.—*The Presbyterian.*

Even within its own field the paper that tries to tell all about the last sensational outrage upon law, falls far short of the truth. How many facts it forgets or fails to grasp! What paper ever finds space for the story of parental hearts broken, the lives of innocent victims darkened? Where is the printed record of the saloon keeper's part in the tragedy, whose bottle nursed the murderous purpose and whose den was the rendezvous of the reckless carousers? The paper that first publishes these details will have a truly valuable "exclusive."—*The Golden Rule.*

Old Cato was right when he ended every speech with the solemn words, "*Carthago delenda est!*" "Carthage must be destroyed." Rome must destroy Carthage, or Carthage would destroy Rome. The sovereignty of both was impossible. So with the abominable saloon. It must be destroyed, or it will destroy us. License, high or low, is a delusion and a snare. It is a fraud and an outrage. The only remedy for the gigantic evil under which this and other nations fairly stagger is the utter annihilation of the saloon.—*Epworth Herald.*

It was that greatest of painters, Sir Joshua Reynolds, who said that if you have great talents, industry will improve them, while if you have only moderate abilities industry will supply their deficiency.

The same principle may be applied to that important adjunct of personal appearance, the hair. If it is plentiful and shows no special sign of decay, it may be preserved and given a new beauty by using Louisiana Creole Hair Restorer, the most elegant dressing for the hair ever devised, entirely harmless, being a vegetable compound and free from any mineral or other injurious ingredient. Should, however, the hair be weak, have lost its color, baldness set in, or the scalp show any sign of disease, Louisiana Creole Hair Restorer will perform a function that no other preparation can with the same certainty and promptitude. It will restore the color and cause the hair to grow. One bottle of it will do more than a gross of the nostrums that flood the market. Try it and be convinced. If your druggist is without it, send to the Mansfield Drug Co., Memphis, Tenn.

There is a moral dumbness, and the Savior heals this when he makes us new creatures. The man had a tongue before, but not a religious one. Now he speaks of God, for God, and to God.—*Jay.*

No one in ordinary health need become bald or gray, if he will follow sensible treatment. We advise cleanliness of the scalp and the use of Hall's Hair Renewer.

Men persuade themselves that they are contending for principle, sacrificing for truth and right, when they are really striving for mastery, placarded with truth, but behind it is *self*.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, June 23, 1892.

Editorial Correspondence.

PORT GIBSON—THE VICKSBURG DISTRICT CONFERENCE—THE COLLEGE.

In company with a goodly number of ministers and laymen of the Vicksburg District Conference, we reached Port Gibson, the seat of the Conference, at 9:15 A. M., Thursday, June 9. The Conference was called to order at ten A. M. by Rev. D. A. Little, presiding elder. Bros. H. M. Ellis and W. M. Stevens were elected secretaries. The Conference was harmonious throughout and productive of much good within the district. Ample time was given to religious services. The pulpit was occupied every morning at eleven o'clock and evening at eight o'clock. The reports showed that faithful work was being accomplished and wise planning for the future was being done. Owing to a necessary absence on Friday, we missed the educational meeting; but able addresses were made by Rev. A. F. Watkins, agent of Millsaps College; Rev. B. F. Jones, president-elect of Port Gibson Female College, located at that place, and others, members of the Board of Trust of this latter institution. On Saturday, President Fitzhugh, of Whitworth Female College, appeared, and in a few well-chosen words ably presented the claims of that institution of learning.

We were much pleased to note some changes already effected and prospected in the interest of Methodism in this beautiful little city. The church-building has been to an extent remodeled and modernized. With a few more alterations and the expenditure of a few more dollars, this church can be made to present as handsome an appearance as any church in the State. Again, we noted with much gratification that the contract has already been let, and work has begun on a new parsonage, the building to be completed by the first of September. This is a change greatly needed, and we are gratified that, notwithstanding the cry of "hard times," those good people have projected this movement. We were equally gratified that after a deliberate and careful discussion of the matter, the District Conference decided to build a district parsonage and locate it in Port Gibson, said district parsonage to cost *not less than three thousand dollars*. That is right. Our churches, parsonages and institutions of all kinds are representative, and should, at least, respectably represent our Methodism. A shabby church, a leaky, dilapidated parsonage, and a third-rate institution of any kind underrates and places at a very great disadvantage any denomination. We are doubly glad, therefore, that Port Gibson station and the Vicksburg district have moved *far enough* in these matters. Many churches move, but not far enough. They stop too soon.

The outlook for Port Gibson Female College is brighter than for some time. The attendance last session was small, owing to the low price of cotton and the consequent scarcity of money; but not only is the newly elected president going to spend the Summer traveling in the interest of this college, but the Board of Trustees have appointed a committee whose duty it is to visit every protracted meeting and as many of the charges as practicable within the bounds of the Vicksburg district and solicit patronage. With this force in the field, it can not but improve over last year. This movement was not intended as any lack of confidence in, or disrespect to, the retiring president; but the Board felt something must be done, and that they must do it. This institution is a church school. While the Bible did not find a place in the course of study as a text-book, yet the president informs us it is taught regularly, Steel's Outlines of the Bible being followed. We bespeak for this institution the patronage of our Methodism and friends throughout the western portion of our State. We have colleges in the east, west, center and north, and there is room for all.

B. F. L.

En Route.

BY BISHOP C. B. GALLOWAY.

MR. EDITOR: Fourteen hundred miles in forty-eight hours is rapid transit, but is only a faint prophecy, we are told, of what we shall see in a few years. The capital of Mississippi and the metropolis of New York were many days apart a decade or two ago. In 1844 the Mississippi delegates to the General Conference were four or five weeks on the weary journey. Whether or not the times and the people are better than the former days, methods and rates of travel have improved.

Two incidents of the trip brought out in vivid contrast old and young life—hearts chastened and made beautiful by the experiences of years and those full of vigor and hope and dreaming of a glorious future. The train from Jackson to Meridian carried a venerable couple, my neighbors and loved friends, who on the following day were to celebrate the jubilee of their wedded life. The tested faith of fifty years had given a soft radiance to their features, and the precious hopes and reunions of a nearing eternity gave a sweet serenity to their speech. They were thinking less of life and more of eternal life. At eventide it is light with them.

The next morning at Chattanooga another married couple became my traveling companions to Cincinnati. Young, ardent, affectionate, demonstrative, they were oblivious of all the world and could not think for a moment there would ever be a cloud in their sky, a shadow over their pathway. Thus young love dreams, only to find in after years that they are baseless fabrics—unsubstantial visions. The magnificent scenery along Emory river, the graceful sweep of the train across the high bridge over the Kentucky, and the picturesque blue-grass region, of which Lexington is the center, were all of minor concern to that young pair. She seemed the fairest and loveliest of earth to his eager eyes, and he looked to her, for all the world, worthy to be the prince of any realm. There are thirty tunnels in that three hundred miles—some of them long, all of them dark. Right vigorously did they improve them in kisses and caresses. All this I could condone; but when the youngsters ordered two bottles of beer, and drank them without the slightest sense of shame, or even of impropriety, my interest in them gave way to unutterable pity. Alas! what sorrow may come from that foaming bridal cup! How thoughtless the young woman who imperils her future by sipping wine with him to whom she has entrusted her life!

At Buffalo, next morning, I was glad to find on our train the Rev. Mr. Woodworth, president of Tougaloo University, near Jackson, Miss. He is conducting successfully that institution for the education of the colored people, and is withal a scholarly, excellent gentleman. That school is the property of the American Missionary Association of the Congregational Church, and is one of the best managed within the range of my acquaintance.

From Buffalo to New York a traveler from the South sees much to entertain and delight him. The fields are green and beautiful, the farm-houses freshly painted, the fences in good repair, the villages attractive and the cities prosperous. They seem not to have heard that cotton only sold for six cents, and another overflow threatened the lower Mississippi Valley. From Albany down to this great city, we sped along the east bank of the Hudson river. What vivid pages in my early American history were recalled as I noted the places made memorable in the War of the Revolution! From the top of a building in Newberg a flag was waving. That was Gen. Washington's headquarters, and the government preserves and guards the sacred shrine. We pass Poughkeepsie, the home of Vassar College, West Point, where we educate men to fight to keep the peace, and other points too numerous to mention.

I reached the city at six o'clock. Noticing in the afternoon papers that the one hundred and thirty-eighth commencement of Columbia College would take place at Carnegie Music Hall at 8:15, I made my way promptly to that educational gathering. Admission was by ticket, and I had none. Approaching a young collegian at the door, I told him a gentleman from the far South interested in education desired to witness the exercises. He gave me a very cordial welcome and had me provided with an excellent seat, far to the front, and just in the rear of the student body. There was a magnificent audience and many notable men were on the platform. The young president of Columbia, the Hon. Seth Low, and all the professors wore black gowns, with the regulation university caps. A very imposing spectacle they presented. Near President Low sat Bishop Potter, Dr. Marvin R. Vincent, and other distinguished clergymen and citizens.

The graduating classes were very large. Thirty-seven received the degree of Bachelor of Arts; forty-one, the degree of Bachelor of Laws; one hundred and sixteen, the degree of Doctor of Medicine; nine, the degree of Engineer of Mines; eighteen, the degree of Civil Engineer; seven, the degree of Electrical Engineer; six, the degree of Bachelor of Philosophy; six others, the same degree in the Course of Architecture; twenty-seven, the degree of Master of Arts, and three, the degree of Doctor of Philosophy. Honorary degrees were conferred upon the new president of Cornell University, Dr. Schurman, who was present, a young man about thirty-five years of age; upon Edmund Clarence Stedman, who was warmly applauded, and upon a Pennsylvania clergyman, an alumnus of Columbia.

The address of President Low was a brief, bright, hopeful recital of the history of Columbia College, from its first location down near the City Hall over a hundred years ago. The present quarters on Madison avenue are now too small for the growing demand of the consolidated college and university, and a larger site has been purchased farther out, which, it is thought, will be spacious enough for all the years. The president made felicitous reference to the growth of the city by relating an incident. He said the Hon. Hamilton Fish, president of the Board of Trustees of Columbia, and a graduate of the class of 1827, told him he remembered perfectly, when a lad, that some one came to his father's house and reported that a wolf had been killed in "Stuyvesant's Willows." That is the very spot where Mr. Fish now lives—away down town, at the corner of Second avenue and Seventeenth street. A great city has grown up north of "Stuyvesant's Willows," and within the memory of one man. How rapid is the sweep of modern progress—how majestic its material conquests! And what an alarm-peal to the church, to awake and put her armor on!

I was greatly impressed with the progressive, liberal spirit of Columbia in providing for more thorough post-graduate education. The number of endowed scholarships, fellowships and lectureships means better equipped instructors and the elevation of educational standards. Teaching hereafter is to be a profession, and not a temporary occupation—a life-work, and not a makeshift to secure a little needed cash while other plans are being matured.

Having made final arrangements for passage on the steamship *Servia* of the Cunard Line, interviewed Brown Bros., the bankers, and secured a letter of credit, I had a little time yesterday to make one or two calls and note somewhat the wonderful growth which had taken place since last I saw this city. Business calling me to Wall street, I was pleasantly impressed with the fact that the door of Trinity Church opens into that great money mart of this new world. I wondered if the preachers in that historic pulpit had made an effective gospel echo down that narrow way of impure gold. And then I wondered how many unfortunate "shorn lambs" of the Exchange ever turn their steps to the Lord's house for comfort in sorrow, for help in time of trouble.

I called at the Bible House and had the pleasure of meeting the officers of the American Missionary Association. Dr. A. T. Beard, one of the secretaries, told me that *one thousand dollars a day* passed over his table for their work in the South. And a good work they are doing. From Miss Emerson, who has charge of the Woman's Department of Correspondence, I gathered some valuable information about their methods of raising and disbursing missionary funds. Dr. Beard, who for some years was pastor of the American Chapel in Paris, was kind enough to give me a letter of introduction to the minister now in charge.

I go on board the good ship *Servia* this evening, and to-morrow morning, at six o'clock, will move out to sea. My regret in bidding adieu to dear ones and native land finds some compensation in the hope of soon seeing the historic places of the East for the first time, and greeting the brethren in the early home of Methodism.

New York, June 10, 1892.

Purgatory—No. 4.

We further object to the teaching of the doctrine of the existence and state of purgatory, because it must be practically demoralizing. If this life does not terminate our probationary trial, if men can believe that by penance and repentance in the spiritual state they can escape from the guilt and pollution of sin, many will be slow and careless to prepare for the needs of eternity by denying themselves, taking up their cross and following Christ. If they can have some of their money, which they can no longer possess, nor use, applied to the purchase of masses for the repose of their souls and speedy deliverance from the tortures of purgatory, they will continue their sinful indulgences, and selfishly so have their money applied. It is matter of history that in Romanist communities immense sums of money are so applied. Not many years ago one of the Kings of Spain left money to pay for twenty thousand masses to be said for the repose of his soul and deliverance from purgatory.

Dr. Olin relates in his travels the case of an Italian gentleman, in one of the Italian cities, who had left money to be invested, and the interest to be applied to pay for a mass to be said every day to the end of time for the repose and deliverance of his soul from purgatory. From his standpoint he was trying to make a sure thing of his final salvation. To prevent the perversion of property and the wrong to families in the forty-seven years of the reign of Elizabeth, the Parliament of England enacted a law declaring such bequests illegal and null. Such is one of the Articles of the Constitution of Mississippi, and, perhaps, so in other States of our Union.

When a Pope dies two hundred masses are said the first day and one hundred per day for nine successive days. All of this seems to encourage putting off preparation for the eternal future, and is, therefore, demoralizing.

We object to the doctrine because it looks to us like a gross and cruel extortion upon a large class ill able to bear it. It is the most far-going and effective system of taxation ever devised by the ingenuity of man. It makes an appeal which no one who has been educated to believe it can resist. Your beloved relative is suffering as dreadfully while it continues as if in hell. If you have faith in it, and have any money, you can but pity and must believe. In a Romanist community where it is the common belief, if one even doubts, he had rather pay for masses than incur the charge of heartlessness and want of respect for the dead.

It has always struck me, if the priest believes he can, by saying masses for the repose of suffering souls, deliver them out of torture, and won't do it unless he is paid to do it, he is greatly wanting in ordinary humanity; and if he knows he can do no such thing, he is a knave for charging poor people for a useless service. I suppose it must be education that reconciles the dying to their fate; otherwise it seems to me that death, which is the dreadful gate to purgatorial fires, would be most awful and appalling. In short, we are opposed to it because it is without scriptural warrant—is dishonoring to the merit of Christ's blood, able to "cleanse from all sin and save to the uttermost." It is a slander on the grace of God that saves us without money and without price.

There is in none of the Romanist authorities any satisfactory information as to how it is known when souls are delivered. They speak of "releases;" but how long souls may continue in purgatory there is no definite information. It is matter of history that the Roman Church celebrated masses for ten years for the benefit and repose of the soul of Pius IX. Now if so eminently a holy man may suffer purgatorial tortures ten years, how long shall we common mortals be kept in durance, dreadful and vile?

I have always felt about like the fox in the fable who was invited by his imperial highness, the lion, along with the lamb, kid, colt, calf and others to a royal dinner at the lion's den. The dinner came off, but the fox did not attend. After a few days the lion and fox, where it was safe for the fox to meet him, met. The lion, with ill-concealed displeasure, asked why he had not honored his invitation? The fox said, "He appreciated the honor conferred, but he was kept away by observing that the tracks of all the guests at the lion's feast led *into* the den, and that he saw no tracks coming *out*, and as he did not wish to remain permanently in the den, he concluded, upon the whole, that it was best and safest not to go in at all." If it please God, I don't wish to be detained in purgatory at all, for possibly I might never get out.

We close by presenting a sample of a "release" from purgatory:

A FULL RELEASE FOR THE POOR SOULS IN PURGATORY.

His Papal Holiness Clement XII. hath this year 1738, on the seventh of August, most graciously privileged the Cathedral Church of St. Christopher in Mentz; so that every priest, as well as secular, as regular, who will read mass at an altar for the soul of a Christian departed, on any holiday, or on any day within the octave thereof, or on two extraordinary days, to be appointed by the ordinary, of any week in the year, may each time deliver a soul out of the fire of purgatory.

J. B. WALKER.

NOTES.

The religion of some people seems never to have "invaded the province of their private lives." That is, "going beyond its limits."

It is possible for a man to know many texts and not know much Scripture. The true way to learn Sortpture is in systematic study. We are glad to know that there is more of such study now-a-days than formerly.

One of our exchanges has discovered that "it takes some preachers more than an hour to make a failure." We have some preachers in this Southwestern part of Methodism that can do the thing quite handsomely inside of forty minutes!

Speaking of cheaper tuition in our colleges, the *Western North Carolina Methodist* throws out this hint to those who have such things in charge: "It is better to make a profit of *ten* dollars on *ten* students than to clear *ten* dollars on one student."

Dr. Lafferty describes the speeches of our two last fraternal delegates to the Methodist Episcopal Church after this fashion:

Dr. Sam Steel soft-soaped that Sanhedrin till they stood in a sea of scented suds up to their chins. Dr. Tigert bathes the brethren for two moral hours in a solution of scalding and caustic history until they hissed and hied away.

A sister wants to know of us what we think of "Christian science." She says she knows a Methodist preacher who sent his children to a "Christian science healer" to be healed of some kind of sickness. We think Dr. Hoss exactly right when he answered one of his correspondents asking the same question, that in "Christian science there was no science and less Christianity." As to the Methodist preacher referred to, we think he has made a very serious mistake.

A contemporary has this, which we commend specially to our young preachers:

There is after all a considerable difference between "elocution" and "eloquence." It has been distinguished and described as follows: "When you whistle, and the dog comes to you, that is *eloquence;* when you whistle, and the dog runs away from you, that is *elocution.*" Heaven save us from the dude who *elocutes* in the pulpit, and give us men with *true* eloquence. What we need in preachers, not actors. True eloquence is the eloquence that speaks under the inspiration of the Almighty Spirit.

Hon. William Mathews is writing for the *Standard* some interesting papers on Public Speaking. In regard to the use of notes he has these valuable suggestions:

The use of notes may be well provisionally, and in exceptional cases; but, in the great majority, we believe, the beginner should do without crutches altogether. A great disadvantage of such supports, is, that they rob him of that sympathy of the hearers which they give to him who has the courage and self-reliance to trust, without their help, to the inspiration of the theme and the occasion. Let the beginner search his subject through and through, brooding over it till his mind is thoroughly charged and vitalized by it—till he not only possesses it, but is possessed by it; let him arrange his thoughts under very few heads, by a natural division, so that each head will suggest the next; let him content himself with, at most, one or two striking facts, and one or two illustrations under each head—making only short speeches, at first; let him rehearse his speeches at home till he has a ready flow of ideas and words; and, finally, and not least important, let him address his hearers in a simple, conversational tone, avoiding all attempts at oratorical display; and he may hope not only to launch without hitch or hindrance on the sea of improvisation, but to steer clear of its rocks and quicksands, and to sail on triumphantly until, with his auditory, he reaches the haven on which his longing eye has been fixed.

PERSONAL AND OTHERWISE.

Rev. T. W. Brown, *en route* from the Woodville District Conference, made us a pleasant call last week.

Rev. J. M. Henry, our pastor at Carrollton, a few Sundays ago received ten of his Sunday-school scholars into the church.

We acknowledge the receipt of $10 for Bishop Wilson's church in Japan—$5 each from James T. Fant and Clara C. Fant, of Holly Springs, Miss.

Mr. David Young and wife, of East Baton Rouge parish, celebrated recently the sixtieth anniversary of their marriage. Mr. Young is eighty-six years old and his wife eighty.

Through Rev. F. D. Van Valkenburgh we have received *five* dollars from "A Lover of Missions" for the church in Japan. Again, we request our friends to send all such money to the treasurer of the Mission Board, T. B. Holt, Nashville, Tenn. Don't send it to us.

Relics don't always produce the effect intended by the relic exhibitors. For instance, Bishop Haygood says:

I never could think as much of George Washington after looking, in a most unlucky hour, at his old breeches (they seemed so short for the "Father of his Country") in Independence Hall, in Philadelphia.

Mrs. Mary Read Goodale, president of the Louisiana W. C. T. U., has been using her efforts with our legislators for the establishment of an industrial school for girls, somewhere in Louisiana. We hope she will succeed in this, as it is greatly needed. We are of opinion that no better place could be selected than Baton Rouge.

Several persons have sent us money for the church building in Japan. Of course, we want our friends to give all they can to this worthy object; but we think it will be better every way to send the money to the Missionary Treasurer, T. B. Holt, Nashville, Tenn. We have to send it to him, and it had better go to him direct from those who give.

Rev. H. R. Tucker writes, June 13:

Rev. J. D. Newsom, Sparta circuit, North Mississippi Conference, has been very sick at his home, in Houston, Miss., for nearly three weeks. He is somewhat better now, and we are hopeful of his recovery. Let the brethren pray for this servant of God, that he may be spared.

Rev. T. L. Mellen, Meridian, Miss., June 17: "The call of the Rev. B. S. Rayner upon "those who at the late session of our Meridian District Conference pledged amounts for Rev. E. T. Breland, employed in the West Wayne Mission," is approved by me, and I join in the request that the amounts be forwarded as soon as possible to Bro. J. S. Turner, Vossburgh, Miss., who is hereby authorized and requested to receive and receipt for the same. So far as I am now advised, only the amount pledged for Vossburgh circuit and $5 subscribed by Dr. C. R. Rencher have been paid."

A Few Parting Words.

In the moments of leaving for my long journey to Japan and China I desire to say a few things.

1. Let me urge the collection for the church in Osaka, Japan. The appeal of Bishop Wilson and Dr. Morton has been before the church now for a month. It is an urgent case. We are planting ourselves in a city of 500,000 people, and must have a church. It will require $5,000 to purchase ground and build. But with this accomplished, we are established. Let every lover of Christ and lost men, who reads this, make a special gift to this effort. Please send your contributions to Dr. David Morton, Secretary of Church Extension, Louisville, Ky.

2. We need and must have some more men for Japan and China. The drafts drawn on us by sickness and death have greatly weakened us, and the time has come when to maintain our present *status* in those two missions, we must have re-enforcements. We need a medical missionary in China, and also a man of teaching capacity, with some experience in the work of teaching. We need a man to fill the vacant post of Dr. J. W. Lambuth, in Japan. A man whose heart God has touched proposes to send and support him. We must have recruits in the Japan and China fields. The Board of Missions is planning to pay off the debt and make an advance all along the line. Let us all move together. Who feels called to the foreign field? Let all such regard this as a special call to come forth and volunteer.

Write to Dr. I. G. John, Nashville, Tenn., and place yourself in the hands of the Board, to be chosen and sent if found suitable.

Personal—I ask to be remembered in the prayers of my brethren as I go, in their stead, to encourage the little band of brave men and women who represent us there.

JOSEPH S. KEY.

P. S.—Correspondents will address me at Kobe, Japan, up to Sept. 15, and at Shanghai, China, November 1.

J. S. K.

NOTES FROM OUR JACKSON OFFICE.

Bishop Key was to have left Nashville on the fifteenth for China and Japan.

Altitude in the divine life is measured in a perpendicular line downward.—H. P. Bond, in *St. Louis Advocate.*

The Woman's Board of Missions has closed a most interesting and profitable session in Lexington, Ky. Several young ladies offered themselves as missionaries and were accepted. The next meeting will be held at Kansas City, Mo.

Mrs. J. F. Tye, a most estimable Christian lady, died at her home in Pickens, Miss., Tuesday, June 14, at 10:30 P. M. Her death, though not unexpected, has cast a gloom over the entire community. To her bereaved husband we offer the consolation which cometh to those who are in communion with God.

The editor of the *Raleigh Christian Advocate* asks the question:

How long has it been since you secured a new subscriber or a renewal for the *Advocate*? Count it up and see exactly, and see if you do not feel badly about it.

After glancing at our books, we think it would not be out of place for us to ask the same question. How long?

The Forty-sixth Annual Report of the Board of Missions is out. The total assessment on the church for 1893 is $352,750. Accompanying the report is a circular letter bringing to our notice the fact that if each pastor will raise every cent of his assessment for 1892, the Board will not only be enabled to meet the appropriations for this year, but also *reduce the debt* $86,555.88—leaving only $31,864.49 to be raised, which can be done during the week of prayer and self-denial—and the debt will be paid.

There are companies throughout the civilized world, in which you can insure against marine disasters, fire and flood, cyclone, which issue accident policies to traveling men, and do a general life assurance business. But had you ever thought of it: no company has yet been formed to insure the soul. God only can do that. Your house is insured, your property is insured, your life is insured; but is your soul insured? It has been suggested that when Daniel was cast into the den of lions, he had his life (soul) insured in heaven's insurance company, and the lions' mouths were shut.

It is said when florists would produce a flower most perfect and most beautiful, they exclude from the parent stem the genial light of heaven, and that which sustains its life. It droops, the leaves fall, and the uninitiated would say, It is dead. Then the florist removes the cup. Its cold, sapless branches are bathed in the sunlight. Fresh leaves appear. It buds, it blossoms, and the flower in all its richness, fragrance and beauty is the direct result of the sorrows through which it passed. "They that sow in tears shall reap in joy." All the glorious harvests with which this little world has ever been blest were "sown in tears."

Meridian District.

Receipts for Rev. H. G. Hawkins' traveling expenses to Japan since last report:

Avera (Leakesville circuit)	$ 2 00
Pachuta (Vossburgh circuit)	6 00
Daleville	5 00
Shuhuta	9 15

Wherever the matter is properly presented by the preachers, and the people have religion enough to be interested in the missionary cause, there is a ready response and free contribution. It is a privilege to aid a cause so worthy. Our young brother devotes himself and goes to Japan; we are glad to assist in sending him. We will share in his "harvest home," and have interest in the souls he saves to Christ. Let the contributions come until the $200 needed be raised. The church has never sent out a missionary more "apt to teach" than Bro. Hawkins; and we ought to rejoice greatly that he goes from the Meridian district.

T. L. MELLEN, P. E.

Resolution of Thanks.

ADOPTED BY THE UTICA (MISS.) SUNDAY-SCHOOL.

In the name of our church and Sunday-school of Utica, Miss., we wish to thank Bro. Maddox for the beautiful organ he so kindly and graciously donated in a time of such need.

Resolved, That all interested in our church and the advancement of the cause of Christ extend their grateful thanks to our brother for his generous gift, and may the blessings of heaven attend one who has attributed thus to the worship of our God!

MISS LULA JONES,
MISS WILLIE COLBERT,
MISS LUCY WHITE,
Committee.

Holly Springs District, North Mississippi Conference.

PROGRAMME OF SUNDAY-SCHOOL CONFERENCE.

1. "Object of the Sunday-school"—J. C. Lowe, Judge J. T. Fant, W. W. Bott.
2. "Who Should Attend Sunday-school, and Why?"—Joseph Johnson, Prior Casey.
3. "Influence of the Sunday-school in Promoting the Literary and Moral Interests of a People"—Prof. E. H. Randle, J. L. Bowling, Dr. F. P. Boatner.
4. "The Use and Abuse of Lesson Helps"—M. C. Pegues, H. C. Edmondson.
5. "The Qualifications and Work of the Sunday-school Teacher"—T. W. Lewis, E. J. McKinney.
6. "The Effect of Early Sunday-school Training in the Life of the Individual in After Years"—J. J. Brooks, B. S. Rayner, W. F. Rezeil.
7. "How to Cultivate Neglected Districts"—J. B. Harris, O. N. Koon.
8. "Music in the Sunday-school"—Prof. E. H. Randle, W. D. Burroughs, W. P. Wills.
9. "Is Our Sunday-school Instruction Sufficiently Doctrinal?"—G. H. Jacobs, S. A. Ellis, S. B. Myers.

The Sunday-school Conference will be held at Red Banks, Thursday, July 14. Exercises will commence at 8:30 A. M. The preachers of the district are kindly requested to call the attention of the brethren to the Conference, and urge all superintendents to be present.

The District Conference will open Friday morning, July 15.

JNO. W. BOSWELL, P. E.

NOTICES.

To the Preachers of the Aberdeen District:

Please send me at once the names of your delegates and official members who are likely to attend the District Conference at Nettleton, July 8, as this will aid the work of the Committee on Entertainment. Address me at Verona, Miss.

M. E. TUMLIN.

All delegates and visitors to the annual meeting of W. M. S., North Mississippi Conference, are requested to reach Aberdeen on Saturday, June 25. The committee will meet no trains on the Sabbath. They are also requested to obtain certificates from their respective ticket agents, that they have paid full fare going, in order to secure reduction returning. A large attendance is specially desired and a cordial welcome promised. The hospitality of Aberdeen is too well known to require comment. Dr. J. J. Wheat will preach the annual sermon. Let all come praying and expecting a time of great spiritual blessing.

MRS. T. B. HARGROVE, Pres.

SEASHORE CAMP MEETING.

The Twenty-first Annual Camp Meeting on the SEASHORE CAMP GROUND will open July 8th, next, and continue for ten days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

A fine artesian well supplies the Grounds with excellent water at the rate of fifty gallons to the minute.

The Grounds are seventy-eight miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within one hundred yards of the enclosure.

Tickets on sale over the Louisville and Nashville railroad July 1 to 17, and good to remain until July 24, same rates as last year, from all points between Nashville and New Orleans. All trains will stop at the Grounds from July 4 to 21, inclusive.

The gate fee for entrance into the Grounds is fifty cents for the season, or twenty-five cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

For further information apply to

A. C. DANNER,
Chair'n Transportation Committee, Mobile, Ala.
H. W. SPEAR,
Chair'n Tents and Cots Committee,
74 St. Charles St., New Orleans, La.
C. H. LINDSEY, Rec. Sec'y, Mobile, Ala.
W. J. HEARIN, President, Mobile, Ala.
C. W. BLAKE, Keeper, Biloxi P. O., Miss.

HOME LIFE.

IN MEMORIAM.

BY EMILY BROWNE POWELL.

"My name is Life," a radiant angel said;
"I bring the sacred bliss of motherhood;"
Then turned to go his heavenward way, when, lo!
Another angel on the threshold stood.

Before the awful glory of that face,
The bright first comer bowed his shining head.
"The smiles that welcomed me must melt in tears,
Since thou art here, O, Brother Death!" he said.

'Mid twilight's gathering gloom Death entered there;
Whispered, "The Master calls thee, 'Come up higher.'"
Closed to all earthly things, the earnest eyes;
And set his seal upon the lips of fire.

"She is not dead, but sleeping," saith the Lord,
But tears are falling like the Summer rain
For her, who, wearing woman's crown of love,
Sank 'neath the weight of woman's cross of pain.

—*Californian Magazine.*

A Word to the Elderly.

Among all the housekeeper women, young, bright, active, sober, middle-aged, earnest, benevolent, and spiritual, there must always be some who are getting past the centre of life's stream, and who are looking longingly at the quiet waters beyond the boiling, eddying, wildly-hurrying tide against which they have for years bravely battled. Dear women, growing old, don't imagine that because you are fifty, sixty, or even seventy, that now your rowing days are over, and you may complacently rest on your oars. How many women lose what brightness there is for the evening of life—and there is a brightness peculiar to every period of one's existence—by giving up! They give up their aims after mental improvement, their pleasurable pursuits of art, fancy work, or reading poetry, fearful lest such things may not comport with their self-made standard of quiet, idle, selfish elderliness, a state into which a natural inclination invites them to drop themselves. They give up the missionary society work, the Sunday-school, and the temperance work, with easy good nature, hiding themselves under the cloak of age, which they believe will piously repel every conscience-thrust, every protest.

Don't you remember, when you were much younger, how it used to provoke you to hear some plump, pleasant dame of forty-eight or more say at an evening party, when asked to join in "tivoli" or "parcheal," "Oh, I'm too old for such things now;" or to see her sit, heavy and dull, when croquet was going on, fearful lest joining in the game would bring reproach upon her.

I remember a dear old grandmother, who at fifty-five sat down in her corner to be "an old woman," making patchwork there for the rest of her life, imagining that she was too weak and feeble to walk to her children's homes or to church, and growing irritable and dyspeptic for thirty-three years. I contrast her with some old ladies seen of late, who keep up at seventy-five the pleasurable things which they loved in earlier years, dress prettily, do fancy stitches, laugh and chat with the girls, attend every good philanthropic gathering, and have their hearts fresh and young after all the hardening, wearing things behind them. Don't "give up" until Providence shows plainly that you must, for of all nice things here below, a young-old woman is the nicest.—*Housekeeper.*

Reading Aloud.

If you ask eight people out of ten now, they will tell you that they hate being read to. And why? Because from their childhood they have been unused to it, or used only to such a monotonous drone as robbed even the "Arabian Nights" of half their charm. The husband, at the end of a hard day's work, returns home to pass the evening, absorbed in his book, or dozing over the fire, while the wife takes up a novel, or knits in silence. If he could read to her, or if he could tolerate her reading to him, there would be a community of thought, interchange of ideas, and such discussions as the fusion of two minds into any common channel can not fail to produce. And it is often the same when the circle is wider. I have known a large family to pass the hours between dinner and bed-time, each one with his book or work, afraid to speak above his breath because "it would disturb papa." In this cheerful or wise, or conducive to that close union in a household which is a bond of strength through life which the world can never give nor take away? I can not blame them, for they all read abominably, and it is enough to have endured the infliction of family prayers, gasped and mumbled by the head of the family, to feel that listening to such a delivery for any length of time would exasperate one beyond endurance.

But it was not always so. In the last century—even as late as fifty years ago—reading aloud was regarded as an accomplishment worth the cultivation of those (especially those who lived in the country) with pretentions to taste; and it was consequently far more frequently found enlivening the domestic circle. There were fewer books, fewer means of locomotion, fewer pleasures of Winter nights, outside the four walls of the country parlor. The game of cribbage, or the sonata on the spinet, did not occupy the entire evening after six o'clock dinner; and Shakespeare and Milton were more familiar to the young generation of those days than they are now—mainly, I feel persuaded, because they were accustomed to hear them read aloud. The ear, habituated to listen, is often a more safe conduit to the memory in youth than the inattentive eye which rapidly skims a page.—*Nineteenth Century.*

THE BLESSEDNESS OF FORGETTING.—If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the faultfinding, and give little thought to the cause that provoked it. Forget the peculiarities of your friends, and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will grow larger as you remember them, and constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things that are lovely and lovable.—*Lutheran Observer.*

When You Go A-Visiting.

First of all, you want to learn not to stay too long. There is such a thing, you know, as wearing one's welcome out, and you certainly do not wish to do that. Then, having discovered exactly the hours at which the meals are served, you should be on time, and if breakfast is at half-past seven, and you have always had it at nine, you must still get up when the call-bell rings and be down stairs at half-past seven, looking bright and hungry; and, above all other things, you must not mention that you have been in the habit of breakfasting at a later hour.

If you have friends in the same place, and they should come to see you, and—we will put it that way—have forgotten to ask for your hostess, suggest to them that you will go and ask her if she would not like to meet them. Insist upon this courtesy to her, or else do not return the call made, and ignore any further visits. Then if it's a house where only one maid is kept, take care of your own bedroom, so that you will give as little trouble as possible. If some little festivity should be gotten up in your honor, turn in and, putting your hand to the wheel, give all the help you possibly can both before and after the party.

Try and not talk about any subject that is very personal, and which will make anyone uncomfortable; and if your hosts should be rude enough to get into any controversy before you, keep quite quiet, or, what is still better, if you possibly can, leave the room, and later on refuse to discuss the matter with anybody. When you go away carry nothing but pleasant recollections with you, and forget every family jar and every family secret that you may have heard. Then, indeed, will you always be a welcome visitor, and you will hear some day that your hostess says of you: "I like Dorothy to visit me, for she is such a comfortable girl; and my husband and the children are as glad to have her as I am. Never a servant makes a complaint of her causing any trouble, and each one of them is more than glad to do something for her. We say 'How do you do?' to her with pleasure, and 'Good-bye' with regret." Now that's what everyone of you wants to have said about you when you go a-visiting.—*Ladies' Home Journal.*

A Home Wedding.

"It's just a year ago to-day," said she who told the story. "We had been schoolmates, and she asked me to come by an early train, and help her and her mother through the day. It was nine in the morning when I stepped under the thick woodbine that grew about the door of that angular little house on the edge of a New England village. She had a broad hat on, and she said, 'Come.'

"We went out into the pasture-land beyond the village, and we filled our arms with golden-rod and cardinal flowers. Then we walked back to the house and her mother brought jars and vases and big bowls, and we put our flowers about in the rooms.

"He came by the noon train, and she went to the gate in her print dress and her broad hat to meet him. We had a little dinner together, her mother, he, she and I.

"Then she went to dress, and came downstairs again in half an hour in a simple little white gown. It was two o'clock when the neighbors began to arrive. She went to the door to meet them herself, and she took the minister's hat and showed the minister's wife where to put her things.

"Then, by and by, the minister said, 'Are you ready?' And she said, 'Yes,' and then the two of them stood before the minister, and she put one hand behind her end into the hand of her mother, who sat just there on the sofa. And when the minister began, 'Will you?' she said, 'I will.'

"After that she put on a white apron and saw that we all had cake and ice cream. Then when it was time for her to go away, she changed her dress again, and we all walked to the railway station to see them started. When the train came puffing up, she turned to me:

"'Stay with mother till to-morrow, and I'll get a letter to her by that time. She'll be lonely this evening.'

"I never expect to attend again so pretty a wedding."—*Examiner.*

WASTE OF AFFECTION.—Of all kinds of waste this is perhaps the saddest and most foolish—the saddest because there is no pleasure in the world equal to that of true friendship; the most foolish because it is generally our own fault. See that husband and wife. They have an occasional disagreement, but each is the best friend the other has, and yet they do not spend nearly as much of their time together as they might—certainly not as much as they will wish they had when death comes to separate them. How little, too, do some parents enjoy the society of their children, seeing them, it may be, only early in the morning or late at night. He who fails to cultivate his heart because he is too much occupied with business defeats his own aim. Home occupations and home enjoyments should never be considered a loss of time; for, more than anything else, they recreate and strengthen a man for business.—*Quiver.*

OCCUPY AND BE OCCUPIED.—What, and with whom? He says, "Occupy till I come." Occupy the place he puts you in to do his service, filling it, with his love filling you, and poured out through you as a broken and emptied vessel. Remember that this place is only to be occupied till he comes; therefore, it is not your place, but the Master's, where he has put you till he sees fit to change your place. Thus remembering, we shall keep our hands off and see him working—doing his work through us. Be indwelt by him, and busy for him. Let our thoughts be so occupied by his thoughts that, instead of looking at the stumbling-blocks which the adversary shows us, our thoughts will be higher with him in heavenly places. Let us also be much occupied with him, and then, whether we be encouraged or blamed, we shall always see Christ in all, and have his "Well done, good and faithful servant."—*Selected.*

MARION HARLAND'S OPINION.—Readers of the CHRISTIAN ADVOCATE are familiar not only with the sprightly writings of Marion Harland, but also with her sound common sense upon matters of every-day life and action. Her name, indeed, is a household word, and is equally well known in parlor and kitchen. Her celebrated cook book, "Common Sense in the Household," is without a peer and shows that she has made a careful study of how to prepare good, wholesome food, in the best manner by the best materials. In this issue we produce a fac-simile letter from Marion Harland that speaks from her experience in the highest terms of the unequaled qualities of the Royal Baking Powder. Housewives everywhere should read the opinion of such an expert and act accordingly. All good cooks, who have used the Royal, are of the same opinion also.

To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining.—*Henry Ward Beecher.*

OUR YOUNG PEOPLE.

A DEAR LITTLE SCHOOLMA'AM.

BY MALCOLM DOUGLAS.

With her funny little glasses you'd have thought her very wise,
If it wasn't for the laughter that was peeping from her eyes;
Just the queerest and the dearest little schoolma'am ever known,
Whose way of teaching boys and girls was certainly her own.

"I give my brightest pupil," in a pleasant tone she said,
"A little corner by himself, to show that he is dead,
And to spare the tender feelings of the dullest boy, I put
All the others in a circle, so you can't tell which is foot.

"Whenever any pupil in his lessons doesn't miss,
I encourage his endeavor with a penny sugar-kiss;
And since this slight upon the rest might too severely fall,
I take the box of kisses, and I hand 'em round to all.

"I've asked them what they'd like to be, a dozen times or more,
And each, I find, intends when grown to keep a candy store;
So, thinking they ought to have some knowledge of their trade,
I've put a little stove in, just to show them how it's made.

"Enthusiastic? Bless you, it is wonderful to see
How interested in such things a little child can be;
And from their tempting taffy and their luscious lollipops,
I'm sure they'll do me credit when they come to open shops."

And with a nod that plainly showed how free she was from doubt,
She deftly smoothed the wrinkles of her snowy apron out—
Just the queerest and the dearest little schoolma'am ever known,
Whose way of teaching boys and girls was really her own!

MR. EDITOR: As my brother wrote to your paper not long ago, and it was published, I thought I would write. I have just returned from Kilmichael, where my older brother had been teaching for two years, and has contracted for four more. Rev. J. D. Newsom, P. C., of Sparta circuit, has been quite sick for some time, but is better now. I am still going to school. We are having plenty of rain now. I will answer Troy Tribble's question: During the late Civil War, at the first battle of Bull Run, the Federalists were beating the Confederates back, and Gen. Bee, of the Confederate side, rode up to Gen. Jackson, and said, "General, they are beating us back." "We will give them the bayonet," replied Jackson, and Bee rode back to his men, and said, "Look, there is Jackson standing like a stone-wall." After this Jackson was called "Stonewall" Jackson. I will ask a question: What body of troops was called the "foot cavalry," and why? I will close, hoping to see this in print. I remain, as ever,

DIXIE LEWIS.

Congress, Miss.

MR. EDITOR: As I have never written to the ADVOCATE before, I will write a few lines, hoping to see them again in print. Mr. Editor, I am happy to say that our Sunday-school at old Brooklyn Church is moving off again. We have been very backward in starting off this Spring, but we hope for a good school in the future. Bro. Robert W. Ewing is our superintendent. Bro. Robert is a high-toned gentleman, and who we take to be a Christian man. He is continually warning us of the danger on life's road, and persuading us to live Christians, so that we may be able to stand before our God in the morning of the resurrection and pass the solemn test. I will close with these few remarks by asking the little cousins, Where is "sprinkling" found in the Bible? May the Lord crown and save us all in heaven for Jesus' sake! Amen.

J. L. ANDERS.

Brooklyn P. O., La.

MR. EDITOR: I am a little girl eleven years of age. My uncle takes the CHRISTIAN ADVOCATE, and I am the first one to read the cousins' letters. I enjoy reading them. I attend Sunday-school every Sunday. Col. Nugent is our superintendent of the Sunday-school. Dr. Black is our pastor. We love him very much. My Sunday-school teacher is Mrs. Bleck. I have one little sister. I will close by answering Sue Fairchild's question: "Who climbed up the tree to see Christ?" Zaccheus. I will close by asking a question: What two chapters are found in the Bible alike? I hope my letter will not reach the waste-basket. I remain, as ever,

Your little friend, ELLA WOMACK.

Jackson, Miss.

MR. EDITOR: As this is my first effort of writing you a letter to be published, I try not to be discouraged before I finish it. I am a little girl ten years old. I am going to the Methodist Sunday-school. I love my teacher. Her name is Mrs. Brown. Dr. Black is our pastor. I have three sisters and one little baby brother. I hope my letter will not reach the waste-basket. I will close by asking a question: Who was cast in the fiery furnace? Best wishes to the ADVOCATE. I remain,

Your little friend, PEARL KALAR.

Jackson, Miss.

A WORD ABOUT CLOTHES.—Do clothes make a boy? Sometimes. I knew of a boy who was made by his clothes. I will tell you. He had a chum at school whose parents were poor, and who was obliged to dress coarsely and plainly. He could have offered his intimate friend better clothes, but that would have wounded the heart that he loved. What should he do? His friend dressed coarsely, but neatly. He resolved that he would wear exactly such clothes as his friend could afford, and dress as nearly like him as possible. His parents liked his sense of brotherly kindness and his true heart. The act was a lesson. It taught him the nobleness of self-sacrifice. As he grew older he seemed to think but little of his own gratification—a true mark of a gentleman. He loved others more than himself. This caused him to be beloved, and when at last the people of his city and State wanted a man for a position of the very highest trust and honor, they selected him. Clothes make nothing but clothes, as a rule; but they show character, and a ten-dollar suit may be used to express as much character as one that cost fifty dollars. It is neatness and care and taste that make good clothes; they also make boys—not the tailors. Do you see the principle?—*Hezekiah Butterworth.*

When is the fiery furnace hot enough to burn despair into our souls so long as we see walking with us the form of one like unto the Son of God?—*Bishop Huntington.*

SCIENTIFIC.

Shooting-Stars.

The shooting-stars are small bodies, weighing at most a few pounds, and consisting mainly of iron and carbon. They traverse space in swarms, and also revolve around the sun in long, elliptical courses like the comets. When these little bodies enter the earth's orbit, they are deflected toward the earth, and greet numbers are seen in a single night. Their brightness is due to the heat engendered by the energy of their motion. Their speed is enormous, viz., 42½ kilometers a second, while the speed of the earth on its orbit is only 25 kilometers a second, forward. Consequently when a shower of them approaches the earth in the direction opposite to its course the initial speed is 72 kilometers a second; when they follow on its course, they gain 16½ kilometers a second on it, their mean rate of approach being 30 to 40 kilometers a second. The friction engenders a temperature of 3,000° Celsius, subject to which they burst into flame. If under these conditions their substance is not vaporized, they pass through and beyond the upper strata of our atmosphere, and pursue their proper course around the sun; but, as a rule, they are vaporized, in which case the vapor mingles with the atmosphere, to fall later as meteoric dust. In this manner, we come in contact annually with 146 quintillions of shooting-stars which add considerably to the earth's substance.

Every year shooting-stars present the most interesting spectacle on the night of August 10, and frequently also on the two following nights. If the night is clear and the observation is not disturbed by the moonlight, one may count hundreds and even thousands of falling stars during these three nights, all coming from apparently the same quarter of the heavens, the constellation of Perseus.

The fact that the earth takes three days to pass through this shower of shooting-stars, affords a measure of the enormous space they occupy, the more so that they cross our orbit at right angles to the earth's course. Their orbit is a long one, and corresponds with that of the great comet of 1862, which reaches a distance of 7,104,000,000 kilometers from the sun, approaching it at intervals of 121 years. This immense orbit appears to be full of shooting-stars.

Another date equally interesting for the observation of shooting-stars is November 14. On this date they are even more numerous than on August 10. At intervals of thirty-three years they fall on this date as thick as snowflakes. Two hundred and forty thousand are estimated to have fallen on Nov. 14, 1833; the phenomena repeated itself in 1866, and we look forward to its recurrence in 1899. The November shooting-stars appear to come out of the constellation Leo. The course of this group corresponds to that of the comet of 1866, near the orbit of Uranus, at a distance of 2,840 kilometers from the sun, which it approaches every thirty-three years. In the year 126 A. D., this comet under the influence of the attraction of Uranus was deflected from its original course, and made a member of the solar system.

The two dates above mentioned are not, however, the only ones on which shooting-stars in considerable numbers may be observed. Among others, Nov. 27 may be mentioned, for on this day in 1872, and again in 1885, at least, a hundred thousand shooting stars were observed. In Rome, where I was on the latter date, the phenomenon excited great interest, and even the Pope was evidently not wholly unmoved; for some days later, when I had the honor of being received by his Holiness, his first words were: "Did you see the golden shower of Danae?"

The shower of fixed stars of 1872 was entirely unexpected by the astronomers. They had been much disturbed at the loss of Bela's comet, which, after its discovery, steadily made its appearance at intervals of six and a half years until 1846, in accordance with its computed course. On this occasion, while pursuing its course on the night of Jan. 13, it split into two pieces diverging from each other as they pursued their several courses. Both comets were visible on their return in 1852; but they were pale and faded and more than two million kilometers apart. It was the last sight; from that date the Bela comet has never been seen again. It is vanished, annihilated, burst up into shooting-stars. Were this not so, it must have bisected the earth's orbit on Nov. 27, 1872, and actually have come into contact with it. In its stead there appeared unexpectedly the above mentioned shower of stars, and the conclusion was that these small bodies were the remains of the Bela comet, a conclusion unquestionably confirmed by the observations of Nov. 27, 1885.

This, then, is one of the latest conclusions of science: Shooting-stars are the fragments of shivered comets.

Comets, in fact, are comparatively short-lived bodies, few of them persisting beyond a few thousand years, and the smaller ones for a much less period only, while the duration of a planet like our earth extends to millions of years. The great comets which frightened our ancestors would, doubtless, be found to have lost much of their brilliancy, if we could see and identify them; for during their course around the sun, they continually throw off vapor and fragments, and are thus constantly subject to diminution.—Camille Flammarion, *Deutsche Revue.*

A Theory of Fogs, Clouds and Rain.

Mr. John Aitken, the well-known meteorological investigator, concludes that fog is dependent on the presence of dust particles in the air, each of which forms the nucleus of an invisible head of water.

The prevalence of bituminous coal particles in the atmosphere of London, together with humidity, thus causes the peculiarly constant, dense and black fogs that afflict that metropolis.

It has long seemed to be an established fact, that clouds and fogs are collected, through thermal and other changes, out of the diffused vapor or humidity, in the atmosphere, and by such changes are again precipitated in rain or dew, or disappear in the heat of the sun or in a dryer wind, by re-absorption in the air. If a dust basis is necessary for fogs, why not for clouds? But this would seem quite too transcendental a speculation.

Mr. Aitken claims that he has discovered that the moment a cloud forms, it begins to discharge its contents in the shape of a steady shower of minute drops, not to be appreciated by the unassisted senses, but by the "fog counter," an instrument of his invention the exact number falling on a given space can be readily noted. He accounts for the dryness of the ground in such case, from evaporation by its radiant heat; whereas the accepted theory needs only to account for its moisture, by condensation of atmospheric vapor in consequence of sudden cooling.—*Sanitary Era.*

There is a profound lesson of life in the words of the Psalmist, "Let them that love thy name be joyful in thee." Exaltation and gladness of spirit is the true test of right living.

MARRIAGES.

SALTER—SMART.—At Alexandria, March 3, by Rev. Robert Randle, Mr. J. D. Salter to Miss Smart, both of Provencal, La.

ILES—DUNN.—At Alexandria, March 5, by Rev. Robert Randle, Mr. D. D. Iles to Miss Pellar Dunn, both of Rapides parish, La.

CARROL—DOSIER.—At Alexandria, April 3, by Rev. Robert Randle, Mr. E. E. Carrol to Miss L. F. Dosier, both of Alexandria, La.

GILES—SMITH.—At the residence of the bride's father, near Alexandria, April 23, by Rev. Robert Randle, Mr. James Giles to Miss Ammetta Smith, all of Rapides parish, La.

EDGAR—LONG.—At the parsonage in Alexandria, April 30, by Rev. Robert Randle, Mr. C. D. Edgar to Miss Eva Long, both of Lecompte, La.

PRUITT—MURWIN.—At the residence of Mrs. Laney, in Alexandria, May 10, by Rev. Robert Randle, Mr. Charles Pruitt to Miss Emma F. Murwin, both of Avoyolles parish, La.

ILES—HERRING.—At Arlington Hotel, in Alexandria, June 6, by Rev. Robert Randle, Mr. E. J. Iles to Miss Elisa E. Herring, both of Rapides parish, La.

WHITE—YOUNG.—At the residence of the bride's mother, Mrs. G. P. Young, June 8, 1892, by Rev. J. S. Oakley, Mr. John S. White, of Birmingham, Ala., to Miss Erskine Young, of Columbus, Miss.

GUERRY—CHAPMAN.—In the Methodist Church, Tibbee, Miss., June 8, 1892, by Rev. J. S. Oakley, assisted by Rev. K. A. Jones, Dr. N. D. Guerry, of Artesia, Miss., to Miss Maude Chapman, of Tibbee.

JENSEN—JENSEN.—In Lake Charles, La., June 1, 1892, by Rev. Thos. J. Upton, Mr. Christian Jensen to Mrs. Augusta Jensen, all of Calcasieu parish, La.

NEVILLE—TAYLOR.—In Lake Charles, La., June 2, 1892, by Rev. Thos. J. Upton, Mr. Charles Neville, of Houston, Texas, to Miss Carrie H. Taylor, of Lake Charles, La.

ARNOLD—SPENCER.—At the residence of the bride's mother, June 1, 1892, by Rev. F. P. Spencer, Mr. J. C. Arnold, of Birmingham, Ala., to Miss Rosa Spencer, of Troy, Miss.

ROANE—LOGAN.—At the Mississippi Normal College, Houston, Miss., June 7, 1892, by Rev. N. G. Augustus, Mr. S. M. Roane, of West Point, and Miss Ella M. Logan, of Woodland, Miss.

OBITUARIES.

DEACON—Our old people are swiftly passing away. Few, very few of those who were in the forefront of our little host fifty or sixty years ago are with us now. Few and far between, their whited locks still grace the assemblies of our people. Our venerable Sister MARY JANE DEACON was one of the last of the old guard.

Mrs. Deacon was born in Franklin, Ohio, March 13, 1811. Her maiden name was Thompson. She came to New Orleans in 1824. The following year she joined the Methodist Church, then a feeble band surrounded by a population almost exclusively Romanist and worldly. The Methodists had a place of meeting in the loft of a building on Tchoupitoulas street. There she worshiped, sang praises and joined in prayer with those, the last of whom have passed to the home of the good. Here our self-denying and zealous pioneer preachers came and preached Jesus and the resurrection. Then she was a member of the Gravier Street Church, and later on of the Poydras Street, and lastly, for many years, of the Carondelet Street Church.

On Nov. 6, 1828, she was married to Mr. William Deacon, long a member of the Methodist Church in this city; but more than a quarter of a century ago he passed on to his heavenly home.

Sister Deacon was a woman endowed with a clear and vigorous mind. She had fixed convictions and decision of character. When health and strength allowed, she was a constant attendant on all the ordinances of God's house. She was gifted in prayerful utterances; her voice was strong and clear, and she loved the songs of Zion. Often have we in class meeting and love-feast heard her tell of her faith, her consolations and immortal hopes. For years she has been feeble and waiting the Master's call to come up higher. But her work, as wife, mother and church member, has been concluded. She rests from her trials and toils, and is forever with the Lord. She has met the loved ones gone before, and waits the coming of the loved she left behind. She fell asleep in Jesus, in her eighty-first year. All of her family, save a son and daughter, who mourn their loss, passed on before her to the spirit-world. May we meet among the glorified!

J. B. WALKER.

WAY—FREDONIA P. WAY (*nee* Petty) passed from the church militant to the church triumphant, Nov. 26, 1891. She was born of the flesh Oct. 8, 1863; born of the Spirit and united with the church, Oct. 8, 1881.

Sister Way led a consistent Christian life, and died triumphant, for she had "pure and undefiled religion"—the most joyful thing on earth. What is religion? Consciousness of the happy truth that the eternal God is my Father, heaven my everlasting home; Christ, the Redeemer, my elder brother. Justified by faith, she had peace with God through our Lord Jesus Christ. The body groaned with pain; there was sorrow and bereavement in the home; but she possessed a peace independent of all outward things—a peace that flowed from the great fountain that never fails, whose streams make glad the city of our God. Peace that grows like the oak, only stronger and more deeply rooted by the storms that beat upon it, until transplanted into that better rest, where there is no more storm nor trial. Death had no sting to her. It was but the summons to the soul to leave its tenement of clay and move to everlasting refreshment; to the body, to repose in the dust till the resurrection morn; to the spirit, instant and blessed entrance into glory! May the God of all grace sanctify this dispensation to the spiritual good of the bereaved parents and grief-stricken husband! May they have wisdom to teach the little boy to love his mother's Savior! Be faithful a few more years, and you shall be reunited in a "better clime, where every beat shall be blessedness and every pulse a wave from that ocean of joy" which is around the throne of God and of the Lamb forever.

Freddie is not dead; only gone before through the gate into the "holy city beyond the starry regions built by the God of love."

WHILOM PASTOR.

GRIFFETH—Death has visited our village and borne away our beloved friend and sister in Christ, Sister MAGGIE GRIFFETH. She died at her home in Hillsboro, Miss., at 3 o'clock A. M., May 18, and was buried at 6 P. M. of the same day. The faces of the many friends and relatives at the burial showed their love for the departed one. She leaves a husband and two sweet little boys, one an infant only six days old, to mourn their sad loss.

Her death is an irreparable loss to her many friends and relatives here. She died happy in Jesus, bidding good-by to her husband and relatives. She begged them to meet her in heaven. May God bless and comfort the bereaved as he alone can! is my prayer. MRS. J. C. ELLIS.

Hillsboro, Miss.

AINSWORTH—Rev. THOMAS HOLIDAY AINSWORTH departed this life Feb. 16, 1892. He was born in Lawrence county in 1871; joined the M. E. Church, South, in 1887. He was licensed to preach Feb. 22, 1890.

Bro. Ainsworth was confined to his bed eighty days with fever, and during his sickness he contracted cold, which fell on his lungs, which resulted in death. I visited Bro. Ainsworth during his illness; held many sweet conversations with him in regard to his condition and future prospects. It was a feast to my soul to hear him picture out the journey of the Christian in life, and as to when he joined the band; the number of sermons he preached, which numbered fifty-six. He pleaded with the sinner to forsake his evil ways, trust in God, and he saved from his sins. While dying, he bade all good-by, asking them to meet him in heaven. He was the son of W. L. and A. M. Ainsworth. Sister Ainsworth had crossed over the river a few years before her son, Thomas, was called to his reward above. Papa, brothers and sisters are left here with the rest of us to work until God comes and declares it finished.

We preached the funeral of Bro. Ainsworth to a large congregation. The old and young in the neighborhood were there to weep over his remains. They were all living in hopes (prior to his death) of hearing him preach, as his intention was to join the Conference next Winter. Bro. T. L. Mellen, of Meridian, had written for him, expecting to give him work in his district. When the notice came Bro. Thomas Ainsworth was too feeble to respond. He said to his brother, F. A. Ainsworth (who is a steward of our church), to be faithful in his mission, and meet him in heaven. He asked him not to shed a tear, for he would (if faithful) be with him in heaven by and by. It grieved us to see such a promising young man die. The will of God be done. L. J. JONES, P. C.

SCHROEDER—Our venerable and esteemed brother, HENRY SCHROEDER, was born Dec. 17, 1813, and left his body and ascended to heaven from the home of his son, Dr. Schroeder, in New Orleans, on Feb. 10, 1892. He united with the Moreau Street Methodist Church, Sept. 2, 1842, a half-century ago.

One who knew Bro. Schroeder said he had the patience and humility of Job, and David's love of God's house; ever glad and prompt when it was said, "Let us go into the house of the Lord," and his inflexible resolve was, "My feet stand within thy gates, O Jerusalem," for he heartily believed, "As the mountains are round about Jerusalem, so the Lord is round about his people." He was a model private and official member of the church, constraining all who knew him to take knowledge that he had been with Jesus.

His household was ordered with wisdom and love, and wisely trained in the nurture and admonition of the Lord. He lived in habitual readiness for his final call. He knew by the witness of the Spirit that his Redeemer lived, and daily read his title clear to a mansion above. Without regret and without fear for his "loosing," he gladly weighed anchor and sailed for the eternal shore. To those that loved him we would say, Weep not, but meet him among the saved and blest.

J. B. WALKER.

TURNAGE—ALBERT YOUNG TURNAGE, son of A. J. and L. E. Turnage, was born Feb. 17, 1873, and died April 30, 1892, aged nineteen years two months and thirteen days.

"I love them that love me, and they that seek me early shall find me." Young obeyed the injunction of this language, and sought the Lord early; found him precious to his soul; joined the M. E. Church, South. He loved God by being careful of the church and kind to the preachers, thoughtful of the neighbors, relieving the suffering and afflicted by day and by night. What a model boy, taking off of them (his parents) every burden he could; helping about the house; very fond of his brothers and sisters, often admonishing them to live better; constantly endeavoring to shape his life for more usefulness; feeling that God had still greater work for him to do. God loved him.

One year ago, while at the point of death, he prayed with his parents, the disease was rebuked, and God gave him longer to live. God loved him in giving him a disposition to serve him by giving good parents, brothers, sisters and friends. All loved him. God loved him by sending angels on April 30, 1892, and taking him to himself in glory. He died with a smile on his face, as if greeting loved ones. God forbid that any of those he loved so dearly should fail to meet him in that place prepared for the pure in heart. M. L. WHITE, P. C.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. B. F. Lewis (2), H. R. Caldwell, D. P. Bradford, I. W. Cooper, W. L. Graves, V. V. Boone, H. M. Ellis, B. F. White, J. P. Robinson, W. T. Griffin, J. L. Gibson, A. B. Jones, J. T. Abney, W. W. Bott, Thos. J. Newell, P. H. Dicfienweirth, J. C. Mimms, L. W. Wood, R. T. Goar, W. J. O'Bryant, O. L. Savage, R. D. Norsworthy, D. C. Langford, C. R. Godfrey, J. Ritchey, W. T. Currie, Robert P. Howell, J. J. Kelly, L. P. Meador, P. M. Brown, Bishop J. C. Keener, W. A. Dollar, W. F. Lloyd, J. C. Carnline, A. W. Langley, R. B. Downer.

Messrs. Fred Kamper, W. T. Browning, J. H. Shockey, E. D. Pittman, M. Ricks, J. W. Need, Robert Moffett, Geo. K. Bradford, J. R. Horron, W. M. Malone, W. R. Jefferson, J. D. Chapman, J. A. Hagar, D. J. Thomas, E. S. Drake, H. M. Smith, F. A. Ainsworth, Prof. Dabney Lipscomb, J. L. Chachere, R. M. Sanders, W. B. Jones, J. T. Lewis, S. M. Cox, W. P. Mauldin, C. G. Barnes, Dr. Henry Izard, M. Green, A. A. Moore, J. W. Rinehart.

Mesdames Sallie Gilmore, N. B. Elton, E. F. Shuler, Allen Bridgers, M. D. Wigbtman, S. B. Watkins, W. H. Wall, A. Purvis, F. H. Dunkleman, J. G. Cole.

June 21.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Sardis, at Davis Chapel	July 9, 10
Senatobia	16, 17
Pleasant Hill, at Lewisburg	19
Batesville, at Wesley Chapel	23, 24
Pleasant Grove, at Long Town	30, 31
Cockrum, at Greenleaf	Aug. 4
Como, at McGee's Chapel	6, 7
Cold Water mission, at Slab Town	10
Cold Water and Hernando	13, 14
Courtland, at Eureka Springs	20, 21
Panola, at Forest Hill	23
Mt. Vernon, at Free Springs	27, 28
Nesbit's, at Endora	Sept. 3, 4
Wall Hill	11, 12
Arkabutla	13

Will the pastors see that the first week in July is observed as a day of fasting and prayer for the baptism of the Holy Ghost on the entire district.

Also request that the Records of Church Conferences and Church Registers be presented at their respective Quarterly Conferences for examination.

H. C. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

West Point	June 18, 13
Starkville circuit	25, 29
Crawford	July 2, 3
Sparta	9, 10
Columbus station	16, 17
Tibbee	23, 24
Sturges	30, 31
Hebron	Aug. 6, 7
Shuqualak	10, 11
Macon	13, 14
Starkville station	20, 21
Pheba	23, 24
Brooksville	27, 28
Mashulaville	Sept. 3, 4
Columbus circuit	10, 11

T. C. WIER, P. E.

GREENVILLE DIST.—THIRD ROUND.

Bond's S. House	June 26
Gunnison	27
Rosedale	July 8
Bolivar	11
Friar's Point	17
Tunica	24
Clarksdale	25
Shelby	31
New Salem	Aug. 7
Arcola	14
Glen Allen	21
Belzoni	25, 26
Jonestown	28

R. M. STANDEFER, P. E.

WINONA DIST.—THIRD ROUND.

West circuit	June 25, 26
Winona station	July 2, 3
Sunny Side circuit	9, 10
Brooklin and Dublin	16, 17
Leherion	23, 24
Indianola	30, 31
Greenwood	Aug. 6, 7
Sidon	13, 14
Black Hawk	20, 21
Winona circuit	27, 28
Valden	Sept. 3, 4
Carrollton circuit	10, 11
Carrollton station	17, 18

S. M. THAMES, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Walthall	July 2, 3
Maben	(Tues.) 5
Louisville	9, 10
Ethel	16, 17
Weirs	23, 24
Kosciusko and Durant	30, 31
Chester	Aug. 3, 7
Sallis	13, 14
New Port	(Tues.) 16
Pickens	20, 21
Lexington and Tchula	27, 28
Ebenezer	(Wed.) 31
Belzoni	Sept. 3, 4
Poplar Creek	(Wed.) 7
Rural Hill	10, 11

R. A. BURROUGHS, P. E.

GRENADA DISTRICT—THIRD ROUND.

Water Valley station	June 25, 26
Tocopolo circuit, at Lafayette Springs	July 2, 3
Minter City and Strathmore, at M. C.	9, 10
Abbeville circuit, at Liberty	16, 17
Banner circuit, at Paris	23, 24
Cherry Hill circuit, at Old Town	30, 31
Grenada circuit, at Duck Hill	Aug. 6, 7
Chapel Hill circuit, at Spring Hill	13, 14
Pittsboro circuit, at Tabernacle	19
Atlanta circuit, at Slate Springs	20, 21
Charleston circuit, at Gore's Chapel	26
Tillatoba circuit, at Ebenezar. (Tipo)	27, 28
Water Valley circuit, at Camp Ground	Sept. 3, 4

Let me urge the preachers to hold Church Conferences regularly; to be mindful of the ordinances of baptism and the Lord's Supper, and to exhort the people to fast and pray.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen	June 25, 26
Tupelo	July 2, 3
Verona and Nettleton	9, 10
Pontotoc	13, 17
Okolona station	20
Saltillo	23, 24
Tremont	30, 31
Shannon	Aug. 3, 7
Nettleton and Fulton circuit	9
Okolona circuit	13, 14
Prairie	13
Athens	20, 21
Amory and Smithville	27, 28
Houston and Wesley	Sept. 3, 4
Buena Vista	10, 11

District Conference will convene at Nettleton, July 3, at nine A. M. Rev. A. G. Augustus will preach the Conference sermon.

The District Sunday-school Conference will meet July 7. Rev. E. H. Moon will preach the sermon on that occasion.

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.—THIRD ROUND.

Moss Point	June 25, 26
Bay St. Louis, at Long Beach	July 2, 3
Scranton, at Scranton	17, 18
Ocean Springs, at O. S.	(Wed.) 20
Americus, at Pleasant Hill	23, 24
Vancleve, at Union	(Wed.) 27
Whittington, at Marvin Chapel	30, 31
Pearlington	Aug. 3, 7
Perry, at Isabella	13, 14
Heidelberg, at Liberty	20, 21
Ellisville, at Laurel	27, 28
Purvis, at Poplarville	Sept. 3, 4
Eastabuchie, at Pardna	10, 11
Hattiesburg, at Enon	17, 18

Others will appear in due time.

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Wilson, at Manassas	June 16, 19
Jackson, at Jackson	25, 26
Woodville, at Woodville	July 2, 3
Bayou Sara, at Tunica	9, 10
Percy's Creek, at Percy's Creek	16, 17
North Wilkinson, at Friendship	18
Port Vincent, at Port Vincent	23, 24
East Baton Rouge, at Antioch	30, 31
Zachery, at Zachery	Aug. 13, 14
Clinton and Slaughter, at Betoville	20, 21
Amite City, at Pengelapo	21, 28
Amite, at Camp Ground	Sept. 3, 4
Gloster and Centerville, at Camp G.	3, 4
Franklinton, at Fisher's	10, 11
St. Helena, at Pine Grove	10, 11
Live Oak, at Bethel	12
East Feliciana, at Gilead	17, 18
Springfield, at Wesley Chapel	24, 25
Covington at Camp Ground	Oct. 1, 2
Talisheek, at Camp Ground	1, 2

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—THIRD ROUND.

Vossburgh circuit, at McGowan	July 3, 4
Enterprise and S., at Oak G.	(Fri.) 9
Meridian—East End	(night) 10, 11
Meridian—West End	11, 12
Linwood circuit, at Hopewell	17, 18
DeKalb circuit, at Mt. Pleasant	24, 25
Binnsville ct., at Binnsville	(Fri.) 30
Meridian—Central	Aug. 1, 2
Lauderdale ct., at Bethel	(Thurs.) 5
Daleville station	7, 8
Waynesboro circuit, at Pl. Grove	14, 15
W'boro and State L., at S. L.	(Thurs.) 10
Leakesville circuit	21, 22
West Wayne circuit	28, 29
Shubuta circuit	(Wed.) Sept. 1
Clarke circuit	3, 4
Porterville circuit, at Burton	11, 12
Chunkey circuit	18, 19
Marion circuit	25, 26

Attention of the preachers is called to Ques 14 as well as to Ques. 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Forest and Morton, at Forest	June 25, 26
Clarksburg, at Liberty	July 2, 3
Lake, at High Hill	8
Newton and Hickory, at Hickory	3, 10
Rose Hill, at Missionary	12
Homewood, at Grange Hall	13, 17
Decatur, at Mt. Hebron	23, 24
Neshoba, at Ebenezer	30, 31
Fannin, at Drake's Church	Aug. 3, 7
Marvin, at Richland Academy	9
Shiloh, at Gum Springs	13, 14
Carthage circuit	20, 21
Carthage and Walnut Grove	22
Walnut Grove circuit	23
Brandon station	Sept. 3, 4
Hillsboro	3
Mt. Rose	10, 11
Westville	17, 18
Raleigh	23
Trenton	24, 25

C. MCDONALD, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Sugar Town, at Dry Creek	July 2, 3
Spring Creek, at Fellowship	9, 10
Simsport, at Grange Hall	13, 17
Malville and Big Cane, at Melville	23, 24
Bayou Chicot, at Fairview	30, 31
Evergreen, at Cheneyville	Aug. 6, 7
Colfax and Boyce, at Rapides Camp G.	13, 14
Columbia, at Columbia	20, 21
Castor, at Olla	(Wed.) 24
Ada	27, 28
Pineville, at Oak Grove	Sept. 3, 4
Centerville, at Jena	(Wed.) 7
Vidalia, at Vidalia	10, 11
Black River, at Larto	17, 18
Alexandria	(Wed.) 21
Montgomery	24, 25

The Alexandria District Conference will convene at Columbia, Aug. 18-21, 1892.

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Opelousas and Washington, at O.	June 25, 26
Lafayette, at Lafayette	July 2, 3
Plaq. B. and Rayne, at Robert's Cove	9, 10
Crowley, at Prairie Hays	(Tu., Wed.) 12, 13
New Iberia, at New Iberia	13, 17
Abbeville, at Prairie Gregg	23, 24
Patterson and Morgan C., at P.	(Fri.) 29
Franklin and Jeanaratte, at J.	30, 31
Indian Bayou, at I. B.	(Wed., Thurs.) Aug. 3, 4
Grand Cheuier, at Leesburg	3, 7
Sabina miss., at Keener's	(Tu., Wed.) 3, 10
Lake Charles mission, at Calcasieu	13, 14
Sulphur Mine, at Sulphur City	20, 21
Lake Charles, at Lake C.	(Thurs.) 25
Lake Arthur, at Lake Arthur	27, 28

JNO. A. MILLER, P. E.

DELHI DIST.—THIRD ROUND.

West Monroe, at Fanik's Chapel	June 25, 26
Bastrop, at Island	July 2, 3
Oak Ridge, at Oak Ridge	9, 10
Rayville, at Little Creek	13, 17
Lind Grove, at Bonnidee	23, 24
Harrisonburg, at Union	Aug. 3, 7
Floyd, at Lonoke	13, 14
Lake Providence	17
Delhi, at Tallula	20, 21
Oakly, at Tensas Chapel	27, 28
Waterproof	30
Winsboro, at Prairie	Sept. 3, 4
Indian Village, at Antioch	10, 11

District Conference at Rayville, July 28-31. Recording stewards will please have their Quarterly Conference Records present.

H. O. WHITE, P. E.

The Albert medal of the British Society of Arts for the present year has been awarded to Thomas A. Edison. Capt. James B. Eads is the only American who has hitherto been thus honored.

NEWS OF THE WEEK.

DOMESTIC.

A tremendous explosion occurred in the Mare Island Navy Yard last week, by which fifteen men were killed.

The National Democratic Convention met in Chicago, on June 21, to nominate candidates for President and Vice-President.

Alexandria, La., was visited by a fire on June 16, and $60,000 worth of property was destroyed. The Exchange Hotel building, in which the Rapides Bank was situated, was among the buildings burned.

A cyclone struck Minnesota and Wisconsin on June 16, and laid waste a large tract of territory. Houses and barns were demolished and trees and telegraphs poles were blown down. Thirty lives were lost.

The Silver bill was discussed in the United States Senate last week, and action on it was postponed. The Anti Option bill, which passed the House, was referred to the Senate Judiciary Committee.

The ground was broken, on June 16, for the new railroad shops of the Queen and Crescent railroad at Meridian, Miss., to replace those destroyed by fire some months since. The structure will be of brick, 500 feet long, and will cost $50,000.

The two factions of the Democratic party of this State came together last week. Harmony was restored, and a delegation composed of both factions, on an equitable basis, was sent to represent the State in the National Convention in Chicago.

The case of Dr. Charles A. Briggs, who stands indicted for heresy before the Presbytery of New York, has been postponed to Oct. 3. This will delay his possible appeal to the Synod until 1893, and to the General Assembly, the final court of appeal, to 1894.

According to the official figures of the Treasury Department, New Orleans has exported during the eleven months of the fiscal year, ending May 31, $22,023,552 worth of breadstuffs, against only $3,714,845 during the same eleven months last year.

Very little business was transacted in the National House of Representatives last week. Owing to the absentees who had not returned from the Republican Convention at Minneapolis, and those who had left for the Democratic Convention at Chicago, attention was diverted from the business in hand.

Although no action is expected to be taken in either House of Congress on any important measure during the coming week, the committees will be at work as usual, and those of them which have important measures under their consideration will make an effort to utilize the leisure of the next few days, in advancing the various matters under their control.

FOREIGN.

President Palacio, of Venezuela, has resigned and placed the executive office in the hands of a lieutenant until his successor is chosen by the National Congress. This action has been caused by the late successes of the revolutionists, and is intended as a move to end hostilities and escape with his life.

The statue of Columbus which the United Italian Societies are to unveil in New York, on Oct. 12, is now finished in the studio of the sculptor in Rome. It is to be exposed for a short time to the view of the Italian public and viewed by King Humbert, when it will be forwarded to New York on an Italian man-of-war.

The Gladstonian organs confess that there are difficulties menacing the Liberals' chances of success in Mr. Gladstone's attitude toward the eight-hour and church disestablishment questions, and the open party scorn of the woman's suffrage movement. In regard to the probable results of Mr. Gladstone's hostility to the eight-hour movement, there is a concurrence of opinion that it will split the vote in a number of labor constituencies.

The excessive rains in Cuba have caused the destruction of much property. Much of the fertile land is inundated, the cane fields in many places being flooded two feet deep. The sugar warehouses on the San Juan, being full of sacks and hogsheads, were flooded to the height of the sixth and seventh tires of sugar, and between 90,000 and 100,000 sacks are entirely lost. It is estimated the damage to property will amount to $3,000,000.

The great Ulster convention was held in Belfast, on June 17, to consider the negative side of the Home Rule question. About 10,000 delegates were present. Among the resolutions passed was the following: "That we appeal to those of our fellow-countrymen who have hitherto been in favor of a separate Parliament to abandon a demand which hopelessly divides Irishmen, to unite with us under the imperial legislature in developing the resources and furthering the best interests of our common country."

A meeting of the Emperor of Austria and the Czar of Russia is in contemplation. It is understood that the conference was first suggested by Emperor William at the recent meeting between himself and the Czar at Kiel. Communications on the subject have since been exchanged between St. Petersburg and Vienna, which promises to result in the extension of a formal invitation by the Czar to Emperor Francis Joseph to take part this Autumn in the imperial hunting expedition at Spala, Poland.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

FROM THE WORK.

Rev. E. H. McNabb, Lebrton circuit, June 10: "Have traveled through the mud since Conference, and now come to horsefly time, with 200 mile circuit, with bayous and brooks to encounter; but have not missed an appointment, having seven to meet at this time. We are our own colporteur, but glad we are in the work for the Master, sometimes going into huts, finding the sick, and praying with them. We have a temperance work, as we have only seen one man under the influence of strong drink since Conference."

Rev. M. J. Miller, China Grove, Miss., June 20: "The work is moving on very well. Prospects good for revivals, for which we are earnestly praying and working. I think we will soon report a thousand-dollar church at Tylertown, where there is no church-house of any kind now. We preach in the academy. By the way, we have a good school at Tylertown, Pike county, Miss. Parents would do well to correspond with Prof. Hardee or Mr. G. H. Collins. This school does honest, thorough work."

Rev. J. L. P. Sheppard, P. E., Arcadia, La., June 17: "We are moving on quietly and peacefully in our work on the Arcadia district. Crop prospect very poor, finances far behind, preachers doing faithful work, and all hopeful of better times. Prospects good for a revival on several circuits. Our preachers' meeting at Ruston was a delightful and profitable occasion. Such singing, praying and preaching it has not been my privilege to hear often in life. Brotherly love prevailed, and we felt the mighty presence of the Divine Spirit in every service."

Rev. P. A. Johnston, P. E.: "The Woodville District Conference adjourned June 11 after a pleasant and profitable session. From the first to the last service the Holy Spirit was present in power. Sinners were convicted, penitents were converted, and saints were comforted. It was good to be there. I suppose you will have a more extended account. The following were elected delegates to the Annual Conference: D. E. Kelly, Jr.; H. C. Newsom, W. O. Ligon and A. Rousseaux. Alternates: E. E. Richardson, R. J. Thoms, R. Babington and W. T. Holland."

Rev. P. Howard, Adams circuit, Mississippi Conference, June 16: "We had a delightful and, I trust, profitable Children's Day at Adams last Sunday. The people turned out *en masse* with sumptuous lunch baskets, and spent the day. The morning—till preaching hour—was spent in recitations by the children, interspersed with delightful music by the choir, when the pastor enjoyed a patient hearing from young and old from I. Tim. iv, 8, at the close of which quite a number of the children came forward and renewed their vows. In the afternoon the same exercises were continued for a time, and closed with the application of seven children, under ten years of age, for membership. I am glad to add that there is a general improvement in the Sunday-school and prayer meeting as well as the public worship."

Rev. M. L. Burton, McComb City, June 17: "In Bro. Ellis' effort to 'let on the light,' he seems to be just a little in the dark, and 'when the light that is in thee be darkness, how great is that darkness!'—not that I would apply this passage of Scripture to Bro. Ellis, but when he makes an accusation against me, I want it based on facts. Now, he says I was in charge of Wesley Chapel, Natchez, and received $300 from the Mission Board. The fact is, that I only got $100. I have wondered why the Board wanted to show partiality between the larger towns and cities, and give one mission more than the other; but I have always settled it by remembering that I am very small, and hence can't eat much, and, therefore, they concluded that it would not take much to support me. I make this statement in all kindness to Bro. Ellis."

Rev. W. T. Currie, Live Oak, La., June 16: "Our second Quarterly Conference convened Saturday and Sunday last. Our worthy presiding elder was with us. He preached to the comfort of all that heard him. He certainly knows how to get at the hearts of the people. We raised $300 endowment for Centenary College; twenty-six dollars for other objects. I am happy to report that the work has been greatly blessed this quarter. I have received only six into the church. I have organized two Epworth Leagues, which are doing great good. There are six prayer meetings—four on Sunday. My congregations are increasing. We expect to re-cover one of the houses of worship by the first of next month. The shingles have been ordered. There is some talk of building a new church at one of my appointments. The outlook now for grand revivals at all of my appointments. Brethren, pray for us."

Rev. H. P. Lewis, Caseyville, Miss., June 15: "Our second quarterly meeting, held at Bethesda, June 11 and 12, was an occasion of unusual interest. Every church was represented by, at least, two stewards and one superintendent of Sunday-school. Bro. Woodward, our faithful presiding elder, though just out of a spell of sickness, came to us in fine trim, and gave us two good sermons. Our stewards are in good spirits; finances pretty well up; Sunday-schools doing well. The stewards agreed to pay for a buggy and harness for the preacher, Uncle Dave McRee paying one-half the amount. Our love-feast, Sunday morning, was the best I have been in in six years. Our communion service was good, a large number participating. Three young people received by baptism into the church; three others applied for membership. The good Lord is blessing us, and we are greatly encouraged. The lines have fallen to us in pleasant places."

Rev. J. F. Robinson, Steen's Creek, Miss., June 22: "We are in deep distress. Our oldest son, Oscar, was stricken down with typhoid fever twenty-two days ago. Our community is threatened with an epidemic of typhoid fever. We met last Thursday in the Methodist Church here to pray the God of all power and grace to stay the hand of the destroyer. The merchants, mechanics, farmers, physicians—all were there. Bro. Johnson, pastor of the Baptist Church, made appropriate remarks. We returned to our homes feeling better. No new cases have developed since. May the good Lord save us from the scourge! My circuit (Marvin) is moving on well. All the Conference claims are paid in full. Pastor's salary not fully up, but we are assured it will come up in full in the end. We have received a few important additions to the church this year. Pray for us, my dear brother. We are still looking after the interest of the dear old ADVOCATE. May it and its officers live long to bless the church!"

Rev. B. P. Fullilove, P. C., Atlanta circuit, North Mississippi Conference, June 16: "I will try and write a few lines more. The work is steadily moving on; spiritual interest still increasing; finances coming up all right. The people are still looking after the temporal interest (or needs) of this preacher. We can not say, like some of the brethren, that we have been stormed; but there has been a steady breeze blowing all the while. This breeze began the second week in January, and has continued ever since. This breeze blew in meat, lard, sausage and money in a few days after we arrived. It has always fallen to my lot to be thrown among people who had a perfect horror for storms. So you can account for my not being stormed. As I stated in the outset, the spiritual interest is on the increase. We have received two more members in the church since our last writing. We are looking for and expecting grand results this year, for which we are working and praying. The Lord's name is to be praised. Pray for us."

Rev. H. P. Crowe, Shaw, Miss., June 8: "We think the spiritual condition of Shaw and New Salem charge good. This people are developing rapidly on the line of work. We have good Sunday-schools at each appointment; two prayer meetings. We have gathered into the church since Conference thirty-five members. This is a good people, and are thoughtful of their pastor. They see that his wants are supplied. We have a nice parsonage just completed. The painting and fencing have been done lately. We have good health here so far. Just closed ten days' meeting, which resulted in great good in this town. Most of the members converted, I think. Members talked that never did before; asked prayers for their families and fellow-townsmen. Most every unconverted man and woman knelt for prayer, and resolved for a better life. One saloonist quit the business; says he will never sell another drop of whisky. We believe this town and community will be taken for God if the church will continue to press the enemy. We were ably assisted by Bros. W. M. Young and J. M. Wyatt. These brethren preached with power, rightly dividing the Word of Truth. The Word was accompanied by the Holy Spirit, and much good accomplished through these noble men of God."

Rev. A. N. Brown, Pine Grove, La., June 16: "On Sunday morning, June 12, we left the Woodville District Conference, held at Greensburgh, St. Helena parish, arriving at Pine Grove Church, same parish, at three P. M., in company with Rev. W. T. Currie, P. C.; Rev. J. S. Lee, L. P., and Bro. G. W. Newsom, of the Live Oak charge; Rev. H. B. Trevilion, P. C., of East Baton Rouge charge; Rev. H. W. Wallace, P. C., and Bro. A. Rousseaux, of Port Vincent charge. Finding a congregation, Bro. Currie preached at 3:30 P. M., and Bro. Trevilion at 8 P. M. The Holy Ghost was with us from the beginning. We continued our meeting until Monday night (Bro. Wallace preaching Monday at 11 A. M. and 8 P. M.). Had two accessions, some conversions; had three young ladies to rise in the congregation and claim the blessing. We closed with about fifty penitents at the altar. I think it the best meeting I ever attended. It has awakened the praying members of our church, and we are praying and looking forward for a general awakening of our people at our protracted meeting, which commences the second Sunday in August. The most affecting scene I ever witnessed was the closing exercises, Bros. Wallace, Trevilion, Lee and Rousseaux (Bros. Currie and Newsom having left after services Sunday night) taking their places in front of the stand, and, while the congregation sang, 'God be with you till we meet again,' the congregation passed round, and we had a regular old Methodist handshaking. Mr. Editor, it was good to be there. Pray for us, that the good work begun may go on, and that we may have, at least, fifty conversions at our protracted meeting."

Rev. Thomas B. Clifford, P. C., Arcola and Hollandale, Greenville district, North Mississippi Conference, June 18: "Our second Quarterly Conference was held May 21 and 22, and we were glad to have Bro. Standefer, our presiding elder, with us. I expect I express the sentiments of all young preachers when I say that we always look forward with pleasure and long for the visits of those 'in office,' that we may receive from them some words of encouragement and advice to cheer and strengthen us in the work we are trying to do for the Master. Children's Day was observed the third Sunday in May, and services conducted as per programs issued by our Publishing House. Our large church at Hollandale was filled with an appreciative audience. Nearly all our people from the neighboring town of Arcola were present, and we also noticed present at the services several Jews who reside in that town, and who had come purposely to attend. The children were present *en masse*, and performed their part well. Flowers, evergreens and mottoes had been tastefully arranged, and they added much to the general appearance. The writer has recently rented a house, with garden, stable, etc., situated almost opposite the church; and through the kindness of the people we have provisions enough to last us some time. The house was empty when we entered; but we have had sufficient furniture loaned to us and given to us to make it very comfortable. Men, women and children—Jews as well as Gentiles—continue to show in a substantial way that they are friendly disposed toward us. The people are kind, and there are a few who we believe faithful to the vows they once made; but, generally speaking, they are not religious. The attendance upon the preaching services is very good. Prayer meetings are also well attended in fine weather. We are hopeful, and are praying for and expecting a revival that shall reach every home within the charge; and if the mighty river that lies about eight miles west of us will continue to flow south without overflowing this section, we predict great things for this Delta country before this year closes."

Dramatic Experiences.

There are dramatic features, of course, in every repentance unto life. Taken in connection with its causes and consequences, the issues at stake, the agonies of personal feeling involved, and the number and dignity of the spectators, it is far greater than any previous event in the history of a man. Isaiah represents the Lord as waiting to be gracious, and we have it on the Savior's own authority that there is joy in the presence of the angels of God over one sinner that repenteth.

It is probable also that interest and dignity attach to godly sorrow for a single sin, though a small one as men may regard it, as truly as to those which seem to us of greater moment. No simpler tragedy was ever enacted than that of Eden, and yet it may be that a full analysis of Adam's transgression would show it to be a compound of all iniquity. It is not easy for us to realize that it is the sin in a sin that makes it sinful, and that sin is nothing more nor less than "a transgression of the law." Thus it happens sometimes that good men and women are uncomfortable in their religious experience because they were never romantic or daring sinners like their neighbors. Their repentance created no sensation. God's Spirit just showed them their hearts, and the blood of Christ through faith made the foul heart clean.

Preachers, like others, are in danger frequently of understating the meanness of their former sinful lives, and overstating the dramatic features of their recovery from sin. A preacher owes it to himself, as well as to his cause and his audience, to be effective. No other public speaker has so grand a theme, or represents so large an interest, as he; and yet no other public utterance is so trying to both speaker and hearers as the dull preaching of a lifeless gospel. A personal incident well told for the first time in the hearing of an audience seldom fails to awaken interest, and especially if the narrator was himself the hero of it. Most of us have had experiences that were almost thrilling, and a little coloring here, or a word added there, may give life to what would otherwise be but a tame narration. Indeed, nothing we have to say as Christians, either in public or in private, needs to be more guarded than the relation of our religious experience.

The Apostle to the Gentiles tells the story of his conversion more than once; but it is evident that Paul the apostle has very little use except as a warning for Saul of Tarsus. Take him altogether, Paul is a good model of a sinner saved by grace. There is no intimation of possible heroism or magnanimity in the account he gives of himself before conversion. The bitterest thought of all his life seems to have been, "I *persecuted* the *church*;" and if he ever uttered the words in spoken discourse, it is probable that the emphasis was equally divided between the verb and its object. The veriest coward and vagabond might have held the clothes of them that stoned the martyr Stephen. The man armed with authority, haling defenseless men and women, and casting them into prison, or delivering them to death, is as little a hero as if he had spent his time killing flies or harrying a flock of sheep. And in the catastrophe of his sinful career there is nothing remarkable on his part but the promptness with which he accepts defeat, and becomes obedient unto the heavenly voice. A pitiable spectacle he is, indeed, in the eyes of men—this man of blood falling from his horse on a level road at midday, and then stumbling along, blind and dusty, and led by the hand into Damascus. Knowing the weakness of men, Paul was careful to make sin appear sin—a dreadful, mean, ignoble thing; a "body of death," "working death" by corruption.

It is doubtful if the best use is made of the "wickedest man" reclaimed in some of our revival meetings. He also is human, and may be exhibited to a wondering and admiring audience once too often; so often, indeed, that the return to the every-day life of a Christian will be a disappointment to him, and possibly to the public also. The spirit of this modern miracle play was promptly rebuked by our Savior when he forbade the subjects of his healing power to run after him for a nine days' wonder to the people. He had something better for the multitudes to do than gaping at Lazarus, or counting devils with the demoniacs of Gadara.

Straining after effect in the setting of a narrated conversion may lead to results that are otherwise than edifying. Several years ago one of our church papers had an account of a camp meeting which furnishes a case in point. The meeting had not been unusually successful. The regular conversions had not been startling either for incident or number; but towards the close an exhortation on the bad habits of good men wrought a wonderful turning from tobacco. Preachers and laymen, official and unofficial, were pricked in conscience, and made public avowal of a purpose to quit the use of the weed. Special notice was taken, in the narrative, of a manly young preacher, who, stepping forward upon the platform, took from his pockets paper, cigars, tobacco bags and packages of cigarette paper (number not now remembered, but distinctly plural; and in keeping with the splendid physique of the young man), and, throwing them in the dust of the altar, pledged himself to total abstinence for the future. The occasion and this crowning incident of it were not without elements of the moral sensational; but it may be doubted if the effect would not have been as wholesome if the young brother had come forward with one cigar, or one package of smoking tobacco partly used, or, indeed, with none at all, and made his confession and promise to do better.

Another instance has recently appeared in print, which, while its purpose is manifestly spiritual, is somewhat uncertain in the impression it may make on those who need its lesson most. It is certainly an extraordinary experience—a sudden and complete recovery from the dominion of nicotine. But we may seriously question the profitableness of such narratives when we note how thrillingly the writer describes his absolute genius for excess in the use of tobacco. The spiritual reader—if he does not smoke or chew—will know, of course, where to put the emphasis; but the weak brother or the unbeliever may easily hesitate which most to admire—the good fortune of the brother who was the recipient of so many and such very fine cigars, or the intrepidity with which he courted death by tobacco, or the grace of God which rescued the victim from the dominion of a destructive appetite.

Let us be careful how we speak of sin. The miracle of miracles in a Christian's experience is the Christian life, and that is possible only by the faith of the Son of God. It is not a great thing to have been a great sinner. The thrilling feature in the incident at Gadara is not the demoniac howling among the tombs, and cutting himself with stones, and holding carnival with his legion of devils, but the demoniac reclaimed, clothed, and in his right mind, sitting at the Master's feet.

ASTERISK.

Yet More Light Needed.

MR. EDITOR: When I read that array of names and figures given your readers in the ADVOCATE, of June 16, under the caption, "The Light Is Dawning," I was grieved to think that much harm might result; they were so "imposing" in their *appearance*. Also I perceive that other brethren (not of the Mission Board, however) are troubled in spirit because the facts have been published at all. Not sharing this terror, I would suggest to these brethren that it has been the common custom of all our Boards to print for popular information all the disbursements made by each. This was not done by the Mission Board in the printed Minutes of 1891 simply through an oversight. No officer or member intended to withhold the information. Indeed, I should hate to be connected with any Board which is unwilling to let all the people know what is done with all the money collected from them. No good comes of such secrecy. Let us "walk in the light," and we shall not stumble. The white light of perfect truth is what we need to guide us in this way.

Before offering any supplemental light, I wish to call attention of our venerable critic to one or two mistakes he makes—of course, inadvertently; *e. g.*, he says, "Wesley Chapel, Natchez, received $300." The true figures—plainly printed in my late statement, and verified by the minute book now before me—read, $100. Also, he refers to one young brother as remaining single till "near the end of the year," when, in truth, he was married early in June. His appropriation was made in expectation of a much earlier marriage. No man could have the heart to "dock" another for delay in which he was not to blame. Again, he insinuates that there was concealment of a certain appropriation made in 1886, and paid in 1887, to the presiding elder of Brandon district. There was no intentional secrecy connected with that matter. By reference to the printed Minutes of 1887 he will find the names and figures fully given. We print only when we *have paid*; but the secretary's book is always open to inspection. Since the time alluded to there has been no appropriation for a presiding elder because it has not been needful. All who know that case believe it was proper and right. The district has taken many strides forward from the date of that much-complained-of appropriation.

In all such columns of figures there is much to be read *between* the lines. Nowhere is this more essential than in the delicate and intricate work of the Methodist itinerancy. We make a few suggestions interlineary: City missionary work is both difficult and expensive. Put any brother, old or young, down on Levee street, among the saloons of "South Vicksburg," with a *small* appropriation, and that same brother would be forced to starve or quit in less than six months. Such work requires much grace, grit, gumption and greenbacks. God alone can supply the first three. Let us not grudge the *last* necessity.

A close study of the printed Minutes will show that the outlay of money at the points complained of has come back to us in gladdening echoes—especially as compared with some other places we might mention if disposed to retort. The per cent. of increase in membership in those charges liberally helped is so far beyond the corresponding report from the other charges that it suggests the Master's word, "By their fruits ye shall know them." Measured by financial results, the case is yet stronger in favor of the Board's action. The membership in these city missions is not more wealthy than in the circuits to which small appropriations were made; yet their *per capita* contribution for *all* purposes is about 300 per cent. greater than those others. In the "parable of pounds" some are heard to complain of seeming injustice when the *one* pound was taken away and given to him that had *ten* pounds. But our perfectly wise Exemplar then announced the ruling principle of his kingdom: "Unto him that hath" (improvement) "shall more be given," etc.

Once more: These appropriations are made nearly equally to the different districts, varying somewhat according to apparent needs. Now, if the presiding elder of the Jackson district thinks it will advance Christ's kingdom best to make on his district one or two liberal appropriations for a few years, build up new, self-sustaining works, and then begin the same way at other points, while the presiding elder of Brandon district, equally conscientious, thinks it better to spread his amounts (nearly twice as much as Jackson's this year) over seven different circuits (most of them old and well established), who is to judge between the two policies? Both may be alike wise, for the territory is differently environed. To decide these points demands much prayerful study and survey of the ground. It is presumable that our wide-awake presiding elders have given just such godly and intelligent attention to the subject.

Finally, let me urge all the brethren to occupy the time given to fault-finding in earnest effort to do the work, both spiritual and financial, industriously and well. Then your cheerful song will oftener be, "Hear what the Lord hath done for me"—through Conference appointments and otherwise.

Earnestly coveting more true light to guide our oft-erring and never-infallible judgments, I am more than ever in favor of our missions at home and abroad, in the city and in the country.

J. P. DRAKE.

Shubuta, Miss.

For the Advocate.

WAITING.

In Memory of My Departed Darlings.

I have five dear angels waiting for me
On the beautiful banks of the Crystal Sea.
Not impatiently wait my darlings there,
For our Father's home is so fair,
And their sweet harps ring out so clear,
So soothingly sweet to Faith's listening ear.
They live in the smiles of the Savior's love
Who so sweetly caused them above.

I have five dear angels waiting for me
On the beautiful banks of the Crystal Sea,
Forever free from sorrow and pain,
Spotless and pure from all earthly stain,
Never in erring paths to rove,
Safe in the bosom of Infinite Love,
Evermore, evermore walking in light
Those beautiful angels robed in white.

I have five dear angels waiting for me
On the beautiful banks of the Crystal Sea.
When my weary heart is throbbing with pain,
And I fain would clasp my darlings again,
I'll look away from this earthly strand
To the beautiful fields of the better land.
I'll think of the angels waiting there,
And offer to God a thankful prayer.

I have five dear angels to welcome me
When I, too, shall stand by the Crystal Sea.
When the Great Refiner his image shall trace
In the heart he has won by his saving grace;
And in robes of Christ's own righteousness drest,
My soul shall seek the home of the blest.
On the beautiful banks of the Crystal Sea,
My darlings, still waiting, shall welcome me.

MAMA.

Duties of the Church toward the Pastor.

1. To receive him cordially. This has much to do with his success. It contributes much to his usefulness and gives him a good start. You may not admire "them which labor among you" personally, or like their preaching. Their way may not be your way, but be true enough to admit that it may be as good as yours, and for them, perhaps, better. Though these things are true, remember they are your pastors, and that they will do you and others good if you will receive them kindly and "esteem them very highly in love for their work's sake." Do not maintain a cold, formal attitude toward them and make the impression that their presence is not desired at your house, and then find fault with them because they do not go. There is not much cordiality displayed when you say to them, "Some time when you are in the community, and it is convenient, I will be glad for you to call at my house." And then make a hasty retreat for fear it might be convenient then; or wait till you hear a promise given to another, and then rush up and give a pressing (?) invitation to go with you, when you know it can not be complied with, and would not have it so if it could be done. There is a difference, and an observing man notes it. Let your motto be: "He is my preacher for this year."

2. *To give him moral support.* A lack of this on the part of the church is one of the serious difficulties with which he has to contend. The writer received a letter from a preacher some time since while he was having a conflict with sin in high places, in which he said: "Many of my people take me around the corner, and say to me, 'Go on with your good work; we are for you;' but when they meet the enemy they are silent." When a pastor has a church, or any considerable part of it, that will not support him in secret in his aggressive work, but cowers when the enemy faces them, he is destined to have trouble. Many who are firm, and even bold, while all goes well, will forsake the ranks and go over to the enemy when the contest is close. Many pastors have been deserted at the very time they needed help. If they, through fidelity to duty, create a commotion among a few of the leading people of their charges, however cautiously they have done it, the faint-hearted will begin to find fault with their manner and methods as a pretext to relieve themselves from standing true to principle and duty, lest they incur the displeasure of the influential. They give an exhibition of their fidelity to the church by sacrificing principle for peace, and when they advise the pastor not to proceed lest a few leave the church. The trouble with a considerable percentage of this class of persons is that they are so loose in their religious notions and lives that they either have no moral force with which to support the preacher, or they decline to do it on the ground of consistency. Parents who deliberately violate their church vows in teaching or permitting others to teach their children to play cards, dance, attend theatres, etc., will not uncompromisingly support the pastor on these questions for fear their children will be excluded from "best society," and they be inconsistent in the eyes of those, the foundation of whose ruin they have already laid. If the pastors could have the moral support of the parents of the church, they would soon take the world for Christ. Shall they have it? They have a right to expect it. Let the preachers understand that while they are doing their duty the best way they know how, they will receive this, not only from the parents, but from the whole church, and they will be far more efficient in their own work. Has your pastor your moral support?

3. To make ample provisions for his material support. Allow him a liberal salary, sufficiently so to meet all reasonable demands of himself and family. Provide for him a comfortable home (parsonage), well located. Do not put him in some old, dilapidated house in some back street or out-of-the-way place in the country that you would not put your own family in. Self-interest, if no higher motive, ought to prompt to all of this, for the reason that it supplies the conditions for the best work. The relation of the pastor and people is a sacred one, ordained of God to carry the "sunshine of heaven" to every heart of earth. It has in it large possibilities, sacrifices, disappointments and sorrows. Its successes and failures are the common heritage of both parties. Ties are formed by it that will stand

"Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds."

O. L. SAVAGE.

Minter City, Miss.

Osaka, Japan.

MR. EDITOR: If you published our appeal for the church at Osaka, Japan, I failed to see it, and hence enclose another copy which I trust you will not fail to print if other was omitted. (It appeared in our issue of June 2.—EDITOR.)

One object of this appeal is to make this church a memorial of Dr. J. W. Lambuth, a member at the time of his death of one of your patronizing Conferences. We are expecting large returns from the Conferences in Mississippi and also from Louisiana Conference on account of its well-known devotion to the cause of missions and for the further reason that Bishop Keener has ever been an earnest advocate for the prompt entrance of our Board with its work into foreign fields.

To this date we have received about $250 in money and about $150 in pledges, with the assurance that more will follow. This is an encouraging start, but the work should move more rapidly. Bishop Key starts to-day, and will need $2,500, with which to pay for land, soon after his arrival.

Let everyone who can forward to you or to me at once a birthday offering for this good work. Please be kind enough to call attention to this, editorially, and to say what else the Spirit may suggest.

DAVID MORTON, Cor. Sec.

705 W. Chestnut St., Louisville, Ky.

Some Changes!

I spoke of Bishop Haygood's article in my quarterly report, but I have been thinking more and more about it, and have been moved to submit a few thoughts about soul-saving, the most blessed work a man ever engaged in. Methods have changed, even during my time, and we are and have been impressed that the changes are not for the better. We seldom see sinners at the altar, and still more seldom hear them praying for deliverance from sin and death. We believe that God is as willing to save a sinner in one place as another, as for that; but somehow we are inclined to believe that when a sinner is fully awakened by the Spirit of God—when the light is poured into the dark chambers of the heart, and he is made to see the darkness thereof—that he will involuntarily cry out as did the publican. . . . The jailor cried, "Men and brethren, what must I do to be saved?" Paul cried, "What wilt thou have me to do?" "Behold he prayeth." And from the days of the Savior down to the present time men when awakened have thus cried. What has brought about this wonderful change in these latter days? Have the increased facilities for education and culture opened up a new way by which to enter the fold of Christ? Not this, we are sure; for we have seen the educated and cultured bow at the altar of prayer and ask for mercy.

I was delighted with what I saw and heard a few months ago at Central Methodist Church, Memphis, Tenn., of which Dr. Monk is pastor. After a plain, simple gospel sermon by Bishop Key, and an old-fashioned hand-shaking, the singing of some of the old-time hymns, penitents were invited to come forward. As they knelt at the altar (intelligent and cultured young men and women) I thought it was good to be there.

I helped a brother last year, and as we were very much crowded, we invited those who wished to be religious to come forward and give their hand. Twenty or more came from time to time, and then we invited them to come and remain at the altar, and two or three came. So when the handshaking stopped as being the only condition, most of them did not want to be religious. A brother who is not afraid to shout when he gets happy, wrote me last year: "We have had a glorious revival. Christians shouted and rejoiced together, and there were those present who never heard anyone shout before."

Something new. At one of my meetings last year penitents came to the altar, and when converted they rejoiced aloud and the people seemed to be alarmed. Strange indeed!

Now, I know as well as anyone that many Christians never did shout, and many were not converted at the altar; but still I can not account for such a wonderful change as we see all over the country, unless it is giving way to a desire to get more members, regardless of the work of regeneration. Why, people call rejoicing Christians excited Christians! A new name for the effect (as seen) of divine grace in the human heart. It used to be attributed to the influence of the Holy Ghost, but now to fanaticism. I have mentioned these facts to show the wonderful change that has taken place in our own time. Therefore, as Methodists, let us cling to the old-time methods in this glorious work.

Get back into the old paths and walk therein and we shall find rest. We may not have so many accessions, but they will be more efficient workers for Christ. We are afraid that we have many in our church who never knew what repentance and regeneration is, and because of this we have a great deal of trouble. G. H. JACOBS.

Commencement at Vanderbilt.

This year closes, according to the report of the chancellor, a term of marked success in all the departments of this institution. There have been in attendance at the university in all upwards of seven hundred and fifty students. The number of graduates this session was very much in excess of that of last year. A marked advance is noted in the quality and amount of post-graduate work done in the several departments. This augurs well. The South needs higher education along all lines. The time is beginning to be when no education conducted on right principles will be considered "too high" for the proper mental and moral development of the people. The biblical department graduated thirteen bachelors of divinity. These are not "theologues" in the sneering application of the term, but *men*—honest, whole-souled men—who will go out in all directions to help on the work of the gospel. If there is one thing that ought to engage the interest of Southern Methodism, it is the work that is being done in Wesley Hall. There many of her sons gather from year to year to fit themselves for the ministry. As they work there they ought to have the prayers and sympathy of all their constituencies at home. Let all these rays of spiritual force focus there, and an enthusiasm will be engendered and an energy go forth that shall quicken the whole connection to greater works and more lively zeal. In the matter of the higher training of her preachers, the Southern Methodist Church is having her day of opportunity. How is she embracing it?

I am glad to say, Mr. Editor, that I hear excellent reports concerning the boys from Centenary that have been here. One of the faculty said to me not long ago, "Those Centenary boys study *well*;" and this means a good deal, coming from the source it did. I was almost constrained to wish myself a *Centenarian*.

Of these boys, let me give you a few items of interest.

Revs. M. M. Black, of Mississippi, and W. J. Roberts, of Louisiana, each received with honor his master's degree this year. Bro. Roberts has also gotten a call to the chair of English in his *alma mater*.

Rev. H. W. Van Hook, of Jackson, Miss., graduated from the biblical department, and will join his Conference in the Fall.

Rev. R. H. Wynn, another one of our boys, was the successful contestant for the A. L. P. Green medal for hymn and Scripture reading.

I could say much more of these four, but my knowledge of their innate modesty forbids.

Tell Bro. Harry to "boom on." With such a record Centenary deserves, and I believe will get, a boom that shall give her a long lease of life, and make her an instrument of far greater good and usefulness. * *

Centenary College.

As a member of the committee appointed by the Mississippi Conference to visit Centenary College, I would respectfully report that the college is out of debt. Some needed repairs are contemplated. The finances of the college were never better than at the present. The endowment has reached $90,000. Centenary College is in favor with the people. There were 100 students in attendance the last session. They were, in general, a good set of boys; most of them religious.

The commencement exercises were of a high order, commencing with a sermon, Sunday, May 29, at eleven A. M., by Bishop Galloway. He won all hearts. Sunday evening, at half-past seven P. M., at the Methodist Church, Bishop Galloway and Dr. C. F. Evans addressed the Y. M. C. A. of the college. A large audience was present. All the other exercises were creditable to the young men and to the college. There were seven graduates.

If that part of the Mississippi Conference contiguous to the college and the Louisiana Conference were determined to make the college succeed, double the patronage, increase the endowment to $200,000, she would be a great power for good. The college is doing a good work, but she would do a better work with these increased facilities. Let us have a "strong pull, a long pull, and a pull altogether," and launch the old college out upon the high sea of prosperity.

P. A. JOHNSTON.

Whitworth College.

BRILLIANT CLOSE OF ANOTHER SUCCESSFUL COLLEGIATE YEAR.

The commencement exercises of Whitworth College, which terminated the successful term of '91-'92, were entertaining to pleasure seekers, and satisfactory, as well, to the true friends of this noble and progressive institution of learning. It may be a matter of surprise to many that much of the commencement program was but a repetition of delightful "musicals and recitals" to which President Fitzhugh has treated Brookhavenites during the past ten months, from which it will be readily seen that but very little time of the students is taken up in the usual hard practice and rehearsals attendant upon most college commencements. The writer believes that on very short notice the music, elocution and other departments of this college could give a "commencement" equal to the excellence and high order of the one just past at any time during the scholastic session.

Into the elegantly decorated chapel a vast congregation was conducted on Sabbath morning, where they became charmed listeners to sweet, sacred music by Mr. McKernan's choir, and to the able sermon by the scholarly Dr. J. J. Wheat. In the evening the Epworth League celebrated its anniversary, with a sermon by Rev. E. H. Mounger, and a pleasing program for the public's delectation. On Monday morning the senior debate on "Resolved, That the expectation of reward is a greater incentive to exertion than the fear of punishment," created intense interest, and was ably argued by the twelve young ladies who awaited their "sheep skins," but who plainly demonstrated they were minus the "*sheep's head*" that Dr. Smith said often accompanied a diploma.

If the *Leader* had not established a very modest reputation *for puffing itself*, we would say here that the leader of the debate on the affirmative, Miss Minnie Bradford, of Texas, very flatteringly referred to its editor as one who was actuated by the hope of reward in the success for which he had striven in "a grand movement," and had, therefore, established "a character grander than granite and more lasting than the hills."

The concert on Monday evening was decidedly the most entertaining and truly enjoyable of any the writer has attended for years. The singing in chorusee was superb, and strangers expressed surprise at the rare training evinced by both the vocal and instrumental pupils. The teacher of elocution, Miss Pauline Townsend, of Meridian, received highest commendation during all of the exercises. The recitations and the exhibitions by the "Pose class" were all received with hearty approbation.

On Tuesday, Dr. Coke Smith, of Vanderbilt University, delivered a profoundly suggestive address that held spellbound a large and appreciative audience. Never has Whitworth scored a greater success in the selection of a speaker. Miss Mai Shelton, of Jackson, gracefully and eloquently delivered the valedictory addresses of her class, and read a thoughtful essay upon the subject, "Plus or Minus." Ten gold medals were delivered to six Mississippi girls, and four Louisianians, by Hon. J. S. Sexton.

The finale was reached when President Fitzhugh spoke his brief, but beautiful parting words to the class, delivering their diplomas.

And thus another eminently successful term of Whitworth has passed away. The future holds out its hands for still greater things to follow in the wake of the aggressive steps of the worthy president, with his tireless energy and ambitious aims to keep Whitworth College on the topmost round of success and renown.—*Leader.*

Resolutions on the Sabbath.

Whereas, There is in this city a wholesale and shameful desecration of the holy Sabbath day, carried on not only by the people of the world, but encouraged and supported by the press of the city, and even by a large number of the church members, and tolerated by those who are the sworn promoters of law and order; the public conscience is dragged down by the long-continued and glaring violations of all moral standards until it has made the name of our city a synonym for all the ungodly practices that suggest themselves to the base tendencies of man, bringing us, as a whole, into reproach in the estimation of the people of other sections; therefore, be it

Resolved, By the members of South Vicksburg M. E. Church, South, in Conference assembled, that we do, in most emphatic and express terms, condemn all Sabbath breaking, either work or amusement; the Sunday baseball, horse race, and all other violations of the Sabbath, either for pleasure or profit; and by these presents declare to the world our sacred allegiance to the laws of God, recognizing the holy Sabbath day as a God-appointed institution, made holy not only by his express command, but kept by him in recognition of the sanctity he gave it, and given to the world that it might be a weekly blessing to all generations and nations.

Resolved, That we invite the other churches of the city to co-operate with us in throwing around the Sabbath day again the mantle of protection, putting themselves on record as being loyal to God's commands, until which they are considered by the world as being party to the present disregard of the Sabbath; and that all the Christian people of the city rise up in their superior strength, and demand the enforcement of the Sabbath law and the observation of that sacred day by our entire citizenship.

Resolved, That a copy of this instrument be furnished to each of the city papers for publication; also to the NEW ORLEANS ADVOCATE and to the Jackson *Leader*, and request the papers of the State to give it circulation.

Signed in behalf of Conference.

IRA B. ROBERTSON, Pastor.
A. C. BURT, Sec. *pro tem.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

LIVING SONGS. By Dr. Cunnyngham and Prof. McIntosh. Barbee & Smith, Nashville, Tenn.

This is a new music-book for Sunday-schools, Epworth Leagues, etc., and is very good.

THE KALEIDOSCOPE. D. Lothrop Company, Boston.

Several literary people one evening were examining a picture of a little girl and a cat, when it was suggested that each should write a story of the picture. This little book is the result. Pansy writes the introduction.

AN OPPOSER WON. By Rev. E. M Merrill, Northwest Texas Conference. L. L. Pickett, Columbia, S. C. Price, twenty-five cents.

This is a little pamphlet giving the author's experience in the matter of obtaining the *second blessing* of sanctification, and then follow several chapters on the doctrine of Entire Sanctification.

LOOKING OUT ON LIFE. A book for girls. By Rev. F. E. Clark, D. D. 12mo, seventy-five cents. Boston: D. Lothrop Company.

For keen, practical insight, for frank and open discussion, for general suggestiveness and helpfulness, there can be found few books for girls to compare with this. Mothers will gladly put its wise and thoughtful counsels into their daughters' hands, feeling that the subjects which they would most care to have discussed are put in such bright, attractive form as to compel attention.

THE SABBATH FOR MAN. By Rev. Wilbur F. Crafts. Baker and Taylor Co., New York. 12mo; cloth, $1.50.

This is the sixth edition of this valuable, practical hand-book of Sabbath Reform. It is a study of the origin, obligation, history, advantages and present state of Sabbath observance with special reference to the rights of working men. It is based on Scripture, literature, and especially on a symposium of correspondence with persons of all nations and denominations. It has a full alphabetical and analytical index, and is the most valuable book on the Sabbath question that we have seen.

JOHN REMINGTON, MARTYR. By Pansy (Mrs. G. R. Alden) and Mrs. C. M. Livingston. 12mo, cloth, $1.50. Boston: D. Lothrop Company.

John Remington, in accepting a little broken-down society, poor in purse and lukewarm in spirit, showed the nobility of purpose which characterized him through all his ministry. Those readers of Pansy's who are familiar with the earlier record of this faithful minister in "Aunt Hannah, Martha and John" will trace out the development of an even finer spiritual nature than was there manifested, as the years bring him graver duties and deeper responsibilities.

"THE SCARLET LETTER." By Nathaniel Hawthorne. John B. Alden, publisher, 57 Rose St., New York.

This most celebrated story, and one of the most famous in American literature, up to a few weeks ago cost, in cheapest cloth binding, $1, or in paper 50 cents. We have just received a very neat and thoroughly well-made cloth-bound edition from John B. Alden, publisher, New York, which he sells for twenty cents, plus 5 cents for postage, if by mail; the same in paper covers he sells for ten cents, postpaid. His catalogue of choice books, over 100 pages, which he sends to anyone for 2-cents postage, is a literary curiosity, which every book-buyer ought to have, of course. His publications are not sold by book-sellers, but only direct.

THE PREACHER'S COMPLETE HOMILETIC COMMENTARY ON THE OLD TESTAMENT. (With critical and exegetical notes): By twenty distinguished homilists. Vol. I., Genesis. By Rev. J. S. Exell, M. A., and Rev. T. H. Leale, A. K. C. Cloth, 8vo. 747 pp., $3. New York: Funk & Wagnalls Company.

This is the first volume of an extensive work of twenty volumes on the Old Testament, printed from imported plates obtained from the publishers in London, where the entire work has been issued after years of preparation. In this great Commentary, by various authors, is found a sermon outline or homiletic suggestion on every paragraph or verse of the Old Testament that can be turned to use in the preparation of a sermon. Abundant choice selections of illustration, etc., from many eminent sources other than the authors of the volumes, are also given. Except in some introductory, critical, and explanatory notes preceding each chapter, no foreign words, such as Hebrew or Greek, are used. The type is large and clear, and the books convenient to handle. This work is not of the nature of a labor-saving machine. Its purpose is to furnish fructifying germs, calling for abundance of labor, but designed to render the labor in the highest degree fruitful.

SUNDAY-SCHOOL LESSON.—July 3, 1892.

BY REV. W. H. LAPRADE.

The Ascension of Christ.

Acts i, 1-12.

GOLDEN TEXT.—"*When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*"—Verse 9.

St. Luke, the writer of "the history of the foundation and spread of the Christian Church," known to us as "THE ACTS OF THE APOSTLES," was the writer also of the Gospel known by his name. Early writers of the Christian Church tell us that he was a native of Antioch in Syria, of Greek parentage, and that, early in life, he became a convert to the Jewish faith. He was a physician (See Col. iv, 14). About the time St. Paul went into Macedonia Luke became his traveling companion, and was with him constantly until after the shipwreck at Melita.

"THE ACTS" is really the second volume of a book of which the Gospel by Luke is the first volume. Both volumes are inscribed to Theophilus, a man of rank, and probably, like Luke himself, a Greek. This, however, is not certainly known.

St. Luke evidently (see verses 1 and 2 of lesson) regarded the wonderful things recorded in The Acts as the work of Christ, just as truly as were the miracles and teachings of the Gospel. Some things he did and taught while still in the flesh; others, after his ascension, he wrought by the Holy Ghost. When we speak of "the Dispensation of the Spirit," we must not forget that Christ is in it all; that all is *his* work.

Vers. 1, 2. The Gospel by Luke concludes with a brief account of the ascension of Jesus. Immediately preceding that account is the command to his disciples to be witnesses unto him after the promised baptism of the Holy Ghost. (See Luke xxiv, 44-50.)

Ver. 3. Forty days elapsed between the resurrection and ascension of our Lord. At various times during this period he was with them. Read what St. Paul says (in I. Cor. xv, 4-9) and what St. John writes (Jno. xx, 19-29, and xxi, 1-15), in connection with Luke's own statement in the last chapter of his Gospel.

Vers. 4, 5. From Jerusalem the "Word of the Lord," according to prophecy (Isaiah ii, 3), should go forth. Power was needed—spiritual power—and Jesus had promised it. So Luke states (Luke xxiv, 49) and so is declared in John xv, 26. The disciples were to tarry at Jerusalem until the power should come. It came ten days after the ascension.

Vers. 6, 7. The apostles did not quite understand yet the full purpose of Christ, and so opened once more the old question of the setting up of his temporal kingdom. The reply of Jesus means that the question was not relevant to their work, which he states in the next verse.

Ver. 8. They were to be further fitted for their special work, which was "to be witnesses unto me," he said. They would need clearer knowledge of spiritual things; fuller assurance of faith; greater boldness in proclaiming the truth; the abiding presence of the Holy Ghost to give efficacy to their ministry; a divine enthusiasm and love for souls. All this, together with the "comfort of his love," they would receive when the Holy Ghost should come upon them. And, so furnished, they should begin the work of witnessing for Christ at Jerusalem, and extend it "into the uttermost part of the earth."

Ver. 9. How simple and how natural the record! An uninspired man would have devoted many pages of "fine writing" to an account of such an event. We learn from Luke xxiv, 50, that he led them to the slope of the Mount of Olivet that lay toward Bethany, and there parted from them, and "was carried up into heaven."

Vers. 10, 11. Astonished, bewildered, they stood gazing up. Two angels, possibly the same two that Mary Magdalene saw in the tomb on the morning of his resurrection, appeared and spoke to them, naturally and assuringly. Jesus had simply gone to the Father; he would come again; he is simply carrying out his plan for the world's redemption; everything is as it should be.

Ver. 12. They went back, "with great joy" (Luke xxiv, 52). The glory of the ascending Lord, and the promise of the Holy Ghost, gave them gladness. Ten days afterward, as we shall see in our next lesson, the Holy Ghost came upon them.

Jesus "is risen." He is *Jesus* still—the God-man. He is not a disembodied spirit; he is still incarnate. His is a "glorified body," but still a body. He is our *brother* as well as our *Lord*. He is superintending his work—the work we are trying to do. The Holy Ghost brings power to do the work—the Word of God is our implement; but Jesus is back of all of it. It is *his* work, and he is personally and exceedingly interested in the work and its outcome.

Our Mission Debt.

The Board of Missions, at its late annual meeting, after earnest and prayerful consideration of the debt that embarrasses its operations, took the following action:

First. The Secretaries were requested to make personal and public appeals in order to discharge the present obligations of the Board created by the expansion of our work in the foreign and home fields.

Second. It appointed a Week of Prayer and Self-denial, embracing January 1-8, 1893. The Secretaries were requested to prepare a program for its proper observance, the amount thus raised to be applied to the extinguishing of the debt of the Board.

Third. The local Board was directed and authorized, in connection with the Secretaries, to determine and supervise the plan of proceedings, under the action of the Board, providing for presenting to the church the payment of the indebtedness of the Board.

Acting under this authority, the local Board and the Secretaries, after careful and patient deliberation, have adopted the following additional lines of operation:

Our mission debt, as can be seen in the report of the General Treasurer, amounted for borrowed money, March 31, 1892, to $118,420.38.

How can this debt be paid? We answer:

If each pastor will raise the full amount of his assessment, this will place in our treasury $350,000. This sum will pay the appropriations of the Board, which amount to $263,444.11, and leave $86,555.89 with which to reduce the debt.

This will leave only $31,364.49 to be raised by the Secretaries, and during the "Week of Prayer and Self-denial," and the debt will be paid.

If each pastor will take this matter on his heart and into his prayers, and see to it that his charge raises every dollar of its assessment, the debt will no longer be a barrier to our work in the mission field.

In addition to the efforts of the pastorate to raise the assessments in full, which is simply the line of effort clearly marked down in our missionary constitution, the Board has made further provision for special efforts on the part of the Missionary Secretaries:

First. They were instructed to continue the plan of securing the support of missionaries already in the field, by Annual Conferences, churches and individuals, as an additional and fruitful means of meeting our immediate obligations and liquidating the debt of the Board.

Second. Dr. W. R. Lambuth, one of the Secretaries, was authorized to operate a system of collections in the Annual Conferences and presiding elders' districts, for the purpose of securing special offerings for the payment of the debt the present fiscal year.

We append the action of the College of Bishops respecting the last item in the above paper. I. G. JOHN,
Cor. Sec. Board of Missions.

Whereas, The College of Bishops has been requested to approve the action of the Board of Missions authorizing Dr. W. R. Lambuth to operate a system of special collections, in each Conference and presiding elder's district, for the payment of the debt of the Board; *And whereas*, The Bishops have been requested to second as far as possible, by personal influence and public appeal, the efforts of the Secretary in special charge of this work; therefore,

Resolved, That we heartily approve the action of the Board in this movement, and will second the efforts of the Secretary to accomplish the end in view. R. K. HARGROVE,
Secretary College of Bishops.

Annuities.

At the annual meeting of the Board of Missions, held in Wilmington, N. C., in May, 1891, provision was made in the matter of annuities, on a plan similar to those adopted by other Mission Boards. It is believed that it can be made a source of revenue to the Board, and will afford to members of our church a safe and satisfactory mode of donating money to the cause of missions.

Many persons have money for which they desire safe investment, as they will need the interest that may accrue from it while they are living; but wish the principal, on their death, to go to the benefit of some benevolent object. Under the system of annuities many of the leading Mission Boards receive money from said persons, issuing to them a bond which insures to the donors interest at say, — per cent. per annum, payable semi-annually, while the party is living; the interest to stop on the death of the donor, and the principal to go into the treasury of the Board of Missions. Bonds have been prepared by our Board, and persons desiring to make such donations can obtain them by applying or writing to I. G. John, at the Mission Rooms; or to Dr. Morrison or Dr. Lambuth, who will be traveling throughout the connection. We invite correspondence with all who may desire to make such bequests. I. G. JOHN,
Cor. Sec. Board of Missions.

Woman's Work.

We are indebted to Mrs. S. C. Trueheart, secretary for home affairs, for a copy of the "Fourteenth Annual Report, Woman's Missionary Society, M. E. Church, South." Some information of last year's work, including extracts from reports from the different fields of labor, would be interesting, and serve to show the various methods used for bringing those who know not the true God to a saving knowledge of Christ; but it would occupy too much space for one communication.

The society has received since organization (1878) $651,405.68; 3,404 auxiliary societies, and 80,962 members in the home work.

PUBLICATIONS.

The *Woman's Missionary Advocate*, with Mrs. F. A. Butler as editor since its establishment (1879), now a beautiful magazine, has become a vital part of the society. The circulation is 13,500. The subscription price is fifty cents a year.

Miss Annie M. Barnes was elected editor of the *Little Worker*, which is beautifully illustrated, and has a circulation of 5,300. It is furnished for 25 cents a year. Miss Barnes was also elected editor of leaflets, and has issued 475,000 leaflets and programmes. One million five hundred and ninety-two thousand pages of leaflets have been published the past year. The annual reports and leaflets have been distributed gratuitously.

MISSIONARIES.

The Woman's Missionary Society is supporting 29 missionaries. Two are at home for health; 7 have been accepted during the year. These, with a number who are preparing, will go to their appointed fields in Summer and Autumn. The missionaries employed are distributed as follows: China, 9; Mexico, 12; Brazil, 8. (Teachers only are employed in the Indian Mission.)

FOREIGN WORK.

One prolonged, consistent call has resounded during the year for more missionaries. Can it be that we have prayed with more earnestness for money than for missionaries, and that the Lord of the harvest in giving one has withheld the other?

THE WORK IN CHINA

has been somewhat interrupted by the unsettled condition of the country; but the greatest hindrance has been the need of more workers, not only to extend the work, but to thoroughly equip that already organized. The force there is reduced to 9 missionaries. There are 38 native teachers and assistants, 2 Bible women, 689 children under instruction, and many women have received medical treatment in the hospital at Suchow. It is almost a marvel that the work in China has gone on with the reduced force, and yet none of the schools have been closed. A missionary from China says: "The Chinaman is an individual with some backbone in him, but a Chinese woman has several backbones in her." Once a builder would not give him (the missionary) an estimate for building because the builder's wife was not at home, saying he never gave estimates without consulting her. On being asked why, he replied, "Well, if you were married to her, you would not ask why." If this shows the immense power and ascendancy of woman in the home in China, how important that she be brought as speedily as possible under the influence of Christian education.

THE MEXICAN WORK

has grown from year to year, and is now clasped by a chain of beautiful centers, extending from the border to the interior of the republic. There are 11 missionaries, 16 assistants, 7 native teachers, and 935 women and children are receiving instruction in the schools. Five schools have been established in seven towns and cities; and though the difficulties and discouragements are not a few, ignorance, superstition and the errors of popery are yielding to the true religion of the Bible.

IN SOUTH AMERICA

the work of the Woman's Board is established in the United States of Brazil. Three centers are occupied; 3 boarding-schools are in operation, and 215 pupils enrolled. Yellow fever has hindered the work in Rio, and a number of the pupils were transferred to Juiz de Fora, a new station which gives fine promise.

WORK IN THE INDIAN MISSION

has been uninterrupted. It is carried on only among the wild tribes, and is successful, and incites to greater effort for that helpless people. Rev. J. J. Methvin, in a recent letter, says: "We held a protracted meeting recently which resulted in much good, giving the whole interest of the church an outward movement. It would have done your heart good to have seen these great rugged-faced Indians come with streaming eyes asking for prayers, and to hear them testify of the goodness of God to them. The woman's work here very much aids in making such meetings possible; and if there is any field that should appeal to woman's heart, it is this. We are bound by every solemn obligation of our holy religion to give this perishing people the gospel."

THE SCARRITT BIBLE AND TRAINING-SCHOOL

for missionaries and other Christian workers is ready for occupancy, and awaits the opening day (September next) with abiding assurance of success. MRS. E. D. JONES.

For Starving Russia.

MR. EDITOR: I am teaching in the northern part of Marion county, in a community where children do not always have the advantage of a Sunday-school, and where preaching is never oftener than twice a month; but these children have big hearts, the true and indispensable element of good citizenship. In a few brief words I told them of the Russian sufferers, and asked that the school make a purse for their relief. Each pupil was asked to bring a nickel, and the day following about all brought a dime, and one dime came from a former pupil whose sympathy for the sufferers had been aroused. Three dollars was raised—only a mite, but you would love the spirit in which it was given. As each came forward and joyfully laid down his nickel or dime, I fervently prayed that this charitable act might be one of the many noble deeds for which his life would be noted. May the nickels go with electric speed to the desired point, and may God make this and all other such contributions a means of not only relieving the pangs of hunger, but of spiritually blessing both giver and receiver! ANNIE MCLEOD.

Santee, Covington Co., Miss.

P. and H. M. Society, North Mississippi Conference.

REPORT OF THE TREASURER.

Dr.

April 27.	To balance on hand at annual meeting			$ 64 91
" 30.	To cash from	Greenwood	$ 5 00	
"	" " "	Strongs	3 15	
May 9.	" " "	Greenville	11 00	
" 20.	" " "	Holly Spr'gs	56	
" 28.	" " "	Brooksville	1 50	
" 30.	" " "	Neshitt	50	
"	" " "	Bolivar	5 00	
June 1.	" " "	Cleveland	1 05	
" 2.	" " "	Black Hawk	5 00	
" 6.	" " "	Kosciusko	1 50	
" 10.	" " "	Macon	3 50	
" 15.	" " "	Cold Water	1 95	
" 16.	" " "	Lula	2 00	
" 18.	" " "	Pleas. Grove	5 00	
	Total receipts from April 27 to June 20			$ 46 71
	Total resources			$111 62

Cr.

April 28.	Paid Rec. Sec. (expenses)	$ 80
"	" Dist. Sec. "	3 90
"	" " " "	3 60
May 18.	Paid on Parsonage at Shuqualak	75 00
	Paid Mrs. Kendrick, Gen. Treas., for one-half of receipts since annual meeting	23 35
	By bal. on hand June 20.	4 97
		$111 62

MRS. J. R. BINGHAM, Treasurer.

"For want of a nail the shoe may be lost, for want of a shoe the horse may be lost, and for want of a horse the rider may be lost by being overtaken by an enemy." This is the way sensible old Benjamin Franklin described the mischief that may come from a little neglect.

Whether it be a horse or any other valuable animal there are diseases and injuries where the least neglect, if it be not fatal, is serious. How often would the life of some valuable animal have been saved if some good remedy had been at hand convenient for use? Such a remedy is found in Mansfield's Magic Arnica Liniment. For inflammation, sores, sprains, stings and bites, lameness, founder, spavin, ringbone, string halt, and a great variety of complaints and injuries to which animals are subject, there is no application equal to it. Pain is relieved instantaneously, and often a single bottle will cure. No owner of animals should be without it. The Mansfield Drug Co., Proprietors, Memphis, Tenn.

If we study to honor God, we can not do it better than by confessing our sins, and laying ourselves low at the feet of Christ.

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair Renewer.

Do I hourly seek to avoid all occasions of sin, and is the temper of my mind habitually like the example of my Savior?—*Anon.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:00 pm
Vicksburg and Natchez Express 5:35 pm	Vicksburg and Natchez Express 8:10 am
Baton Rouge "Coast Train" 10:00 am	Baton Rouge "Coast Train" 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex. 7:45 am	No. 4 F'st Ex. 10:55 am
No. 5 F'st Ex. 7:20 pm	No. 8 Coast 3:50 pm
No. 7 Coast 9:05 am	No. 2 Lim. Ex. 7:46 pm
Lim. express 4:45 pm	Fast mail 7:15 am

ILLINOIS CENTRAL.

No. 25. Pass and Express 7:05pm	No. 28. Pass and Express 7:00am
No. 1. Chic. and St. L. F. Mail. 7:40am	No. 2 Chic. and St. L. F. Mail. 6:00pm
No. 43. Chic. and N. O. Lim. 7:30pm	No. 46. Chic. and N. O. Lim. 12:01noon
No. 1. Memphis and K. C. Ex. 7:10am	No. 2 Memphis and K. C. Ex. 6:00pm
No. 33. McComb City Accom. 9:15am	No. 8. McComb City Accom 4:45pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:15 am
Ft. Worth, Hot Springs and St. L. Ex 6:50 am	Ft. Worth, Hot Springs and St. L. Ex 8:20 pm
B. Rouge, local. 10:05am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 10:55 am	No. 18 Local 8:15 am
No. 17 Local 7:05 pm	No. 20 Califor. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd 2:50pm	No. 18, Local 8:15am
No. 5, Fast Line. 7:00am	No. 2, Lim'd 3:00pm
	No. 6, Fast Line. 8:30pm

MOBILE AND OHIO.
(Via Meridian.)
No. 5, Fast Line. 7:00am | No. 2, Limited 5:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive 8:50 am | Leave 3:30 pm

NEW ORLEANS AND GULF RAILROAD.
Pt. a-la-Hache Sh. lch. 9:25 a. m., 4:15 p. m. | Pt. a-la-Hache Sh. lch. 7:00 a. m., 5:00 p. m.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Ministers and widows of deceased Preachers $1

All Preachers of the M. E. Church, South, are authorized Agents, to whom payments may be made.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

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REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

Thursday, June 30, 1892.

BRIEFS.

We understand that the Woodville District Conference, after an earnest debate, by a resolution, defined a Sunday-school to be "the church and its friends met together to study the Bible."

A good old brother gave his vote on the pastoral time limit, when he prayed the Lord "to permit the *good* preachers to stay a little longer," and "to allow the *poor* preacher to circulate more freely."

One of the papers has the temerity to say in regard to doctrine that "the people have laid in a plentiful store of ignorance on the subject." Perhaps preaching from the various pulpits might be the means of decreasing that store!

When a man joins the church, he joins everything connected with the church. He joins the prayer meeting, class meeting, Sunday-school and everything else, and he promises to *support all* these institutions! Have you thought of that vow lately?

When the people see to it that every individual, great and small, gets impartial justice before the law, then mobs will cease. There have been so many unmitigated rascals who have gone "unwhipt of justice" that patience is exhausted. Administer simple justice to all, and things will right themselves.

The total number of church communicants in the United States, according to the census of 1890, is 12,500,000. This is a gain of 28 per cent. over the census of 1880. The gain in the whole population during the same period is 25 per cent. It thus appears that church membership is growing faster than the population. These facts are commended to those who go about prating about the decline of religion in this country.

No man amounts to much until he learns that he must stand alone and do his own work. Beware of leaning on others or complaining that others neglect or hinder you. The truth is, that others are too busy with their own tasks to stop long, either to help or hinder you. Your success must be wrought out by your own strong arm. You must make your own way; if you lag behind, no one will be found to carry you. Of course, you should seek divine assistance; but it is vain to expect that even God will help you if you fail to do your best to help yourself. "Every man must bear his own burden."—*Cumberland Presbyterian.*

One of the last acts of the Methodist General Conference at Omaha threw a furious firebrand into the ranks. The action taken on the "woman question" has begun to stir things in a mad way. Even those papers which have advocated the eligibility of women to the Conferences are speaking out in terms of unmeasured antagonism against the bill which was tricked through the Conference in its last hours. All, as far as we have seen, except one, denominate the measure unconstitutional and revolutionary in its tendency. From appearances now, our brethren are going to have the hottest time they have ever had.

The Human Heart.

The Scriptures make the startling statement that "he that trusteth in his own heart is a fool." The reason for such a statement can be easily found when we read the Word of God. The word "heart," and those expressions which have a kindred signification, fill a large place in the Scriptures. God begins to talk about the heart in the sixth chapter of Genesis, and he keeps on talking about it through the whole Bible. God places the human heart before the object-glass of his Word, and only those who look through that Word can obtain a correct view of it. The first thing God says about the heart startles us with its dreadful information, and the words sound as if they were forced out between the profound sobs of infinite grief. "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it grieved him at his heart." (Gen. vi, 5.) In all the Book this statement is never withdrawn—never apologized for—never explained away—never softened. On the contrary, the idea gets larger, the emphasis heavier, the significance more awful as we advance along the line of Scripture teaching. As we look through the glass of God's Word we see the darkness enlarging and moving steadily over the heart until the "whole is darkened," and the record is written down in unmistakable words: "The heart of the sons of men is *full of evil.*"

We look again, and the blackness becomes so dense that the mind is foiled in the effort to penetrate that region, but the divine Word supplies the deficient observation with the remark: "The heart is desperately wicked and untraceable above all things. Who can know it." (Jer. xvii, 9.)

We look again through the glass of the Word, and the darkness, which seemed simply to cover the heart like a pall, begins to shoot out and throw off great clouds of murkiness and gloom, withering everything in their course with the blight of death, and the Scriptures explain the dreadful picture in these words: "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within." (Mark vii, 21.)

The human spirit has come to the utmost limit of its explorations, but the Divine Spirit pushes his way through all that stifling darkness into the inner chamber of the heart, and, with a clearness of vision that was never dimmed, has noted, and, with an accuracy of detail that has never made a mistake, has taken an inventory of the things found there and recorded them in the Holy Book. Here it is: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, deceitful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." (Rom. i, 29-31.)

The Holy Spirit lingers over the dreadful catalogue and repeats it in tones of awful solemnity: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like." (Gal. v, 19-22.)

The Holy Ghost, following along the way in which this "desperately wicked" human heart leads its possessor, stands in the lurid glare of "the lake which burneth with fire and brimstone," and looks down into its bottomless abysses of unutterable misery and calls again the dreadful roll: "The fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars." (Rev. xxi, 8.)

Such is the unregenerated human heart as God sees it and describes! Is it not true, then, that "he that trusteth in his own heart is a fool"?

The Expediency of Employing Evangelists in Revival Work.

[Paper read by Rev. J. W. Medlock at the Arcadia District Preachers' Meeting at Ruston, La., May 27, 1892, and requested, by vote of the meeting, to be published in the NEW ORLEANS CHRISTIAN ADVOCATE.]

The evangelist question is one of the problems now confronting our Methodism. It is thrust upon us by the increase of this class of preachers, by the growing habit of depending upon them, and by the doubtful methods employed by them in the prosecution of their work.

Let us not overlook the fact that there is no scriptural warrant for the existence of such a class of preachers. The name "evangelist" appears in the New Testament as descriptive not of an *order* in the ministry, but of a *work* which all orders in common might perform. The name signified "the publisher of the glad tidings," and it applied to any preacher of the gospel, whether apostle, pastor, or teacher. Thus Timothy, as pastor, was exhorted to do the work of an evangelist—that is, to publish the glad tidings in Ephesus to such as had not heard them. The New Testament evangelist was a missionary. He did not go into a city pastorate and preach to people who had heard the gospel all their days, but he went to those who had never heard it and never had the opportunity of hearing it. Let us not be deceived by names. Modern evangelists have the right, if they choose, to adopt the name, but not to claim scriptural warrant for their institution.

Another fact that has some bearing on the question is that evangelists originate, often, in pastoral unacceptability. I do not say that this is true in every case. It may also be true that preachers unsuited to the pastoral office might be efficient in other fields. But such inefficiency is a count against them to the extent, at least, that it suggests what may be the only reason for their course in becoming evangelists. It thus happens that our system has reached the point practically at which the pastoral office is a sort of transition stage in ministerial development. The doors of the Conference are opened at both ends, and those who go on through don't go out, as of yore, to locate, but to enter larger fields.

Another fact we must take account of is this, that the evangelist's popularity depends more upon his methods than upon his faithful preaching, and such methods as are a hindrance rather than a help to the progress of the gospel. These methods are altogether sensational, and are in no sense of the essence of the gospel. They attract the coarse and curious for the time being only, and do permanent hurt to the cause of religion by degrading its character in the eyes of the public. In this way the evangelist leaves the field harder to cultivate than before he came. The pastor will find the new converts out of sympathy with his ideas and methods, and will be made painfully conscious of the existence of unfriendly comparisons.

Again, evangelist services tend more and more to disqualify our regular ministers for revival work. Methodism has been called "Christianity in earnest," the Methodist Church a revival church, and the typical Methodist preacher has always been regarded as a revivalist. But we are more and more extinguishing our title to this honored name. As our preachers strive after greater accuracy in scholarship in order to keep pace with the march of learning in the world about them, and as they set more and more store by the duties of a faithful pastorate, and attend to such other duties as spring out of our connectionalism and the general interests of the church, there is a growing tendency to neglect revival work, or else to shift it off upon those who are willing to step in and do it for us. It is thus that the increase of evangelists doing this special work in the church is disqualifying our preachers as revivalists. This ought not to be. Our preachers should cultivate all the gifts of the ministry; they should "be apt to teach," and not less ready to warn and exhort men to flee from the wrath to come.

Evangelists are an additional burden of support to the church. We always have enough causes that are legitimate to tax to the full, if not the ability, yet the willingness of the church. The money paid to the evangelist, in many cases, means that much less to the pastor.

If the foregoing facts are true, the question is answered as to the expediency of employing evangelists in revival work.

I do not arraign every evangelist under these charges. I believe there are many notable exceptions—men who are in this work for the glory of God, who preach a pure gospel without the accessories I have mentioned, who are in sympathy with our regular ministry, and who are in the evangelistic field because they seem adapted and called to this work. I do not say it would be inexpedient to employ any evangelist, but, under the circumstances, it should be exceptional when we do so.

What we need is to cultivate self-reliance, the grace of usefulness in laymen, and, above all, the presence and power of the Divine Spirit. Let our preachers employ help, if need be, but only *help*. A genuine revival must begin in the church, by heart-searchings, renewal of vows and consecration. Others may do the preaching, but the pastor must never relax his hold upon the reins of the meeting. He can't afford to shift the responsibility of it upon others. His hold upon his people is broken the moment he is relegated to the attitude of a spectator. His hand must guide every soul that comes into the kingdom if he would be able to train and nurture them afterwards.

Is It True?

A correspondent of *Light* asks a question to which the editor makes the following reply:

She wants to know why Christianity has not done what the humane workers are now seeking to do? The failure is evident, but the reason why is not plain. We suggest that Christians, and the church organizations they are members of, have not seemed to fully understand Christ and his mission to this world; that he is justice, he is kindness, he is mercy, and he is love; that the religion based upon him should embody and exemplify these principles, and should include within the scope of its charity and actions all living creatures.

Is this charge true? While we do not wish to appear as condoning the derelictions of Christians, yet we ask, Is it true "that Christians, and the organizations to which they belong, have not seemed to fully understand Christ and his mission to the world" as fully as the humane societies? If so, then let us close our churches and organize ourselves into one great humane society, that we might the more "fully understand Christ and his mission to the world." He is come that we "might have life, and that" we "might have it more abundantly." Let us seek to know his mission as fully as possible.

The assertion of *Light* is too sweeping to be true. The humane society is born of Christianity. Its existence is contingent upon Christianity. Christianity is far more than its foster-mother. The church was not intended by God to do everything by direct, but many things by indirect, means. God works thus. He ordained the reclamation of the world through human instrumentality—indirect means. How would the editor of *Light* like to see his great and influential church of the Bluff City appearing every morning, or at irregular times, before the police court prosecuting violators of our humane laws? How long would she hold her influence at home and abroad? Though engrossed in the alleviation of the sufferings of dumb creation—a most laudable work—would not his better judgment assert itself and he oppose this departure on the grounds of inexpediency? Surely. While there are yet infinite heights to be attained unto and boundless fields of truth yet to be explored, can we say "Christians, and the church organizations of which they are members," do not understand Christ and his mission to the world? Hardly. *Light*, if it continues to improve, is destined to be an influential journal in its sphere, and it can hardly afford to make such sweeping charges against Christianity as appears in number 4.

Whitworth College.

With no purpose of trespassing upon the duties or privileges of the Visiting Committee, I have thought it proper to say a few things about the college, and especially of the commencement exercises. The splendid spiritual state and influence of the college was neither lost sight of nor overshadowed by the excitement of the occasion nor the presence of the large number of visitors. The sermon by the Rev. J. J. Wheat, D. D., on Sunday morning, and at night by the Rev. E. H. Mounger, fully measured up to the demands of the occasion, and will prove a blessing to many who were present in the large audiences that greeted both speakers.

Monday was a day of deepest interest and excitement to the young ladies of the college. The senior debate—subject: "Resolved, That the expectation of reward is a greater incentive to exertion than the fear of punishment"— revealed the thorough and accurate training the young ladies had received as a preparation for the duties of life. The elocution contests revealed a high order of culture and training, with a most gratifying absence of stage acting. I could not attend the concert at night, but heard nothing but the highest commendations the next day.

Tuesday, at eleven A. M., we had the annual address by the Rev. A. Coke Smith, D. D., of the South Carolina Conference. It was universally pronounced one of the best addresses ever delivered before a Whitworth College audience. Then came the valedictory essay, by Miss Mai Shelton, of Jackson, Miss. The contest for first honors had been close and sharp; but when the cultured little Miss Mai, scarcely in her teens, won the prize, each member of her class felt the honor was justly hers, for the uniform fairness of the president and his faculty in awarding the honors of the college has taught the girls that *merit*, and not favoritism, must win. The delivery of the medals by the Hon. J. S. Sexton, and the conferring of degrees on the fifteen young lady graduates by the president, closed one of the most gratifying and successful terms of the administration.

The music department of the college made most gratifying exhibitions, as did also the art department, throughout the commencement. The church and friends may be assured that the outlook for the college was never more flattering, and that the very best talents money and experience can command will await the girls at the next opening.

J. M. WEEMS.

NOTES.

Rugged old Carlisle says: "Words have weight when there is a man behind them!"

Brother pastor, while you lament that many of your people will not buy newspapers and books to read, don't forget that they are reading you every day.

The *Nashville Advocate* says:

A benevolent gentleman, who declines to give his name, will pay the traveling expenses of a missionary to Japan to take the place made vacant by the death of Dr. J. W. Lambuth, and will support him in the field. This is one of the indications of the rising tide of missionary spirit.

What kind of religion has that man who takes every opportunity, whether among strangers or acquaintances, to roundly and soundly abuse another for some fancied slight? Is that the spirit of the Master? Does not such a course do the cause of Christ great harm?

We are looking and listening for a big fracas somewhere about the neighborhood of the office of the *Nashville Christian Advocate*. An editorial note in that paper will be the occasion. In said note occurred this: "It is an unquestionable fact that a great deal of our preaching is empty and shallow." The temerity of such an assertion gives one "the shivers."

How many Methodists there are who seem to have not a particle of "church conscience." They apparently have no idea of obligation in regard to church services. A good "church conscience" regards church duties as second to none in sacredness and importance. A good "church conscience" is as faithful to God and his house on his day as it is to home and business on other days.

This paragraph from the *Sunday-School Times* is commended to fault-finders:

It requires less ability to perceive defects than to perceive merits. The lowest order of human intellect is fully sufficient for fault-finding. One of the surest signs of intellectual superiority is shown in a recognition of special worth where defects are prominent. A habit of fault-finding marks the inferiority of the fault-finder.

Jesus taught that those who possess his religion possess his spirit. He was a spirit of forgiveness toward his enemies. In face of this plain teaching, which runs all through the New Testament, there are people who claim to be Christians, who take every opportunity to show that they possess the spirit of hate toward those whom they fancy have injured them. Such persons are in a perilous condition. "If ye forgive not, neither will your Father forgive you." Can anything be plainer than that, or more awful?

Judge J. Wofford Tucker, in the *Nashville Advocate*, gives this word of advice to the preachers:

If we were permitted to offer *last words of advice* to the devoted men chosen to suffer—"we die daily"—those words would be framed thus: When you realize that your prayer is heard at the mercy seat, ask for these things: To be completely delivered—from all apprehension of material want; from all desire for praise; from all fear of censure or criticism; from all disturbing self-consciousness while preaching; and to be enabled to get behind the cross, while you present the Crucified One to the hearts and consciences of dying men.

In regard to the city problem, of which so much is written and spoken, the following from the *Christian at Work* is specially good:

The massing of people together in cities is not an unmixed evil. The motives which impel men to gather in close community are quite natural and generally not unworthy. The evils of city life come more from incidental and accidental causes than from anything inevitable in the conditions of the life itself. If the tendencies of the vicious and criminal are more quickly developed in the city than elsewhere, and given larger and freer range, it is true also that the nobler faculties of man find here more stimulation, more opportunities for growth and larger scope for action. If the city has much which tends to coarsen, brutalize and corrupt, it has also much which tends in the opposite direction, to refine, to humanize and to uplift. Against the city's saloons, gambling-dens, and other evil resorts, may be set the schools, the colleges, the churches, and the thousand and one agencies for the quickening of the moral, intellectual and spiritual being. The problem of the city, therefore, resolves itself into the question, how to strengthen and enlarge the agencies of good, and how to restrict or suppress the agencies of evil.

PERSONAL AND OTHERWISE.

Alexandria, La., is to have a $50,000 hotel.

Have you ever noticed how many good, disagreeable people there are in the world?

The trustees of Georgia University have conferred the degree of LL.D. upon Joseph Jones, M. D., of this city.

Zion's Herald, of June 22, published Dr. S. A. Steel's sermon preached at the commencement of Lasell Seminary.

Washington and Lee University has honored itself by conferring the degree of *Doctor of Laws* upon Bishop E. R. Hendrix.

Emory College at its last commencement conferred the degree of D. D. upon our South Carolina correspondent, Rev. S. A. Weber.

Rev. H. H. Ahrens, of Vidalia circuit, and Rev. J. W. Davis, of Black River circuit, have both been "run out by the high water."

We are glad to note that our special friend, Rev. H. M. Dubose, editor of the *Pacific Methodist Advocate*, has been dubbed "D. D." by Emory and Henry College.

The ADVOCATE acknowledges the receipt of an invitation to attend commencement exercises of the University of Mississippi. We much regret that we could not attend.

Dr. J. W. Mendenhall, editor of the *Methodist Review*, died in Chicago, June 18. Dr. Mendenhall had just been re-elected editor of the *Review* at the Omaha Conference.

The agent of Centenary College, Rev. Robt. Harry, is out on a tour, "drumming up" students for the next session. Let the pastors everywhere co-operate heartily with him.

President Candler brings us under obligations for a catalogue of his prosperous school, Emory College. It had an attendance last session of 285 students, and has a faculty of 15.

Our Legislature has passed a law that no more lottery tickets will be sold in Louisiana after Dec. 31, 1893. Of course, Gov. Foster will sign it. That settles the Lottery for good.

One of the graduates of Centenary, R. H. Wynn, son of Rev. J. F. Wynn, of the Louisiana Conference, won the A. L. P. Green medal, as the best reader of hymns and Scripture selections.

Dr. Charles A. Briggs and Dr. Lyman Abbott, and several other prominent clergymen of New York City, have endorsed the Salvation Army by becoming auxiliary members of the Army.

We sometimes receive two or three accounts of the same school commencements. This shows the popularity of our schools, but we deem it expedient to publish but one account of the same school.

President W. B. Murrah, of Millsaps College, gave us a call last week. Dr. Murrah is working with his accustomed energy to give his college a good start off next September, and we trust his most sanguine hopes will be realized.

It is no use for brethren to write to us, "Please publish the enclosed obituary at your earliest convenience." We always do that. The "earliest convenience" is when "its turn comes." Each one is marked with the date of its reception, and when we get to it it goes in certain.

Bro. T. J. Newell brings us under obligations for a catalogue of his fine school, Grenada Collegiate Institute for Young Ladies. He has just finished a prosperous session. The school is the property of the North Mississippi Conference, and offers superior advantages for mental and moral culture.

Bro. J. A. Randolph, pastor of our church in Starkville, Miss., in view of the commencement ball of the A. and M. College, issued a vigorous circular to his people, showing them the origin and tendencies and results of ball-going, and called upon those who intended to go to withdraw from the church. The circular raised a howl! So much for courage in duty. Bro. Randolph is hereby reminded that he has the sympathy and prayers of all true Christians and, the best of all, God's approval. Go ahead, brave pastor; the Lord will help you to win.

Meridian District.

Receipts for Rev. H. G. Hawkins' traveling expenses to Japan since last report:

Winifred (Clarke circuit)	$ 4 00
Minnie Ware	10
Milton Bass	05

There lacks much of the amount needed. Not one-half has yet been contributed. Please, brethren in the ministry, call the attention of the laymen to this cause, and give them an opportunity to contribute "not grudgingly, or of necessity," but cheerfully. Let the full amount be reported next week. Bro. Hawkins is now on the Pacific Ocean. A friend advanced the cash needed; and it must be repaid—that is, $200—by Bro. Hawkins, if not by us.

T. L. MELLEN.

NOTES FROM OUR JACKSON OFFICE.

People who carry messages that come from heaven, will always be able to get somebody to listen to them.—*Ram's Horn.*

Trinity College, now of Durham, N. C., at its recent commencement, graduated eighteen young men, eight of whom were young ministers.

Up to and including Wednesday, the fifteenth, Crystal Springs had shipped 179 carloads of tomatoes; and it is said the receipts amount to about $5,000 per day for this crop.

Bro. DuBose, of the *Pacific Methodist*, thinks we ought to move northward as well as westward. His argument is good, and it may be worth while to consider the question, although we are hardly ready as yet to say, Amen.

Cards are out for the marriage of Miss Clara B. Harmon, of Meridian, Miss., to Mr. S. S. Cope, of Paulding, Miss. The wedding was to have taken place in Central Church, Meridian, at one o'clock, Wednesday afternoon, June 29. Miss Clara is the daughter of our Bro. J. W. Harmon, of the Mississippi Conference. We extend to the couple our heartiest congratulations.

The Woman's Missionary Society of the Mississippi Conference was in session in Vicksburg the latter part of last week, and the first of this. Rev. B. F. Jones, president of the Port Gibson Female College, preached the annual sermon, Sunday, at eleven A. M. Quite a large delegation was in attendance, and the presence of Miss Bettie Hughes was productive of quite a great deal of pleasure and profit.

Christ saves men that they may save others. He disciples men that they may make disciples. Christ has no idea that we shall take the bread of life and put it into our pouches, or lay it up in our larders. He expects us to break off a piece and hand it on. "Freely ye have received, freely give!" is the law of the kingdom. The conception of the believer as a herald, a witness, a winner of souls is everywhere in the New Testament taken for granted. It runs like a golden thread through all the discourses, parables and even miracles of our Lord.—*Christian Alliance.*

The closing of the World's Fair on Sunday came up in Congress a few days ago, and after considerable discussion a substitute offered by Mr. Dockery, of Missouri, was adopted, declaring that the appropriation should be made available, "provided that the government exhibit at the World's Columbian Exposition shall not be opened to the public on Sunday." This leaves the larger question as to the opening of the other departments to be settled by the management, as well as the equally important matter regarding the sale of intoxicating liquor on the grounds.—*Raleigh Christian Advocate.*

"And Zacchens stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, for as much as he also is a son of Abraham."

Restitution, my brother, is absolutely essential not only to your regeneration and present enjoyment of your religion, but to your eternal salvation. Would it not be well to read up on this subject?

When the hair has fallen out, leaving the head bald, if the scalp is not shiny, there is a chance of regaining the hair by using Hall's Hair Renewer.

Hit It Quick.

When the iron is hot, hit it quick. Our Book Agents, Book Committee and General Sunday-school Committee are very anxious to establish a high-grade weekly organ for the Epworth League. It is greatly needed, not only to assist in pushing the organization into unoccupied territory, but even more so, if possible, to help in thoroughly vitalizing and giving aggressiveness to existing Leagues. Such a paper will be a big blessing to the work. To give it full, throbbing life right from the beginning it must have an assured patronage. *Now, let every Epworth League in Southern Methodism canvass the matter at once*, and *send in as many subscribers* as possible. For twenty and over the price will be fifty cent per annum. Very cheap for the character of it. Of course, if the proposition does not receive sufficient attention from our Leagues, the paper will not be published. Let no League neglect it. Almost every League in existence by a little effort among friends can send in, at least, twenty subscribers. Will our pastors and presidents of the Leagues see that a list goes to Nashville immediately? The iron is hot; hit it quick.

Yours truly, J. R. PEPPER,
Cor. Sec. Gen. S. S. Committee.

Buy Your Pianos and Organs NOW.

Philip Werlein, 156 Canal St., is offering special bargains in pianos and organs, and you would do well to send for prices and catalogues. Since the fire we have put prices way down, and now is the time to purchase. Pianos and Organs sold on easy monthly payments.

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

A Proposition.

To the Pastors and Presidents of Epworth Leagues in the Methodist Episcopal Church, South—

BRETHREN: The Sunday-school Committee submitted to the Book Committee, at its annual session in May, the question of publishing an Epworth League journal. After much deliberation the Book Agents were instructed to make inquiry into the probable circulation to be obtained for such a paper, and report to the Book Committee. We propose to publish a weekly paper of eight pages, 14¼x10¾ inches, use good material, do the mechanical work in good style, and maintain in its columns a high literary standard. This paper we would sell at $1 per annum for a single copy, or in clubs of twenty and upward at 50 cents per copy. We beg that you will report to us at your earliest convenience how many copies of such a paper can with certainty be counted on to be taken by the Epworth League or Leagues under your care.

The Sunday-school Committee, the Book Committee and the Book Agents are unanimous and earnest in the desire and purpose to publish a journal for the Epworth Leagues, if such a paper can be supported; but its publication will not be undertaken without assurance of its support.

Please let us hear from you promptly, brethren. Very respectfully,

BARBEE & SMITH, Agents.

To the People of the Vicksburg District.

When the District Conference, just held in Port Gibson, resolved to purchase a district parsonage, I made in the Conference the following proposition, to wit: "I will be one of forty persons to pay one thousand dollars—that is, twenty-five dollars each."

I received, on the spot, responses to the amount of two hundred and twenty-five dollars, or nearly one-fourth of the whole number. The proposition extends to the entire district. Anyone who will join me, please send name and postoffice address to me at Port Gibson. The money will be due when called for by the committee, but can be sent any time to R. C. Kelly, treasurer, Port Gibson, Miss. Other means for raising money will go forward under the immediate direction of the committee. I want to publish in the ADVOCATE the names of all those who respond to my proposition.

D. A. LITTLE.

Port Gibson, Miss.

Correction.

I learn through Bro. B. F. Lewis that I had been misled by my informant as to his house being supplied and furnished "rent free" in West Jackson last year. It was only partially furnished by his people and the rent paid by himself.

D. G. W. ELLIS.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Seashore Camp Meeting.

I want to announce through the ADVOCATE for the benefit of the Mississippi Methodists, and people generally, that through the kindness of Mr. A. C. Danner, of Mobile, Ala., chairman of transportation committee, and the Illinois Central railroad managers, that reduced rates will be given to the Seashore Camp Meeting and return, and that tickets will be granted a short time before and continue good for a short time after the close of camp meeting.

Now, I think the weary itinerant or business man, and especially those who desire to seek a healthy resort, can not find a nicer place to spend three or four weeks in the Summer than Seashore Camp Grounds. Fine preaching, nice grounds, pleasant sea breeze, salt-water bathing, fish and oysters to eat. All conducive, as I think, to good health of body and mind. Now, let us all go. I was suffering with indigestion last Summer, and went down, only staying a very short time, and I must say I felt greatly benefited. Who will go?

A. D. MILLER.

Barlow, Miss.

Fourth of July.

REDUCED RATES VIA THE ILLINOIS CENTRAL.

In order that one may celebrate the recurrence of "Independence Day" by "going somewhere" to have a good time, the Illinois Central will sell tickets at reduced rates for the round trip, between all stations on its line south of Cairo on July 2, 3 and 4, good to return until July 7, inclusive; EXCEPT THAT tickets between New Orleans and Memphis at the reduced rate will be sold on July 3 and 4, only, good to return until July 7, inclusive. For specific rates, train time and further information, call on your local Illinois Central ticket agent.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

HOME LIFE.

"NOW I LAY ME DOWN TO SLEEP."

BY EUGENE FIELD.

The fire upon the hearth is low,
And there is stillness everywhere,
Like troubled spirits, here and there
The firelight shadows flittering go.
And, as the shadows round me creep,
A childish treble breaks the gloom,
And softly from the further room
Comes "Now I lay me down to sleep."

And, somehow, with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there.
And, as I hear the child's Amen,
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."

—*Chicago News.*

Romanism vs. Methodism.

BY REV. C. W. BARNES.

Methodism invites; Rome commands.
The Methodist congregation sings; Rome mutters.

Methodism sings, "All hail the power of Jesus' name;" Rome mutters, "Hail, Mary."

Methodism repeats the beatitudes of Jesus—"blessed" is the burden of her message; but the Roman councils and decrees roll in repeated thunders, "Anathema, Anathema!"

Over the departing saint Methodism sings, "Jesus can make a dying-bed feel soft as downy pillows are;" Rome unctuously lubricates the eyes, ears, nose, mouth, hands, breast, and feet with olive oil. Whatever sins these members have committed are supposed to be removed thereby, and the dying man is thus made ready to depart.

Methodism presents her doctrines as simple statements of Bible truth; Rome announces a curse-walled creed, and should any dare dissent, like a scorpion leaps forth the malediction, "Let him be accursed."

Methodism loves the Bible; Rome hates it.

Methodism scatters the Sacred Scriptures; Rome suppresses the Word of God. Pope Leo XII., in his Encyclical of 1824, calls the Bible "the gospel of the devil."

Methodism believes in liberty of conscience and religious worship; Pope Pius (1864) says: "Those who assert the liberty of conscience and of religious worship, Sit Anathema!"

Methodism believes in free speech; the Pope's Syllabus of March, 1851, and Encyclical, 1864 (Proposition 79), say: "All who advocate the liberty of speech, Sit Anathema!"

Methodism supports the equality of human rights as expressed by the Constitution and Declaration of Independence; Bishop McQuaid declares that democratic equality is a phrase to fool gudgeons (*Forum*, December, 1891); and Cardinal Gibbons must have, in his "receptions," a scepter and throne.

Methodism has always opposed the theater; Romanists congratulate themselves upon the number of their co-religionists upon the stage (Catholic notes in *Commercial Gazette*, Winter, 1890): "There is hardly a company of note that has not one or more Catholics in it. In the play of the 'Senator,' which has achieved great success, no less than four Catholics are playing parts of more or less prominence. They are Mrs. Barrymore, Mrs. Collier, Miss Stuart, and Mr. Frawley." This may suggest why Romanism is always sympathetically presented, while Protestantism, and especially its most evangelical forms, is constantly and contemptuously caricatured upon the stage.—*Western Christian Advocate.*

Inconvenient Memories.

Some men's memories are so retentive as to be an inconvenience to them. If they read something bad or trashy it haunts them for weeks. Bayard Taylor often complained of the tenacity with which his memory held on to the most absurd things. But then Taylor read everything that came in his way, and thus degraded his memory to the uses of a pack-horse. Bryant, also, had a marvelous memory, but he never abused it. Knowing that it never forgot anything, he was testidious about his reading, and never browsed among unclean or worthless books. His memory, therefore, instead of annoying, soothed and exhilarated him. When at sea he was always too sick to read much. But such was his familiarity with the English poets that he would beguile the time by reciting page after page from favorite poems. However long the voyage, he never exhausted the resources of his memory. "If allowed a little time," he said in his later years, "I could recall every line of poetry I have ever written." Young people gifted with a retentive memory, should imitate, in their reading, the fastidiousness of Bryant rather than the voreciousness of Taylor. Now and then a young man or a young woman, when tempted to read a bad book, says to himself: "O! I'll only look it through; it won't hurt me." But it will. And the stronger the memory the greater and more lasting will be the injury. The evil which a bad book does lives long after its title has been forgotten. It raises bad thoughts and images, which will not down when we bid them.

MEN WANTED.—The great want of this age is men! Men who are not for sale. Men who are sound from center to circumference, true to the heart's core. Men who fear the Lord and hate covetousness. Men whose consciences are as steady as the needle to the pole. Men who will stand by the right, if the heavens totter and the earth reels. Men who can tell the truth, and look the world and the devil right in the eye. Men who neither brag nor run. Men who neither swagger nor flinch. Men who have courage without whistling for it. Men in whom the current of everlasting life runs still, and deep, and strong. Men careful of God's honor, and careless of men's applause. Men too large for sectarian limits, and too strong for sectarian bands. Men who will not fail or be discouraged till judgment be set in the earth. Men who know their message, and tell it. Men who know their place, and fill it. Men who know their duty, and do it. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have paid for. Men who know whom they have believed. Men whose feet are on the everlasting rock. Men who are strong with the divine strength, wise with the wisdom which cometh from above, and loving with the love of Christ—men of God!—*Colorado Methodist.*

Writing and its Masters.

Who invented the art of writing? Of course, we shall have to go back to the ancient Egyptians, the Chinese, or even further back for the origin of picture-writing; but this was expressive of ideas rather than of sounds. The old Phœnicians are believed to have been the first to use a syllabic form of ideographic writing, which was the germ of an alphabet. The Egyptians improved upon it with their phonetic alphabet, which denoted both syllabic and alphabetical sounds by means of objects; thus, "Ahom" being an eagle, the figure of an eagle stood for the A, and so on. This is what may be called an ideographic alphabet, and it seems to have been in use as long ago as 700 B. C.

It is beyond our purpose to trace the history of the growth of penmanship from these ancient hieroglyphs to the fluent forms of the modern master of calligraphy, and the rapid figures of the swift phonographer; but it is worth while giving a little attention to the development of handwriting. At first men wrote from right to left, as Orientals still do. The Pelagic, or original Greek, alphabet was also written in this way, and, afterwards back and forward, from right to left and left to right, like the furrows in a plowed field. But there are several examples of left to right writings as old as the seventh century B. C. Without attempting to trace here the history of the alphabet, it is sufficient for our purpose to assume that all the alphabets we know have come through various channels from the old Phœnicians, each nation in succession using the letters it wanted and dropping the rest. This is worth noting, because the old Phœnicians were also the founders of commerce. Truly they have left us a magnificent legacy in return for the tin they came to extract from Cornish mines centuries upon centuries ago! We got it, however, through the Romans, for the Anglo-Saxon alphabet was taken from the Latin. The now predominant Roman alphabet is, of course, from the Latin, but not direct, as it suffered some modification in passing through the Normans. Now, why have the Roman characters been adopted for what we may call the cosmopolitan alphabet of modern times in preference to the Greek characters? For two reasons. First, because Latin was the language of the educated classes of all nations during the Middle Ages; and second, and probably chiefly, because the Roman characters are much more adapted for rapid writing than the severe, if elegant, forms of the Greek alphabet. The Greek characters will not flow into each other with the smoothness and rapidity of the Roman forms, as, alas! every school-boy knows. It is common to associate early penmanship with the monks—that is to say, with the literate members of society—but an examination of the Anglo-Saxon manuscripts of the ninth century reveals the fact that even then penmanship must have been studied as a separate art. Some of them have evidently been beautifully inscribed by mere copyists. The writing master in this country must be thus ten centuries old. At first he taught the "running-hand" Saxon, but the Norman invasion changed the character of our penmanship and prevented us from having a system of our own to be as great a vexation to the rest of the world as the German calligraphy is even unto this day. There is not much difficulty in tracing modern "round-hand" to the old Roman letters in a more free-running form, and the birth of the modern "running-hand" may reasonably be associated with the invention of italics, which was the work of one Aldus Manutius, about the year 1500.—*All the Year Round.*

A Pure Baking Powder.

A baking powder that can be depended upon to be free from lime and alum is a desideratum in these days of adulterated food. So far as can be judged from the official reports, the "Royal" seems to be the only one yet found by chemical analyses to be entirely without one or the other of these substances, and absolutely pure. This, it is shown, results from the exclusive use by its manufacturers of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacturers of which control the patents under which it is refined.

Dr. Edward G. Love, formerly analytical chemist for the U. S. Government, who made the analyses for the New York State Board of Health in their investigation of baking powders, and whose intimate knowledge of the ingredients of all those sold in this market enables him to speak authoritatively, says of the purity, wholesomeness, and superior quality of the "Royal:"

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder, and does not contain either alum or phosphates, or other injurious substance."

Prof. Love's tests, and the recent official tests by both the United States and Canadian Governments, show the Royal Baking Powder to be superior to all others in strength and leavening power. It is not only the most economical in use, but makes the purest, finest-flavored and most wholesome food.

YOUR MONEY.—When the man, who has succeeded in building up a large fortune, stands before God, he will be asked: "How did you make your money?" and "What did you do with it?" These are grave questions, and we should not forget that they will be asked of the man who has hundreds, as well as the man who has millions.

The Lord has need of your money to support your families and to sustain his church work. But for both these purposes he wants pure money. That which is tainted by sinful ways of money getting, or that which is tainted by selfish withholding he will not bless. Let us study well the questions suggested in the clipping above, as to the handling of the money with which God entrusts us.

WAIT.—Do not expect immediate results. Immediate results are not worth working for. History is long, and it is slow; but the clock keeps ticking and the brook keeps flowing. Do something, and do it on a straight line, and if you do not last to finish it, God will top it or get somebody to. Very likely your own inspired life and inspiring activity will be just the influence that will create the discipleship that will take up the work where, at death, you lay it down and carry toward completion the enterprise which you inaugurated; something as the quickening spirit of the Lord Jesus Christ endowed the twelve with the power and wisdom to complete what their ascended Lord had but begun.—*C. H. Parkhurst, D.D.*

That was a delightfully shrewd answer of the good wife of Prof. Robson, who disliked the cant expressions of the religious tongue of that day. She had invited a gentleman to dinner, and he had accepted with the reservation "If I am spared." "Weel, weel," said Mrs. Robson, "if ye're dead I'll na expect ye."

OUR YOUNG PEOPLE.

THE SPELLING SCHOOL.

Ten little spellers standing in a line,
One was jelled and then there were nine.

Nine little heroes, under crushing weight,
One missed bdellium, then there were eight.

Eight brave soldiers—sides nearly even,
One killed with caisson, then there were seven.

Seven gallant warriors—spelling wouldn't mix,
One received a death-wound, then there were six.

Six brave defenders, with courage all alive,
One failed on therzolite, then there were five.

Five sturdy gallants still held the floor,
One missed wiseacre, then there were four.

Four earnest spellists, fighting most valiantly,
One stabbed with poignant, then there were three.

Three daring heroes, felt with much to do,
One turned deserter, then there were two.

Two mental foes, courage nearly gone,
Buell reconnoitered, leaving only one.

MR. EDITOR: As I have never written to the little cousins, I will try to write. I enjoy reading the dear old ADVOCATE. I think it is such a nice paper. We have no Sunday-school here now. I am awful sorry because there are not any. I hope and pray to God to help us to start it again. We have meeting once a month. I wish we had it oftener than that, because there are many poor souls here that need to be saved from that dark place below the angels' throne. I belong to the M. E. Church, South. I will close by answering the question of Leonard H. Wilkinson, Jr: "Where is 'advertise' mentioned in the Bible?" It is mentioned in Num. xxiv, 14; Ruth iv, 4. I will ask, Where is "ink" mentioned in the Bible? Much success to the ADVOCATE. I remain, Yours truly,

DAISY FISHER.

Pistt, La.

MR. EDITOR: It has been nearly a year since I wrote to your paper, and as you was so kind to print my first letter, I will write again. We have preaching once a month at the M. E. Church. Bro. Sam Ball is our pastor. We have a Sunday-school also. My papa is the superintendent. I will now answer some of the cousins' questions. Dora Lang, the longest verse in the Bible is found in the ninth verse and eight chapter of Esther. Lida Gibson, "apes" and "peacocks" are found in I. Kings xxii, 30. James A. Thoms, "chaff" is found in the first chapter and fourth verse of Psalms. Where is the word "gap" found in the Bible? What is the meaning of the word "Genesis?" I will close, hoping to escape the waste-basket. I remain, Very truly,

STELLA BAYLIS.

Spring Cottage, Miss.

MR. EDITOR: I am a little girl ten years old, and as it is my first attempt to write to the ADVOCATE, I hope it will not find its way to the waste-basket. My grandmother takes the ADVOCATE, and I enjoy reading it very much, especially the letters. I have three sisters; one is older than myself, the other two are younger. Our literary school has closed for this session. Mrs. Judge Smith is our teacher. We all like her so much: She is such a good, kind teacher. I will answer Mary Gerald's question: "Where is 'girl' found in the Bible?" It is found in Joel iii, 3. I will close by asking the little cousins some questions: Where is the word "medicine" found in the Bible? Which is the shortest verse in the Bible?

Your little friend, LUELLA HILL.

Vernon, La.

MR. EDITOR: I was reading the little cousins' letters this evening, and enjoyed them so much that I thought I would write one. I hope those who read mine will enjoy it as much as I enjoyed the ones I read. My sister came home from college the other day, and I was very glad to see her. She has been going to school at the State Normal. I have a little Creole pony named Mollie. She is a pet, and will come to me every time I call her. I love to ride very much, and nearly every day I ride over to my aunt's, which is a mile away. I would like for the little cousins to write to me. Hoping the ADVOCATE much success in the future, I remain, Your friend,

LUCILE HUFFMAN.

Oak Ridge, La.

MR. EDITOR: I am a little girl ten years old. I live in Summit with papa and mama. I have two brothers and two sisters. I go to Sunday-school every Sunday. My teacher is named Miss Flora Bonny. I like her very much. Bro. Cammack is our pastor. I like to hear him preach. I go to the M. E. Sunday-school. I am in the fourth reader. This is my first letter. I will answer Lida Gibson's question: "Where are 'apes' and 'peacocks' found in the Bible?" They are found in I. Kings x, 22; II. Chron. ix, 21; Job xxxix, 13. Where is the word "ashes" found in the Bible? I will close, hoping this will not reach the waste-baket. I sign my name, Your little friend,

HELLEN BLEECKER.

MR. EDITOR: My mother takes the dear ADVOCATE, and I enjoy reading the little folks' letters. I am a little German girl. My father emigrated to the United States in the year 1881, and lived eleven years in this country. Then our dear Lord called him home, and six months after my father's death my youngest brother died. They both had to part from us; but we hope to meet our loved ones to part no more. In heaven we will never part. I am a member of the Methodist Church. We live about six miles from Clinton. I have two brothers and two sisters. I will close, hoping this letter will not reach the waste-basket. I am, Your little friend, W. M. HOOGE.

MR. EDITOR: As I have never written to your valuable paper, I thought I would write to it this evening. I am a little girl eleven years old, and I love to read the little cousins' letters very much. I think it is very kind in you to give the children a column in the dear old ADVOCATE. Our pastor is Bro. Morse. We all like him so much. I will close by asking the little cousins a question: What became of St. Luke? Hoping this letter will not find its way to the waste-basket, as it is my first, I am, as ever, Your little friend,

EMILY COOK.

Crystal Springs, Miss.

MR. EDITOR: As you were so kind as to publish my first letter, I thought I would write and answer some of Dora Lang's questions. The word "diligent" is found first in Psalms lxiv, 6, and eight times in the Bible. The longest verse is in Esther, eighth chapter and ninth verse. Og, King of Bashan, had the iron bedstead. I will close by asking the question, Where is "darkly" found in the New Testament? Your little friend, LUCY MCLEAN.

Gayden, La.

SCIENTIFIC.

A Wonderful Magnet.

Probably the largest and strongest magnet in the world is that at Willet's Point, New York. It came to be made by accident. Major King happened to see two large fifteen-inch Dahlgren guns lying unused side by side on the dock.

He immediately conceived the idea that a magnet of enormous power could be constructed by means of these cannon, with submarine cable wound around them, says *Treasure Trove*. Electricity was brought into use, the cannon being wound with cable, and they were converted into a huge permanent magnet. An idea of its power may be gathered from the following description in a New York paper:

"The magnet, which stands about ten feet from the ground, is eighteen feet long, and has eight miles of cable wound about the upper part of the guns. It takes a force of 25,000 pounds to pull off the armature. A crowbar applied to the magnet required the combined force of four strong men to tear it away. A seemingly impossible experiment was performed with some fifteen-inch cannon balls. They were solid, and as much as a strong man could lift; yet the magnet held several of them suspended in the air, one under the other.

"The most interesting experiment was the test made of a non-magnetic watch. Ever since the great railroads of the country have compelled their employees to provide themselves with timepieces that would not be affected by the magnetism generated by the car tracks, there has been much speculation as to whether such a watch could be made, and a sharp rivalry had been going on between the American and Swiss manufacturers. The test was highly satisfactory. The magnet was so powerful that an ordinary watch was stopped stock-still as soon as it came within three feet of it, while an American non-magnetic watch was for ten minutes held in front of the magnet, and it does not vary the hundredth part of a second.

"An amusing experiment was made with a sledge hammer. When one tried to wield it in a direction opposite to the magnet, he felt as though he were trying to hit a blow with a long feather in a gale of wind. This simple experiment takes the conceit out of a strong man. Another amusing test was made with a number of carpenter's spikes. A spike was put lengthwise on the end of the magnet, then another spike was attached to the first and so on, until a line of them stood straight out from the magnet at least four feet in length."—*Watchman.*

Why We Should Teach Geology.

Geology, then, in its broadest scope should be taught in our schools and colleges, and for, at least, twelve good reasons.

At the outset we would claim that it holds equal rank with astronomy or biology. The former science tells us of the existence of other worlds than ours, and gives us some conception of the immensity of space. The study of plants and animals carries an impressive lesson as to the unity prevailing amid all the diversity of nature, besides affording the hope that we may at some time discover the origin of life, since it has already opened the way to an explanation of the origin of the existing forms of life; while the grand outcome of geological study is that it brings vividly before the mind the immensity of time, enabling us to realize that time is only less than eternity. It also teaches us that our earth has had a history, that our own race has had a high antiquity; and thus the contemplation of past geological ages, reckoned by millions of years, the fact that our earth is coeval with the sun in age—all these considerations tend to immeasurably expand our mental horizon, and thus to react in a way to broaden the mind.

Geology is also the complement of biology. As soon as one has mastered the rudiments of botany and zoology, and of the distribution of life-forms in space, the range of his thoughts should be extended to take in the orderly succession of life in past ages, and the evolution of modern specialized plants and animals from the earlier generalized types.—*The Popular Science Monthly.*

A WARLIKE CLOCK.—A novel clock is now being exhibited by the Watchmakers' Union in London. It is of wood, beautifully carved, and stands six feet in height. The case is a perfect fort in miniature, and, instead of a bell and striking hammer, the hours are announced by a bugler, who emerges from a door at one side of the fort and blows the call to assemble and march.

Almost instantly doors open on all sides, a regiment of automatic soldiers, six abreast, march out, wheel to the left, stop a few seconds to "mark time," and then march through another part of the fortress to the barracks. These marches and counter-marches occur each hour, says the Chicago *Press.*

If they come out to announce the hour at one o'clock one soldier fires his tiny gun; at two o'clock two soldiers fire their pieces, increasing with the hour until the twelve leaders fire their guns, the rear ranks bowing their heads and pointing with their bayonets toward the dial of the clock.

INSOMNIA AND ITS CURE.—A correspondent, who asks for a cure for insomnia, is advised to drop all anodynes and opiates. Subjective mental exercise of the right kind is far more efficacious than any drug, or even hot milk. Upon retiring, resolutely bar out of mind the material environment and pivot the thought tenaciously to some *one* lofty spiritual conception. Persist in this, even if at first the exercise seems purely mechanical. The power of mental concentration will grow. It is a fact that this course will often cure chronic and severe insomnia in a few weeks. There is nothing strange or miraculous about it, but when understood it is seen to be natural, reasonable and scientific. Those who have not looked into the subject will be surprised at the rapidly developing power of mind in this direction when faithfully tried. It amounts to a self-mental treatment, and the nerves will respond in a reasonable time. The cure will be permanent, and the self-control which is gained will be found very valuable.—*Exchange.*

THE SPEED OF BIRDS.—The vulture is said to fly at times at the rate of about one hundred miles an hour; the wild goose and the swallow in their migrations make ninety miles an hour, and the carrier pigeon from sixty to eighty miles an hour, and for many hours together. The common crow ordinarily lounges across the country at the rate of twenty-five miles an hour, the speed of a railway train. Prof. Langley finds that the power exerted by the eagle in full flight is but a fraction of one-horse power. Mr. Chanute computes the power of a pigeon flying 2,200 feet per minute, twenty-five miles an hour nearly, at one two-hundredth of a horse power per pound, or nine and one-third horse power per ton weight at fifty miles.—*Forum.*

MARRIAGES.

ALEXANDER—WRIGHT.—At the residence of the bride's father, Mr. John W. Wright, May 26, by Rev. L. M. Lipscomb, Mr. S. T. Alexander, of Marshall county, Miss., to Miss Minnie L. Wright, of Australia, Miss.

SCHLAGER—WHITFIELD.—At the West End Methodist Church, Meridian, Miss., June 2, 1892, by Rev. Nolan B. Harmon, Mr. Henry Schlager to Miss Luella Whitfield, all of Meridian.

GARNER—MORTIMER.—In the First Methodist Church, Fort Worth, Texas, June 10, 1892, by Rev. W. F. Lloyd, Mr. D. A. Garner, of Fort Worth, Texas, to Miss Linda Mortimer, of Crystal Springs, Miss.

DAUGHERTY—ROMERO.—In Lake Charles, La., June 13, 1892, by Rev. Thos. J. Upton, Mr. George J. Daugherty and Mrs. Eliza Romero, all of Lake Cherles, La.

BRETT—DAWSON.—At the residence of the bride's parents, Okolona, Miss., June 14, 1892, at 10:30 A. M., by Rev. N. G. Augustus, Mr. James M. Brett, Jr., and Miss Mary A. Dawson.

OBITUARIES.

SELSER—Mrs. MARGARET S. SELSER died at her residence, in Yazoo county, Miss., on May 18, 1892. She was born on Dec. 22, 1815. Her father, Richardson Bonman, was a soldier of the War of 1812, and a pioneer settler of Yazoo county. In 1832 Mrs. Selser was married to Philip O'Reilley, a merchant of Benton, with whom she lived happily until his death in the following year after their marriage. In 1835 she was married to Herman Selser, a devout Christian, a pure, upright, honorable man, who preceded her to the grave.

Before her first marriage, at the age of sixteen, she became a member of the Methodist Episcopal Church, South, and ever after her life was that of a sincere, earnest, exemplary Christian. Religion to her was not an idle profession, nor an empty show. It was no "tinkling cymbal, nor sounding brass." It was a practical religion, ever borne with her in all the walks of life, and ever consistently portrayed in her conduct and conversation. With "quiet spirit," and gentle, unobtrusive manners, she was an earnest and effective worker in the cause of the Master. Her exemplary deportment and consistency were strongly persuasive in favor of the truth of her religion, and exercised a goodly influence over all with whom she came in contact. Conformity to the divine law, and the performance of duty in all things under God's law, was her rule of action. She was kind to all, generous, liberal, a good neighbor, a steadfast friend, sincere in her professions, considerate in her conduct and speech toward others, and charitable to an eminent degree.

For years she was the victim of a slow, wasting disease, but bore her sufferings unexplainingly, with fortitude and patience. She was a loving, obedient daughter, a kind sister, an affectionate wife, and devoted, self-sacrificing mother. She was beloved and esteemed by all who knew her, and had no enemies. She is dead, but blessings garland her tomb, and her fair name and good deeds remain as a sacred legacy to bereaved relatives and surviving friends, and from the peaceful bosom of her grave none but fond recollections and tender memories spring. R. B.

LEE—Died Feb. 18, 1892, BRAXTON HENDERSON LEE, aged twenty-eight years two months and five days.

Truly has it been said, "Death chooses a shining mark;" and when his deadly arrow struck this, the heart of our dear friend and comrade, and blanched the cheek of him who was in the pride and flush of useful, youthful manhood, we exclaimed, with all who love him, "Why him, O God! why him? whose plane of usefulness was so great, and who is so sadly needed by all to whom he is dear?" But the divine goodness of God is not to be questioned. Lord, help the bereaved ones to bow in submission to thy will.

For eight years Braxton had been fatherless, and in the home where he was called brother and son he became "father to the fatherless, and the widow's friend." When a youth of twenty he shouldered a burden from which many a man, fully grown, has cowardly shrunk away; and this he made his duty, his work, his pleasure, till God bade him lay it down, to take up the harp of eternal life in the land of eternal day.

Braxton was a successful young farmer, and the many improvements he made at his mother's home remain as lasting tokens of a dear brother's kindness, a loved son's affection. His last work with the spade and hoe was for his loved ones at home; the last stroke of his ax was for a widow, an orphan who had no claim on him, except such as all like cases had on his kindly heart.

Honest, honorable and true, he has lived his short, but useful life. Ah! friends, we shall miss him! His cheery voice and cheerful face are gone from our midst; vacant is his home, and lonely the hearts who love him; but there is the hope that over the dark river his pure spirit will no more cross, we will meet him and greet him where parting shall be no more. Till then, dear friend, dear cousin, farewell!

E.

JUMPER—MALACHI WESLEY JUMPER, son of Harvid and Annie Jumper, died suddenly of heart disease at the home of his son, in Sidon, Miss., where he was visiting, on April 23, 1892. He was born near Selma, Ala., Jan. 27, 1817. He came to Mississippi in 1845, and settled in Itawamba county, living there till 1867, when he moved to Monroe county, near Nettleton, which was his home until his death. He was married when young to Miss Adeline Seymora, of Alabama, who, after fifty years of devotion to her husband and children, went to her home above on Sept. 13, 1890. To them were born six sons and three daughters, of whom five sons are now living. Of these all save one are members of the church.

Bro. Jumper joined the Methodist Church in early life, and was a strong and earnest member until his death. He was a steward many years, old age and disease finally compelling him to decline to serve longer. His house was a preachers' home. Many preachers of the North Mississippi Conference have good cause to remember him. Among his presiding elders were Ramsey, Kendall and Porter. Since his wife's death, a year and a half ago, it has been his desire to follow her. His wish is gratified, and an exemplary husband, father and Christian has gone to his reward.

W. H. SANDERS.

WYATT—WILLIAM CAMERON WYATT, infant son of Rev. J. M. Wyatt and Mrs Mary G. Wyatt (deceased), died at the home of his grandparents, Rev. and Mrs. J. D. Cameron, in Winona, Miss., half-past two o'clock, May 19, 1892. The death was very unexpected.

At four o'clock in the afternoon we laid the little one to rest by the side of his precious mother, in the beautiful cemetery near Como, Miss. The babe was not yet three months old. Thus so soon does the mother gather the little treasure to her arms in a land where there is no death. May God comfort those who are left behind!

T. CAMERON.

Batesville, Miss.

TURNAGE—SALLIE VIRGINIA TURNAGE, daughter of J. R. and N. E. Bullock, and wife of J. C. Turnage, was born Jan. 15, 1861, and died March 31, 1892, aged thirty-one years two months and sixteen days.

"Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them." Sister Turnage was abundant in labors. When a child she was kind to her brothers and sisters. When at school her playmates loved and honored her because she was so kind to them. At twelve years of age she impressed others as being a Christian.

She joined the Baptist Church at Bethany, on "White Sand," in 1873; she was married to J. C. Turnage by Rev. D. F. Guice, Feb. 10, 1886. The Lord gave to them two sweet little girls. I know God will take care of them, for she was righteous, and often she has poured out her soul in prayer for them and her husband.

How did she die? Happy—seeing eyes as those of angels coming for her, and singing in her last moments, "Jesus, lover of my soul." She died in the Lord; her works will follow her—works of love for her God, husband, children, sisters, brothers, mother and many others will follow her. "Inasmuch as ye did, . . . ye did it unto me."

God bless Bro. Turnage and the girls and relatives, and bring them to the home of the soul.

M. L. WHITE, P. C.

BROWN—Sister ANNA E. BROWN was born Aug. 4, 1824, in Hinds county, Miss. In early life she moved to Chicot county, Ark. In 1852 she united with the M. E. Church, South, in which she has lived an humble Christian life until May 2, 1892, when the Good Shepherd folded her in his arms and gave her sweet rest from nearly threescore and ten years of wearisome labor.

The writer of this had but a short acquaintance with Sister Brown, but even in that short time learned to honor her many Christian virtues. I visited her in the morning before she died in the evening, and thought I saw plainly that the death-angel had marked her for his own, and that her time was short. But there played such a peaceful, quiet calm on her brow. I did not enter into conversation with her; she remarking that she felt so much better. Alas! how subtle is this foe! At eight o'clock that night she sweetly passed away. How sad, and yet how sweet, to know she rests in peace, awaiting the resurrection morn, and her "works do follow her!" Sad it is to her weeping children left behind!

May the Head of the church sanctify this affliction to the best spiritual interests of her children! May they follow her as she followed Christ, and enter fully into that "rest that remains to the people of God."

HER PASTOR.

MYER—Died suddenly in Paulding, Miss., April 17, 1892, Sister MARTHA J. MYER, daughter of J. M. and M. E. Childree. Sister Myer was born in Jackson, Miss., Feb. 22, 1862. She moved with her parents to Smith county, Miss., 1863, where she resided until Autumn of 1890, when she with husband and family removed to Paulding, Jasper county, Miss., where she lived until April 17, 1892, when she exchanged earth and her sorrows for heaven.

She was reared by Christian parents; hence she joined the M. E. Church, South, in her twelfth year; was happily converted, and lived a devout Christian until death. Hence, notwithstanding she died suddenly, leaving no declaration of her triumph, we knew her by her fruits of righteousness; we know where she rests under the shade of the tree of life.

Sister Martha J. Childree was happily married to Bro. Joseph A. Myer in 1880. She leaves husband and five children, father, mother, brothers and sisters, with a host of friends, to lament their loss.

The home of Brother and Sister Myer was the home of the preacher, when he found it convenient to rest there. This writer was their pastor for four years; therefore, we speak that we do know. Farewell, sister, until we meet in the sweet beyond. May God take care of the dear ones and bring them all together by and by. She was known only to be loved.

R. A. SIBLEY.

MARCHAL.—ARTHUR JOSEPH, infant son of Mr. Alex and Sister Virginia Marchal, died in Algiers, La., May 15, 1892, aged two months and five days.

A sweet little life begun on earth; but, for reasons best known to "him, who is too wise to err, and too good to be unkind," was taken up to heaven. May the grace of God enable the parents to see by faith their little one at the feet of the Master, and may they strive to enter heaven, too, at the end of their lives.

H. S. JOHNS.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. Walter Featherston, R. J. Jones, Jno. F. Foster, A. B. Jones, Lewis A. Reed, G. E. Greene, B. F. Phillips, R. O. Brown, R. C. Grace, J. M. Pugh, C. McDonald, J. P. Drake, B. F. Lewis (2), L. P. Meador, J. W. Sandell, F. M. Williams, I. W. Cooper, R. S. Woodward, H. W. Key, J. R. Hays, D. C. Foust, W. M. Stevens, T. S. West (2), W. B. Lewis, F. G. Davis, J. C. Ellis, Christian Keener, M. J. Marble.

Messrs. M. F. Meek, Robert Frazer, John J. Greenwood, C. W. Parker, John F. Foster, Fred A. Ober, J. H. Evans, Edgar Foster, John E. Hanna, Prof. J. M. Sullivan, Chas. F. Webb, Elbert Miles, R. P. H. Joyce, Jeff D. Owen, W. T. Husted, R. M. Roberts, Young Redmond, Dr. Jno. L. Wilson, Wm. Purnell, T. N. Jones, E. S. Drake.

Mesdames T. A. S. Adams, W. S. Barfield, S. E. Munday, Z. W. Barnes, Julia A. Irby, S. T. Churchwell, Mary A. Stokes, M. E. Crocker, M. B. Green, L. A. Kidd, C. Stuart.

Misses Bessie Munday, Y. O. Wardlow.

June 28.

Excursions via Queen and Crescent Route.

Delegates from the South attending the National Prohibition Convention at Cincinnati, buying tickets over the Queen and Crescent route, will be enabled to stop over on return trip, at Harriman, Tenn., the prohibition town, in order to participate in the celebration which will be held there on July 4, without extra charge. Delegates from other sections of the country after the close of convention, leaving Cincinnati on July 1, 2, 3 or 4, can purchase tickets to Harriman and return at reduced rates.

Solid Vestibuled Trains New Orleans to Cincinnati, without change, making direct connections in Cincinnati depot with vestibuled trains of connecting lines. For further information call on agents or address D. G. Edwards, G. P. and T. A., Cincinnati, O.

For Fourth of July.

The Mississippi Valley Route (L., N. O. and T. railway) will sell round-trip tickets on July 3 and 4 between all stations at one and one-third fare for the round trip. All tickets good to return until July 6. Tickets between New Orleans and Memphis good to return until July 7. For rates apply to the nearest agent.

L. F. DAY, Traffic Manager.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Sardis, at Davis Chapel	July 9, 10
Senatobia	16, 17
Pleasant Hill, at Lewisburg	19
Batesville, at Wesley Chapel	23, 24
Pleasant Grove, at Long Town	30, 31
Cockrum, at Greenleaf	Aug. 4
Coins, at McGee's Chapel	6, 7
Cold Water mission, at Slab Town	10
Cold Water and Hernando	13, 14
Courtland, at Eureka Springs	20, 21
Panola, at Forest Hill	23
Mt. Vernon, at Free Springs	27, 28
Neshoba, at Endora	Sept. 3, 4
Wall Hill	11, 12
Arkabutla	13

Will the pastors see that the first week in July is observed as a day of fasting and prayer for the baptism of the Holy Ghost on the entire district.

Also request that the Records of Church Conferences and Church Registers be presented at their respective Quarterly Conferences for examination.

H. C. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Crawford	July 2, 3
Sparta	9, 10
Columbus station	16, 17
Tibbee	23, 24
Sturges	30, 31
Hebron	Aug. 6, 7
Shuqualak	10, 11
Macon	13, 14
Starkville station	20, 21
Phebe	23, 24
Brooksville	27, 28
Mashulaville	Sept. 3, 4
Columbus circuit	10, 11

T. C. WIRN, P. E.

GREENVILLE DIST.—THIRD ROUND.

Rosedale	July 3
Bolivar	11
Friar's Point	17
Tunica	24
Clarksdale	25
Shelby	31
New Salem	Aug. 7
Arcola	14
Glen Allen	21
Belen	25, 26
Jonestown	28

R. M. STANDEFER, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Lebanon (Thurs.)	June 30
Red Banks	July 2, 3
Byhalia	9, 10
Ashland	23, 24
East Holly Springs circuit	30, 31
Early Grove	Aug. 6, 7
Mount Pleasant	13, 14
Olive Branch	20, 21

The District Conference will be held at Red Banks, commencing Thursday, July 14. Opening sermon by Rev. J. J. Brooks.

JNO. W. BOSWELL, P. E.

CORINTH DIST.—THIRD ROUND.

Booneville and Baldwyn	July 2, 3
Blackland circuit	9, 10
Kossuth circuit	16, 17
Pleasant Ridge circuit	23, 24
Marietta circuit	30, 31
Blue Springs circuit	Aug. 6, 7
Guntown circuit	13, 14
Jonesboro circuit	20, 21
Ripley circuit	27, 28
Ripley and New Albany	Sept. 3, 4
New Albany circuit	10, 11

The Corinth District Conference will meet at Baldwyn, Friday, July 1.

The Sunday-school Conference will meet Thursday before.

W. S. LAGRONE, P. E.

GRENADA DISTRICT—THIRD ROUND.

Tocopolo circuit, at Lafayette Springs	July 2, 3
Minter City and Strathmore, at M. C.	9, 10
Abbeville circuit, at Liberty	16, 17
Bauner circuit, at Paris	23, 24
Cherry Hill circuit, at Old Town	30, 31
Grenada circuit, at Duck Hill	Aug. 6, 7
Chapel Hill circuit, at Spring Hill	13, 14
Pittsboro circuit, at Tabernacle	15
Atlanta circuit, at Slate Springs	20, 21
Charleston circuit, at Gore's Chapel	26
Tillatoba circuit, at Ebenezer (Tipo)	27, 28
Water Valley circuit, at Camp Ground	Sept. 3, 4

Let me urge the preachers to hold Church Conferences regularly; to be mindful of the ordinances of baptism and the Lord's Supper, and to exhort the people to fast and pray.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Crawford St. (Wed.)	June 29
South Vicksburg (Thu.)	30
Jefferson St.	July 2, 3
Wesley Chapel	2, 3
Fayette, at McNair	16, 17
Burtonton, at Pisgah	23, 24
Washington, at Kingston	30, 31
Morton, at Rodney	Aug. 6, 7
Meadville, at New Providence	13, 14
Mayersville, at Mayersville	20, 21
Port Gibson	27, 28
South Warren, at Red Bone (Wed.)	31
Roxy	Sept. 3, 4
Warren, at Oak Ridge	10, 11
Anguilla and Rolling Fork	17, 18
Rocky Springs (Wed.)	21
Utica	24, 25

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Crystal Springs	July 13, 17
Brookhaven	23, 24
Beauregard circuit, at Martinsville	30, 31
Weason (night)	31
Adams circuit, at Bethel	Aug. 6, 7
Brook'n cir., at Adams Ch'l. (4 P. M.)	7
Topisaw	13, 14
Hazlehurst (night)	18
Providence	20, 21
Magnolia, at Muddy springs	27
McComb City	27, 28
Summit	29
Lebanon, at Blue Hill	Sept. 3, 4
Caseyville, at Galatia	4, 5
Bowerton, at Pleasant Valley	10, 11
Gallman, at Mt. Pleasant	13
Tarry, at Byram	17, 18
China Grove	23
Pleasant Grove circuit	24, 25

E. S. WOODWARD, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Bay St. Louis, at Long Beach	July 2, 3
Scranton, at Scranton	17, 18
Ocean Springs, at O. S. (Wed.)	20
Americus, at Pleasant Hill	23, 24
Vancleve, at Union (Wed.)	27
Whitington, at Marvin Chapel	30, 31
Pearlington	Aug. 6, 7
Perry, at Isabella	13, 14
Heidelberg, at Liberty	20, 21
Kilmyville, at Laurel	27, 28
Purvis, at Poplarville	Sept. 3, 4
Eastabuchie, at Pardue	10, 11
Hattiesburg, at Knox	17, 18

Others will appear in due time.

JOHN A. ELLIS, P. E.

JACKSON DIST.—THIRD ROUND.

Mount Olivet circuit, at Salartia	July 2, 3
Camden circuit, at Shrock's Church	9, 10
Canton	16, 17
Flora circuit, at Brownsville	23, 24
Yazoo City	30, 31
Sharon circuit, at Forest Grove	Aug. 6, 7
Madison circuit, at Pearl River	13, 14
Jackson—First Church	20, 21
Jackson—Capitol Street	20, 21
Yazoo circuit, at Tranquil	27, 28

Other appointments will be announced at an early date.

Special attention is called to Ques. 15.

E. H. MOUNGER, P. E.

WOODVILLE DIST.—THIRD ROUND.

Woodville, at Woodville	July 2, 3
Bayou Sara, at Tunica	9, 10
Percy's Creek, at Percy's Creek	16, 17
North Wilkinson, at Friendship	18
Port Vincent, at Port Vincent	23, 24
East Baton Rouge, at Antioch	30, 31
Zachery, at Zachery	Aug. 13, 14
Clinton and Slaughter, at Betoville	20, 21
Amite City, at Tangipahoa	27, 28
Amite at Camp Ground	Sept. 3, 4
Gloster and Centerville, at Camp G.	8, 4
Franklinton, at Fisher's	10, 11
St. Helena, at Pine Grove	10, 11
Live Oak, at Betel	12
East Feliciana, at Gilead	17, 18
Springfield, at Wesley Chapel	24, 25
Covington, at Camp Ground	Oct. 1, 2
Talisheek, at Camp Ground	1, 2

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—THIRD ROUND.

Vossburgh circuit, at McGowan	July 3, 4
Enterprise and S., at Oak G. (Fri.)	9
Meridian, East End (night)	10, 11
Meridian—West End	11, 12
Linwood circuit, at Hopewell	17, 18
DeKalb circuit, at Mt. Pleasant	24, 25
Sinsuville cir., at Sinsuville (Fri.)	30
Meridian Central	Aug. 1, 2
Lauderdale cir., at Bethel (Thurs.)	5
Daleville station	7, 8
Waynesboro circuit, at Pl. Grove	14, 15
W'boro and State L., at S. L. (Thurs.)	19
Leakesville circuit, at Vernal	21, 22
West Wayne circuit	28, 29
Shubuta circuit (Wed.)	Sept. 1
Clarke circuit	8, 4
Porterville circuit, at Burton	11, 12
Chunkey circuit	18, 19
Marion circuit	25, 20

Attention of the preachers is called to Ques 14 as well as to Ques, 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Downsville, at Ebenezer	July 16, 17
Minden, at Pine Grove	23, 24
Arcadia, at Gibsland	30
Farmerville, at Freeman's Chapel	Aug. 6, 7
Summerfield, at Harmony	8, 9
Homer, at Arizona	13, 14
Haynesville at White Hall	15, 16
Valley, at Flat Lick	20, 21
Tulip	23
Ruston, at Douglass	27, 28
Vienna	30
Gansville	Sept. 3, 4
Vernon	10, 11
Sparta, at Prospect	18
Ringgold, at Grand Bayon	14

District Conference at Gibbsland, July 28-30.

Sunday-school Conference at Gibbsland, July 27.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Sugar Town, at Dry Creek	July 2, 3
Spring Creek, at Fellowship	9, 10
Simsport, at Grange Hall	13, 17
Melville and Big Cane, at Melville	23, 24
Bayou Chicot, at Fairview	30, 31
Evergreen, at Cheneyville	Aug. 6, 7
Colfax and Boyce, at Rapides Camp G.	13, 14
Columbia, at Columbia	20, 21
Castor, at Olin (Wed.)	24
Ada	27, 28
Pineville, at Oak Grove	Sept. 3, 4
Centerville, at Jena (Wed.)	7
Vidalia, at Vidalia	10, 11
Black River, at Larto	17, 18
Alexandria (Wed.)	21
Montgomery	24, 25

The Alexandria District Conference will convene at Columbia, Aug. 18-21, 1892.

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lafayette, at Lafayette	July 2, 3
Plaq. B. and Rayne, at Robert's Cove	9, 10
Crowley, at Prairie Hays (Tu., Wed.)	12, 13
New Iberia, at New Iberia	16, 17
Abbeville, at Prairie Gregg	23, 24
Patterson and Morgan C., at P. (Fri.)	29
Franklin and Jeanerette, at J.	30, 31
Indian Bayou, at I. B. (Wed., Thurs.)	Aug. 3, 4
Grand Chenier, at Leesburg	6, 7
Sabine miss., at Keener's (Tu., Wed.)	9, 10
Lake Charles mission, at Calcasieu	13, 14
Sulphur Mine, at Sulphur City	20, 21
Lake Charles, at Lake C. (Thurs.)	25
Lake Arthur, at Lake Arthur	27, 28

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

North Bossier, at Concord	July 2, 3
Natchitoches station (Fri.)	8
Bellewood and Cane R., at Melrose	9, 10
Many, at Negreet (M. and T.)	11, 12
Desoto, at Ebenezer	16, 17
Mansfield (Sun. night and Mon.)	17, 18
Pleasant Hill, at Beulah (Sat.)	23
Fort Jesup, at Rocky Mount	24, 25
West Natchitoches, at Shady Grove	30, 31
West Natchitoches, at Blue Springs	Aug. 1
Red River, at Knox Point	6, 7
Caddo, at Cypress Camp Ground	13
Grand Cane, at Cypress Camp G.	15
Mooringsport, at Cypress Camp G.	16
Annacoco and Vernon	20, 21
Coushatta, at Coushatta (Fri.)	26
Wesley	28, 29

The above schedule is arranged to meet, as far as possible, the plans of our brethren in holding camp meetings and other meetings. If changes are desirable, they will be made if practicable.

ROBT. J. HARE, P. E.,
829 Hope street, Shreveport, La.

NEWS OF THE WEEK.

DOMESTIC.

It is said that out of every 1,000 000 letters that pass through the postoffice only twenty go astray.

It is said that Chauncey M. Depew, of New York, has declined the portfolio of the State Department, recently resigned by Secretary Blaine.

There is a bill before the General Assembly of Louisiana to compel the Civil District Courts of Orleans parish to remain open every legal day of the year.

The new Masonic Temple in this city was formally dedicated, on June 24, with the ancient and impressive rites of the Order of Free and Accepted Masons.

A mining expert states that Alaska is rich in minerals of all kinds, and ventures the opinion that the finds of gold there will exceed that of 1849 in California.

A boiler exploded in the Consumers' Ice Works, in this city, on June 25. A passerby was instantly killed. Three employees were killed, and five seriously wounded. An adjoining building was badly damaged and four of its occupants hurt.

The Louisiana House of Representatives, on June 24, appropriated the sum of $36,000 for the purpose of making a State exhibit at the Columbian World's Fair at Chicago. The sum asked for was $50,000. The measure has not as yet been acted on by the Senate.

A sleeper attached to a train on the Mississippi Valley Road was derailed four miles east of Vicksburg, on June 26, and thrown down an embankment twenty-five feet high, into a pond eighteen feet deep. About twenty-five persons were in the car, all of whom were more or less injured.

Ex-President Cleveland was selected as the nominee for President by the National Democratic Convention, in Chicago, last week. Mr. Cleveland secured 616 votes on the first ballot—more than the requisite two-thirds; Hill, of New York, received 112 votes; Boies, of Iowa, 104; scattering, 78. Gen. A. E. Stevenson, of Illinois, was nominated for Vice-President.

The great eight-foot water tunnel at Chicago, extending 40 miles out under Lake Michigan, at a depth of 80 feet, has been completed. It was begun over four years ago, and has cost over $1,100,000. When connected with the waterworks pumps, it will supply 130,000,000 gallons of water per day to the city, bringing the total available supply up to 300,000,000 gallons daily.

FOREIGN.

It is said that the Emperor of Germany expects to visit the United States and Chicago during the World's Fair.

It is officially announced that the Czar of Russia has invited the Austrian Emperor to go hunting with him in the Autumn. This, coupled with the recent visit of the Czar to the Emperor of Germany, is taken as an indication that the Russian ruler is desirous of peace.

Prof. Tyndall sent a letter to the Ulster Convention, recently held in Dublin, accompanied by £100 for the anti-home rule movement. In his letter he denounces the "evil genius, Gladstone," and blames the "arch-doctrinaire, Morley," for first planting the microbe of repeal in the brain of his honorable friend.

A large force of Boers has invaded and taken possession of the Portuguese colony of Angola, in West Africa, and proclaimed a republic. The Portuguese forces on the ground are unable to cope with the invaders, and unless large reinforcements are sent from Portugal the Boers will hold the territory and expel the Portuguese from it.

The *Pall Mall Gazette's* calculation of the recent elections in England, which is based on an analysis of the by-elections since 1886, results in a majority for Mr. Gladstone of 94, only 14 over the Irish vote. Balancing the reports from the various sides, an impartial forecast is that Mr. Gladstone will obtain no majority that will enable him to act independently of the Irish party.

Rival Irish factions in Dublin engaged in a riot on June 26. Mr. Redmond, M. P., and the mayor of Dublin, supported by 3,000 Parnellites, paraded the streets, breaking windows and smashing in doors. These attacks were resisted vigorously by anti Parnellites, who assailed the passing mob with missiles from behind walls and from the windows.

In an interview with representatives of the German government, King Humbert, of Italy, proposed a large reduction in the army, pleading the absolute financial necessity for such reduction. The German Emperor succeeded in persuading him against any reduction, mainly through pledging the assistance of the leading banks of Germany, in an operation for the purchase of existing Italian bonds.

A terrible accident, caused by a landslide, occurred, on June 24, at Monte Sasso, on the line of the Bologna and Florence railway. A large area of land on the mountain-side slid down on the houses below, completely burying them. Many persons, killed or injured, have been taken from beneath the debris. The railway is covered with earth and rock to a great depth, and all traffic is consequently suspended.

A party of twenty Canadian dignitaries of the Catholic Church has been making an extended tour through the Northwestern States of the Union and the western provinces of Canada for the purpose of finding the best place for Canadian emigrants from the older provinces to settle. They decided in favor of the western provinces of Canada, and a pastoral letter is to be issued shortly strongly urging Canadians not to remove to the United States.

Christian Advocate.

VOL. 39.—NO. 27. NEW ORLEANS, THURSDAY, JULY 7, 1892. WHOLE NO. 1872.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Starkville and the A. and M. College.

Our pastor at Starkville, Miss., Rev. J. A. Randolph, is in the midst of a great fight in that town and community. He has antagonized sin, and sin and its friends antagonize him, as always is the case. It has been well known for years past that the "blind tiger" business flourished in that town. It has been run under the guise and in the name of drug stores. These dens of evil, where the laws of the State are wantonly violated, have been a curse to boys from all parts of the State. The grand jury of that county, Oktibbeha, says: "We find that the law in reference to druggists selling whisky is most wantonly and persistently violated, and we acknowledge our utter inability to remedy the evil by indictment." Bro. Randolph commented vigorously on this public utterance by the grand jury, and his talk raised a storm. The wind, however, blew against the preacher instead of against the evil. Some who ought to have stood by the preacher, whose sympathy and hearty support he had a right to expect, turned against him and sided with the evil and evil doers. It is well to draw the line, now and then, and let men—and women, too—get on the side where they properly belong. It is greatly to be regretted that some women, as well as many men, aligned themselves on the side of evil in this fight.

When a college ball was announced for the A. and M. College, Bro. Randolph issued a well-timed "ball circular"—a copy of which I send you—to the members of his church, and to Christian people generally. (And a strong document it is.—EDITOR.) This brought another storm, and turned the guns of the dancing brigade against the preacher. So it is, always has been, and ever will be. Christ "came not to send peace, but a sword." In this fight it is war to the hilt, and a man's worst foes are they of his own house." So far as the pastor knows, only two members of the Methodist Church danced at the ball.

Card playing in the town and on the campus of the college—even among some of the professors—was a great and growing evil, and so Bro. Randolph turned his gun in that direction, when all the batteries of sin were turned upon him, loaded to the muzzle with hot shot. The guilty professors, like men, owned up to the charge, and the Board of Trustees passed an order forbidding all card playing on the campus. Bro. Randolph was charged with being an enemy of the A. and M. College, and with trying to injure that college in the interest of Millsaps. That thought was suggested by the devil. Bro. Randolph and every other citizen of Mississippi is a partner in the A. and M. College. We own it. It is our school, and some of us do not want our boys to learn how to dance and to play cards at our State college; and we do not want the "blind tigers" of Starkville to make drunkards out of them. We shall keep on trying these things till we are heard. We have enlisted for the whole war.

At the late commencement of the A. and M. College every pastor in town received some attention, and was put forward in some of the public exercises, except Bro. Randolph. He was persistently and openly ignored by those in charge. This was a little, if not a mean, thing, and unworthy of a great institution, and of those in charge of the exercises. Things of this sort will hurt the A. and M. College with eighty thousand citizens of Mississippi more, too.

Here is a brave man standing up for truth and righteousness, and filling a representative position—the college pastor for eighty thousand citizens—ignored and snubbed because he has been true to God and his cause. It is as the light were turned on.

It is generally understood that the whisky sellers, the dancing people and the card players and the weak-kneed Methodists who side with one or the other of these classes of evil doers, and the worldly-minded and godless members of other churches, are vociferous for the removal of Bro. Randolph at the end of this year. Just so! No wonder! It always has been so. The very reason why they need this brave man of God at Starkville is the very reason why they want him removed. If he be silent, non-committal, or prophesy smooth things; if he flattered the people; if he did not rebuke sin; if he set up sky rockets for them to look at; if he did not hit evil so hard, and keep on hitting in the same place; if he used more "soft soap" and less solid gospel; if he gave the people what they want instead of what they need—why, he would be a great man.

If Bro. Randolph moves at the end of this year, as likely he will do (Not so sure of that.—EDITOR), it will be a great credit to him and a great reproach to that community. He is a true, brave, prudent man of God. In too many places popularity in a preacher is the one great thing required. He must be popular at any cost to the cause of truth.

At a supper given by one of the leading merchants of Starkville, not many days ago, where beer flowed like water, some one proposed a toast to Mr. Randolph. This was responded to by the merchant and host of the company. Among other things said of Bro. Randolph was this, "We trust that the good brother's presence will be inflicted on some other community next year." This was loudly applauded by the "beer-bibbers" present. This merchant is unlike his kinsman, Philip, so highly commended by our blessed Lord. He is full of "guile." If the "riff-raff," the card players, the beer drinkers, the whisky sellers and the dancers are to be heard, then Bro. Randolph will have to go. They do not want a preacher who rebukes sin. Godless members of the church always side with this class.

Turn on the light. Light of the right kind exposes evil—makes it manifest. Evil doers hate the light, and will not come to it. Throw the light on them in all the dark haunts of sin.

I have tried hard to make sure of the facts in this case. GILDEROY.

Among the Colleges.

The Mississippi Conference is justly proud of her female colleges. Edward McGehee in the southwest, Port Gibson in the west, East Mississippi in the east, and Whitworth in the center—these colleges, wisely located, afford ample facilities for the higher education of our young women. Each college has sufficient elbow-room. When our people learn to appreciate home institutions, and remember that while distance may lend enchantment to the view, distance does not always give wisdom, then our own colleges will receive the patronage they so richly merit, and a new impetus will be added. We unhesitatingly say that our colleges can give as liberal an education as can be given by any college in the South.

EAST MISSISSIPPI FEMALE COLLEGE.

Commencement exercises of this institution of learning began with a sermon in Central Church, Meridian, May 29. A large audience greeted the preacher. There were interesting exercises Monday, Tuesday and Wednesday following. Dr. Hartman, of the Presbyterian Church, addressed the art class, and Rev. T. B. Holloman delivered the annual address, and reflected honor upon his Conference. Prof. C. W. Anderson, a graduate of Washington and Lee University, is the able president. He impressed us as a scholar of a practical type, a Methodist with a Christian experience, and a model gentleman—one to love and trust. Mrs. Anderson—firm, kind, modest, practical, cultured—possesses every element necessary to manage a student's *home*. The teachers of this college are equal to the best. We shall ever remember our visit to President Anderson's school as one of the most delightful events in an itinerant's life.

WHITWORTH COLLEGE.

This favorably known college closed June 7. As a member of the Visiting Committee, it was my pleasure to witness a part of the commencement exercises. Dr. Wheat, of the North Mississippi Conference, preached the sermon at eleven o'clock, and Dr. E. H. Mounger at night. Dr. Smith, of the Vanderbilt, delivered the address to the graduates. Hon. J. S. Sexton delivered the prizes. The essays and speeches of the young ladies were of the finest order of oratory. Music and art have been the pride of this college, and justly so. The conservatory of music is one of the finest this side of the Ohio river. Everything passed off to the credit of the president and teachers. President Fitzhugh is giving his talents to the building up of a great school. Dr. Johnson, of blessed memory—how we loved and honored him! And we pray that his honored successor may have great prosperity!

PORT GIBSON FEMALE COLLEGE.

This is one of the oldest colleges in the State. In *ante-bellum* days it had great prosperity. Some of the most distinguished women in the State are numbered among the graduates. Miss M. E. Compton, a lady of rare worth, has been president for two years. As a teacher and manager, she is quite a success. Adapted by nature, education and religion, any school might well be proud of Miss Compton. What a home-like appearance the college has! Miss Compton continues in charge of the boarding department, and Rev. B. F. Jones is president. The commencement sermon was preached June 12, at eleven o'clock, and at night Rev. A. F. Watkins, A. M., preached a sermon of great beauty and eloquence. Hon. Mr. Martin delivered the address on Tuesday. The new president is a good preacher, an active worker, and possesses a character as fragrant as the roses and as bright as the sunshine. May Christ, who blessed Wilbur Fisk and Stephen Olin, bless our teachers!

I. W. COOPER.

Commencement Exercises of Mansfield Female College.

The commencement exercises of Mansfield Female College began Friday night, June 10, with an entertainment by the preparatory department, and closed June 15, with the award of diplomas to the graduating class. The writer was not present Friday night, but was told that a full house greeted the juveniles, who acquitted themselves with great credit.

Sunday morning, commencement sermon was preached by Rev. J. L. Pierce, Rev. S. J. Davies filling the pulpit at night. Monday morning there was a reunion of the alumnæ in the college parlors, and in the session hall a contest in elocution by the pupils. The contest was so close as to give the committee considerable difficulty in making a decision. The award, however, was given to Miss Fannie McClure.

Concert No. 1, Monday night, was a brilliant affair; the music, both instrumental and vocal, manifesting capacity on the part of pupils and efficiency on the part of teachers. The drill was grace itself.

Tuesday morning the musical contest occurred. We were given two hours of piano music, each competitor playing three pieces. Several of the young ladies deserve honorable mention, but it was evident that the audience endorsed the award of the committee in giving the medal to Miss Irma McVoy.

The writer hereof was compelled to leave before Wednesday; but from what he had seen, was prepared to believe the report of a competent witness, that the graduating exercises were of a high order.

The reputation of this college in its musical and art departments is so well established that commendation by the committee would be superfluous. The committee, however, wishes to bear witness to the thoroughness of the work done in the literary department. The examination papers were called for and examined. The questions propounded were such as to comprehend the gist of the various subjects, and the answers revealed a knowledge highly creditable to the pupils.

The following young ladies constituted the class of graduates: Miss Gertrude Allen, Mansfield, La.; Miss Sallie May Cooper, Rapides parish, La.; Miss Hattie F. Bailey, Mansfield, La.; Miss Annie E. Davis, Pleasant Hill, La.; Miss Zena N. Freeman, Robeline, La.; Miss Irma W. McVoy, Mansfield, La.; Miss Mamie E. Potts, Ouachita parish, La.

The Alumnæ medal for scholarship was awarded to Miss Sallie May Cooper, of Rapides parish, La. The Sutherlin medal for elocution was awarded to Miss Susie Fraser, Mansfield, La. The Bland medal for classical music was awarded to Miss Irma W. McVoy, Mansfield, La.

With a large and beautiful campus, commodious and well-adapted buildings, a competent president and faculty, Mansfield College deserves the prosperity it has enjoyed.

If the Methodists of the State, and especially those of the northern portion of the State, were alive to their own interests and loyal to the educational policy of their own denomination, the future of this institution would excel its past.

The college is heartily recommended to all who are interested in the noble cause of female education.

T. K. FAUNT LEROY,
J. L. PIERCE,
Committee.

FROM THE WORK.

Rev. L. Carley, Jackson, La., June 27: "Rev. Levi Pearce, a superannuated member of the Mississippi Conference, who has been making this place his home for some months, is very near death's door. His wife and daughter and other kind friends are doing all they can to make his last days and hours comfortable. He abides in God's love."

Rev. G. E. Greene, Lind Grove, La.: "My circuit, on the north and east, is overflowed, and crop prospects are dark indeed. We have drouth on the hills; yet the people are responding very well to demands for foreign missions and other causes. We have a new well at the parsonage, with abundance of cool water, and more than half paid for. We have had the house-to-house prayer meeting in six different houses, and some interest has been manifested in this, the Bartholomew neighborhood. Church attendance is improving."

Rev. T. L. Mellen: "Rev. J. N. Ware, P. C., Clarke circuit, and myself protracted services after the Quarterly Conference at Winifred Church. Results: 8 accessions, 20 conversions, 10 reclamations, 2 new family altars; many men and women to lead in prayer, many led to a full consecration, differences adjusted, three young men called of God to preach the gospel—probably four, possibly five, are called; but of the three there is no doubt. The presence of the Holy Spirit was unmistakable. The Word was his, and will abide."

Rev. R. A. Burroughs, Kosciusko district, North Mississippi Conference, June 24: "The committee appointed by the District Conference to consider the propriety of securing a home for the presiding elder, met June 22, and located the parsonage at Durant, and determined to go to work at once to raise funds to put the house up, and have it ready for the presiding elder to live in next year. I think the district is in good condition, and, notwithstanding the hard times, the finances are coming up pretty well. We hope to have a clear record at Conference—Nov. 29."

Rev. W. D. Gaskins, Centerville circuit, La., June 21: "I think that the interest in this charge is growing; but there is not that interest in all of my churches that I would like to see, and which I am praying to see ere this year should close. I intend commencing a series of meetings at Jena Church, beginning on the first Sunday in July; and I want all of the Christians who read the ADVOCATE to pray for me, for the success of my meetings, and for a greater increase of interest in all of my churches. I believe in special prayer. Christ says that 'if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven.' God blesses us according to the amount of faith that we have in him, and never does for us that which we can do for ourselves. Since I have been on this circuit I have been and am discharging my duty to the best of my ability; and now, brethren, please pray for me and for the upbuilding of God's cause in this part of his moral vineyard; for 'this is the confidence that we have in him, that if we ask anything according to his will, he heareth us.'"

Rev. J. N. Ware, P. C., Clarke charge, Meridian district, Mississippi Conference, June 27: "Our second Quarterly Conference was held June 18 and 19, and was protracted for a few days. Bro. Mellen, our presiding elder, was on hand, and did all the preaching but two sermons. Our church at Winifred is revived from the children to old age. The Lord was with us from the first to the last. We do not know how many conversions; we let God be the judge. Nine accessions to the church. Most all of our young men and women have made a good start in the prayer meeting. Our little boys and girls are praying in public. Some of our people backslid, were reclaimed, and renewed their covenant with God, and promised to do more in the future. Bro. Mellen left many friends, who will always love him. We are moving on nicely with the work. The Lord is going to give us many souls for Christ this year, I am quite sure. We are now living in the nice little parsonage, which is an honor to the charge. Pray for us, and may the Lord give us all a glorious year all over our county! I think we will have two or three young men for license to preach at our next quarterly meeting."

Rev. John A. Miller, P. E., Lafayette, La., June 22: "The vital forces of the Opelousas district are healthy and active. Every preacher is at his work, and pushing it with all his energy. Some gracious revivals have been reported in this second quarter. The District Conference at Franklin was a success spiritually, from the first hour's service. There was a full attendance of the clerical members, but the per cent. of lay representatives was small. The business of the Conference was transacted without friction; the spirit of harmony and love characterized all the acts of the brethren. The Conference was delightfully entertained by the good people of Franklin. The spiritual preaching and services of the Conference were a benediction to the church there. The meeting was protracted, and several conversions are reported. I have been expecting to see a report of this district meeting from the secretary; but I suppose he has been too busy to write it up. On the fifth of June we dedicated our new mission church at Lake Charles, situated on Jackson street. It is a beautiful edifice, 26x46. It is now complete, with the exception of the painting. Including the lot and bell, the whole cost is not over $900. It is the best house for the least money I have ever known built in this country. This is greatly to be credited to the building committee: Revs. T. J. Upton, J. B. Kent and Bro. George Price. A splendid, sweet-toned organ was presented to the church by Mr. Poe. The new pastor of the mission is moving off well, with good prospects of building up a good work at that point. This church supplies a long-felt want in that portion of Lake Charles. It is convenient to mill-men and railroad men, who before could not get to church. Bro. Kent has a fine Sunday-school organized in the church. He also organized another mission Sunday-school above English Bayou, some two or three miles from the church. He will establish regular preaching at this latter place. This is a fine field, 'ripe unto the harvest,' and Bro. Kent is thrusting in the gospel sickle to reap the golden grain. Bro. Staples is also doing a good work on Grand Chenier. He is building up the old waste places, and then reaching out into the regions beyond. Bro. Sweeny, a local deacon, gives him valuable assistance, working up 'Little Pecan;' and Bro. Berwick, a local elder, helps on 'Big Pecan.' These are places that the pastor can reach but seldom. Bro. Berwick has discovered a door opening into a *perfectly new* mission field on the Lacasciou. He visited that point two weeks ago, for the first time, and held several days' services, receiving seventeen members into the church, baptizing eleven adults and sixteen infants. Cameron parish is now being cultivated by gospel workers as it never has been before. On my trip to Grand Chenier I contracted a severe cold which caused me to take my bed. I was four days on Bro. Upton's hands; but with him to administer the medicine, and Sister Upton to nurse, I was free of fever and able to return home on Friday, where I have been ever since enjoying a rest. I was compelled, on account of my illness, to miss several of my appointments, which I regretted very much, as it was the first I have missed since I've been on the district, now nearly three years. I hope, however, to be sufficiently restored to attend my next quarterly meeting, which will commence my third round."

R. M. Bruce, Rolling Fork, Miss., June 27: "By request, I give you an imperfect account of the result of our first protracted meeting of the season. Bro. F. M. Keen, having had Bro. Joe Jones with him, with good results, some years ago, at Amite City, La., and knowing the spiritual power of the evangelist, induced him to come to Rolling Fork, and deliver a series of sermons. Bro. Jones preached his first, second and third sermons on Sunday, June 5, and for ten days he preached three sermons every day, except two. On Monday, June 6, he omitted one service, and on the following Saturday preached to the colored people at their M. E. Church. On Sunday he preached at eleven A. M.; then at two P. M. to the colored people again. At four P. M. he preached to men exclusively, at which service we took up a collection for his expenses, and that of Mr. Gilreath, his singer (who, by the way, proved himself, to the satisfaction of our people, a first-class Christian gentleman of high musical talent), of $226, which spoke volumes for our village (for it is scarcely more), and in the dullest of a very dull season. His congregations grew daily in numbers and interest, until Tuesday night, June 14, he closed, to meet an appointment at Guthrie, O. T., whence he started on the following morning with the prayers and a hearty 'God bless you, Bro. Jones!' from every Christian soul, irrespective of sect, including forty new recruits to our beloved M. E. army, and some eighteen others who gave pledge to join the church of their choice the first opportunity, and the well wishes of even the few sinners left in the devil's camp. Only those conversant with the condition of things at Rolling Fork for the past year could possibly realize so as to fairly appreciate the full glory of the result. First-class preachers—Methodist Episcopal, Episcopal, Baptist and Presbyterian—had preached and labored, labored and preached, and prayed and sang, and the Christian people had prayed, labored and agonized over sinners—whose name was legion in comparison with the professing Christians of the place—and souls seemed to grow harder and necks stiffer, with old Bacchus in command, till everybody (male) seemed to have resolved, come what would, they would go to hell in spite of God's mercies, Christ's suffering for them, and the herculean efforts of the agonizing Christians in their behalf, until about the seventh day of the battle, when the hosts of Satan began to waver under the mighty reasoning of the powerful evangelist; when the waters began to be troubled, and he, seeing his vantage, continued to pour volley after volley of hot shot, canister, grape and shell into the bulwarks of sin, gaining inch by inch until Monday, when the hosts of Satan broke ranks, and the devotees of profanity, vulgarity, obscenity, whisky, cards, the dance, theater, etc., walked up like the noble men and women they are, and, laying down the weapons of their unequal warfare, manfully surrendered to the King of kings and Lord of lords, the God of their being, the God of their preservation, the blessed God of their salvation, and enlisted under the banner of our Emanuel, and are buckling on the armor of God, and say they are in, not for six months, not for three years, but for the war. It is a complete, a glorious revolution. Whisky and its baleful influences must go; cards, with their damning effects, must go; licentiousness, with its degrading moral influences, must go; all manner of evil is mortally wounded or crippled for life. There are but few left to advocate the cause of the great enemy of God and of man, and that few are of a noble type of humanity, and under the influences of the ever-blessed Spirit; and the prayers of the righteous will fall into ranks, and the work for God and the right is accomplished in Rolling Fork. We earnestly ask the prayers of every Christian who may read this article, that the new recruits may prove faithful to the end of the war, and that the few remaining out of the ranks may speedily decide for God and a better life here, and a blessed life of purity, holiness and eternal safety over yonder with our blessed Jesus. On yesterday Bro Keen organized an Epworth League, that the young people of our community might find a larger field in which to work in the blessed cause, and all denominations are cordially invited to affiliate with us for the general good. The Baptists, the Presbyterians, the Episcopalians and our own beloved M. E. Church, South, have worked in unison—hand to hand, shoulder to shoulder, heart to heart—for this glorious revival in our midst for years, and now, in patience waiting, we see the desire of our souls in the answer to prayer."

Vicksburg District Conference.

The Committee on Education submit the following report:

We deem it unnecessary in this late day to indulge in argument in the interest of Christian education. The intellectual and moral development of our sons and daughters is a matter that lies near our hearts as parents; and the question is, Where can this work be best accomplished? Fortunately for us, good schools have been provided, and are accessible to us, where our children can get the culture they need in a pure moral atmosphere, and under conditions favorable to their spiritual growth and Methodist training.

Centenary College, of Jackson, La., has just closed a prosperous session, and the affairs of the college are said to be in a better condition than at any time previous in its history. With an endowment of $89,775, which is being increased by the labors of an active and efficient agent in the field, and by the efforts of other friends of the noble institution; with its healthful location, and the cultured and religious community in which it is situated; and with that elevated Christian gentleman, Rev. W. L. C. Hunnicutt, D. D., at its head, supported, as he is, with an able faculty, it is but reasonable to suppose that the college will continue to prosper, and to do valuable work for the church in the years to come.

We are pleased to learn that arrangements are made for the opening of Millsaps College on the twenty-ninth of next September. We commend the wisdom of the Board of Trustees in the election of the Rev. W. B. Murrah, D. D., to the presidency of this new educational enterprise. This is a sufficient guarantee of wise management and efficient work. Located at the capital of our State, well equipped and ably officered, with excellent boarding arrangements, with the promise of "firm discipline" and "wholesome government," and under the watch-care of Bishop Galloway, whose residence is near by, we are prepared to expect a large patronage and first-class work in every respect.

But we wish at this time to call special attention to Port Gibson Female College, located in this beautiful city. This school for girls, in the center of our district, has an honorable history, and has peculiar claims upon the support and patronage of our people. The Board of Trustees has wisely selected for its president Rev. B. F. Jones, who has the faculty of winning the confidence and affection of all who come in contact with him. With a competent faculty to assist him, and with that excellent Christian lady, Miss Compton, in charge of the boarding department, we do not see what better provision our people can ask for the education of their daughters. We are glad to learn that steps are being taken to secure an endowment for this college, and to otherwise more completely furnish it for its good work. We offer the following resolutions:

Resolved, That we heartily endorse the action of the Board of Trustees in the election of Rev. B. F. Jones to the presidency of this school, and of Miss Compton to take charge of the boarding department.

Resolved, That we urge all our people to rally to the support and patronage of this, their own college, located in their midst, in a healthy and refined Christian community.

Resolved, That we commend the plan devised for securing an endowment for this college, and urge our people to assist in this worthy enterprise.

Resolved, That in all our church schools we have a right to expect, and do insist on specific religious and Methodist training for our boys and girls.

Respectfully submitted.

W. B. LEWIS,
R. BRADLEY,
G. A. GUICE,
Committee.

Mission Work in South Louisiana.

MR. EDITOR: Please allow me to suggest a few thoughts on missionary work in South Louisiana.

It is generally known that this is a missionary field. While we have quite a number of charges able and willing to support the ministry, the territories unoccupied are much larger. Why should missionary grounds—such large fields—contiguous to our respective charges remain untouched? People and preachers answer with one voice, "We have not the men and the money." When do we expect to get the men and the money? Are we any nearer the solution than we were twenty years ago? In the meantime souls are lost in sin, the country remains in superstition and darkness, and Christ's blood is spilt in vain, so far as these people are concerned. Something must be done! We are constantly asking for a French-speaking missionary. But I ask, What would *one* man be to all this vast country? Why, my dear sir, it would take, at least, fifty men to do the missionary work of this country. You had as well send one man to all the *churches* of this country, and expect him to meet the growing demands of each charge. It is simply impossible to do this work with less than the force that is now in charge of the organized churches. It is not absolutely necessary that every missionary speak the Creole-French. The Creoles are learning English, and, generally, prefer it to French.

Here is my solution: Let our Bishops send as many men—single, and married men with small families—as may be needed to meet the demands. There are two difficulties apparent to most minds that offset this solution. One is, Where are we to get the men? and the other is, How are we to maintain them? Answer: Let our Bishops concentrate their forces on this field for a few years as they would upon a foreign field—as they have done upon China and Japan—as well as other territories; and while we have not a sufficient number of men in our Louisiana Conference for this work, there are men suited to this field in other Conferences, who may be transferred to Louisiana and appointed to this mission work. As to their support, let there be one or two churches connected with each mission. This would cause our churches to develop their missionary grace and liberality; would cause them to feel more interest in the conversion of the natives, and the said church, or churches, be a nucleus and headquarters for the mission. By this means our church members would both see and feel the importance of paying more money for the salvation of their country, resulting in, perhaps, twice as much money from the average church member as realized under our present operations. Besides, there will be found interspersed throughout each mission men who will take stock in the enterprise. Business men, or any common-sensed man, will be more liberal when we show more wisdom in our ministry. We must get in earnest, and take hold upon this cause, if we expect men to rally to our support. Of course, we should collect money from the stronger church of the Conference to help run this operation. I might further suggest that we need brave—consecrated men—*soldiers* for Christ.

I have had nearly four consecutive years' experience in this Creole country—in the Plaquemine Bruleé and Rayne circuit. Here is the sum of my experience in the very work that I have written about in this article (though in a limited sense): I began with three appointments. Now the same field, with its adjoining missionary grounds, contains ten appointments, one of which (Crowley) has developed into a station. The work is now divided up, and there are three of us in the field, and yet we have one appointment filled by another pastor. Each year God sent me a young man, who assisted me a portion of the year, and to whom much, if not the greater part, of the development of the work is due under Christ. My salary is better than it was the first year, and each young man was liberally supported, considering the limited expense of living out on the work with the pastor in charge. Of course, converting and sanctifying power has been upon us.

R. M. BLOCKER.

Rayne, La.

A Little More Light.

Bro. D. G. W. Ellis has been asking for light on some of the acts of the Conference Missionary Board. And he has given some light himself in an array of facts and figures. That is all right. The people have a right to know where the money goes that they contribute, and when you are handling money let there be light, full light, not twilight.

Bro. Ellis' inquiry may help the Board in their difficult duties. They are not infallible men; they have made mistakes, no doubt; they don't hold that their acts are above criticism. The fund placed in their hands, I think, ought to be appropriated with great care, and with economy. It is hard to raise the amount needed, and what is raised ought to be used economically, and where it will accomplish the most good. This fund is not to be confounded with our Conference collection; and if the Board uses it in that way, they lay themselves liable to censure. The fund is to help weak works, and not to help needy men. If a brother breaks down suddenly, be he ever so worthy and ever so needy, the Board has no right to help him out of that fund. Though they make their action legal by improvising for him a sort of temporary domestic mission, it is, nevertheless, a dishonest act.

The presiding-elder case that Bro. Ellis referred to displeased many of the brethren. I don't know all the circumstances in that case. I think our presiding elders ought to be our best and strongest men, and I think they ought to be paid good salaries—at least, as good as the same class of men receive in other parts of our work. A difference in salary seems to be the point where the shoe pinches; and why this difference, is where the light is needed.

I suppose a difference in men will in some measure explain it. Do you say we are all brethren and servants of the same Lord, working in a common cause, and why so differently remunerated? There is a man here working at $1 per day. He has a wife and four children. He pays house rent, feeds and clothes his family and helps to support the domestic missions out of that dollar. I wish he could get better wages, for he is a good man and he is hard pressed; but I don't know a place on earth where he could do any better than here. Another man here gets $5 per day, and he need not stay here a day longer unless he wants to, for he can command the same wages at several other places. He is a very different man from my first friend. He is, perhaps, no better man, but he is a more useful man. Ability and availability has its worth in every market.

Among the preachers, some are in much greater demand than others. The difference in their ability, their manners, their tact, is the cause of this. Some men not so able have the tact that wins success, while others much more able are greatly hindered by an *anti tact*. Many preachers of good ability fail of full success, because they lack energy; others of meager gifts succeed finely, because they are, to use a Western word—*hustlers*. I know a preacher that does, I verily believe, twice the work that I do. And I know several others not far behind him in labors. Some others don't do half as much as I do; pardon me for saying so. The man most able to work is not always the man that works the most. I know a little old crippled preacher, dim of vision and hard of hearing, that does every part of his work as well as any man in his Conference. He is as well-posted in church literature and the news of the day, I think, as any man among us. He is one of the very best pastors we have. He keeps things in order about the parsonage premises, keeps his garden well worked, though he has to work it crawling around on his knees. I doubt if there is a man in our Conference that does more *knee-work* than he does. I feel ashamed when I contrast myself with him. We great, large, hearty—and shall I say, lazy—young men ought to stand with our hats off in his presence.

I know a very large, stout, healthy young man—well, I won't describe him; but will just say he is not out of his A. B. C.'s in energy. He is an unlucky young man, and happens always to fall into little missions. If a man enters the Conference, as I did, in middle life, and is poorly equipped in the way of culture, has a wife and four or five children, he is in the race at a great disadvantage with the well-educated and bright young man that is unencumbered. Your availability, here as everywhere else, more than your mere goodness, or the size of your family, affects your salary. Though I think the appointing power in some measure considers the size of a man's family, ten children, however, is not sufficient to procure a fine appointment for a preacher unless he has some other qualities that make him the suitable man.

Here favoritism, partiality, fortuitous occurrences, may have some influence in shaping our salaries. A preacher said to me once: "Charges never pay me what they pay other men. I have frequently been sent to works that are in the habit of paying $400 or $500, and they pay me about $200 to $250." I suppose all have noticed this. So the mere difference in the salaries would not prove an injudicious distribution of the fund. We must look beyond this for the fault, if there is a fault. I don't say that the distribution of the domestic mission fund is always wise; but I do believe the Board does the best they can with the lights before them, and we need more light. The policy of the Board is to put the money where it will pay best. If $300 is appropriated for a few years, and a fine self-supporting work is built up at that point, we think the money is as well spent as an appropriation of $75 or $100 to some mission annually where there is no hope of doing more than supplying the gospel regularly to the poor.

I know a work that was a city mission a short time ago, with a rather large appropriation from the Domestic Board. Now it is a good station, and pays domestic missionary money enough to keep up C—— Mission—that is, not far from it. This C—— Mission is among my earliest recollections. The first Methodist preacher I have any remembrance of went from our circuit to C—— Mission nearly a half-century ago. With some change of boundary, and sometimes of name, it has continued there until to-day. Year after year $75 or $100 has been appropriated, helping some old preacher, usually a supply from the local ranks, in the close of his labors, or some inexperienced young man, poorly equipped, to begin his. A larger appropriation would accomplish nothing, for there is nothing there to build on with. Now, at those points where something is to be done, you must have the man there that can do something. If you don't send a strong, active man to those places, you need not send any. It would be a waste of the fund, hurtful to the man, and do the work no good. It is very unfortunate to the man to place him where he can't sustain himself. Mercy is shown to many of us just at this point that we fail to appreciate. But these active, vigorous men are in demand. If a presiding elder has such a one, on a work that pays $600, and they want him back, and then other similar works in his district ask for him, he is unwilling to send him to a mission that pays only $200, unless there is, at least, an appropriation of $300. He feels it would be unjust to the man. And if his popular turn and multitudinous labors cause the people to double their gifts, and they pay him $400, though he has no family, how can we help the matter? Would it do for the Board to reconsider his case and give him now only $100, and give the other $200 to the slow and needy brother with a wife and seven children on some C—— Mission?

Take another case: A presiding elder has a preacher on a work that says, "Don't send him back to us; we will not support him," and several other works in his district say to him, "Don't send him to us." This presiding elder goes into the cabinet praising this good brother, and saying that he is in trouble about him, for he can't find a work in his district that will exactly suit him. "Can't you find a place for him in your district?" "No!" "Can't you?" "No! Unless I give him C——Mission." "That won't do, brother; he has a wife and six children." "What will they pay him there?" "If he takes well with them, perhaps, $300, and there is an appropriation of $100." At last the presiding elder has to consent for his man to go to C—— Mission. He is sad over it, for he knows *how* he will take. He knows he will not get the $300; but what can he do. This is a sad case. I wish it was only a fancy sketch.

I know a preacher to-day. He is a good, sensible, but slow man. It has, for the twelve years that I have been somewhat familiar with the work of the cabinet, been difficult to get for him any sort of an appointment that would fairly support him. In this time he was sent to one good work; but at the end of the first year they rebelled against his return. This brother feels that the presiding elders have treated him badly, and every work he is sent to feels the same way toward the sub-bishops.

ONE OF THE BOARD.

A Liberal Offer.

Few men are so liberally used in the advancement of enterprises in and out of the church, and yet so poorly remunerated for services rendered, as are Methodist preachers. For the most part, their salaries are barely sufficient to meet the necessary demands of their families; and yet none but themselves know how much of that, and of their more precious time, is spent in answering the demands made upon them, with no compensation save the consciousness of having done some good to others. This is called laying up treasures in heaven, and is all very nice; yet it is often the case that it would be well if others would lay up a little treasury for themselves, and allow the preacher to spend some of his for the comfort of his family. Preachers' wives and children do not wish their husbands and fathers to be the only rich men in heaven.

President Fitzhugh, of Whitworth College, appreciating what the preachers have done and are still doing for the college, makes this offer to them: "If you have a daughter whom you wish to educate, I will furnish her board, tuition in the English branches, washing, fuel, lights, medical and fuel fees, for the entire session, for one hundred dollars." And in addition to the fact that he offers to his patrons advantages equal to any female college in the South, with a conservatory of music and art under the management of the best-equipped and most skillful teachers that money can secure, he makes it possible for them to greatly assist their pastors without one cent of additional cost in this proposition to the preachers: "I will allow you a commission of ten dollars for every pupil who comes through your influence, and who pays the catalogue rates." Thus, without any sacrifice of your daughter's interest, you can aid your pastor in the education of his daughter, without any additional cost to you.

President Fitzhugh says he does not make this offer to the preachers as a charity, but as a just remuneration for what they have done and are still doing for the college; and that as the patronage of the college will justify, he will do yet more for them. Such a spirit is worthy the consideration of our people.

J. M. WEEMS.

Louisiana Annual Conference Holiness Association.

In reading postal-card reports from the work in the last issue of the ADVOCATE, I notice one from Bro. Van Valkenburgh, our Conference colporteur. In this card he mentions, among other things, the fact of his having attended the Holiness Association of the Louisiana Annual Conference, at New Iberia, La.

Without going into a discussion for or against Holiness Associations, as to the good they may or may not do, I want to say, There is no such thing in existence as "The Louisiana Annual Conference Holiness Association." The Louisiana Annual Conference, as a Conference, has at no time in its history organized, set apart or endorsed any such association as that referred to in Bro. Van Valkenburgh's card. Very few of the members of the Louisiana Annual Conference, I am happy to say, belong to any such association. To call an association that may meet somewhere in the State of Louisiana, "The Louisiana Annual Conference Holiness Association," is, to say the least of it, misleading. I hold that no one has the right to call the meeting of a few of the members of the Louisiana Annual Conference, in what they term a "Holiness Association," "The Holiness Association of the Louisiana Annual Conference."

Suppose that a few of the members of the Louisiana Conference should become mightily convinced that the cause of education was being neglected by our Conference, and of their own motion should call a meeting to promote the cause of education, would they have the right to name their association "The Louisiana Annual Conference Educational Association?" I answer, No; not until it was endorsed by the Conference in open session, thereby becoming, in some sense, the creature of the Conference.

The Louisiana Annual Conference has never in any way endorsed this "Holiness Association." It is in no sense the creature of the Louisiana Annual Conference; consequently, it can in no way properly claim to be "The Holiness Association of the Louisiana Annual Conference."

J. I. HOFFPAUIR.

Lecompte, La.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—FAMILY MAGAZINE, for July, has a good table served, and will be the delight of many. Cassell Publishing Company, New York. Price, $1.50.

—THE LADIES' HOME JOURNAL, for July, is full and running over with the best quality of articles. Curtis Publishing Company, Philadelphia. Price, $1.

—THE PULPIT, for June, has twelve sermons from well-known preachers. It is sent to ministers for $1.50. Published by Edwin Rose, Buffalo, N. Y. Price, $2.

—OUR ANIMAL FRIENDS is a monthly devoted to the prevention of cruelty to animals, and is a fine exponent of that special and interesting line of work. New York. Price, $1.

—THE MAGAZINE OF ART, for July, has good matter illustrated by superb engravings. All lovers of art will revel in this number. Cassell Publishing Company, New York. Price, $3.50.

—THE CHAUTAUQUAN, for this month, has solid food for strong minds, that they "may grow thereby." The editorial department is sprightly and entertaining. Theodore L. Flood, Meadville, Pa. Price, $2.

—THE MISSIONARY REPORTER, for July, has much in regard to our own mission work, which ought to be of interest to all our people. This number is the first of Volume XIII. Barbee & Smith, Nashville, Tenn. Price, fifty cents.

—THE AMERICAN AGRICULTURIST, for this month, has a large table full of good things for farmers, gardeners, stock and poultry raisers, and some good things for general readers. Orange Judd Company, New York. Price, $1.50.

—OUR LITTLE ONES, for July, will please all the little folks who see it. This number is especially good both in reading matter and illustrations. This is one of the cleanest and purest of the children's monthlies. Russell Publishing Company, Boston. Price, $1.50.

—THE CENTURY, for the current month, has a great variety of articles. The farmer, the government, art, fiction, travel, the Columbian Exposition, and Columbus, all are treated in this number. There has been few numbers superior to this July number. Century Company, New York. Price, $4.

—THE GOSPEL IN ALL LANDS is the missionary monthly of the M. E. Church. Its contents are of a more general character than formerly. In the July number will be found interesting articles about Mormonism and General Conference Action on Missions. Hunt & Eaton, New York. Price, $1.

—THE CALIFORNIAN ILLUSTRATED MAGAZINE is one of the brightest and most entertaining monthlies that comes to our desk. The July number is rich in descriptions of scenes in the great West, and the illustrations are equal to those of the best magazines on the eastern side of the continent. We can commend this monthly to all our readers. Californian Publishing Company, San Francisco, Cal. Price, $3.

—ST. NICHOLAS, for the current month, has our unqualified endorsement. Mary Mapes Dodge shows no diminution of power in conducting a young folks' magazine. Indeed, each number seems to excel its predecessor. Nora Perry, John Burroughs, Brander Matthews, Harriet Prescott Spofford, Mary Hallock Foote, and others contribute to the brightness of this number. The illustrations can not be excelled. Century Company, New York. Price, $3.

—JENNESS MILLER ILLUSTRATED MONTHLY, for July, contains attractive features. Foster Coates, Hon. George L. Catlin, Vance Thompson, Lillian Russell, John Ruskin, Mrs. Frank Leslie and Miss Frances Willard are all contributors to this number. It has also special departments, such as The Little Housekeeper, The Little Physician, About Books, Fashion Talks and Idols of our Homes. A $1 Union suit of woman's underwear is given with each $1 yearly subscription. Jenness Miller Illustrated Monthly, 114 Fifth Avenue, New York. Price, $1.

SUNDAY-SCHOOL LESSON.—July 10, 1892.

BY REV. W. H. LAPRADE.

The Descent of the Spirit.

Acts ii, 1-12.

GOLDEN TEXT.—"*When he, the Spirit of truth, is come, he will guide you into all truth.*"—*Jno. xvi, 13.*

The disciples had waited ten days since the ascension of our Lord for the coming of the Holy Ghost. At the regular hours for temple service they assembled there; in the large upper room at Jerusalem, set apart for their use, they communed with each other and prayed, in a state of earnest expectancy. They were ready for a great spiritual blessing—ready to receive, ready to use it.

Pentecost (from a Greek word meaning "fiftieth") was "fifty days after the day following the Passover Sabbath." The Mosaic festival (see Lev. xxiii, 15, 16) of Pentecost was at the completion of the harvest, a season of joy and of thanksgiving. It was appropriate that the "harvesting of souls," by the power of the Holy Ghost, should begin then.

Vers. 1, 2. No doubt the fact that Pentecost had come increased the expectancy of the disciples (of whom there were one hundred and twenty) inasmuch as it was an important a day among the Jews. They had been praying earnestly, waiting confidently, in pious unity with one another. Suddenly the Spirit of God came upon them, with its sound "as of a rushing, mighty wind." There was no wind—only the sound. Wind was an emblem of the Spirit (Jno. iii, 8; xx, 22; Ezek. xxxvii, 9), and the sound, filling the house, was the announcement to them of his coming.

Vers. 3, 4. The disciples were to be witness for Christ. The power necessary would, the Lord had promised, be given after the Holy Ghost had come upon them. As the "sound, as of wind," indicated the coming of the Spirit, so the "appearance of tongues like as of fire" indicated the special purpose of his coming: that they, being endued with power, might be proper witnesses for Christ. Fire is a symbol of fervency, energy, spiritual force. There was no real flame—simply the appearance of it, tongue-shaped in shape.

All were to be witnesses, and so it sat upon each, old and young, male and female. Immediately, under the power of the Spirit, all began to speak; not each in his own accustomed way, but in other languages just as the Spirit gave power. The whole scene was miraculous. It was *expressive* of the power and agency by which the gospel is to be preached to all men; it was *prophetic* of the preaching of the gospel to "every creature."

Ver. 5. Many had come to Jerusalem to spend their old age there; many others had come up to the feast. The more devout would be most apt to come.

Ver. 6. Some, who were near the house when the "sound" came, were amazed, and rushed together to see certain the cause; others came in after the rumor of the strange thing had spread over the city. Each one heard, in his own language, "the wonderful works of God."

Vers. 7, 8. Judas Iscariot—who "had gone to his own place"—was a Judean; the eleven were Galileans. There were, also, the majority of the one hundred and twenty. The impression would be, on strangers, that all were from Galilee, where the average intelligence and culture was much lower than in Judea. That Galileans should have this wonderful power was truly amazing.

Vers. 9-11. The list is intended to show how completely the nations were represented. The idea is that wherever a man might have come from he heard, from Galilean lips, the "works of God" proclaimed in his own language.

Ver. 12. No wonder they were amazed; and, being "devout men," no wonder that the amazement led to inquiry and—as will appear later—to conversion to Christ.

The church is a spiritual force only as it depends upon and is used by the Holy Ghost. All other sources and sorts of power are insufficient. Prayer and unity, and patient and expectant waiting, now, as then, are the conditions of his coming.

No one is a competent witness for Christ who has not received power from the Holy Ghost. This power is never given to an unconverted person. You are a Sunday-school teacher; have you been converted? Have you sought spiritual power that you may be a witness for Christ before your class?

If those who had been taught by Jesus for three years needed the spiritual power in order to witness for him, how much more do you need

MISSIONARY DEPARTMENT.

CONDUCTED BY REV. J. P. DRAKE.

Why Are His Chariot Wheels Delayed?

We do not allude to Sisera's at this time, but to the impediments on the highway which the King of all the earth has thrown up across the continents. Why does not the car of salvation roll on in triumphal progress to the ends of the earth? With the world's wealth in the hands of nominal Christians; with railroads and steamship lines girdling the world, while electricity walls, as a handmaid, on their movements; with an opulence of talent and education among the members and ministers of the Christian Church, why should millions of heathen still "in blindness bow down to wood and stone?" An easy answer, and largely correct, would be that the majority of Christians are themselves still bowing before the idol which brought woful ruin on Israel at Sinai's foot. The golden calf is yet the guide back into Egypt of many who have once crossed the Red Sea and started well toward Canaan's fair and happy land." But the worship of this creature is not generally in so direct a way or so palpable a form that it can be discerned and discarded by the devotee. We are willing to regard themselves as be regarded in the sordid light of a money-loving or miserly life. It comes rather in the insidious form of devotion to something that the possession of wealth may procure. We instance the desire for fine clothing, houses, equipage, etc., and for pleasant food, drink, etc. These forms of self-indulgence are so common, almost universal, that we take them as matters of course. Indeed, they are so seldom rebuked even from the pulpit, that the preacher that to-day who denounces these things specifically, and urges the people to reformation, is looked on as a fanatic—or, in modern nomenclature, "a crank." But shall we cease to cry aloud against this special sin of the age, and content ourselves with a general declaration against covetousness, lest we offend the sensibilities of some of our chief saints (?) in the church of God? God forbid! It is true that an exhortation to self-denial for Christ's sake does not come with much grace from lips that are stained with tobacco juice or lungs that are clogged with narcotic smoke, nor should the man who indulges his appetite for expensive food, either in amount or quality, have the face to preach a Christ-like self-abnegation to the people. Nay, rather let him go and sit at Jesus' feet, and learn that true love delights in such sacrifice as will enable him to help others.

Controlling all sensual and vain desires in ourselves, brethren of the ministry, we shall be able, with open and unabashed face, to proclaim the whole truth to an easy and self-indulgent people. How dare we hold our peace any longer when it is known and widely accepted that our church members spend many times more on tobacco and snuff than they do to bring the world to Christ; our women spend enough in gewgaws, ribbons and expensive girdles to belt the world with an army of missionaries. Where is our boasting, while this reproach rests like a stigma on the character of our Christianity! Brethren, let us all reform. Judgment must begin at the house of God.

We would call attention of all our pastors, superintendents and teachers of Sabbath-school—not excluding other workers for God's cause—to a beautiful device for enlisting the young in the good work of paying off the missionary debt. This plan was devised by our beloved and consecrated Sister Daisy Lambuth, from whom all needful papers, cards, etc., can be had. A beautifully decked card, with form of prayer and golden text from Scripture, is supplied at most reasonable rates.

The "Penny Helper's Card" has one hundred small stars outlining the form of the large star. As each penny (one cent) is collected, a pin is to be thrust through one of these small stars. When the one hundred cents have been collected, and all the small stars punctured, the card held up to the light brings streams of beauty from above, and, above all, the light of new spiritual life will beam on the heart and face of the collector or giver.

Brethren, push the plan! Address Mrs. Daisy Lambuth or Miss Kate Milan, at Publishing House, Nashville, Tenn.

The Japanese in San Francisco.

The Japanese community in this city and surrounding town numbers about 2,500. This small colony receives additions by every steamer from Japan. They began to come about seven years ago in very small numbers, but latterly at the rate of 100 a month. They are all young men, except a score or two of women, and mostly students, seeking for something from the West to enrich and beautify the East, their home land. Still there are some merchants and laborers among them. Those who push out from home into a new and distant country are usually self-reliant, ambitious, and energetic, much above the average.

For some time this renewing and strengthening power was confined chiefly to church members, though many sinners were being converted all the time. About one year ago, however, the brethren, filled with the new wine of the Spirit, went forth to testify among the unsaved. They met with startling success, and rejoiced with unspeakable joy. Within the past six months more than 400 have been hopefully converted. Of this number 188 have been baptized and received into the church. But few of these have been converted in the regular preaching services. In private rooms, in class meetings, in the field at work, in the quiet places, the great transaction was done. It is a personal work. Two things, the two great facts of the Bible, sin and salvation, have been presented and held up to the Japanese, and pressed upon the conscience and the heart. Conviction of sin, and in most cases intense suffering, followed by faith in Christ and rapturous delight, are the usual characteristics of the revival.

The believers carry forward the work with great energy, both in the city and country. They meet and welcome the comers by every vessel. All the clubs and lodging-houses are regularly visited. For months past they have printed and circulated over 3,000 tracts each month. These have been prepared here, with special reference to the needs of their people.

Many workers now in Japan were converted here, and many more are being raised up to glorify God in Japan.

We are without a church home. They live and work in rented buildings, and have done so for six years. Now they are trying to buy a lot and build a church.—*Rev. M. C. Harris, D. D.*

Chinese Mission in San Francisco.

Our first convert was baptized in 1871; since then 394 adults have been admitted to church membership. At least 90 per cent. of these converts remain faithful. Of the 5,000 scholars who have passed through our schools, hundreds who have not had the courage to confess Christ before men have, in theory at least, accepted the great doctrines of the Bible, and have forever broken with idolatry.

The open-air services, in which other missions take a part, are full of interest and encouragement. It was an impressive scene last Sabbath afternoon to see 400 Chinese gathered around our preacher, the Rev. Chan Hon Fan, to hear the gospel on the open street. On the very pavement that a few days before had been reddened with the blood of murder, and under the rooms of a highbinder society, the crowd stood for an hour while this brave young preacher preached on "Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also," and openly denounced the murderous societies that had disgraced their nation and terrorized over Chinatown.

Recently a Chinese convert, of San Francisco, who refused to reveal his name to Rev. Dr. Masters, handed him a little package, directing him to expend the amount in securing a native Chinaman to preach the gospel in China. It embraced nearly all of his earthly possessions. The package contained $100 in gold coin.—*Rev. F. J. Masters, D. D.*

Protestantism Looking Up.

"Never perhaps, since the Reformation," writes a French lady—Miss Bertrand, the daughter of M. Bertrand—"has there been such a religious awakening throughout France. Workmen of the great cities, Paris, Lyons, Marseilles, coal miners of the North, peasants of Western France are thirsting for a pure religion. In a hilly region in the centre of France the whole country seems to be ripe for the preaching of the gospel. Through the courageous testimony of a Protestant postmaster whole families were converted and meet together to pray and sing and to spread the good news. Some peasants walk miles to attend the meetings. 'The work at St. Aubin,' writes one, 'almost makes me weep for joy.' One year ago there was not a single Protestant there, and now sometimes there are 300 present at the morning service. They are sincere, for recently the mayor assembled them and addressed them somewhat as follows: 'If we want to be helped we must help ourselves first. We sadly need a chapel and we are poor. I will give $500.' 'I have no money,' said one man, 'but I have a beautiful oak tree worth $50, which I will give.' 'I,' said a third, 'have a quarry of stone worth $40, and will give it.' A fourth said, 'I will give my horses and men to carry the oak tree and the stones.' And together they gathered $1,600." Such is the cheering intelligence taken from the *Congregationalist*.

Great Missionary Conference Next Year in Japan.

At a meeting of the Central Japan Missionary Association, held on the fifteenth instant, in Osaka, it was decided that a general missionary conference, to be composed of Protestant evangelical missionaries in Japan, be held in 1893, to discuss the religious interests, prospects, and other important subjects pertaining to the cause of Christianity in Japan. A few present at the meeting were not in favor of a conference, but after the question had been put to the vote, and it was found that a large majority were in favor of holding a conference, these declared themselves ready to do all they could to further the object desired by the majority.—*Exchange.*

Some one wrote Chaplain McCabe, asking him to take stock in a silver mine which was to be worked in the interest of missions and church extension. His reply was as follows: "We have two mines already, which we are working with great success. One of them is 'Self-denial,' situated in the valley of Humiliation; the other is 'Consecration,' which is entered on the heavenly side of the book Peniel. These are glorious mines! Their riches are inexhaustible. There is enough in them to bring the world to Christ."—*Missionary Review.*

World-Wide Missions has this to say of a Hindu-Jew-Christian belonging to the North India Mission: "The Rev. Ibrahim Solomon is a remarkable man. He came to Rev. Dr. Parker thirty years ago, a wandering Jew. One of our native Christians entered into a discussion with him concerning the Messiah, and kept him in his company for a few days. Finally, the native Christian young man said to Dr. Parker, 'If we could find that Jew some work, I believe that his study of the Gospels would lead to his conversion.' Dr. Parker at once employed him as a personal teacher to aid him in reviewing the Hebrew Bible, at $2 per month. He was a splendid Hebrew scholar. The result was his conversion. He afterward married a noble Christian woman, a native of India, and has a beautiful family. One son is now entering our ministry. After several years he was sent to his present field to open missionary work. There was literally nothing there in the way of a church. He now has Christians in more than 100 villages; has over 40 Christian workers; has 1,101 members and probationers, a Christian community of 1,436, and has 327 Christian children in school. He has the evangelistic zeal of an apostle. He made out of nothing an entire presiding elder's district, and has raised up so many workers that at the last Conference Bishop Thoburn was advised to make him presiding elder over the work he had created. This was accordingly done, and he now rides at the head of his forces with the zeal of a crusader."

FRANCE.—The work of the Salvation Army in France is conducted at 216 stations and outposts, in 23 of the departments of France and 10 of the Swiss cantons. There are 430 French and Swiss officers aided by 300 local officers. Three Salvation papers—2 in French, and 1 in German for North Switzerland—are issued, and 24,000 copies are weekly set before the people in every possible way. The hymn book, recently published, has reached a sale of 84,000 copies in the year.

The first subscription for mission purposes in modern days was made by Sir Walter Raleigh in 1589, when he gave £100 to the merchants to whom he resigned the Virginia patent, "in special regard and zeal of planting the Christian religion in those barbarous places."

Woman is most beautiful when she is most really herself and the least conscious of it.

Nothing so much contributes to self-consciousness as the wearing of artificial hair to hide the ravages of disease or the effects of neglect. On the other hand, how much does the possession of fine natural hair contribute that ease and freedom which is as attractive in the mature woman as in the girl still in her teens?

There is nothing known that so effectually strengthens the hair, and gives healthful tone to the scalp, as Louisiana Creole Hair Restorer, which has been used for years in all the principal cities of the South by women noted for the beauty of their hair. It is one of the very few preparations that will cause the hair to grow, restore its color, and which is at the same time perfectly harmless. One bottle will convince. It is made by the Mansfield Drug Company, Memphis, Tenn.

A kind word costs but little, but it may bless the one to whom it is spoken all day. Nay, have not kind words been spoken to you which have lived in your heart through years, and borne fruit of joy and hope? Let us speak kindly to one another.—*The Sunlight.*

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

"A man's usefulness depends, to a large extent, upon his fellowship with Christ," says Prof. Drummond in "The Perfected Life."

25c. for a box of BEECHAM'S PILLS worth a guinea.

Faith, energy and love are an irresistible trio. They unite to form a magic key that will open any portal.

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.8:10 am	Kansas City and Memphis Ft Train.5:00 pm
Vicksburg and Natchez Express.....5:35 pm	Vicksburg and Natchez Express.....8:10 am
Baton Rouge "Coast Train".....10:00 am	Baton Rouge "Coast Train".....3:45 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex.7:45 am	No. 4 F'st Ex..10:55 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....8:30 pm
No. 7 Coast....9:05 am	No. 2 Lim. Ex..7:40 pm
Lim. Express....4:45 pm	Fast mail.....7:45 am

ILLINOIS CENTRAL.

No. 25. Pass and Express.....7:05pm	No. 26. Pass and Express.....7:00am.
No. 1. Chic. and St. L. F. Mail.7:40am	No. 2. Chic. and St. L. F. Mail.6.00pm
No.43. Chic. and N. O. Lim....7:30pm	No. 45. Chic. and N. O. Lim..12:01noon
No. 1. Memphis and K. C. Ex.7:40am	No. 7 Memphis and K. C. Ex.6:00pm
No. 33. McComb City Accom...8:15am	No. 6. McComb City Accom...4:45pm

TEXAS AND PACIFIC.

No. 52 Californ ia Express. 7:00 pm	No. 51 Californ ia Express. 8:15 am.
Ft. Worth, Hot Springs and St. L. Ex ... 6:50 am	Ft. Worth, Hot Springs and St. L. Ex ... 8:20 pm
B. Rouge, local.10:00am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor.10:55 am	No. 18 Local....8:15 am
No. 17 Local....7:05 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd....2:50pm	No. 18, Local....8:45am
No. 5, Fast Line 7:00am	No. 2, Lim'd....3:00pm
	No. 6, Fast Line 8:30pm

MOBILE AND OHIO.
(Via Meridian.)
No. 8, Fast Line.7:00am | No. 2, Limited....5:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive.....8:30 am | Leave.....8:20 pm

NEW ORLEANS AND GULF RAILROAD.
Pta.-la-Hache Sh. Rch. 9:25 a. m., 4:15 p. m. | Pta.-la-Hache Sh. Rch. 7:00 a. m., 5:00 p. m.

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Rev. D. L. MITCHEL, Publisher.

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Thursday, July 7, 1892.

Lynching.

—Ever and anon the telegraphic dispatches bring to our notice the perpetration of this most lawless of acts. The horrible tragedy was enacted in McComb City quite recently. A cold-blooded murder was committed one night and not discovered until next morning. The supposed perpetrators were caught, and one was hanged without even a formal trial; but the sheriff succeeded in spiriting away the other supposed culprits and—saved their necks. This town does not stand alone with this dark blot upon her garments. Nor does Mississippi or Louisiana, nor the Southern States, though some of our fair-(?) minded Northern brethren would make it so appear. But if our telegraphic dispatches can be relied upon to any extent whatever, there is scarcely a State in this Union where such tragedies have not been enacted more than once. However, it becomes us to deal with facts at our own doors, and not with those thousands of miles away, as some others have done.

We profess to be a Christian people, governed by Christian laws, and the question looms up before us in a most formidable manner. Is it not time the Christian people of this country were rising up in righteous indignation and putting a stop to such barbarous proceedings? Can we, as Christians, count ourselves guiltless with such things happening in our very midst, at our very doors, under our very eyes, and yet remain inactive? No! no! What are we here for if not as messengers of light and opponents of evil? But do we oppose when we simply keep silent? Opposition is an *active*, not a *passive* principle. To say we condemn such lawlessness is speaking but lightly, and we know we voice the sentiments of all the best people of our patronizing Conferences—yea, of our country; but the time has come for our opposition to be felt.

The primary cause of lynch law is the tardiness and uncertainty of our courts of justice. Could we depend upon our courts in every instance to mete out justice to every accused, whether guilty or innocent, and that at the earliest possible opportunity, there is scarcely a crime in the great catalogue of crimes of sufficient heinousness to incite a quiet community to mob violence. But the people have lost confidence in our courts. Why? There are two answers to this question. First, our present jury system is so very defective that in some instances it becomes a farce. Second, two often our attorneys are actuated by greed of gain rather than justice—be it said to their shame. Could we have on our juries only men of intelligence, men capable of judging, *men with consciences*, a great step would be taken in the right direction. Who does not voice the sentiment, and say, Amen! to the scathing rebuke recently administered by a certain judge of Memphis, Tenn., to one of his juries, who brought in a verdict contrary to the facts in the case? "The people looked to you for a vindication of justice, and you defrauded them," was the substance of this rebuke, and he drove them from the court-room. We could cite instances parallel with this in our own part of the country. There is scarcely a man of intelligence and refinement who is willing to stand by the side of the average jury of to-day and call them "his peers."

And then the trickery in law. Shrewdness, alacrity in picking flaws; subterfuges of all kinds—who has not seen them? Trickery is too often looked upon as essential to success in the practice of law. Anything to gain the case. We know an attorney whose fame has spread far beyond the bounds of his own State, who is said to have remarked that he could clear almost any criminal in the country if he had plenty of money to pay him. This is enough. It is no use to go further. Here we evidently have the primary cause of mob law—lack of confidence in the courts. They are nearly as uncertain as the wind for the above reasons.

As to the remedy, we do not propose to deal with that, as it is out of our line. Suffice it to say, every Christian man owes it to himself, his country, his God, to cast an honest ballot for the man who will dare face the evils and conscientiously set about remedying them. It can be done. It will be done, if we vote as we pray. Then let Christians of all classes, ages and conditions frown down the corruptions too often practiced at the bar. Something ought to be done, must be done, and Christians are the people to do it. Let us get at it.

On the Atlantic.

MR. EDITOR: On Saturday morning, at 6:30 o'clock, June 11, the good ship *Servia*, of the Cunard Line, loosed her cables, and amid the waving of handkerchiefs and tender good-byes, of friends on deck and on the dock, swung out into the river, and turned her prow to the open sea. The sky was cloudless, the morning air was crisp, the passengers were merry, and everything betokened a pleasant voyage. As the tall buildings of our greatest city faded from view, and we sped past the Statue of Liberty, and on by Sandy Hook, and met the full swell of the ocean, I felt a stronger love for my native land than ever before. If she has not so *long* a history as the countries I hope to see, it is far more brilliant, and eclipses the world in her sublime destiny. She has yet too much movement to have monuments, and is too enterprising to have ruins.

The *Servia* is a staunch vessel, 530 feet in length, of four thousand tons burthen, and has capacity for over fourteen hundred passengers. She is not the largest and fastest of the line, lacking some of the modern improvements that give speed and popularity to Atlantic travel; but she makes fair time, has excellent appointments, is ably officered, and furnishes every imaginable comfort. She is lighted by electricity, serves four meals a day in the best English style, and rides the waves so admirably that her praise is on the lips of all the passengers. It is said the Cunard Company have two new vessels on the docks that purpose to break the record of the world—bridging the ocean in five days. This line was established in 1840, and claims the distinction of never having lost a passenger. One of her new and strongest boats went down a few years ago, but every soul escaped safely to land.

Our ship's company is, on the whole, most agreeable. My room-mate is an accomplished professor in Vassar College—that chief school for girls in New York State. We have several ministers on board, a missionary and his family *en route* to Turkey, college professors going abroad for recreation and study, ambitious young women proposing to perfect themselves in music and art, business men bent on better bargains and the latest styles, Englishmen homeward bound, and many others "on to Europe" because it is the latest fad of their section. Mr. Edward Loyd, the great tenor of England (alas! for my ignorance; I never heard of him before) is returning from an engagement in "the States" which netted him the neat sum of $4,000. Lord Onslow, a short, well-built, red-whiskered, bald-headed, modest gentleman of about forty-five, is going home from his five years' service as governor of New Zealand. A captain of the English army on the retired list carrying a wooden leg, and accompanied by his pretty, pleasant, little wife, is nearing his native shore from a trip around the world. An interesting old gentleman, who has spent twenty-seven years in Ceylon engaged in coffee culture, is going back to Old England for the remnant of his days, and at length find sepulture among his friends. And thus the ends of the earth have come together on the decks and in the *salons* of an Atlantic steamer.

Two gentlemen from Dallas, Texas, engaged in the cotton business, are the only persons from the South I have had the pleasure to meet. A surgeon-general of the English army, now on the retired list, and residing in Ireland, I have found a most agreeable and intelligent traveling companion. He was the chief surgeon of the forces under Sir Garnet Wolseley, which started, you remember, to Khartoum for the relief of Gen. Gordon. From him I heard many thrilling incidents of that bootless expedition—how they encountered the fierce heat of the desert, endured the long, weary marches, carried water for great distances with which to sparingly satisfy thirst, and how they sustained life on Armour's Chicago beef. He is something of a military critic, and told me it was the unreserved opinion of most military men in Europe that Gen. Lee displayed more genuine genius than any commander on either side during our late war between the States. He is returning from an extended tour of the United States, which embraced a month in Florida, a glance at New Orleans, a trip through Texas on to California, and most of the Northern cities. Quite agreeably was he impressed with our Southern parallels, and was amazed at the recuperative energy of our people.

On Sunday morning, at ten o'clock, the service of the Church of England was read by the ship's surgeon. He has the broad English pronunciation, but altogether read very well, and the solemn service was much enjoyed. It gave comfort and sense of security to see the captain, officers and crew join so reverently in prayer and praise. To me it was an hour of great spiritual profit.

On Wednesday we had a funeral at sea—in many respects the saddest service I ever witnessed. A young man of about twenty-three years—a bar-tender by profession—after several days of unrelieved agony died of delirium tremens. He came on board just from a long debauch, became violently ill at once, his trouble being aggravated, I suppose, by the surging of the sea, and finally passed away, pursued, in his diseased imagination, by the most horrid monsters of the mighty deep. He was placed in a plain, wooden coffin, stained black, a few faded flowers were laid thereon by some gentle hand, the funeral service was read by a Catholic priest, one of the passengers, and the poor fellow was lowered into the remorseless waves. Some heart's love was buried in the sea that day. With all his faults, he had good traits, and there will be sorrow in an Irish home when this vessel steams into Queenstown harbor with one passenger left far away in mid-Atlantic. He had various little presents purchased for the different members of the family and, no doubt, had planned to give dear old mother and sisters great joy on the occasion of his expected coming. But, alas! how vain his hopes! How crushed their hearts!

Every day out except one has been quite cool, requiring the warmest winter clothing. For two days, when off the banks of Newfoundland, it was too chilly to stay much on deck.

There is always a sensation when another vessel is sighted or a spouting whale discovered. It is some relief to our sense of isolation—an assurance that other living things are walking these waves—that on this world of waters there are other venturesome human feet. There is strength in such companionship.

Our ship's log shows a daily run of from 374 to 383 miles. We have had a smooth sea and a pleasant voyage—no storms to encounter and no rough billows to ride. A few days we had white caps and a number were sick; but I have been able to occupy my seat at the table with every sound of the gong. If a good Providence continues thus to favor, we will reach Queenstown to-morrow night, after a run of seven and a half days. I shall make short stops at Cork and Dublin, and hasten to Belfast for a look upon the Irish Methodist Conference, which met on yesterday. Fraternally,

CHAS. B. GALLOWAY.

P. S.—The Irish coast is now in full view, and in a few hours the Queenstown passengers will be ashore. As opportunity offers I will send you notes of observations. C. B. G.

June 18—5:30 P. M.

Christian Work In Our Colleges.

During the last days of June there was assembled in the city of Knoxville, Tenn., one of the most important and significant gatherings that has ever been held in the South. This gathering is known as the Convention of College Y. M. C. A. Workers, and is the first of its kind ever held in our section of the country. Several years ago the idea of unifying all the Y. M. C. A.'s in our colleges was conceived, and so favorable was the impression made by this idea that to-day there are over four hundred such associations banded together in the intercollegiate movement. The very purpose of the movement stamps it as one of the most powerful evangelistic agencies of the times. It has two great aims: first, to guard, develop and train the young men who enter college as Christians; and, second, to lead non-Christian students to Christ.

It has been found by experience that the day of a boy's arrival at college is almost invariably a crisis in his life. He has been severed from the sheet-anchor of home and parental influence, and the slightest breeze may shift forever the course of his life. What is to become of his character if there be no direct efforts made for holding it to the right? Now, no agency can do so much for such a boy as one made up of college students. They can appeal to him; they can enlist his sympathy. Valuable as are the aids afforded by the churches and the religious organizations which may be in the place where the college is situated, nevertheless, the most potent influence that can be brought to bear upon the new student entering college is that of the students themselves. He finds himself on common ground with them; they have common sympathies; and a helping hand is not far distant when true sympathy is present. But the work required to make this influence felt in the right way is not easy. To be done satisfactorily, there is need of the most careful equipment and the most consummate skill in applying the means.

To meet this demand for trained workers in the College Y. M. C. A.'s, the Intercollegiate Committee has instituted the idea of a Summer School. This idea in its inception is due to Mr. Moody, who, in 1886, invited the college men of the country to meet at his home in Northfield, Mass. From there the movement grew and extended into the West, and at Lake Geneva, Wis., a Summer School has been held for two years past. The enthusiasm engendered at the first meeting held by Mr. Moody has spread all over the world, and now the Summer-school idea has been crystallized to a permanent institution in Germany, Scandinavia, Ceylon, Japan and India. This year for the first time one has been projected into our midst. There were present from a hundred and seventy-five to two hundred delegates from about forty of our Southern colleges, all representative Christian young men. One of the main features of the gathering was the attention given to Bible study.

The conferences which have been held from time to time in regard to the study of the Bible in our colleges have revealed a woful state of affairs in this particular. In over one-third of our colleges there is no opportunity for the study of the English Bible, whether as optional or compulsory. In a much less degree is there any systematic training. And all this in spite of the great historical and literary value of the Book. It ought to be a recognized falsity to call a man's education well-rounded when he has not an adequate conception of the Bible—the gem of English literature, and the most wonderful historical collection of which the world has any knowledge. Bible study is the ground-principle of the projectors of the Summer School. They are all men whose hearts and lives are deeply saturated with the truths of God's Word; with them the Bible is first, last and all the time.

The crying need of the world to-day is an intelligent conception of Bible truths and knowledge of Bible facts. The individual Christian needs it; the churches all need it; the world needs it; the great social questions that agitate the minds of political economists to-day need for their perfect solution but a proper conception of the scope and application of the truths of the Bible.

So that this one phase of the College Y. M. C. A.—and it is but one of many—is sufficient to commend it to all those who have any due regard for the spread of scriptural truth in the land. The Summer School is doing a grand work in this particular for the colleges. Meeting just at the close of the college year, plans are laid three months ahead for the work at the beginning of the Fall term. Necessarily, the limited time of twelve days precludes going over any great field in the various departments of Bible study; but the work that is done is systematic and thorough. Moreover, the greatest benefit of the scheme is in the new methods that are brought into practice and the enthusiasm that a gathering of such men "learned in the Scriptures," which compose the teaching force of the school, is designed to instil into the minds and hearts of those that attend.

If the Summer School becomes a permanent institution in the South—and from the success of the past one all the tendencies are in that direction—we have great cause of thankfulness to God that he has granted to us one more agency for the propagation of the gospel and the upbuilding of the church. The future of the church, as well as the country, lies in the hands of the college men. May this attempt to save them for Christ be blessed with the success that God gives! TEECEE.

The missionary character of our religion is seen in the fact that inactivity is the only thing that can kill faith. In the nature of things that which is inactive dies. Hence the command: "Go ye." The life of religion is bound up in those two little words.

NOTES.

In making estimates of the results of a preacher's work, this fact should not be forgotten: "It requires quite as much skill to compel small results from meager resources as to bring forth great results from abundant means."

What curious things "conscientious scruples" sometimes are! Did you ever analyze a set of them? If you have, we will warrant that you have seen many of them to resolve themselves into simple stubbornness, and nothing more.

As an itinerant preacher, can you appreciate the truth of this sentence taken from the *Ram's Horn*?

Elijah in one place all his life would very likely have been a failure. God has to move some men around a good deal to make a success of them.

Too much religion can no one have; but there are numerous side-tracks made by the devil and his helpers on any of which it is easy to get switched off if we are not watchful and humble. Religion keeps between extremes, and that which leaves the blessed middle ground is not religion, but one of the devil's side-tracks, and it is only a question of time as to when it will curve into the broad way of sin.—*Florida Christian Advocate.*

All successful preachers will tell you that the circulation of a religious paper within the bounds of their fields of labor greatly assists them in their work. Reading Methodists constitute the very back-bone of the church. By keeping themselves posted on the movements of the church, our loyal membership may and do rightly appreciate the needs of Christ's kingdom. Every preacher should preach an occasional sermon on religious literature, and should pray for the success of the religious press.—*Western North Carolina Methodist.*

It is reported that at a recent interview, Mr. Gladstone, on being asked what he regarded as the brightest hope for the future, replied:

I should say *a maintenance of faith in the Invisible.* This is the great hope of the future, the mainstay of civilization. And by that I mean *a living faith in a personal God.* I do not hold with a "stream of tendency." After sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience of the reality and the nearness and personality of God.

Our lamented Spurgeon, in his valued volume, "Lessons to my Students," condemns, in unmeasured term, the "dignified, doctorial, inflated, bombastic style of preaching," characteristic of some men. He calls it the "*Ore rotundo.*" When a reverend brother was blowing off steam in this round, rolling and swelling manner, a man in the aisle thought the preacher had swallowed a dumpling, but another man close by whispered: "No, Jack, he ain't swaller'd un; he's got it in his mouth a wobbling." One of these wobbling speakers, a young aspirant, once discoursed in bombastic style on, "The expansive character of the human mind." Said he: "Yes, my friends, the mind of man is so expansive that it can soar from star to star, and from satchellite to satchellite, and from cherrybeam to cherrybeam, and from seraphene to seraphene, and from thence to the centre of the doom of heaven." Old John Wesley used to describe all such flighty attempts when men tried to soar above their natural capacity, as "grasping at the stars, and sticking in the mud."—*Exchange.*

In the *Arkansas Methodist*, of June 2, there is a report of a sermon preached by Bishop Wilson at Conway, Ark., in which occurs this paragraph. Ye men and women of wealth, read it with trembling.

God appropriates every dollar of your property to his purpose—if not with your consent, then against it; if not in one way, then in another. You say you have the right of discretion in the matter. As between you and men you have; but not between you and God. You have no right to invest a dime except in harmony with the will of God. The man with $50,000 who brings $5, $20 or $100 to the altar of God and says, This is all I have to give, if he does not lie to God, Ananias never did. Tens of thousands are living in luxury, spending millions for pride, vanity, gluttony and sensuality, and admitting a mere hagatelle to the needs of the Holy Spirit; and yet flatter themselves that they are on the way to heaven and sure of glory. Beware, lest a worse fate than that of Ananias overtake you!

PERSONAL AND OTHERWISE.

Carlisle says: "Genius is an immense capacity for taking trouble."

It grieves us to learn that our Bro. J. P. Drake and wife, of Shubuta, Miss., have been called to mourn the loss of their son, Howard.

A private letter to the editor contains this significant sentence: "The Sabbath was made for man as much as Eve was: Adam, Eve, Sunday—that is the order of the Lord's movies."

The corner-stone of Logansport Methodist Church will be laid July 17, Rev. Jas. M. Beard, D. D., officiating. Reduction of one-quarter will be given on the Houston and Shreveport railroad. All are invited.

We are in despair. We have often requested the brethren to send us *short, crisp* notices of their meetings. A brother has just sent us *six* closely written pages of note paper, and adds a postscript of *five* closely written pages on same paper. Alas! alas!

The ADVOCATE will have a representative at the Seasbore Camp Ground, who will receive and receipt for subscriptions. A set of the Encyclopedia Britannica will also be on exhibition. Price of this set of 20 volumes and the ADVOCATE one year, $7.50 cash. Take the trouble to see this wonderful set at the postoffice.

Rev. M. H. Moore, Columbia circuit, June 20: "Our second Quarterly Conference for Columbia charge was held at Hopewell Church on June 11 and 12. Sickness prevented our presiding elder, Bro. J. A. Ellis, from being with us. We missed him very much. Reported five infants baptized and twelve received into the church otherwise during the quarter. On Sunday we raised $150 in cash and good subscription toward paying off an indebtedness on the new church in which we worshiped for the first time that day. Owing partly to the scarcity of money in the country, finances are somewhat behind. We hope, however, to carry up a full report to Conference."

NOTES FROM OUR JACKSON OFFICE.

Tomatoes recently shipped from Crystal Springs to Liverpool brought sixteen cents a pound.

The *Pacific Methodist Advocate* is out in a brand "new and handsome headgear." It is very becoming.

The missionaries of Shanghai have decided to invite the Y. M. C. A. to establish a secretary there for work among the Christian young men.—*Missionary Reporter.*

Religion in the heart, not Hebrew in the head, made American Methodism. Reading through gold glasses, on perfumed pages (tied with a ribbon), a sermonette will never shake sin out of a soul. It is the age of the dress sword. The day of the claymore has passed. Then mourners wept. Now they trip to the chancel and touch the tips of the white fingers of the dear little pastor with a smile. And they are saved.—*Richmond Advocate.*

A recent writer in the *St. Louis Christian Advocate* shows that, in proportion to the population, six times as many negroes are lynched North as South. And the *Pacific Methodist* thinks an extra session of the M. E. General Conference should be called on account of the recent many lynchings and other lawless acts north of the Mason and Dixon line.

It is claimed that out of a school population of 13,000,000, nearly 5,000,000 young people are enrolled in some society of Christian work. If the leaders of this army of young workers could feel the responsibility of their work, and train up the children in the way they should go, what a mighty host of recruits would soon join in the great battle of right against wrong!

The Committee on "Plan of Work," at the recent Woman's Missionary Conference, in Vicksburg, brought in a resolution which was unanimously adopted, the import of which is:

Resolved, That no indirect methods be used in raising our funds, but that they be thank-offerings from our hearts.

This is a move in the right direction. Now, let all our church organizations resolve the same and stick to it, and we will have taken a very long step toward abolishing niggardliness in giving, and worldliness among the young.

At the annual meeting of the Woman's Missionary Society of the Mississippi Conference, which closed a most delightful and profitable session in Vicksburg, last week, the following statistics were read by the corresponding secretary. We reproduce them, that they may be an encouragement to our sisters who were unable to attend:

Number of adult auxiliaries, 85; number of members, 2,000; young people's and juvenile societies, 20; number of members, 400; total number of societies, 105; total number of members, 2,400; number of life members, 27; subscribers to the *Woman's Missionary Advocate*, 400; subscribers to the *Little Worker*, 75; number of adult societies organized during the year, 12; number of adult societies reorganized, 2; number of juveniles organized, 1; increase in membership, 100.

Annual Meeting of the W. M. S. of the Mississippi Conference.

The Woman's Missionary Society of the Mississippi Conference met in its thirteenth annual session in Vicksburg, Miss., Saturday, June 25, 1892, at nine A. M. For nearly twenty-four hours ladies from various parts of the State had been arriving, and by the time of the opening quite a large delegation was in attendance. The president, Mrs. Lillie H. Wimberly, occupied the chair during the session, and the secretary, Miss Agnes Chrisman, showed much skill in keeping the records.

The Conference occupied two and a half days, exclusive of Sunday. The reports of the district secretaries and from the auxiliaries showed the society to be in a fine condition. While in a few instances affairs were not what might have been desired, nothing of a discouraging nature was developed. Many of the ladies have gone home more forcibly impressed with the magnitude and importance of this work than ever before. How could it be otherwise?

The annual sermon was preached Sunday, at eleven A. M., by Rev. B. F. Jones, president of Port Gibson Female College. After a short service at night, conducted by Bro. Jones, Miss Bettie Hughes, our returned missionary from China, addressed the large audience which had assembled to hear her. The presence of Miss Hughes has been a benediction to us all. Did she have the physical strength and time to visit each of our auxiliaries, an inspiration would be imparted to each, and the waste places would blossom and flourish as the rose.

One circumstance must not be omitted. On Monday evening the Conference was treated to an excursion on the river. Boarding the steamer *Blanks Cornwell*, they were carried several miles up the river to view an overflowed section of Louisiana, thence to the National Cemetery, and time was allowed to go over it. The trip occupied full three hours, and was the delightful surprise prepared by the Vicksburg auxiliary.

There were two essays read before the Conference, both of which deserve mention. One by Mrs. J. P. Drake, of Shuhuta, and the other by Miss Addie Purnell, of Jackson. Both were replete with interest.

The officers for another year are as follows:

President, Miss Addie V. Marshall, Brookhaven; vice-president, Mrs. L. H. Wimberly, Wesson; recording secretary, Mrs. C. W. Cohran, Daleville; corresponding secretary, Miss Annie E. Linfield, Crystal Springs; treasurer, Miss Mary Andrews, Meridian; auditor, Mrs. T. L. Mellen, Meridian; editress, Mrs. E. D. Jones, Carlisle. District secretaries: Brandon—Miss Bettie Watts, Newton; Brookhaven—Miss Myra Magee, Wesson; Jackson—Mrs. B. F. Lewis, Jackson; Meridian—Miss Sallie Smylie, Meridian; Seashore—Mrs. J. S. Parker, Hattiesburg; Vicksburg—Mrs. W. B. Lewis, Vicksburg; Woodville—Mrs. P. A. Johnston, Jackson, La.

The next session will be held in Newton, Miss., convening Friday before the fourth Sunday in June, 1893.

We query if many are really too poor to take a religious newspaper. Why, a single hen fed on what is thrown from the kitchen would lay eggs enough for that purpose, to say nothing of what a brood of her chickens would bring.—*Baptist Record.*

CAMP MEETINGS.

The twenty-first annual camp meeting under the management of the Hemington Camp Meeting Association will commence Thursday, Sept. 1, 1892.

Rev. Geo. S. Inge will conduct the services again this year, and will be present during the entire meeting.

Ministers of the gospel are earnestly invited to attend and will be provided for during the meeting.

A great gathering of the people is expected and ample arrangements will be made for the accommodation of all who come. Board at lower rates than heretofore.

The I. C. R. R. will give the usual reduction of fare from all points on the road.

To meet the expenses of the meeting and to avoid the necessity of a public collection, the usual entrance fee of twenty-five cents will be required—to be paid only once during the meeting. Tickets not transferable.

J. W. McNEIL, Secretary.

Providence Camp Meeting will commence Aug. 18, 1892. Public buildings all let into good and responsible hands. Ministers amply provided for. The editor and assistant editor are specially invited.

Tryas, Miss., July 1, 1892.

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

Millsaps College.

The trustees of Millsaps will please meet in called session in the Methodist Church in Jackson, Miss., Wednesday, July 13, 1892, at 12 M.

C. G. ANDREWS,
Vice-president.

North Mississippi Conference Items.

A district parsonage has been purchased at Winona.

The new Methodist Church in Corinth is nearing completion.

Revs. J. F. Evans, J. D. Newsom and F. T. Spencer are on the sick list. We hope these beloved brethren will soon be well again and able for their "loved employ."

The colporteur and Sunday-school agent has spent recently two weeks in the Corinth district, during which time he visited six churches in four pastoral charges with some degree of success. The presiding elder and preachers of this district are doing good service for the Lord and souls.

Panola circuit, Sardis district, bears the palm for active, aggressive church work in the way of parsonage and church building and Sunday-schools and Epworth League work.

Children's Day has been more generally observed than any year previous. It is yet in order for the few delinquents to procure programs and give the children the benefit of this, their special day.

This scribe will (D. V.) attend District Conferences at Nettleton and Red Banks.

G. W. BACHMAN.

July 2, 1892.

Meridian District.

By advice of Bishop Hendrix, Rev. H. C. Brown has been relieved of the charge of Meridian, East End, on account of continued ill-health.

Rev. N. M. Clark has been transferred from the Lauderdale circuit to the charge of Meridian, East End, and enters upon his new work immediately.

By appointment of Bishop Hendrix, Rev. T. E. Winecoff is brought from the Woodville district and made junior preacher in charge on Linwood circuit, Meridian district.

T. L. MELLEN, P. E.

Meridian District.

Receipts for Rev. H. G. Hawkins' traveling expenses to Japan since last report have been as follows:

Suqualena (Chunkey circuit)	$ 1 00
Binnsville	5 00
Mrs. R. A. Harris, Warren county.	2 00

Larger receipts are looked for next week. Let the preachers in charge call the attention of the laymen to this matter, and give them an opportunity to contribute.

T. L. MELLEN.

It is not easy to be eloquent with a depleted purse and a menu reduced to porridge and salt bacon; though men who went supperless or dinnerless have stirred the hearts of their fellows with the power of their words, in oration and song. Genius is a sleek rascal, and does his best work on a good pay roll and with a respectable number of covers at each repast. You want good work out of your preacher; you demand that he should always be at his best. Reduce the temperature of his brain, and increase that of his heart, by keeping him free from care, and he can then give you his best in everything.—*Pacific Methodist Advocate.*

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

Semi-Annual Statement of the

Louisiana National Bank,

OF NEW ORLEANS,

At Close of Business, June 30, 1892.

RESOURCES.

Bills discounted		$1,255,654 37
United States bonds, Louisiana consols and other bonds and stocks.		510,310 85
Banking-house and other real estate		100,819 20
United States treasurer	$ 2,250 00	
New York exchange	360,729 18	
Demand loans	454,973 40	
Cash and checks for clearing-house	885,826 93	1,703,779 51
Total		$3,570,563 93

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00	[illegible]
Net undivided profits		[illegible]
Circulation		[illegible]
Deposits subject to check		[illegible]
Balance on reduction of capital stock		[illegible]
Dividends unpaid		[illegible]
Total		[illegible]

A dividend of FOUR DOLLARS PER [illegible] was declared from the net earnings of the last six months, payable on demand in New Orleans, and at the Banking House of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

Quarterly Statement of the

New Orleans Canal and Banking Company

AT NEW ORLEANS

In the State of Louisiana, at the Business on the 30th Day of [illegible]

RESOURCES.

Real estate		$ 98,550 00
City and other bonds		137,265 00
Stocks		23,837 50
Loans and discounts maturing after ninety days	$1,546,911 80	
Loans and discounts maturing within ninety days	696,283 17	2,243,194 97
Suspended paper valued		1,271 37
Loans on demand	$ 887,796 25	
Sight exchange	421,761 12	
Coin, currency and checks for Clearing-house exchanges	760,717 86	2,070,218 23
Total		$4,569,310 07

LIABILITIES.

Capital stock paid in	$1,000,000 00
Surplus	300,000 00
Undivided profits	172,905 73
Dividends unpaid	40,380 00
Deposits subject to check	3,017,539 34
Circulation	8,565 00
Total	$4,569,310 07

I, the undersigned, do solemnly swear that the above statement is true to the best of my knowledge and belief.

EDWARD TOBY, Cashier.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.
Sworn to and subscribed before me this thirtieth day of June, 1892.

A. G. LA PICE, Notary Public.

HOME LIFE.

WORK AND WAGES.

BY CHARLES EDWIN MARKHAM.

The Time-Spirit cries from its cleft in the ages—
Work is thy burden, O man, and more work is thy wages:
Rest is endeavor;
Then forward forever!

Every attainment is only a camp for the night:
When the daybreak comes pushing its beams through the mist,
Rebuilding the palace of light,
Then up and away toward the summit afar—
Toward the peak hanging dream-like and eerie,
Under the morning star.

—*New England Magazine.*

The Christian Life a Mystery—A Standing Miracle of Grace.

The second-blessing theory of exterminating inherited or inbred depravity from the body, as a blessing in advance of conversion or regeneration, brings to light the fact that it is believed that nature is changed, in which case a holy life is expected to follow as a natural consequence; whereas, the Bible doctrine is, that it is a standing work of Christ wrought daily—"a mystery which hath been hid from generations, but is now made manifest to his saints; . . . which is Christ in you, the hope of glory; . . . whereunto I also labor, striving according to his working, which worketh in me mightily." (Col. 1, 26-29.)

Many have been satisfied to ascribe a miraculous work in conversion or regeneration to Christ, and have, therefore, looked for natural fruits; whereas, every day after is as much a mystery as the day of conversion. By the fall we lost the divine nature of our creation, and instead thereof there was "wrought in us all manner of concupiscence," so that it is constitutional with us to be sinful, by reason of which we are dead to God, dead to all righteousness—that is, void of righteousness both as to nature and life. So we may say, just as a stove made of iron is destitute of heat, so man's nature is destitute of righteousness. But when a fire is built in the stove, it expresses the heat of the fire; so when Christ dwells in our hearts by faith, he develops our dead humanity, or performs continually a resurrection of our lost manhood; so that, by our consent, we become mediums through which he shines and expresses his quickening humanity. In conversion the unclean spirit of the devil is cast out; but our nature, both soul and body, is left intact as fallen and sinful, helpless, and ever needing the quickening power of Christ. This must be so, else our children could not be fallen, which we know is the case.

St. John makes it very clear that to ascribe the Christian life as a natural result, rather than to the abiding presence of Christ in us, is the spirit of anti-Christ. (I. John iv.) If it is true, as preached by the above theory, that nature is changed, then the Christian life is a natural result; and while the change is ascribed to Christ as a mystery, yet the life is and must be a natural result. It is no longer a mystery. The casting out the devil does not change nature. It only brings it back to the possession of Christ, and to his control, under the law of a standing miracle, as constitutionally sinful, corrupt, weak and mortal. The abiding resurrecting power of Christ in us is the evidence of his recreating power in the resurrection morning, when we shall realize that which we have now by faith. Hence, as our nature is not changed, but left intact, it is possible, under natural law, for our children to inherit not only the nature of parents, but that of grandparents to the third and fourth generation.

In no sense can we look upon the Christian life as anything else than an inexplicable mystery, crucifying, mortifying the inherited depravity, paralyzing its power, so that subjugation is possible to us, but not exterminating the inbred depravity. If nature was changed, then self-denial would no longer be necessary, neither self-mortification, and there would be no more "the Spirit lusting against the flesh, and the flesh against the Spirit"—that is, Christ's Spirit in us. We would no longer need a High Priest for his atonement, or for his help.

The wonderful phenomena in the conversion of some persons—such as falling down and being apparently lifeless, the jerking, etc.—occur as the result of casting out the devil, who comes into us and develops so much of our bad nature, that when he loses his hold upon us, or is being cast out, the signs appear. This is itself a distinct work, a mysterious work, separate from the work of regeneration, but by some is mistaken for it. But the Christian life is as verily a daily resurrection of our dead humanity as will be the recreation and resurrection of our bodies (dust) in the resurrection morning. "And if Christ be in you, the body (our fallen nature) is dead, because of sin (the power of sin being destroyed or paralyzed); but the Spirit is life (imparts life), because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies (natures) by his Spirit that dwelleth in you." (Rom. viii, 10, 11.) Bodies here means our natures, soul and body intact, and not our clay, as some would have it. The error of some is, that in conversion Christ's work is a finished work, and so the same error prevails in the second-blessing theory, that the work is a completed work. In this life of faith every day finds us as dependent as the first. So, then, there can be but two theories upon which to predicate the Christian life. The first is: that in the beginning a miracle is performed in changing nature, from which thereafter flows a new life as a natural result. The second is: that a miracle is performed in casting out the devil, and is perpetuated every day thereafter to the close of life. We have often heard the expression that "God never half-way did his work," meaning that conversion was a completed work then; and if they meant anything definite, it was that nature was changed. "The tree is known by its fruit," is often falsely applied to this idea of a changed nature; whereas, it is ascribed to the work of Christ in us. J. W. ELLISON.

FINISH WHAT YOU BEGIN.—My old great-grandmother, Knox, had a way of making her children finish their work. If they began a thing they must complete it. If they undertook to build a cob house they must not leave it till it was done; and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back to finish four.

God's Love.

Human love may change. The friendship of last year has grown cold. The gentleness of yesterday has turned to severity. But it is never thus with God's love. It is eternal. Our experience of it may be variable, but there is no variableness in the love. Our lives may change; our consciousness of his love may fade out; but the love clings forever; the gentleness of God abides eternal. "For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." There is never a movement, nor any experience in the life of a true Christian, from the heart of which a message may not instantly be sent up to God, and back to which help may not instantly come. God is not off in some remote heaven merely. He is not away at the top of the long, steep life-ladder, looking down upon us in serene calm and watching us as we struggle upward in pain and tears. He is with each one of us on every part of the way. His promise of presence is an eternal tense: "I am with thee." So "Thou, God, seest me" becomes to the believer a most cheering and inspiring assurance. We are never out of God's sight for a moment. His eye watches each one of us continually, and his heart is in his eye. He comes instantly to our help and deliverance when we are in any need or danger. —*Bits of Pasture.*

The Right Kind of Religion.

I do not want to be misunderstood. I am working for a revival of religion—a religion which converts people, renews them in the spirit of their mind, creates them anew in Christ Jesus, delivers from the bondage of sin, injects new ideas, purer, better than the old; brings them out of the world, and separates them unto Christ; a religion which redeems a man from all sin, and sets him on holy living—on self-denial, painstaking circumspection and prayer; which imbues his spirit with love, seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus; an example, a model, an Israelite without guile or hypocrisy or wavering. In a word, let us, in the name of the Lord, have a revival of pure, undefiled religion—a sin-killing, a sin-hating, sin-forsaking, debt-paying, God serving, man-loving religion; a religion which makes the church liberal, which lifts up the fallen drunkard, sets him upright on his feet, makes and keeps him sober; which crucifies the pride of life, the lust of the eye and the lust of the flesh, roots out the love of the world, and fills the soul with love of the Father; a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord. —*Bishop Pierce.*

An Unforgiving Spirit.

Do not carry an unforgiving spirit with you through all your life; it will hurt you more than anything else. It will destroy the happiness many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. Suppose you pass by a wood fire, and as you pass you pluck a half-consumed brand from it, flaming and gleaming, and, thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. Forgive your enemies and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and blessed example.—*Rev. R. V. Lawrence.*

Blind Eyes Opened.

A little boy was born blind. At last an operation was performed; the light was let in slowly. When, one day, his mother led him out of doors, and uncovered his eyes, and for the first time he saw the sky and earth, "O! mother!" he cried, "why didn't you tell me it was so beautiful?"

She burst into tears, and said, "I tried to tell you, dear, but you could not understand me."

So it is when you try to tell what is in the Bible.

Unless the spiritual sight is opened, we can not understand.

The Psalmist prays, "Open thou mine eyes, that I may behold wondrous things out of thy law."—*Selected.*

MEN WHO MEAN BUSINESS.—The servants of God mean business. They do not play at preaching, but they plead with men. They do not talk for talking's sake, but they persuade for Jesus' sake. They are not sent into the world to tickle men's ears, nor to make a display of elocution, nor to quote poetry. Theirs is an errand of life or death to human souls. They have something to say which so presses upon them that they must say it. "Wo is unto me if I preach not the gospel!" They burn with an inward fire, for the Word of the Lord is as fire in their bones, consuming them. The truth presses them into its service, and they can not escape from it. If, indeed, they be the servants of God, they must speak the things which they have seen and heard. The servants of God have no feathers in their caps, but wings on their hearts.—*Canadian Churchman.*

THE FIRE MUST BURN.—"While I was musing the fire burned," said the Psalmist. The preacher's musing and meditation will yield little advantage to his flock until he reaches the burning-point. No preacher should expect to succeed without a present practical knowledge of his hearers and of his Bible. He must have an ever-present and real sense of the sins and temptations, the wants and the woes, the inner life and the outward environments of his people. Then he must find in the Word of God the truths which will meet the emergencies as revealed in his study of that portion of human nature committed to his care. The people ought to receive help from the sanctuary, and to be strengthened out of Zion, and the minister ought to be largely the channel through which that help comes.—*N. Y. Observer.*

WHITE HAIRS.—White hairs have been called "flowers of the cemetery;" but is it not better to think of them as a "streak of the dawn of the eternal day?" And will not this thought tend to make us more patient and considerate toward those aged servants among whom our lot is cast? Often their waiting-time is dreary. Old friends and companions have passed away, and these survivors are among the loneliest of the lonely. Their ways and their habits of thought can not be exactly those of younger folk. It will help us to brighten the close of their pilgrimage if we accustom ourselves to look upon them as having already seen "the dawn of the eternal day."—*The Quiver.*

OUR YOUNG PEOPLE.

OFF FOR SLUMBERLAND.

Purple waves of evening play
Upon the western shores of day,
While babies sail, so safe and free,
Over the mystic Slumber Sea.

Their little boats are cradles light;
The sails are curtains pure and white;
The rudders are sweet lullabies;
The anchors, soft and sleepy sighs.

They're outward-bound for Slumberland,
Where shining dreams lie on the sand,
Like whisp'ring shells that murmur low,
The pretty fancies babies know.

And there, among the dream-shells bright,
The little ones will play all night,
Until the sleepy tide turns—then
They'll all come sailing home again!

—*St. Nicholas.*

MR. EDITOR: As I am a Mississippi boy, I have decided to write to the little Mississippi cousins from the beautiful "Rock City." My papa is pastor of the Methodist Church at Hattiesburg. He and mama and I are here on a few weeks' visit. I have seen many things interesting to a boy of eleven years old. Have been in the beautiful city of Chattanooga, and saw the grand scenery there. Lookout Mountain rises 2 700 feet above the city. We ran along at its base, with the Tennessee river right off on the other side. I attended the commencement exercises of Vanderbilt University. There I saw seven of the Bishops of our church, and had the honor of becoming acquainted with some of them. I have been through the Publishing House more than once. It was a wonderful sight to me. There are many places of interest here, and, altogether, Nashville is a splendid city. It has fine churches, fine public buildings, and is noted for its elegant private residences. The most elegant church I have seen is the New Tulip Street Church in East Nashville. I forgot to say that at the Publishing House I saw them printing our Sunday school literature. There is much more I could say; but for fear of wearying the little cousins, I will close. Your little friend,

BENNIE PARKER.

Nashville, Tenn.

MR. EDITOR: As I have never seen a letter in your paper written from Springfield, I will try and write one to you. I am a little boy seven years old. My mama died when I was a little baby. Aunt and grandma have taken care of me ever since. I have one sister and one brother older than me; and I have two little cousins. Their pops and mama are both dead, and we five little children have lived with grandma ever since I was a baby. We go to school to Miss Dell Kemp. We have two pet crows. My uncle and teacher get crawfish and frogs for them; they fly all around the house and field. I wish I knew where Bro. Hervie Mellard was. He was our preacher last year. We all loved him. I wish he would come back. When he reads this letter I hope he will write to me. He used to tell me of my great-grandma Carter that lives in Jackson, La. I have never seen her. If I was a man, I would go and see her. I would like to know how old Noah was when the flood dried up. I hope you will not burn this up, Mr. Editor, for I want to hear from Bro. Mellard. Good-by.

From your little friend,

MARCUS CARTER ROUND.

Springfield, La.

[We hope Bro. Mellard will write to you right away.—EDITOR.]

MR. EDITOR: As I have not written to your paper in a long time, I thought I would write. My mama takes the dear old ADVOCATE, and I love to read the children's letters very much. I live on Sunflower river, and we see the pretty boats. Our school is out, and we had a grand time. One of our little schoolmates was crowned the queen of May. I have two little adopted brothers, and one sister dead. My papa and mama are the light of my heart. I go to church every fourth Sunday. Bro. Hawkins is our pastor this year. We all like him very much. I am the only child my parents have. One of my little brothers has been off visiting his Aunt Celia Lewis, of Yazoo; and my mother's brother, he will be home to-night on the boat. I will close by asking the cousins a question: Where was Moses when the light went out? NORA GLEN EDMONDSON.

Campbellsville, Miss.

MR. EDITOR: This is the first letter I have written to the ADVOCATE. I have been reading the little cousins' letters. I like to read them very much. I am a little girl ten years old. I have just stopped school. I studied grammar, geography, history, arithmetic and music. I have some Bible story books that I am spending the most of my time reading. Our preacher is Bro. R. F. Witt. He has some sweet little children that I like to play with very much. I will answer Mamie A. Baldridge's question. The longest prayer in the New Testament is the seventeenth chapter of St. John. I will close by asking a question: What king was it that went into the temple and burned incense and was smitten with leprosy? And, Why was he smitten with leprosy? Your little friend,

ZULA HARRINGTON.

Daleville, Miss.

Progressive Trading.

"Please, sir," said a young man to the foreman of a paving gang in Selby avenue, "will you give me one of those round cedar blocks?"

"Those blocks belong to the city, my boy. If you are a tax payer, they are as much yours as mine, but you don't look like a tax payer. However, I'll give you one if you will tell me what I'm going to do with it for."

"I'm going to cover it with carpet and make a hassock."

"What do you want of a hassock? You don't look like a married man."

"Oh, no, but I can trade the hassock for a bird cage to Mrs. Brown. Her bird is dead."

"But what do you want of a bird cage without a bird?"

"Oh, I don't want the cage; but I found out that I could trade the cage for an oxidized picture frame."

"There it is again. What good is a picture frame without any picture?"

"But Mr. Oliver has got a picture of Gen. Sheridan, and he said he would trade me a hanging lamp for a good oxidized frame for it."

"So it's the lamp you want?"

"No; I've got no particular use for a lamp, but I can trade a good hanging lamp for a Persian rug, and I can trade the rug for a Mexican parrot, and Tom Higbie will trade me his banjo for the parrot. See—it's the banjo I'm after."—St. Paul *Pioneer Press.*

"Are you pretty well acquainted with your mother tongue, my boy?" asked the school teacher of the new scholar. "Yes, sir," answered the lad timidly, "ma jaws me a good deal, sir."

SCIENTIFIC.

How an Axe Is Made.

The first step in the operation of making an axe, *The Manufacturer and Builder* says, is the formation of the axe-head without the blade. The glowing, flat, iron bars are withdrawn from the furnace and are taken to a powerful and somewhat complicated machine, which performs upon them four distinct operations—shaping the metal to form the upper and lower part of the axe, then the eye, and finally doubling the piece over so that the whole can be welded together. A workman stands by, seizing the partially formed pieces, one after another, with a pair of tongs, and hammering the lower edges together. Next the iron is put in a powerful natural gas furnace and heated to a white heat. Taken out, it goes under a tilt hammer and is welded together in a second. This done, one blow from the "drop," and the pole of the axe is completely and firmly welded. When the axe leaves the "drop," there is some superfluous metal still adhering to the edges and forming what is technically known as a "fin." To get rid of this fin, the axe is again heated in a furnace, and then taken in hand by a sawyer, who trims the ends and edges. The operator has a glass in front of him to protect his eyes from the sparks which fly off as the hot metal is pressed against the rapidly revolving saw. The iron part of the axe is now complete. The steel for the blade after being heated, is cut by machinery and shaped with a die. It is then ready for welding. A groove is cut in the edge of the iron, the steel for the blade inserted, and the whole firmly welded by machine hammers. Next comes the operation of tempering. The steel portion of the axe is heated by being inserted in pots of molten lead, the blade only being immersed. It is then cooled by dipping in water, and goes to the hands of the inspector.

An axe is subject to rigid test before it is pronounced perfect. The steel must be of the required temper, the weight of all axes of the same sizes must be uniform, all must be ground alike, and, in various other ways, conform to an established standard. The inspector who tests the quality of the steel, does so by hammering the blade and striking the edge to ascertain whether it be too brittle or not. An axe that breaks during the test is thrown aside to be made over. Before the material of an axe is in the proper shape, it has been heated five times, including the tempering process, and the axe when completed has passed through the hands of about forty workmen, each of whom has done something toward perfecting it. After passing inspection, the axes go to the grinding department, and from that to the polishers who finish them upon emery wheels. —*Exchange.*

NEW ELECTRIC ROAD.—Two score of electricians, railroad and newspaper men braved the cutting winds that blew over the Coney Island sands Saturday, to inspect a new system of electrical locomotion. Those who are directly interested in this new system believe that it solves the problem of the application of electricity to the propulsion of railway cars.

For a good many months the American Engineering Company has been experimenting in a quiet way, and it is now believed that the new plan has reached the stage of perfection. There are some of the advantages they claim for it: No overhead wires, no conduit, no mechanism in the street, no slotted openings in the streets, no storage batteries, no inaccessible mechanism, no disturbance of the rails, stringers or ties; no danger to horses or pedestrians, and no sectional rails or contact sections.

A special track, full of sharp curves, was laid near Brighton Beach, and the visitors were whisked over it for an hour or more. When the experiments were over, Superintendent Martin, of the Brooklyn Bridge, remarked: "This is unquestionably the coming system of locomotion."

It is called "The multiple distributing station system." About all that there was to be seen, aside from an ordinary car, was an unobtrusive little metal plate, six by eight inches, sunk in the middle of the track, almost flush with the roadbed. These little plates are twelve feet apart. They are no obstruction to ordinary traffic and there is no slot connecting them, and no rumbling noise, as in the cable system. These plates are termed "heads" in the electrical vernacular. The distributing system is so arranged that all of them are absolutely "dead," or free from electricity, except for the two plates for the moment covered by the car as it runs along. A longitudinal metal brush underneath the car takes up the electricity from the "heads" and communicates it to the motor.—New York *Herald.*

HOW DUST GETS IN.—When the air around us becomes condensed—shrinks into a smaller volume—it becomes heavier, puts greater pressure on the surface of the mercury, and makes it ascend in the tube; then the mercury is said to rise. When the air expands—swells into a larger volume—it becomes lighter, the pressure on the mercury is less, the mercury sinks in the tube, and the barometer is said to fall. Therefore, every change of height of the quicksilver which we observe is a sign and measure of a change in the volume of air around us. Further, this change in volume tells no less upon the air inside our cases and cupboards. When the barometer falls, the air around expands into a larger volume, and the air inside the cupboard also expands and forces itself out at every minute crevice. When the barometer rises again, the air inside the cupboard, as well as outside, condenses and shrinks, and air is forced back into the cupboard to equalize the pressure; and, along with the air, in goes the dust. The smaller the crevice, the stronger the jet of air, the farther goes the dirt. Witness the dirt-tracks so often seen in imperfectly framed engravings or photographs. Remember, ladies and gentlemen, whenever you see the barometer rising, that an additional charge of dust is entering your cupboards and drawers.—T. Pridgin Teale, in *The Popular Science Monthly.*

FLEXIBLE GLASS.—Herr Eckstein, an Austrian engineer, claims to have discovered a strong and flexible substance, as transparent as the ordinary brittle glass. His process is as follows: From 4 to 8 parts collodion wool are dissolved in about 1 per cent. in weight of ether or alcohol. This solution is intimately mixed with 2 per cent. to 4 per cent. of castor oil or other non-resinous oil, and from 4 per cent. to 10 per cent. of resin or Canada balsam. This mixture is spread on a glass plate and dried under the influence of a current of hot air of about 50 degrees C., by which it is transformed in a comparatively short space of time into a transparent, hard, vitreous plate, the thickness of which can be regulated as desired. The material thus obtained is said to resist the action of salts, alkalies and acids, and besides being transparent is odorless. It is flexible, and almost unbreakable. Its inflammability is much inferior to that of other collodion combinations, and it can be further reduced by the addition of magnesium chloride, while an admixture of zinc white produces an ivory appearance. Any color or shade may be imparted to the new glass.—*Scientific American.*

MARRIAGES.

ROUNTREE—RATLIFF.—At the residence of the bride's father, Mr. W. Q. Ratliff, near Clinton, La., Monday, June 20, by Rev. F. W. Lewis, Mr. J. L. Rountree, editor of the Concordia *Sentinel*, and Miss Georgia May Ratliff.

OLSON—BARLOW.—At the "Parsonage," March 10, 1892 by Rev. G. E. Greene, Mr. John W. Olson to Miss Mattie Barlow, both of Morehouse parish.

GARVER—SHIVERS.—At the residence of the bride's father, Mr. John Shivers, June 22, 1892, by Rev. W. B. King, Mr. C. E. Garver to Miss Eugenia Shivers, all of Rankin county, Miss.

OBITUARIES.

REAMES—Died, on June 24, 1892, at the residence of Hon. T. B. Sherburne, Plains, La., EUGENIA SHERBURNE REAMES, aged nine months daughter of T. J. and Jennie Instee Reames.

T. J. REAMES.

Southwestern Presbyterian please copy.

YOUNG—Died, on June 24, at Lobdell, La., Dr. E. A. S. YOUNG, aged thirty years.

T. J. REAMES.

Southwestern Presbyterian please copy.

BUCKINGHAM—In Rapides parish, at the "Willow Glen Plantation," on May 28, Mrs. ARETTA BUCKINGHAM—eldest daughter of the Hon. G. D. Brantly, of Alabama, and wife of Geo. F. Buckingham—passed from her bed of pain into the rest of the saints.

Mrs. Buckingham's happy girlhood was spent in Lafayette, Ala. There in the dew of her youth she united with God's people. Her early married life was passed in Memphis, Tenn., and in Arkansas. In the days of her highest prosperity she was earnestly and lavishingly helpful to all who needed her; and such were always found near at hand. Her breadth of sympathy, her patience in well-doing, her cheerfulness of hope, were such that no one could come under her influence without finding themselves buoyed up, no matter how depressing their condition.

Under the varying fortunes and adversities of her maturer life, the noble courage with which "she did what she could," and the exalted spirit with which she met and accepted the ills and sorrows manifold that came into her life, was to those who knew it all as an evangel, teaching encouragement under difficulties, meekness and cheerful endurance under darkest providences, and steady assurance that light and hope and love exist for us all here, even under clouds and darkness. Truly she was a creature of heroic mould, showing forth in her healthy life of Christian uses the spirit of the Master. She "forgot the things that were behind," and in the true and faithful use of every opportunity and responsibility presented vindicated her discipleship.

The last years of her life have been years of intense and hopeless suffering; but through it all, in the confidence of a certain faith, and in the comfort of a holy hope, she displayed such uncomplaining sweetness, such high and brave Christian fortitude, that the friends around her likened her to the Christian martyrs, who, while experiencing the flame of the fagot, sang hymns of lofty cheer. Bro. Randle, of the church at Alexandria, soothed her by his visits and gentle ministrations. With thankfulness and comfort she partook of the Holy Communion a few weeks before her translation to her more congenial abode—to the Father's "house of many mansions."

The grand lessons of her life survive, and, I trust, may bring forth fruit in the purer, higher, holier living of those who witnessed the triumphs of her faith, in living, suffering and dying. The desolate orphans, who by her love and care were reared and made happy, rise up and call her "blessed." Yea, verily, "their works do follow them!"

A. E. HEARD.

McGOWAN—Mrs. SUSAN E. McGOWAN (nee Eldridge) was born near Huntsville, Ala., Oct. 10, 1816. She was converted and joined the Methodist Church at about the age of thirteen years. She remained a consistent and useful member to the close of her earthly life. In 1845 she was happily married to Hamilton McGowan. In 1855 they settled near Quitman, in Clarke county, Miss. Bro. McGowan erected a stately home and set apart a prophet's chamber, which continues the lodging-place of the weary itinerant; and where have we found a more comfortable and hospitable home! In 1858, by the efforts of Bro. McGowan and his brothers, McGowan's Chapel was erected. It continues a prosperous community and a blessing to that section.

Bro. McGowan accumulated considerable property, served the church faithfully, and was called to his reward in 1870, leaving Sister McGowan and three children, one of whom has since died.

Sister McGowan died in peace and resignation on March 22, 1892. She was ready and anxious to depart. This elect sister was well and favorably known to a large number of God's ministerial servants, many of whom will read this notice with pleasant memories, though with sad hearts.

May the blessings of heaven rest upon the surviving children who take the place of the departed parents!

B. S. RAYNER.

LEGGETT—ROBT. T. LEGGETT was born Nov. 10, 1815; was married in 1868, and died after a brief illness, May 7, 1892, being at the time of his death forty-six years five months and twenty-seven days old.

Bro. Leggett was one of our best men. At what time he joined the church I have not been able to learn. He was elected steward in the early part of last year, which office he filled well until the day of his death. He was a good, quiet, religious man—one that the people all seemed to have confidence in. To do right seemed to be his aim in life. His death will be a great loss to the church and to the community in which he lived, and more especially to his family; but we are confident that our loss is his eternal gain, and while we give him up with sad hearts, he is, doubtless, rejoicing in his triumphs around our Father's throne.

May God give us the grace of resignation, and in a special manner bless his bereaved family and relatives, and help them to prepare to meet Bro. Leggett in a better world than this. Their pastor,

A. D. MILLER.

Barlow, Miss.

LOWRY—The following resolutions were adopted by the Quarterly Conference, Sparta charge, Columbus district, North Mississippi Conference:

Whereas, The Rev. T. J. Lowry, a superannuated preacher of the North Mississippi Conference, lately deceased, having long resided among us, and having expended a large part of his life-work to our fathers and ourselves, bringing him very near to us, and to feel as one of us; therefore, be it

Resolved, That in his death we regard ourselves deeply afflicted, and do feel to mourn our loss in his death.

Resolved, That we do hereby express our heartfelt sympathies, and tender our condolence to the bereaved family.

Resolved, That a copy of these resolutions be furnished the bereaved family, and also a copy be forwarded the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and also that they be spread upon the Minutes of this Quarterly Conference.

Signed on behalf of committee.

J. D. NEWSON.

CAMMACK—Mrs. MALISSA CAMMACK was born in Copiah county, Miss., Aug. 1, 1850, and died in Shelby county, Texas, April 29, 1892. Her maiden name was Tillman—being the daughter of Thos. and Elizabeth Tillman, of Gillman, Miss. Her marriage to T. J. Cammack took place July 23, 1873. Six children were born to them; two of these left the earthly pilgrimage in advance of the mother.

This devoted wife and fond mother was a patient Christian sufferer. Her sickness was of months' duration. Day by day she slowly weaker grew, but without complaining. Her Christian life began in childhood. At fifteen years of age she united with the church. It was the privilege of this writer to be with her in her last sickness and, with Stephen Olin, can say: "I have gone from the pulpit to the sick-bed and found it to be the holier place." Disease had strong hold on her body; but her faith was anchored in God, through Christ. She patiently awaited her release.

CHAS. F. SMITH.

Timpson, Texas.

COLE—Mrs. LIZZIE COLE, wife of Seth R. Cole, and daughter of Adolph Escubas and wife, was born in Calcasieu parish, La., March 3, 1859, and died Dec. 8, 1891, aged thirty-two years nine months and five days. She was happily married to her now bereaved husband, Dec. 21, 1876; joined the church under the ministry of Rev. John W. Hearn, in 1879, and ever afterward lived a devoted Christian life.

A little while before her death she begged her husband to "train her children up for the Lord, and not to grieve for her." Sister Cole lived the life of a Christian, and died in religious triumph, and has gone to the home of the good.

She leaves an affectionate husband and four sweet little children and a host of relatives to mourn their loss; but, thank God! not without hope. They expect to meet her in heaven.

THOS. J. UPTON.

Lake Charles, La.

HENDRY—The subject of this tribute, DAVID LEE HENDRY, was born in the State of Georgia, June 18, 1821. Bro. Hendry moved from his native State to Mississippi in early life, living a number of years in Jasper county. From there he moved to Perry county, and from there to Jones, where he lived up to his death. He joined the M. E. Church, South, about thirty years ago, and, I am told, has lived an upright Christian life ever since.

Bro. Hendry left no dying testimony to his family; for he had no time; the cord of life being severed almost instantly, his disease being heart trouble. His works testify of him. May God comfort the bereaved widow and daughter, and finally save them in heaven!

G. R. ELLIS.

Eastabuchie, Miss.

BEESON—OTTIE JANE, infant daughter of Harvey and Sallie Beeson, was born April 12, 1891, and died May 12, 1892, aged one year and one month. Ottie was a sweet and spritely child, a flower too pure for this sin-cursed earth; so he who said, "Suffer little children to come unto me," has taken her to himself. Oh, what a joyous meeting when baby gets home where mama is, who had preceded her only a few months!

May the Lord bless the bereft husband and father, and may he so live that when he goes home he may find the loved ones at the beautiful gate waiting and watching for him!

Her aunt,

E. E. BEESON.

BONNEY—Mrs. S. J. BONNEY was born in West Feliciana parish, La., Feb. 22, 1827, and died at Waterproof, Tensas parish, on May 10, 1892. Her mortal remains were deposited in the Natchez Cemetery. She was married to B. F. Bonney, March 22, 1855, and leaves husband and six children—three sons and three daughters—voyagers on the sea of life.

Sister Bonney was faithful and true in all relations sustained, patient in suffering. Death to her had no terrors. She was ready and willing to go. Her death was peaceful, and in full assurance of a glorious resurrection.

PASTOR.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. M. J. Marble, J. J. Kelly, C. T. Munholland, J. L. Daniel, D. C. Rawls, Hesiep R. Tucker, T. S. West, H. L. Norton, J. W. Tunin, J. F. Wynn, J. D. Crymes, J. N. Ware, J. S. Sanders, S. J. Davies, G. E. Greene, Benj. S. Rayner, H. Mellard, A. D. McVoy, Sr. (2); W. B. Hines, C. G. Street, W. H. Hill, D. C. Langford, J. M. Pugh, J. E. Caruline, H. J. Bultz, A. D. Russell, W. A. Dollar, C. R. A. Brantley, M. L. White, Jno. F. Foster, P. Howard, J. N. Ware (2), J. P. Drake, W. A. Bowlin, M. E. Meek, Q. A. Dates, Thos. J. Upton.

Messrs. T. N. Jones, E. S. Drake, J. W. McKay, E. L. Hill, Ira P. Beasley, Dona Williamson, G. W. Holmes, P. S. Cowsert, Pritchett Brothers, A. J. Weems, Sam McClellan, William M. Jenkins, Geo. W. Harper, Dr. O. L. Collins, C. W. Nelson, Wall & Mooney, Manasel White Chapman, Dr. H. B. Catching, G. W. Humphreys, W. W. Drake, Luke Roberts, Ora Robinson, C. A. Davis, E. H. Thompson, E. G. Kilgore, W. M. Johnson, A. B. Sancier, S. Byrd, G. W. Ellis, H. M. Smith, Wm. Hutchinson, James Hill, L. A. Magruder, Prof. Alonzo Hill, N. W. Hopper.

Mesdames C. Stuart, Mary W. Read, J. E. Hanna, M. Manifield, N. R. Bell, Sallie S. King, R. G. Rapp, Callie Colbert, B. Sancier, S. E. Munday, S. Kidd, Amanda Melthews, J. E. Seaman, L. D. Currie.

Misses Sallie M. Phillips, Maud N. Dwyer.

July 5.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Sardis, at Davis Chapel	July 9, 10
Senatobia	16, 17
Pleasant Hill, at Lewisburg	19
Batesville, at Wesley Chapel	23, 24
Pleasant Grove, at Long Town	30, 31
Cockrum, at Greenleaf	Aug. 4
Como, at McGee's Chapel	6, 7
Cold Water mission, at Slab Town	10
Cold Water and Hernando	13, 14
Courtland, at Eureka Springs	20, 21
Panola, at Forest Hill	23
Mt. Vernon, at Free Springs	27, 28
Nesbit's, at Eudora	Sept. 3, 4
Wall Hill	11, 12
Arkabutla	13

Will the pastors see that the first week in July is observed as a day of fasting and prayer for the baptism of the Holy Ghost on the entire district.

Also request that the Records of Church Conferences and Church Registers be presented at their respective Quarterly Conferences for examination.

H. C. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Crawford	July 2, 3
Sparta	9, 10
Columbus station	16, 17
Tibbee	23, 24
Starges	30, 31
Hebron	Aug. 6, 7
Shuqualak	10, 11
Macon	13, 14
Starkville station	20, 21
Pheba	23, 24
Brooksville	27, 28
Mashulaville	Sept. 3, 4
Columbus circuit	10, 11

T. C. WIER, P. E.

GREENVILLE DIST.—THIRD ROUND.

Rosedale	July 3
Bolivar	11
Friar's Point	17
Tunica	24
Clarksdale	25
Shelby	31
New Salem	Aug. 7
Arcola	14
Glen Allen	21
Belen	25, 26
Jonestown	28

R. M. STANDEFER, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Red Banks	July 2, 3
Byhalia	9, 10
Ashland	23, 24
East Holly Springs circuit	30, 31
Early Grove	Aug. 6, 7
Mount Pleasant	13, 14
Olive Branch	20, 21

The District Conference will be held at Red Banks, commencing Thursday, July 14. Opening sermon by Rev. J. J. Brooks.

JNO. W. BOSWELL, P. E.

CORINTH DIST.—THIRD ROUND.

Booneville and Baldwyn	July 2, 3
Blackland circuit	9, 10
Kossuth circuit	16, 17
Pleasant Ridge circuit	23, 24
Marietta circuit	30, 31
Blue Springs circuit	Aug. 6, 7
Guntown circuit	13, 14
Jacksboro circuit	20, 21
Ripley circuit	27, 28
Ripley and New Albany	Sept. 3, 4
New Albany circuit	10, 11

The Corinth District Conference will meet at Baldwyn, Friday, July 1.

The Sunday-school Conference will meet Thursday before.

W. S. LAGRONE, P. E.

GRENADA DISTRICT—THIRD ROUND.

Tocopolo circuit, at Lafayette Springs	July 2, 3
Minter City and Strathmore, at M. C.	9, 10
Abbeville circuit, at Liberty	16, 17
Banner circuit, at Paris	23, 24
Cherry Hill circuit, at Old Town	30, 31
Grenada circuit, at Duck Hill	Aug. 6, 7
Chapel Hill circuit, at Spring Hill	13, 14
Pittsboro circuit, at Tabernacle	19
Atlanta circuit, at Slate Springs	20, 21
Charleston circuit, at Gore's Chapel	26
Tillatobe circuit, at Ebenezer, (Tipo)	27, 28
Water Valley circuit, at Camp Ground	Sept. 3, 4

Let me urge the preachers to hold Church Conferences regularly; to be mindful of the ordinances of baptism and the Lord's Supper, and to exhort the people to fast and pray.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo	July 2, 3
Verona and Nettleton	9, 10
Pontotoc	16, 17
Okolona station	20
Saltillo	23, 24
Tremont	30, 31
Shannon	Aug. 6, 7
Nettleton and Fulton circuit	9
Okolona circuit	13, 14
Prairie	18
Athens	20, 21
Amory and Smithville	27, 28
Houston and Wesley	Sept. 3, 4
Buena Vista	10, 11

District Conference will convene at Nettleton, July 8, at nine A. M. Rev. A. G. Augustus will preach the Conference sermon.

The District Sunday-school Conference will meet July 7. Rev. E. H. Moon will preach the sermon on that occasion.

J. B. STONE, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Walthall	July 2, 3
Maben	(Tues.) 5
Louisville	9, 10
Ethel	16, 17
Weirs	23, 24
Kosciusko and Durant	30, 31
Chester	Aug. 6, 7
Sallis	13, 14
New Port	(Tues.) 16
Pickens	20, 21
Lexington and Tchula	27, 28
Ebenezer	(Wed.) 31
Belzoni	Sept. 3, 4
Poplar Creek	(Wed.) 7
Rural Hill	10, 11

R. A. BURROUGHS, P. E.

WINONA DIST.—THIRD ROUND.

Winona station	July 2, 3
Sunny Side circuit	9, 10
Brooklin and Dublin	16, 17
Leberton	23, 24
Indianola	30, 31
Greenwood	Aug. 3, 7
Sidon	13, 14
Black Hawk	20, 21
Winona circuit	27, 28
Valden	Sept. 3, 4
Carrollton circuit	10, 11
Carrollton station	17, 18

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Jefferson St.	July 2, 3
Wesley Chapel	2, 3
Fayette, at McNair	16, 17
Burlouton, at Pisgah	23, 24
Washington, at Kingston	30, 31
Morton, at Rodney	Aug. 6, 7
Meadville, at New Providence	13, 14
Mayersville, at Mayersville	20, 21
Port Gibson	27, 28
South Warren, at Red Bone (Wed.)	31
Roxy	Sept. 3, 4
Warren, at Oak Ridge	10, 11
Anguilla and Rolling Fork	17, 18
Rocky Springs	(Wed.) 21
Utica	24, 25

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Crystal Springs	July 16, 17
Brookhaven	23, 24
Beauregard circuit, at Martinsville	30, 31
Wesson	(night) 31
Adams circuit, at Bethel	Aug. 6, 7
Brookhaven cir., at Adams Ch'l	(4 P. M.) 7
Topisaw	13, 14
Hazlehurst	(night) 18
Providence	20, 21
Magnolia, at Muddy Springs	27
McComb City	27, 28
Summit	29
Lebanon, at Blue Hill	Sept. 3, 4
Caseyville, at Galatia	4, 5
Bowerton, at Pleasant Valley	10, 11
Gallman, at Mt. Pleasant	16
Terry, at Byrnm	17, 18
China Grove	23
Pleasant Grove circuit	24, 25

R. S. WOODWARD, P. E.

BRANDON DIST.—THIRD ROUND.

Clarksburg, at Liberty	July 2, 3
Lake, at High Hill	8
Newton and Hickory, at Hickory	9, 10
Rose Hill, at Missionary	12
Homewood, at Grange Hall	16, 17
Decatur, at Mt. Hebron	23, 24
Neshoba, at Ebenezer	30, 31
Tannin, at Drake's Church	Aug. 6, 7
Marvin, at Richland Academy	9
Shiloh, at Gum Springs	13, 14
Carthage circuit	20, 21
Carthage and Walnut Grove	22
Walnut Grove circuit	23
Brandon station	Sept. 3, 4
Hillsboro, at New Providence	6
Raleigh, at Boykin's	9
Trenton, at Trenton	10, 11
Westville, at Pleasant Grove	17, 18
Mt. Rose, at Holder's	24, 25

C. MCDONALD, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Bay St. Louis, at Long Beach	July 2, 3
Scranton, at Scranton	17, 18
Ocean Springs, at O. S.	(Wed.) 20
Americus, at Pleasant Hill	23, 24
Vancleve, at Union	(Wed.) 27
Whitington, at Marvin Chapel	30, 31
Pearlington	Aug. 6, 7
Perry, at Isabella	13, 14
Heidelberg, at Liberty	20, 21
Ellisville, at Laurel	27, 28
Purvis, at Poplarville	Sept. 3, 4
Eastabuchie, at Pardue	10, 11
Hattiesburg, at Enon	17, 18

Others will appear in due time.

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Woodville, at Woodville	July 2, 3
Bayou Sara, at Tunica	9, 10
Percy's Creek, at Percy's Creek	16, 17
North Wilkinson, at Friendship	18
Port Vincent, at Port Vincent	23, 24
East Baton Rouge, at Antioch	30, 31
Zachery, at Zachery	Aug. 13, 14
Clinton and Slaughter, at Betonville	20, 21
Amite City, at Tangipahoa	27, 28
Amite at Camp Ground	Sept. 3, 4
Gloster and Centerville, at Camp G.	3, 4
Frankliniton, at Fisher's	10, 11
St. Helena, at Pine Grove	10, 11
Live Oak, at Bethel	13
East Feliciana, at Gilead	17, 18
Springfield, at Wesley Chapel	24, 25
Covington at Camp Ground	Oct. 1, 2
Tallahack, at Camp Ground	1, 2

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enterprise and S., at Oak G.	(Fri.) July 8
Meridian—East End	(night) 9, 10
Meridian—West End	10, 11
Linwood circuit, at Hopewell	16, 17
DeKalb circuit, at Mt. Pleasant	23, 24
Blunsville ci., at Old Scooba	(Fri.) 29
Meridian—Central	31, Aug. 1
Daleville station	6, 7
Lauderdale ct., at Bethel	(Tues.) 9
Leakesville circuit, at Vernal	13, 14
W'boro and State L., at S. L.	(Wed.) 17
Waynesboro circuit, at Pl. Grove	20, 21
West Wayne circuit	(Thurs., Fri.) 25, 26
Shubuta circuit, at Quitman	27, 28
Clarke circuit, at Liberty	Sept. 3, 4
Porterville circuit, at Burton	10, 11
Chunky circuit, at Rising Hill	17, 18
Marion circuit	24, 25

Attention of the preachers is called to Ques. 14 as well as to Ques. 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Mount Olivet circuit, at Safartia	July 2, 3
Camden circuit, at Shrock's Church	9, 10
Canton	16, 17
Flora circuit, at Brownsville	23, 24
Yazoo City	30, 31
Sharon circuit at Forest Grove	Aug. 6, 7
Madison circuit, at Pearl River	13, 14
Jackson—First Church	20, 21
Jackson—Capitol Street	20, 21
Yazoo circuit, at Tranquil	27, 28

Other appointments will be announced at an early date.

Special attention is called to Ques. 15.

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Downsville, at Ebenezer	July 16, 17
Minden, at Pine Grove	23, 24
Arcadia, at Gibsland	30
Farmerville, at Freeman's Chapel	Aug. 6, 7
Summerfield, at Harmony	8, 9
Homer, at Arizona	13, 14
Haynesville at White Hall	15, 16
Valley, at Flat Lick	20, 21
Tulip	23
Ruston, at Douglass	27, 28
Vienna	30
Gainsville	Sept. 3, 4
Vernon	10, 11
Sparta, at Prospect	13
Ringgold, at Grand Bayou	14

District Conference at Gibbsland, July 28-30.

Sunday-school Conference at Gibbsland, July 27.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Sugar Town, at Dry Creek	July 2, 3
Spring Creek, at Fellowship	9, 10
Simsport, at Grange Hall	16, 17
Melville and Big Cane, at Melville	23, 24
Bayou Chicot, at Fairview	30, 31
Evergreen, at Cheneyville	Aug. 6, 7
Colfax and Hoyce, at Rapides Camp G.	13, 14
Columbia, at Columbia	20, 21
Castor, at Olla	(Wed.) 24
Acme	27, 28
Pineville, at Oak Grove	Sept. 3, 4
Centerville, at Jena	(Wed.) 7
Vidalia, at Vidalia	10, 11
Black River, at Larto	17, 18
Alexandria	(Wed.) 21
Montgomery	24, 25

The Alexandria District Conference will convene at Columbia, Aug. 18-21, 1892.

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lafayette, at Lafayette	July 2, 3
Plaq. B. and Rayne, at Robert's Cove	9, 10
Crowley, at Prairie Hays	(Tu., Wed.) 12, 13
New Iberia, at New Iberia	16, 17
Abbeville, at Prairie Gregg	23, 24
Patterson and Morgan C., at P.	(Fri.) 29
Franklin and Jeanerette, at J.	30, 31
Indian Bayou, at I. B.	(Wed., Thurs.) Aug. 3, 4
Grand Chenier, at Leesburg	6, 7
Sabine miss., at Keener's	(Tu., Wed.) 9, 10
Lake Charles mission, at Calcasieu	13, 14
Sulphur Mine, at Sulphur City	20, 21
Lake Charles, at Lake C.	(Thurs.) 25
Lake Arthur, at Lake Arthur	27, 28

JNO. A. MILLER, P. E.

DELHI DIST.—THIRD ROUND.

Bastrop, at Island	July 2, 3
Oak Ridge, at Oak Ridge	9, 10
Rayville, at Little Creek	16, 17
Lind Grove, at Bonnidee	23, 24
Harrisonburg, at Union	Aug. 6, 7
Floyd, at Lonoke	13, 14
Lake Providence	17
Delhi, at Tallula	20, 21
Oakly, at Tensas Chapel	27, 28
Waterproof	30
Winsboro at Prairie	Sept. 3, 4
Indian Village, at Antioch	10, 11

District Conference at Rayville, July 28-31.

Recording stewards will please have their Quarterly Conference Records present.

H. O. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND.

North Bossier, at Concord	July 2, 3
Natchitoches station	(Fri.) 8
Bellewood and Cane R., at Melrose	9, 10
Many, at Negreet	(M. and T.) 11, 12
Desoto, at Ebenezer	16, 17
Mansfield	(Sun. night and Mon.) 17, 18
Pleasant Hill, at Beulah	(Sat.) 23
Fort Jessup, at Rocky Mount	24, 25
West Natchitoches, at Shady Grove	30, 31
West Natchitoches, at Blue Springs	Aug. 1
Red River, at Knox Point	6, 7
Caddo, at Cypress Camp Ground	13
Grand Cane, at Cypress Camp G.	15
Mooringsport, at Cypress Camp G.	16
Annacoco and Vernon	20, 21
Coushatta, at Coushatta	(Fri.) 26
Wesley	28, 29

The above schedule is arranged to meet, as far as possible, the plans of our brethren in holding camp meetings and other meetings. If changes are desirable, they will be made if practicable.

RUFT. J. HARP, P. E.,
629 Hope street, Shreveport, La.

The American minister and British ambassador at Rome have handed to Signor Brin, the Italian prime minister, a request from their respective governments that King Humbert appoint an arbitrator to take part in the settlement of the controversy between the United States and Great Britain regarding the Behring Sea.

NEWS OF THE WEEK.

DOMESTIC.

Prohibition was defeated at Atlanta, Ga., on July 1, by 1,400 in a poll of 4,000 votes.

A storehouse in Providence, R. I., containing 6,700 bales of cotton and 1,000 pieces of cloth, was burned on July 2. Loss about $500 000.

According to the Census Bureau the total population of the United States is: White, 54,983,890; colored, 7,638,360. The aggregate of the colored people includes the Chinese.

The Carnegie Iron Works, in Pittsburg, anticipating a strike by their employees, ceased operations on June 30. Many thousands of men are thrown out of employment by this action.

A bill providing for the free coinage of silver, with an amendment providing for the coinage of all silver bullion in the treasury, was passed in the Senate on July 1. The bill will now go to the House.

Hon. John W. Foster, of Indiana, was nominated by the President as Secretary of State. The nomination was confirmed by the Senate, and the new Secretary assumed control of the State Department on June 30.

The total sugar bounty paid during the fiscal year ended June 30, 1892, was $7,330,046, of which $7,065 285 was paid on cane sugar. Of the total bounty on cane sugar, $6,870,506 was paid to planters in Louisiana.

Gen. Geo. D. Johnston, of Louisiana, the representative of the Anti-Lottery Committee in the Eastern States during the late struggle, has been appointed a civil service commissioner by President Harrison.

Internal revenue agents in San Francisco have discovered in an underground cellar an opium factory large enough to supply half the population of that city. The factory was hidden in an almost inaccessible cave under a joss house.

It is understood that the proposed monetary conference was one of the subjects considered at the Cabinet meeting on July 1, and that the President has practically decided to select three Republicans and two Democrats as the conferees on the part of the United States.

The Convention of the People's party, which met in Omaha, Neb., in its platform has demanded the free and unlimited coinage of silver, and declared its opposition to railroads and monopolies. Gen. J. B. Weaver, of Iowa, and Gen. C. J. Field, of Virginia, are the party's nominees for President and Vice-President.

The Senate committee on the Columbian Exposition has ordered a favorable report on the Palmer bill in aid of the World's Columbian Exposition. The bill is practically the same as that agreed upon by the House committee, and makes an aggregate appropriation of $55 411,449, including an issue of 10,000,000 silver half-dollar sonvenir pieces and appropriations for the procurement of medals and diplomas, expenses of the government exhibit, additional employees, etc.

The conference committees on the River and Harbor bill have agreed, and the bill will go to the President as soon as the reports have been approved by the Senate and House. The appropriation for the Mississippi river, from the passes to the mouth of the Ohio, the first fiscal year is $2,000,000, and the Secretary of War is authorized to make additional contracts to carry on the work continuously, the aggregate of the appropriations for each year, commencing July 1, 1893, not to exceed $2 685 000 per annum for three years, instead of $2,500,000. The aggregate for four years would be, therefore, $10,055,000.

FOREIGN.

Serious riots occurred in different sections of Ireland, on July 2, between the two factions of the Irish party.

Another revolution is in progress in Spanish Honduras. A steamship loaded with arms for the government has been seized by the rebels.

A scarlet fever epidemic prevails in London. Already 2,360 cases have been reported. The Asylums Board is causing huts to be hastily erected on the grounds of the hospitals for the reception of patients suffering with the disease.

It is said that the Pope's encyclical will propose the canonization of Christopher Columbus, on the ground that the discovery of America was a divine inspiration. It is believed that Archbishop Ireland originated the suggestion of the proposal.

Archbishop Walsh has written a circular letter to the Irish Catholic clergy, stating that language directly calculated to incite turbulence has been addressed to the people, and declaring that it is the plain duty of the clergy to use their best efforts to preserve the tranquillity of the country.

Prince Bismarck is threatened with prosecution by the German government for his recent political utterances. The Prince says that he had too much respect for himself not to know the limit beyond which he ought not to go. In referring to others, he defies anyone to show that he has overstepped the limit.

The exceptionally fine weather that has prevailed for five consecutive months in Cuba has enabled sugar planters, in spite of the adverse circumstances under which a majority of them have labored, to harvest a crop which, it is expected, will amount to more than 900,000 tons, or nearly 100,000 tons more than that of last year.

The administrations of the towns in the Asiatic provinces of Russia are taking energetic measures to cope with the cholera. The municipal authorities of Tashkend have obtained medical appliances and disinfectants from St. Petersburg, and have instituted two sanitary boards to superintend the Russian and Asiatic parts of the town. The municipal authorities have voted 46,000 roubles for sanitary purposes.

SEASHORE CAMP MEETING.

The Twenty-first Annual Camp Meeting on the SEASHORE CAMP GROUND will open July 8th, next, and continue for ten days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

A fine artesian well supplies the Grounds with excellent water at the rate of fifty gallons to the minute.

The Grounds are seventy-eight miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within one hundred yards of the enclosure.

Tickets on sale over the Louisville and Nashville railroad July 1 to 17, and good to remain until July 24, same rates as last year, from all points between Nashville and New Orleans. All trains will stop at the Grounds from July 4 to 21, inclusive.

The gate fee for entrance into the Grounds is fifty cents for the season, or twenty-five cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

For further information apply to

A. C. DANNER,
Chair'n Transportation Committee, Mobile, Ala.

H. W. SPEAR,
Chair'n Tents and Cots Committee,
74 St. Charles St., New Orleans, La.

C. H. LINDSEY, Rec. Sec'y, Mobile, Ala.

W. J. HEARIN, President, Mobile, Ala.

C. W. BLAKE, Keeper, Biloxi P. O., Miss.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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"Ould Ireland."

MR. EDITOR: We reached Queenstown harbor about twelve o'clock on Saturday night, and, after some little delay in passing through the custom-house, I found a comfortable room at the Queen's Hotel—glad to sleep again on land. In truth, however, I had become so accustomed to the rolling and rocking of the ship, it required a little time to readjust myself to the new situation, and court the coming of "tired nature's sweet restorer." The quaint, antique furniture in the room; the candle which gave light, and other appointments, evidenced that I was in "the auld country." Purposing to spend the Sabbath quietly in Queenstown, after a late breakfast I sallied forth to find the Methodist Church, and had the pleasure of worshiping with the little congregation who teach and sing the gospel according to Methodism. The pastor, I afterwards ascertained, was away at Belfast attending Conference, and the service was conducted by an intelligent young man, who gave an excellent, instructive talk from this text, "At thy word, I will let down the net." I met him and others at the close of the service, and learned that the preacher of the morning was a layman in Cork, and not a Methodist, but a member of the Church of Ireland; or, as we would know him in America, an Episcopalian. He was raised a Methodist, however, and his brother, a leading Queenstown member, is a local preacher, who showed me much kindness and hospitality.

After this very helpful worship I walked up on the high hill overlooking the magnificent harbor, and attended another elaborate and imposing service at the Catholic Cathedral. An immense concourse was present—it being the feast of Corpus Christi. A street procession had been arranged, many decorations and arches prepared, with hundreds of children in line of march, each dressed in white, with a long white veil over the head, and carrying a bunch of daisies; but the falling rain prevented. So the procession was within the spacious cathedral—down one side aisle, across the vestibule, and back to the altar by the other side. Banners and mottoes were many and significant. When the canopy which covers the Blessed Sacrament was slowly borne through the vestibule, men and women standing outside, in their best Sunday garb, fell to their knees on the wet ground. I did not, much to the scandal of some pious onlookers. By such spectacular performances the superstitious people are awed into continued and increased reverence for the authority of the church. The venerable Lord Bishop of the diocese, Dr. McCarthy, was present; the jubilee of whose priesthood, by the way, was to be celebrated the next day. After the immense multitude filed out of the building—the most of them of the lower classes, and giving evidence of dense ignorance and squalid poverty—I was conducted through by one of the "faithful," and had its points of beauty and interest explained. It is an unfinished structure, but projected upon a magnificent plan. In exterior expression, crowning the lofty hill that overlooks the Cove of Cork, it is massive, commanding, and in perfect Gothic harmony. Over one hundred thousand pounds have already been expended on it, much of the money coming from America, and half as much more will be necessary to its completion. Within the building is the stone tomb of Dr. Keane, Bishop of the diocese at the time it was enterprised. I noticed some poor, ignorant old woman kneeling at his tomb in worship. They probably knew him in life, and were worshiping him now that he has become a saint.

From that and other greater elevations one gets a fine view of the splendid harbor, with the two forts, Camden and Carlisle, the three beautiful islands, the war-ships at anchor, the numerous vessels darting here and there, and the great ocean beyond, whose waves are rolling westward to the land where are those most dear to me. It is said this harbor is large enough to accommodate Her Majesty's entire fleet. The hack drivers are not slow to tell you that in this harbor Drake took refuge when pursued by the Spanish war-ships, and of his place of concealment, yet known as "Drake's Pool." They also tell us that Queenstown was originally known as Cove, but was changed in 1849, in honor of young Queen Victoria's visit—the first place she landed in Ireland.

This is quite a health resort, because of its soft climate, and many persons engaged in business at Cork reside in Queenstown. I regretted very much that I had not another day to remain, so as to travel somewhat over the island and visit the grave of Wolf, author of the lines on the burial of Sir John Moore, who is buried in an old cemetery some distance from the town.

In the afternoon I had "a cup of tea" with Mr. James T. Budd, a local preacher, and manager of a large business in Cork. He is brother to the speaker of the morning. I had a delightful visit to his charming little home on the hill. He has an intelligent, happy, religious family. Immediately after tea we had family worship, with singing, all joining in the hymn. At seven o'clock that brother preached. I would gladly have accepted an invitation to "take the service," but a wretched cold, contracted on shipboard, made it impossible for me to speak. We had a good, earnest, spiritual sermon. And thus my first Sabbath in the land of St. Patrick was pleasantly spent.

On stepping out in the morning I had my first view of an Irish jaunting-car, on two wheels, and drawn by one horse. The seats are on the side—the passengers sit back to back, and have good opportunity for observing; but, I would suppose, have some difficulty in holding on.

On Tuesday morning I went up to Cork—a short, pleasant run up the river of half an hour. This is an ancient city, and typical of the Roman Catholic population, which control almost wholly the south of Ireland. It figured prominently in the early history of the country, and in these latter days has been distinguished politically as the parliamentary constituency of the late Charles Stuart Parnell. The city is built on both sides the River Lee, and up the steep hillsides. As I crossed Patrick's Bridge, which spans the river, *en route* to the hotel, I was first attracted by the statue of Father Mathew, the "apostle of temperance," which occupies a conspicuous position on a principal street. It was sadly significant, as I paid a second visit to the monument, to note that the large buildings in that immediate locality were saloons—called here "public houses." On Saturday nights, I was told, that section of the city is made hideous by the drunken orgies of the besotted "faithful." Alas! what a mistake Father Mathew made, and which he freely acknowledged in later life! When he had wrought a revolution in the south of Ireland, and had the country in his hands, he failed to crystallize that reform sentiment into statutory and constitutional law. Now the very shadows from the outstretched hands of Father Mathew's statue fall nightly upon scores who have no knowledge of the grace he preached, and are the pitiable victims of rum and rags.

I visited the Cathedral of St. Finn Bar, a building owned by the Church of Ireland. This is a handsome piece of architecture—said to be unexcelled in all this Emerald Isle. It has cost over a half-million dollars, and is yet incomplete. The magnificent towers were erected, as a friend accompanying me facetiously remarked, by "porter and whisky"—that is, by a brewer and a distiller, and at a cost of $150,000 each. The "Bishop's Throne," made of oak and elaborately carved, was presented by the clergy of the diocese at a cost of $7,500. The Mosaic work about the altar is ingeniously wrought and most beautiful in design. On the steep hill-side across the river is another prominent church, which has a longer history, and looks to be a representative of a past age. It is the Shandon Church—made famous in literature by the well-known lines on the "Bells of Shandon."

Mr. J. H. Thompson and his wife, who attended the Ecumenical Conference at Washington last October, showed me much kindness. Mr. Thompson is a prosperous business man of the city, and a liberal, earnest Methodist, and his good wife, the daughter of a missionary, born in India, is one of the most ardent and effective temperance workers in all Irish Methodism. They gave me a delightful drive over the commanding green hills of the surrounding country, and an opportunity to admire the wonderful scenery from several "inspiration-points" of observation. What splendid roads, firm and smooth, made and kept so by contract—the only plan that will secure good roads to any people. After our drive of three hours I had tea with the family, to which the pastor, Rev. Mr. Crawford, and other friends were invited. Cork, as you know, shared largely in the labors of Mr. Wesley. He found here occasionally rather rough treatment—having at times fightings with mobs and fears within; but he planted wisely, and to this day, Mr. Crawford tells me, the type of Methodism in the city has not been excelled in the country. Though not strong in proportion to population—this being a Romish city—it is vigorous, loyal, spiritual. *All* the people attend class meetings and pay regularly their "class-money," as in the early days. I insert here one of the quarterly tickets, which are given to each member of society. The name is written in the blank, and the initials of the pastor, giving it out, just above:

Methodist Society.
ESTABLISHED 1739.
Quarterly Ticket for September, 1892.

God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
2 Timothy i. 7.

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After tea at Mr. Thompson's I made a short call at the parsonage to shake hands with the pastor's family. These are warm-hearted, fraternal Methodists, and have vied with each other in making my short stay here most pleasant and profitable. Mr. McGuire, a young Methodist man in fine business, accompanied me to the cathedral and other places of interest, and is to drive me out to Blarney Castle this morning, and to other points of interest. He and Mr. Thompson, with his wife, will leave this afternoon for the Conference at Belfast. As the representative session begins a day earlier than I supposed, I shall go up this afternoon to Dublin, and on to Belfast to-morrow. On this account I shall have to forego a visit to the Lakes of Killarney.

Fraternally,
CHAS. B. GALLOWAY.

Cork, Ireland, June 21, 1892.

Letter from North Carolina.

MR. EDITOR: An evil disease had been cleaving unto me for two or three months, pronounced by one physician intercostal rheumatism; by another, interosteal neuralgia; but, as "a rose would smell as sweet by any other name," so "it hurt me just as bad," no matter what they called it. Antikamia and other anti-suffering mixtures had been faithfully tried, and still the disease refused to unclasp itself. I, therefore, resolved to try what virtue there was in change of scene, mountain air and mineral springs. I had seen a notice of the wonderfully healing properties of the Bromine-Arsenic Springs in Ashe county, N. C., and also a statement of some almost miraculous cures which it had wrought. The free use of its waters was said to utterly rout such inveterate foes to bodily ease, and frequently to human life, as rheumatism, eczema, scrofula, dyspepsia, insomnia, kidney complaints, *et id omne genus*. If this is all true, I thought, this is the place for me to go to. I accordingly started on June 20, taking *en route* East Tennessee and Western Virginia, for the purpose of visiting my brother and other relatives whom I had not seen for nearly thirty years. I found my brother somewhat feeble, though quite well-preserved for one of his age. "By reason of strength, the days of his years were nearly fourscore years." He preaches occasionally, and is passing the evening of his life restfully and serenely, experiencing, as yet, very little of the labor and sorrow allotted by the Psalmist to fourscore years.

After spending a few happy days with brother and his family, I set my face towards North Carolina, leaving the railroad at Marion, Va., and embarking in a buggy for a 45-mile ride over the mountains to the springs. Just from the low grounds and high waters of Louisiana, you may imagine how refreshing to my eye were the rock-ribbed, verdure-clad mountains of Virginia, and the luxuriant crops of wheat securely waving their golden heads on hill and mountain-side, above the reach of disastrous floods. No man-constructed levees are needed in this favored land to confine the turbulent stream within its proper channel, since Nature has fortified her river banks with rocky barriers, which can defy the on-rushing sweep of destructive floods, affording the husbandman a reasonable hope that, if he sow, he will also reap. I sadly thought of the desolation and widespread havoc which the rivers of my own State, in their unbridled license, were then making of the crops and property of many of the dwellers on their banks. There may be danger in high places, but there is often security. As we slowly wound our way up the mountain height, our ears were greeted, every now and then, with the musical tinkle of some mountain spring, as it came oozing from its rocky breast, to go dancing and sparkling down to the depths below. Having gained the summit, there lay outspread before and below me a billowy and almost boundless expanse of green hills and forest-fringed heights, stretching as far as I could see—a novel and charming view to me, and one of which, it seemed to me, my delighted vision could never weary. The sides of many of these hills, steep almost to perpendicularity, were cultivated to the very top, and aproned with ripening grain. Sickle and reaper were already busily at work harvesting the wheat. The harvest here is plenteous, and the laborers, too. Although climbing the mountain was slow and tedious, the *facilis descensus* proved both expeditious and exhilarating. Soon after reaching its foot, it was time to stop for the night, and we put up at the house of a farmer whose substantial fare, with its trimmings of milk and honey and strawberries, and whose clean beds and low rates withal, will ever commend him to the patronage of the tired traveler. After an early breakfast a ride of ten miles landed me safely at the springs, where a pleasant greeting awaited me from the proprietor and his excellent wife, and I was soon made to feel at home and at ease.

These springs are situated 2,725 feet above the sea level, in a little valley shut in by hills. A commodious hotel, neat white cottages, and every appliance that can contribute to comfort and convenience, furnish accommodations for 75 or 80 guests. A varied and delicious bill-of-fare (to say nothing of the altitude) afford as high living as any health seeker need desire. The general effect upon the newcomer is one of exquisite coolness, cleanliness and repose. The water of these springs is colorless, tasteless, cold as ice, and clear as crystal. I have been here only a day or two, but I purpose to remain long enough to give it a fair trial. I shall drink freely of its healing waters, take a daily plunge into its pellucid depths, and, should its blood-purifying properties be all that is claimed for them, I shall expect to leave here with my blood as pure as that which courses in the veins of any of the *very first families* of Virginia.

Yours, etc., G. H. WILEY.

Bromine-Arsenic Springs,
Ashe Co., N. C., July 4, 1892.

The Commencement Ball.

At the recent commencement of the University of Mississippi the trustees of the university appropriated $100 to defray the expenses of the commencement ball. Now, in the name of the 80,000 members of the M. E. Church, South, in the State of Mississippi, who are taxed to keep up State institutions, I protest against this perversion and waste of public money. *The university is deeply in debt.* Some of its buildings are in a very dilapidated condition, and so much so that the last Legislature of the State appropriated $5,000 to be expended in repairs, and a much larger sum is needed, and yet the trustees take $100 out of the treasury to pay for a ball.

I protest against it because our church teaches that dancing is a sin, and the State has no right to tax a part of her citizens to pay for the amusements of others, and especially so when those taxed believe that the amusement for which the money is appropriated is sinful and hurtful. Christian parents do not desire their children taught to dance.

The catalogue for 1891-92 gives the entire number of students of both sexes during the session as 205. The State appropriates annually $32,500 to run the university. We are told that everything is free at the university—that is, it does not cost the student anything; but the State paid the last session $18 tuition per month for nine months, or $158 for the session for every student who entered the university, whether he remained one day or nine months. The State also provides rooms free of cost for the students, and the last Legislature, in order to make these rooms comfortable and attractive, appropriated $5,000, or $24.15 per student. This is very liberal on the part of the State, and of this liberality I approve; but it appears that all of this is not sufficient, and that the public must also pay for the amusements, and the trustees appropriated $100 out of the treasury to pay for the ball. A ball is offensive to Christian people, and should not be sustained by public money. I enter my protest against *this* perversion and waste of public money. J. E. THOMAS.

Oxford, Miss., July 3, 1892.

FROM THE WORK.

Rev. J. A. Poe, P. C., Belzona, Miss., July 7: "Our second Quarterly Conference was held on Townsend Lake, June 11. Our presiding elder was with us, and preached four times, to the delight of all present. We had seven additions, and baptized thirteen infants. Our circuit has grown from three to nine appointments, and the people continue to call for the gospel. The harvest, indeed, is great, but laborers are few. We have organized two Sunday-schools since our last report that are doing fairly well. There is a growing interest at most of our appointments, and we are praying and working for a blessing in this part of God's heritage."

Rev. Eugene Johnson, Senatobia, Miss., June 29: "We have just closed a meeting here of two weeks' duration. Bro. Humphries preached two sermons; Bro. Stuma preached one. These brethren were of the Presbyterian Church. Bro. J. W. Malone, of Cold Water, was with us two days; Bro. M. E. Tumlin, of Verona, four days. All these brethren did faithful, earnest, efficient work, for which we are very grateful to them. The vital forces of the church, I think, was greatly quickened by the preaching and other services. The current of spiritual activity flows more rapidly through her veins, and purposes were formed and promises made to make still higher attainments in practical and experimental godliness. We look for better things before this year closes. Pray for us."

Rev. J. W. Treadwell, Sturges, Miss., July 1: "When we came to the Sturges circuit we found the good people of the charge very much discouraged. No parsonage or rented house having been provided for the pastor in charge, he rented one for himself, and paid the rent, until he succeeded, by the help of those interested, in building a parsonage sufficient to live in the present year. Our parsonage, though unfinished, is worth about $250. Our charge is improving on every line. Sabbath-schools and prayer meetings are in progress, and we are praying for a gracious revival all over our charge, and believe we will receive the blessing. We have just returned from Maben circuit, where we assisted Bro. Dollar in a meeting, and can say, if those people will, they can be one of our first-class circuits. May the Lord help them to be so!"

Rev. H. M. Ellis, Wesley Chapel, Natchez, Miss.: "They say, 'Friday isn't a lucky day,' but I shall never refuse welcome to one that brings the 'luck' the last June twenty-fourth brought our home. Supper was over, the children in bed, and, after a busy day, wife and I were seasoning our rest with a song, when the click of the gate-latch and tramp of feet announced the approach of visitors. Right on to the dining-room they hurried, smiling and 'howdying,' but with hands too full to shake. How they transformed the appearance of that room!—for every thing was there from a place of fat pine up to dainty preserves and trembling jellies. You may be sure our hearts were happy and thankful, and that we are braver and stronger for work among such dear, good people. May God bless their homes and hearts with peace, plenty, contentment and heavenly grace!"

J. M. Deavenport, Pontotoc, Miss., June 27: "The Lord is blessing his work on this charge. Our people are growing spiritually stronger and more alive to the work of the Master. We have six regular organized and flourishing Sabbath-schools on the work, all using our Sunday-school literature, with man at the helm filled with the Spirit, laboring for the salvation of the souls of our children. We have four appointments, with a parsonage almost in the centre of the work, which has been contracted for and over half paid since we came to the work. We are short somewhat, financially, with bright prospects ahead for more prosperous times. We are looking forward, and have faith to expect great things to be done for God and the cause this year, for surely 'the lines have fallen unto us in pleasant places,' and we know that 'he that is in us is greater than he that is in the world.'"

Rev. S. H. Whatley, Keachie, La., July 8: "Protracted meetings begin this week, and will run at the different appointments till harvest-time. Congregations are increasing in numbers and interest. The Woman's Missionary Society held at Keachie made us a good beginning in revival work. We felt the Holy Ghost imparting needed strength during our attendance. Mrs. T. P. Fullilove presided. 'She put her left hand to the nail, and her right hand to the workman's hammer,' finishing every item of business in a very satisfactory manner. Their attendance was small. Several read important papers, which were as good as any I have ever heard. Miss Eliza Logan was elected State organizer. May God bless her in this work! 'The surplus' called forth the parable of the talents. The difficulty of 'digging to hide' might be obviated, but what of the responsibility? A succession in the line of prophets has appeared at the parsonage. We call him Robert, to place him in line with the Roberts of the Louisiana Annual Conference. Pray for us."

Rev. J. M. Pugh, Binnsville, Miss.: "I have the pleasure of reporting one more gracious revival on the Binnsville work. We commenced a meeting at Scooba station on the fifth Sunday in May, and continued it eleven days. There were, at least, forty conversions, and a general revival of church members. The accessions to the churches, as the result of the meeting, will be about twenty-five. Christians of the various churches entered into the meeting with interest and great harmony of Christian fellowship. The Presbyterians have the ascendency in the community, and all denominations have been worshiping in the same building. This we hope to change by erecting a Methodist Church in the near future. A committee has been appointed, and subscriptions are being solicited. Bro. N. M. Clark was with us, and did the most of the preaching, in his peculiar and forcible manner. Bro. T. L. Mellen held his Quarterly Conference on one day, and gave us two stirring and forceful sermons. Bros. Moore, Abney, Buck, of the North Mississippi Conference; young Bros. Browning and Huff, and the Rev. B. Witherspoon, pastor of the Presbyterian Church, assisted in the meeting. It was said before the meeting that no revival need be expected; but false prophets were put to shame, and the whole community was stirred as never before, and Christians of all denominations have been moved forward to a better religious life. We took our organist, Mrs. A. B. Archibald, with a corps of singers and young workers from Binnsville, and religiously set Scooba on fire. The people of Scooba, without denominational distinctions, won the hearts of all who attended. Their doors were thrown open, and visitors could not accept all the warm invitations they received to share their hospitality. I hope I shall not be considered as making invidious distinctions when I mention especially Capt. James Watts and Capt. A. M. Moore, whose hospitality was bounded only by the capacity of their homes and not the generosity of their hearts. The people of Scooba will gladly welcome our next District Conference. The meeting has united the Christian hearts of Binnsville and Scooba. 'How good and how pleasant it is for brethren to dwell together in unity!' What more need I say? I feel grateful to the brethren for their labors, and especially to the young women and young men who labored so faithfully and so successfully. The Lord's name be praised for such a signal victory.

"P. S.—Please permit me to correct some statistics in my Binnsville report. Read 36 accessions by ritual and certificate, 21 sermons and 15 days instead of 22 sermons and 16 days."

LOVE OF NATURE.

BY EMILY HAWTHORNE.

But rising as dawn of the morning,
Or mermaid out of the sea,
Or like the sunset adorning,
Came a semblance of beauty to me.

It was Nature in transcendent beauty,
As fair as seglorious dream,
And I prostrated at science and duty,
And knelt at where she reigneth supreme.

I brought single thoughts that came thronging,
And sympathy sought in her breast,
With turbulent sobbing and longing,
And she lulled me to quiet and rest.

Thus while at her feet I was kneeling,
She touched me with magical wand,
And I joyed with a rapture most thrilling—
The key in my own heart was found.

She opened the heart in my being,
And took from the casket the key—
Endowed me with new sense of seeing,
And unlocked the treasure for me.

And leaning so smilingly o'er me,
She bade me look lovingly 'round,
And the meaning of scenes spread before me
Should all in the volume be found.

Broad Daylight—High Noon.

Not in response to any "demand," but in reply to an erroneous combination of facts and of figures, I, as presiding elder of the Meridian district, and as a member of the Board of Missions of the Mississippi Annual Conference, wish to state a few matters of fact pertaining to affairs in this district.

1. I have seen a preacher—earnest, laborious and zealous—grow old gracefully, and with a spirit almost as sweet as the spirit of the Master. I have seen another preacher, dissatified with his appointments and disposed to find fault with everybody but himself, demand to be moved from a good circuit and a comfortable parsonage, and resolutely refusing to be returned where the people wanted him, feel grievously afflicted by the only other appointment possible for the Bishop to make for him; and, apparently becoming sour, strike right and left regardless of consequences—even if it did reduce the appropriation made by the Board of Missions to assist a circuit of 380 members to support him and his family. (Judges xvi, 21-30.)

2. Appropriations are made by the Board of Missions at one Conference, to be paid at the next. The preacher appointed is advised of this appropriation, and enters upon the work expecting to be paid according to promise. These appropriations are always fully discussed by the presiding elders, and by them agreed upon; then submitted to the full meeting of the Board of Missions composed of preachers and laymen from every district in the Conference. At the last session the following constituted the Board present—J. H. Thomson, of the Brookhaven district, and E. S. Drake, of the Vicksburg district, being absent: W. C. Black, J. P. Drake, T. W. Adams, T. S. West, *J. V. Penn*, P. Howard, W. B. Lewis, *J. C. Enochs*, J. S. Turner, E. F. Griffin, *Irvin Miller* and H. C. Newsom. The proposed appropriations were (as is the custom) freely discussed, some were rejected, and others unanimously allowed. The appropriations are never made by "one-man power," nor recklessly.

3. At the Conference in 1889, West End, Meridian, was granted $200 to aid in supporting an unmarried man—the fourth time an appropriation was made to that charge. At the Conference in 1890 (the close of my first year on the district) I sought for a preacher of greater experience in city work, and found that the one wanted was soon to be married, and having some knowledge of the cost of living in Meridian, and also of the expenses of a preacher in developing such a work as West End (having served Wesley Chapel, Natchez), I asked for and obtained an appropriation of $300, as the faithful preacher for 1889 had only been paid $387 by the 202 members. What were the results? In December, 1891, the membership had increased to 240 and their contributions risen from $587 to $773 45, not counting the rent paid for a parsonage nor money expended for furniture. Because the preacher had done his work well, should his wages have been discounted and our contract violated, even though the members had paid $525 instead of $387? The only honest thing to do was to reduce the appropriation for 1892, and this was done, only $200 being asked for by me, and unanimously granted by the Board of Missions. And who could have objected to such an appropriation, except one who looks upon a preacher as a beggar and a preacher's family as paupers dependent on the charity of niggardly church members?

When the Rev. H. C. Brown was appointed to East End, Meridian, it was looked upon by some good people as "ill-advised, premature and Utopian." Not a foot of land did we possess. Not a church member—not even a Sunday-school organization. It was an experiment, undertaken, however, with an abiding faith in God and firm conviction that good would follow. At the Brookhaven Conference, December, 1891, Bro. Brown reported 128 church members; a church and other property worth $2,714; $300 paid to himself; $20 to the presiding elder, and $40 to the Conference assessments; a Sunday-school with 13 officers and teachers, 184 scholars, contributing $13.69 for missions, and $54.32 for other purposes. Was not his work well done? Did not the $300 yield ample returns? Ought we to have discounted our promise to him and withheld a part of the appropriation? Can the history of the Mississippi Conference furnish a parallel to the work done in one year by Bro. Brown? As his work was so well done, the appropriation for 1892 was reduced to $200 (the young brother intending to marry immediately after Conference), the expectation being that after this year the need for aid would cease.

4. These were the only appropriations made to the Meridian district for 1891, and these were reduced $200 for 1892, while $50 was granted to another work. But in the Brandon district for 1892 appropriations aggregating $600 were made to ten pastoral charges, almost every one of which is far more able to support a preacher than either East End or West End, Meridian. The aggregate wealth of either East End or West End does not equal the aggregate wealth of the members at Mars Hill, Neshoba circuit, Brandon district, and certainly does not exceed the ability of the 380 members on the Decatur circuit, Brandon district, from which comes this complaint or insinuation against the Board of Missions.

5. As this seems to be only a new phase of the outcry of country against town, it may be well to inquire what proportionate amount of money is contributed by the country and by the towns.

MERIDIAN DISTRICT IN 1891.		
Meridian (3 charges)	$135 00	
Enterprise and Stonewall	40 00	
Shubuta (three towns)	50 00	—$225 00
Remainder of district		229 85
VICKSBURG DISTRICT.		
Vicksburg (2 charges)	$100 00	
Port Gibson	45 00	
Natchez (2 charges)	95 00	—$224 00
Remainder of district		312 30
JACKSON DISTRICT.		
Jackson (2 charges)	$103 75	
Yazoo City	66 00	
Canton	30 00	
Edwards	34 20	—$233 95
Remainder of district		287 15
BROOKHAVEN DISTRICT.		
Brookhaven	$ 20 00	
Wesson	45 00	
Hazlehurst	45 00	
Crystal Springs	50 00	
McComb City	40 00	
Summit (3 towns)	35 00	—$235 00
Remainder of district		191 50

It is not necessary to take up the Seashore, the Woodville and the Brandon districts, contributing, respectively, $402.25, $323.30 and $276.45—the foregoing being sufficient for my purposes, and showing that while the towns in the three districts have contributed $684, the country has given only $736.65.

6. The members of the Board of Missions are becoming restive under the constant appeals for help from so many pastoral charges in the Brandon district, which has within its borders as much financial ability as any other district in the Conference, excepting the Meridian district, and we are beginning to think it is time for Hillsboro, Fannin, Westville, Decatur and other venerable veteran pensioners, which have "come down to us from a former generation," to stand alone and not be dependent on other districts for help. In the District Conference at Hickory, last year, a reverend and honorable member said that the Brandon district was "cursed with stinginess" (and he ought to know, for his circuit with 400 members once contributed $2.50 to foreign missions and only $4 to the Conference fund). The pathetic "demand" of the Brandon District Conference, at the session for 1892, was very touching in the light of contributing $276.45 last year to domestic missions, and receiving $600 in appropriations this year, and about the same last year! Such complaints, insinuations or "demands" can only result in decreased collections this year and an enforced scaling of the appropriations made by the Board of Missions; and the Brandon district, including Decatur circuit, will suffer accordingly, and fewer and smaller appropriations will be made to the Brandon district next year. And this is not all. An excuse has been furnished to mean people to be meaner; and I have heard of one man—he wears a moustache—in the Meridian district! who had subscribed two whole dollars on all the Conference assessments; but since the publication of the "demands," refuses to pay anything on any of the assessments whatever! And so dear old Bro. T. Y. Armstrong, and the other superannuates, and the widows and orphans will have to get along without the *dime* promised by that honest (?) church member and now repudiated.

7. Only within recent years has any help been given to new works in our towns; but from "the beginning" the country circuits have been helped and helped until some of them bid fair to be "professionals" for all time to come.

8. The Conference floor, and not the church papers, was the proper place for these discussions; but the Board of Missions has naught to fear from daylight, high-noon or electric light either. And no other district will suffer one half so much as the Brandon district and the missionaries preaching therein.

T. L. MELLEN.

Letter from Japan.

MR. EDITOR: A few (?) words from this part of the field, I hope, will not be unacceptable to the readers of the ADVOCATE.

Hiroshima is a city of eighty-five or ninety thousand inhabitants—the largest city in this part of Japan. It is situated about two hundred miles west of Kobe, and is connected with Kobe and Osaka by three lines of steamers, which make the trip one way in about eighteen or twenty hours. It is to be connected by rail as soon as the road, which is already running to a point within fifty miles of the city, can be finished; but, as the company is suffering quite severely from "impecuniosity," it is very uncertain, unless the government takes hold of it, when the road can be finished.

Situated in the delta of the river Ota, the city of Hiroshima is perfectly flat, though it extends on each side to the foot of the mountains. It is not considered by the Japanese a very healthy city, especially in Summer. The water is bad, and many people are not careful about their drinking water; but, with proper care, I have never found any reason for considering it especially unhealthy. The climate in the Fall and Winter is delightful. All of the foreigners who live here, I think, have become very much attached to the place. It is quite a flourishing business city; but, in education and in conveniences of living, it is behind many much smaller places. The original Hiroshimaites have not a very good reputation either as to education or as to morality, and, as may be easily imagined, among them Christianity does not find a ready acceptance. In fact, in all the Christian Churches here there are comparatively few original Hiroshima men. But of late years there has been a strong tendency to move about, and the government officials especially have been frequently changed, and in this way many strangers from Tokyo and elsewhere have brought with them broader ideas and better principles, and the character of the place is steadily improving.

This Hiroshima section of country is very thickly populated, and a great many of the working people go elsewhere in search of better wages. Many went to Hawaii to work on the sugar plantations, and we were hoping that many of them would be converted there, and would return earnest Christians; but our hopes in that direction have been but very partially realized. Many of those who become Christians there do so from worldly motives, and, when they return, their worldly motives prompt them to a disavowal of Christianity; so that our country work has not been helped from that direction as we had hoped it would be. We have found only two whom we could receive into the church.

The Christian Churches now at work in Hiroshima are: the Presbyterian, Episcopal, Methodist, Greek and Roman Catholic. Of the work of the Greek and of the Roman Catholic Churches, I can not speak particularly, as they do not work with us, and I see but little of them. They have no church-building, but carry on their work in chapels. There are two Roman Catholic priests, but only a native pastor of the Greek Church.

The Protestant Churches work together very pleasantly and harmoniously. We have every month a union workers' meeting and a union prayer meeting, and on three successive nights in each month we have a union preaching service.

The Presbyterians have a church and two chapels, with a membership of about one hundred. The Episcopalians have only a chapel, with a membership of ten or twelve. We have a church and one chapel, with a membership of about fifty in the city. We have also a girls' school, a kindergarten, a school for poor children, and three Sunday-schools in a different section of the city from the church. And yet, what is that for the ninety thousand who have not heard the gospel?

If we compare the conditions of work now with the conditions when I came to Japan about the close of 1887, we shall find a great difference. Then there was a great demand for foreign things. It was scarcely any trouble to get a good English Bible class. Many came to enquire about Christianity; but, as you know, there has been a reaction against that wholesale demand for foreign things. Fewer people are so anxious to learn English, and fewer come to enquire about Christianity.

That difference is seen in the general statistics of that time and of the present. While the net increase in all the churches in Japan in 1888 and 1889 was between five and six thousand for each year, the total net increase in 1890 and 1891, for each year, was between one and two thousand. Last year the total number of missionaries was fifty less than the year before; the number of out-stations was 42 less than the year before; the number of baptisms was 713 less than the previous year. In the number of Sunday-schools there was a decrease of 92, and in the number of Sunday-school scholars there was a decrease of 6,489. This last item I can not well understand. The year before there had been a total increase of 2,518, and in other items there had not been such a marked difference between last year and the year before.

Japan is not so near converted as some people about two years ago began to think she was. There is no reason for discouragement, however, either in last year's statistics, or in the present condition and outlook of the church. Our church has advanced steadily. The churches that I am acquainted with are in better condition, I think, than ever before. At Nagasaki and at Fukuoka our M. E. brethren have had a gracious revival. The mail to-day brings a short account of a season of great refreshing from the presence of the Lord at our school at Kobe. Christianity will not spread throughout Japan on the tide of popular favor for foreign things, but it will be spread throughout the land by the power of the Holy Ghost working through a consecrated and trusting ministry and membership. May the Lord hasten the day! Pray for us.

Sincerely yours in Christ,

B. W. WATERS.

Hiroshima, June 7.

Letter from Texas.

MR. EDITOR: Inasmuch as several of my friends in the Mississippi Conference have requested me to write them about my new field of labor, and as—I presume—all of my ministerial brethren would like to hear from this part of the Western field, I write as concisely as possible, giving my opinion of this country after six months' trial and careful observation. When we first reached this place I was not much prepossessed in its favor, though the people were quite kind to us. The weather and the financial condition of affairs made our first impressions rather gloomy; but, when Spring set in and the finances began to look up, we began to recover.

Wortham is a growing town on the Houston and Central Texas road, about eighty miles south of Dallas, in the most beautiful and fertile prairie country it has ever been my lot to see. The natural beauty of the country is an inexhaustible source of pleasure to one who loves nature. For miles in every direction the eye falls upon green, undulating pastures, clouded with banks of variegated natural flowers, dotted with fat cattle. Waving corn fields, brown squares of ripe oats, with here and there a comfortable dwelling is seen in the midst of a fine orchard and excellent garden. I have heard of the garden spot of the world, and it is said that Bishop Keener has located Paradise somewhere in the South. *This is the place.* The people who live here make crops so easy that a great many of them have grown lazy, as it is not necessary to work more than half the time to make a good living. Corn, oats, vegetables, peaches and cotton, as well as quite a number of other things, grow finely here, and this year these crops are just as fine as they well can be. This is one of the best shipping-points for cattle in Central Texas. Thousands of cattle are shipped in one season to St. Louis and Chicago.

As to religion, there is as great a variety and diversity of opinions as there is of natural products. We have five denominations represented in (and around) our little town—Baptists (Missionary and Primitive), Methodists (Protestant and Episcopal), and Cumberland Presbyterians. We all worship in one church, and have a regular undenominational, latitudinarian, hifalutin time during protracted meetings; but there is a great lack of orthodox systematic devotion to the cause of Christ between meals. The Arkansas woman described this part of Texas, *as to religion*, very well when she said that "they had the deepest creeks and the least water, the most cows and the least milk, and more preachers and less religion," than anywhere she had struck. Episcopal Methodism is holding her own and steadily gaining ground. All we need to help us to the final occupation of this part of the Northwest Texas Conference is a few Methodist Churches and a little liberality on the part of the (our) members. I think our people are beginning to advance along that line lately, and if we make a fine crop this year, doubtless we will have a revival of liberality among our people. One thing we have to contend with—which can't last long—is the theory of the Protestant Methodist Church that we need but a little money to run the churches with; and so, as a result, we have no churches—*except union churches;* the preachers, as a rule, are poorly paid, and every other denomination suffers from their illiberal theory. This state of affairs can not last long, of course, as the church that first builds a house of worship, houses her people, and pays something liberal to the support of the gospel, will be the one that will secure their own respect and the confidence of the people, besides getting first-class men to fill her pulpits. The cry has been that the Conference won't send them the kind of men they need. The real trouble is, that they *don't want* the kind *they need.*

Tell the brethren in the Mississippi Conference to come over to this Conference, if they can get a transfer; that our Conference includes all of the panhandle country west of here, including about sixty-five counties, and they will find plenty of room for their varied gifts.

Our District Conference met at Mexia (pronounced Mehia), on the Houston and Central Texas road, about eight miles south of Wortham, and we had a royal time. The preachers are a hearty, whole-souled, straight-up-and-down set of men, with strong convictions and frank statements on all questions that come up, as in other places a few glib fellows do the most of the talking.

Take it all in all, this is a great country, filling up with good people, and we are trying, with considerable success, to hold our own against the world, the flesh and the devil. I prefer this State to Louisiana or Mississippi, because we have less negroes and more native Anglo-Saxon people than in other places.

H. BRADFORD.

Wortham, Texas.

Explanatory.

I am sorry that my article of June 16, under the caption, "The Light is Dawning," should "grieve" my good Bro. Drake; and that "other brethren, not of the Mission Board, are troubled in spirit because the facts have been published." And yet I can not think his "grief" inconsolable, since he says he "does not share the terror of his brethren." But why not, if there is anything alarming about or in that publication, which he says "may result in much harm."

I wonder how many brethren are in mortal dread of some impending catastrophe as the result. It is difficult to treat such a transparent absurdity with seriousness. I published certain facts and figures without note or comment, which I took from the Minutes and from Bro. Drake's own statements published over his own signature; and if "much harm results," he, and every other member of the Mississippi Conference that votes for and contributes to the publication of the Minutes, must share with me the responsibility. Does my younger brother presume to rebuke his "venerable critic" for simply calling attention to facts and figures already published for which he himself is largely responsible? The mistakes referred to by Bros. Drake and Burton I cheerfully correct. But I must remind Bro. Burton that he is in error in supposing that I brought an "accusation" against him or anyone else.

Bro. Drake is mistaken in supposing that I "insinuate" that anything was withheld from the public by the Board of Missions. I am not in the habit of resorting to insinuation, and I do not know where he finds it in my article, unless he imagines he detects it in names and figures. I did not have at hand a copy of the Minutes for 1887 when I wrote that article, and hence I stated that "I got the information from reliable sources."

The advice Bro. Drake volunteers to "complainers" is well enough, and I hope every disturber of our Israel who needs his pious homily may profit by it.

D. G. W. ELLIS.

P. S.—Since writing the above I have thought it might help Bro. Drake to know that while he "grieves," and some few brethren to whom he has unburdened his grief are "troubled," that others are "glad" because I published that article. I have received several postals from brethren of this Conference, and one from a brother of an adjoining Conference, thanking me for that publication. I give a quotation from one, as a specimen of the whole: "I write to ask you to please continue 'to turn on the light.' I am so glad you have taken the matter in hand; hope you will not cease until you have exposed the whole thing. To give a single man on a $500 work an appropriation of $300, while men of families on $300 and $100 circuits get nothing, is an outrage that ought to be exposed." Verily, there are two sides to this question!

D. G. W. E.

University of Mississippi.

A WOMAN GRADUATE.

Speaking of the class of '92, twenty-three in number, *The Times-Democrat*, of June 30, said: "Chancellor Fulton read out the names, and, as each name was called, the graduate took his place on the bottom step of the platform. As each one received his diploma, the audience enthusiastically applauded him. Miss Minnie Cowan, of Lafayette county, the only woman in the list, received a *big ovation.*"

Miss Cowan is an alumna of that well-known Methodist school, Whitworth College, Brookhaven, Miss., graduating in the "highest course" with distinction in the class of '90. September following she entered the University of Mississippi, and after two years' faithful work finished her course in this excellent institution of learning, with the very best record as a student. Thus closes a brilliant collegiate career of five years.

OBSERVER.

SUNDAY-SCHOOL LESSON.—July 17, 1892.

BY REV. W. H. LAPRADE.

The First Christian Church.

Acts ii, 37-47.

GOLDEN TEXT.—"*The Lord added to the church daily such as should be saved.*"—*Verse 47.*

Our last lesson closed with a statement of the amazement and perplexity of the multitude when the assembled disciples spake "with other tongues as the Spirit gave them utterance." St. Luke goes on to state that some mocked and accused the disciples of being drunken. Peter immediately replied to the accusation, explaining their conduct as a fulfillment of the prophecy of Joel. (See Joel ii, 28-32.) Then he preached to them the first sermon ever delivered by a disciple of Jesus Christ after the gift of the Holy Ghost. The sermon is an earnest, clear statement of the righteousness and power of Jesus; of their guilty participation in his death; of his resurrection from the dead, as David had prophesied; of the exaltation of Jesus and his pouring forth of the Spirit; and of his divinity, as declared by God the Father.

Our lesson for to-day begins with the effect of the sermon upon the audience.

Ver. 37. The same Spirit who gave utterance to Peter stirred the consciences of his hearers and brought conviction of sin. They had rejected Christ; their action they did not attempt to defend. Recognizing Peter and the eleven as the accredited messengers of Christ, they appealed to them: "What shall we do?"

Ver. 38. Peter's reply contains instruction and promise. They must repent. They had rejected Christ; now they must receive him, not only in their hearts, as Savior, but openly, as he had appointed, by being baptized in his name. Anything less than such open profession of faith in him would have indicated lack of complete surrender to him. This baptism was, with them, a declaration of repentance, and of faith in him as granting remission of sin and the gift of the Holy Ghost.

Vers. 39, 40. Further encouraging them by assurances of God's gracious promises, Peter continued his explanation of the way of salvation, urging them to action and exhorting them to separate themselves from their unbelieving fellow-Jews.

Ver. 41. The word "gladly" implies fully, undoubtingly, an acceptance of all conditions, as well as rejoicingly. They openly, by baptism, espoused the cause of Christ, declared their faith in him as their Savior and Lord, and, we may rest assured, received the Holy Ghost according to promise. They were not regenerated *because* they were baptized; they were baptized because they accepted Christ.

Vers. 42, 43. Fuller instruction, closer communion "in fellowship one with another;" earnest union of prayer. These now, as then, are conditions of establishment and of growth. The "outside world" was deeply stirred. "Fear (awe) came upon" them. In furtherance of their claim as Christ's ambassadors the apostles wrought miraculous things.

Vers. 44, 45. This is a remarkable statement. We are not to understand that any law was passed by the apostles, or by the church, requiring distribution of goods. This Christian communion sprang out of the demands of the occasion and the spirit of brotherly love. Love for Christ and for one another was strong enough to overcome love of money. Could there be stronger proof of the genuineness of their conversion? If this same spirit dominated the church to-day, all our mission fields would be supplied, the debt paid, our colleges endowed, "the masses" reached. Such expression of love the world can always understand. (Read 1. John, iii, 17.)

Vers. 46, 47. Note the type of life of these consecrated, spiritually minded men and women. They assembled for worship, were in constant association and fellowship, were in a state of gladness, were perfectly sincere; their hearts and their lips were full of praise to God. No wonder the people believed in them. The world, however it may *hate* them, will always *believe in* people who attach great importance to the fact that they are Christ's followers, and who are evidently striving to live, as he commands, in helpful and joyous fellowship one with another. No system of public charities, no plan of "Conference assessments" can ever take the place, in Christ's estimate or the world's estimate, of the helpful spirit that is born of love.

John Stuart Mill gave utterance to a valuable thought when he wrote: "One person with a belief is a social power equal to ninety-nine who have only interests." And in proportion to the strength and intensity of such belief will be that power. All mere expediency and temporary interests will give way in the end before the outworking of deep conviction."—*Mid-Continent.*

Woman in Missions.

[Essay read by Mrs. J. P. Drake, of Shubuta, before the Annual Meeting of the Woman's Missionary Society of the Mississippi Conference, Vicksburg, Miss., June 27, 1892.]

(Published by request.)

The missionary movement began in the heart of Christ when he emptied himself of his glory and gave his life for the redemption of the world. It has been carried on since his ascension by all of his truly awakened followers; for Christianity is not a passive principle, but an active force. Its very nature is missionary. We can not receive it into our souls without giving it out to other souls; and the energy with which we give will be proportioned to the abundance which we possess of this spiritual power.

In no age since the days of the Apostle Paul has Christianity been more active than the present. This may be called the Century of Missions. Nearly one hundred years ago William Carey made the first translation of the New Testament in the Bengalese tongue. Since then it has been translated into more than one hundred and fifty languages, while three thousand missionary evangelists, more than twenty thousand native preachers and hundreds of thousands of native church members are found among the heathen. Says Dr. A. T. Pierson: "At this centenary of William Carey, God's signals flash like lightning and boom like thunder along the whole sky. By every mightiest argument and most persuasive appeal; by every motive drawn from a world's need and our opportunity: by every loud cry and open door; by every Scripture prophecy and promise, and by every unfolding of Providence, Christ is just now saying to his church, 'Go ye into all the world and preach the gospel to every creature.'"

What part has woman had in this grand movement of the ages? Mary Magdalene first bore to the sorrowing disciples the glad tidings of a risen Christ. Women charged with the message of the angel ran "with fear and great joy" "to bring the disciples word," and "as they went Jesus met them with the "All hail!" and, "Go tell my brethren." Women, among them "Mary, the mother of Jesus," were with the apostles and "His brethren" as they all continued in prayer and supplication in the upper chamber, waiting for the promise of the Holy Spirit; and when the day of Pentecost was fully come, upon these women also was poured out the glorious baptism of fire. This is that which was spoken by the Prophet Joel—"On my servants and on my handmaidens will I pour out in those days of my Spirit." In every age of the Christian era woman has witnessed for Christ. In every land where martyrs' blood has flowed she has been ready to seal that witness with her life.

How is it to-day? What part does she bear in the great missionary awakening of the nineteenth century? It is not claiming more than our generous brothers would accord to us, to say that a large part of the wonderful impetus given to missions during the last twenty-five years, at least, has been due to the active co-operation of woman. As Christianity has elevated her to her true position by the side of man, not as his slave or his plaything, but as his companion and equal; as the enlightening influence of a Christian civilization is enlarging her intellectual horizon, and giving her space and opportunity for expansion, so with increased development comes a call from Christ for increased service. It is a service, too, which none but woman can render; for we hold with the greatest of living poets, that "woman is not undeveloped man, but diverse," and her work is also diverse; so that while her sphere of labor has enlarged, it is none the less peculiarly her own. The greatest temperance movement of the age is the organized effort of a united Christian womanhood in behalf of the home. So the Woman's Missionary Societies of our own and our sister churches mean the enthronement of Christ in all homes the wide world over. We have a peculiar call to carry and to send the Light of Life to the darkened, burdened, degraded womanhood and childhood of the heathen world. While we thus lift them up to these high and holy altitudes of life in Christ, are not our own lives made more divine? I am glad we no longer call ourselves the "Woman's Foreign Missionary Society," not only because "we are all one family in Christ Jesus," but because the work and prayer which bring Christ to other homes put more of his presence and power into our own.

We have not time to enlarge upon the wonderful results accomplished by woman's missionary societies within the last twenty years. We only state in passing that our own has twenty-eight missionaries in service, besides those who have bravely fallen in the field, but "whose works do follow them;" that we have missions in China, Brazil and the Mexican Border, and within the short space of fourteen years have raised more than half a million dollars.

God has enlarged and blessed us. How shall we secure his presence and blessing in fuller measure? By a deeper humility, greater self-denial, and more importunate and expectant prayer. Pride is never an element of real success. When Nebuchadnezzar said, "Is not this great Babylon that I have built?" God drove him out from the presence of men for seven years to learn that "those that walk in pride He is able to abase." If I rightly read the signs of the times, woman is not without danger of self-exaltation. She has developed so grandly within this century, the sphere of her influence and labor has been so greatly enlarged that whereas once she claimed for herself equality with her brother, *sometimes* we see in her a disposition to assert superiority—in intellectual endowment, ability to financier and control. Let there be only a generous and helpful rivalry between us and our brother workers. Let them accord to us the help and sympathy which Paul besought for "those women" who labored with him in the gospel; and while we labor under our own organization let us be one with them in purpose and work. Not lifted up if we have a surplus in the treasury while they are burdened with debt, but, while grateful for our own financial prosperity, mindful of the fact that the debt which hampers them, demanded by an enlargement of the field, is a sign of hope, and should be an inspiration to effort. I would that each member of our society, while responding loyally and liberally to every call of her own Board, would, like our dear Daisy Lamhuth, help those men "who labor with us in the gospel" to lift the debt from our Parent Board. So we will let "this proud watchword rest" of "*equal*," and say each to other:

"Henceforth thou fast a helper, me, that know
The woman's cause is man's."

By greater self-denial. In material things there is still much that we can and should forego. I do not think that God requires us to limit ourselves to the bare necessities of life even to give to missions. Beauty is a divine evangel. Why would God have made this world so beautiful, and given such exquisite coloring to the ever-varying forms of cloud and tree and flower, if this beauty were not to elevate us and, in a measure, prepare us for the glories of the heavenly home? Is it not right, then, to beautify our homes in order to make them attractive to their inmates?—to regard the laws of taste and beauty in our dress, that we may enhance our influence with those we love? Is it not also true that man's *needs* increase as his intelligence and opportunities for development enlarge? True, indeed; and yet I fear that most of us presume upon its truth and transcend the limits of that self-gratification which God authorizes and approves. A limit there is, though it may be different in every case, and each individual may have to draw the line for himself. On the other hand, do not the whitening and enlarging fields of the Master's harvest in this age, which is teeming with its needs and its opportunities of service, demand a more *heroic* self-denial than any of us exercise?

Especially in the matter of gratifying the appetite, do we sin. Of course, all true Christians, in this year of grace 1892, should forever banish liquor from their tables, and try to banish it from the world. Tobacco, aside from its injurious effects, should *go*, as a needless self-indulgence. But our tables usually groan with an abundance and variety of food quite disproportioned to our needs. In this way much of our Lord's money that should go to feed the starving souls of our fellow-men is spent to pamper our perishing bodies.

Again, we should deny ourselves by active *work* for Christ. Personal effort is what he demands of each individual. It is not enough to give; we must work. Those of our members who pay their dues so cheerfully, and yet will not attend the monthly meetings when able to do so, are not only cutting their own souls out of the blessing that flows from communion of saints and personal work for Christ, but by depriving the meeting of the helpful influence of their presence and active sympathy they are, to that extent, locking the wheels of the Master's chariot.

Then we could *all* be more active in our efforts to awaken interest and co-operation among our non-attending members, in letting on the light by disseminating missionary intelligence through our leaflets and periodicals, and in studying means to make our meetings more interesting and profitable.

Some of us can deny ourselves not only by giving our means, our time, our efforts, but our very selves. Perhaps to some young woman here present there is a call to this higher service. God may have given you the physical strength, the intellectual gifts and culture, the spiritual grace. Oh! if there be such a one, let your ears be open unto his call and your heart quick to respond, "Lord, here am I; send me!" Can you not say with the saintly and sainted Frances Ridley Havergal:

"Take my lips, and let them be
Filled with messages from thee;
Take my silver and my gold,
Not a mite would I withhold.
Take my intellect, and use
Every power as thou shalt choose;
Take myself, and I will be
Ever, only, all, for thee."

Mothers, to us comes a call higher than this, if that were possible—to give not our own lives, but the lives of our children, to mission work. In each heart there should be a willingness to give him our brightest jewels, if he needs them. Unless there be this willingness, we are not fully consecrated. Why should we expect other mothers to devote their sons and daughters to this work, and yet withhold our own? Is anything too good or precious for Christ? And in that glad day of eternal reunion, will he not restore to us our own, with the usury of all the other lives redeemed from sin through them? So they all shall be stars in our crown of rejoicing.

We shall receive the fullness of the blessing in response to importunate and expectant prayer. The din and rush of this age do not tend to spirituality. There is danger that we become so engrossed in work that we shall forget to go to God for help and direction. Do we all pray from week to week, from day to day, that God would lay the burden of this work for him upon our souls? Do we pray for the officers of our societies, for the success of our monthly meetings, for our devoted, toil-worn missionaries, for grace and strength to do our share in this grand work of the conquest of the world for Christ? Oh! what an evangel to our own souls would this missionary work be, if we tarried in his presence-chamber and beheld the "King in his beauty," till our love and zeal burned with a white heat! How our home life would be beautified! How our love of humanity would be enlarged and exalted! When the whole church militant, girded for the battle, bows in solid phalanx, in earnest, agonizing prayer before the Lord of hosts, the victory will be won, the world will be Christ's forevermore. In the words of our grand missionary Psalm: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Seba and Sheba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. . . . His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory!"

Solomon, that wisest of men, called physical beauty a jewel of gold. The part it played in the middle ages was even greater than at present. Woman, whose loveliness so swayed man, was at one time treated with something like divine honor, the mistress of the chief civilizing influence of the age.

For good or evil, it is woman who fixes the tone of morals and diffuses courage and courtesy as an accompaniment of her grace. Women who fully appreciate how much of their good appearance depends upon abundant and healthful hair are invariably enthusiastic advocates for the use of Louisiana Creole Hair Restorer, a preparation used by the most exacting ladies of the land with the greatest success. It cures dandruff, stops the hair from falling out and makes it grow. Ladies who find their hair not sufficiently long, may easily acquire luxuriant tresses by means of this wonderful remedy. As a dressing it is unsurpassed. Price, one dollar per bottle. Mansfield Drug Company, Proprietors, Memphis, Tenn.

The light of a candle is an insignificant thing when compared with the light of the sun, yet it may be sufficient to enable one to read a document which shows that he is heir to an estate, or a letter that brings good news; so even a single verse of Scripture is enough, when believed, to bring to sin-burdened hearts pardon and peace, and to show that they are "heirs of God, and joint-heirs with Christ" to "an inheritance incorruptible, and undefiled, and that fadeth not away."
—*Exchange.*

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive	Leave
Kansas City and Memphis Ft Train. 8:10 am	**Kansas City and Memphis Ft Train.** 5:00 pm
Vicksburg and Natchez Express. 5:35 pm	**Vicksburg and Natchez Express.** 8:10 am
Baton Rouge "Coast Train". 10:00 am	**Baton Rouge "Coast Train".** 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex. 7:45 am	No. 4 F'st Ex. 10:55 am
No. 5 F'st Ex. 7:20 pm	No. 8 Coast. 3:30 pm
No. 7 Coast. 9:05 am	No. 2 Lim. Ex. 7:40 pm
Lim. Express. 4:45 pm	Fast mail. 7:45 am

ILLINOIS CENTRAL.

No. 25. Pass and Express. 7:05 pm	No. 26. Pass and Express. 7:00 am
No. 1. Chic. and St. L. F. Mail. 7:40 am	No. 2. Chic. and St. L. F. Mail. 6:00 pm
No. 13. Chic. and N. O. Lim. 7:30 pm	No. 45. Chic. and N. O. Lim. 12:01 mng.
No. 1. Memphis and K. C. Ex. 7:40 am	No. 2. Memphis and K. C. Ex. 6:00 pm
No. 33. McComb City Accom. 9:15 am	No. 6. McComb City Accom. 4:42 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:15 am
Ft. Worth, Hot Springs and St. L. Ex. 6:50 am	Ft. Worth, Hot Springs and St. L. Ex. 8:20 pm
B. Rouge, local. 10:05 am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 19 Califor. 10:55 am	No. 18 Local. 8:15 am
No. 17 Local. 7:05 pm	No. 20 Califor. 5:00 pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd. 2:50 pm	No. 18, Local. 8:45 am
No. 5, Fast Line. 7:00 am	No. 2, Lim'd. 3:00 pm
	No. 6, Fast Line. 8:30 pm

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00 am | No. 2, Limited. 5:00 pm

P. AND P. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive. 8:30 am | Leave. 3:30 pm

NEW ORLEANS AND GULF RAILROAD.

Pt.-a-la-Hache Sh. Rch. 9:25 a. m., 4:15 p. m.	Pt.-a-la-Hache Sh. Rch. 7:00 a. m., 5:00 p. m.

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Thursday, July 14, 1892.

The City Problem.

The statement has been made that Dr. Chas. A. Briggs, Rev. Lyman Abbott, and other prominent preachers of New York and its vicinity, have joined the Salvation Army as co-operating members.

Whether such action was wise or not, it is suggestive. These men, whatever their doctrinal differences, are agreed at one point: the methods and agencies hitherto in use do not meet the demands of Christian work in our larger cities. Churches many, with open doors, stand with half-filled pews, except in fashionable portions of the cities, while thousands of men and women never hear the gospel. Thoughtful men are alarmed, and theories, new and old, have been offered, purporting to account for present conditions and offering remedies. Of one fact no doubt exists—the church must *go to the people*, inasmuch as the people will not come to the church. Perhaps, time-honored methods must be laid aside; long-cherished views of policy discarded; many opinions touching ecclesiastical propriety surrendered, however reluctantly. Perhaps so. Well, to go into highway and hedge and persistently urge people to come to a wedding supper may not have been according to precedent—but it was done. Protestantism, and particularly Methodism, must not so bind itself to plan or precedent as to cease to do its appointed work.

The Salvation Army seems to these New York and Brooklyn preachers to furnish the agency needed. Perhaps it does. In London, and elsewhere in Great Britain, it certainly does. As in other movements, so in this, much that appears to be essential may prove to be merely incidental and entirely unnecessary, or even harmful. The law of "the survival of the fittest" will operate here, and the movement will "hold fast that which is good."

But we are not set for the defense of the Salvation Army, nor of its new recruits. That is not our affair. To reach the constantly increasing army of men and women in our cities and larger towns who seem to be utterly indifferent, if not antagonistic to the church and her mission, is our affair. The Sunday newspaper is reaching them; the beer-garden is reaching them; the Sunday excursion and picnic are reaching them; the church, in the main, is *not* reaching them. Is it lack of wisdom, or of tact, or of enterprise, or of interest? To some extent, yes; lack, also, of spiritual power, to some degree.

It is a problem, this whole matter. The *how* of its solution we do not attempt; we simply call to prayer; to much careful, honest consideration of all the factors involved; to readjustment of plans that have failed; to soulful, hearty work that braves criticism and dares to be irregular. W. H. L.

A note from Rev. I. T. Reames, of Bayville, La., gives the welcome news that he and his people have finished and are occupying a new church at Girard, La.

The Seashore Camp Meeting.

This annual meeting began Friday evening, July 8. This is the twenty-first meeting that has been held on these grounds. During all these years the trustees have worked with zeal and earnestness to make the place pleasant and the meetings profitable. The grounds have been improved year by year, and now present a very attractive appearance. Several handsome cottages have been erected since the last meeting, and an artesian well has been sunk, which affords an ample supply of good water. During these years the spiritual influences that have radiated to all parts of the country from this camp ground are incalculable. Year after year scores of people have here entered upon a new life and gone to their homes in different sections to scatter the good seed of the kingdom of God. It would be interesting to know how many preachers of the gospel have been sent out by the influences which this camp meeting have set in motion, but we have no means at present to guide us even to a rough guess.

There were about 400 people on the ground by Friday night. The first service was conducted by the presiding elder of the New Orleans district, there being present about 150 persons. The service was brief, and quite a number of Christians met at the altar and consecrated themselves to the work of saving souls during the meeting. This service resulted in leaving a good impression upon all the attendants, and was a foretoken of spiritual blessings to come.

The Saturday's services were opened by a plain, practical, strong exposition of I. Cor. iii, 21-23, by Rev. A. J. Lamar, of the Alabama Conference. This was followed by the time-honored custom of an experience meeting, which was a time of great tenderness and much deep feeling. Several persons gave brief recitals of experience and many realized it good to be where the Spirit of God was so manifestly present.

The sermon, at eleven, was preached by Rev. J. D. Simpson, of the North Alabama Conference. It was an excellent exposition of that incident in the history of Israel relating to the wonderful victory which God achieved through Gideon and his three hundred. The application to the present circumstances and surroundings was very felicitous and affected the congregation so favorably that many came forward and gave themselves unreservedly to the furtherance of the work of grace.

The three o'clock service was conducted by Rev. Robert Harry, of the Louisiana Conference, and agent for Centenary College. He gave a stirring exhortation from the last invitation of the gospel. (Rev. xxii, 17.)

At night Rev. S. Halsey Werlein, of the St. Louis Conference, gave a carefully prepared sermon from "Blessed are the pure in heart, for they shall see God." It was an excellent discourse, and was listened to with great attention by the large audience. At the close many came to the altar seeking a closer approach to God through Christ.

The Sabbath dawned in clouds, and before seven the showers began, but the services went on as usual. Rev. W. P. Dickinson, of Mobile, preached at eight and conducted the experience meeting, which was a time of great refreshing from the presence of the Lord.

Rev. S. H. Werlein preached at eleven. The subject was "Sowing and Reaping." It was treated in a masterful manner, and the large audience was held at will by the preacher until a rain-storm came which somewhat interrupted the exercises and marred the effect of the sermon.

The afternoon service was a season of good, many realizing the refreshing presence of the Holy Ghost. It was conducted by Rev. J. D. Simpson.

At night Bro. Lamar gave one of his strong sermons on the "Barren Fig Tree." The impression was deep and powerful.

Thus ended the first two days of the meeting. The preaching has been as good as was ever heard on this camp ground, is the judgment of a friend who has attended many meetings here.

Laborer and Capitalist.

The recent scenes enacted at Homestead, Penn., are expressive of a state of things not confined to any State of the Union, nor to any nation of the world. The murmur of discontent among the laboring classes is heard everywhere, and in response comes the cry from the office of every capitalist and corporation that labor is organizing to the injury, if not the ruin, of vested interests.

As to the merits of the case in any one of the multitude of them we have nothing to say. Painstaking and patient investigation of all the facts can alone justify a judgment here. We are concerned rather with a truth that underlies this whole question of labor troubles: the truth that no man, and no combination of men, whether of capitalists or of laborers, can project life on a plane of self-interest solely, without inevitably involving self in trouble and doing damage to others. The declaration, "No man liveth to himself," is not of application to Christians only, nor is it based on social, or family, or community compacts. Its basis is in the need of each life, for its own sake, to get out of itself and into other lives for beneficent ends, and in the law of the universal brotherhood of man independent of humanly originated combinations. No money-getter, singly or in combination, can limit to himself the application of his earnings. No labor union, of any sort whatsoever, can exclude other men fully and finally from the benefits of its operations. To attempt it is to meddle with fundamental things, of God's appointment; to persist in the attempt, whether by force, or by process of obstruction, is to bring discord—and so death through strife; or unhealthful luxury—and so death through sensualism.

To enterprise for the general good is, therefore, an obligation of common manhood as well as a Christian duty. No corporation that does this ever oppresses the poor; no labor organization that does this ever obstructs progress or sheds blood. When capitalist and laborer say to each other, by deed as well as word, "My brother," issues are settled and Pinkerton's occupation is gone.

The Sermon on the Mount is not the creed of a church, nor the theory of a philosopher. It is the fundamental law of relations for the whole universe of God, operative whether acknowledged or not. All other plans of life are founded "on the sand." W. H. L.

The Sabbath—No. 1.

The Sabbath, as a day of rest and devotion, is of divine origin and appointment. One of the leading purposes of this divine institution was to make it a commemorative institution. To our father and mother and their immediate posterity, the recent creation of the world, or its adaptation for the abode of the human race, was the greatest and most impressive fact of which their age was historical. It was fitting that this great event should be monumentally commemorated. So the seventh day was set apart and separated from days of common use to recall the great fact that there was a great Almighty God who had created the heavens and the earth. This monumental purpose continued without change until the exodus of Israel from Egypt. In Deut. v, 15, God said unto them: "Remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." This miraculous deliverance from the great power of Egypt, and from hard and cruel bondage, was the greatest and most interesting fact to them as a people, and so it was most proper that this event should be monumentally commemorated through the generations to come. So to the Jew each Sabbath recalled their deliverance from slavery and their elevation to liberty and nationality. This divine arrangement continued near fifteen hundred years.

Our Lord Jesus Christ was crucified on the Jewish Saturday (our Friday), slept in Joseph's new sepulchre on the Jewish Sabbath (our Saturday), and rose early on the first day of the week (our Sunday). The resurrection of Christ from the dead by the exertion of his almighty power was the crowning glory and great confirmatory proof of all his claims to be God manifested in the flesh, God over all, blessed forevermore.

The disciples and apostles of our Lord, inspired men, began at once to commemorate and celebrate this most illustrious of days by holding their solemn devotions and worship of the God-man on that day. Christ confirmed and endorsed this action of the apostles by meeting with them again and again on the first day of the week. Paul preached the Word and celebrated the holy sacramental supper on the first day of the week (our Sunday).

This day of immortal memory was soon called "The Lord's Day." It was not called Sunday until the reign of the first Christian emperor Constantine, the Great—*Solis Dies.*

Thus the Sabbath continues to be what it always has been—a monumental and commemorative day; of creation, of Israel's deliverance, and of the triumphant resurrection of our Lord.

The apostles, as their apostolic letters recorded in the Acts of the Apostles show, had, in matters of usage and ecclesiastical customs, power to bind and loose. Then, as these inspired men set the example of religiously observing the first day of the week, it seems clear that the first day of the week was to be observed as commemorative of the resurrection of Christ, and ought to settle the question as to the authority and propriety of changing the day of rest and devotion from the last day to the first day of the week. As was to be expected, the Jewish converts in relegating the seventh day (so long venerated and religiously observed) to the secular days of the week would move slowly. It is physically impossible all round the globe to observe exactly the same identical hours. As this can not be done, it would seem that the present arrangement ought to be readily adopted by all. A uniform Sunday is essential to public convenience and the best business conditions. The attempt to observe different days of the week as days of rest and devotion by different portions of the community, would result in great confusion and loss.

The day of rest is God's gracious gift to a working and a weary world. It is the poor man's day, when he enjoys a brief release from the exhausting toils of the ordinary days. In the quietness and repose of his modest home he seems to have a pleasing reminiscence of Eden's rest and Eden's joys. It seems a prophecy, a herald and a pledge of the rest that remains, the endless Sabbath of the soul.

No class of men ought to be so united and so resolute in the maintenance of the weekly day of rest as the wage and toiling classes. Many of the laboring classes seem anxious to turn the day of rest and devotion from a holy day to a holiday of various revelry, excursions and sensuous amusements. They seem to be unmindful of the fact, if we permit the day to be perverted from its divinely appointed uses, that not only will men rush into all sorts of sensuous amusements, but many will say (in fact, have said) if the uses of the day may be perverted to all sorts of *play*, why not to all sorts of *work?* The laboring classes will be the victims of this increase of toil without any increase of wages.

J. B. WALKER.

Forces of Youth.

[From Commencement Sermon by Bishop O. P. Fitzgerald.]

There is a true psychology as well as a glorious promise in the pentecostal prophecy that your young men shall see visions. Young men are the seers of the race. Youth looks upward, and moves forward. Age looks backward. Before the rapt and eager vision of youth the future unrolls its varied panorama. Age in its serene passivity hears songs in the stillness of the night, and, in the language of that great dreamer, Thomas DeQuincey, "catches reflections from eternities that lie below all waking life."

The promise of this pentecostal age was the promise of power. The specific promise to young men is the seeing power, the power of vision. Upon the tall and kingly Saul the divine afflatus descended in his early manhood. David, soldier, poet, statesman, did his greatest work and sang his sweetest songs ere age had frosted his locks or weakened the beating of his mighty heart. Solomon had his vision of the Divine, and made his choice of wisdom as the better part, in the morning of his manhood—a morning so bright, followed by a day so full of clouds and by a night that we can only hope was not endless. His name is omitted from the roll of saints and heroes in the eleventh chapter of Hebrews, though written highest on the scroll of earthly wisdom. John the Baptist awakened a nation, finished his course, and died at thirty. While he was yet a young man, freshly graduated from the school of the great Gamaliel, the heavenly vision burst upon the sight of Saul of Tarsus. The God-man himself, Jesus Christ, taught all his truth, finished his wondrous work, and died while he was yet a young man.

"I write unto you, young men, because ye are strong," wrote with trembling fingers the holy Apostle John in his old age. They were strong of purpose, strong to will, strong to do, strong to wield the sword of the Spirit, strong of vision, discerning the signs of the times, heralding the coming of the kingdom of God, with assured hope and mighty joy.

I am no mind reader, young gentlemen of the graduating class. I can not read your thoughts nor paint the visions that are now flitting before your imaginations—visions that shall hereafter substantialize into real achievement and character. There is but one eye that can see that inner world of your souls, the eye of God. Happy for you, happy for your country, if he sees there the honest purpose, the noble impulse, and holy aspiration that will enable you truly to discern the signs of the great times in which you live, and to act well your parts.

NOTES.

If you would develop the best possible self, keep self in the background of life's plans and purposes.

He who proclaims a truth should never apologize for its utterance. Truth is regal, and all her heralds are clad in purple livery. Let them "speak boldly, as they ought to speak."

We have received a programme of the exercises on Children's Day at Salem, New Port circuit, North Mississippi Conference. Evidently the occasion was profitable and enjoyable.

It is a poor type of piety that employs itself in scenting out corruption in others. As between a religious vulture and a poor, dead dog of a sinner, we would prefer to be—neither.

Many of our exchanges are much agitated concerning the "Woman Question," in Church and State. However men, or women, may reason about that matter, the first premise must be taken from Genesis ii, 18. That is where the question originates.

Dr. Hoss, of the *Nashville Christian Advocate*, is learning something about "cotton picking." The field is a broad one. An agricultural convention orator once said: "This question of picking cotton is a small question of large proportions." Even so.

The "commencement hop" is coming to be recognized as worse than a nuisance. Whether encouraged or simply permitted by college authorities, it is an insult to the churches which disapprove, whose membership largely support the college. Let the whole business be stopped.

The type of religion that finds expression in a monastery, or any form of cloister, is not always cowardly nor selfish, but is the product of a misconception of the true idea of holiness. Not innocence secluded from temptation, but purity in the midst of temptation, is true Christian holiness.

To force error to abdicate is well, but not enough; the truth whose place it had usurped must be enthroned. Otherwise some new error will seize the sceptre—perhaps, a worse one. Truth must occupy. It is one thing to capture territory; it is quite another thing, and fully as important, to garrison it.

Cleveland or Harrison, Bidwell or Weaver—which will you take? This is a free country; vote as you please and allow others to do the same, "without let or hindrance." Of one thing you may be sure: no political party can seriously injure a nation "whose God is the Lord," and no party can save one whose god is Mammon.

It is fair to judge of a sermon not only by the pleasure which it gives the hearer while listening to it, but the abiding impression which it leaves upon his mind.—*Congregationalist.*

The sermon which made the most lasting impression on the writer's life had little merit, either as a literary production or as a body of thought, nor was there sufficient pathos in it to start a tear in the entire audience. It was a simple, plain, earnest presentation of Christ as the Savior of sinners.

Rev. Moses U. Payne, who gave $25,000 to Payne Institute, Augusta, Ga., has further shown his interest in the colored people by giving $500 to assist in constructing the main building of Lane Institute, at Jackson, Tenn. Rev. Dr. James A. Orman, of this city, will act as trustee for this institution, receiving and receipting for any funds that may be sent him.—*Nashville Christian Advocate.*

As we see things, no other schools for the colored people are doing such good, thorough, practical, sensible work as Payne and Lane Institutes. Money invested in these schools is well invested. We hope that the good example of Bro. Payne will be followed by many.

Meridian District.

With the approbation of Bishop Hendrix, a new work has been formed south of Marion circuit and north of the Clarke circuit. The new work is called for the present Why Not circuit, and the Rev. F. B. Ormond, L. P., appointed to supply the same. The new work embraces Why Not, Toomsuba, Caseyville and Oak Grove, and several other neglected points.

Rev. W. T. Browning, L. P., will supply Lauderdale circuit until Conference. He takes the place of Rev. A. M. Clark, who has been "translated" to Meridian, East End.

T. L. MELLEN.

"The Old Harbor Town."

We have received from the publisher, G. W. Dillingham, a novel, entitled "The Old Harbor Town," by Augusta Campbell Watson. It is a charming story of the Revolution, in which is a true and graphic account of the battle at New London and Groton, Conn., fought by the British under the traitor Arnold against a handful of brave defenders of our rights. Price of the book, 50 cents.

PERSONAL AND OTHERWISE.

Several brethren have passed through the city *en route* to the Seashore Camp Meeting, which began last Friday night.

Persons wishing to get a catalogue of Centenary College will please address Prof. G. H. Wiley, Jackson, La.

Bishop Keener, who is spending the Summer at his home in Ocean Springs, gave us a brief call last week. He is looking well and talking cheerfully.

We are indebted to Isaac Doles, publisher, Indianapolis, for a very fine quartette, "Jesus, Lover of My Soul," arranged with soprano, tenor and alto solos. Price, ten cents per copy.

Bro. Van Valkenburgh has a very nice supply of our religious books for sale at the Seashore Camp Grounds. All of our friends can supply themselves with good reading matter for the Summer.

"A Defense of the Jericho Robbers," by W. W. Satterlee, is a temperance campaign document issued by the Woman's Temperance Publishing Association, at Chicago, and is quite a readable little pamphlet.

We are indebted to Dr. Bass for a catalogue of his fine school, Wesleyan Female College, Macon, Ga. The graduates of this college date back to 1840. In all, there have been 2,170 young ladies graduated from this college.

Dr. A. W. Jones has favored us with the forty-eighth annual catalogue of his school, the Memphis Conference Female Institute, at Jackson, Tenn. This prosperous college will begin its forty-ninth collegiate year, Monday, Sept. 5.

The first number of the *Birmingham Methodist* is on our table. It is to be devoted to "the various interests of our church in Birmingham and North Alabama." Rev. Z. A. Parker, D. D., is editor. We wish great success to the *Methodist*, and to all the interests it represents.

Rev. W. J. Roberts, who recently took the M. A. degree at Vanderbilt, has been selected to fill the chair of English in Centenary College. Mr. Roberts took the first honor in a class of thirteen where he was graduated a few years since, and now goes to fill a professorship in his *alma mater*.

A correspondent writes that the poetry, entitled "Waiting," which was published in our issue of June 30, as original, was published in this paper as a selection in the Summer of 1879. We do not pretend to know "original" poetry either by sight or sound. We are sorry to know that some folks will fool the editors sometimes.

Mr. W. H. Carter, a graduate of the University of Mississippi, has been chosen to fill the chair of Mathematics in Centenary College. He was graduated with distinguished honors, has had several years' experience in teaching, is an earnest Christian worker, and comes with the highest recommendations of the faculty and others as to his fitness for the place.

To the Auxiliaries of the North Mississippi Conference P. and H. M. Society.

Dear Sisters: We call your attention to several matters of interest and importance to our work. Our society is doing a work that is needed. Already, since our organization in March, 1891, we have helped three parsonages in our own Conference, besides contributing our share to the general work. We have made ourselves felt, and are now constantly receiving applications for aid. Most of these are for small amounts, and we are both surprised and thankful to find that much good can be done with a small amount of money.

The last application received is an urgent one. The applicant states that the parsonage will be sold unless they can get help, and says: "We have no church-building at this place; but if we can hold the parsonage, a good charge can be built up; otherwise it will be discontinued." In view of the urgent need, we ask every auxiliary to report to our Conference treasurer during the month of August, so that we can make an appropriation in September. The money is needed, and we trust that you will make your remittance as large as possible.

Notice this point especially. When your treasurers make their remittances, let them state what amounts have been expended on local parsonages. We wish to get accurate accounts on money spent on local work.

Reports show that eight societies have been organized since our annual meeting in April. This is a most gratifying increase, and we are encouraged to believe that a great future lies before us. Yours faithfully,

MRS. ROBERT SOMERVILLE, Pres.
MRS. H. W. FOOTE, Cor. Sec.

Go Forward.

Hear the King: "Speak unto the children of Israel, that they go forward." A greater than the Red Sea is before us, but the land of promise lies in the regions beyond, and the church, under her last and greatest commission, is commanded to go over and possess the land. We must not hesitate—hesitation means unbelief. We dare not delay—delay means disobedience, danger, death.

At the General Conference at St. Louis, in 1890, opening doors constrained the church to heavily re-enforce our lines, especially in Japan. By this advance, and by a falling off in collections the following year, a debt for borrowed money, amounting to $118,000, has accumulated. The existence of this debt hampers the Board of Missions and endangers the work already enterprised upon the foreign field. Shall we, by failure to support our advanced column, undo the work and jeopardize the lives of our heroic men and women? Never! The debt must be liquidated. The only way to liquidate a debt is to pay it. Once out of debt, we need never become involved again, since the Board has adopted the following resolution, which has been embodied in its by-laws: "In view of the danger that may follow excessive appropriations, the Board will hereafter limit its absolute appropriations to a sum within the amount of the regular collections of the preceding year."

Upon the eve of sailing for Japan, with Bishop Key, to help our weakened mission for a season, my departure has been arrested by being detailed by the Board and authorized by the Bishops to operate a system of collections which has for its specific object the complete extinguishment of the debt by the close of the fiscal year ending April 1, 1893.

This movement contemplates simultaneous efforts, direct and personal, throughout the entire connection, to secure voluntary contributions in cash and unconditional subscriptions, to be applied strictly to the immediate payment of the debt. In order to the more thorough prosecution of the work there will be a system of special solicitation and publication.

A solicitor will be appointed within the bounds of each Annual Conference, and one in each presiding elder's district. Solicitors working within the limits of districts will report to and consult with the Conference solicitor, and he in turn to the Secretary in charge of the movement. Solicitations are to be made personally, and for contributions over and above the regular amount given for missions, that the special effort shall not conflict with the regular collections.

All remittances are to be made through Conference solicitors to T. B. Holt, Treasurer of the Board of Missions, who shall apply such funds to the specific purpose of liquidating the debt.

The editors of our Conference papers are respectfully requested to throw their columns open to Conference solicitors, who will report progress from time to time; and also to furnish such editorial matter as shall, in their judgment, further this cause.

The entire effort is to be a voluntary one. The larger amounts will be expected from the centers, but let every station and circuit and individual send up a contribution. The heathen perish without the gospel. A great church, under a great commission, has halted long enough upon the threshold of her duty. Our missionaries are disheartened, the Board severely handicapped, and the church discredited. Let us rise up, wipe off the disgrace of halting two precious years over a debt of nine cents a member, and, lifting high our standards, *go forward to victory!*

WALTER R. LAMBUTH.

RESOLUTION ADOPTED BY THE BISHOPS.

Whereas, The College of Bishops has been requested to approve the action of the Board of Missions authorizing Dr. W. R. Lambuth to operate a system of special collections, in each Conference and presiding elder's district, for the payment of the debt of the Board; and

Whereas, The Bishops have been requested to second, as far as possible, by personal influence and public appeal, the efforts of the Secretary in special charge of this work; therefore,

Resolved, That we heartily approve the action of the Board in this movement, and will second the efforts of the Secretary to accomplish the end in view.

J. C. KEENER,
A. W. WILSON,
R. K. HARGROVE,
W. W. DUNCAN,
E. R. HENDRIX,
J. S. KEY,
O. P. FITZGERALD.

An Important Suggestion.

"Prayer is the power that moves the arm that moves the world." So education is the power that gives success to our enterprises, both of Church and State. One can not be expected to successfully operate a complicated piece of machinery without thoroughly understanding its component parts and subtile movements. Success in any avocation of life depends largely upon a complete and thorough knowledge of the business engaging our attention. Competency is one of the essentials of success. Education is the very essence of competency. Doubtless, one cause of so many miserable failures in life is the lack of adequate knowledge.

This is applicable not only to those engaged in secular business, but equally so to those who minister in holy things. For one to make a success as a preacher, it is very necessary for him to have some knowledge of business, but it is absolutely essential that he should be familiar with theological truths—at least, the fundamental doctrines of our holy religion. He can not teach what he does not know. He can not know what he has not had an opportunity to learn.

Doubtless, there [illegible] a time in every successful minister's life when he felt the need of biblical instruction, of theological training. Indeed, success, in the true sense of the word, without realizing this, is barely possible. He who feels the absolute necessity of an education is apt to realize the desire of his heart, and the deeper this need is felt, the more apt is he to obtain the priceless jewel. A deep heart-felt need is fraught with the probability of obtaining. To fully realize the exceeding sinfulness of sin gives birth to an ardent desire to be relieved from the scourging of conscience, from the bondage of habit, from the dread of wrath to come. Without this there could be no conviction, no repentence, no humility of spirit, and, consequently, no conversion. This sense of need—need of God, need of a Savior—does not end with conversion, but is one of the chief characteristics of a Christian's life from beginning to end. The saint most ripe for heaven is the most aware of his own shortcomings.

To be conscious of our tendency to evil, and to be possessed of a desire to be and do good, is a mark of true manhood; so, also, to be convicted of ignorance and possessed of a thirst for knowledge, is hopeful. An ignorant person who does not feel the need of knowledge is apt to remain in ignorance.

Comparatively speaking, in God's Word we are all ignorant. St. Paul says: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Some of the wisest men the world has ever produced have devoted their lives to the study of God's Word, and its depths have never been fathomed, its heights have never been explored, its breadth has never been surveyed. All have seemed to merely play with the pebbles along the shore of God's great ocean of truths. The inspired Word comes flowing down the ages a living, sparkling, inexhaustible and unfathomable stream. But we must not be discouraged, for the very foam of its waters is freight with life and hope and immortality. If these wise and experienced fathers of Israel have only played with the pebbles along the shore of this great ocean, I suppose that we inexperienced, untaught preachers (in God's Word) have no more than caught a glimpse of its living waters.

Mr. Editor, I, for one, feel the need of theological training, as, doubtless, do all of my young colleagues. I should be ashamed to feel otherwise. I realize more and more, day by day, the grave responsibility of standing between God and the people; of breaking to the latter the Bread of Life. How dreadful would be the consequences should I mistake and break to them the bread of death! For how awful the sequel of eternal death! O, "who is sufficient for these things?"

I am very much gratified to learn the Bible is to be comprehensively taught in our loved Millsaps College, and congratulate those who shall be so wise as to avail themselves of its superior advantages. But, brethren, those who are in the regular ministry and encumbered with a family, shall be compelled to resort to other means. Aged, experienced and established brethren, true and tried fathers, we turn to you—to you who have borne "the heat and burden of the day;" who have been made wise by long years of hard study and severe experience. O, give us the advantage of these years, that we may be the better capacitated for usefulness! Do not pass cruel, heartless criticisms upon our feeble efforts, but gently, patiently, persistently, kindly impart the knowledge we so much need.

The young preachers at Annual Conference are on no Committees or Boards, and, consequently, after their examinations are over, there being no evening session, half of the day is spent in sheer idleness. We have no time to waste, and this could be remedied, if, after the examinations are over every evening, say at four o'clock, some experienced brother would give us a lecture on dogmatic or systematic theology, the time could be profitably, as well as pleasantly, spent.

Brethren, we, as young theological students, need all the instruction, help and encouragement you can give us. W. M. STEVENS.

The New Birth.

To every thoughtful person the Christian life must appear as a constant miracle, a life out of the natural order of things.

If the second-blessing theory amounts to a well-defined idea, it is that in regeneration the soul is changed, and in sanctification the body is changed, at the times specified in the experience of the individual. While the beginning was a miracle, the life that flows from this beginning must be a natural result. Dr. Hays' theory is that the spiritual nature of infancy is born into this world in a regenerated condition, and that the body only carries the entailed depravity, and that regeneration becomes necessary only after personal transgression which becomes possible only after a moral being has been developed to be a moral agent.

The Bible doctrine is that the whole being, spirit and body, with whatever appertained to both, was corrupted—that is, affected. Death was the penalty—spiritual death and physical death. Spiritual death was the loss of the divine spiritual life, together with condemnation and impending eternal banishment and punishment, etc. In this fall a wonderful transaction must have taken place: viz, a change of nature, so that sinfulness is as natural and constitutional as holiness was before the fall.

The change wrought is thus described: "But sin (personified as the devil), taking occasion by the commandment, wrought in me all manner of concupiscence." This affected the soul, so as to give it a tendency or bias, naturally or constitutionally, toward every conceivable lust; for the body is incapable of action without the consent and co-operation of the spirit tenanted in that body. The devil also came within and took possession of this fallen being to control it.

To effect man's redemption the atonement was made, by which God was reconciled, and the Spirit of life was restored, not constitutionally, but as a foreign helper in this life, and in the resurrection morning to recreate the body, which has been reduced to dust or ashes in the fire of eternal truth, a spiritual body on the basis of the spirit that was permitted to dwell in it and rule it.

It is exceedingly hard to understand what happened to man's spiritual being. Paul speaks of sin as a sting, loading its virus. Of this we can have a conception as of something on the material order; but what is man's spiritual being composed of? To be a conceivable thing it must be a spiritual substance, an invisible, ethereal being, the counterpart of the body. The mind is lodged here; that which in man is capable of persuasion, capable of choice, and love, etc. Whether inoculated or not, the whole being was changed to a bias toward evil. This is as true of childhood as of adult age, so that we are not "only conceived and born in sin," but we "go astray from the womb," and "we are inclined to evil, and that continually."

In childhood there is nothing but entailed depravity in an undeveloped state, the offence of which is removed by the atonement universally, and as this is to be removed in the general resurrection, when a constitutional change of nature is to take place, it is clear that the whole infantile world will be saved in Christ. Of adult age, when we are persuaded of our fallen condition, and are persuaded to do right at the cost of our natural life, trusting in Christ in every sense in which we must trust, ever yielding to his persuasion—when we first began to yield to this persuasion to live a righteous life, then and there we were born of the Spirit—that is, began to follow or be led by the Spirit. However, nature is not changed. As fallen beings, we act contrary to nature, contrary to the devil and all his agencies, which are opposed to righteousness.

By a mystery absolutely inexplicable, our dead humanity begins to reappear, so that we see God and love him and love righteousness. In fact, our experience is as if a dead being had come to life or the lost one had been found. While this experience abounds, we take but little notice of our proper natural self. The power of the devil being overcome by Christ, the bias of nature being paralyzed, for a time we feel every way as new creatures. This is the effect of faith, the substance of things hoped for in the general resurrection. So long as we remain in this condition we remain the adopted children of God, the fallen state to the contrary notwithstanding.

Birth implies life; life brings action, action implies spiritual intelligence, and the whole turns upon the persuasion of the Spirit of Christ, who has cast the devil out and has taken possession, to rule us unless we "refuse him."

The trouble with theologians is that they have studied theories. They have contended for a change of nature, whereas they should have beheld and studied a mystery, "a mystery hidden in other ages and to other generations, but now made manifest by the Spirit." Since Christ has come he has demonstrated this life in us, as a work of grace, a mysterious life, a miracle to begin with and a miracle at every moment after. J. W. ELLISON.

The Levee Street Mission, Vicksburg, Miss.

"The Levee Street Mission" was closed on Monday, the fourth instant, after nearly five months of most earnest labor to lift up and care for the poor drunkard and his associates, the tramp, and those given to the social drink habit. In a most singular manner hath God blessed our efforts. We have provided shelter for over 1,350 men and boys (white only). Some of these were sheltered one or two nights only; others for several nights in succession, aggregating a total of over 5,000 in all. To these we have issued over 3,800 meals and lunches.

During the first two and a half months religious services were held twice each day—viz, 8 A. M. and 9 P. M. The men were always very orderly and attentive. No swearing or boisterous language was ever allowed in the hall. Gentleness, personal purity and cleanliness were constantly urged upon them.

We have done our very best to persuade them to "clean up," quit the haunts of sin and vice, value their time, money and manhood. We believe many were made to see and deplore their miserable existence; and quite a number did make a decided and marked improvement in their behavior and general appearance. Yet only about forty-five—so far as we have been able to learn—have entirely quit the accursed social drink habit and are now total "abstainers."

We are happy to note the most marvelous changes in some of these men. Amongst those we point with joy at heart and thankfulness to Almighty God in behalf of Joseph L. Moran, well known to many contractors, for some of whom he has worked as fireman and time-keeper. We bespeak for him a useful life, and believe that he will become a "shining light" in temperance reform in America. Already this man's temperance lectures are having a telling effect. At the close of his first public lecture forty-five men came forward, signifying their determination to quit the accursed drink habit for one year.

Mr. Moran's conversion and reform is of a genuine type. He holds and moves his audience with almost magic power, as he pictures his wonderful experience and observations in his own original style upon the platform. He is a living monument of God's redeeming love and mercy. The worldly-minded and wicked have most bitterly opposed our efforts; yet we saw and do see that this work is not only a direct benefit to the persons elevated, but the very act of reaching out a helping hand to lift up and purify the fallen and to save others from falling further into degradation has powerful influence for the public good. Personal safety and public economy demand the support of all such efforts as this.

The following, clipped from the *Commercial Herald*, of this city, of April 13, 1892, is a very important item, and shows for itself:

NOTABLE DECREASE IN CRIME.

The amount received for fines and forfeitures assessed and taken at the March term of the criminal court, as footed up by Circuit Clerk Cooley Mann, since their collection, was only $592.20, a remarkable showing when it is considered that during his tenure of office the recaipts from these sources at a single term of court have been as high as $5,000. There were only eighteen convictions for misdemeanor at this late term, while in the by-no means distant past 130 to 140 were not uncommon.

I thank God that my heart is moved in deepest Christian sympathy for these poor, disconraged, despised and sin-cursed men. Some of them are from once happy homes. *They have wandered. They are lost.* Our Christian religion demands *our efforts to save them.*

"Darkest Vicksburg" is at our feet, and from this drunken, calumnious darkness comes infectious vices and manners that can only be eradicated by divine interposition.

J. W. COBBS,
Acting Gen. Sec. Y. M. C. A.

OUR YOUNG PEOPLE.

YOUTHFUL DEPRAVITY.

BY S. JENNIE SMITH.

"Mamm, I tink I am not well,"
Said lazy little Mabel;
The beans I'd given her to shell
Neglected on the table.

Her dimpled cheeks with roses vied,
Her eyes the stars resembled;
The chubby form my faith defied
My darling bad dissembled.

"I'm sorry, dear," I gravely said,
"Because you'll miss the puddings;
The place for sick folks is in bed,
With not a taste of good things."

She thoughtfully smoothed out her dress,
This naughty little sinner;
"Then I'm not sick just now, I guess,
I'll wait till *after* dinner."

Letter from El Paso, Texas

My Dear Children: We have succeeded, under many difficulties, in establishing a large school for Mexican children in El Paso. We closed for the Summer last week, with 103 names on our roll. The Lord has been wonderfully good in supplying our necessities; but we still need money for a great many things, to build school-rooms, employ assistant teachers, etc. One of the plans we have devised for increasing our funds is the publishing of a little paper. We propose to call it *Our Mite-Box*, and I trust it will bring in many mites to help forward this great work. The matter will consist of reports of our school and church work, letters from the children, and everything of interest connected with the Mexican missions. The editors will be two of my little girls, Maria Farias and Aramiuia Agnayo. We hope to print the first number this month. The press was given me by Miss Melissa Baker, so well known throughout the church for her good works. The paper will be a monthly, and the subscription price will be ten cents a year. You will wonder, perhaps what profit we can make at that rate; but I have carefully calculated the cost, and find that each copy will bring us a net gain of eight cents; so, if you will all go to work and send us subscribers by tens and hundreds, we shall realize quite a little sum. I don't think *anyone* will refuse you a *dime* for this cause, if you will only take the trouble to ask for it. We can not enter the paper as second-class matter, and so get reduced rates of postage, until we have a list of regular subscribers; so will not everyone of you try to send us a large number of names by the end of this month? For every hundred subscribers, with $10 cash, sent before the first of August, we will give a picture of the school as a premium. The first proceeds will be used to help build a much-needed school-room. Yours in love,

BLANCHE GILBERT.

July 1.

Mr. Editor and the Young People: I wish to propose to you something that has been in my mind for several weeks, and which would have been offered before Mississippi was left, had not the departure been sooner by six weeks than was at first planned. As some of you know, Bishop Key, Yochioka and myself are on the way to Japan. The white-painted steamship, *Empress of Japan*, is here ready to take us across the great Pacific. I have already seen much that might interest the boys and girls who read the ADVOCATE; and in Japan, where I am to teach next session, many things will be found which, if written of, would probably be worth reading by young students. My proposal is to go to the trouble of writing about two short pieces per month on these things, if the editor, on his part, will give the space in the ADVOCATE, and if the young people, on their part, will agree to read. We say, "it takes two to trade." Here it will take three. I will know that the editor agrees if he publishes this. I will know that the young people agree if some of them will write so to me or Dr. Carter. My address will be Metsujama, Japan. What do you say? Your friend,

H. G. HAWKINS.

Vancouver, B. C., June 24, 1892.

MR. EDITOR: After reading the letters from your little friends last week, I thought I would try to write you one. I am a little girl six years of age. I live in Centreville with my grandparents, Mr. and Mrs. Jas. M. Fly. My papa, Mr. J. R. Kirkpatrick, lives in Natchez. I have a little sister. Her name is Ida. I attend the Methodist Sunday-school. My grandfather is the superintendent. Bro. W. W. Simmons is our pastor. Mrs. Chapman is my teacher. We have a neat church and an organ. My grandmother is organist. I am taking music lessons; studying the fourth reader, speller, and arithmetic. I will now answer Pearl Kalar's question: "Who was cast into the fiery furnace?" Three Hebrew children—Shadrach, Meshach and Abednego. I will close by asking a question: Who in the Bible is spoken of as being led out of prison by an angel, in answer to the prayers of the church? Your little friend,

BEE KIRKPATRICK.

Centreville, Miss.

MR. EDITOR: As I saw my other letter in print, I thought I would write again, and answer some of the cousins' questions. I will answer Susie Wood's question. Jacob was buried in Canaan. I will answer Frank Henderson's question. Jacob had twelve sons. He loved Joseph the best. We have Sunday-school every week. With best wishes to the ADVOCATE, I remain, Your friend,

LOU S. HALL.

Bay St. Louis, Miss.

TO A DAUGHTER AT SCHOOL.—Finish every day and be done with it. For manners and for wise living it is a vice to remember. You have done what you could, some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; you shall begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day for all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the rotten yesterdays.—*Emerson.*

QUEEN WILHELMINA.—A recent prank of the little Queen of Holland, Wilhelmina, is recorded. Having forgotten to prepare her geography lesson on a certain day, she was required by her governess to draw a map of Europe as a penalty. This governess, by the way, is an English woman. When the young sovereign had completed her task, it appeared that the country of her instructor was represented by a minute dot, while Holland had been exaggerated into an immense kingdom.

"You must come over and play with the baby some time," said a visitor to a little girl. "Yes, ma'am; maybe I will," answered the little girl. "Is it a walking baby, or just a wagon baby?"

SCIENTIFIC.

Aluminum Air Ships of the Future.

I think it was about 1863 that aluminum was discovered, and for some years the process of separating it from the clay near the earth's surface was very tedious and quite costly, it being sold at about $12 per pound, and for many years French chemists held a monopoly of its product.

At length Yankee genius took hold of the business, and in a few years reduced the price to about $1 per pound, and it being three times lighter than steel and nearly as strong, and, no doubt, it will still be cheapened, and it has been hinted by some to even five cents per pound, and we dare not dispute this. Be this as it may, we can but hope, and I really expect, that an air ship will yet be constructed principally of this wonderful metal, with buoyant and propelling wheels similar to those of an ocean steamer, driven by electric power, possibly carried in a storage battery, or produced by the air ship itself.

The balloon, so far, has proved a very dangerous means of flying in the air, as well as a very expensive means.

Possibly, some Yankee or French genius may discover a simple method of separating the 20 per cent. of oxygen from the atmosphere, which is a supporter of heat, which will assist greatly in solving this difficult problem. Some aerial wizard will spring up, like Edison of Menlo Park, and then accomplishment is certain. At our 1876 Centennial, an electric light was produced as a mere curiosity. I then did not imagine that I would live to see cities and dwellings illuminated as they now are; but so it is. In my boyhood there was no railroad, no electric telegraph. No steamer had crossed the ocean. Talking with each other by telephone was scarcely thought of: Professor Morse, who in 1842, I think it was, sent the first message from Washington to Baltimore, lived to stand in Central Park, New York, in front of the bronze statue placed there, and send a message under the ocean and around the globe, and I had the pleasure of being present when this was done; and now, no doubt, a man will soon be able to stand in New York City and talk with a man in London by telephone.

We truly live in the age of possibilities and probabilities. One scientific discovery aids another. And an aerial ship is more probable to-day than a steam ship was two hundred years ago.—J. E. Emerson, in *Scientific American.*

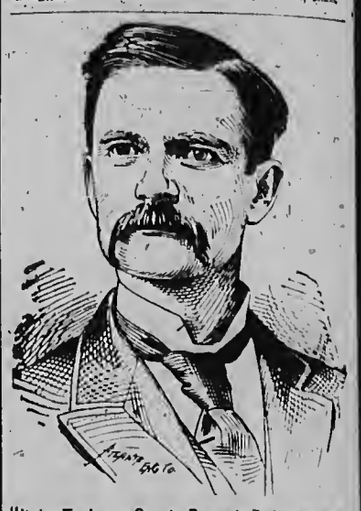
An Object Lesson in Athletics.

The Greeks were a wonderfully athletic race. They had their games, their races and their boxing matches, and the great events which marked their chronological period were the Olympian games, to which they gave so much attention. On the contrary, the Jewish people had their festivals, their seasons of solemn joy and praise, but no games, so far as we know. They paid no special attention to athletics, and yet, notwithstanding their dispersion and chastisements, the Jewish people outlive all other peoples, and have maintained their existence through successive centuries, while other nations of greater physical strength, and devoting much of their time to physical culture and athletic exercises, have melted away, sunk into insignificance, or perished.

We sometimes meet a gentleman in the prime of life, who is constantly crippled in his efforts in business by a disease of the heart, which he explains to be the result of rowing with his athletic friends in his earlier years. Numerous similar cases are said to exist. The *Health Journal* says: "Of thirty-two all round athletes, the safest kind, in a New York club of five years ago, three are dead of consumption, five have to wear trusses, four or five are lop-shouldered, and three have catarrh and partial deafness. The writings of the eminent London physicians, Drs. Fothergill, Clifford Albut and Moxon, show the intimate relations between mechanical strain and diseases of the arteries and of the valves of the heart. Dr. Patton, Chief Surgeon of the United States National Soldiers' Home, says that while, of the five thousand soldiers in the home, fully eighty per cent. are suffering from heart disease in one form or another, due to the forced physical exertion of the campaigns, he makes the prediction that as large a percentage of the athletes of to-day will be found twenty-five years from now to be victims of heart disease, resulting from the muscular strain they force themselves to undergo.—*The Christian*, Boston.

ORIGIN OF THE PIANO.—The piano-forte was invented by Bartolommeo Cristofori, a harpsichord maker of Padua, Italy, who exhibited four instruments in 1709. The honor was formerly claimed for Merius, a French maker, who produced a piano in 1716, while the German writers maintained that Shroeter, of Dresden, was the initiator of the instrument. The earliest date ascribed to the latter's achievement, however, is 1711. During the present century, however, an Italian document was discovered, written by Marchese Scipione Maffei, a Florentine scholar, in 1711, which testifies that Bartolommeo Cristofori, of that city, exhibited four pianos in 1709, which statement was originally published in the *Giornale* in that year, accompanied by a diagram of Cristofori's action principle, employing hammers, which constituted the chief difference between the harpsichord and the piano. In Maffei's writings, Cristofori's name is given as "Cristofali," but this is proved to be an error, because inscriptions upon existing piano-fortes give the name as "Cristofori." Father Wood, an English monk living at Rome, is also said to have made a piano-forte similar to Cristofori's in 1711, which he exhibited in England, where it attracted much notice. Cristofori did not remain idle after introducing his first instrument. He became prominently known as a maker, but died comparatively poor in 1731. Two piano-fortes by Cristofori, at present in Florence, dated 1720 and 1726, showed that he anticipated the principles of an improved action, and many other points of equal importance in the structure and acoustics of the instrument. All authorities admit that he was a great figure and a genius of no common order.—*Popular Science Monthly.*

CHANGES IN THE DEAD SEA.—The curious statement is published in the organ of the Palestine Exploration Fund, on the authority of Dr. Lorter, that the Dead Sea loses every day by evaporation several millions tons of water. He says this enormous mass is easily drawn up by the rays of the sun, the valley wherein the sea lies being one of the hottest points upon the globe. This vast basin is remarkable as being the deepest depression upon the surface of the earth. It is 1,300 feet below the level of the Mediterranean, and rocky walls rising to 2,600 feet in height surround it on all sides. It is nourished only by the river Jordan, and there being no outlet, its entire tribute of water must be absorbed by evaporation only. Dr. Lorter says that the waters of the lake are concentrating more and more, and so great has its density become that the human body easily floats on the surface without the slightest exertion of hands or feet.—Boston *Journal.*



MARRIAGES.

GAINES—COULTER.—Near Oakland, Miss., June 22, 1892, by Rev. Thos. J. Newell, Miss Elizabeth A. Coulter and Rev. Dr. H. T. Gaines, of the Louisville Conference.

SANDERS—JOINER.—At the home of the bride's mother, Mrs. Joiner, near Tulip, La., June 22, 1892, by Rev. Robt. P. Howell, Mr. Robt. W. Sanders to Miss Annie A. Joiner.

WATKINS—GAULDING.—At the residence of the bride's mother, Arkadelphia, Ark., June 29, 1892, by Rev. H. D. McKinnon, Miss Lula Gaulding, of this place, and Rev. A. F. Watkins, of Jackson, Miss., agent of Millsaps College.

FOSTER—CASSITY.—In the Methodist Church, Franklin, La., June 16, 1892, by the bride's father, Rev. J. B. Cassity, Mr. T. D. Foster, of Grand Cane, La., to Miss Marguerite E. Cassity, of Franklin, La.

BROOKSHIRE—DUNCAN.—June 16, by Rev. J. S. Oakley, Mr. Joseph W. Brookshire, of Meridian, Miss., to Miss Fannie M. Duncan, of Columbus, Miss.

MORGAN—BILLUPS.—In the Methodist Church, Columbus, Miss., June 29, by Rev. J. S. Oakley, Mr. John M. Morgan to Wildie, daughter of Gen. J. Saunders Billups.

COPE—HARMON.—At the Central Methodist Church, Meridian, Miss., June 29, 1892, by Rev. Nolan H. Harmon, assisted by Rev. John W. Harmon, father of the bride, Mr. S. S. Cope, of Paulding, Miss., to Miss Clara Belle Harmon, of Meridian.

MARSHALL—HOLDINESS.—At the residence of the bride's uncle, Mr. Thos. Jones, Rayville, La., June 22, by Rev. I. T. Reames, Mr. J. T. Marshall to Miss L. M. Holdiness both of Richland parish.

OBITUARIES.

BROWN—Mrs. SUSAN B. BROWN was born Dec. 18, 1818, and was married to Samuel H. Codman in 1836. Their union was a happy one. Two children were the result of this marriage, one of whom had preceded her, and the other remains to mourn her loss. She was left a widow while still the bloom of youth was on her cheeks, and was again married to Elias Brown, whom she survived twenty years.

She had been a member of the Methodist Church for forty-five years, and died happy in God and in blessed hope of eternal life. All the days of her pilgrimage had been spent in suffering, and at the last these sufferings became so intense that she longed for death. In Sister Brown's case it was emphatically true that she lived for others. The burden of her thought was, "What can I do to make others happy?" She was ever ready for work in the Master's vineyard. "Thy prayers and thine alms" applied to her as they did to Cornelius. No enterprise of the church failed because she was not ready with money and with prayers. She was a constant reader of the Word, and her Bible shows traces of much use; the marked passages revealing the great spiritual joy of the owner and her trusting confidence in the Lord of hosts. In the last years of her life she wrote many beautiful prayers. They breathe a spirit of deep humility and entire consecration to the Master's use.

She fell on sleep, March 20, 1892 (aged seventy-three years), commending her children and grandchildren to the God who had sustained her in life and who failed her not at the portals of death.

The church at Enterprise has lost one of its oldest and purest members, and has gained the privilege of counting one more safe in the arms of Jesus." HEA PASTON.

BRUNER—MARGARET BRUNER (*nee* Roland) was born in Ireland, March, 1821; moved to South Carolina, 1824; was happily married to Jesse G. Bruner, March 16, 1837, and moved with her husband shortly after their marriage to Mississippi; moved from Mississippi to Arkansas in 1859, and died April 21, 1892. Jesse Bruner was a useful Methodist preacher in the local ranks for a number of years. He died Oct. 27, 1861, leaving grandma with the care and training of nine children. Four of the nine preceded her to the better land; the remaining five are in the church, and, we trust, are happy on the way. W. A. Bruner, her eldest son, is a Methodist preacher, and a useful man in the local ministry. Grandma Bruner was a Methodist for more than fifty years. When we say that she was a Methodist, we do not mean that she only had her name enrolled upon the class book, but we mean to say she was a good Methodist. A good Methodist is always a Christian. She did her work well in this life. She was a true woman in every sense of the word; true to her family, to her church and God.

Grandma and her faithful children have been a great help to the writer. She has left a large family of children and grandchildren, and a host of friends, to mourn her departure. Let us not mourn as those who have no hope. Since grandma has gone, earth is more lonely, but heaven is more precious. "Here, Lord, take me," were the last words she ever spoke on earth; these were spoken just before she died. Grandma has been bearing the cross for many years; she has now laid it down to wear the crown forever. F. P. DOAK.

HALL—MORGAN HALL died at his residence in Webster parish, May 11, 1892. Bro. Hall was born in the State of Georgia in 1800. He joined the M. E. Church in 1832.

Sixty years were spent by him in the service of God and the church. Bro. Hall united with the church from a sense of duty before he was converted, but was converted in a short while at his own bedside. Other duties soon presented themselves and were performed. Family worship was a duty that he discharged from the time of his conversion until God bade him come up higher. He suffered a long time with a cancer, and was for some time confined to his room and bed. The writer visited him often in the past three years, and always found him ready to talk about the condition of his soul and the expected joys of the future. He often expressed a desire to depart and be with Christ, yet he was willing to suffer if need be that he might be made perfect.

He leaves a large family connection, the majority of which belong to the church of his choice. Two daughters survive him, thirty-eight grand and fifty-nine great-grandchildren. He was a very industrious man, and made good property. His widow and children are well provided for. He was a good husband and a kind father. He loved his church and his God and left us in peace.

May his mantle fall on some of his grandsons, and may the family live so as to be with him again in glory! H. W. MAY.

McNAIR—Mrs. SENEY McNAIR (whose maiden name was Castleman) was born Oct. 7, 1837, and died April 10, 1892.

She was a consistent and faithful member of the M. E. Church, South; a loving wife and devoted mother. She leaves a husband and several small children; but they have the consolation of knowing that she is at home with God. May they all meet above!

Trenton, Miss. R. D. GALE, P. C.

YEAGER—JAMES BALUS YEAGER, son of Rev. W. W. Yeager, was born July 6, 1866, in Montgomery county, Miss., and passed from the sorrows of earth to the glories of heaven at his father's home, in Sunflower county, Miss., April 6, 1892, leaving father, mother, brothers and sisters and friends to mourn their loss, but not as those that mourn without a hope, for he was soundly converted and joined the M. E. Church, South, in 1889, and lived a consistent Christian until he received a summons to come up higher. He was elected steward at the last fourth Quarterly Conference, and served in that position until his Lord called him to give an account of his stewardship upon earth.

As to his testimony, we know nothing more than he died as he had lived—trusting Jesus. He was a very quiet young man, caring but little for the amusements of life; ever true to all trusts of responsibility committed to him, thereby setting an example worthy of universal admiration. He was kind to all, and would deny himself that others might be pleased.

Weep not, dear bereaved ones; your loss is his eternal gain, for he is not dead, but sleepeth. He fell a soldier at the cross, with the shield of faith covering him, to await the coming of the morning of the resurrection, when Jesus will come in clouds of glory to gather up his jewels of earth with which to deck his resplendent crown of immortal glory. "The last enemy that shall be destroyed is death."

VICKEREY—Mrs. MARTHA VICKEREY (*nee* Lyons) was born in Calcasieu parish, La., Aug. 7, 1852, and died in Lake Charles, La., June 4, 1892, aged thirty-nine years nine months and twenty-seven days. On Dec. 9, 1875, she was married to her greatly bereaved husband, with whom she lived happily to the end of her pilgrimage.

Sister Vickerey was converted and joined the church in 1880, under the ministry of Rev. Mr. Cotton, in Orange, Texas, and lived a devoted Christian till the call, "Come up higher," came. On June 4 her soul was released from the bondage of earth and ascended to a seat at God's right hand.

She lived the life of the righteous and died in grand Christian triumph. She realized that "Jesus can make a dying-bed feel soft as downy pillows are," and sweetly slept in Jesus. Sister Vickerey leaves a devoted husband and three affectionate children, brothers and sisters, and a host of relatives and friends to mourn their loss; but she has gone to inherit eternal life, and they expect to meet her again.

THOS. J. FITTON.

Lake Charles, La.

GORMAN—E. A. GORMAN (*nee* More), after many months of patient suffering, departed this life near Osyka, Miss., April 4, 1892. She leaves a husband, Mr. D. K. Gorman, of Crowley, La., and four children to mourn their loss. She joined the M. E. Church at Pipkin's Chapel, St. Helena parish, La., when about sixteen years of age, in which she lived a consistent Christian until death.

This writer talked and prayed with her a few hours before her death, and she gave every assurance of perfect peace with God. Her only regret was to leave her husband and little children; but to her heavenly Father she commended them, and, with that faith that fails not in the hour of death, she leaned her head upon her Savior and sweetly fell asleep, leaving the testimony of those who love the Lord till he comes.

May God comfort the husband and children, as only God can comfort, in this dark hour of bereavement! GRIFFIN STEGALL.

HENSON—Died, the little son and only child of William and M. Henson. He was a little over a year old. He was taken with cramp on Friday, and died Saturday, May 21.

One more star in the Savior's crown, one more little jewel at home, to suffer no more, and to know nothing of the cares and troubles of this world. It was hard to give him up; but think how much better off he is—free from pain, and in the Savior's arms.

JULIA A. MCBETH.

HUNT—Died at her home, Vernon parish, La., NANCY ANNE HUNT; born Feb. 23, 1850, in the State of Mississippi. Sister Hunt joined the church in 1872; was married to W. H. Hunt, May 13, 1875, and fell asleep in Jesus, May 14, 1892. She leaves a husband and six children and friends to mourn her loss. Sister Hunt suffered a long while, but with patience submitted herself to God.

Sister Hunt was a dutiful wife, a loving mother and a faithful Christian.

May God bless father and the children to go on to the home of the blessed to part no more!

J. C. CARNLINE.

GAINES—The infant son of Hiram A. and Mary J. Gaines—little JOSEPH MILBURN—was born on Dec. 8, and was called home to heaven, May 22. AUNTIE.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. Geo. Bancroft, W. B. Hines, B. F. Lewis, D. C. Langford, J. A. Poe (2), A. W. Langley, G. R. Ellis, N. G. Augustus, J. A. Randolph, L. W. Wood, W. W. Hopper, P. H. Howse, J. W. Ellison, W. B. Lewis, F. M. Grace, W. M. Adams, E. S. Drake, A. W. Jones, H. S. Johns (2), C. G. Andrews, E. G. Kilgore, J. C. Ellis, H. R. Singleton.

Messrs. G. W. Walker, T. T. Clark, Prof. Geo. H. Wiley, E. L. Brown, W. H. Waters, W. W. Fore, J. C. Wilson, E. L. Crider, B. G. Sellers, W. S. Mallar, J. W. Rice, W. F. Ratliff, J. H. Counts, J. C. Woodruff, P. Phillips, H. O. Hebert, Elbert Miles, Robert J. Cutts.

Mesdames C. George, M. Rowland, L. H. Turner, M. Dillworth, E. Lacey, James McKnight, G. C. Phillips.

Misses Rosee Racigalupa, Maud Carradine.

July 12.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers	(morn.) July	24
Carondelet	(eve.)	24
Moreau	(morn.)	31
Louisiana Avenue	(eve.)	31
Plaquemine and Donaldson, at P.	Aug.	7
Felicity	(morn.)	14
Carrollton	(eve.)	14
Baton Rouge		21
Rayne	(morn.)	28
Parker Chapel	(eve.)	28
Dryades	(morn.) Sept.	4
Crape	(eve.)	4
Gros Tete, at Rosedale		11
Lower Coast		18

At these Conferences the Church Registers and records of Church Conferences will be called for.

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Downsville, at Ebenezer	July	16, 17
Minden, at Pine Grove		23, 24
Arcadia, at Gibbsland		30
Farmerville, at Freeman's Chapel	Aug.	6, 7
Summerfield, at Harmony		8, 9
Homer, at Arizona		13, 14
Haynesville, at White Hall		15, 16
Valley, at Flat Lick		20, 21
Tulip		23
Ruston, at Douglass		27, 28
Vienna		30
Gansville	Sept.	3, 4
Vernon		10, 11
Sparta, at Prospect		18
Ringgold, at Grand Bayou		14

District Conference at Gibbsland, July 26-30.
Sunday-school Conference at Gibbsland, July 27.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Simsport, at Grange Hall	July	16, 17
Melville and Big Cane, at Melville		23, 24
Bayou Chicot, at Fairview		30, 31
Evergreen, at Cheneyville	Aug.	6, 7
Colfax and Boyce, at Rapides Camp G.		13, 14
Columbia, at Columbia		20, 21
Castor, at Olla	(Wed.)	24
Ada		27, 28
Pineville, at Oak Grove	Sept.	3, 4
Centerville, at Jena	(Wed.)	7
Vidalia, at Vidalia		10, 11
Black River, at Larto		17, 18
Alexandria	(Wed.)	21
Montgomery		24, 25

The Alexandria District Conference will convene at Columbia, Aug. 18-21, 1892.

J. IVY HOFFPAUIR, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Desoto, at Ebenezer	July	16, 17
Mansfield	(Sun. night and Mon.)	17, 18
Pleasant Hill, at Beulah	(Sat.)	23
Fort Jessup, at Rocky Mount		24, 25
West Natchitoches, at Shady Grove		30, 31
West Natchitoches, at Blue Springs	Aug.	1
Red River, at Knox Point		6, 7
Caddo, at Cypress Camp Ground		13
Grand Cane, at Cypress Camp G.		15
Mooringsport, at Cypress Camp G.		16
Annacoco and Vernon		20, 21
Coushatta, at Coushatta	(Fri.)	26
Wesley		28, 29

The above schedule is arranged to meet, as far as possible, the plans of our brethren in holding camp meetings and other meetings. If changes are desirable, they will be made if practicable.

ROBT. J. HARP, P. E.,
629 Hope street, Shreveport, La.

OPELOUSAS DIST.—THIRD ROUND.

New Iberia, at New Iberia	July	16, 17
Abbeville, at Prairie Gregg		23, 24
Patterson and Morgan C., at P.	(Fri.)	24
Franklin and Jeanerette, at J.		30, 31
Indian Bayou, at I. B.	(Wed., Thurs.) Aug.	3, 4
Grand Chenier, at Leesburg		6, 7
Sabine miss., at Keener's	(Tu., Wed.)	9, 10
Lake Charles mission, at Calcasieu		13, 14
Sulphur Mine, at Sulphur City		20, 21
Lake Charles, at Lake C.	(Thurs.)	25
Lake Arthur, at Lake Arthur		27, 28

JNO. A. MILLER, P. E.

DELHI DIST.—THIRD ROUND.

Rayville, at Little Creek	July	16, 17
Lind Grove, at Bonnidee		23, 24
Harrisonburg, at Union	Aug.	6, 7
Floyd, at Lonoke		13, 14
Lake Providence		17
Delhi, at Tallula		20, 21
Oakly, at Tensas Chapel		27, 28
Waterproof		30
Winsboro at Prairie	Sept.	3, 4
Indian Village, at Antioch		10, 11

District Conference at Rayville, July 28-31.

Recording stewards will please have their Quarterly Conference Records present.

H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Linwood circuit, at Hopewell	July	16, 17
DeKalb circuit, at Mt. Pleasant		23, 24
Sinnsville ct., at Old Scooba	(Fri.)	29
Meridian—Central		31, Aug. 1
Daleville station		6, 7
Lauderdale ct., at Bethel	(Tues.)	9
Leakesville circuit, at Vernal		13, 14
W'boro and State L., at S. L.	(Wed.)	17
Waynesboro circuit, at Pl. Grove		20, 21
West Wayne circuit	(Thurs., Fri.)	25, 26
Shubuta circuit, at Quitman		27, 28
Clarke circuit, at Liberty	Sept	3, 4
Porterville circuit, at Burton		10, 11
Chunkey circuit, at Spring Hill		17, 18
Marion circuit		24, 25

Attention of the preachers is called to Ques. 14 as well as to Ques. 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Canton	July	16, 17
Flora circuit, at Brownsville		23, 24
Yazoo City		30, 31
Sharon circuit, at Forest Grove	Aug.	6, 7
Madison circuit, at Pearl River		13, 14
Jackson—First Church		20, 21
Jackson—Capitol Street		20, 21
Yazoo circuit, at Tranquil		27, 28

Other appointments will be announced at an early date.

Special attention is called to Ques. 15.

E. H. MOUNGER, P. E.

VICKSBURG DIST.—THIRD ROUND.

Fayette, at McNair	July	16, 17
Burtonton, at Pisgah		23, 24
Washington, at Kingston		30, 31
Morton, at Rodney	Aug.	6, 7
Meadville, at New Providence		13, 14
Mayersville, at Mayersville		20, 21
Port Gibson		27, 28
South Warren, at Red Bone.	(Wed.)	31
Roxy	Sept.	3, 4
Warren, at Oak Ridge		10, 11
Anguilla and Rolling Fork		17, 18
Rocky Springs	(Wed.)	21
Utica		24, 25

D. A. LITTLE, P. E.

The number of deaths from cholera in Russia and France is very high, and the epidemic is spreading in both countries.

A conflict occurred between union and non-union men in the Cœur d'Alene mining region, in Idaho, on July 11. Nine men were killed and many wounded.

According to a recent report of the inspector of mines, 6,112 women are employed at coal mines in Great Britain. No women are employed now to work below the surface, but of the number named 5,819 women are employed in the actual handling of coal.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

The crevasse water in Lake Pontchartrain is over the banks in some places, and the rear of the city is threatened. Hundreds of acres of vegetable farms are now under water.

The seventh Annual Louisiana State Fair and Shreveport Exposition will be held at Shreveport, La., beginning on Oct. 31, and closing on Nov. 5, next. Thirty thousand dollars will be paid out in prizes.

The Senate bill for the free coinage of silver has been favorably considered by the committee, and has been reported to the National House. It is thus assured of a place on the calendar, and will probably be taken up this week.

A bill appropriating $30,000 for the relief of the sufferers of the overflow in this State was passed by the Legislature last week. The relief boat, *Danube*, in charge of the State agent, left this city on July 9, destined for the overflowed sections.

An explosion at the Giant Powder Company's Works, in Highland, Cal., caused the complete demolition of the buildings at a loss of $150,000. About one hundred Chinamen, who composed the majority of employees, were killed; also three or four white men.

Work has been begun in Philadelphia on another big sugar refinery. It is expected to be in operation within a year. The buildings and machinery will cost about $1,000,000, and the refinery will start with another million of capital, all of which has been subscribed.

At the conference of Jewish rabbis, held in New York City, it was decided by unanimous vote to permit the adoption of cremation in the Jewish Church. It was resolved that the Jews of America would celebrate the 400th anniversary of the discovery of America by Columbus.

The eleventh International Convention of the Societies of Christian Endeavor assembled in New York City on June 7. About 10,000 delegates, representing all countries, were present. The convention renewed its protest against the Sunday opening of the Chicago World's Fair.

Nearly 9,000 new money order offices will be the result of the recent order which changes the rule governing the creation of such offices. Prior to April last a postoffice must have a revenue of, at least, $250 before it would have the right to issue money orders. But now any office having receipts of not less than $200 is made a money order office without further preliminaries. The extension of this system to small towns is believed to be a great public convenience.

A force of Pinkerton's police were sent against the strikers at Carnegie's Iron and Steel Works, at Homestead, eight miles east of Pittsburg, on June 6, and an attempt was made to secure possession of the property. The strikers resisted and a desperate fight ensued with Winchesters used on both sides, while the strikers supplemented their resistance with cannon, dynamite and burning oil. The Pinkerton forces finally surrendered under promise of protection, and were subjected to most barbarous treatment on their way to the place of imprisonment, many women joining the infuriated strikers in cruelly beating and wounding the prisoners. Sixteen persons were killed, including two Pinkerton men, and about sixty police were wounded with stones and sticks after surrendering. The State militia was ordered to the scene of riot by Gov. Patterson.

FOREIGN.

Hon. John Morley, Mr. Gladstone's lieutenant, was defeated for Parliament in the election held at Newcastle-on-Tyne.

The revolution in Honduras is said to be over. The President has been captured, and the revolutionists have overcome all opposition. The revolution was fortunately accomplished with very little bloodshed, and the easy overthrow of the government proved its weakness.

The Prussian minister to the Vatican has been withdrawn. This is considered to be a hint that Germany will not permit the Holy See to meddle with international politics until the Pope's advisers persuade him to refrain from covert hostility to Germany. Diplomatic intercourse between them will henceforth cease.

A fire occurred in St. John, Newfoundland, on July 8, and it is estimated that fifteen million dollars' worth of property was destroyed. Nearly all the prominent buildings in the center of the city were burned. About 15,000 people, made homeless by the conflagration, are lodged in tents supplied by the military authorities.

Advices from Stockholm state that the Swedish government is unalterably resolved not to yield the concessions asked for by the Norwegians, and that if it is necessary a Swedish force will be marched into Norway. King Oscar especially is resolute in his determination that the union of the two countries shall be preserved, in fact as well as in name. A numerous minority of Norwegians are opposed to the agitation for separation from Sweden.

Prince Bismarck continues his denunciation of the German government's policy and methods, and if this course is persisted in, it is thought retaliatory measures will be adopted by those in authority. Government officials say that if Chancellor Von Caprivi is forced to resume his disclosures regarding his predecessor, facts will be brought to light that will not be to Prince Bismarck's credit. The prince's closest friends and most intimate associates heartily desire that the fight shall come to an end.

CAMP MEETINGS.

The twenty-first annual camp meeting under the management of the Hennington Camp Meeting Association will commence Thursday, Sept. 1, 1892.

Rev. Geo. S. Inge will conduct the services again this year, and will be present during the entire meeting.

Ministers of the gospel are earnestly invited to attend and will be provided for during the meeting.

A great gathering of the people is expected and ample arrangements will be made for the accommodation of all who come. Board at lower rates than heretofore.

The I. C. R. R. will give the usual reduction of fare from all points on the road.

To meet the expenses of the meeting and to avoid the necessity of a public collection, the usual entrance fee of twenty-five cents will be required—to be paid only once during the meeting. Tickets not transferable.

J. W. MCNEIL, Secretary.

Bethel Camp Meeting will commence Aug. 4, 1892, and continue about a week. This camp ground is about ten miles from Woodville, and twelve from Centerville, Wilkinson county, Miss. Persons coming on the L., N. O. and T. R. R. can get conveyance from Centerville. Entertainment will be furnished at reasonable rates. Ministers will be entertained without charge.

J. W. SANDELL, P. C.

Providence Camp Meeting will commence Aug. 18, 1892. Public buildings all let into good and responsible hands. Ministers amply provided for. The editor and assistant editor are specially invited.

Tryus, Miss., July 1, 1892.

Semi-Annual Statement of the

Louisiana National Bank,

OF NEW ORLEANS,

At Close of Business, June 30, 1892.

RESOURCES.

Bills discounted		$1,255,654 37
United States bonds, Louisiana consols and other bonds and stocks		510,310 85
Banking-house and other real estate		100,819 20
United States treasurer	$ 2,250 00	
New York exchange	360,729 18	
Demand loans	454,973 40	
Cash and checks for clearing-house	885,826 93	—1,703,779 51
Total		$3,570,563 93

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00	—$650,000 00
Net undivided profits		49,520 03
Circulation		45,000 00
Deposits subject to check		2,801,661 90
Balance on reduction of capital stock		800 00
Dividends unpaid		20,582 00
Total		$3,570,563 93

A dividend of FOUR DOLLARS PER SHARE was declared from the net earnings of the past six months, payable on demand in New Orleans, and at the Banking House of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

Quarterly Statement of the

New Orleans Canal and Banking Company,

AT NEW ORLEANS,

In the State of Louisiana, at the Close of Business on the 30th Day of June, 1892.

RESOURCES.

Real estate		$ 93,550 00
City and other bonds		137,265 00
Stocks		23,837 50
Loans and discounts maturing after ninety days	$1,546,911 80	
Loans and discounts maturing within ninety days	696,283 17	
		2,243,194 97
Suspended paper vained		1,274 37
Loans on demand	$ 887,796 25	
Sight exchange	421,704 12	
Coin, currency and checks for Clearing-house exchanges	760,717 86	
		2,070,218 23
Total		$4,569,340 07

LIABILITIES.

Capital stock paid in		$1,000,000 00
Surplus		300,000 00
Undivided profits		172,905 73
Dividends unpaid		40,380 00
Deposits subject to check		3,047,589 34
Circulation		8,565 00
Total		$4,569,340 07

I, the undersigned, do solemnly swear that the above statement is true to the best of my knowledge and belief.

EDWARD TOBY, Cashier.

STATE OF LOUISIANA, Parish of Orleans, City of New Orleans. Sworn to and subscribed before me this thirtieth day of June, 1892.

A. G. LA PICE, Notary Public.

Christian Advocate.

VOL. 39.—NO. 29. NEW ORLEANS, THURSDAY, JULY 21, 1892. WHOLE NO. 1874.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Still in "Ould Ireland."

After a visit to Blarney Castle and some other historic places in the city of Cork, I left by the afternoon train for Dublin, accompanied by Mr. and Mrs. Thompson, who gave me much valuable information about the country through which we passed. That railway led us through the counties of Tipperary, Queens and Kildare, with good opportunity of making observations upon the agricultural condition of the section, and the manner of life of the tenantry. While driving over the hills near the city of Cork, I looked into several houses of farm laborers. Their buildings have been improved under some legislation a few years ago, but they live in filth and wretchedness still. I noticed the large family huddled in one room, on a dirt floor; the adjoining room being the stable for cow, horse and pigs. In some parts of the country I was told the family occupied one room, and the pigs were not excluded. The soil is productive, but American wheat has compelled farmers to convert their fields into grazing lands. Oats, barley and potatoes are cultivated, but the chief industry is raising stock. This, in a measure, accounts for the immense immigration to America for many years past.

Passing through Tipperary, I had a good view of the famous "bogs of Ireland." There the people get their fuel; and hundreds, men and women, were at work cutting out the black turf in blocks and piling them up to dry. It is said to make very good fuel. I saw much of it being hauled into Dublin.

One of the objects of interest to be seen from the railroad car is a mountain called "The Devil's Bit." And very appropriately is it named. It looks quite like some evil, hungry monster had bitten an immense piece out of that lofty ridge. Two or three of those tall, circular towers, found at different points in Ireland, each with an ancient and curious history, were also seen.

Dublin, the political capital of Ireland, the official residence of the Lord Lieutenant, and a rich treasury of romance and history, is well worth a visit. I much regretted that a longer stay was not possible. The two places where I longest lingered were Trinity College and St. Patrick's Cathedral. The three hundredth anniversary of the Dublin University, of which Trinity College forms a part, will be celebrated in a few days. Representatives from Australia and the different, distant parts of earth will be there. Trinity College was founded during the reign of Queen Elizabeth, and has been the *alma mater* of some of the most distinguished names in the civil and literary history of the United Kingdom. Edmund Burke, the great orator and statesman, was educated at Trinity, and a bronze statue of him appropriately stands near the front entrance. Oliver Goldsmith was also a student in those halls, a statue of whom stands just across the entrance from Edmund Burke, and in the library is carefully preserved a pane of glass taken from the room of Goldsmith, on which he had cut his name. Grattan, the Irish statesman, and the leader of the last Irish Parliament, known as the "Grattan Parliament," was also an alumnus of the college, and just in front of the main building is a large statue of that favored son of Trinity. Within the library is the roll of that Parliament from 1783 to 1790, containing the autograph of each member. The library contains 250,000 volumes, and is increasing rapidly. Under an act of Parliament, of many years ago, the college is entitled to a copy of every book published in the United Kingdom. I looked reverently upon some old manuscripts of the sixth, seventh and eighth centuries, and many of later date. The library of Archbishop Usher is there, and was really the substantial foundation of the whole collection. In glass cases are carefully preserved autograph letters of Mary, Queen of Scots; Dean Swift; Dr. Johnson, of Dictionary fame; Ben Johnson, Pope, Milton and others. Of the numerous venerable buildings, the ample equipment, etc., I need not consume space in writing. I noticed a number of young men passing from one building to another, wearing black gowns and peculiar caps, and was informed that all students in class hours are thus habited.

Diagonally across the street from Trinity College is the Bank of Ireland, a semi-circular building, with immense Corinthian columns. That was once the House of Parliament, and much of it is preserved exactly as when used for legislating in behalf of this law-making people. The building was begun in 1729, and cost over £90,000. It was purchased by the Bank of Ireland for less than half that sum. The old House of Lords looks now as when the peers vacated it—the same long table, chairs, etc.; everything the same, except a statue of George III. stands where the Lord Chancellor sat in presiding over the body. On the walls are two magnificent pieces of tapestry—one representing the Battle of the Boyne; the other the Defense of Derry.

Near this historic structure is a statue of Tom Moore, whose muse has given an immortal sweetness to the traditions of this Emerald Gem of the Sea. And just beyond, in the center of one of the principal streets, is a magnificent monument to Lord Nelson, surmounted by a life-sized bronze statue of the hero of Trafalgar. And near the Nelson monument is a statue of O'Connell. When passing that the driver of the jaunting-car, who had commented with characteristic volubility and eloquence on everything seen, exclaimed, "Oh, sir, there was the boy who could give any of 'em a molle, and then bate 'em!"

I spent some time in St. Patrick's Cathedral—the Westminster of Ireland—and early made famous by the ministry of Dean Swift. There is a marble bust of the witty Dean on the walls, and by its side the Latin inscription he had prepared for his own tomb. And just under the floor the great genius sleeps. The building is quite an old one, having been erected in the twelfth century. Tradition says it is built on the site where St. Patrick baptized his first converts from heathenism. At all events, near the chancel there is a bold spring of clear, cool water, and the sexton was kind enough to let down a cup and give me to drink. If there be any virtue in that sacred well, I shall claim it. All round the building are busts and marble slabs that commemorate the names and events of Irish history.

Of Phœnix Park—said to be the finest in Europe—with its Wellington monument 205 feet high, its Viceregal Lodge, the Summer residence of the Lord Lieutenant, the Constabulary Barracks, the Zoological Gardens, etc., I shall not write, but greatly enjoyed. And so other places will have to be passed by.

At two P. M. I left for Belfast and the Conference, and at six P. M. was met at the depot by good friends to welcome me to the hospitality of Irish Methodism, and the palatial home of Mr. George Horner, J. P., The Lodge, Cliftonville. Never have I received a more cordial greeting, or enjoyed more open-hearted, generous fraternity.

I was in good time to hear what is termed the "opening sermon" of Rev. Dr. T. Bowman Stephenson, the president of the Conference. The pastoral session of the Conference—attended only by ministers—met on the sixteenth instant, at which time the appointments and other matters confined to the pastoral session had been considered. The representative session—composed of the ministers present and a certain number of laymen elected from each district—had met that morning. This, now, was the formal, opening sermon; and an able, instructive one it was, quite up to some of Dr. Stephenson's platform and pulpit utterances at the Ecumenical Conference in Washington. The next morning, after the Minutes were read, a resolution of thanks to the president for his sermon was moved, the mover making quite a speech, seconded by another in a speech which entered into a minute analysis of the good points of the sermon, and supported by two others in rather lengthy talks. The resolution was put by the vice-president and adopted most heartily, after which Dr. Stephenson made a short, modest response of thanks. That, of course, was all very new to me. I knew it was the custom on this side the sea, but had never witnessed it before. The secretary then read my credentials as a fraternal delegate from the M. E. Church, South, and I was introduced to the Conference in appreciative words by the president. On Tuesday evening the delegates from England, Rev. John Bond and Rev. Thomas Allen, and Rev. Dr. John Potts, of Canada, had been received, and delivered addresses. The Conference, therefore, fixed that evening to hear Rev. Mr. Thompson, of the South African Conference; Rev. Mr. Best, of New Zealand, and myself. Being quite unwell from a severe cold contracted at sea, and commissioned chiefly to the English Conference in response to their message to us, I did not deliver a formal address—spoke only about twenty minutes. As is their custom, however, a resolution of thanks was offered by Dr. Wm. Crooks, seconded by Dr. McMullen, and supported by Dr. Oliver McCutcheon. All of these had been in the South, and spoke most delightfully of their observations upon Southern Methodism, and their acquaintance with some of our men. All spoke, and very generously, of Bishop McTyeire, Dr. McFerrin and Dr. Summers, and were pleased that a representative of our great branch of the Methodist family had been sent to see them. And in private these honored brethren have much to say pleasantly of their visit to the South.

One from America, and accustomed to the proceedings of Methodist Conferences, enters readily into the spirit of the body, but is struck with the difference in the manner of conducting business. In the first place, their parliamentary methods are totally different. If several arise at once to address the chair, he recognizes one, and announces the order in which the others will be heard. Then each member has what they call a "Blue Book"—a large pamphlet in blue covers, which contains the statistical returns for the year, reports from all committees, colleges, schools, etc., and recommendations from the district meetings for Conference action. Any original propositions, not in the "Blue Book," on which the Conference is asked to pass, are given first as "Notices of Motion." These must lie over for, at least, twenty-four hours, and are generally printed. Other questions of important legislation—as, for instance, whether attendance upon class meeting shall be a condition of membership, which was discussed yesterday—are sent around to the district meetings for an expression of opinion. The action taken yesterday practically changes the rule. It provides that non-attendance upon class on account of sickness, distance, *or other reasons*, shall not be a bar to membership. This is well, for the rule is quite a dead letter. Several of the pastors told me that not more than one-fourth of the members attend class. They issue them the quarterly tickets regularly, whether they come or not. In some congregations the attendance is better than others—dependent, I am told, on the efficiency of the class leader. Another fact in this membership matter differs from our method. Members are admitted to class and registered by the leaders. They are not received before the congregation by the pastor, in a formal, solemn way, as with us. When I told some of the brethren about our plan, they expressed themselves as heartily favoring its adoption here.

On Thursday there was a great debate in Conference on a resolution introduced by Dr. McMullen, protesting against home rule for Ireland. All the Protestants of the country are strongly against Mr. Gladstone's measure. Many who have always been Liberals, and followed his leadership with enthusiastic admiration, have parted with him on this issue. They see in it the domination of the priesthood—the country ruled and ruined by Archbishop Walsh. It was a stirring discussion; Rev. Wm. Arthur, who is here attending Conference, making the speech of the day. The resolution was passed by a vote of 193 to 11—and that fairly expresses the Protestant sentiment of Ireland on the question. One can not understand this Irish problem without being on the ground, and hearing both sides presented. There has been much uninformed sentiment among us in America. The laws for the protection of tenants would not be tolerated in our country. The grants made to them for various purposes could never obtain with us. The tenantry control the land, and can borrow money from the government to make improvements at a nominal interest, and for a long term of years. It is not the laws or the landlords of Ireland that cause the poverty and ignorance of so many thousands, *but their type of religion*. Belfast, a Protestant city, is growing like places in America, while Cork, the center of Romanism in the south of Ireland, and a better location for commercial prosperity, has declined from 100,000 to about 70 000 in population.

These Methodists have the revival spirit, and have seen their work prosper, but, of course, know not the inspiration of rapid movement that we do. They deserve, therefore, the more honor. These figures are encouraging to them: During the decade there was a decrease in the number of Roman Catholics of 10.6 per cent.; Protestant Episcopalians declined 4.4 per cent.; Presbyterians, 5.5 per cent., and there was an increase in the number of Methodists of 16.1 per cent.

They legalize and utilize the work of evangelists—known as "general missionaries." Their salaries are paid out of the Home Mission Fund, houses are provided, and other necessary expenses. They hold meetings in conjunction with the circuit preachers, or in tents. The superintendent of the Belfast City Mission has a "gospel mission car." Several of these have been built for use in Ireland and England. Their expenses are largely met by the sale of books. It is said they have done much good. These cars are drawn by horses from village to village. The mission workers sleep in them at night, sell books during the day, and mission services held in the open air, or in chapels, in the evening. The car usually spends eight or ten days in a place.

There was a remarkable scene in Conference yesterday. Indeed, it was worth crossing the Atlantic to witness. The oldest local preacher in Ireland, the Rev. Mr. Hunter, was introduced to Conference, and gave $2,500 to foreign missions, and $2,500 to home missions. There was great rejoicing, and the venerable man was urged to speak. He said he had more pleasure in giving that sum than they in receiving. "Every penny I have earned myself, and there is not a fraudulent fraction in it. I haven't given all, for that would be too much." And in referring to his labors as a local preacher, said that in forty years he had only been at the Lord's table three times. Local preachers here, you know, are never ordained, and he always had appointments, so he could not be present when the circuit preacher administered the communion. He had held fifty-five New Year and watch-night services, had been over sixty years a total abstainer, and now at eighty-seven years of age he was able to preach twice a day. It was a gracious hour, and tears flowed freely while the old veteran gave the brethren his benediction.

This is a fine body of men—many of them having seen years of service, and of marked ability. Dr. Potts, of Canada, has worthily represented his church, and is enjoying a visit to his native land. My friend, Rev. Thomas Allen, of Sheffield, England, is a guest in the same house with me, and a pleasant companion. Rev. John Bond, whom American Methodists remember, is one of the honored visitors from across the channel. But of this occasion and the Methodism of Ireland I must write again.

Fraternally,

CHAS. B. GALLOWAY.

P. S.—It is rumored that Rev. W. J. Dawson, of England, is about to accept a Congregational pulpit in London. He is the brother who wrote of the "Failures of the Ecumenical Conference." C. B. G.

Belfast, Ireland, June 24, 1892.

A Noble Life.

A REMINISCENCE BY CHAS. F. EVANS, D. D.

The venerable subject of this sketch, who left us last January, I learned greatly to admire during my four years' pastorate at Shreveport, and I feel that so bright and beautiful a life, which illustrated for the church the ideals of her pulpit, deserve *from* the church, at least, an elegiac, if not a more permanent recognition. She was the wife of Rev. Jno. C. Burrus, one of our most remarkable preachers, and shared with him the toils and triumphs of the itinerancy in Mississippi and Louisiana, in days when both were of the heroic type. Her personal gifts and accomplishments would have easily carried her into the front rank, had her lot been cast in other circles, as promptly as she reached it in the church. She possessed the prudence and modesty of Abigail, the industry and sagacity of King Lemuel's model woman, "whose price was far above rubies," together with the faith of Lois, and the hospitality and zeal of Lydia, "whose heart the Lord opened." She was a woman of extensive reading and trained thought. Her accumulations represented the fields of history, biography, travels, philosophy, poetry, romance and theology. She could tell you *why* she admired the color of a flower, the composition of a landscape, or the entablature of an auditorium. She had definite standards with which to compare the imagery, sentiment or rhythm of a poem, and authoritative tests by which to verify the speculations of philosophy or the excursions of theology. With a decided preference and culture in the fine arts, her judgment was rarely at fault, where questions of beauty, propriety or delicacy bore any conspicuous relation to the merits of a case. In early life she evinced great skill in portrait painting. She was fond of music, and was a discriminating judge of what was excellent in popular or artistic productions. She loved the Wesleyan hymns, and the old tunes, the latter for their typical melody, and the former for the truest poetry and noblest interpretation of religious experience.

I have been surprised to find how thoroughly abreast of contemporaneous life she was. She knew the state of the public mind in England and France and Germany, and discussed the probabilities of war, the vicissitudes of parties, the conflicts of classes, and as easily moved or followed the conversation to Edison's inventions, the intrigues of President Arthur's Cabinet, the Romanist invasion of our "great West," or the outlook for our commercial or agricultural industries. She read the reviews and art journals and scientific papers, the latest works of fiction and poetry with great discrimination, and loved to find some one who had traveled over the same road, and had reflections with which she could compare her own.

No public enterprise was without interest to her. Whatever abated human misery, encouraged the unfortunate, strengthened the weak, defended the oppressed, whether it was a temperance organization or missionary enterprise, the projection of a railroad, the World's Exposition or a parish fair, easily found a place in her thoughts and sympathies and prayers, and, if possible, in her benevolence. That she should have preserved this vital touch with all the world at her advanced and infirm age was remarkable. I have known older people with firmer step and quicker senses, but I never knew one whose mind more resolutely

"The darkening universe defied
To quench her immortality, or shake her trust in God."

She was a woman of fine common sense, and her opinion was valued and sought by a great variety of people on a great variety of subjects. Her life at home was one of quiet dignity, moderated, it may be, in later life by failure of sight and hearing. I never knew her to be visibly excited nor to forget the gravity becoming her years. The loneliness which only old age knows, left on her no acerbity of thought, no presumptuous self-assertion, no irritability, no suspiciousness. She did not seem to seek asylum among earlier memories, or fly defiantly into the face of innovations and novelties that must frequently have taken her by surprise. I have known old age to be retiring from selfishness, to be obtrusive from rage, to be petulant from wounded pride, and to be arrogant from deferential indulgences; but she held on the even tenor of her way, with cheerful look and loving word and patient mien. In her exceptional benignity she was like the apple which, lingering long upon the tree, is enabled to translate the Autumn's glow and Winter's frost into the richest expressions of beauty and flavor.

She was thoroughly furnished for the sacred offices of motherhood. Her mind richly stored, vigorous and active; her conscience sensitive, and sitting sceptered upon a throne; her tastes domestic, and loving the quiet place apart; her physical health good; tender-hearted; indulgent and self-forgetful; and the motherly instinct brooding over all, she was eminently fitted for unfolding the shrinking faculties of childhood, and training them for pure and elevated occupations in life. "Her own works praise her in the gates." Her daughters, in their several domestic structures, are "as corner-stones polished after the similitude of a palace." Trained in one of our best colleges, with the imprint of many a scholarly hand evident, yet the previous and later touches of a mother's hand constitute their noblest accomplishments.

Her friends will recollect with what tender solicitude she mothered, even to her latest breath, the youngest daughter, over whose path the shadow of sorrow had fallen. Even that daughter's manly boys were fondled as tenderly as though no mother-heart intervened. Never was the girl-mother more minute in direction or warning, nor was she prouder of her responsibility or more painstaking than this mother and grandmother to the sweet cares of her old age, and this self-assumed burden seemed to kindle afresh the hope and renew the energies of her youth. It was a gracious fascination, and, doubtless, greatly prolonged her days. This may be the explanation of that shadow that fell so early and unexpectedly upon a tender life. There is no beauty in a shadow; but there is no beauty without it.

Sister Burrus' religious life was an even one. She read Methodist literature—standard and fugitive. She knew and admired our heroes of the present and past. She comprehended all of our enterprises, and participated in them. The missionary and temperance causes were not bold beyond her faith, nor did they open for her sex employments beyond her conscience or her courage. The door of womanly philanthropy swung open too late for her feet to enter, but not for her prayers. She loved the society of her pastor and all good people, and on proper occasions would talk of her experience and her hopes. When able to attend public services she was always present, though for several years she could hear scarcely a word of sermon or song. She was a fine judge of preaching, but was a charitable and sympathetic hearer. When present during the communion service she always participated in it. She loved the Methodist traditions and institutions and polity, the Methodist doctrines and songs and ministry. Though sensitively organized, and full of generous emotions, she was not obtrusive with them. I never knew her to be depressed, or in religious doubt; nor, on the other hand, to be effusive or ecstatic. Her faith was steadfast, her devotion regular, her self-denial and generosity by rule, her principles established, her doctrinal opinions fixed. She was constantly moving with ordered step and expectant brow toward the goal. She understood death to be the "mark" which designated the end of life's course—the *end* of life's probation, privilege and peril; the threshold of its reward, the culmination of the august and awful mystery of life, and she *trembled* at its approach. But she met the *last* enemy as she had met many another—leaning upon the arm of her Lord. By her tranquillity and patience and charity, by her resignation and hopefulness and devotion, she plucked, as a diadem, a supernatural glow for her dying features, and, as she passed through the gates, signalled her final triumph and incipient rapture with the characteristic salutation of "Glory!"

Into the shadows her body, into the "light" her spirit have gone. For the redemption of the one we wait; for the triumph of the other we rejoice. When he "maketh up his jewels" her spirit shall have its own setting, and both shall be shaped and polished by the same hand.

Meridian District.

Receipts for traveling expenses of Rev. H. G. Hawkins to Japan since last report:

Two friends in Seashore district...$100

One of these friends writes:

I know our friend, Hawkins, . . . and believe him to be exactly the right sort of a man needed in Japan. . . . Knowing of his capacity and aptitude for teaching, I am glad that he has concluded to go into the mission work. . . . Our prayers go with this, that our Lord may accept this offering, and that his blessing may go with it.

To which I most cordially say, Amen! If Lockhart and Lauderdale and Waynesboro and DeKalb do not hasten to contribute, this opportunity will soon be gone.

T. L. MELLEN.

1319 N. 22d Avenue, Meridian, Miss.

It has been suggested that telephonic communication with the sun during the solar disturbances is possible, and an experiment will be tried soon.

Woodville District Conference.

The Woodville District Conference was held in Greensburg, La., June 8-12, 1892; Rev. P. A. Johnston, P. E., presiding. The presiding elder opened the Conference at nine A. M. by the use of Hymn 228, by reading the fourth chapter of II. Timothy, and by prayer. The roll was called by Rev. J. J. Smylie. Only a few answered to their names. W. T. Woodward and W. O. Ligon were elected as secretaries. All the preachers of the district were present save three—Dr. H. W. Featherston, W. W. Hurst and G. W. Huff. But few lay delegates were present.

The Conference was a spiritual one. The power of the Holy Ghost came the first day, and remained through the whole. Sinners were convicted and converted to Christ. Well can we each say, "It was good for us to be there." As for myself, I returned to my work with more strength and determination to fight the devil than before. Such seasons of refreshing are both profitable to lay and preachers. It was said by the presiding elder that it was one of the most spiritual District Conferences he ever attended. The whole Conference session seemed to be so agreeable. Brotherly love, kindness, patience and long-suffering pervaded the whole. The preaching, from beginning to end, was good. Some preached about the call of the Spirit; some, the power of God to save; some, the immortality of the soul; some, supreme love; some, the glory of the cross; some on the judgment. Last of all, the doctrine of infidelity knocked in the head; no breath left in it.

Notwithstanding the assessment on all the charges being larger than last year, the reports of the brethren show a decided improvement in finances. The spiritual state of the district is good. Both presiding elder and preachers seem to be anxious and yearning for a higher state of spirituality among the church members. The Sunday-school reports from the different charges show that visible good is being done through them for the advancement of the kingdom of Christ.

In conclusion, I would say to the brethren of the district I should have written sooner, but was delayed on account of sickness.

Delegates to Annual Conference: Rev. D. E. Kelly, Jr.; H. C. Newsom, W. O. Ligon and A. Rousseaux. Alternates: E. E. Richardson, R. J. Thoma, R. Babington and W. T. Holland.

Resolved, That this District Conference hereby express their high appreciation of the pleasant and satisfactory manner in which Rev. P. A. Johnston has presided over the deliberations of the body.

Resolved, That we believe it will be to the material and religious interest of the whole country if the gates of the Columbian Exposition shall be closed on the holy Sabbath day.

Resolved, That we, the members of the District Conference, express our sincere appreciation and thanks to the preacher in charge and the kind people of Greensburg for their unbounded hospitality and attention extended to us since we have been in their midst.

The Conference gave much prominence to the question of education. Dr. W. L. C. Hunnicutt gave us much light on this subject. While there he increased the endowment fund of Centenary College $700.

The question of selecting a place and locating a district high school was discussed at length, which resulted in Rev. P. A. Johnston selecting a committee of seven for said work, of which the presiding elder of the Woodville district is to be chairman of said committee.

The Conference adjourned with benediction by Rev. J. W. Sandell, to hold its next session in Centreville, Miss.

W. T. WOODWARD, Sec.

Corinth District Conference.

The Corinth District Conference met in the Methodist Church at Baldwyn, Miss., July 1, 1892; Rev. W. S. Lagrone, P. E., in the chair. Every pastor in the district was present, and from one to four laymen from every charge but one. It was a busy time with farmers; yet many of them left the plow and went up to look after the Lord's business. The interest in the affairs is growing steadily year by year. Laymen do not seek excuses to stay away, but make sacrifices to go.

Our presiding elder is a man of ideas. There is nothing perfunctory about his manner of conducting church business. The people who attended the Conference at Baldwyn left realizing that Methodism in this district is alive and aggressive. The reports of the pastors showed a decided advance on former years in every department of church work. The Sunday-schools are more numerous, with larger attendance, and in every instance, except one, use our literature. Attendance on public worship larger than usual; souls are being saved, class meetings are being revived, prayer meetings established, and children baptized. There is an increase in subscriptions to our church papers and circulation of religious literature. Bro. Bachman, our Conference colporteur, was on hand with a liberal supply of books and disposed of a goodly number. Rev. B. F. Lewis, assistant editor of the NEW ORLEANS CHRISTIAN ADVOCATE, was with us, representing our Conference organ, and gave us two choice sermons. Dr. W. B. Murrah, of Millsaps College; Rev. J. W. Honnoll, of Malone Female College, Holly Springs; Rev. J. A. Randolph, of Starkville; Revs. J. C. Mims and W. C. Harris, of our own district, did most excellent and profitable preaching. A missionary anniversary on Saturday night, with an able address by Rev. T. B. Malone, will undoubtedly bring forth fruit in the near future. The love feast, Sunday afternoon, was a time of refreshing from the presence of the Lord. H. A. Deane, W. H. Reese, W. A. Robinson, L. P., and J. E. Young were elected delegates to the Annual Conference, with R. B. Henderson, W. G. C. Gresham, alternates. Next District Conference goes to New Albany.

T. Y. RAMSEY, Sec.

Ministerial Educational Association of Mississippi Conference.

To Whomsoever This May Be of Interest:

It gives us great pleasure to announce to all subscribers and friends of this association our present most satisfactory condition. Our secretary reports three young ministers as having been aided during the year, one of whom graduated at Centenary a few weeks ago. Notwithstanding the pressure of money matters, all bills have been met and the association is not embarrassed. Up to date we have knowledge of four who will apply to us for aid during the next session, and others may yet apply. In order that we may feel safe in accepting these young brethren we should have, at least, $200 in hand by Sept. 1, next, and, therefore, beg of all who owe on notes to respond promptly to the secretary's appeal. Brethren, help. Your small amounts mean much to us. If payments, already due on notes, were paid promptly, we would have, easily, the amount needed. If you can not pay all, send some amount to Rev. M. L. Burton, McComb City, Miss. Let it not be said that the Methodists of the Mississippi Conference refused aid to any worthy young man seeking an education for better preparation for the pulpit. Students desiring to attend either Millsaps or Centenary College will be aided by the association.

All members of the association are earnestly requested to meet in the office of Bro. B. F. Lewis, in Jackson, Miss., Tuesday, Aug. 9, to consider applications and devise means for carrying on the work. All applications should be in hand at that time. Brethren, please send same to the secretary promptly.

T. B. HOLLOMAN, Pres.

Canton, Miss.

A. and M. College and Bro. Randolph.

MR. EDITOR: I have just read "Gilderoy's" communication in the ADVOCATE, of July 7. I am unacquainted with the facts as set forth in that article. "Gilderoy" says, in the last lines of his communication, "I have tried hard to make sure of the facts in this case." Then taking it for granted that the facts, as stated, are substantially correct, I wish, through your paper, to enter my hearty endorsement of Bro. Randolph and of the spirit that prompted "Gilderoy" to write. I do think that when one of our ministers has the backbone to denounce sin, and to antagonize wrong-doing in high as well as in low places, and then in that act provoke the anathemas of the godless, that he should have assurance from his brethren that he has our endorsement, and that we are in touch with him. If the grand jury of Oktibbeha county affirm that there is violation of law on the part of certain citizens, and that they, the "grand jury," are powerless to "remedy the evil by indictment," in the name of high Heaven, is the ministry to be gagged? Shall we make no effort to suppress the evil and elevate the moral tone of the community? I read Bro. Randolph's circular letter to his flock in regard to dancing and the commencement ball, and I hereby enter my hearty endorsement of every line of that letter; and how any member of our church fails to stand by him in these utterances, I can not understand.

I do hope that there must be some mistake in regard to ignoring Bro. Randolph in the public exercises of commencement. Surely, if it were done, it must have been unintentional. I know the president and several professors of this institution, and I don't think they would be guilty of such treatment of the representative of the North Mississippi Conference and of all the Methodism of Mississippi. But if it is true, then I say, *Parvus, minor, minimus*.

I am glad that "Gilderoy" called attention to the fact that 80,000 Methodists in this grand old commonwealth feel that we have an interest in the A. and M. College. It belongs to us just as much so as to any other citizen of Mississippi; and the whole of this 80,000 should at all times show that we desire a wholesome moral atmosphere in college hall and dormitory.

As to Bro. Randolph saying or doing anything purposely to injure the A. and M. College in the interest of Millsaps College, I don't believe one word of that. Bro. Randolph is not made of that kind of material; and I do thank God that we Methodists of Mississippi have an abiding confidence in our college enterprise, and we look for a glorious future for Millsaps College, not founded on the ruins of the A. and M. College, or any other institution of learning, but founded on the Everlasting Rock, and sustained by intrinsic worth. Long may the A. and M. College stand, the pride of every Mississippian!—and may there never come a time when she does not have a true Methodist preacher to help her keep out evil and purify her moral atmosphere! Oh, for thousands and tens of thousands of true men of the Randolph stripe! Men of convictions, and men of grit to avow their convictions! Fire up again, Bro. Randolph; signal off brakes, pull wide open the throttle, and let the Master's car move out gloriously, whether down or up-grade. Let us show to the world that we are down on alcohol, whether sold at the still, in the gilded saloon, by druggist, or by blind tiger; and that we are down on dancing anywhere and at all times. May God bless and prosper Bro. Randolph in his labor of love!

B. F. PHILLIPS.

Boonville, Miss.

Rev. L. D. Langford.

Rev. Lorenzo Dow Langford was born in South Carolina, April 26, 1805, and died at his home in Yazoo county, Miss., June 16, 1892, in the eighty-eighth year of his age. His parents were Methodists, and he was, therefore, baptized in infancy and brought up under the restraints of the gospel and of a tender conscience. His father's family lived for a time in Tennessee, then in Illinois, afterward in Alabama, and finally settled in Mississippi.

When about fifteen years old he uttered a wicked oath (the only one he ever uttered) whose reproving echoes reverberated in his ears until about three years afterward, when he was brought through repentance and faith to a sound conversion. He soon felt a call to preach; but under a deep sense of his unfitness for the work deferred obedience for several years. In 1829 he was licensed to exhort, and in 1831 to preach the gospel. Through the influence of his presiding elder, Rev. Jno. G. Jones, he was brought into the Mississippi Conference in 1836, and served for six years in the itinerant ranks. These he regarded as the most useful years of his life. During these years he traveled the Louisville, Greensboro, Coffeeville, Carrollton and Attala circuits, which required, on an average, each, the traveling of about three hundred miles and the preaching of, at least, twenty sermons on a monthly round. On these circuits he was instrumental in receiving 1,350 members into the Methodist Church. Of this work he very frankly remarks: "My success was, in a great measure, owing to my having a number of local preachers; and they worked, and the Holy Ghost helped us, and I, as pastor, got credit for the labor of us all. My stewards and class leaders also did their duty. My first five years I had twenty-three local preachers, and we were all in perfect sympathy and worked together." But this triumphal march was to have an end. He proceeds to say: "But my sixth year on French Camp circuit was a perfect failure. I received only thirty-six members and got thirty-five dollars support. So I was compelled to locate, rent land and work out of debt." But even location and debt could not kill his zeal for the Lord. He tells us: "I still kept up two appointments each Sunday in the month from the year 1844 to 1855, inclusive. Then I took a mission to the colored people under the direction of the presiding elder, Rev. Levi Pearce, and before the year was half out I had three appointments each Sunday." He was a devoted and useful missionary to the blacks. For seven years his Sunday work was entirely among the negroes, and was reported regularly to his presiding elder.

I have never known in the local ranks a more hearty supporter of the itinerant ministry. He honored and supported his pastor most cordially. I again quote his words: "After my mission was broken up by the Yankees taking possession of the Yazoo river, I still preached generally six times a month, twice each Sunday, except on my pastor's day, which I reserved to be with him, for since I joined, sixty-one years ago, I have never willingly been absent on my pastor's day."

To the end of his long life Bro. Langford's devotion to God and consecration to his service were never abated. He loved the church and thought no sacrifice too great in order to promote its efficiency as the divinely appointed agency for administering salvation to the world. He would sometimes ride thirty or forty miles to attend a quarterly meeting, even when it was not on the circuit where he held his membership. He was a very helpful hearer of preaching. The preacher who was not aided by his presence in the audience must needs be blind and deaf. He loved to preach, and often did so to the last with great unction and power.

Bro. Langford was first married, in 1824, to Miss Catharine J. Malloy, of Alabama. They had nine children, of whom three only are living. One of these is Rev. D. C. Langford, of the Mississippi Conference. After the death of this wife he was married to Mrs. S. C. Pope, who still lives. In their home he and his wife dispensed a cordial hospitality, especially to Methodist preachers. His later years and final days were such as his preceding life would lead us to expect. His faith was abiding. Even when the infirmities of age and the pains of disease shook and shattered the trembling house of clay, his steadfast spirit triumphed in the Lord, and at last went peacefully to the joys of heaven. Rev. R. J. Jones officiated at his funeral.

W. L. C. HUNNICUTT.

Explanatory.

MR. EDITOR: Let me ease your mind concerning that "fracas" you anticipate in the office of the *Nashville Advocate* over Dr. Hoss' assertion: "It is an unquestionable fact that a great deal of our preaching is empty and shallow." We brethren are acquainted with the custom among editors of writing themselves in the plural. True, it is strange the dear Doctor should confess so publicly, but we are not going to raise any "fracas." We are sure he ought to know if his "preaching is empty and shallow." We take his word for it, and offer him our tenderest sympathies, hoping his hearers may be the beneficiaries of this discovery. Many of us are much attached to the Doctor and would not have betrayed him had he kept quiet.

H. M. ELLIS.

Domestic Missionary Funds.

The appropriations made by the Board of Missions of our Conference has been brought under review by Bro. Ellis. I see the brethren are making some corrections. I suppose by the time all the light is turned on that we will come to the conclusion that the domestic missionary funds are in safe hands. Turn to the Minutes of the Conference and look at the names of the fourteen members of the Board, and then add the seven presiding elders, who are always present when the appropriations are made, and I think those who contribute the money will feel that, at least, no grievous mistake will be made. I think we could use wisely more funds than are at our disposal.

C. MCDONALD.

Forest, Miss.

Corinth District, North Mississippi Conference.

REPORT OF COMMITTEE ON TEMPERANCE.

"The seed of the woman shall bruise the serpent's head." The seed of the woman was the promised Messiah. We know why God made the horse, the cow and the sheep; but we do not know why he made the serpent, unless he made it to represent evil. We believe that in all ages the serpent has represented sin. We believe the different kinds of serpents represent the different kinds of sins. When Christ came into the world he found the serpents of sin almost unmolested. Then his work of bruising the serpent's head began. To-day the mind and spirit of Christ dwells in his people, and the work still goes on. Dancing is a sin that has done much harm, but this serpent has had its head mashed until it is almost dead. There is not much dancing in this country, for Christ has made it unpopular. The best people do not dance. The great huge serpent of war that has cursed the world so much has had its head greatly bruised. Christ is beating the sword into a plowshare and the spear into a pruning-hook. His kingdom means peace on earth and good-will to men.

Solomon says that wine is a serpent that bites and an adder that stings. It is a serpent that has crowded into our homes and bitten many of our children. It has bitten many a good father and husband, and the wife has been made a widow and the children orphans. The rattle-snake, the copper-head and all the serpents of this world combined have not done half of the harm this serpent has done. We have seen a few men die of the snake-bite, but we have seen many die of the bite of the worm of the still. We would vote for a snake before we would vote for a saloon. Of the two evils we would prefer the less. Thank God, Christ is bruising the head of this serpent! In this country it is almost dead. Years ago ex-Gov. St. John said, "The saloon must go." In the Corinth district it is almost gone. We only hear of three, and they are not in high places. Prohibition does prohibit. All over this district there is peace and sobriety. To Christ be all the power and glory!

W. J. BURT, Chairman.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

SUNDAY LAWS. By George E. Harris, of the Washington (D. C.) Bar. The Lawyers' Co-operative Publishing Company, Rochester, N. Y.

This is a treatise on Sunday laws; the Sabbath—the Lord's Day, its history and observance, civil and criminal. It appears to us that this is a valuable contribution to the Sunday literature which is becoming so abundant.

EARNEST THOUGHTS FOR EVERY DAY. By the Author of "Thoughts for Weary Hours." 136 pages, in white leatherette. Price, 25 cents. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

Some years ago the daughter of one of the famous preachers of his day published a little collection of religious reflections under the title, "Thoughts for Weary Hours." It met with a welcome few such books can boast of, over fifty thousand copies having been printed and sold. A companion volume was duly called for and christened "Earnest Thoughts for Every Day." Thomas Whittaker, who now publishes both, has recently reissued them in dainty white leatherette covers at twenty-five cents each. There is a directness, simplicity and charm in these booklets that will be keenly appreciated by even the most casual reader.

PERIODICALS.

—THE COTTAGE HEARTH, for July, has a good spread for several classes of readers. W. A. Wilde & Co., Boston. Price, $1.50.

—GOOD HOUSEKEEPING is up to its usual high mark. It is an excellent periodical for housekeepers. Clark W. Bryan, Springfield, Mass. Price, $2.40.

—POPULAR SCIENCE, for July, has a great variety of articles on popular subjects. It is an interesting periodical for anyone to read. D. Appleton & Co., New York. Price, $5.

—THE TREASURY has a splendid table for July. This monthly, it seems to us, is getting better, and is well worth $2 from any preacher. E. B. Treat, New York. Price, $2.50.

—THE PREACHERS' MAGAZINE has much that will interest the clergy; Mark Guy Pearse, Joseph Parker, William Spiers being among the contributors. W. B. Ketcham, New York. Price, $1.50.

—THE HERALD OF HEALTH, for July, has various articles concerning health which may be read to profit, especially the opening article entitled, "A Day in Bed for Health Sake." Dr. M. L. Holbrook, New York. Price, $1.

—WIDE AWAKE, for July, is as wide awake as ever, though it is sultry Summer-time. The one hundred pages of this young people's monthly are always so well filled that it is one of the most popular. D. Lothrop Company, Boston. Price, $2.40.

—MISSIONARY REVIEW. We have taken occasion frequently to commend this magnificent monthly. It far exceeds anything in its line that we know, and is one of the best things for a preacher to keep handy. It is cheap and invaluable. Funk and Wagnalls, New York. Price, $2.

—THE REVIEW OF REVIEWS, for July, is brimming with interesting matter. It has the cream of all the magazines. It has a character sketch of President Harrison, by Gen. Thomas J. Morgan; Russia's Conflict with Hunger, by W. C. Edgar, and How to Learn a Language in Six Months, by W. T. Stead—all of which make an interesting number. Review of Reviews, New York. Price, $2.50.

—BOOK NEWS brings its readers abreast with current books by a process of sampling which whets their appetites and sends them to the book stores. John Wanamaker, Philadelphia. Price, fifty cents.

—BOOK BUYER is of the same order, and generally produces the same results. Charles Scribner's Sons, New York. Price, $1.

—THE AMERICAN JOURNAL OF POLITICS is a new monthly for "intelligent men and women who read and think on vital questions of the times." This first number contains an article by Gen. M. M. Trumbull on Richard Cobden; one on Drunkenness—a Curable Disease, by Dr. Leslie E. Keeley; one on Ideal Education in Our Cities, by Rev. Edwin O. Buxton. The Silver Question, the Columbian Exposition, Secret Societies, Reformatory Prisons are also discussed. American Journal of Politics, New York. Price, $4.

—THE FORUM has its usual variety of interesting papers by leading writers. Coal Supply, European Armies, Russia's Land System, The Standard Oil Trust, Women, The Negro, are all discussed. This popular monthly shows its enterprise by entering the presidential campaign at the very start. In the June number Senator Hoar and ex-Secretary Bayard discussed the issues of the contest, and the July number, which was issued a day after the Chicago convention adjourned, contains two articles on the presidential candidates—"Harrison," by Senator Hawley, and "Cleveland," by Charles Francis Adams. In these two numbers of *The Forum*, therefore, is the campaign material—in a nutshell—that the whole Summer's discussion will bring forth, compactly put by a leading man in each party. The editor promises that these articles will be followed by others on important phases in the contest. Forum Publishing Company, New York. Price, $5.

PAMPHLET.

—What is Homeopathy? By Dr. William H. Holcombe. Published by Boericke & Tafel, Philadelphia. Price, 15 cents.

He who reads this little pamphlet, whatever may be his views of the subject, will confess that Dr. Holcombe has put the whole matter in a very lucid and pleasant style.

SUNDAY-SCHOOL LESSON.—July 24, 1892.

BY REV. W. H. LAPRADE, D. D.

The Lame Man Healed.

Acts iii 1-16.

GOLDEN TEXT.—"*And his name, through faith in his name, hath made this man strong.*"—*Verse 16.*

We are told by St. John that Jesus did many things that are not mentioned in the Gospels. It was not needful to mention all of them. Of this we are sure: all were of the sort that are mentioned—works of kindness, for the relief of human suffering and for instruction in righteousness.

So, also, we find that while the apostles did "many wonders and signs," they are not mentioned in detail. Enough is stated to furnish full proof of their claim of inspiration and of authority; to illustrate the attitude that Christianity should take toward suffering and want; and to lead men into broader and more spiritual views concerning gospel blessings.

The case of the lame man of our lesson is a representative one.

Ver. 1. Partners in daily toil on Galilee, spreading their nets for fish, these two chosen ones, bound by many ties, became associate "fishers of men." The promptings of devout spirits led them to the temple for prayer services, of which there were three daily. It was now three o'clock in the afternoon—the ninth hour (reckoning from six A. M., the beginning of the Jewish day) and the last "hour of prayer."

Vers. 2, 3. It was customary, there being no hospitals until the teaching of Christ gave origin to them, to carry the permanently helpless to public places where opportunity would be given to ask aid. This principal temple-gate was an excellent place for such a purpose. It is not probable that the lame man knew them; he asked each worshiper who came near to him.

Vers. 4, 5. Peter wanted "a hearing." He purposed, moved by the Spirit, to do work for Christ and in his name. To secure attention to the message was the first thing necessary. This he did by recognizing the man's appeal.

Ver. 6. "Give to him that asketh thee," the Savior had said. Give of what you *have*, not of what you have *not*. People do not always desire most what they most need. We have something for everyone, if we will but give it. Peter and John were poor, as men count poverty; but they had permission to draw on Christ for what this lame man needed. *Their* faith made their command, to "rise up and walk," Christ's command.

Ver. 7. Probably the cripple needed some further assurance of the earnestness and faith of Peter. The sympathetic touch of a fellow-human is a strong help to faith. Many a good purpose to help others fails of result because of the failure to take hold and lift up the needy.

The strength came to the lame man by the power of Christ; Peter's hand-grasp encouraged him to use it.

Ver. 8. The loosened tongue *talks*, the opened eye *looks*; the healed cripple *walks and leaps*. That is natural. He praises God with his voice, but also with the newly given powers of "feet and ankle bones." That was a good way to "testify," and one that the people understood.

Vers. 9, 10, 11. This double proclamation, by mouth and by motion, stirred the multitude. Here was a wonderful thing come to pass. For forty years, as many of them knew, this man had been lame. All arguments for the impossibility of healing him went down when he came leaping and shouting through the porch, clinging, no doubt, about Peter and John and grasping them gratefully as the crowd thronged him. This coming together of the people furnished Peter his opportunity to preach Christ.

Ver. 12. Peter denies that he or John had any power to do such miracles. But their agency in the matter authorized them to say *how* it was done.

Vers. 13, 14, 15. Their God—the God of their fathers—had, by this wonderful work, in this language of action, easily understood by all, declared the glory and Sonship of Jesus. He had reversed the judgment of the Jews. The crucifixion of Jesus he charges them with. All Jerusalem had a share, more or less directly, in the crime.

Jesus had been raised from the dead. "Of this," said Peter, "we are witnesses." This man's healing vouches for us; we, so indorsed, vouch for the fact of the resurrection of Jesus. People will receive the testimony of men who are evidently in touch with God.

Vers. 16. Peter gives all the glory to Jesus. *He* did this great work. Through faith in *him* this perfect soundness was given. *He*, Jesus, the Crucified One, had done it all. There stands the man, sound, as you see; here stand we, through whom Jesus reached him. Jesus, whom ye slew, is the Son of God, and in him is all power.

The proof of power to do is the thing done.

Temperance Department.

CONDUCTED BY REV. JOHN T. SAWYER, D.D.

From Doncaster, England.

In a late letter from Rev. Reynolds S. Trippett, a superannuate of the Louisiana Conference, who lives in England, we find the following:

Permit me to thank you very kindly for the interesting articles furnished by you from time to time on the subject of temperance in the columns of the NEW ORLEANS CHRISTIAN ADVOCATE. They will be read by large numbers of people, and will be the means of awakening an interest on this great and important subject. I have seen more drunkenness since I have been in England than I saw among the white people of Louisiana during a residence of over forty-five years. It is sad to see women and children, with their bottles and pitchers and jugs, entering public houses at all hours of the day and purchasing liquor and carrying it on the streets to their houses for drinking. During certain hours of the Sabbath day the doors of dram shops and beer houses are thrown open, and the public houses are soon filled with hordes of young and old men, who spend their money for drink. The temperance people are few and weak, while the temperance women are few in numbers, and are doing very little, comparatively, in trying to rescue their children from this damning curse. Many professed religionists are opposed to abstinence, and even vote in favor of license. There are a few devoted friends of temperance, such as Lady Somerset and Sir W. Lawson, M. P., and others, who are stirring the people up on this question, and I pray that their number may increase.

GOOD FOR TEXAS!

The war-ship *Texas* was christened with water, and not wine, by a W. C. T. U. woman, Miss Madge Williams, who is a grand-daughter of Gen. Sam Houston, the hero of San Jacinto. That was right.

The eleventh Annual Convention of Christian Endeavor, assembled in Madison Square Garden, New York, 20,000 strong, and representing 1,200,000 people, passed, on July 7, 1892, ringing resolutions demanding of the U. S. Senate to take such action as will compel the commissioners of the Columbian Exposition to close the gates on Sunday and to prohibit the sale of intoxicating liquors. That all Christian bodies and all good citizens throughout our land should be forced to petition and demand the observance of the American Sabbath and the abolition of the liquor traffic at our great Exposition, discloses the hold that the devil has upon this people. Whisky lords, Sabbath breakers, and such like, well-nigh have the nation by the throat.

IN GERMANY.

This is from the *Union Signal:*

One-fifteenth of Germany's cultivated land is devoted to the liquor traffic, which is making it a question of beer or bread for the poorer classes of that country. The drink question is thus becoming an important one in the political economy of Germany. Prof. Schmoller, of Berlin, an able political economist, thus writes: "Among our working people the conditions of domestic life, of education, of prosperity, of progress or degradation, are all dependent on the proportion of income which flows down the father's throat. The whole condition of our lower and middle classes—one may, even without exaggeration, say the future of our nation—depends on this question. If it is true that half our paupers become so through drink, it gives us some estimate of the costly burden which we tolerate. No other of our vices bears comparison with this."

LONDON, ENGLAND.

London has 8,325 miles of streets and a population of 5,847,000—more than the whole of Scotland or of Ireland. It has only 439 church-buildings. It has about 8,500 people to the square mile; 145,000 paupers, one-third of whom are children. London has over 36,000 registered, habitual criminals. There are over 14,000 policemen, which cost the city over $7,000,000 a year. London has also 14,000 grog shops. How much these cost nobody can figure up. Never will there be any way out of "darkest" London, or the bottomless miseries and degradation of any other city, so long as the grog shop curse is tolerated.—*Advance.*

GROVER CLEVELAND'S PASTOR.

"Most of the degradation in our politics, most of the crime which fills our prisons, most of the poverty that fills our tenements, comes from the saloon." So says Rev. Dr. Wilton M. Smith, Grover Cleveland's pastor. We suggest that a reform that promises the removal of most of our political degradation, most of our crime and most of our poverty, is a reform beside which Mr. Cleveland's tariff reform pales into comparative insignificance.—*The Voice.*

The Toronto, Canada, *Christian Guardian* says:

Alex. Balfour, Esq., of Liverpool, England, said, in 1884, the cost of all the wars England had carried on since the battle of Waterloo came to considerably less than the amount spent upon drink in two years by the British people. Fifty thousand lives lost by drink every year—vastly less than were slain in battle in the seventy years.

Bishop Phillips Brooks says: "Never shall my hand or voice be lifted against so-called temperance fanatics. If ever a cause justified fanaticism the temperance cause does. To me there is nothing more disgusting or more disheartening to the cause of humanity than the selfish, ease-loving, luxurious man, indulging in dissipation and denouncing temperance fanaticism."

The Rev. Dr. W. D. Kirkland, editor of the *Southern Christian Advocate*, in a late issue of his paper, insists, in emphatic language, upon preachers taking a hand "in the matter of prohibition." Here is what he says:

In the work for prohibition the ministry occupy an important and responsible position. Upon their action the success or failure of the movement largely depends. On general principles the preacher does other and more important work than that of bestirring himself on questions of a political character. This not because he loses his right to be interested in issues touching the political welfare of his country—for a preacher is none the less a citizen because of his divine call to a holy work—but because the political issues before the country are usually unimportant in comparison with the work he has to do, and will be looked after by others. In the matter of prohibition, however, that involves not only the temporal prosperity of the country, but vitally affects morality and involves the salvation of millions of souls, the minister's duty is active work. If *he* does not lay hold in such work, who will? If he be timidly behind the fortress—no matter if he is praying—who can we expect to go out into the battle? The preacher who fails in his duty here is derelict in his duty to his fellow-man and criminal before his God. Stuff about carrying politics into the pulpit is no better excuse than having "married a wife" or "bought a yoke of oxen." Such prudishness will not pass muster before Him who demands of every man the fearless discharge of the duty of the hour.

For the preacher to lay hold of this issue will require something more than a cotton string for a backbone. It may be that it will mean a few dollars off of a small salary, and much persecution in many ways. Thank God the preachers of the South Carolina Conference have vertebral development, and are not afraid to lay hold. If there is one who is not brave enough for the battle, then, brother, get out of the ministry. You must have answered somebody else's call.

Hon. John G. Wooley, in the *Union Signal*, says:

It is not union of the church and state I advocate, but *union of the church to save the state.* It seems to me that from a slavish old ecclesiasticism we have swung over to a childish and impractical spiritism that sighs and prays, "Oh, Lord, make us right or *about* right," "Thy kingdom come," *gradually.* We need to rig ratchets on our Sunday Christians to hold them up to the crank during the week.

The reproach and weakness of the church is can't—"can't elect," "can't enforce," "can't prevent;" the saloon keeper is a man who *can*, and he *does*, and he *will* until Christian voters leave off their "t." In Minnesota it takes a brave bird to stand the winter. At my window one evening, when the mercury was falling rapidly and the fine snow flew like powdered glass, a blue jay swung on the tree top and shouted, "Hilt-him-a-lick, hit-him-a-lick," and away down on the icy trunk a sap-sucker piped back, "Can't." Next morning the sap-sucker lay dead on the drift, but the jay swung in the dizzy top and shouted, "Hit-him-a-lick!" but of course the sap-sucker couldn't.

The church is overstocked with sap-suckers. Many of our Christian men are brave enough, but are waiting for light, as to methods, not reflecting that power and light are so correlated that when you get one you have the other, as in the case of an electric motor, when the trolley is on the wire overhead, it *goes* and has *light.* You say you can't see? You are disconnected; reach up, and touch God and you will see because you *go.*

The world has suffered ever since the fall of man. Curse after curse has fallen upon man through his own wickedness. Wars have swept down the flower of manhood till nations have been depopulated, and whole governments been blotted from the face of the earth.

The Romish Inquisition with hellish glee burnt its tens of thousands of innocent ones at the stake. Others were beheaded or impaled on the deathly stake. Her murdered millions cry around the throne of God for vengeance.

Disease brought on by evil conduct has spread abroad until whole communities have been depopulated by the plague. Sin has figured in all earth's sorrows and mothered all her woes.

But it seems that the colossal crime of crimes and curse of the ages has centered its forces on the civilized nations in the advancing light of this nineteenth century. As the father of crimes, the mother of sorrows, the brother of woes, the sister of miseries, the enemy of heaven and holiness, the handmaid of sin and hell, the licensed liquor traffic stands out without a parallel on earth if it has an equal in hell.

The chief surprise of three worlds, heaven, earth and hell, must be found in the fact that this chief of the schools of evil, the University of Hell, can find sufficient patronage to live, and sufficient votes to become law-entrenched, in this land of Bibles, churches and Sabbaths.—*The Soldier.*

Judge Gildersleeve, in sentencing a prisoner recently, in the Court of General Sessions, New York City, said: "Your trouble is due to rum, and that is the cause of nine-tenths of all crimes. When we have prohibition, if we ever do, we shall have only one judge here and one district attorney, and probably only two or three assistants. These will be able to do all the work. That would be a saving to the county of $75,000 to $100,000 a year, and of millions of dollars to the people throughout the country, and it would make happy thousands of families who are now miserable."—*Exchange.*

The chief of the Bureau of Statistics reports that the total value of exports of the merchandise from the United States during the twelve months ended May 31, 1892, was $828,767,853. The drink bill of the country is two and a half times the exports.—*Issue.*

With a united pulpit, flashing and thundering along the line, the moral sentiment of this country will be awakened, God will be honored, our homes will be protected, and the saloon iniquity, the vilest institution under the sun, shall be excluded from American soil; and our starry flag shall not only be a beautiful ensign of liberty waving in peaceful triumph over a nation of freemen, but shall everywhere be an equal assurance of the protection of the home against the fiendish ravages of the murderous saloon.—*Issue.*

A church member who runs a saloon, is he not as consistent as he who is one of a political party that establishes the saloon? Any moral difference? Let conscience, illumined by God's Spirit, answer.—*Issue.*

The reason why Sam Jones says, "If church people stop patronizing saloons, half of them will close," must be, that as church people don't vote the way they pray, they are expected to drink the way they vote.—*Issue.*

Edward McGehee College Commencement.

All the details of this event this year were peculiarly attractive. Rev. Dr. Weems, of Brookhaven, formerly of the City of Mexico, preached the sermon on Sunday, the twelfth, at 11 A. M., to a large and delighted audience. Dr. Weems is an orator of no mean ability.

On Monday, the thirteenth, at 11 A. M., the trustees held their annual meeting, reviewing the year's work and planning for the future. The prospects of the college were never so bright. The patronage is larger than it has been for years, and is still increasing. Notwithstanding the general financial depression, the college is advancing. Sundry improvements were planned by the trustees; the new faculty ratified, the president's gratifying report received, and the former officers of the Board re-elected.

The concerts on Monday and Tuesday nights were very largely attended, and generally applauded. No college entertains commencement audiences better than does Edward McGehee. Music, elocution and calisthenics, each seems a specialty in the college's work—and so they all are; for each is in the hands of a specialist.

The unavoidable absence of the orator of Tuesday—Rev. F. N. Parker, of New Orleans, detained by the crevasse—was very largely compensated for by the excellent essays of the six young ladies who represented the three college classes. They demonstrated that some school-girl essays may be interesting to the great public.

Edward McGehee College is doing a noble work. No college in the South has a higher curriculum or more thorough instruction; and a diploma from her means as much as any diploma a young woman may get anywhere. It is but just to stress this fact when so many so-called colleges are presenting short cuts to graduation, giving diplomas that are no guarantee whatever of an education.—Woodville *Republican.*

The early Britons were in the habit of tatooing forms and figures on their bodies, and our Saxon ancestors often dyed or colored their long, bushy hair, sometimes giving it a blue tint. It was from some such source that the suggestion for the story of "Blue Beard" was derived.

Although that color is not seen nowadays, some who attempt dying their hair or beards look blue enough themselves at their miserable failures, for there is no dye that can not be detected with half a glance.

The only way to get back the color of hair that has changed or is dead-looking is by using Louisiana Creole Hair Restorer, which in hundreds of cases has restored to a natural brown or glossy black, hair that was turning gray. It is just as applicable to the beard, and the advantage of using it is that it is harmless, does not spot fabrics, and is a delightful dressing. Mansfield Drug Co., Proprietors, Memphis, Tenn.

What we need most of all is to teach our people the joy of soul-saving work. That experience is more fascinating than all others when once it becomes fixed upon the heart. We have seen a large city church so much engaged in, and so much in love with, the duty of trying to save the lost and help the sorrowing as that they had no time, and apparently no desire, for worldly amusements and other follies.—*Wesleyan Christian Advocate.*

Hall's Vegetable Sicilian Hair Renewer is unquestionably the best preservative of the hair. It is also curative of dandruff, tetter, and all scalp affections.

We talk about whether the liquor traffic should be prohibited. It might be well for us to remember that the Sabbath has been prohibited in our large cities.—*Union Signal.*

For a disordered Liver try BEECHAM'S PILLS.

He who lives only to benefit himself confers on the world a benefit when he dies.—*Tertullian.*

Quarterly Statement of the

New Orleans Canal and Banking Company,

AT NEW ORLEANS,

In the State of Louisiana, at the Close of Business on the 30th Day of June, 1892.

RESOURCES.

Real estate		$ 93,550 00
City and other bonds		137,265 00
Stocks		23,837 50
Loans and discounts maturing after ninety days	$1,546,911 80	
Loans and discounts maturing within ninety days	696,283 17	
		2,243,194 97
Suspended paper valued		1,274 37
Loans on demand	$ 887,596 25	
Sight exchange	421,701 12	
Coin, currency and checks for Clearing-house exchanges	760,717 86	
		2,070,218 23
Total		$4,569,340 07

LIABILITIES.

Capital stock paid in	$1,000,000 00
Surplus	300,000 00
Undivided profits	172,905 73
Dividends unpaid	40,330 00
Deposits subject to check	3,017,539 34
Circulation	8,565 00
Total	$4,569,340 07

I, the undersigned, do solemnly swear that the above statement is true to the best of my knowledge and belief.

EDWARD TOBY, Cashier.

STATE OF LOUISIANA, Parish of Orleans, City of New Orleans. Sworn to and subscribed before me this thirtieth day of June, 1892.

A. G. LA PICE, Notary Public.

Semi-Annual Statement of the

Louisiana National Bank,

OF NEW ORLEANS,

At Close of Business, June 30, 1892.

RESOURCES.

Bills discounted		$1,255,654 37
United States bonds, Louisiana consols and other bonds and stocks		510,810 85
Banking-house and other real estate		100,819 20
United States treasurer	$ 2,250 00	
New York exchange	360,729 18	
Demand loans	354,973 40	
Cash and checks for clearing-house	885,826 93	
		—1,703,779 51
Total		$3,570,563 93

LIABILITIES.

Capital stock	$500,000 00	
Surplus fund	150,000 00	—$650,000 00
Net undivided profits		49,520 03
Circulation		45,000 00
Deposits subject to check		2,804,661 90
Balance on reduction of capital stock		800 00
Dividends unpaid		20,582 00
Total		$3,570,563 93

A dividend of FOUR DOLLARS PER SHARE was declared from the net earnings of the past six months, payable on demand in New Orleans, and at the Banking House of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION - $ PER ANNUM.
Ministers on Lists of deceased Preachers, $1

All Preachers of the M. E. Church, South, are authorized Agents to whom payments may be made.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

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REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

Thursday, July 21, 1892.

Seashore Camp Meeting.

The meeting was continued through all the past week with varying success. The preaching was characterized by deep thought and earnest spirituality. In all the meetings we have attended we have never known such a high grade of preaching so uniformly sustained from beginning to close. The power of the Spirit was never more manifestly presented in the proclamation of the truth of the gospel. The larger part of every audience was composed of Christian people, and they were bountifully fed upon the bread of God.

Every phase of religious life was exhibited, and the wants of each phase were abundantly supplied out of the treasury of "the glorious gospel of the blessed God." Every temptation incident to the human soul struggling upward had its subtlety and danger exposed, and in the exposure the souls of Christians were more fully armed to meet the danger and more clearly enlightened to discover the subtlety. Thus did the preaching edify Christians as well as convict sinners. Several times the services were interrupted by rain-storms, but the people and the preachers were not disheartened or discouraged. The attendance at the tabernacle at every service was a good proportion of the people on the ground. During all the time the order was very good, both on the grounds and in the tabernacle. The trustees certainly deserve the gratitude of the Christian public for their solicitude for the comfort of all who came within the gates. They were untiring in their efforts to promote the welfare of their guests.

It is the deliberate judgment of very many that this has been one of the most spiritual meetings in its results on Christians that has ever been held on these grounds. Many have also said that, taking it from beginning to close, the preaching done here this year is the best that has ever been done. This was done by the following ministers: Bishop J. C. Keener; S. H. Werlein, of the St. Louis Conference; A. J. Lamar, J. O. Keener, W. P. Dickinson, J. A. Peterson, J. B. Tate, of the Alabama Conference; J. D. Simpson, S. P. West, of the North Alabama Conference; L. M. Lipscomb, of the North Mississippi Conference; L. W. Wood, T. W. Adams, A. D. Miller, of the Mississippi Conference; J. M. Beard, R. Harry, J. B. Walker, S. S. Keener, C. W. Carter, of the Louisiana Conference; R. M. Saunders, of Tennessee.

The music was good, the instruments being handled with great skill by Miss Mary Werlein and Rev. H. H. Ahrens, and the singing led by Rev. R. S. Isbell, Bro. Lakin, and others.

The administration of the sacrament of the Lord's Supper, after the sermon at eleven o'clock, last Sunday, by Bishop Keener, was a time of great feeling and rejoicing among the people of God. The Lord honored his ordinance by manifesting his presence in the hearts of Christians, and in its use they consecrated themselves anew to his service.

The children's service at three o'clock, Sunday, was an interesting and profitable time to the young people, and was attended by nearly all the children on the ground.

The number of conversions was twenty-five, and as many joined the church.

After Pentecost: A Result.

After the high state of spiritual excitement which followed the outpouring of the Holy Ghost on the day of Pentecost had passed away, certain notable results were apparent (and are mentioned by St. Luke, the historian of the Apostolic Church) in the habits and conduct of the one hundred and twenty and their first converts.

Of these results the most notable, viewed from the standpoint of ordinary worldly prudence and selfishness, is emphasized by the writer of the Acts by two distinct and separate notices: one in Acts ii, 44, 45, the other in chapter iv, 34, 35. To these statements concerning the body of the disciples is added one, of the same sort, touching a Levite named Joses, known afterwards as Barnabas. We refer to the general surrender of property, real and personal, for the common weal.

This surrender of goods was not demanded as a condition of church membership, nor made in response to a demand of the apostles. Nor can we accept as probable the suggestion that, fearing the confiscation of their property, the disciples purchased a cheap reputation for liberality by dividing their substance among their brethren instead of losing it to their enemies.

Whatever modern commentators may say, St. Luke evidently regarded this remarkable conduct as a legitimate result of the new experience of life in Christ which followed the gift of the Holy Ghost.

There is not the least doubt that the peculiar relation held by the new converts toward the world of unbelievers cut off ordinary sources of income and suggested to the well-to-do the duty, while it furnished to them the opportunity, of sharing their possessions with the needy. But, evident as that may be, Luke does not mention it, does not even hint at it, except in the statement that "distribution was made unto every man, according as he had need." The point that Luke does make and repeat, and illustrate, is that these early Christians, full of the Holy Ghost, in the fervor of their love for Christ and for their fellows, before the spirit of worldly prudence had sown the seeds of selfishness in the fresh soil of their hearts, did freely, and with gladness, give up all their goods for the use of others; *freely*, we say—"not grudgingly, nor of necessity."

Was this "the spirit of Christ?" Was it in keeping with his comment upon the action of the poor widow with her two mites? In the light of the teachings and of the character of Jesus, does the conduct of Barnabas seem unchristian, or foolish? When Luke mentions that no one of the disciples said "that aught of the things which he possessed was his own," was he calling attention to an abnormal, indefensible state of things in the early church, or was he illustrating the excellent spirit of those whose lives were "hid with Christ in God," and who were "filled with the Holy Ghost?"

It may be urged that the circumstances of these early Christians were peculiar, creating a demand for such action. Most certainly so; but does not each phase of society, each community in all God's earth, each new condition of church life and surroundings make its own peculiar demand? Did not One say, "The poor always ye have with you"? So long as there is need of money to do the work of Christ for the relief of suffering in any form, for the uplifting of humanity in any way and anywhere, so long does duty call and opportunity offer, as truly as to the Levite, Joses, who "by the apostles was surnamed Barnabas, which is, being interpreted, the son of consolation."

We do not advocate the adoption of any Socialistic nor Communistic theory of government. We condemn those things as foolish, dangerous, ruinous. Nor do we urge any to imitate Count Tolstoi in all his attitudes, or to accept all his expositions of the words of Christ. But we do say, unhesitatingly, that the spirit that prompts men to hold on to surplus while the world is suffering; to seek investments while the church is crippled for want of means to carry on her legitimate work; to say of his property, "It is mine own," when God, in providence calls for it, is the spirit of anti-Christ, and not that of him who is "filled with the Holy Ghost."

W. H. L.

Millsaps College.

MEETING OF THE BOARD OF TRUSTEES—FACULTY COMPLETED.

A meeting of the Board of Trustees of Millsaps College was held in Jackson, Miss., Wednesday, July 13. The principal business was the election of two additional professors—one to fill the chair of Ancient Languages, the other to take charge of the Preparatory Department.

At its last meeting, it will be remembered, the Board elected to the presidency, Rev. W. B. Murrah, D. D., well known throughout the State as an eminent and successful minister, a member of the North Mississippi Conference, and for several years past vice-president of Whitworth Female College, at Brookhaven, Miss. He needs no commendation from us.

Prof. W. L. Weber, an A. M. graduate of Johns Hopkins University, was elected to the chair of English. He is the son of Rev. A. S. Weber, a member of the South Carolina Conference, and formerly the editor of the *Southern Christian Advocate*.

Prof. N. A. Patillo, also an A. M. graduate of Johns Hopkins University, was elected to the chair of Mathematics. His father is an honored member of the North Alabama Conference.

On last Wednesday the Board completed the faculty by the election of Mr. George H. Swearingen to the chair of Ancient Languages, and Rev. McKendree M. Black as principal of the Preparatory Department.

Both these young men graduated with honors at Emory College, Ga., in 1888, taught two years, took a post-graduate course at Vanderbilt University, Nashville, Tenn., and each received an A. M. diploma from the university this year.

These young men came to us highly recommended for their scholarship and with a successful record in the school-room as teachers.

Millsaps College is now well officered, and on Sept. 29, next, expects to open not only with a full corps of teachers, but with a hall full of students. Ample provision is being made for the boys, and this will be a college with the home life attached.

Job's affliction was, no doubt, his salvation. True, he was a perfect and upright man, one that feared God and eschewed evil. Yet there are expressions in his conversations indicative of a tendency toward self-satisfaction, self-elation, which is always fatal to godliness. But he was made to know that his sufficiency was of God.

The Sabbath—No. 2.

The Sabbath, or weekly rest, may be instructively and usefully contemplated in several aspects. Let us now consider its sanitary and health-promoting uses. Man is a dual, a compound, being of matter and spirit, or body and mind.

The body is under those laws that God has ordained for the government of matter, and, like other animals, man must, as an animal, be subject to material laws or suffer the inevitable penalties attached to their violation. One of the most obvious and universal of these laws is, that animals must have seasons of repose and rest, and experience has demonstrated that the more regular and fixed these periods of rest the better for the well-being of the animal. The earth, by its daily rotation on its axis, gives us the night with its darkness and general stillness, so favorable to repose and refreshing sleep. The few people who live near or along the southern edge of the Arctic circle, where the sun is continuously visible for three months, and feel the stimulating influence of the light for near a hundred days, become nervous and restive, and their sleep is not so profound and perfect as that enjoyed where the darkness of the night soothes and quiets the irritations and noises of the daylight. All writers on health are agreed that the late hours of fashion, of amusement, of business and various dissipations common to modern cities are unfavorable to health. There is not enough of quietness and sleep. The animal, man, must have rest, or his life candle is burning at both ends, and the brightness of the flame prematurely consumes the fuel that feeds it.

It has been noticed by sanitary students that to the great body of the hard-worked people the ordinary rest of the night is not sufficient. Incessant and straining exertions for six consecutive days of either body or mind produces a certain irritation and loss of harmonious movement in the body which the usual sleep of the night does not quite restore. The rest of the Sabbath supplements this deficiency and restores the harmony and balance of the disturbed circulation and gives repose to the overstrained and irritated nerves. It has been compared to those compensation ponds on high levels that keep the locks of canals supplied as they cross the summits of elevations. The Sabbath rest comes to supplement this need and supply a want which can not be supplied any other way.

Our commercial and manufacturing age has immensely increased the variety and hurrying activities of life, and there is a greater need than in any past age for the weekly rest, and all who take an interest in the public health (which, as has been truly said, is the public wealth), and would conserve it, let them speak out and against the manifold ways in which the public health is attacked along these lines.

Thousands of people who are seeking pleasure in various recreations on the Sabbath are wrecking the health and shortening the lives of thousands whose lot in life compels them to be the Sabbath slaves of these selfish and thoughtless pleasure-seekers. Some must be grooming and gearing the horses that these people may ride. Some must be filling the furnaces of steamers and locomotives that they may be transported. Some must be navigating these vessels and some conducting these cars. Some at the pleasure resorts dressing and cooking the fish and oysters, and some making desserts and creams that they may feast. This work must go on from early morn to late at night. "We have had a good time," say these thoughtless, prayerless sons of pleasure. Yes; but at whose cost of weariness and toil? The poor and dependent whom you make reluctant Sabbath slaves in ministering to your selfish pleasures! All excesses tell upon us in premature exhaustion. When serious diseases attack us, we have no reserve of vitality; we succumb to the attack for want of force to resist and co-operate with the remedies medical skill has prescribed to help us.

It is true that tens of thousands of the laboring poor, through the stress of their circumstances and their ignorance of the laws of health, make no objection to these Sabbath toils, but are pleased to find employment and means to supply the needs of dependent families; but these unfortunate conditions do not constitute a just reason for this oppression, nor lessen the increased sickness and mortality as the outcome of these exhausting and needless exactions. Horses that are worked three hundred and sixty-five days in the year are not so healthy, do not do as good work, nor last so long as those that have the weekly rest.

Cattle that are driven several hundred of miles without intermitting rests do not keep in such health, reach the market in as good condition, and command as profitable sale, as those who have been permitted to rest a seventh of their time. In the long run rest is found as essential to health and long life as food and air. Of the Sabbath, God says, "Thou shalt not do any work." God says this for our health and preservation.

J. B. WALKER.

Woman's Missionary Society of Louisiana Conference.

The Louisiana Woman's Missionary Society, auxiliary to Woman's Board of Missions, has just concluded its annual meeting at Keachie, a little village on Houston and Shreveport railroad, twenty-five miles from Shreveport.

The delegation was small, owing, doubtless, in a measure, to the recent overflow; but those who were present felt amply rewarded for any sacrifice made in going. The sessions of the meeting were well attended, and were full of interest for the workers and visitors. All the executive officers were present except State treasurer. Shreveport, Alexandria and Opelousas districts were represented by their secretaries in person.

A spiritual tone pervaded the whole meeting and culminated in a joyful love-feast on Sunday afternoon. Children's hour was very interesting.

Rev. J. L. Pierce, of Shreveport, preached the annual sermon at 11 A. M., a masterful effort, closing with a fine tribute to the women who have given their lives to the mission cause. Rev. T. K. Faunt LeRoy preached, at 8 P. M., a sermon full of encouragement for the women. Rev. S. H. Whatley, P. C., was ever ready with presence and counsel to "help those women."

Keachie honored her reputation in the hospitality extended the convention, and proved her appreciation by a most cordial invitation to hold the next meeting there.

The treasurer reported sum total of her remittances for the year, $1,208.46. There has been small growth in numbers, but a decided increase of spiritual zeal in the few faithful ones.

The next annual meeting will be held in Grand Cane.

The following list of officers was elected:

President, Mrs. Thos. P. Fullilove; vice-president, Mrs. T. K. Faunt LeRoy; corresponding secretary, Mrs. C. J. Foster; treasurer, Mrs. S. B. McCutchen; recording secretary, Miss Lizzie Paxson.

District secretaries: New Orleans district, Mrs. J. T. Sawyer; Shreveport district, Mrs. Mattie Morrison; Delhi district, Miss Minnie Thompson; Alexandria district, Mrs. B. F. Alexander; Arcadia district, Mrs. Willet; Opelousas district, Mrs. Paul Foster. State organizer and superintendent of juvenile work, Miss Eliza Logan.

The Minutes, containing the annual addresses, will be soon forthcoming.

MISS LIZZIE PAXSON, Rec. Sec.

A Monument to Rev. John Pipes.

We are pleased to note that a movement is being made to erect a suitable monument in memory of that most worthy man and minister of the gospel, Rev. John Pipes, whose body lies in the cemetery at Grand Cane, La. Those desiring to aid, and we are sure that many will, may send their contributions to Mr. Charles B. Hicks, Grand Cane, La.

NOTES FROM OUR JACKSON OFFICE.

The seed of evil-doers shall never be renowned.—*Isaiah.*

The next session of the Corinth District Conference will be held at New Albany, Miss.

There have been 209 accessions to the church in the Brookhaven district since Conference.

See an account of a meeting of the Board of Trustees of Millsaps College in another column. It contains matters of interest for all.

The next session of the Brookhaven District Conference will be held in Terry, Miss. We hope Bro. Griffin will have the pleasure of entertaining

The delegates elected to the ensuing Annual Conference from the Brookhaven district are J. E. Carruth, J. S. Soxton, J. H. Thompson, B. F. Goza

Baldwyn, Miss., has shipped between twenty-five and fifty carloads of corn this year. It was raised, shelled and sacked in the immediate vicinity

Rev. F. M. Keen, our pastor at Angulla and Rolling Fork, is seriously ill. Let the prayers of our brethren ascend to a throne of grace for him and his family.

The report of the Committee on Sunday-schools, Corinth District Conference, showed an increase of eight Sabbath-schools, twenty-eight officers and teachers, and one hundred scholars since Conference.

We had the pleasure last week of meeting quite a number of our brethren from Mississippi and North Mississippi. They came into the city to attend an important meeting of the Board of Trustees of Millsaps College and several of them paid visits to the ADVOCATE office.

The proposition recently made by the publisher to send the ADVOCATE to anyone not now a subscriber from now until Jan. 1, 1893, for seventy-five cents cash, still holds good, but will necessarily be withdrawn after a few weeks. Let those expecting to accept the proposition do so now before it is too late.

The catalogue of the Grenada Collegiate Institute for young ladies lies on our table. This college, under the presidency of Rev. T. J. Newell, has just closed a most prosperous session. It is the property of the North Mississippi Conference, conveniently and healthfully situated, and opens its next session Sept. 6, 1892.

On the evening of July 2 a boy on the streets of San Jose, Cal., threw the stump of a cigarette among some firecrackers and started a fire which resulted in the loss of $300,000 worth of property. Among the losses we notice the Southern Methodist Church valued at $15,000, partly insured. This is a great loss to our brethren of the Far West, and we hope they will soon be able to rebuild.

Rev. Martin Mahoney, a Catholic priest, opened the Prohibition Convention in Cincinnati, O., on June 29 with prayer. The *Appeal-Avalanche* of Memphis, Tenn., says: "It was, with one exception, the only instance on record in which a Catholic clergyman has officiated at a national political convention in the United States. Rev. Mr. Mahoney is a regularly elected delegate from Minneapolis, and has been a prohibitionist fourteen years."

Send fifty cents, and get fifty neat printed church certificates. Do the work "decently and in order."—*Alabama Christian Advocate.*

This reminds us of a church certificate that recently came under our notice. It was sent from one Methodist preacher to another. It was about as follows:

A. B. has been duly received into the Methodist Church, and is therefore, a proper person to be received into your communion.

The leading editorial of this paper for July 7, was on the subject of lynching. We present here an extract from the speech of Judge J. A. P. Campbell, one of the Supreme Judges of Mississippi, before the third annual session of the Grand Camp of Confederate Veterans, which convened in this city on Wednesday, of last week. The opinion of such an eminent jurist as Judge Campbell can not be dealt with lightly. He says:

Many a homicide, many a mob has arisen from the conviction that justice by the law would not be applied. The cause of this is not the law. That is good. It is not the judges, or the courts. They are faithful and fearless and impartial in enforcing law. The fault is in the people, and in the jury being composed of representatives of the people. They often fail of duty. They wink at crime, and condone it. They disregard the law and the evidence, and go by their wicked impulses of the moment. The result is, the law is scandalized, its administration travestied, its ministers brought into disrepute. The bonds of society are loosened, the claims of law are weakened. The depraved are encouraged in crime, from hope of impunity; and they who feel wronged are prompted to avenge themselves, or redress the wrongs which they do not hope will be suitably redressed by society.

Had he added the subterfuges of practiced at the bar, the picture would have been complete.

PERSONAL AND OTHERWISE.

We are glad to state that Dr. Carradine, who has been sick for several weeks, is reported to be much better. He was at Hot Springs, Ark., at last account.

The Cooper Normal College, at Daleville, Miss., of which we publish an advertisement in another column, is now under the presidency of Rev. Ben. M. Drake, with Rev. Thos. E. Winecoff as one of the professors. Both are members of the Mississippi Conference, and both have filled, with ability, chairs at Centenary College. We wish them and the college great prosperity.

We call attention to the advertisement, in another column, of Whitworth Female College. This is a thoroughly progressive institution, which keeps fully abreast with the times, and the latest and most approved methods are adopted in every department. Before any of our readers decide to send their daughters elsewhere, we advise them to write for a catalogue and acquaint themselves with the superior advantages of Whitworth.

NOTICE.

To the Members of the Delhi District Conference:

Owing to the fact that the town of Rayville has been inundated, and many of the people feel the necessity of moving out of the overflowed district, the District Conference will be held at *Delhi*, commencing at 9 A. M., July 28, and closing July 30. Take due notice and govern yourself accordingly.

H. O. WHITE, P. E.

Martin College for Young Ladies.

PULASKI, TENN.

Under the patronage of the Tennessee Annual Conference. Permanent endowment fund, $30,000.

The only school for girls in the South with an endowment and absolutely out of debt. Eight acres of grounds beautifully ornamented with shade trees, vines, evergreens, shrubbery and flowers. Commodious brick buildings supplied with elegant new furniture—all the rooms carpeted, and have the incandescent electric light. The most beautiful and comfortable home for girls in the South. A full faculty of accomplished teachers. Specialists in every department. Ten States represented by the pupils last session. Health record remarkable—not a death in the boarding department for twenty years. Many delicate girls from malarial regions have been restored to vigorous health by coming here.

Parents who wish to have their daughters graciously guided and faithfully trained by wise and thoroughly qualified teachers can safely entrust them to Mr. and Mrs. Saunders of Martin College. I knew them intimately in Virginia, and, therefore, cheerfully commend them.

BISHOP W. W. DUNCAN.

It gives me pleasure to recommend a school where such good work is done as at Martin College. I have tested the work in English and found it the best in any school of like grade within my knowledge.

DR. W. M. BASKERVILLE,
Professor of English in Vanderbilt University.

Martin College more nearly approximates my ideal of a girls' school than any I have seen. I would advise parents and guardian who want to put their daughters in a safe, Christian, and Methodist school, to send them to Martin College.

REV. LEWIS POWELL,
Chairman of Conference Visiting Committee.

I have never seen anywhere, in any school, the highest culture so well coupled with the highest idea of experimental godliness as in this school.

REV. W. J. COLLIER,
P. E. of Columbia Dist., Tenn. Conf.

Send for catalogue, which gives full information. Address,

REV. R. M. SAUNDERS, Principal.

HOME LIFE.

A PRAYER.

I ask not wealth but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety to my feet.

But pray that when the tempter's breath
Shall fiercely sweep my way about,
I make not shipwreck of my faith
In the unbottomed sea of doubt.

I do not ask for love below,
That friends shall never be estranged;
But for the power of loving, so
My heart may keep its love unchanged.

For this I count, of all sweet things,
The sweetest out of heaven above;
And loving others surely brings
The fullest recompense of love!

—*Selected.*

Religion among Our Children.

The decay of family religion is one of the most threatening spiritual perils of our day. It is attributable to various causes, some applicable in one case, others in other cases. But whatever the cause, the loss to the church of Christ of so many of the rising youth of our homes is a calamity of the most destructive sweep. The children are the hope of the church. The army of the Lord is to find its recruits most largely in the posterity of believers.

Some of the sources of the apparent defection may readily be ascertained. The widespread abandonment of religious instruction in the family and turning it over largely to the Sabbath-school, is real danger. The children are not made to learn the Word of God and the catechism in our families, as was the custom among the pious in former days. The absence of this home instruction on the Sabbath is alarming.

Neglect of parents to seek the personal salvation of their own children by conversation and prayer with them, is responsible for many an unconverted son and daughter. Is this neglect due to loss of faith in Christ, or of belief in the danger of a sinful state? It surely can not result from the failure of parental love and anxiety for their future.

The sad delinquency in religious duty, both in precept and example, among inconsistent or unbelieving fathers, may lead to doubt and disbelief in both sons and daughters. Children copy the life they see enacted before them day by day. A worldly spirit of a father may counteract all the preaching of the pulpit and the efforts of religious people to bring their children into the fold of Christ.

Growing worldliness, increased cares, and spiritual neglect of their own hearts and lives among mothers, may induce a spirit of neglect, leading eventually to opposition to religion among their dearest ones. If the mothers are indifferent, inactive and careless, what can withstand the influence of such an example in their homes over the hearts of those who naturally follow the leadings of a mother's life.

The multiplying enticements of unlawful and bewitching pleasure, with increasing indulgence in worldly amusements that seduce the heart away from Christ and his service, have destroyed the souls of many sons and daughters. This occurs under the very eyes and with the implied consent of non-remonstrating parents who do not govern their households in the fear of God, but let the world, unhindered, snatch the souls of their children from their hands.

Likewise a general laxity of interest and endeavor on the part of sincere Christians, who fail to persist earnestly and urgently in seeking the salvation of their young friends, is responsible for the loss of many precious helpers from the kingdom of our Master. Too many idlers in the vineyard of the Lord.

Discouragement and absence of faithful preaching, of remonstrance and exhortation on the part of the ministry, may account for the failure of many conversions. God's simple truth of the way of salvation through Christ, prepared with earnest prayer and preached with the unction of the Holy Spirit, may be wanting. And where the gospel is not thus preached souls will not be saved as they ought to be. Christ and him crucified must be zealously preached.

The education of children separated from religion, in our public and private schools, the absence of the personal influence of godly and devoted teachers guiding children to Christ, leads to a want of love to the church and to the Master among the rising youth. These are taught everything but how to love God and to live consecrated lives in the Master's service.

Alas! what a sad catalogue of reasons to account for the decrease of godliness and spiritual interest among the youth of our churches. Is it any wonder that the spirit of alarm should have awakened Christian hearts at the ominous outlook? What will become of the church of the future if our children grow up unconverted, unconsecrated?—*Mid-Continent.*

A Father's Lesson to His Son.

One day Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worst in his son, and now he knew the cause. He was very sorry, but he said nothing to Robert at the time. In the evening he brought from the garden six rosy-cheeked apples, put them on a plate, and presented them to Robert. He was much pleased at his father's kindness, and thanked him. "You must lay them aside for a few days, that they may become mellow," said the father; and Robert cheerfully placed the apples in his mother's store-room.

Just as he was putting them aside, his father laid on the plate the seventh apple, and desired him to allow it to remain there.

"But, father," said Robert, "this apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said his father; and with these words he shut the door of the room.

Eight days afterward he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples which had been so round and rosy-cheeked were quite rotten, and spread a bad smell through the room.

"Father," cried he, "did I not tell you that the rotten apple would spoil the good ones? You did not listen to me."

"My boy," said the father, "have I not told you often that the company of bad children will make you bad? Yet do you listen to me? See in the state of the apples that which will happen to you if you keep company with wicked boys."—*Selected.*

Self-Condemned.

One Summer evening an old farmer sat on his door-step smoking a pipe before going to bed. Presently a tramp appeared, and said, "Good evening, sir."

"Good evening," answered the farmer.

"I have been walking a long distance," said the tramp, "and if you will permit me, I'll sit a few minutes on your door-step."

"All right," was the answer.

The two men fell into conversation, and as the farmer discovered his guest to be an intelligent man, their talk was continued until a late hour.

"Would you mind giving me a mug of cider?" asked the tramp at length.

"Not at all," said the farmer; "I will do it with pleasure."

The cider was procured and disposed of in a summary fashion, and then came the next request:

"I've travelled a good distance to-day, and I should like very much to lodge with you, if you have no objections."

"All right," answered the farmer. "I can accommodate you."

Meanwhile his wife, who had long before retired, and was listening to the conversation from her bed-room, called out, "No, you won't; I won't have him in here. Come, husband, it is time for you to come in and lock up."

"Madam," said the tramp, seriously, turning in the direction of the voice, "you should not speak so abruptly to a stranger. You might be entertaining an angel unawares."

"I ain't a mite afraid," returned the old lady, calmly. "Angels don't come round begging cider after dark."—*Exchange.*

SHUN THE VICIOUS.—A man can not live in an atmosphere impregnated with miasmatic poison and preserve his physical health; neither can he dwell where the poisoned air is moistened by vicious contamination and preserve a pure and upright character. We are all of us more or less influenced by our surroundings and our associations, and those who seem strong, when far from immoral companions, frequently are the first to fall when brought into direct contact with those who give unbridled license to the grosser passions of their nature. While it is true that temptation, when successfully resisted, develops virtue, it is also a melancholy fact that in most instances the resisting power is not equal to the aggressive force. As physical health is conditioned upon the purification of the air we breathe, so moral health is determined largely by the character and conduct of those around us. If we would be pure in deed and thought, we must mingle with the pure in word and conduct, and shun the companionship of those who make a jest of virtue and a mock of honor.—*Selected.*

DO CLOTHES MAKE A BOY?—"Do clothes make a boy?" No—clothes make clothes. What are clothes? They are an expression of character. A boy who respects himself will dress as decently as he can—simply and cleanly, says Hezekiah Butterworth, in *The Ladies' Home Journal*, for August. A boy who respects the worth of life will not dress conspicuously even if he have the means. He is best dressed whose appearance excites no special attention and causes no critical remarks. Conspicuous dress goes with a light head, and a very indefinite purpose in life. Dress does not make the boy, but it often *exhibits* him; theatrical dress in society is in bad taste; but everyone owes it to others to look as well as he can. Neglected dress shows a want of self-respect, and a lack of self-respect arises, as a rule, from a sense of cheapness of character. It is often impossible for a poor boy to dress as well as he would wish. But he can always express his well-dressed character by making his clothes neat and tasteful.

DO GOOD NOW.—Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railroads built? By one shovelful of dirt after another; one shovelful at a time. Thus, drops made the ocean. Hence, we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example at all times, we must do the first good thing we can, and then the next, and, the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.—*Selected.*

THAT BOY.—His name is not Solomon. There are many things he does not know. Remember that he is only a *boy*. You were one once. Call to mind what you thought, and how you felt. Give that boy a chance. Keep near to him in sympathy. Be his chum. Do not make too many cast-iron laws. Rule with a velvet hand. Help him have a "good time." Answer his foolish questions. Be patient with his pranks. Laugh at his jokes. Sweat over his conundrums. Limber up your dignity with a game of base ball or a holiday's fishing. You can win his heart utterly and hold him steady in the path that leads higher up. That boy has a soul, and a destiny reaching high above the mountain peak. He is worth a million times his weight in gold.—*Exchange.*

LOVE NEVER FAILS.—Don't be afraid of close personal contact with dead sinners, if you really want to save them. Nothing can make a man who is slipping into the pit believe that shaking hands with two fingers has a grain of religion in it. It would take any man a long while to win a wife worth having, who would stand on the bank and do all his courting across the river, for fear that if he undertook to wade over to her he would get his feet wet. The Samaritan saved his man because he went to him, and wasn't afraid to take him up in his arms after he got there. The ice can't hold out long after the warm sunshine gets to it, and nothing will make a sinner repent so quick as to come in contact with a man who has God in his heart.—*Selected.*

Little Nellie was in great glee over a promised visit across the country to grandma's. She heartily agreed to the stipulation that she would get up bright and early. When awakened at four o'clock in the morning she protested against being disturbed. "Why, you *said* you'd get up bright and early," reminded mama. "Yes, I know," admitted Nellie. "But this isn't bright and early. Its *dark* and early."—*Companion.*

A little four-year-old mother was recently heard scolding her doll: "Jus' see what an awful cold you's got! You leave of your f'annel shirt and your hood, an' run roun' in your bare feet, then I mus' sit up all night nursin' you. That's the whole trool in a nutmegl"—*Youth's Companion.*

OUR YOUNG PEOPLE.

BARGAINS FOR SCHOLARS.

A queer little man kept an alphabet shop,
And out from his counter, hippity hop,
He danced until he was ready to drop:
Singing and shouting with never a stop:
"Come in, little scholars,
With bright silver dollars;
Or, if you have not any,
Then come with a penny.
I have humable Bs
And marrowfat Ps,
Some Chinese Qs,
And Japanese Ts,
A flock of Js
And lots of Es,
And perfectly beautiful dark-blue Cs.
This is the place to buy your knowledge,
At cheaper rates than are given at college!"
Then he'd draw a long breath and spin like a top,
This queer little man in an alphabet shop.

—*Selected.*

MR. EDITOR: I am a little girl twelve years old. My papa takes your paper, and I dearly love to read the little cousins' letters. I attend Sunday-school every Sabbath. We have a very nice Sunday-school. Mr. Stots is our superintendent, and Mr. Anders is our minister this year. We all like him. I go to day-school. We have quite a large school. I think we have thirty-eight pupils. Miss Sarah Bunbury is our teacher. We all dearly love her. She is so good, kind and pleasant all the time. You may know that I love her when I walk three miles every morning and the same in the evening. I hear everybody say that she is the best teacher that has ever taught school in the second ward. I am,

Your friend, BERTIE LISENBEE.

Shaughter, La.

MR. EDITOR: I am a little girl twelve years old. I am going to school. I study arithmetic, geography, grammar, reading, writing and spelling. My uncle is teacher. His name is Tommie R. Clayton. I like him very much. I have a little pet colt. Its name is Josie. I have three sisters and one brother. Our preacher is Rev. Lewis A. Reed. I will close by asking a question: Where in the Bible is "fig tree" found? With best wishes to the AUVOCATE. Your unknown friend,

RUTH HOWARD.

Coushatta, La.

Putting Heart in It.

The customer was a prudent matron from the country, careful in her shopping.

"It is a pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shop girls behind the counter bowed indifferently, and turned away. The other said eagerly: "Are you going to another part of the store, madam? For it is my lunch hour and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop-girl. A year afterward she was again in the same store, and, on inquiry, learned that the girl was at the head of the department.

"She puts as much life into her work as ten other women," said the managar.

One of the most prominent business men of New York said once: "I have always kept a close watch on my employees and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me.

"One day, when I was passing the window of the counting-room, I observed that the moment the clock struck six all the clerks, with but one exception, laid down pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.

"'Pettit,' said one, 'has waited to finish his paper as usual.'

"'Yes. I called to him to come on, but he said that if this was his own business he would finish the paper before he stopped work.'

"'The more fool! I would not work for a company as for myself.'

"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit, who worked after hours on my business, 'because he would have done it on his own,' and he is now my junior partner."

The success of a young man or woman in any work or profession depends largely on the spirit which he or she puts into it. Many good workmen, who are faithful to the letter of their contract with their employers, remain salesmen and book-keepers until they are gray, while others pass over them and become heads of establishments of their own. To the first class, their employment is only so much work for so much wages; they "have no heart in it." To the second, according to the old, significant phrase, it is an outlet for all their own energy and ambition.

An engine, perfectly finished and competent for its work, and no fire in it, is a fit type of the first class; the same engine with its steam up, rushing along the track, of the second.

Be sure, boys, that you are able for your work and are on the right track. Then don't spare the steam.—*Youth's Companion.*

Partners.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm." The round face under the broad hat was turned towards us. It was freckled, flushed and perspiring, but cheery withal. "Yes'm; it takes a heap of water to do a washin'."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she's washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier evidently did not consider it one at all; for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice, as she answered: "Why, of course I help her. I always help her do things all the time; she hasn't anybody else. Mother 'n me's pardners."

We looked after her as she picked up her pail and walked on, bending under her load a little, but resolute, and with no thought of complaining or shirking. A stout, old-fashioned, homely little body she was, but we called her mother a rich and happy woman.—*Exchange.*

A man with a mind for statistics has computed that over sixty-five quadrillions of people have lived on the earth since the beginning of time.

SCIENTIFIC.

Shall We Travel 100 Miles an Hour?

There is not much probability of attaining regular and continuous speeds of 100 miles per hour with our present locomotives. Their fireboxes—which perform the same functions for the machines that their stomachs do for animals—are, with the present system of construction, necessarily contracted in size. The weight of the whole locomotive being fixed, the dimensions of the different parts are also limited.

It is proverbially dangerous to prophesy when you are not quite sure, and if prognostications are based upon calculations, the mendacity of figures may rise up, hereafter, to deprive the prophet of all honor.

From what has been said, however, it will be seen that *fast running is largely a question of steam production.* Given a boiler which will generate enough steam, and the other problems are of comparatively easy solution. The difficulty is to get the boiler sufficiently large within the limits of size and weight to which it must be confined.

It will be safe to say that to be able to travel continuously at 100 miles per hour we must have either boilers or fuel which will generate more steam in a given time than those we are using now do, or our engines must use less steam to do the same work, or, what is more probable still, we must have all three of these features combined. In the locomotive of the future the action of the reciprocating parts will probably be more perfectly balanced than it now is; coupling-rods will either be dispensed with altogether or their risk of breakage will be lessened by placing the driving-wheels near together, and both this danger and the disturbing effect of the reciprocating parts will be lessened by increasing the size of the wheels. To enable the engine, or rather, its journals, to "run cool," the journals and their bearings will be increased in size so as to have ample surface to resist wear.

Coming events are, however, already casting their shadows before them, and there are indications that the improvements which are here foreshadowed, or some of them, are in process of evolution.—*M. N. Forney.*

Wrecks and the Drowned Sink to the Bottom of the Ocean.

There is a rather common, but erroneous notion, to the effect that a human body, or even a ship, will not sink to the bottom of the profounder abysses of the oceans, but will, on account of the density of the waters at a great depth, remain suspended at some distance above the surface of the earth. This is an error. No other fate awaits the drowned sailor or his ship than that which comes to the marine creatures who die on the bottom of the sea; in time their dust all passes into the great storehouse of the earth even as those who receive burial on the land.

However deep the sea, it is but a few hours before the body of a man who finds his grave in the ocean is at rest at the bottom; it there receives the same swift service from the agents which, in the order of nature, are appointed to care for the dead, as comes to those who are reverently inhumed in blessed ground. All save the hardest parts of the skeleton are quickly taken again into the realm of the living, and even those more resisting portions of the body in time are, in part, appropriated by the creatures of the sea-floor, so that before the dust returns in the accumulating water to the firm-set earth it may pass through an extended cycle of living forms.

The fate of animal bodies on the sea-floor is well illustrated by the fact that beneath the waters of the Gulf Stream, where it passes by Southern Florida, there are, in some places, quantities of bones, apparently those of the manatee or sea-cows, a large herbiverous mammal, which, like the seal, has become adapted to aquatic life; these creatures plentifully inhabit the tropical rivers which flow into the Carribean Sea, and are, though rarely, found in the streams of Southern Florida. At their death they drift out into the open water and are swept away to the northward by the ocean current. For some weeks, perhaps, the carcasses are buoyed up by the gasses of decomposition which are retained by their thick, oily skins; as these decay and break the bodies fall to the bottom.—*Scribner's Magazine.*

AN ASBESTOS DEPOSIT.—Casper Mountain, in Wyoming, says the Casper *Derrick*, is developing a rich deposit of asbestos. The dikes run east and west, and are about 3 miles long. There are 5 of them, and they each are composed of from 4 to 6 veins of asbestos, that range from 1 to 6 feet in width, making the field about 2 by 8 miles in extent. There have been about 40 claims located, which are in the hands of men unable to work them properly, but who have done more or less work on these claims. The work has only been of the nature of an experiment, and the holes range from 10 to 30 feet deep, but even this little developing has shown the fact that the deeper they have gone the better grade of asbestos, the longer the fibre and more compact it becomes. In some instances, where the fibre was a mere streak in the rock on the surface, it has lengthened out to as much as 3 inches. The strata of rock that was between the streaks of asbestos has decreased equally as fast as the asbestos increased. The walls of the different veins differ to some extent; but the walls of the main dikes are granite on the north and quartzite on the south. The dip of the veins is about 20 degrees to the southwest.—*Exchange.*

A NEW RAIN-MAKING THEORY.—It is chronicled that Professor Hinke, of Kansas State University, has an interesting theory about rain-making. He admits that rain followed the explosions produced by General Dyrenforth; but says it was not the noise of the concussion that brought rain; in such case it would have come at once. The cause of the rain he finds in the fine particles of dust set free in the upper air by the burning of the explosives. These, he says, form nuclei, on which moisture gradually accumulates, until the rain drop is large enough to fall. He cites the fact that hailstones have been noticed to have formed around particles of dust, and also describes experiments of his own in which, when dust was present under the receiver of an air pump, moisture condensed around it, while, when dust was thoroughly excluded, no such phenomenon occurred.—*N. Y. Christian Advocate.*

No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward—God so dresses us for heaven.—*Jeremy Taylor.*

Out of 956 street car plants existing in the United States and Canada, 589 are operated by horses, 49 by cable, 246 by electricity and 73 by steam.—*American Manufacturer.*

MARRIAGES.

DONELLA—BOND.—In the Crawford Street Methodist Church, Vicksburg, Miss., June 22, 1892, by Rev. W. B. Lewis, Mr. Will O. Donella, of St. Louis, Mo., to Miss Leonora R. Bond, of Vicksburg, Miss.

EVANS—TUCKER.—In Vicksburg, Miss., July 6, 1892, by Rev. W. B. Lewis, Mr. Thos. T. Evans to Miss Laura T. Tucker, all of Vicksburg, Miss.

ELLIS—NATIONS.—At the residence of the bride's father, July 6, 1892, by Rev. R. C. Calloway, Mr. A. W. Ellis, of Crockett, Texas, to Miss Cora Nations, of Montgomery county, Miss.

BRITT—GUNN.—At the parsonage, Athens, La., June 30, 1892, by Rev. R. P. Howell, Mr. Henry N. Britt and Miss Delma Gunn.

WYATT—HARRIS.—At the residence of the bride's parents, Hattiesburg, Miss., May 29, 1892, Mr. Albert E. Wyatt, of Natchez, Miss., to Miss Daisy M. Harris, daughter of Rev. H. J. and Mrs. N. M. Harris, the father and Rev. J. S. Parker officiating.

MAGEE—ALFORD.—At the residence of the bride's father, near Magnolia, Miss., June 15, by Rev. W. M. Sullivan, Mr. W. C. Magee, of Franklinton, La., to Miss Lena Alford, of Pike county, Miss.

OBITUARIES.

NOTESTINE.—Mrs. MARGARET NOTESTINE, wife of Mr. Isaiah Notestine, was born near Burlington, Vt., Aug. 1, 1830, and died at her home, near Lake Arthur, Calcasieu parish, La., June 1, 1892. She was married to Bro. Notestine, May 19, 1850, and was the mother of nine children—five sons and four daughters—all of whom lived to be grown; but three of the sons died in early manhood and went before her to the spirit-land.

She was converted to God in early life, and cheerfully gave herself to his service. During the eight or nine years of our acquaintance with her, it always gave her great pleasure to speak of her love to God, and of his great mercy and goodness to her. The first death in her family was of a son, Ira, about twenty-one years old, by small-pox. She believed that he was converted before he died. All the rest have been converted, and six of the children and both parents were members of the Methodist Episcopal Church, South. One of these is Rev. A. J. Notestine, of the Western Annual Conference.

Sister Notestine was a most devoted and faithful wife, a tender, loving Christian mother, ever laboring to secure for her household the greatest possible amount of temporal and Christian happiness. She loved the church and its ministers, and took great pleasure in the visits and friendship of her pastor. As a neighbor, she excelled in acts of sympathy and kindness, and even in suffering and toil for the relief of others.

During the last few years of her life her health was very bad, and she suffered much physical pain. To all this was added much deep affliction in the loss of two of her sons. On Sept. 20, 1890, her youngest son, Charles, about twenty-one years old, died of fever. This was a very severe stroke upon her already failing strength, and very visibly impressed it, and left her in a very feeble condition to receive the next, which occurred on Jan. 2, 1892, in the death of a married son, Daniel V. From this stroke she never rallied; her strength and spirit gave way. She was soon confined to bed, and for about five months she lived as if suspended between life and death. These long months of suffering were very precious months with her, for while the outward man perished, the inward man was renewed day by day. The spirit of God was purifying her nature, as gold is purified in the furnace, and she came forth as "gold tried in the fire." Her love for God, her confidence in him, her assurance and trust were perfected, and she was fully prepared for the change of worlds when it came. She gave to her friends many expressions of her readiness and anxiety to go.

She leaves a husband, two sons, four daughters, a widowed daughter-in-law and many grandchildren and friends to mourn their loss. The funeral services were conducted in the church of which she was a member, at Lake Arthur, on Sunday, June 5, before the largest audience that has ever assembled in that building, and her remains were laid to rest near those of her sons who died in this parish, in our town cemetery. J. L. GIBSON.

HOLLIDAY—The subject of this memoir, THOMAS L. HOLLIDAY, was born in Wilkes county, Ga., April 29, 1822. His father was Col. Richard I. Holliday, and his mother's maiden name was Mary Evans. In 1814 they moved to Mississippi, and settled in the (then) new county of Madison, where two of the brothers reared families and remain to this day. On Nov. 27, 1840, he was married, in Copiah county, Miss., to Miss Harriet E. Catching, daughter of Benjamin Catching and Letitia Higginbotham.

When yet a young man he joined the Methodist Church at old Georgetown, in Copiah county, Miss. For upwards of twenty years the writer has had an intimate acquaintance with him, and it has been with the greatest of pleasure that we have watched his growth in grace and development in Christian character. He had not a demonstrative spirit, but one of those true men whom every one loved to honor. In his Christian profession, as in his business dealings with men, he was the personification of integrity itself, and to those who have during the past decade served him as his pastor this notice will come as a doubly sad message. Throughout the hardships of the Army of Tennessee, from bloody Shiloh until they submitted to the inevitable in 1865, he followed the fortunes of Bragg and Johnston and Hood. Truer soldier never took up arms in defense of his country. He was a member of the Semmes Rifles, Company H, Ninth Mississippi Regiment.

He was stricken with paralysis about seven years ago, from which he partially recovered. He died of apoplexy on June 21, 1892, at the residence of his son-in-law, Dr. E. M. Smith, near Canton, Miss. His end was peaceful.

He was the father of six children—all of whom have preceded him, except one son and one daughter. Besides these, he leaves a wife and eleven grandchildren to mourn him, not as one lost to them, but only gone before!

T. H. HOLLOMAN.

Vicksburg Advocate please copy.

PARKER—Died at her home, in Vernon parish, La., LIDNEY ANNE PARKER, who was born Dec. 16, 1831, and fell asleep in Jesus, April 12, 1892.

Sister Parker joined the M. E. Church in 1871. From then till God called her she was true to its doctrines. She knew God. She had an experience of his grace. She was faithful to him, to his church and his ministry. As her pastor, I visited her often, and was always benefited by her experience and joy.

She leaves a husband and four children to mourn her loss; but may they not mourn as those who have no hope. Sister Parker suffered long, but did not murmur. May God bless the husband and children to follow on to the sweet by-and-by! J. C. CARNLINE.

HOOD—JAMES H. Hood was born in Huntsville, Madison county, Ala., June 25, 1817; died June 1, 1892, in Smith county, Miss. He was reared and educated in Huntsville, Ala; was a citizen thereof until 1844, when he removed to Bibb county, Ala. In 1858 he came to Smith county, Miss., where he lived until he exchanged earth for heaven. He was converted October, 1817; then joined the M. E. Church, South. He was married to Mary A. Jones, November, 1844.

Bro. Hood filled in his church the offices of steward and class-leader, Sunday-school superintendent and trustee to the entire satisfaction of his brethren. His was a life of joy and rapture. He lived and enjoyed religion. This writer was his neighbor for quite a period; was also his pastor for four years; therefore, knew him long and favorably. Bro. Hood filled an unexpired term of three and a half years in the circuit and chancery clerkship of Smith county, Miss. It was said he was the most efficient clerk in the judicial district. He was a professional teacher.

To Bro. Hood was born ten children. He reared two or three orphans. He was kind and affectionate to all, and was a true citizen, a friend to moral reforms of every grade. Was threatened with paralysis for two years previous to being stricken down; "was ready to go, willing to stay." Said all was well. Told his wife the morning that he was stricken unto death that all was well.

He leaves a heart-stricken widow, some relatives, with a host of friends, to mourn for his departure. He was a true and devoted friend of the pastor. His house was for the itinerant a home when convenient to rest with him. He has gone from us, but not lost to us. We know where to find him. By the river of life in the glorious beyond we will meet again, dear old friend and brother. R. A. SIBLEY.

GUICE—Little JOHN A. GUICE, Jr., infant son of John A. and Mrs. Helen M. Guice, passed into the better world on Sunday, June 26, 1892.

Brief was the stay of the little voyager, for only on Sept. 2, last, came he to brighten and bless the home that for twelve years had been without a baby. Beautiful and bright and good, it was no wonder that the hearts of all who knew him gave him a prominent place, and that in him centered many fond hopes and high ambitions of his devoted parents. Swiftly those nine months and twenty-four days have passed with such sweet company, and, ere the angel spirit homeward turned, his chubby hands were full of hearts to take to God. Oh! how those little hands pulled heavenward the hopes and purposes of those he loved! May God strengthen their efforts by his grace, and lead safely on unto a glorious reunion in a tearless world!

Most earnestly do we sympathize with the bereaved parents and two brothers, but thank God that their faith in him is unshattered, and that, in communion with him, they have sweet and solid consolation. Out of the sorrows and disappointments of an unfriendly world the Father took their darling to the tearless joys of heaven; and, while they weep over his absence, the little hands will beckon and the angel voice plead tenderly, and parents and brothers and friends will press toward their baby and God. H. M. ELLIS.

CAMPBELL—Little DANIEL BOONE, son and only child of William and Belle Campbell, was born Nov. 11, 1891, and died May 31, 1892.

One more home made sad by the silent hand of death; one more little grave to be seen; one more little angel in heaven, free from pain! He will never suffer again. He will be waiting and watching for you to come. So, grieve no longer, for he can never come to you; but you can go to him. He was only given you for a while. He is better off with the Savior. He has gone where they suffer no more. So try to live, so as to meet him there, and then you will be with him forever, never to part. That ought to comfort you when all else fails, for little Daniel Boone is at rest, sleeping in the Savior's arms, the sweet sleep of a little angel. So then, be Christians, both of you, and be with your sweet little babe forever in heaven. You can if you will. Look to God to comfort you.

His parents' friend, JULIA A. MCBETH.

Redmondville, Miss.

TERRY—Died at her residence, on Wednesday, Feb. 10, 1892, at 10 o'clock A. M., Mrs. MARY TERRY (*nee* Steele), wife of T. H. Terry.

She suffered long and patiently, and with Christian fortitude met the dreaded monster that we call death. A large concourse of friends and relations accompanied her remains to her last resting-place, attesting their admiration in life, their devotion in death. Surely one of nature's noble women has gone to rest.

To the grief-stricken relatives and friends we extend our profoundest sympathy.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Business Notices.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. N. J. Roberts, T. W. Scott, G. W. Bachman, D. C. Langford, D. P. Bradford, W. H. Lewis, L. W. Wood, J. T. Abney, B. F. Lewis (3), W. L. Linfield (2), V. D. Skipper, E. H. Rook, H. P. Gibbs, J. W. Medlock, J. W. Hounoll, W. M. Stevens, Thos. J. Upton, R. A. Davis, J. M. Pugh, J. N. Tucker, J. Ritcher, J. W. Treadwell, W. M. Sullivan, E. B. Bowner, T. B. White.

Messrs. James Turner, M. E. Meek, O. Cramer, S. E. Conrey, J. R. Aitsworth, R. F. Patterson, Prof. L. T. Fitzhugh, V. T. Blackshear, Prof. Alonzo Hill, W. L. Ellis, Prof. I. H. Hinemon, E. S. Toler, James Ray, Ben Price, J. M. Hale, W. B. Townsend, E. F. Griffin, J. E. Young, Thos. N. Norrell, Thos. McIntyre, P. H. Ross, H. N. Robertson, A. E. Adams, A. E. Heard, W. P. Raney, Jack Wilson, W. H. Archer, E. T. Lacey, Lim Smith, W. T. Latham, Thos. Raynham, Dr. J. W. Unger, W. L. Richardson, T. J. Dukemanier, Wm. Graham, F. C. Greenwood, B. S. Martin, B. F. Oliver, A. J. Morgan.

Mesdames Addie Rourke, L. C. Aikins, E. C. Hardaway, Mary Cassedy, L. S. Baldridge, D. Coon, M. B. Fulton, K. Fulford, Mattie Lee, E. Holderlib, W. J. Thompson.

Misses Rosie Bacigalupe, Maud Carradine, M. McCalmont.

July 19.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Batesville, at Wesley Chapel	July 23, 24
Pleasant Grove, at Long Town	30, 31
Cockrum, at Greenleaf	Aug. 4
Como, at McGee's Chapel	6, 7
Cold Water mission, at Slab Town	10
Cold Water and Hernando	13, 14
Courtland, at Eureka Springs	20, 21
Panola, at Forest Hill	23
Mt. Vernon, at Free Springs	27, 28
Nesbit's, at Eudora	Sept. 3, 4
Wall Hill	11, 12
Arkabutla	13

Also request that the Records of Church Conferences and Church Registers be presented at their respective Quarterly Conferences for examination.

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Tibbee	July 23, 24
Starges	30, 31
Hebron	Aug. 6, 7
Shuqualak	10, 11
Macon	13, 14
Starkville station	20, 21
Phebe	23, 24
Brooksville	27, 28
Maubinville	Sept. 3, 4
Columbus circuit	10, 11

T. C. WIER, P. E.

GREENVILLE DIST.—THIRD ROUND.

Tunica	July 24
Clarksdale	25
Shelby	31
New Salem	Aug. 7
Arcola	14
Glen Allen	21
Belen	25, 26
Jonestown	28

R. M. STANDEFER, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Ashland	July 23, 24
East Holly Springs circuit	30, 31
Early Grove	Aug. 6, 7
Mount Pleasant	13, 14
Olive Branch	20, 21

JNO. W. BOSWELL, P. E.

CORINTH DIST.—THIRD ROUND.

Pleasant Ridge circuit	July 23, 24
Marietta circuit	30, 31
Blue Springs circuit	Aug. 6, 7
Guntown circuit	13, 14
Jonesboro circuit	20, 21
Ripley circuit	27, 28
Ripley and New Albany	Sept. 3, 4
New Albany circuit	10, 11

W. S. LAGRONE, P. E.

GRENADA DISTRICT—THIRD ROUND.

Banner circuit, at Paris	July 23, 24
Cherry Hill circuit, at Old Town	30, 31
Grenada circuit, at Duck Hill	Aug. 6, 7
Chapel Hill circuit, at Spring Hill	13, 14
Pittsboro circuit, at Tabernacle	19
Atlanta circuit, at Slate Springs	20, 21
Charleston circuit, at Gore's Chapel	26
Tillatoba circuit, at Ebenezer (Tipo)	27, 28
Water Valley circuit, at Camp Ground	Sept. 3, 4

Let me urge the preachers to hold Church Conferences regularly; to be mindful of the ordinances of baptism and the Lord's Supper, and to exhort the people to fast and pray.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Saltillo	July 23, 24
Tremont	30, 31
Shannon	Aug. 6, 7
Nettleton and Fulton circuit	9
Okolona circuit	13, 14
Prairie	16
Athens	20, 21
Amory and Smithville	27, 28
Houston and Wesley	Sept. 3, 4
Buena Vista	10, 11

J. B. STONE, P. E.

WINONA DIST.—THIRD ROUND.

Lexington	July 23, 24
Indianola	30, 31
Greenwood	Aug. 6, 7
Sidon	13, 14
Black Hawk	20, 21
Winona circuit	27, 28
Vaiden	Sept. 3, 4
Carrollton circuit	13, 11
Carrollton station	17, 18

S. M. THAMES, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Weirs	July 23, 24
Kosciusko and Durant	30, 31
Chester	Aug. 6, 7
Sallis	13, 14
New Port (Tues.)	16
Pickens	20, 21
Lexington and Tchula	27, 28
Ebenezer (Wed.)	31
Belzoni	Sept. 3, 4
Poplar Creek (Wed.)	7
Rural Hill	10, 11

R. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

DeKalb circuit, at Mt. Pleasant	July 23, 24
Binnsville ct., at Old Scooba (Fri.)	29
Meridian—Central	31, Aug. 1
Daleville station	6, 7
Lauderdale ct., at Bethel (Tues.)	3
Leakesville circuit, at Vernal	13, 14
W'boro and State L., at S. L. (Wed.)	17
Waynesboro circuit, at Pt. Grove	20, 21
West Wayne circuit (Thurs., Fri.)	25, 26
Shubuta circuit, at Quitman	27, 28
Clarke circuit, at Liberty	Sept 3, 4
Porterville circuit, at Burton	10, 11
Chunkey circuit, at Spring Hill	17, 18
Marion circuit	24, 25

Attention of the preachers is called to Ques 14 as well as to Ques. 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Flora circuit, at Brownsville	July 23, 24
Yazoo City	30, 31
Sharon circuit, at Forest Grove	Aug. 6, 7
Madison circuit, at Pearl River	13, 14
Jackson—First Church	20, 21
Jackson—Capitol Street	20, 21
Yazoo circuit, at Tranquil	27, 28
Raymond circuit, at Raymond	Sept. 3, 4
Edwards	10, 11
Lake City and Lodi circuit, at Lodi	17, 18
Benton cir., at Bowman Ch'l. (Tues.)	20
Silver Creek circuit, at Silver City	24, 25
Pocahontas circuit, at Flag's Chapel	Oct. 1, 2

Special attention is called to Ques. 15.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven	July 23, 24
Beauregard circuit, at Martinsville	30, 31
Wesson (night)	31
Adams circuit, at Bethel	Aug. 6, 7
Brook'n cir., at Adams Ch'l. (4 P. M.)	7
Topisaw	13, 14
Hazlehurst (night)	13
Providence	20, 21
Magnolia, at Muddy Springs	27
McComb City	27, 28
Summit	23
Lebanon, at Blue Hill	Sept. 3, 4
Caseyville, at Galatia	4, 5
Bowerton, at Pleasant Valley	10, 11
Gallman, at Mt. Pleasant	16
Terry, at Byrum	17, 18
Cohna Grove	23
Pleasant Grove circuit	24, 25

R. S. WOODWARD, P. E.

BRANDON DIST.—THIRD ROUND.

Decatur, at Mt. Hebron	July 23, 24
Neshoba, at Ebenezer	30, 31
Fannin, at Drake's Church	Aug. 6, 7
Marvin, at Richland Academy	9
Shiloh, at Gum Springs	13, 14
Carthage circuit	20, 21
Carthage and Walnut Grove	22
Walnut Grove circuit	23
Brandon station	Sept. 3, 4
Hillsboro, at New Providence	6
Raleigh, at Boykin's	9
Trenton, at Trenton	10, 11
Westville, at Pleasant Grove	17, 18
Mt. Rose, at Holder's	24, 25

C. MCDONALD, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Americus, at Pleasant Hill	July 23, 24
Vaucleve, at Union (Wed.)	27
Whittington, at Marvin Chapel	30, 31
Pearlington	Aug. 6, 7
Perry, at Isabella	13, 14
Heidelberg, at Liberty	20, 21
Ellisville, at Laurel	27, 28
Purvis, at Poplarville	Sept. 3, 4
Eastabuchie, at Pardue	10, 11
Hattiesburg, at Enon	17, 18

Others will appear in due time.

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—THIRD ROUND.

Port Vincent, at Port Vincent	July 23, 24
East Baton Rouge, at Antioch	30, 31
Zachery, at Zachery	Aug. 13, 14
Clinton and Slaughter, at Betoville	20, 21
Amite City, at Tangipahoa	27, 28
Amite, at Camp Ground	Sept. 3, 4
Gloster and Centerville, at Camp G.	3, 4
Franklinton, at Fisher's	10, 11
St. Helena, at Pine Grove	10, 11
Live Oak, at Bethel	12
East Feliciana, at Gilead	17, 18
Springfield, at Wesley Chapel	24, 25
Covington at Camp Ground	Oct. 1, 2
Talisheek, at Camp Ground	1, 2

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Hurtonton, at Pisgah	July 23, 24
Washington, at Kingston	30, 31
Morton, at Rodney	Aug. 6, 7
Meadville, at New Providence	13, 14
Mayersville, at Mayersville	20, 21
Port Gibson	27, 28
South Warren, at Red Bone (Wed.)	31
Roxy	Sept. 3, 4
Warren, at Oak Ridge	10, 11
Anguilla and Rolling Fork	17, 18
Rocky Springs (Wed.)	21
Utica	24, 25

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Algiers (morn.)	July 24
Carondelet (eve.)	24
Moreau (morn.)	31
Louisiana Avenue (eve.)	31
Plaquemine and Donaldson, at P.	Aug. 7
Felicity (morn.)	14
Carrollton (eve.)	14
Baton Rouge	21
Rayne (morn.)	23
Parker Chapel (eve.)	28
Dryades (morn.)	Sept. 4
Crapo (eve.)	4
Gross Tete, at Rosedale	11
Lower Coast	18

At these Conferences the Church Registers and records of Church Conferences will be called for.

C. W. CARTER, P. E.

FROM THE WORK.

Rev. O. L. Savage, Minter City, Miss., June 28: "The third Quarterly Conference of this charge (Minter City and Strathmore) was held June 25, Rev. W. T. J. Sullivan in the chair. We are glad to report all of the collections ordered by the Conference in hand in cash and subscriptions. Have organized an Epworth League with twenty-five members. There are signs of spiritual power and progress. May the Lord bless the ADVOCATE!"

Rev. W. T. Currie, Live Oak, La., July 10: "On July 2 I began a meeting at Bethel, one of my churches. The Lord was with us from beginning to the end. Bros. Wiley Brown, J. T. Leggett and J. R. Whittington came to my assistance. We had an outpouring of the Holy Ghost. Eighteen united with the church. I think I can safely say twelve out of that number were converted; all felt the power of the Spirit. The church was greatly revived. We have commenced a meeting at Friendship Church. Pray for us."

Rev. Wilson Moore, Bayou Chicot, La.: "When I arrived on the circuit, the greatest conceivable impediment was the mud. The mud cast me down, but did not despair, knowing that after a few days of sunshine it would disappear. I anticipated smooth sailing after obtaining freedom therefrom. Before my anticipations were realized, I made a discovery. I discovered that mine was a stumpy circuit, for Chicot means stumps. How to obtain freedom from stumps is an unsolved question. I do not desire their removal, but their change. Their external appearance is most beautiful, but their internal soundness is very doubtful. I congratulate myself, however, on realizing that the *gum log* has gotten along moderately well with the *stumps*. Pray for him, that he may be instrumental in changing and purifying these stumps."

PARSONAGE BUILDING.

At Westville Bro. Barr is enjoying a nice new parsonage. While this is an old circuit, it has never had a parsonage until now. Bro. J. C. Ellis, at Hillsboro, is in a new house, but not yet finished. The Clarksburg circuit has built a new parsonage at Providence Church. These three have been built since Conference.

At Brandon the trustees are authorized to dispose of the old and secure a new parsonage. At Decatur we have bargained for a house. Neshoba has appointed a committee to secure a parsonage, and with good prospects of success. Trenton proposes to make a valuable addition to her present building. Fannin has disposed of the old and preparing to build a new one on the church lot.

We hope soon to have a house for the pastor on each of the circuits. This is a necessity in our itinerant system. In the midst of the money pressure and hard times the hearts of the people seem to turn more and more to the church and spiritual things.

We are also doing something in church building. At Trenton and at Good Hope new houses are nearing completion, each one a nice frame building. Important improvements and repairs are being made at Morton and Hopewell. This kind of work signifies real and permanent development.

C. MCDONALD.

Forest, Miss.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Bethel	Aug. 4
Topisaw	Aug. 12
Cypress	Aug. 12
Providence	Aug. 18
Henington	Sept. 1
Orville-Whittington	Sept. 2

Pilcher's Studio of Music.

On last Wednesday evening Prof. Pilcher closed a series of remarkable piano recitals devoted to the interpretation of Beethoven's piano-forte works. At these performances the thirty-two sonatas of this great master were produced—a feat worthy of the reputation of this flourishing institution, which is continually growing in popular favor, as is evidenced by the universal patronage of our music-loving people, and the large attendance at the weekly recitals.

NEWS OF THE WEEK.

DOMESTIC.

Cyrus W. Field, the originator of the Atlantic Cable, died last week.

The grand jury of Toledo, Ohio, has indicted seven aldermen for soliciting bribes.

The bitterness of the Democratic factional fight in South Carolina is becoming intensified as the campaign progresses.

It is said that the chances for the passage of the Anti-Options bill in the U. S. Congress are less bright than they have been.

The Republican National Committee held a meeting in New York City on June 16, and elected Thomas H. Carter, of Montana, chairman.

The first Annual Convention of the Baptist Young People's Union of America was called to order in Detroit, Mich., on July 14. Nearly 500 delegates were in attendance.

The President has withdrawn the nomination of William D. Crum to be postmaster at Charleston, S. C. The nominee was a colored man, and his confirmation had been strongly resisted.

Cincinnati, Ohio, was struck by a terrific wind, with a velocity of 22 miles an hour, on July 15. Many houses were unroofed and much havoc was wrought. Several people were killed.

It is estimated that the Fifty-second Congress, now near the close of its first session, has appropriated the sum of $500,000,000. About $60,000,000 of this sum is due to the legislation of the preceding Congress.

The Fall of the Bastile was commemorated by the French residents of this city on July 14. An open-air festival was held, and the principal State and municipal officers assisted in the attendant ceremonies.

Ten of the regular annual appropriation bills have gone to the President and have become laws, or will very shortly. They are the Military Academy, legislative, diplomatic and consular, post-office, army, navy, Indian, rivers and harbor, District of Columbia and agricultural bills.

General Master-workman Powderly, of the Knights of Labor, has addressed a letter to President Harrison and another to Gov. Pattison, calling attention to the fact that the laws of the United States and of Pennsylvania had been violated by the invasion of the Pinkertons, at Homestead, on July 6.

The Carnegie Steel Company has invited its striking employees to return to work. A circular letter was sent by mail to nearly every man containing the invitation, it is not thought the invitation will be accepted. The only activity about the mills is found in the hands who are moving stock for shipment.

The striking miners in Idaho have stormed the mines where non-union miners were working, blew up several mills and mines with dynamite, and killed or captured all the non-union miners. Of these all that were not massacred were driven out of the State by the strikers. U. S. troops are now in possession of the mines, and no further trouble is apprehended.

FOREIGN.

Emperor William has instructed Chancellor Caprivi to ignore the statements made by Prince Bismarck regarding the German government.

It is stated that sermons were preached against Mr. Gladstone in almost every established church in Mid-Lothian on Sunday before the election. It can not be doubted that the church question was the chief factor in the contest.

At a meeting of Liberals, held in London last week, the announcement was made that the home rule bill would be postponed by agreement with the Irish party, in order that some big reform measure may be introduced in the coming Parliament.

The usual national fetes in commemoration of the Fall of the Bastile were held in Paris, on July 14. Houses and cafes generally throughout the city were decked with French flags, mingled freely with the Russian colors. The decorations were especially lavish in the middle and lower quarters of the city. Patriotic demonstrations were held at the Gambetta, Joan of Arc and Strasburg statues, and many garlands were placed upon these monuments.

Owing to a report that the doctors were causing cholera patients to be buried alive, the lower classes of the city of Saratosa, Russia, rose in revolt against the authorities and the doctors. The excited populace wrecked and plundered the police station, cholera hospitals, and the residences of the chief of police and physicians. The medical assistants were attacked and two of them were killed. The mob resisted the military, and a fight ensued in which three of the rioters were killed.

As a result of the late elections in the United Kingdom, Mr. Gladstone will return to Parliament with a victorious following. The returns of last week showed the election of 265 Conservatives, 45 Liberal-Unionists, 262 Liberals, 64 Anti-Parnellites, 9 Parnellites, and 3 Laborists. Out of the twenty-two seats remaining to complete the House, sixteen are likely to fall to the opposition and six to the Unionists. The House of Commons will finally consist of 316 Unionists, against 354 members of the Liberal sections. Mr. Gladstone, the *Times* says, now depends upon the Irish. Not being members of his party, they will not obey his whips. Nine Parnellites will be sufficient to prevent transactions between the Gladstonians and Anti-Parnellites, who, obliged to maintain their independence of all English parties, will be forced to refuse anything short of Parnell's home rule, which, if Mr. Gladstone ventures to propose, would break up the English Liberals.

CAMP MEETINGS.

Bethel Camp Meeting will commence Aug. 4, 1892, and continue about a week. This camp ground is about ten miles from Woodville, and twelve from Centerville, Wilkinson county, Miss. Persons coming on the L., N. O. and T. R. R. can get conveyance from Centerville. Entertainment will be furnished at reasonable rates. Ministers will be entertained without charge.

J. W. SANDELL, P. C.

The Orville-Whittington Camp Meeting, (better known as Bluff Creek Camp Ground) situated in the parish of East Feliciana, four miles northwest of Grangeville, and eleven miles southwest of Clinton, commences on Friday night before the first Sunday in September, being the second day of the month. We expect to continue until Sunday, the eleventh. The editor of ADVOCATE is cordially invited to attend.

There will be no gate fee.

By order of committee.

ALEX. BROWN, Sec'y Com.

Pine Grove, La.

The camp meeting at Topisaw, Miss., will commence Aug. 12, 1892. Ministers invited and provided for. Free transportation for ministers and their families from McComb City and return. Public buildings in the hands of responsible men. Editor and assistant editor especially invited.

M. R. MCEWEN, Sec. Association.

Christian Advocate.

VOL. 39.—NO. 30. NEW ORLEANS, THURSDAY, JULY 28, 1892. WHOLE NO. 1875.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Our Holston Letter.

Holston Methodism is in mourning. One of her strongest and most efficient sons has been stricken down in the midst of his labors. From New River to Lookout Mountain thousands of hearts were made sad as the wires carried the news of the death of Rev. A. J. Frazier. Of strong physique, fluent speech, earnest delivery, and a mind well stored with the great truths of the Bible, he was one of the most useful of preachers. One of his brethren, who had known him since the beginning of his ministry, said, that though he was a great preacher, yet he excelled as an organizer and administrator of law. The fact was, he was a many-sided man, and whatever he did was well done. It was my privilege to hear his last sermon, and to be with him during his last days. The preachers in and around Knoxville called in their appointments to inaugurate the Sam Jones' meeting in the big tabernacle, which had been erected in the city. Bro. Frazier's Quarterly Conference for that week was forty miles from his home, and not being well, he asked me to go with him. On Thursday morning, May 12, we started northward across the hills and mountains. The day was charming, the green valleys and the beautifully bedecked mountains were bathed in mellow sunshine, while the singing birds and babbling brooks alike seemed full of praise to God. We could not witness unmoved the bridal of earth and sky, and so we talked of the beauties of the country through which we were passing; but I soon saw that he preferred to have his mind dwell upon the church and the great theme of redemption. He told me of the struggle of Southern Methodism in this mountain country during and just after the war, when our property was seized by the Northern Methodists, and when our preachers were shamefully treated, two of them being beaten nigh unto death simply because they were ministers of the M. E. Church, South. How he rejoiced over the victory our church had won, and how exultant was his hope as he looked to her future!

On Friday we angled successfully for black bass in the beautiful Clinch river. Saturday the church was reached, and the presiding elder preached what was denominated the best sermon that congregation had ever heard. The love-feast, Sunday morning, was not a good one, save to a very few who testified for the Master. The preaching-hour came, and the house was crowded. The condition of that church suggested the text—Rev. ii, 4, 5. I had heard him preach many excellent sermons, and knew that in many respects he was a great preacher; yet I sat amazed that morning at the sweep of his thought, the brilliancy of his imagination, and the power of his exhortation. As he told of the tremendous responsibilities which God had put upon his church, and of her sad state without her first love, and the fearfulness of her punishment, the great congregation groaned and wept and repented. It was his last sermon. By the time of his return home, blood poison, induced by the improper management of a carbuncle, had seized upon his vitals, and on Sunday morning, May 29, with the words, "Victory is mine!" on his lips, his great spirit swept out of its tabernacle of clay to the building of God eternal in the heavens. When I came to this Conference, broken down in health, he warmly greeted me, and made me feel that I was heartily welcomed, and hence his memory will be one of the sweetest treasures of my life.

The Sam Jones' meeting in Knoxville was in some respects a disappointment. He and his assistant, Rev. G. R. Stuart, did the preaching. The crowds were large, the preaching was with power, and thousands pledged themselves to lead better lives. However, less than seventy-five have joined the churches in the city, Southern Methodism getting about half that number. While there were but few converted, yet the meeting did great good in putting hundreds of church members on a higher plane, and in sooing up public opinion on the great evils of the day.

The *Holston Methodist*, the organ of the Holston Conference, is published in Knoxville, and is a clean, strong paper. Its editor, Rev. W. L. Richardson, is a young man, aggressive and independent in the best sense of that word, and wields a strong pen. Besides attending to his duties as editor, he is also pastor of an independent church in the western portion of the city. This is an unusual state of affairs, but not anomalous. This church is composed of Methodists, Baptists, Presbyterians and Congregationalists. No one denomination was strong enough to erect a house, so these men concluded to build a church in which they could worship their God and Savior in brotherly love, holding as inexistent the minor points about which they differ. Bro. Richardson, being without a pastoral charge and a strong preacher, was asked to supply their pulpit. Some of his brethren think that it is not the place for a Southern Methodist preacher; but I do not thus consider it, as he compromises no principle, and is allowed to preach the gospel as he understands it—that is, in accordance with the Articles of our church.

The pastors of the city churches are good, strong men, and under their leadership our Methodism is moving forward. New chapels and churches and parsonages are being enterprised, and this despite the financial depression which exists over the whole country.

Rev. W. W. Hicks, pastor of Church Street Church, has been appointed presiding elder of the Knoxville district. He retains his pastorate, and only undertakes to maintain oversight of the district, and to see that all the Quarterly Conferences are regularly held. He is an ex-presiding elder, popular with preachers and people, and they desire his appointment to that office at the next Conference. If this is done, it will cause a vacancy in the pulpit of the second strongest church in the Holston territory, and I hear whisperings that the transfer of some noted preacher will be made to this congregation. Foolish as it may be, yet it is true that when our largest churches are thus supplied with pastors, the *natives* do a large amount of *kicking*. Some of the Holstoners are not hesitant in thus expressing their disapprobation of this plan.

I have recently attended the session of the Knoxville District Conference. The school-men were there in force, and all reported success and progress during the past scholastic year. Dr. James Atkins, president of Emory and Henry College, is one of the strongest young men of our church. His speech before the Conference on Christian education was one of the best I ever heard. It ought to be printed and scattered over the whole country. The sons of this college all over the South will be glad to hear that it is on a firmer basis now than for some years past. Time would fail me to tell of the venerable Dr. Sullins, of Centenary; of the scholarly Dr. Hearon, of Sullins College, Bristol, who was formerly a member of the North Mississippi Conference; of Dr. Barker, the wide-awake head of the famous Martha Washington College, who, by the way, married the oldest daughter of Bro. J. W. Faires, of Okolona, Miss., whom many of our preachers affectionately remember as one of the best men who ever lived on Mississippi soil.

Fountain City is a suburban village five miles from Knoxville, and connected with it by a dummy line. The place is "beautiful for situation," and adorned with magnificent forest oaks, while from the sides of the hills the purest water bursts. The air is fresh and sweet, the people kind and religious, and being removed from the noise and bustle of the city, make it an ideal place for a sick preacher. Am glad to state that my health has very greatly improved since coming to this place.

S. D. LONG.

Fountain City, Tenn.

A Correct Statement of the Question.

I learned from private sources that my good Bro. Mellen, presiding elder of Meridian district, has been sick. I don't know what is the trouble. Torpid liver, indigestion, or something of that sort, I suppose. Soon after getting this information I read his article in the ADVOCATE, of July 14, and concluded that he wrote it while suffering from a fit of indigestion. His usual good humor and cheerfulness forsook him in the preparation of that production. I do not know where to find the original of the pen-portrait he sketched of a sour, censorious old preacher. It may be he has known some preacher of that sort, or it may be the picture is the product of a distempered brain. At any rate, he has seen, or *imagined*, what I have not. There is, however, no mistaking his *intention* in that *little effusion*. If he intended to lower me in the estimation of my brethren, I think he will fail; or if he intended to overawe and intimidate me, I *know* he will fail. I can not see how he can expect to accomplish any good by publishing purely personal matters that have nothing to do with the question in controversy. What has the disappointments of an old preacher (even if he could make sure of his facts) to do in settling the question as to the propriety of publishing the appropriations of the Board of Missions? That is the only question that has been raised in my former articles. If my reviewers have run off on side issues, it is no fault of mine.

No complaint, accusation or insinuation is contained in the article that has given offense to some of the brethren. I called attention to published facts—just that, and nothing more. I refrained from the expression of an opinion as to the propriety of some of the appropriations; and if the facts reflect upon the members of the Board, I can not help it. The better plan, it seems to me, is to make the facts and figures worthy of being published on the house-tops, instead of abusing an old preacher for directing attention to them.

I can not think it right to represent me as "sour, dissatisfied with everyone except myself; striking here, there, everywhere, heedless of results; a blind Samson, willing to die if in the act I could kill three thousand of my enemies."

When I feel sure that I am not "sour," and that I am as well satisfied with my brethren as I am with myself, and I don't believe I have three thousand enemies in the world, and none among my brethren of the Mississippi Conference, not even the renowned, belligerent presiding elder of the Meridian district, I am afraid that Bro. Mellen will prove that some preachers get sour before they get old. For the satisfaction of the brethren, I want to say that I know the members of the Board, and I do not believe one of them capable of a dishonorable, much less a dishonest, act. I have perfect confidence in the integrity of these brethren. Secondly, I know all the presiding elders of this Conference, who procure the appropriations for their districts, and not one of them would do anything wrong knowingly; and, thirdly, I know the brethren who get the lion's share of the appropriations last year, and they are good and true men, and they did nothing wrong in receiving what was tendered them. My confidence in the integrity of my brethren does not commit me to an approval and defense of all they do and think. They are men-erring, fallible men, and will not think it a crime to depart from their judgment, perhaps.

I do not feel called upon to defend Brandon district. I am no apologist of "stinginess." But the members of the District Conference need not be disturbed at Bro. Mellen's *sneer* against its action in reference to publishing the appropriations of the Mission Board, since that is what they say they intend to do. Nor do I defend the brother who wears a mustache that repudiates his two-dollar subscription for church collections, because of facts brought to light in this discussion. Doubtless, he is wrong in that. I don't know whether Bro. Mellen would think it right if he did not wear a mustache or not. He did not say. Brandon district is threatened with diminished appropriations; and if Bro. Mellen can have his way, the threat will be executed; but he does not always carry out his projects—perhaps, will not in this matter. I hope Bro. Mellen's liver will get right, and then his religion will be sweeter. But before I close, I want to say to "One of the Board" that I do not agree with him as to the principle that should control the distribution of the home mission fund. He thinks the money should be placed where it will yield most in material results. While I admit that may have its weight, it ought not to control. He says the money is given to "needy places instead of needy preachers." Do not the things that make a *place* needy, make the preacher for the place needy? How can he discriminate betwixt the needs of the place and the needs of the preacher for the place? The money does not go into the pockets of the people of the place, but to the preacher that serves them.

The only question before the Board is as to the needs of the preacher. If the place will not support him, it is right to appropriate something to aid in his support. How much depends upon a great many things. But I think appropriations should be limited to places that pay less than five hundred dollars. A preacher with the missionary spirit, with no family, or small family, can afford to live on that. In cities where a house is to rent, it may be necessary sometimes to make appropriations even when there is a reasonable probability of the people paying $500. But, as a general rule, places that pay $500, and furnish a house rent free, ought not to have anything appropriated.

Then, again, the idea that the money raised in Jackson district, for instance, should be appropriated to places in that district, whether there is any missionary ground in that district or not, is totally subversive of the true missionary spirit. They do not rigidly adhere to that principle in making the appropriations, which proves that they do not indorse their own logic. The very things that prevent full collections in the Brandon district are the things that justify large appropriations. It needs help, or the preachers that labor in its bounds need help. The way to keep a poor circuit forever on the Mission Board is to dole out to it a pittance of $25 a year. And the Board will never have more to give it so long as they lavish $300 on places that do not need it.

D. G. W. ELLIS.

FROM THE WORK.

Rev. C. McDonald, Forest, Miss., July 21: "I write to ask the sympathy and prayers of the church in behalf of our beloved brother, R. S. Gale, pastor in charge of the Trenton circuit. He has been disabled for some weeks with a chronic affection. Pray that his life may be spared, and that health may be restored."

Rev. J. A. Parker, Arizona, La., July 22: "Am now on the seventh day of one of the greatest revivals I ever saw. Two out of the only three or four non-church people in the community have joined the church, and everybody shouting happy. Some thirty or forty bright conversions. 'It is the Lord's doings, and is wonderful.'"

Rev. R. H. B. Gladney, Bolivar, Miss., July 16: "We have recently bought and paid for a handsome set of church furniture, pews and pulpit, and have plans to remodel our old building. Have received six new members during the past quarter. There is not a dancing, drinking, card-playing member in this church. The Epworth League is doing a fine work for the young people."

Rev. J. F. Wynn, Pineville, La., July 15: "We have just closed a wonderful meeting at Oak Grove. Our services continued ten days. Twenty-one were received into the church, twenty-five or more converted or reclaimed, and the entire church gloriously revived. Bros. Manly and Robert Wynn did the preaching, which was in the power of the Holy Spirit."

Rev. J. A. Bowen, Aberdeen, Miss., July 11: "The Woman's Missionary Society of the North Mississippi Conference captured Aberdeen, June 25-28. They were a blessing to our church. No revival ever did us more good. We shall ever be thankful that we had the honor of entertaining them. No more gracious benediction can come to any pastoral charge. I will write more next week."

Rev. W. W. Simmons, Gloster, Mississippi Conference: "I have held protracted meetings at both of my churches (Centreville and Gloster) with fine results: 22 accessions. The number of conversions I can not tell, but quite a number, and the churches greatly blessed. I had to help me in these meetings Bros. I. L. Peebles, J. J. Smylie, G. D. Anders, R. M. Tucker, and Joble Roberts. Many thanks to these brethren, but to God be all the glory."

Rev. C. W. Perkins, Nesbit, Miss., July 19: "We have just closed a meeting at Nesbit, and had an old-fashioned Methodist revival. I report nine genuine conversions from head to foot; converted enough to shout the praises of God the old-fashioned way. This community was stirred from center to circumference. There were fifteen additions to our church; four by letter. Walter Johnson, from Texas, preached the opening sermon Sunday night. Bro. J. W. Howell helped us two days. Glory be to God in the highest; peace on earth, and good will to men."

Rev. H. J. Boltz, Pelican, La., July 20: "Our third quarterly meeting for the DeSoto charge was held at Ebenezer, July 16 and 17. Our presiding elder was with us, and preached and presided to the delight and satisfaction of all who were present. We have not held any protracted meetings, but some of our churches are giving evidence of spiritual life. We have three Sunday-schools on this work, two of which are in a flourishing condition, and doing a good work for the Lord. We are building a new church at Pelican, which we intend to have completed by Conference, if possible. We are praying and working for a blessing in this part of the Lord's vineyard."

Rev. G. A. Mandeville, Calhoun, La., July 22: "Closed our meeting last night at Mt. Ariel. Preached three sermons yesterday. The church there is small—seventeen members; but the Lord rolled away burdens from nearly every heart, and great joy prevailed. Eight souls openly professed conversion; others were deeply convicted and stirred; one united with the church, with two others to be received. The prayer of the church is for entire sanctification. My work was somewhat hindered by sickness in my family, and to-day I have two little ones lying very ill. I should move on to Bethel to-day, and open services tonight, but can not leave my sick. Will send a local preacher, and follow as soon as I can leave home."

Rev. H. M. Banks, Spring Creek charge, Louisiana Conference, July 21: "On the sixteenth instant we began a meeting at Spring Creek Church, which lasted five days, the results of which were four accessions, two children baptized. These are the first received or baptized this year, except two children baptized on the tenth instant at the third quarterly meeting. Bro. Hoffpauir was present on Saturday, and presided over the Quarterly Conference, but was taken sick Sunday morning, and was unable to preach. Finances are very low, owing to the financial embarrassment of the people on the circuit. Crops were short last year, and bid fair for the same this year. Bro. W. W. Monroe, a local preacher, did valuable work at the Spring Creek meeting."

Rev. M. L. White, Mt. Carmel, Miss., July 21: "Have just closed a meeting at Bethel Church, in which I expected help from Bros. Jones and Barr. Both having sickness in their families, they could not come. I was alone. Bro. B. M. Drake, on his way from Jackson, La., to Daleville, Miss., stopped with us Sunday, and preached us an excellent sermon. Preacher and people worked together. The Lord blessed us wonderfully; church greatly revived; five accessions. Tuesday evening will not be forgotten, on account of the Holy Ghost descending. Nearly all in the house felt its influence, some praising God aloud. Our hearts are becoming more tender. Am glad God is blessing us, for we certainly need it. Mt. Carmel circuit is doing splendidly in every way; better than I expected. God be praised."

Rev. G. A. Mandeville, Calhoun, La., July 15: "Closed a meeting last night at Beulah, of a week's duration, with fully thirty penitents at the altar. Results: Church greatly revived; members who have refused to speak for a year or more now thoroughly reconciled; dissensions and differences healed; dancing members reclaimed; many in and out of the church converted, and nearly all the church gladly hearing the message of full salvation, and praying for and earnestly seeking entire sanctification. The deep tones of faithful prayer and the shouts of joy were as music to my soul. Eight children and four adults baptized, eight received into the church, weekly prayer meeting organized, family altars erected, and a good prospect of soon having a new building to worship in. Praise the Lord! Bros. Griggs and Crooker, two of my local preachers, assisted me greatly."

F. N. Sweeney writes, July 5: "The Grand Chenier work is progressing nicely. A little over one year ago the pastor (Bro. C. F. Staples) and the writer held a week's meeting here (at Grand Chenier), which resulted in 18 accessions to the church, and the good work has been going on ever since. The prayer meeting organized at that time has grown in interest; not a single night has been missed. The ladies organized a prayer meeting about two months ago, which is growing in interest. Several young ladies pray in public. Our Sunday-school can not be surpassed. The attendance is from 50 to 65, which is a good attendance considering the membership and the distance that some have to come. The other interests of the work are on the upgrade also. Bro. Staples has now 6 Sunday-schools on the work, and I believe they are all increasing and growing in interest."

R. C. Grace, Sugartown, La., July 21: "The Lord has blessed us in many ways since I first arrived here, and I am thankful to say the work is stronger, both spiritually and financially. This circuit is generally looked upon as a very poor, rough work, and in many ways it is so; but I can safely say, in all I have never met a more kind and warm-hearted people. Our third quarterly meeting was held at Dry Creek the second and third of this month. It was a success. Bro. Hoffpauir preached four awakening sermons; also Rev. T. J. Upton, of Lake Charles, came up on Monday after quarterly meeting and preached two spiritual, stimulating sermons. We have three prayer meetings and three Sabbath-schools on the work. Ten accessions to the church this year. If the Lord will, my first protracted meeting will commence the first Friday in August, and I want to hold meetings all over the circuit. Pray for me, that I may, through the power of the Lord, stir this people."

Our special correspondent writes from Staunton, Ill., July 21, giving this interesting account of a District Conference of our Northern brethren in that section: "The Alton (Ill.) District Conference of the Methodist Church was held Monday, Tuesday and Wednesday of this week. The little Methodist Church (and there is only one here) was literally packed during the entire session. There were three public services a day—one at 11 A. M., at 3:30 P. M., and again at 7:45 P. M.; and at each, and especially the night services, there was not room enough to contain the people. Vehicles of every kind brought the country folks from surrounding villages and from the homes of the farmers living on the outskirts of Staunton. There were, at least, 100 preachers who were handsomely entertained by the hospitable people of this beautiful town. On Tuesday, July 19, at 3:30 o'clock, was held an Epworth League service, which proved to be inspiriting and powerful. A large congregation was present, and the people sang heartily enlivening songs from 'The Morning Star.' Rev. Dr. Thompson, president of the Epworth League of the Alton district, conducted the services. He introduced Rev. Dr. West, of East St. Louis, who delivered an eloquent address. He said: 'Though only three years old, this great organization—the Epworth League—has 500,000 members.' He then set forth its objects. It was a denominational institution, organized in and by the Methodist Church for the purpose of helping the young people, of strengthening the members, both old and young, and of ultimately bringing about the unity of the two great bodies known as the Northern and Southern Methodist Churches. He went on to show that how, by becoming members of the Epworth League, the rising generation would be taught to pray in public, to conduct spiritual meetings, how to study God's Word, and thereby become useful members in the church. He lastly tried to enforce loyalty to the church. He was followed by Rev. Dr. Hampton and Rev. Dr. Searratt, the latter being the presiding elder of the district. Bishop Bowman spoke a few encouraging words endorsing the great movement. The president of the McKendrick College, the Methodist institute located at Lebanon, Ill., spoke in behalf of education, which ended the Epworth League program."

A Visit to the Hub of Southern Methodism.

A short time ago, in company with Mrs. Parker and Master Hennie Parker, we left the enterprising little city of Hattiesburg, Miss., for a short visit to Nashville, Tenn. It has been my desire for a long time to make this visit to the *hub* of Southern Methodism. It is always a joyous time to the weary itinerant to have a few weeks away from the anxious cares of the pastoral charge. Think of a minister of the gospel going through the routine of duties for twenty years without one week of rest! The pressure is very severe upon the whole system. We bought our tickets over the Queen and Crescent System to Chattanooga. The general passenger agent of this road showed us kind favors, for which we are thankful. We passed through the iron and coal regions of North Alabama. With what wonderful rapidity the towns and cities in this section of the State have sprung into existence! Everywhere there are signs of rapid progress—lovely residences and large hotels are attractive to the eyes of the traveler. Furnaces and a network of railroads are to be seen in every direction. Flames of fire are to be seen at night, flashing up out of great, deep pits, like a thousand volcanoes. We paused for a little while in Birmingham, the "Magic City." Its growth has been amazingly rapid in the last few years; from a small town it has grown into a large city.

The scenery in the valleys and on the mountains of East Tennessee is picturesque and thrilling to the mind and soul of the interested spectator. We reached Nashville early in the morning, and was soon driven to the home of our loved ones behind a span of lovely bays. We soon learned that Sam Jones, the wonderful little evangelist, was holding a meeting in the new brick tabernacle. We soon found our way to the place, and a sea of human faces greeted our eyes. Bro. Jones was preaching one of his matchless sermons to an enraptured audience of 6,000 people. The Union Gospel Tabernacle will cost, when finished, $100,000. The people of Nashville have a great admiration and love for Bro. Jones.

We had the opportunity, for the first time, of attending the commencement exercises of Vanderbilt University. The university grounds are the most beautiful that human eyes ever beheld. Here you see everywhere the labor and watchful care of our beloved and sainted Bishop, H. N. McTyeire. The commencement sermon was preached by Rev. W. V. Tudor, D. D., of Richmond, Va. His subject was, "The Pursuit of Christianity." The sermon was deeply interesting, and eminently appropriate to the occasion. It was listened to with the profoundest attention by a large and cultured audience. The annual address was delivered by Hon. J. Proctor Knott, ex-governor of Kentucky. Four new professors were elected to take the places of the same number who have resigned.

We had the pleasure of meeting nearly all of our preachers in the Rock City. Bros. Louis Powell, pastor of Elm Street Church, and Joseph B. Erwin, pastor of Tulip Street Church, were very kind to us and showed us many favors. It was our pleasant privilege to preach three sermons to the cultured and appreciative congregation at Elm Street Church. Our new Tulip Street Church, under the leadership of its popular pastor, Rev. Joe B. Erwin, is rapidly approaching completion, and when finished will be one of the most attractive churches in our Southern Methodism. The architectual design is the most modern. I have spent some very pleasant moments with the brethren at the Publishing House, and heard Dr. S. A. Steel preach to the McKendree congregation at night. A good Presbyterian brother said: "Every Methodist preacher ought to see three things—McKendree Church, Publishing House and Vanderbilt University, and then die." Yes, every true and loyal Methodist should be justly proud of McKendree Church, their Publishing House and Vanderbilt University.

The grain crop will be abundant this year. As far as the eyes can see, there are large fields with the golden grain ready for the reapers. Everywhere you can hear the peaceful murmur of the reapers' voices as they gather in the ripened grain. It is a beautiful transition to find one's self listening to the shout of "Harvest Home," instead of the horrid din of battle, which was heard all through this lovely country thirty years ago. As I passed through the waving harvest fields I could understand something of the meaning of St. John's beautiful words, when he says, "And he that reapeth receiveth wages and gathereth fruit unto life eternal." From Nashville I went to Cowan, one hundred and three miles; then I took a branch of the N. C. and St. Louis railroad and went up the Cumberland Mountain, "clinging closely to the walls of uprising rock that look down on a peaceful scene far below." With beautiful landscape after landscape bursting into view, I was borne away from the low valley to the summit of Monteagle, 2,200 feet above the sea level.

The atmosphere was perfectly delightful. We had to have fire, morning and night. I slept under two quilts with my heavy coat over my feet. The assembly grounds are picturesque and lovely, with *pure* and *cool* water in the greatest abundance. People are coming in rapidly to spend the hot Summer on the cool heights of this lovely mountain. From the main entrance, just in front of the Blanton Home, walks and drives wander through parks, past the amphitheater and other public buildings, out among the lovely cottages that nestle amid the trees. From the north entrance of the grounds through beautiful forest groves, one-half mile away, is Warren's Point and Table Rock, which overlook a lovely landscape where the beauty and majesty of nature are spread before the eyes.

Wednesday morning I went over to Chattanooga, but was too late for my train, and had to stay over until eleven o'clock at night; so put in the evening sight-seeing about the city. The first point of interest to me was Lookout Mountain. I took the electric car, in company with two gentlemen from Jacksonville, Fla., Mr. W. A. Posey, of Chattanooga, and Bro. McGehee, pastor of the Methodist Church in Greensboro, Ala., for the mountain; but when I got to the incline railroad, running up the mountain, I came near backing out. Mr. Posey said I must go up or miss the opportunity of my life; so I bought a round-trip ticket and started *up, up, up*, as fast as electricity could carry us until we landed at Lookout Point hotel. Here we took the narrow-guage railroad rounding the high bluffs and looking down nearly 2,000 feet. The incline railroad is nearly one mile long, running right up into the air.

My first stop from the narrow-guage railroad was to go up to the crest of mountain to see the Lookout Mountain Inn, with its four hundred rooms. It is four stories high, with a high observatory on top. We were, at least, sixty feet higher here than from the highest peak of the mountain. The clouds were all below us and the very heavens seemed to kiss the earth. From this elevated position you can look over into seven different States. The mountains of the "old North State" would rise up before your vision. Standing on Sunset Rock, you see the sun sink away from view; the sky reddens and a solemn stillness seems to hover over the lovely landscape far below. You are on the very brink of a dizzy precipice, with a photograph gallery just behind you.

Leaving this point, we next went to the natural bridge. A huge pile of rock spans a chasm and forms the bridge. In the chasm is a cooling spring. Then there are the beautiful Lula Falls, Lula Lake, etc., too numerous to mention.

After leaving the mountain we took the electric car for Missionary Ridge, National Cemetery, and other places of interest, returning to the city after dark.

In all the mountainous regions of East Tennessee nature seems to be trying to elevate the mind and soul heavenward. J. S. PARKER.

The Scarritt Bible and Training-School for Missionaries and Other Christian Workers.

At the Annual Meeting of the Woman's Board of Missions, held in Lexington, Ky., June 4, 1892, the Board of Managers of the Scarritt Bible and Training-school, and the agent of the same, made a full and satisfactory report of all matters connected with that institution. A detailed statement from the Building Committee was presented, which turned over the building to the Board as completed within the fixed limit of $50,000. Bishop Hendrix, president of the Board of Managers, pronounced the work well done per contract, and the house in every particular admirably adapted for its purpose.

The following faculty was elected by the Woman's Board of Missions:

RESIDENT FACULTY.

Principal, Miss Maria Layng Gibson, Covington, Ky.

Department of Church History, Maria L. Gibson.

Department of Bible Study, Elizabeth R. Holding.

Department of Moral Philosophy and Christian Evidences, — ——.

Department of Nurse-Training, Emma D. Cushman.

Industrial Department, Mrs. W. H. Waldron.

Department of City Mission Work, — ——.

Department of General Instruction, — ——.

Vacancies to be supplied before opening of school.

MEDICAL FACULTY.

Anatomy—George Halley, president; J. N. Jackson, secretary.

Physiology—C. F. Wainwright.

Materia Medica—A. M. Wilson, Joseph Sharp.

Hygiene and Dietetics—George Smiley.

Diseases of Children—S. G. Gaunt, H. T. Sloan.

Eye and Ear—C. Tyree.

Teeth—C. B. Hewitt, D. J. McMillan.

HOSPITAL STAFF.

Surgeons: George Halley, J. P. Jackson, J. N. Jackson, E. R. Lewis.

Physicians: H. F. Hereford, C. F. Wainright, S. C. James, Lester Hall.

Miss Gibson is well known throughout the church as a woman of fine executive ability, broad culture and deep consecration. She is a successful educator, and has for years been the recording secretary of the Woman's Board of Missions, and will continue to hold that office. Miss Holding has been connected with the Chicago Training-school for seven years; has had personal experience in both foreign and home mission work, and is a fine Bible scholar. She is a cousin of Miss Nannie Holding, missionary in Mexico. Miss Cushman is a graduate of the celebrated Patterson Nurse Training-school, and comes highly recommended from that institution. Mrs. Waldron is an earnest Christian woman, well qualified for her position. The medical faculty and hospital staff are composed of the most eminent physicians and surgeons in Kansas City. These gentlemen have examined and are favorably impressed with the sanitary arrangements and appliances, and under their advice the hospital apartment will open Sept. 1, so as to be in operation by the time the nurse pupils enter.

The school will open Wednesday, Sept. 14, 1892, with a formal address of dedication by Bishop C. B. Galloway. Tuition will be *free*. One hundred and fifty dollars will cover the expense of board, washing, fuel and lights. The cost of books will not exceed $10. Ladies residing in Kansas City desiring to attend the lectures will be charged an incidental fee of $10.

The term of service of three members of the Board of Managers having expired, they were re-elected. Miss Belle H. Bennett was re-elected treasurer and agent; Mrs. M. D. Wightman, assistant agent.

The collections for the year 1891-92 were $22,388.39. Of this amount $20,000 has been invested at seven and eight per cent. as the beginning of an endowment fund.

The five lectureships and eight scholarships undertaken as special work by different Conferences, and in varying stages of completion, are as follows:

Lectureships—The Olin, Frances Bumpass, Morgan Calaway, Kavanaugh and Stephen Noland.

Scholarships—The Helen Finley, Sam Jones, Fannie Montague, Memorial, North Texas, Weyman Potter, S. Myra Smith and Texas.

Nine rooms have been furnished by individuals, churches and Conferences, and named as follows: The Sue A. Bennett, Heim-Barclay, Hoagland, Lambuth, Mississippi, Missouri, Florence Malone, Wesson and Winfield. Four memorial windows have been placed in the house in honor of Rev. Nathan Scarritt, Dora Rankin, Clara Chrisman and Dona Hamilton.

To endow a scholarship requires $2,500; a lectureship, $5,000; a chair, $25,000; to furnish a room, $75 to $100; to put a furnished cot in the hospital, $25.

The work now before the Woman's Board and the church is the raising of the endowment fund to such proportions as will bring the advantages of the institution within the reach of every Christian woman desiring systematic training for the Master's service. To this end contributions will be called for during the year, and a day be appointed (probably Easter) for a special service and collection. All money is to be sent, as formerly, to Miss Belle H. Bennett, Richmond, Ky.

Many applications for admission have been received. A catalogue has been printed for general distribution, and all persons desiring these, or more particular information, should apply to the principal,

MISS MARIA LAYNG GIBSON,
Cor. Harris and Askew Aves., Kansas City, Mo.

How to Prevent Overflows.

MR. EDITOR: In your issue of June 9 you say: "The problem of this whole country is, How can we control the Mississippi river? The man who answers this question successfully will be the greatest benefactor of this country, except the man who solves the race problem."

Having lived seven years in Louisiana, and being just ten miles back of Morganza, where the great levee broke in 1890, I naturally gave much thought to this problem. The Winter of 1889-90 was remarkably dry, and I watched the rise of the river from low water mark to the greatest height it had ever attained in April, 1890. I was immediately on the bank of the stream for four long months, and saw it creeping up inch by inch till it overflowed first the banks and finally overcame the levees.

I studied the problem from a practical position and concluded then and there that I could suggest the way to prevent an overflow. I explained my plan to some of the citizens, but they met it with some commonplace objection.

Believing still that my suggestion is worthy of investigation, I give it to your readers for what it may be worth. It is simply this: To insert at the base of the levees a system of drainage pipes sufficient to carry off the water as fast as it rises.

The regular rate of rising during the Winter of 1889-90 was only one or two inches per day. Now, it could be easily calculated by a civil engineer what the number and what the size of the drainage pipes necessary to draw off the excess of water as it comes down from above. An inside ditch at the base of the levee could collect all this discharge into canals at proper distances running back into the swamp. The inexpensiveness and practicability of this simple addition to the present levee system must be obvious.

The only question remaining to be solved is the disposition of the water after it had been discharged into the swamps and other natural outlets of the great river. Would not the water rise sufficiently to flow back to the levees and still continue to inundate the plantations? My answer to this is, that the discharge into the woods and lakes and bayous being gradual, much of the water would be evaporated by the sun, and the main body would pass out through the natural outlets into the waters of the gulf. If the entire overflow of the river could be equally spread over its own banks, the water would soon pass off and the riparian plantations would presently emerge. This was somewhat the case before the construction of levees was begun, and it is known that the overflows at that period were much less disastrous than at present. The river inundated its banks just as the Nile has done for ages, and after leaving a rich deposit it presently subsided, giving time for the cultivation of the annual crops.

The origin of the levees was, no doubt, in the fact that the bank in some places being lower than in others, those places were first protected by a system of partial levees. As this confined and increased the volume of water, it became necessary to raise a levee or embankment on the higher ground, and so it came to pass that almost the entire front of the plantations had to be protected. Then the theory was started that the increase in velocity of the rising water would insure the discharge of the floods through this artificial channel. It was said, Build the levees higher and stronger, and we shall have no more overflows. Alas! for the futility of this reasoning. The river has gone on increasing in volume as the levees have been built up, until now it no longer floods the lands with the gentle inundation of the Nile, but stands a threatening menace to all the surrounding country. Three times since the war has the Morganza levee been rebuilt, and each time at much greater expense, and yet it fails to resist the pressure, and each successive overflow becomes more disastrous.

The system I have recommended combines the advantages of both the levee and the outlet system. It holds the water under control, and at the same time discharges it by a gradual and sure subtraction of its surplus volume. It accomplishes in a regular and systematic way what nature had done irregularly before the levees were constructed. F. M. GRACE.

Hiwassee College, Tenn.

The A. and M. College.

MR. EDITOR: Noticing in your issue, of the seventh instant, under the head of "Starkville and the A. and M. College," some very erroneous statements regarding the treatment of the good pastor, the Rev. Mr. Randolph, of Starkville, I beg the privilege to say a few words in refutation of the grave charges against faculty and student body.

Referring to the treatment of Mr. Randolph by the authorities at the commencement exercises of the A. and M. College, my friend says: "Here is a brave man standing up for truth and righteousness, and filling a representative position—the college pastor for eighty thousand citizens—ignored and snubbed because he has been true to God and his cause."

This I claim as wholly without foundation, and I challenge my friend, its author, or anyone else, to substantiate the statement with argument stronger than the insignificant fact that Mr. Randolph was not called upon to open one of the exercises with prayer. I am certain that no honest and conscientious Christian would question the worthiness of any on whom this duty was conferred.

In regard to the blind tiger in Starkville, its existence is a sad truth, although this little town has long been one of the strongholds of prohibition. However, there are many good men, including Mr. Randolph, who are diligently laboring to stamp out this damaging evil; and be it understood, that so far as his authority extends, Gen. Lee has left nothing undone to place the blind tiger beyond the reach of his students.

The habit of card playing among boys and young men is an evil of which, I dare say, no State college in this Union is free. But, thanks to the better element of the student body, card playing was virtually stamped out of existence in the student dormitory during last session, thus setting a moral precedent below which the honor of their successors will not allow themselves to fall.

In reference to the college ball, it, like all other means of social enjoyment, has its supporters as well as its opposers. It was strictly an affair of the students and their friends, and was managed by gentlemen of unquestionable character. In regard to right and wrong, one gentleman should respect the opinion of others, and especially should this be observed when sincere Christians themselves disagree. Mr. Randolph has identified himself with the interest of the Y. M. C. A. at the college, and I can safely assert that he has made more true friends in this organization, and among the students in general, than any pastor that preceded him in Starkville.

No doubt there have been some complaints made and comments passed on the course pursued by the excellent pastor; but my friend should not get offended because all the people of Starkville are not pleased with Mr. Randolph, for the man who pleases everyone will certainly fall short of satisfying God. Do not strive to kindle these smouldering embers into enveloping flames, my dear friend; but go out and exert a Christian influence to harmonize these conflicting factions.

Very truly, ROBT. L. STENNIS.

District Conference, Aberdeen District, North Mississippi Conference.

The twenty-third session of the Aberdeen District Conference convened in the hospitable town of Nettleton, July 3, 1892. Rev. J. B. Stone, P. E., presided. Owing to the continued heavy rain, the attendance was not as large as on former occasions. However, the Conference was marked for its great spirituality. We had preaching by Revs. J. C. Park, E. H. Moon, J. W. Peavy, H. R. Tucker, J. A. Bowen, F. P. Spencer, W. B. Murrah and J. W. Honnoll; and each service was attended with gracious results. The reports of the preachers showed the district to be in a healthy, growing condition in every department. Our preachers seem to be broad and connectional in their feelings, and join with the presiding elder in desire and effort to bring the whole district up to what it should be; and, at the same time, each one feels a deep concern for the prosperity of his own charge. We have in this district many most excellent laymen, who are always present on these Conference occasions with willing hearts to work in the interest of the church and religion.

The Conference elected four new men as delegates to the Annual Conference. The names are: J. S. Johnson, S. T. Harkey, B. T. Clark, and Robert Gordon.

We regard this as a strong delegation, and feel sure that no district in the Conference will have a stronger.

We had present a few visitors, all of whom were welcomed.

Rev. G. W. Bachman, our colporteur and Sunday-school agent, was present, and, as usual, looked after the work in which he is engaged.

We had also the presence of Rev. J. W. Honnoll, president of Malone Female College, located at Holly Springs, Miss. We have none more solid and better fitted to manage our girls than Bro. Honnoll.

We were much pleased to have among us our own Rev. W. B. Murrah, D. D., president of our Millsaps College, a man dear to North Mississippi, and one as well suited to fill the high and responsible position to which he has been called as any to be found; and the following resolutions adopted by the Conference do not contain mere empty words, but express the sentiment of our people:

Resolved, That we appreciate the generous gift of Maj. R. W. Millsaps, by which a noble institution of learning is secured to us; and that we rejoice in the prospect of the early opening of Millsaps College.

Resolved, That we are highly gratified at the election of Dr. W. B. Murrah to the presidency of this college; that we rejoice to have him with us in our District Conference; that we have heard him with pleasure, and that we will *heartily* co-operate with him in his important work.

We give here an extract from the Committee on Education:

We endorse the curriculum of Millsaps College, and especially commend its wisdom in offering free tuition to every student. As a Conference, we urge our people to patronize Millsaps College. We call attention, too, with pleasure to Grenada Collegiate Institute and Malone College, both female schools. We are gratified to learn that these institutions are enjoying increasing prosperity. We fully endorse the action of the Board of Trustees of Malone College in calling the Rev. J. W. Honnoll to its presidency. The interest of the school, we believe, will prosper in his hands. We commend these schools to our people.

Tupelo was selected as the place for holding the next session of the District Conference.

HESTER R. TUCKER, Sec.

If ever Christianity appears in its power, it is when it erects its trophies on the tomb: when it takes up its votaries where the world leaves them, and fills the breast with immortal hope in dying moments.—*Robert Hall.*

SUNDAY-SCHOOL LESSON.—July 31, 1892.

BY REV. W. H. LAPRADE, D. D.

Peter and John before the Council.

Acts iv, 1-18.

GOLDEN TEXT.—"*There is none other name under heaven given among men whereby we must be saved.*"—*Verse 12.*

Our lesson is a continuation of the one for last Sunday. The fact that the lame man had been healed was made known all about the temple, as also the use that Peter and John had made of the occasion by preaching "Jesus and the resurrection." Immediately those in authority (incited, no doubt, by the Sadducees) appeared to look into the matter.

Vers. 1-3. The priests who were on duty in the temple that day, attended by the officer in charge of the Levitical temple-guard, interrupted Peter and John, who were still preaching to the people.

These ecclesiastics were incensed at the apostles for presuming to teach and particularly for teaching in the name of Jesus, whom they had so hated. The Sadducees, the materialists of the Jewish race, were sorely troubled because Peter and John claimed to be witnesses to the resurrection of the Jesus, and preached that all the dead would be raised through Jesus; they came, not as officers, but as approving and encouraging the arrest of the apostles.

The arrests were made late in the afternoon, after legal hour for trial; the apostles were, therefore, placed in custody until the next day.

Vers. 4. The fact of the healing of the lame man, the explanation made by Peter, and the earnest and pointed sermon that followed, combined to convince many, who accepted Christ at once. These, added to those already converted, made an aggregate membership in the church of about five thousand men, besides women and children.

Vers. 5, 6. This was a meeting of the Sanhedrim, the highest Jewish tribunal. "It was composed of the high priest; all ex-high priests then living; the most influential of the scribes; the elders, or heads of families; and, probably, the heads of the twenty-four courses of the priests." The full membership was seventy-two.

Caiaphas was high priest. Annas, his father-in-law, had been, but was deposed by the Romans, who removed and replaced the high priest as best suited to their plans. Under strict Levitical law there could be but one, and he the head of the family of Aaron. Alexander and John were members of the family of the high priest, we suppose.

Ver. 7. By whose authority did you act, and by what force? The question was not to elicit information simply, but to draw the apostles into an answer that would convict them of a death-crime.

Vers. 8-10. This is the first fulfillment of the promise Jesus made to the disciples when they should be brought before councils: "It shall be given you in that same hour what ye shall speak." The Holy Ghost came to Peter's help.

Peter's answer was direct, fearless, full. That same Sanhedrim had condemned Jesus. Now, says Peter, "God raised him from the dead, and by him we have done this." Bold witnessing for Christ that!

Ver. 11. Jesus had applied this expression to himself, quoting from Psalm cxviii, 22. (See Matthew xxi, 42.) The Sanhedrim had set him "at naught," casting him out under condemnation of death.

Ver. 12. This is a magnificent culmination. It is as though Peter had said, You priests and high priests; you scribes and elders; all of you who joined in condemning Jesus, must be saved through his name. He whom ye slew has power to save, and no one besides.

So it is; so it always will be. "None other." Does each member of your class realize this? Do you?

Ver. 13. Peter and John were not illiterate in the sense in which we use that word; but they were not educated in rabbinical lore; they were not of the teaching class among the Jews. They could read and write, and were versed in Old Testament Scripture.

The Sanhedrim saw how bold they were, wondered at their readiness of speech and air of authority, and then, looking more closely at them, remembered having seen them with Jesus.

Ver. 14. "The man that was healed!" A very vital fact, he, and hard to manage. So a converted soul, a changed life, a bad man become good, is the proof of Christianity that the world must, and does accept, however it may hate him.

Vers. 16, 17. The stubbornness of a bad heart is amazing. Here were men who admitted to each other that a great and good deed had been done, a "noted miracle" had been wrought, and yet who deliberately agreed to sin against their own convictions. "The fact we admit, said they, and we can not overturn their theory of it; but we will crush the whole thing out. It must not be allowed to spread. Jesus *must not* be preached. (Read the second Psalm in the light of this incident and the subsequent spread of Christianity.)

Ver. 18. The meaning is plain. Of course, no brave, true disciple would regard such a command after Christ had said, "Ye shall be witnesses unto me."

Annual Meeting of the W. M. S. of the North Mississippi Conference.

On Saturday, June 25, 1892, the fair city of Aberdeen, Miss., opened wide her hearts and homes to entertain the W. M. S. of North Mississippi. Time was when such a meeting would have attracted but little attention; but now, from its numbers, it demanded notice, and the most generous and elegant hospitality was accorded to its delegates and its many visitors. Believing that on such an occasion the first thing to be sought was a preparation of heart from the Master, and to implore a blessing upon all the business to be transacted, all were invited to participate in a praise service led by Mrs. G. H. Lipscomb, on Saturday afternoon. It was a blessed meeting. We felt that, as "daughters of a King," we were favored even above others in our great work, and our hearts were comforted and encouraged.

On Saturday evening came the annual addresses: that of welcome by Mrs. George C. Paine, of Aberdeen; the response by Mrs. J. B. Streater, of Black Hawk, and the annual address of the president, Mrs. T. B. Hargrove, of Greenwood.

On Sunday morning Dr. J. J. Wheat, of Grenada, gave us a most excellent sermon from John xii, 24. Rev. J. B. Stone, of Verona, assisted by other brethren, administered the Lord's Supper to a large number of communicants.

Sunday afternoon was devoted to the little folks. Rev. C. F. Reid, of China, gave them a description of the children of China, their dress, school life, etc., which, no doubt, they will long remember. Then came a talk from our gifted president, Mrs. Hargrove, who is particularly felicitous in her talks to children. What she says is so plain, so practical; something they can remember and practice.

On Sunday evening Bro. Reid occupied the hour with China. He has been there so long, and labored there so faithfully, that his whole heart is absorbed, and he sees in that great field immense possibilities for good. May he be permitted soon to return and devote himself for many years to come to the people he so loves!

On Monday morning the business session opened. The roll of auxiliaries and juveniles was called, and thirty-two adults and juveniles responded. A much larger attendance was anticipated, but various causes operated to detain many who had expected to come. All the officers, except the auditor, were present, and all of the district secretaries. While a few of these latter have not been as successful as they desired, yet the office is a success, and the district secretary one of the main factors in our work. Only secure the right woman for the place, and the work goes on, not always smoothly or without difficulties, but her zeal and energy are equal to the task of accomplishing much. All honor and praise to our district secretaries! Let us rally to their support, and hold up their arms when they become heavy. Owing to a change of boundaries, we now have nine districts instead of eight. Report of the corresponding secretary shows progress. There are 94 auxiliaries, 52 juvenile societies, and 3 223 members. Raised during the year $4 097.84, of which $1,675.14 was contributed for the Scarritt Bible and Training school. In Miss Bennett's report of money received from June, 1891, to June, 1892, North Mississippi appears third in the list of thirty-five Conference societies contributing to that fund, the second being only $36 ahead of us. We hope to send, at least, one of our girls to that institution when it opens in September. Holly Springs is the banner auxiliary in our Conference this year, having paid in more money than any other, and Greenville is second. The two young people's societies of Greenville carry off the banner among the juveniles, while the Lochie Rankin Band, of Holly Springs, ranks next.

Monday and Tuesday were busy days—very busy. Business was dispatched with a celerity that was wonderful. Resolutions were passed, reports of committees received, discussed, adopted. Reports from district secretaries, auxiliaries and juveniles, all came in for their due share of attention. It was emphatically a *business* meeting; yet the spirit of Christ was always present, guiding and restraining, and a feeling of harmony pervaded the body at all times. It was a *spiritual* meeting from beginning to end.

The evenings were filled with recitations from juveniles, reading of reports of corresponding secretary and treasurer; report from Mrs. Hargrove, delegate to Woman's Board; entertaining and instructive papers on missionary topics.

A change in recording secretary was made, as the present secretary did not care to retain the office. The officers are as follows: President, Mrs. Hargrove; vice president, Mrs. Strong; corresponding secretary, Mrs. Stone; recording secretary, Mrs. G. H. Lipscomb; treasurer, Miss Clark; auditor, Mrs. Evans.

District secretaries as follows: Columbus district, Mrs. C. T. McElroy; Aberdeen district, Mrs. Geo. C. Paine; Corinth district, Mrs. H. A. Dean, Iuka; Sardis district, Mrs. J. W. Malone, Coldwater; Grenada district, Mrs. A. P. Ball; Winona district, Mrs. J. B. Streater, Black Hawk; Holly Springs district, Mrs. N. B. Fant; Greenville district, Mrs. F. B. Clifford, Hollandale; Kosciusko district, Mrs. Alice Brown, Sallis.

Water Valley was chosen as place of meeting for next year.

A number of the brethren were present at every service. We feel, in a great measure, dependent on our pastors, and welcome them to these meetings, knowing they arouse an enthusiasm nothing else could do. The citizens of Aberdeen testified their appreciation by their presence, the large church being filled every evening, notwithstanding the hot, sultry weather and frequent showers. The pastor, Rev. J. A. Bowen, manifested the greatest thoughtfulness for the comfort of the ladies, and was always on hand to minister to their wants.

Tuesday evening the meeting closed with the annual love-feast, which was greatly enjoyed. The motto for North Mississippi, for the coming year, is, "Thy kingdom come." The prayer is, that some of our consecrated young women may be called to the foreign work.

MRS. J. B. STONE,
Cont. Sec., N. Miss. W. M. S.

Joint Board of Finance, Mississippi Conference.

TREASURER'S REPORT.

I have received for Conference claimants, second quarter, as follows from the—

BRANDON DISTRICT.

Néshoba	$ 5 00
Walnut Grove and Carthage	10 00
Marvin	35 00
Homewood	5 00
Rose Hill	10 00
Forest and Morton	9 50
Trenton	5 00
Hillsboro	5 00
Walnut Grove	12 00
Shiloh	10 00
Decatur	10 00
Westville	5 00
Lake	5 00
	$126 50

MERIDIAN DISTRICT.

East End, Meridian	$ 7 85
Lauderdale	7 00
Porterville	10 00
Leakesville	15 00
Chunkey	6 00
Daleville	15 00
Clark	15 00
Waynesboro	14 00
Enterprise	10 00
Marion	6 00
Vossburg	6 00
	$111 85

SEASHORE DISTRICT.

Moss Point	$50 00
Scranton	10 00
Americus	25 00
Purvis	15 00
Pearlington	40 00
Heidelburg	15 00
Mt. Carmel	15 00
Ellisville	10 00
Perry	10 00
Hattiesburg	16 40
	$206 40

WOODVILLE DISTRICT.

Port Vincent	$10 00
North Wilkinson	15 00
Franklinton	10 00
Wilson	20 00
Tallsheek	5 00
Gloster and Centerville	40 00
St. Helena	20 00
Jackson, La.	11 25
	$131 25

JACKSON DISTRICT.

Yazoo City	$92 00
Yazoo Circuit	5 00
	$97 00

BROOKHAVEN DISTRICT.

China Grove	$15 00
Bowerton	30 00
Terry	20 00
McComb City	18 00
Summit	6 00
Providence	11 85
Crystal Springs	20 00
Brookhaven	44 50
	$65 35

VICKSBURG DISTRICT.

Burtonton	$10 00
Fayette	15 00
South Vicksburg	13 00
Warren	5 00
Port Gibson	15 00
Rocky Springs	48 60
	$106 60

I have paid as follows to claimants:

Mrs. A. B. Stewart	$25 00
" Wm. Finn	25 00
" D. W. Dillehay	25 00
" Wm. Wadsworth	25 00
" A. M. Berington	25 00
" J. N. Williams	25 00
" Jos. Nicholson	25 00
" A. J. Dawson	25 00
" J. S. Calhoun	25 00
" J. L. Forsythe	25 00
" H. F. Johnson	25 00
Rev. W. E. Ballard	50 00
" B. Jones	25 00
" T. Y. Armstrong	50 00
" D. Merchant	31 25
Mrs. J. C. Brogan	31 25
" G. M. Gilmere	37 50
Rev. Thos. Price	37 50
John Calhoun	12 50
Mrs. M. Herbert	12 50
" G. Hawkins	12 50
" J. D. Hays	12 50
" J. J. Smylie	25 00
Edwin Linfield	12 50
Otis Calhoun	6 25

For want of information no allowance has yet been made to Mmes. V. H. Johnson, H. H. Montgomery, E. R. Strickland, H. D. Berry, D. M. Wiggans, J. A. Godfrey, J. A. Newsom, J. M. Gann, Rev. A. B. Nicholson, Alice Calhoun.

We are ready to pay these claims as soon as the desired information is received. Fifty-seven charges have reported collections this quarter. There are quite a number that have not reported for either quarter. Now, brethren, let us all go to work and raise the amount necessary to pay the third quarter, that our plan of quarterly payments will have proved a grand success.

W. M. THORNTON,
Treas. Joint Board of Finance.

Holly Springs District Conference.

This body met at Red Banks, Miss., Friday morning, July 15, 1892; Rev. Dr. J. W. Beswell, P. E., in the chair. The Sunday-school Conference was held the previous day. Practical topics were discussed, and many practical hints and suggestions were made for the improvement of this great cause. Prof. E. H. Randle was elected president of the Sunday-school Conference, and W. F. Rozell and B. C. Gray served as secretaries. The Rev. J. J. Brooks preached at eleven o'clock on "Angelic Ministration." Such topics as the following were discussed: "Music in the Sunday-school," "Object of the Sunday-school," "Its Influence," "How to Cultivate Neglected Districts," and "The Qualifications and Work of the Teacher." The Conference passed a resolution to the effect that the District Conference and Sunday school Conference should be held at a different time and place, and that the Annual Conference be requested to provide for representation in the Sunday-school Conference, and the manner of their election.

The District Conference embraced two days—Friday and Saturday. Every pastor in the district was present, and twenty-seven laymen answered to their names. The Sunday-school cause is looking up in the district; but the financial condition of the district is not encouraging. The "hap-hazard" system is usually adopted to collect money for the support of the ministry. Think of a pastor serving a charge of nearly 400 members, having eight appointments, and living the first eight months of the Conference year on $451 The stewards assessed for him $250. Some new churches are being built, and others are being repaired. One pastor—the oldest man in the district, and a country pastor at that—reported that since Conference he had been in 221 different homes, and prayed in 174 of these homes. The preachers are hopeful and happy, notwithstanding the hard times. Preaching was done by G. W. Bechman; W. J. Carleton, of the Memphis Conference; J. C. Lowe, J. W. Boswell, W. W. Moss, G. H Jacobs, A. F. Watkins and the writer. The hospitality of Red Banks abounded. Prof. E H. Randle, G. W. Stamps, Rev. Ben C. Gray and Dr. F. P. Boatner are the delegates to the Annual Conference; and M. C. Pegues and W. F. Rozell are the alternates. The District Conference passed a resolution that the price of the *Nashville Advocate* should be reduced to one dollar, if practicable, and that the delegates from this district be requested to introduce a resolution in the Annual Conference to that effect. The laymen were unanimously in favor of this resolution. The next District Conference will be held at Hickory Flat.

T. W. LEWIS, Sec.

In every part of the country there are laws against cruelty to animals, and Societies for its prevention, but all of them together do not exert such an influence in relieving the dumb creation from suffering as does this best of all the existing agents for restoring the crippled, the lame, and the halt, whether man or beast.

If you have horses, dogs, sheep or cattle you value, get Mansfield's Magic Arnica Liniment. It is the surest remedy yet devised for the ordinary diseases with which animals are afflicted, and invariably relieves pain of every kind at once. It is entirely in accord with the advanced medical ideas of the day, and is a prescription of the greatest value. Every household should have it, as it relieves pain in man or animal. Send to the Mansfield Drug Co., Proprietors, Memphis, Tenn.

The drafts drawn by Indolence upon Future are pretty sure to be dishonored. Make Now your banker.—*Selected.*

If you want to be a means of saving the world, just understand that you can not do it at arm's length. Even God could do nothing for this world till he came here.—*Selected.*

Quarterly Statement of the

New Orleans Canal and Banking Company,

AT NEW ORLEANS,

In the State of Louisiana, at the Close of Business on the 30th Day of June, 1892.

RESOURCES.

Real estate		$ 93,550 00
City and other bonds		137,265 00
Stocks		23,837 50
Loans and discounts maturing after ninety days	$1,546,911 80	
Loans and discounts maturing within ninety days	696,283 17	
		2,243,194 97
Suspended paper valued		1,274 37
Loans on demand	$ 887,796 25	
Sight exchange	421,704 12	
Coin, currency and checks for Clearing-house exchanges	760,717 86	
		2,070,218 23
Total		$4,569,340 07

LIABILITIES.

Capital stock paid in	$1,000 000 00
Surplus	300,000 00
Undivided profits	172,905 73
Dividends unpaid	40,930 00
Deposits subject to check	3,047,539 34
Circulation	8,565 00
Total	$4,569,340 07

I, the undersigned, do solemnly swear that the above statement is true to the best of my knowledge and belief.

EDWARD TOBY, Cashier.

STATE OF LOUISIANA, Parish of Orleans. City of New Orleans. Sworn to and subscribed before me this thirtieth day of June, 1892.

A. G. LA PICE, Notary Public.

Semi-Annual Statement of the

Louisiana National Bank,

OF NEW ORLEANS,

At Close of Business, June 30, 1892.

RESOURCES.

Bills discounted		$1,255,654 37
United States bonds, Louisiana consols and other bonds and stocks		510,310 85
Banking-house and other real estate		100,819 20
United States treasurer	$ 2,250 00	
New York exchange	360 729 18	
Demand loans	454,973 40	
Cash and checks for clearing-house	885,826 93	
		—1,703,779 51
Total		$3,570,563 93

LIABILITIES.

Capital stock	$500 000 00	
Surplus fund	150,000 00	—$650,000 00
Net undivided profits		49,520 03
Circulation		45,000 00
Deposits subject to check		2,801,661 90
Balance on reduction of capital stock		800 00
Dividends unpaid		20,582 00
Total		$3,570,563 93

A dividend of FOUR DOLLARS PER SHARE was declared from the net earnings of the past six months, payable on demand in New Orleans, and at the Banking House of Winslow, Lanier & Co., New York.

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION. . . $2 PER ANNUM.
Ministers and wives of deceased Preachers, $1

All Preachers of the M. E. Church, South, are authorized Agents, to whom payments may be made.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

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NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

Thursday, July 28, 1892.

To Our Subscribers.

Some of you have been with us from the beginning of our voyage, and are to-day our staunchest friends and supporters. The ADVOCATE is dearer to you to-day than when you first began to read it. There are others who, though not as old, are yet firm in their love and sympathy for us. There are others who are our young friends, having lately been won. To all of you we wish to speak these few words. We appreciate fully and highly all your good opinions and good wishes, and we try every week to show this appreciation by sending you a good paper for your households. From letters we receive every week we are led to believe that our work is appreciated and is a help to all who are trying "to live godly in Christ Jesus." For this information we are truly grateful, and it encourages and strengthens us to further effort in your behalf.

Now, the publisher informs us that many of you are in arrears with your subscriptions. While this may be a small thing to you, it is a very big thing to him. If it were only Bro. A and Bro. B that were in arrears a few dollars, the publisher would not say a word; but when several thousand A's and B's owe a few dollars apiece, it comes pretty hard on him to keep the paper going steadily and regularly. We know that "times are tight," the floods and fires and storms have been terrible in their devastation; but we think, with an earnest prayer to God for help and a little judicious management, many of our subscribers would be able to pay what is now due for the paper. This month and the next are specially hard months with the church paper, and for this very reason we have the right to expect that our subscribers will do their utmost to help us through. Of course, "you can't bring blood out of a turnip;" but you might send us the turnip!

North Mississippi Conference.

COLPORTAGE AND SUNDAY-SCHOOL WORK.

I have engagements as follows:

Salem, Ashland circuit, Sunday, July 31—Children's Day.....Lebanon, New Albany circuit, Saturday and Sunday, Aug. 6, 7—Sunday-school mass meeting and Children's Day.....Jonesboro, Jonesboro circuit, Thursday, Aug. 11—Sunday-school mass meeting.....New Hope, Ripley circuit, Saturday and Sunday, Aug. 13, 14—Sunday-school mass meeting and Children's Day....Shiloh, Salillo circuit, Saturday, Aug. 20—Sunday-school mass meeting; and at Allen's Chapel, Sunday, Aug. 21—Children's Day.....Preaching at Mooresville, Friday night, Aug 19.

We expect these occasions to be "times of refreshing from the presence of the Lord" to old and young. "Brethren, pray for us, that the Word of the Lord may have free course and be glorified." G. W. BACHMAN,

Colporter and Sunday-school Agent.

Editorial Correspondence.

THREE DISTRICT CONFERENCES.

On Thursday, June 30, at 11:30 P. M., we left Jackson, *via* the A. and V. railroad, to attend the Corinth District Conference at Baldwyn, Miss. At 5 A. M. we steamed into the Central Depot at Meridian. The Mobile and Ohio train was waiting for us, and in twenty minutes we were speeding toward the extreme northeastern portion of the State. Twenty minutes for breakfast at Artesia—a magnificent breakfast it was, too—and a four and a half hours' run brought us to Baldwyn, at 12:45 noon. Thirteen hours and fifteen minutes out! But one person boarded the train during the entire trip whom we knew—Bro. B. N. Hatch, an evangelist of the Baptist Church, who had just closed a meeting at Scooba, and was on his way to Columbus; thence to Macon to begin another.

One thing especially attracted our notice: The abundance of corn that has been planted through that section of the State. Corn was the constancy; cotton, the rarity. As far to the left and right as the eye could reach could be seen waving fields of rich, black corn, with here and there little handfulls of cotton. This prepared us for the statement that Baldwyn has shipped this year nearly fifty carloads of corn which had been raised, shelled and sacked in the immediate vicinity.

Baldwyn is a delightful village of about five hundred inhabitants, nestling in a magnificent grove of forest trees. Every home has plenty of room for truck patches, etc., and yet the houses are close enough for very near neighbors. The advantages of town and country life are as harmoniously combined as we have ever seen.

The District Conference was in session when we reached the town; the presiding elder, Bro. Lagrone, in the chair. It can be said of this District Conference what can hardly be said of a single other Conference we have attended this year, viz.: Every pastor was present. Every work was represented by a layman, and all the laymen were present except two, and one of these was very sick—the other was detained at home by a very sick child. Seventy-five delegates were in attendance, and yet there was room. The Conference was a delightful occasion. Doctrines were ably discussed. Sermons of power were preached; a love-feast, in fact, was held, and everybody felt it was good to be there. Bros. Murrah, of Millsaps College, and Honnoll, of Malone College, were both in attendance.

It had been our purpose to remain in that section of the State and attend the Aberdeen Conference at Nettleton; but "in the course of human events," it developed that it was best to forego that anticipated pleasure and return to the Brookhaven Conference at Magnolia, Miss. In accord with this new programme, in company with Bro. Murrah, we retired Sunday night at eleven o'clock, arose Monday morning at one o'clock, and left on an accommodation train at 2:30 A. M. for West Point. It was the glorious Fourth, and, as is always (?) the case, raining. The young folks were astir. A picnic had been broken up; but a baseball game was on docket, and we had the pleasure of dining with them at the hotel, or rather *they* had the pleasure of dining with us. We got there first. We do not think the Doctor appreciated the situation as fully as he might. "His eyes were heavy and his ears dull of hearing" that day. He was, however, wide awake to one incident. Leaving West Point at three P. M., on the Illinois Central, about five P. M. a bride and groom of not over twenty-four hours came aboard the train and took seats quite near us. The Doctor saw them. We reached Summit at five A. M., Tuesday morning, having been on the road twenty-seven hours, and taking the shortest and quickest route, too.

Thursday the Brookhaven District Conference convened at Magnolia; Bro. Woodward, the presiding elder, in the chair. Every pastor was present except one, and many laymen answered to their names. Reports from the works were gratifying. Over two hundred accessions to the church this year. The finest report made—if we may be permitted an opinion—was from the Brookhaven station; Bro. Weems, pastor. Many features of this Conference we would like to speak of, but time and space forbids.

Leaving Magnolia, we hurried back to Jackson; thence to Red Banks to look in upon the Holly Springs District Conference. It has been a long time since we spent a day more pleasantly and, we trust, profitably than the day at Red Banks. It was with a degree of regret we boarded the east-bound train on the K. C., M. and B. railroad, Friday evening, leaving behind us those brethren so happy in their work.

In visiting these three District Conferences we have traveled over nine hundred miles, and spent five nights and parts of nights on the train. But our reception by the brethren has been so cordial, and our words in behalf of the ADVOCATE so heartily received, we feel more than repaid for the fatigue and exposure incident to it.

B. F. L.

Lingering in the Emerald Isle.

It has rained every day since I landed on this Emerald Isle, and much of the time has been quite cool for one coming from the land of the magnolia. Heavy winter clothing is very comfortable all the time. The thermometer has not reached seventy any day. Eighty is considered really hot. Many questions have they to ask about the extreme heat of the Southern parallels, and wonder that our powers of endurance have not long since been exhausted. Dr. Stephenson, the president of the Conference, in introducing me, said some had expected to see a black man, as I was announced as from the church in South America. The nights are very short. We have twilight until past ten o'clock. Sitting at a west window last night, I could read very well at half-past nine o'clock.

Yesterday afternoon I attended the ordination service of the Conference. It differs a good deal from our form, and not much improved in some respects. The four young men to be ordained are invited to relate their religious experiences and the circumstances of their call to preach. After which the president propounds the questions, two of them relating to their studies not in our Discipline. The responsive service, as we use it, is sung as a hymn. Then the president, others joining in the laying of hands, ordains the candidate to "the office and work of a minister and pastor," not an elder, as in our ritual. They have but one ordination service, and that at the end of a four years' probation. No distinction between deacons and elders. No married man is admitted on trial in the Conference, and no probationer is allowed to marry before his ordination. After the ordination, the president delivered a charge to the young brethren, founded on the life and character of John the Baptist.

Better provision is made for pastoral support here than in America, and there is less inequality in the salaries of pastors. The most gifted and popular do not receive much more than the less cultured and sought-after. The minimum stipend is $600 and a residence—or "manse," as it is called in this country. Circuits, not self-supporting, receive grants from the Home Mission Fund sufficiently large to guarantee to each pastor $600. Then they have a "Children's Fund," from which a grant of $27.50 per year is made for each child up to sixteen years of age, and an additional amount of $50 a year for its education from eight to sixteen years. That sum is raised by an assessment on the circuits of £28 for each minister—£25 for the Children's Fund and £3 for the Worn-out Ministers' Fund and the Widows and Orphans of Ministers. There is no other *assessment* upon the circuits. The other moneys are raised by voluntary contributions and other ways, but without an *assessment* of a certain amount.

The Irish Conference has no foreign missions of its own, but sends contributions for that cause annually to the Wesleyan Missionary Society in London; and, in turn, receives from that treasury a liberal sum for home missions in Ireland. The grants from the Home Mission Fund are for "Ordinary Expenditure," and "Extraordinary Expenditure"—the "Ordinary" is to supplement the salaries on feeble, dependent circuits, and the "Extraordinary" are for expenses incurred by affliction in ministers' families or for a supply in case of protracted affliction, or death of a minister, or for furniture or repairs in residences of ministers. The traveling expenses of pastors attending Conference are also paid out of this fund. They allow only the railroad fare at third-class rates.

The entire business of Conference during the year is conducted by a "General Committee of Management," elected by ballot at the annual session, of which the vice-president is chairman. All the connectional funds are thus under one general oversight and management. The secretaries of the various funds are *ex-officio* members of the General Committee of Management. There are no separate departmental boards.

The formation and re-formation of circuits are discussed in open Conference, as also are the appointments of the preachers. I was present this morning at the third and last reading of the appointments. There was a rather embarrassing discussion of one case involving a prominent member of the Conference. However well the plan may work in this country, it would not suit America. The Stationing Committee meets the day before the Conference assembles and prepares the first draft of the appointments, which is printed and read on the first day of the session. That draft ratifies the arrangements already made by circuits and ministers, confirms the invitations, and provides for those not fortunate enough to be in demand. The list is open to criticism and revision. After getting other information the Stationing Committee publishes a second, and on the last day of the session a third draft, which is adopted by a formal vote of the Conference. My study of the plan does not commend it to my better judgment. It is too cumbersome for our new country—would arrest the spirit of Methodist enterprise.

The Conference takes high ground on the temperance question, and not a member of the body uses tobacco in any form.

The Fund for Worn-out Preachers, which is raised by annual collections and interest on invested capital, is distributed on the basis of the number of years spent in the active ministry. The minimum allowance is $70, with $5 additional for each year of traveling. Ministers' widows receive a minimum of $70, with $2.50 additional for each year of their husband's traveling, except in case of disparity of age, which is specifically provided for.

One thing seemed strange and rather frigid. The ministers address each other as "Mister" ——. You never hear the good old word, "Brother." They are very brotherly in spirit, however, and as elegant, cultured a body of men as I have met anywhere.

The whole country is now astir over the parliamentary elections, which take place next week. A political campaign here is short and sharp. Ulster is vigorously opposed to Home Rule, and I believe would resist a Dublin Parliament even to blood. The Catholic Archbishop and the priests are taking active part in the canvass. At Ballydehob, last Sunday, a priest, Father O'Conner, presided over a political meeting and delivered a fiery speech. Among other things that political father said: "The best preparation for the coming battle is to pass a resolution that if anyone should come forward to oppose our worthy member, we will put our hands in our pockets." That utterance of doubtful interpretation was cheered to the echo. On account of such priestly partisanship, the Protestants feel that their personal and religious liberty will be imperiled under "Home Rule." And their fears are not without foundation.

Belfast, the center of the linen industry, and the manufacturing city of Ireland, is quite like an American metropolis in its busy streets and brisk movement. I went through one of the shipyards yesterday and saw an "ocean greyhound" in process of building which is to eclipse the record of the world. That firm built the two fast steamers of the White Star Line. What an immense establishment—seven thousand five hundred men on the pay-roll!

After several delightful days of association with these royal Methodists, and in the hospitable home of Mr. George Horner, whose family have especially endeared themselves to me by a thousand thoughtful courtesies, I shall leave to-morrow morning for a trip around the Antrim Coast to the Giant's Causeway and the birthplace of Adam Clarke. Fraternally,

CHAS. B. GALLOWAY.

Belfast, Ireland, June 28.

Sunday Rest League.

On Tuesday, July 19, 1892, a large number of representative citizens assembled in the parlors of the Y. M. C. A., in answer to the call of President R. H. Browne, of the Louisiana Rest League. Messrs. E. P. Mackie, A. T. Terry and S. S. Prentiss were appointed a Committee on Nominations, and their report was adopted, and the following were elected as officers for the organization for this year:

President, Breedlove Smith; vice-president, Rev. H. H. Waters, D. D.; secretary and treasurer, Walter W. Carre.

Executive Committee—Chairman, Rev. John T. Sawyer, D. D.; Hon. Frank G. McGloin, Rev. J. L. Caldwell, D. D.; H. N. Harrison, Hon. R. H. Browne, John E. Rodd, Col. Walter S. Crawford.

The Sunday Rest League proposes, in co-operation with the labor organizations and all other good citizens, to seek the enforcement of the State Sunday law, which has of late been so flagrantly violated in this city. The meeting was most enthusiastic, and all were actuated by a settled determination to have the law kept by the saloons and all others disposed to break it.

Let the good people of New Orleans rally to this fresh effort for preserving the Sabbath as a day of rest and worship.

A Correction.

In the closing sentences of "Gilderoy's" letter to the ADVOCATE, of the seventh instant, the authorities of the A. and M. College are charged with having snubbed and slighted me at the commencement exercises of that institution. At the time I and many of my friends felt that such had been the case, and were aggrieved at the supposed action of the college authorities.

Since the publication of "Gilderoy's" article the true facts in the case have appeared, and these facts show that this supposition was the result of a misunderstanding. The management of the exercises have made the positive statement that no slight was meant, and this statement is accepted as satisfactory by all parties concerned.

It has been shown that the custom of the college authorities has been to invite visiting ministers to officiate at the exercises, and not to call upon the various pastors of Starkville, they being considered as regular chaplains of the college; that while one of the pastors of Starkville—and the only one besides myself in attendance till perhaps, the last day—was called on the stand, it was not by the college authorities, but by a visiting minister.

It was in pursuance of this policy, and not for improper or personal reasons, that I was not asked to officiate at any of the exercises.

The authorities of the college have extended to me every possible privilege and courtesy in the way of intercourse with the students during my pastorate in this charge, and I regret the misapprehension in this matter.

J. A. RANDOLPH.

Starkville, Miss., July 22.

To the Preachers of the Louisiana Conference.

I desire to state that preachers who are regular members of the Conference can send their daughters to Mansfield Female College at $8.50 per month, board and washing; tuition free. I will be glad also to allow each member of the Conference $10 for every pupil secured by him who will pay the regular catalogue rates. I also desire to state that I will grant to each member of the Conference the privilege of sending one pupil, tuition free, by paying an entrance fee of twenty-five dollars. This pupil must be one from a good family, of fair capacity and desirous of learning, who comes under the condition that she will strictly obey the laws of the school and improve every moment of her time. A. D. MCVOY, President.

Mansfield, La.

NOTES FROM OUR JACKSON OFFICE.

We are just back from a trip to Bro. Mellard's circuit. He is having a very successful meeting at Fletcher's Chapel.

Bro. Meek, of Carrollton, Miss., is in great need of rest, and Bro. M. M. Black, of Jackson, Miss., will supply his pulpit during the month of August, while he recreates.

Owing to the fact that we will be away from our office during the most of the month of August, our notes will necessarily be short. We will try, however, to have the branch office represented in every issue of the ADVOCATE.

The protracted meeting season is now upon us in full blast. May it be a season of great rejoicing to many now in darkness. If we should realize that *we* are nothing—that it is *God* speaking through us—how much greater power would attend the preached Word and our personal efforts!

It is said that Andrew Carnegie, who is famous not only for his large iron and steel works, but now also for the Homestead strike, estimates his wealth at between $30,000,000 and $35,000,000; yet when a boy only thirteen years of age he was an errand boy in the employ of the Pennsylvania Railroad Company.

The following was received by the publisher:

Inclosed find postal note for $2, in payment of my subscription for ADVOCATE to March, 1893. Low cotton first, and then overflow, prevented me from forwarding $2 long ago. My fence all down; no crop at all this year; tenants all gone; don't know how I will get through.

The good brother will "get through." He does not begin retrenchment in the departments of brain and heart. May his tribe increase!

PERSONAL AND OTHERWISE.

Bishop Keener has placed Rev. H. H. Abreos in charge of Gretna Church, this city.

Rev. J. D. Newsom, one of the veteran preachers of the North Mississippi Conference, is dangerously sick.

Dr. Carradine is still at Hot Springs in a critical condition. The latest tidings state that there is a slight change for the better.—*St. Louis Advocate*, July 20.

A beautiful new church at Piney Grove, Columbus circuit, North Mississippi Conference, was recently dedicated, the sermon being preached by Dr. W. T. J. Sullivan.

The Quarterly Conference of Columbus station, held July 18, heartily and unanimously resolved to invite the North Mississippi Conference to hold its session of 1893 in Columbus.

Anyone desiring a commodious, well-situated cottage at the Seashore Camp Grounds, furnished and ready for occupancy, can obtain at reasonable rates same by addressing Mrs. Philo M. Goodwyn, 90 Constance St., New Orleans, La.

The *St. Louis Christian Advocate* reports Rev. S. H. Werlein, D. D., to be in ill health, so that he has been compelled to take a season of rest. He is spending it at Eureka Springs, Ark. We earnestly wish that he may find the sought-for restoration.—*Pacific Methodist Advocate*, July 14.

If Dr. Dubose had been at the Seashore Camp Meeting the night of July 13, and heard Bro. Werlein, in the midst of an impassioned appeal, cry out like a Stentor, "Fire! fire! fire!!!" he would have thought he was not "sick to hurt." The fact is, he is in robust health and fine spirits, and had a good time preaching to his old friends, and they enjoyed his visit and preaching very much.

Meridian District Sunday-School Convention.

A Sunday-school Convention for the southern part of the district, from the Enterprise and Stonewall charge down to the Leakesville circuit, will be held in Waynesboro, Tuesday and Wednesday, Aug. 23 and 24. Bro. L. P. Brown is requested to preside.

Another Sunday-school Convention, for the upper part of the district, will be held at Scooba, Thursday and Friday, Aug. 25 and 26. Rev. R. A. Breland is appointed to preside.

All Sunday-school superintendents, a delegate from each school and all the local preachers and itinerants are expected to be present. Programs will be provided, and prayerful effort made to make the conventions profitable and entertaining.

T. L. MELLEN, P. E.

A Correction.

To the Pastors and Sunday-school Superintendents of the Seashore District:

By a letter just received from Rev. J. W. McLaurin, agent, I find I have misapprehended the terms of the circular of the American Bible Society in reference to furnishing children a Bible at one-half rates. Bro. McLaurin says the offer is "only for children whose parents are too poor to pay *anything*," and "a *special* application, stating the fact of the Bibles being for such children, must accompany such order." So govern yourselves accordingly.

R. B. DOWNER,
Bible Committee, Seashore District.
Ellisville, Miss.

CONTRIBUTIONS.

"The Expediency of Employing Evangelists in Revival Work."

As a member of the Arcadia District Preachers' Meeting that requested the publication of Bro. Medlock's paper on the above subject, I desire to publicly enter my protest against it. I will give some of my reasons for objecting.

1. I object to Bro. Medlock's statement that "there is no scriptural warrant for the existence of such a class of preachers." St. Paul said that when Christ "ascended up on high he led captivity captive, and gave *gifts* unto men" (Eph. iv. 8), and in the eleventh verse he tells what these *gifts* are: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Bro. Medlock attempts to explain this and many like texts away "by ringing the changes," so to speak, on the words "work" and "order," and he claims that the name "evangelist" is descriptive not of an *order*, but a *work*. Now, let us see about that. "According to the books," a gift is "anything (faculty or power) *given* or bestowed." Now, can we think of a *work* that we *do* as a gift? By no means. I am surprised at a man of Bro. Medlock's learning making such a blunder. Again, if there is no difference in the gifts of pastors and evangelists and teachers, St. Paul should have written this text about this way: "He gave some, pastors; and some, pastors; and some, pastors; and some, pastors and pastors." But there is no sense in it that way; and so the apostle did not mean to confound the office of evangelist and pastor. Again, Timothy was exhorted to "do the work of an evangelist." Now, if there was no such an order, how could he do the work the *evangelist* was accustomed to do. Timothy, like us, should do that work in the absence of a regular evangelist. And it may be that Timothy had the *gift* of *evangelist* as well as pastor; for I admit that God can give both gifts to the same man, but I deny that he always does it.

2. I object to his statement that "evangelists originate often in pastoral unacceptability." Now, Bro. Medlock must have felt that that statement was somewhat absurd, or, at least, open to adverse criticism, for he tries in the next sentence to soften the insinuation by saying, "I do not say this is true in every case." And then he gives up the argument and explains the secret of their pastoral unacceptability, when he says in the next sentence: "It may also be true that preachers unsuited to the pastoral office might be efficient in other fields."

Now, of course, if God has given a man the gift of evangelist, and not that of pastor, it would be reasonable to suppose that God would honor his preaching in the conversion of sinners more while he was doing that work than while he was doing the work of a pastor. But I think in the large majority of cases, where a man is successful as an evangelist, he was also, more or less, successful in the pastorate. I object to this whole paragraph, on the ground that our dear brother has taken what he considers an objectionable feature in the case of a few persons and lodges it (or attempts to, at least) against a whole order of men. This, I think, is very unfair.

3. I object to the statement that "the evangelist's popularity depends more upon his methods than upon his faithful preaching. And such methods as are a hinderance rather than a help to the gospel. These methods are altogether sensational," etc.

I have seen a few evangelists at work, and I have never seen any methods used by them that I have not seen used by *successful* pastors doing the work of an evangelist. My understanding of their methods generally are to preach the gospel; calling sin, sin; a lie, a lie, and not a "trifling with the truth;" calling hell, hell, and warning men that if they don't quit sinning they will go there. Then calling on people to repent, and inviting them to the altar, and then getting down and talking to them about their souls. Now, it is true sometimes these dear brethren exhibit more zeal than some of our sober sided brethren think they ought to, and they will go down out of the pulpit, maybe clear out of the churchhouse, but still they are crying,

"Repent, the voice celestial cries,
No longer dare delay;
The wretch that scorns the mandate dies,
And meets a fiery day."

Besides, if they have methods that are objectionable, let us name those methods and condemn them, thereby correcting them, but "holding fast that which is good."

Bro. Medlock seems to be very much afraid of being "made painfully conscious of the existence of unfriendly comparisons." I admit that when a man leads a soul out of darkness into light, whether that man be an "evangelist" or "visiting pastor," it is natural for that soul to love the man whom God used for this purpose, more than anyone else on earth. But this ought not to be a source of *pain*, but of *joy*. And, indeed, it is not a source of pain to a man when he has all of self killed out, and is living wholly for the glory of God.

I well remember the three dear brethren whom God used to awaken me and lead me into light. One of these now is in glory, and the other two are on the way there. I love them above other people. But I love the man that preached and called mourners just before I was converted better than any other man, and feel toward him very much as a son toward a father. But this is no reflection on the other brethren, nor on anybody else. And when I spoke of my love for him to my first pastor we could rejoice together, for that pastor loved him, too

4. I object to the statement that "evangelists are an additional burden of support to the church." My first objection to this is, that when all the demands made upon the church is paid, they have not more than paid the "tithe," which is the minimum according to God's Word. My second objection is, that the pastor's support is never reduced by what the people pay the evangelist; on the contrary, the facts in the case are that after the true evangelist has finished his work, and the people have given him a support, the church finances are in a better condition than they were before. But for fear of making this article too long I could give reasons why this is and should be so.

5. I object to the statement that "what we need is to cultivate self-reliance." This kind of cultivation is the great curse of our church. *Self, self, self*, is the bane of Methodism, the blight of Christianity and the curse of the world. Lord deliver us from "self-reliant" men in the pastorate, or anywhere else! What we need is to sink entirely out of self, and into Christ. Kill old self out, so that the Holy Spirit can use us and take all the glory to himself.

6. I object to the statement that "his (the pastor's) hand must guide every soul that comes into the kingdom if he would be able to train and nurture them afterward." If this be so, then our whole system of itinerancy is wrong because *we*, as pastors, are certainly expected to "train and nurture" the souls who were converted under our predecessor. If this statement be true, then we ought to go into "settled pastorates," and they *stay*, never going from one work to another for fear of leading one of another man's flock out of darkness into light, and not being able to stay to "train and nurture" it, lest it should for the want of training and nurturing fall away and be lost. In fact, I have never seen an objection offered against evangelists that does not fall with equal weight against a pastor who leaves his own circuit for a few days and goes to assist a brother in his protracted meeting. Take any of Bro. Medlock's objections above, and this is true of them.

With brotherly love for Bro. Medlock and a desire to glorify God, I remain,

ROBT. P. HOWELL.

Athens, La.

Progress of the Lower Coast Mission.

Probably there is no other mission in Louisiana in which the results of the preaching of Christ have so far surpassed expectation as in the Lower Coast Mission. Before the arrival of Bro. Scurlock, in June, 1888, this whole section of country was immoral and corrupt. Children were reared to manhood and womanhood with but a faint idea of Christianity, and died with no preparation for eternity. Roman Catholicism was the great obstacle in the way. I have known men who had lived ungodly lives, all through which they apparently cared or thought but little about the Savior, at the fearful hour of death to call in a priest, who taught them that souls could be preached from *purgatory* (?) for a certain sum of money.

This was, indeed, a rough and unbroken field, and one of many trials and hardships for the servant whom God called to first enter it, and with the gospel of Christ to vanquish Satan and his innumerable hosts. After the coming of Bro. Scurlock the devil put forth redoubled effort against the cross; but God was with Bro. Scurlock, giving him cheerful endurance, and he kept the heavenly watchfires burning along the line. For four years this good servant of the Lord labored among us, and God was with his work. During these four years—long to be remembered by many of us—he sowed the seeds of goodness. He sowed in the morning, sowed at noonday, sowed at night, sowed when the dark and threatening clouds of adversity hovered over him. From the seed sown the Savior will reap a harvest of souls.

It was a long time before this noble brother could get anyone to assist him at his revivals; but whether promised help was on hand or not, he was sure to be found at his post of duty, patient and cheerful.

In November, 1891, Bro. Sawyer assisted him in a glorious revival. On this grand occasion many sinners turned from the paths of sin, publicly renouncing the devil, and called on the name of Jesus for salvation. It was at this point that men began to notice a wondrous change. The golden brilliancy of Christianity began to shine and glow with such splendor that many others who remained in the highways of sin were attracted thereby, and began to consider their own woeful condition. But this was not all accomplished for Christ through the ministry of Bro. Scurlock. Before he left us he insisted that a church be built. A plan was procured, and before he left he had collected a neat sum of money for the building of the church.

At the last Conference this mission was truly blest in the appointment of Bro. J. R. Roy as its preacher. He has proved himself to be a man of wonderful energy and Christian enthusiasm, and no sooner had he arrived among us than he went to work with all the power God had placed in him. Not only did he preach on the Sabbath, and from the pulpit, but he talked and preached to families at their tables, in their parlors, at their firesides, or augued the cause of Christ upon the public highways. Often has your humble correspondent observed him with admiration as he visited among his flock, reading to them, praying with and exhorting them with such simple love and devotion as only one under the guidance of God could possess. This constant labor soon began to produce wonderful profits. So-called petty errors or sins were depleted with such vividness that people began to realize that they were not doing right. They were soon awakened from a state of comparative lethargy, and aroused to a new and broader sense of duty.

In April, Bro. Noel Norwood assisted him in a revival that was productive of wonderful results. I have never witnessed the Holy Spirit of God so clearly demonstrated as on that memorable occasion. Sinners hitherto remarked for their hardness of heart flocked to the mourner's bench, crying for mercy. Both Bro. Norwood and Bro Roy are fearless and bold in their labors, and preach with such sincerity and love that the blindest sinner may clearly see the hand of God in their work. More sinners pledged themselves to God at this revival than at any previous one.

It is worthy of mention here that there have been up to date almost as many accessions to the church under Bro. Roy's ministry as the total membership previous to his coming, and there is reason to expect that before the completion of this year the old membership will have been considerably more than doubled. The beautiful little church, started under the ministry of Bro. Scurlock, has been completed under the ministry of Bro. Roy. To-day it stands in our midst a pretty piece of architecture, the pride of the community, and a partial record of the progress of the grand and glorious work of the old Methodist Church. All debts have been paid, and there is still a balance in the treasury, which will go to the building of the parsonage, soon to be erected.

Our membership to-day is above one hundred. We shall labor to make it one hundred and fifty before next Conference, and in the meantime keep nourished and growing the seed that has been sown. It is safe to assert that in few missions has the preaching of Christ been so fruitful, and in few communities are the people so deeply interested and working so faithfully as the people here. Of course, we don't pretend to censure our preacher for complaining or being a little dissatisfied with the results. We admire this in him. It shows that he is desirous of investing the talents the Lord placed in his hands, profitably. We must admit that even as late as his arrival the circumstances were unfavorable; but now the prospects are brighter, and we shout praises to God as we look into the future.

Thank God that our community stands under the protection and in the favor of him who died for us all. To-day we find prayer meetings have taken the place of the corrupting balls, and those who once were wont to participate in drunken revelry on Saturday and Sunday nights now seek our house of worship, and join earnestly in the praise of God,

But all this has been accomplished in one community, and there is much more to be done in other localities on this mission. We ask brother Christians in all this land to pray for us, for we intend, with the grace of God, to wage a continual war upon the devil until we can claim this whole coast in the name of our glorious Lord and Captain, Jesus Christ.

MEMBER.

"What Is Man?"

Theologians have written much about the regeneration and sanctification of man, but have said but little as to what is man. To say that he is a spirit clothed with clay brings no light upon the question. The particles that compose the body may be analyzed, and ultimately will be found to be clay, but what is spiritually composed of? While it is not material substance, yet it must be conceived to be spiritual substance that has solidity enough about it for its particles to adhere together, so as to make a spiritual form which must answer to the material form in which it dwells, having arms, legs, etc. It must be an indestructible substance—immortal. The idea of death can not be applied to spiritual substance. With this fact before us, we naturally inquire, In what sense could man die as the result of sin?

Spirituality may have, and, indeed, must have, certain qualities that enter into it, such as color in cloth, which may be removed or changed into some other color or into some other quality. The quality of man's spirituality that died was the divinity of his being.

Paul says: "But sin (personified as the devil), taking occasion by the commandment, wrought in me all manner of concupiscence," and elsewhere speaks of the "sting of sin" as producing death. With these two thoughts we see that there was inserted into man's spiritual substance a spiritual virus that destroyed the divine quality and imparted to us all in Adam a spiritual virus that became constitutional, so as to be transmitted under natural law, just as holiness or divinity might have been transmitted but for this poisoning or corruption.

By reason of this spiritual virus in the fall, man's nature was constitutionally changed; not the spiritual substance, but the quality of that substance; so that, in consequence of that spiritual virus, "every man naturally engendered of Adam as his off-spring is inclined to evil, and that continually." This affects the spirit, and through the spirit the body is affected.

Dr. Carradine holds that in regeneration this spiritual virus is removed from man's spirit, and that sanctification removes it from the body. Dr. Hayes holds that only the body was permanently affected by this spiritual virus, and that spirituality is thus affected only after a personal transgression of the law—that infancy is born with divine spirituality, but inheriting original depravity only through the body, the clay, and that this is removed in the resurrection morning. Dr. Boland treats sin simply as a transaction, a deed, a violation of the law. All of these theories are defective, and much at variance from the truth. Sin must be viewed under the phases in which it is spoken of in the Bible.

1. It is a spiritual virus that corrupts man's spirituality, giving him a bias toward evil.

2. It must be viewed as a deed, a transgression of the law.

3. It exists or may exist as evil desires and purposes in the heart, from which comes the overt act of sin.

Now, what are the scriptural remedies for these three phases of sin?

For the first the remedy is in the resurrection morning. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." . . . "When shall change our vile body, that it may be fashioned like unto his glorious body," etc. . . . "Now are we (called) the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him."

In this life the mind is changed, but the mind is only a faculty of the spirit. Through the mind we see and accept the truth which God reveals about us; but the serious difficulty is in man's spiritual substance, from which the mind derives its character. The mind can and must be changed, even so as to make war on nature, the devil and all his influences. But the spiritual virus remains even to death.

The remedy for the second phase of sin is the atonement, with confession and repentance. "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God."

At any time when worshiping God, when properly asked for, any past sin may be pardoned, yea, all past sin. "The blood of Jesus Christ, his Son, cleanseth us from all sin."

The remedy for the third phase of sin is the Holy Ghost applying the word of life.

Through the Bible we are taught what is right and wrong, and when this is clearly understood the Holy Ghost presses this truth with great persuasive force (not physical force), and under his resurrection and renewing power the inner man receives might, and by this help the fallen being (yet adopted son) lives a Christian life, perfecting holiness in the fear of the Lord.

J. W. ELLISON.

The Bugle Call.

Privately, I have written to pastors and Sunday-school superintendents special appeals to co-operate with the American Bible Society to place the Bible in our Sunday-schools and into the hand of every child that can read. Some I may have failed to reach; hence "The Bugle Call."

The Sunday-school ought to have a full supply of its only text-book, and yet how many schools there are where not a Bible can be found, save the one on the pulpit stand.

Many children have dainty gilt-edged gift Biblea (Satan knows how not to do it), books too nice to soil with daily use. You will find them as ornaments for the parlor. The convenient, and now almost universal, Lesson Paper has well nigh extinguished Bible reading. Many children over twelve years of age are ignorant of the books of the Bible, and as to Bible history the lack of knowledge is deplorable. How many children read the Bible daily? Ask the question in your Sunday-school and at the fireside.

A prominent Baptist gentleman on the Northeastern railroad said to me one day: "Ask the old folks that question. I don't believe one church member out of twenty-five reads the Bible daily." The declaration astonished me; but subsequent investigation among my people caused me to think that he was not far wrong, if not altogether right. How is it, brother, among your people? Let pastors take a collection in each congregation to provide its Sunday-school with a full supply of Bibles. Let the superintendent require the school to read the weekly lesson from God's own Word, as found in the Bible. Let the teachers require that reference texts be searched out; let the *Bible* be studied. Let pastors see to it, that a collection be taken to help the American Bible Society in its noble Christian field of labor. Preach especially upon the importance of everybody reading God's Word daily with prayer. Let the "Sword of the Spirit" flash and cut from *every sermon preached*.

"Let all the people say, Amen."

ROBT. B. DOWNES,

Standing Committee on the Bible Cause, Seashore District, Miss. Coast.

OUR YOUNG PEOPLE.

OUR BIRTHDAYS.

I've a secret to tell you, Dolly;
Let me whisper it in your ear;
To-morrow will be our birthday—
Your birthday and mine, my dear!
As soon as the sun peeps over
The hill where the blackberries grow,
I'll be eight years old, my Dolly,
And you'll be one, you know.

Don't you remember, Dolly—
I'm perfectly sure you do—
When I woke last birthday morning
The first thing I saw was you?
You sat on the edge of a work-box,
Waiting, you lovely child,
And when you saw I was looking
You stretched out your arms and smiled.

And yet just as lovely as ever,
Though your curls are very thin,
And your poor legs wobble sadly,
And your left eye's falling in;
And if to-morrow morning
Another doll comes here,
We'll be kind to her, but she shall not
Supplant you, Dolly dear.

—*Little Men and Women.*

A Piece of Firmament.

Once upon a time, when I was a child, I remember an amusing episode that occurred, in which two of my brothers figured largely. My mother sent them to the drug store for some spermaceti.

"Now, boys," she said, "be sure and remember the name. Perhaps I had better write it, for fear you will forget it."

"Oh, no, mother, never mind; that is nothing to remember," said True, the youngest. "Come on, Alex; we are going to get some spermaceti. Don't you know we can remember that?"

"I reckon so," said Alex; "you can anyway," fearing to be too confident about it himself.

Away they went, and, boy-like, were full of fun, and ready for everything that amused them as they passed along the streets. As they neared the drug store, True all at once thought of their errand, and could not think of the right name. Turning to Alex, he said: "What was it we were to get? I do believe I've forgotten it."

"O, me, I can't think of it—never could remember anything five minutes; but you ought to, as you said you could," said Alex.

"Well, I thought I could; but it was an awful long word. I wish mother had set it down; it was something that came out of a whale."

"What will we do? Jonah is the only thing I can think of that came out of a whale."

T.—"Oh, hush. I meant that it was a part of a whale."

A.—"Was it blubber? I've read about the Esquimos eating whale blubber."

T.—"That was not the word, you know. I believe you do know, and are making out you don't, just to tease me."

A.—"No, indeed, I don't. I wish there wasn't any long words, nohow. Let's go back and ask mother."

T.—"Oh, I hate to do that. It was something like fallow."

A.—"Well, let's go in and ask Mr. Phillips for some whale fallow, and he will know what we want."

T.—"That's awful. We'd never hear the end of it if we did."

A.—"Oh, dear, what are we going to do, anyhow?"

T.—"Let me see don't-you-know, it sounded like term-a-ny or firm something. Oh, I've got it—it's firmament. Yes, that's it, Alex; go right in and ask Mr. Phillips for a piece of firmament."

A.—"I don't believe that's right. You go in yourself."

But T. was not quite sure it was right, and, to back up Alex's courage, said: "It's no use for us both to go in, and it's getting late. Go on and hurry; I'll wait here for you."

Thus pushed, A. walked in with as brave a front as he could command, and said, "Mr. Phillips, if you please, mother wants a piece of firmament."

"A piece of what?" said Mr. P.

As A. repeated the word, Mr. P. laughingly said: "Tell your mother if she wants a piece of *firmament*, she will have to send you up to the sky in a balloon after it. We do not keep the firmament in a drug store."

Poor Alex, terribly abashed, started out, when Mr. P. said, "Wait a moment," and he hastily wrote on a scrap of paper: "Mrs. C., Alex says you want a piece of *firmament*. Send him back. I can not imagine what it is." Giving him the slip, he said, "Never mind, Alex, you'll have it right next time."

When A. reached the door, T. was half a block away. He had listened at the door, and started homeward fast, and got there before A. did. When A came in, there was a "shadow of coming events" in his face, and T. was afraid to laugh; but A. was a boy in whom was no spite; so, after it was all explained, he joined in the merriment over the affair, and to punish *True*, mother sent him back after the spermaceti; but, for all that, he never could think or speak of it without laughing at Alex.

That was away down the lane-of-long-ago, and dear, good Alex has found a home beyond the firmament, and *True* is as near it as he can be in his far-away mountain home.

AUNT LORETTA.

MR. EDITOR: I thought I would write a few lines to the ADVOCATE this beautiful Sabbath. Seeing my first letter in print encourages me to write again. I enjoy reading the little cousins' letters, and I hope those who read my letter will enjoy it. We have had a great deal of rain. On account of sickness, Bro. Hawkins was not able to meet his appointment the fourth Sunday in June. I hope he will be able to meet his next appointment. I will answer Jessie L. Vinson's question: The word "and" occurs in the Old Testament 35,543 times, and in the New Testament 10,681 times, making in all 46,227 times. I will now answer Stella Baylis' questions: The word "gap" is found in Ezekiel xxii, 30. The word "genesis" is Greek, and means generations, or creation. I will ask the questions: Where is the shortest verse in the Bible, and how many times does the word "Jehovah" occur in the Bible? I will close for this time, with best wishes to the ADVOCATE. Your friend,

MABEL C. SPENCER.

Cambellville, Miss.

MR. EDITOR: I am a little girl aged twelve years. This is my first contribution to your paper. I will tell you about my home. I have a father, mother and two brothers—brother Charles, aged ten years, and brother Edward, aged eight years. Papa is employed at the Mississippi Valley depot, he is home every night. I go to St. Philip School. The Sisters of Mercy have charge of it. I love my teacher and my books very much. Hoping to hear from my cousins very soon, I remain, as ever, Your loving niece,

LILLIAN A. RIDDELL.

New Orleans.

MARRIAGES.

GIFFORD—RODDY.—In South Vicksburg Methodist Church, July 13, 1892, at 8:30 P. M., by Rev. Ira B. Robertson, Mr. Barcley Gifford to Miss Ella A. Roddy, all of South Vicksburg, Miss.

CRUMRINE—TIGHLMAN.—At the residence of the bride's sisters, South Vicksburg, July 3, 1892, by Rev. Ira B. Robertson, Mr. W. C Crumrine to Miss Mary L. Tighlman, all of South Vicksburg, Miss.

KING—WILBOURN.—At the residence of Mr. Jesse Winbourn, July 6, by Rev. D. W. Babb, Mr. B. C. King, of Tennessee, to Miss Kate Wilbourn, of Fairfield, Ala.

SEAL—LYLE.—In Lake Charles, La., July 15, 1892, by Rev Thos. J. Upton, Mr. Green Seal and Miss Evangeline Lyle, all of Calcasieu parish La.

COURSEY—LUNDY.—At the residence of the bride's father, near Lexington, Miss., July 7, 1892, by Rev. A. W. Langley, Mr. J. H. Coursey, of Newton county, Miss., to Miss Leila B. Lundy.

CAMPBELL—MILLSAPS.—Near Harriston, Jefferson county, Miss., June 29, 1892 by Rev. E. H Monger, Mr. John S. Campbell and Miss Kate Millsaps.

OBITUARIES.

OBER—At Natchez, Miss., June 16, MARY SPENCER OBER, wife of Wm. A. Ober, and daughter of the late Dr. S. T. Newman, of St. Louis, Mo.

TYE—Mrs. ELLEN JOSEPHINE TYE was, in many respects, a remarkable woman. She developed and maintained a strong, beautiful character under what seemed to be very adverse circumstances. Her life was one of sorrow and of great physical suffering. In this school, and under this course of training, she grew in grace, in faith, in patience and in gentleness and sweetness of Christian character. She came to be a pattern of faith and a great power for good in the community where she lived. The afflicted, the suffering and the sorrowing came to her sick room and to her bedside for sympathy and comfort. When weakest in body, she was strongest in faith; and when suffering most, she was most helpful to others. She was the most patient, cheerful and uncomplaining sufferer the writer ever knew. Indeed, she seemed to count it all joy that she was counted worthy to suffer for Christ's sake. "Yes," she would say, "my Lord suffered agony in the garden and death on the cross for me, and it is my duty and my pleasure to suffer for him and with him." Her faith had gained the victory ever suffering, and was triumphant in the hour and article of death. The room where she suffered so long, and where she was so long dying, was a sort of Beulah-land that lay adjoining the glory-world. It was a religious privilege and a great spiritual blessing to visit this woman of God. Her faith and hope were diffusive and stimulating to all who came near her. When one came to pray for her and with her, he hardly knew where to begin or what to ask for. In all matters of spiritual grace, she was rich above all that most of us could ask or think. She was ready, willing, waiting, and perfectly resigned to God's will for days, weeks, months and years before the end came. She was willing to live and suffer, or ready to die and go home to rest, as God saw best. "Thy will be done!" expressed the abiding state of her mind.

Mrs. Tye, whose maiden name was Clark, was born in Madison county, Tenn., Sept. 10, 1838, and died in Pickens, Miss., June 14, 1892.

She was twice married: first, to Mr. Swayze, by whom she had three children—two daughters and a son—all dead; and, second, to Mr. J. F. Tye, Feb. 7, 1866, by whom she had three children—two sons and a daughter—all living.

Mrs. Tye professed religion and joined the Baptist Church in 1858, and she was a devout, faithful and zealous member of the same till the day of her death. Ministers of all churches and Christian people of all denominations were welcome to her hospitable board, and happy in the sunshine of her bright Christian life. She delighted in the communion of saints. Such deep and painful suffering rarely falls to the lot of mortals as fell out to Sister Tye the last eight or ten years of her life. She rests in the bosom of God; and we are glad of it.

GILDEROY.

STRICKLAND—Resolutions adopted by the Brookhaven District Conference on the death of Rev. E. R. STRICKLAND:

Rev. Erastus Root Strickland, who was a supernumerary of the Mississippi Conference, and a member of this District Conference, died at his home near Summit, Miss., Feb. 25, 1892. Bro. Strickland was born in Delaware county, N. Y., April 6, 1807. He was converted at Maple Ridge, Orleans county, N. Y., in the twenty-second year of his age, and soon after joined the Methodist Church.

He was licensed to preach at the age of twenty-eight, and was admitted into the Mississippi Conference in 1838, and for thirty years consecutively he continued a most zealous and faithful traveling preacher. He was never appointed to any work except large circuits, often consisting of twenty-six appointments. Thousands were converted and joined the church under his ministry, and many of them live to-day faithful members of the church. He preached generally about forty times a month, held daily experience meetings, baptized and received into the church hundreds, besides building many churches, visiting the sick, burying the dead, reading the Bible, and found much time for study, prayer and meditation. Therefore, be it

Resolved, That in his death we have lost a great, good and faithful husband, father and minister of the gospel—one who loved his work and attended the Conference nearly to the end.

Resolved, That in his triumphant death we are assured that he has entered upon the everlasting reward for which he so long toiled and waited.

Resolved, That we tender the family our sympathy in their affliction, and pray God that a double portion of his spirit may fall on us who are left behind.

Resolved, That a copy of these resolutions be sent to the family and to the NEW ORLEANS CHRISTIAN ADVOCATE.

J. G. CAMMACK,
Chairman of Committee.

MEYER—SOL. J. MYER was born Sept. 25, 1859, and died June 24, 1892; reared in Felicity Street Sunday-school, and joined that church when quite young.

A truly consistent, upright young man, scorning to wrong anyone; always willing to sacrifice himself rather than the interests of others. Brought up by religious parents, the influence told upon his life. His friend, Rev. M. Dietz, visited him often, and to him and family he gave the blessed assurance that, "All is right with me; don't worry about that." When he found that his last hours were approaching he called his family, one by one, and gave his last message.

He leaves a most estimable wife, the daughter of the late Wm. G. Chapman, of Felicity Church, and two beautiful little boys to meet him in the great hereafter. Generous to a fault; always helped the poor; right hand never knew what the left did.

ASTON—MARY (Powers) ASTON was born in Georgia on Dec. 9, 1892. She was married to S. G. Aston, who still lives, at the age of seventeen, in Attala, Miss., four years after they came from their native State.

Her parents were Presbyterians, and she joined that church while she was but a girl, and lived a consistent member till she moved into the Black Hawk community, when she connected herself with the Methodist Church.

Sister Aston has been a Christian all her life, and has always loved the church. She especially loved the old solid, familiar songs of the church, and after she became too feeble to attend church could be heard singing, "Jesus, lover of my soul," etc., and shouting the praises of God at home while engaged in her home duties.

She was a true, loyal companion, and stood by her husband in all the trials of life, and shared her part of the burdens and responsibilities of the married life.

She was a good mother, and loved her children with a tender love, and was always careful of religious training both by precept and example. She had this part of the battle of life to fight alone, for her husband has never joined the church. May he follow her example the rest of his life, and get ready to join her soon on the other side of the river of death. She has prayed many prayers for him, hoped all her life to see him a Christian, and now may he answer her prayers by giving himself to God and the church the rest of his days.

She was a good neighbor, and everybody loved and respected her as a Christian.

She was the mother of eight children, and four of them have crossed the river of death, and four are left behind. May all her children and grandchildren meet her on the other shore.

She died Monday, June 20, at her home in Holmes county, Miss., and we laid her to rest at Jordan's Chapel, near her home in the presence of a large crowd of the neighborhood folks, and all were sad and of heavy hearts.

She said she was ready to go.

W. H. SANDERS.

WHITEHEAD—On Wednesday, April 13, 1892, the scythe of the death angel again descended in our midst. This time the sheaf was well ripened and had waited long for the reaper's hand.

Bro. JNO. G. WHITEHEAD was widely known for his devout and exemplary Christian life. For years he has been conspicuous for his sturdy devotion to the church at Ebenezer, in Winn parish, and now that his name has been transferred to heaven we realize our loss to be very great. For months he has been expecting to cross the river and see his friends on the other side; so when the time came he was ready and waiting. Death was no dark valley to him, but a Pisgah of glorious vision. His life may have had its clouds, but others saw only its sunshine.

To say that he had the respect and confidence of the entire community would be a feeble statement of the appreciation in which he was held. He was loved because he filled their ideal of a Christian man. He leaves a vacant place in the church and community it will be hard to fill. Nothing could have been sweeter than his death. He went to sleep like an infant, and waked up in heaven. "Blessed are the dead who die in the Lord." W. G. E.

BUTLER—Mrs. ADELIA BUTLER, wife of Mr. J. B. Butler, and daughter of Agnillia and Rhely Felps, was born in East Feliciana parish, La., July 7, 1855; and died April 28, 1892, in Pointe Coupee parish.

She joined the M. E. Church, South, in 1869, at the age of fourteen. She read her Bible regularly; and no day passed by without offering up her devotions to God for his guidance and protection. She was a good and faithful member, and did all she could, within her sphere of action, to promote the cause of Christ. She always attended church, and assisted in singing the good old songs of Zion. During her last illness she said that it would prove fatal, and that she was ready to meet God. Her neighbors said that she was a good woman—a testimony to be treasured up and recorded. She built as the wise man, upon the rock, and her spiritual building stood the test of death, as it will also of the judgment. J. F. SCURLOCK.

MERRITT—Died, of membranous croup, in East Baton Rouge parish, March 21, 1892, CARRIE SLAUGHTER MERRITT, babe of Brother and Sister J. B. Merritt, aged three years and four months.

We carried her little body back to Pipkin Chapel, where she had been an attendant with papa and mama at the Sunday-school, and preached her funeral, and then to the "Plains" Graveyard, and left her there in that beautiful city of the dead, and left her there to sleep until he, who in love took her away, shall send the soul for the body. May the kind Father, who "will not break a bruised reed," comfort her parents H. B. TREVILION.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Moreau	(morn.)	July 31
Louisiana Avenue	(eve.)	31
Plaquemine and Donaldson, at P		Aug. 7
Felicity	(morn.)	14
Carrollton	(eve.)	14
Baton Rouge		21
Rayne	(morn.)	28
Parker Chapel	(eve.)	28
Dryades	(morn.)	Sept. 4
Crapo	(eve.)	4
Gross Tete, at Rosedale		11
Lower Coast		18

At these Conferences the Church Registers and records of Church Conferences will be called for.

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Arcadia, at Gibbsland		July 30
Farmerville, at Freeman's Chapel		Aug. 6, 7
Summerfield, at Harmony		8, 9
Homer, at Arizona		13, 14
Haynesville, at White Hall		15, 16
Valley, at Flat Lick		20, 21
Tulip		23
Ruston, at Douglass		27, 28
Vienna		30
Gansville		Sept. 3, 4
Vernon		10, 11
Sparta, at Prospect		13
Ringgold, at Grand Bayou		14

District Conference at Gibbsland, July 28-30. Sunday-school Conference at Gibbsland, July 27.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Baybu Chicot, at Fairview		July 30, 31
Evergreen, at Cheneyville		Aug. 6, 7
Colfax and Boyce, at Rapides Camp G.		13, 14
Columbia, at Columbia		20, 21
Castor, at Gila	(Wed.)	24
Ada		27, 28
Pineville, at Oak Grove		Sept. 3, 4
Centerville, at Jena	(Wed.)	7
Vidalia, at Vidalia		10, 11
Black River, at Larto		17, 18
Alexandria	(Wed.)	21
Montgomery		24, 25

The Alexandria District Conference will convene at Columbia, Aug. 18-21, 1892.

J. IVY HOFFPAUIR, P. E.

SHREVEPORT DIST.—THIRD ROUND.

West Natchitoches, at Shady Grove		July 30, 31
West Natchitoches, at Blue Springs		Aug. 1
Red River, at Knox Point		6, 7
Caddo, at Cypress Camp Ground		13
Grand Cane, at Cypress Camp G.		15
Mooringsport, at Cypress Camp G.		16
Annacoco and Vernon		20, 21
Coushatta, at Coushatta	(Fri.)	26
Wesley		28, 29

The above schedule is arranged to meet, as far as possible, the plans of our brethren in holding camp meetings and other meetings. If changes are desirable, they will be made if practicable.

ROBT. J. HARP, P. E.,
629 Hope street, Shreveport, La.

OPELOUSAS DIST.—THIRD ROUND.

Patterson and Morgan C., at P.	(Fri.)	July 29
Franklin and Jeanerette, at J.		30, 31
Indian Bayou, at I. B.	(Wed., Thurs.)	Aug. 3, 4
Grand Chenier, at Leesburg		6, 7
Sabine miss., at Keener's	(Tu., Wed.)	9, 10
Lake Charles mission, at Calcasieu		13, 14
Sulphur Mine, at Sulphur City		20, 21
Lake Charles, at Lake C.	(Thurs.)	25
Lake Arthur, at Lake Arthur		27, 28

JNO. A. MILLER, P. E.

DELHI DIST.—THIRD ROUND.

Harrisonburg, at Union		Aug. 6, 7
Floyd, at Lonoke		13, 14
Lake Providence		17
Delhi, at Tallula		20, 21
Oakly, at Tensas Chapel		27, 28
Waterproof		30
Winsboro at Prairie		Sept. 3, 4
Indian Village, at Antioch		10, 11

District Conference at Rayville, July 28-31. Recording stewards will please have their Quarterly Conference Records present.

H. O. WHITE, P. E.

HOW TO KEEP COOL.

If you are looking for pleasant locations to spend the hot days at moderate cost, write to D. G. Edwards, G. P. A., Queen and Crescent Route, Cincinnati, O., for copy of Queen and Crescent Book entitled, "Summer Days," which will be mailed promptly free of charge.

CAMP MEETINGS.

The camp meeting at Topisaw, Miss., will commence Aug. 12, 1892. Ministers invited and provided for. Free transportation for ministers and their families from McComb City and return. Public buildings in the hands of responsible men. Editor and assistant editor especially invited.

M. R. MCEWEN,
Sec. Association.

The fourth annual camp meeting on the Rapides Camp Ground will open on the sixth day of August, and will continue for eight days. Ample accommodations will be provided for all who come. The camp ground is situated about nine miles south of Boyce, in the pine hills. A line of hacks will meet visitors at Boyce and convey them to camp ground.

W. F. TEXANA, Sec.

The third annual meeting of the Whitington Camp Meeting will open on the second day of September, 1892, and continue a number of days. Ministers of the gospel are invited and will be cared for during meeting. Camp grounds are located on the East Feliciana circuit, four and a half miles northwest of William's Bridge, on the Amite river.

I. M. HIGGINBOTHAM, Chair'n Com.

The camp meeting at the Sam Jones Camp Ground begins Friday, Aug. 26, and closes Monday, Sept. 5. The camp ground is immediately on L., N. O. and T. railway, near Gloster, Miss. Trains stop at camp ground station during the continuation of meeting. Ample hotel accommodation. Ministers hospitably provided for, and cordially invited.

J. A. B. JONES, Pres. Camp Ground Ass'n.
W. W. SIMMONS, Pastor.

The Orville-Whittington Camp Meeting, (better known as Bluff Creek Camp Ground) situated in the parish of East Feliciana, four miles northwest of Grangeville, and eleven miles southwest of Clinton, commences on Friday night before the first Sunday in September, being the second day of the month. We expect to continue until Sunday, the eleventh. The editor of ADVOCATE is cordially invited to attend.

There will be no gate fee.

By order of committee.

A. N. BROWN, Sec'y Com.

Pine Grove, La.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Bethel	Aug. 4
Rapides	Aug. 6
Topisaw	Aug. 12
Cypress	Aug. 12
Providence	Aug. 18
Sam Jones	Aug. 26
Henington	Sept. 1
Orville-Whittington	Sept. 2
Whittington	Sept. 2

The German Minister of the Interior has issued orders to the frontier guards to maintain constant vigilance, in order to prevent the entry into Germany of Russian Jews.

NEWS OF THE WEEK.

DOMESTIC.

The National Democratic Committee met in New York City, on July 21, and organized for the campaign. W. F. Harrity, of Pennsylvania, was elected chairman, and S. P. Sheerin, of Indiana, secretary.

The distributing warehouse of the Waters Pierce Oil Company in St. Louis, one of the allied companies of the Standard Oil Company, was burned on July 22. The loss on stock and building is $200,000.

President Harrison has issued a proclamation appointing Friday, Oct. 21, 1892, the four hundredth anniversary of the discovery of America by Columbus, as a general holiday for the people of the United States.

The strikers of Homestead, Pa., have issued an address to the public, in which, after reciting their wrongs and demanding the recognition of organized labor, they deprecate the violence committed and pledge themselves to good order in the future.

The Louisiana Legislature, during its recent session, passed a law making Saturday a legal half-holiday. This law goes into effect on Aug. 8, and is intended to extend not only through the Summer months, but the whole year. All banks and State institutions will close at noon.

Efforts are being made by outside capitalists to secure options on the different street car lines of this city, with a view to purchase and consolidate them under a single system operated by electricity. It is said that similar deals by the same combination have been made at Atlanta and Mobile.

There are but two obstacles in the way of an early adjournment of Congress, and they are the World's Fair amendment of the Sundry Civil Appropriation bill and the pending Anti-Option bill in the Senate. When they are disposed of, or, at least, the first of them, the session will undoubtedly terminate.

There were twelve crevasses in the lines of the Mississippi river levees during the season, of which seven were successfully closed, while five resisted all efforts at closure and still remain open. The five are: Belmont, St. James parish; Sarpy, St. John parish; Anchor, St. Charles parish; Story and Villere, St. Bernard parish.

An anarchist, presumably a German or Hungarian, made an attempt to kill Mr. Frick, the manager of Carnegie's Iron Works at Homestead, last week. The assailant, a printer who had worked in New York, came on to Pittsburg, and, entering Mr. Frick's private office, shot him twice, and then cut him, inflicting serious wounds. The striking iron workers deny all complicity in the crime and have expressed much sympathy for the wounded man.

The Pinkerton Brothers (the head of the police force from which a detachment was furnished to take possession of Carnegie's Steel and Iron Works at Homestead, Pa.) were given a hearing, last week, by the Investigation Committee appointed by Congress. In a statement, explaining and defending their system, they say: "If owners might not employ watchmen, then capital is at the mercy of secret organizations, whose tyranny and despotism exceed anything ever known in the history of the world."

FOREIGN.

The followers of the late Mr. Parnell are gradually becoming the anti-clerical party, similar to the radicals or anti-clericals of France, Italy and other Roman Catholic countries, where clericalism has been dominant.

Mr. Gladstone is communicating with the leaders of the Anti-Parnellite party in an endeavor to obtain an absolute assurance that the party will support him with its whole vote in an attack on the government by a "no confidence" amendment.

Archbishop Vaughn, of London, has issued a letter to the Catholic clergy in his jurisdiction, asking them, in view of the fact that probably 90 per cent. of the St. Johns (Newfoundland) sufferers are Catholics, to open collections in their churches for the purpose of helping to relieve the distressed.

The Bulgarian government, with the approval of the Berlin and Vienna Foreign Office, is preparing a protest against Russian official connivance in plots against Prince Ferdinand and Prime Minister Stamboloff. The outcome of the affair is likely to be an early recognition of the Bulgarian ruler by the Triple Alliance.

The recent accounts of the awful destruction caused on Great Sangir Island, belonging to Holland, by volcanic eruption on June 17, has been confirmed. The late advices are to the effect that the whole northwestern portion of the island was destroyed, and that 2,000 of the inhabitants were killed. There were no Europeans among the victims.

The new term of office of President Diaz, in Mexico, which begins in December, will in all probability be characterized by important fiscal reforms, including economies in administration, cutting off all expenses which are not absolutely necessary, and lowering customs duties, especially on raw material, and generally with a view to encouraging the importation of goods in universal demand.

An order has been issued by the Russian Minister of War that private soldiers of the army shall hereafter carry handkerchiefs, and as these articles are unknown luxuries among the lower classes of the empire, they will be furnished at the government's expense. Each soldier will receive four handkerchiefs—that is, the whole army will require, approximately, 3,500,000 handkerchiefs, which have been specially designed for the service.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. M. Cowan, B. F. Lewis, C. McDonald, J. M. Brown, H. S. Gunn, H. J. Holtz, T. L. Mellon, T. S. West (2), W. H. Huntley, G. W. Bachman, C. G. Andrews, J. A. Poe, D. E. Kelly, R. W. Tucker, W. L. Linfield, J. F. Patterson, C. W. Anderson, W. H. Hines, R. D. Norsworthy, R. S. Collier, Ira B. Robertson, T. C. Wier, T. W. Adams, N. M. Clark, R. Tucker, H. G. Winsch, R. C. Calloway, H. P. Gibbs, H. M. Ellis, A. H. McVoy, Sr.; G. A. Mandeville, E. W. Yancy, R. H. Barr, James Weems, W. T. Woodward, Walter Dunstan, J. R. Roy.

Messrs. H. N. Roberts, N. B. Sligh, B. F. Goza, J. J. Johnson, B. Farris, Thos. P. Clinton, Rufus Shoemaker, L. B. Baynard, H. B. Johnston, A. P. Gibbs, Prof. J. W. Beeson, Prof. L. T. Fitzhugh, O. M. Sutton, N. J. Thornton, Wm. Hynum, L. F. Day, J. H. Hinemon, M. S. Wright, J. H. Wheat, W. B. Lazarus, J. Stoelzner, J. W. Wayfield, D. T. Yates, W. P. Hemphill, Dr. C. R. Norman.

Mesdames Ella Atkins, C. J. Foster, Mary N. Lampton, Thos. P. Fullilove, Anna Ramson, E. Griffin, Dr. W. O. Harris, John Clark, W. A. Ragan, E. A. Carre, M. J. Wallace, J. A. Turley, M. A. Chadwick, L. A. H. Morton, M. L. Watts, Clara M. Hearne, S. J. Holmes, Kate Dillard.

July 26.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Out of Ireland into Scotland.

The twelve days spent in Ireland will ever be remembered with grateful pleasure. Every hour was made most agreeable by the thoughtful courtesies of the Methodist brethren, and the coveted opportunities afforded for seeing the country and studying its living issues. Many incidents were amusing—all instructive. I had a fulsome note from a photographer, requesting a visit to his studio, in which he addressed me as "His Grace." More than once, in a crowded street car, when spoken to by title by some of the preachers, one of the "faithful" sprang up and insisted that "My Lord" should have a seat. So much for Romish influence and excessive reverence for priestly authority. What a shock to his churchly nerves are our wiser, democratic customs in America! I do not think there is less respect for the ministry in our country than here; but it is more intelligent and personal, and less official.

The Irish Conference closed a very pleasant session on Tuesday afternoon, and, as is our Methodist custom in the States, the preachers were soon hastening to the depots, homeward bound. The presidency of Dr. Stephenson gave great satisfaction, both in the chair and in the pulpit. He has been in labors abundant, and everywhere magnified the dignity and influence of his office. The Carlisle Memorial Church, in which the Conference was held, is said to be the finest Methodist building on this side the sea. It is a cathedral-shaped structure, with two rows of immense columns in the auditorium, and a high, round pulpit at one side of the chancel. The cost of the building was about $130,000, and all the gift of one man. He also left by will $50,000 for the Sunday-school rooms, which are admirably arranged.

Leaving Belfast at 9:25 on Wednesday, accompanied by my good friend, Mr. Maguire, of Cork, we had a pleasant run of an hour to the beautiful town of Lorne. Just across the Loch the green hills and villages of County Down were in full view—the land of fine sheep and good hunter. At Lorne we took hacks for a day's ride around the Antrim coast—and a most enjoyable day it was. With a crisp, cool sea breeze steadily blowing; the skies, fortunately, cloudless; the road firm and smooth, the passengers agreeable, and the drivers encyclopedic in information, we had a delightful outing. Reaching the Causeway Hotel at nine o'clock, while it was yet day, we had ridden in open carriages fifty-six miles. That exercise, with the incidents of the day, the charming scenery, and the music of the Atlantic waves a few hundred yards away, made me sleep as sweetly as an infant. During much of the day along the Antrim road, the coast of Scotland was plainly visible. Only two or threescore miles of water separate these rocky coasts, and yet how different their peoples, and how strangely divergent their histories! One had the broadening, uplifting religion of John Knox, and the other a depressing, repressing superstition, that has never failed in any land, however fertile and fair, to arrest its capacity for development.

The Antrim road along the shore is known as one of the "Famine Roads," made in 1847, in order to give the poor employment during that historic season of poverty and the potato plague. Very wise was that expenditure—very helpful that form of charity! And this suggests the fact, learned from diligent inquiry of the best-informed, *that in no country has there been more liberal legislation in behalf of the poor than in Ireland.*

Along the Antrim coast there is much grand scenery, and many pretty little villages nestling quietly in the glens. At Glenarm is the castle of Lord Antrim, and at Garron Tower, on a great eminence overlooking the sea from Fair Head to Belfast Loch, is the castle of the Marquis of Londonderry. The swinging bridge at Carrick-a-Rede is an object of interest, constructed of ropes by a fisherman for use in the salmon season, from the mainland to a small island. I saw it from the heights above, and had no disposition, as did some, to walk across it.

The Giant's Causeway is rather disappointing. It is, indeed, a remarkable formation—40,000, or more, stone columns, of various lengths and of different shapes, but each cut with seeming mathematical accuracy, and articulated like human vertebra. But the general effect did not equal expectation—did not fulfill the promise of the pictures. The old guide was rather disgusted that I had no adjectives to exhaust on the Giant's rocky and stormy home.

By an electric tramway I went down to Portrush, eight miles distant, passing the ruins of old Dunluce Castle *en route*. Here I found a beautiful stone church, built as a memorial to Dr. Adam Clarke, and by money contributed in Ireland, England, Scotland and America. What nation should not have share in a memorial to the greatest oriental scholar of Methodism and the peer of any man in any age! Near the church, on an eminence, is a tall, plain monument to Dr. Clarke, on which is a very appropriate inscription. Having two hours to wait for a train, I took a jaunting-car to Port Stewart, three miles south on the sea, where there is another Adam Clarke Memorial Church, and the prettiest building in the town. In that place the great commentator was born, and there, for some years, his father had depressing fears of his dull boy. The house in which he resided later in life was shown me, but the birthplace I could not find, though Dr. Crook, the historian of Irish Methodism, told me the building is still standing.

Returning to Belfast late in the afternoon, I boarded a steamer for a night run across the Sea to Glasgow. Arising early, I had a fine view of the Clyde, with its vast ship yards and sounding hammers and steaming vessels, from the puffing little tug to the majestic "American Liner." The first object that arrested my attention was a quaint old castle, built on a very high rock, and from which angry-looking cannon were pointing up and down the busy waterway. That, one of the officers told me, is Dumbarton Castle, of historic fame, with which the names of Bruce and others are heroically connected. It seems to have been thrown up by the strong hand of nature to command the harbor of a great city and the coast of a great nation. A little above the castle was a monument, which, I learned, was erected to the memory of Henry Bell, who built the first steamer on this side the Atlantic, and which was employed in this river trade. It is a notable fact also that Glasgow was the native place of James Watt, the inventor of the steam engine. Very appropriately a monument to him occupies a prominent place in George Square. Quite a familiar sign caught my eye as we steamed up the river and neared the dock. On the roof of a very long building, forming one of a large group, were the well known letters: "*Singer Sewing Machine Company.*" I confess it gave me rather a home feeling. The factory here is to supply their European trade, I suppose. In the numerous ship-yards, on both sides the river, vessels, large and small, were in various stages of construction. Some were as yet mere steel skeletons, while others were fully equipped and decked, ready to be launched, and seemed eager for a battle with the billows and a race with the fleetest greyhound of the seas. I saw as many as five ships on the stocks in one yard. The Clyde leads the world in shipbuilding.

After business hours, which do not begin so early as in the United States, Glasgow put on somewhat the stirring movement of a Western city. These staid people have rather a contempt for the nervous, fussy business methods of Americans. They think we move and live too fast, and evidently have no ambition to be imitators. And that recalls a fact, of constant observation in Ireland—the large number of very old people to be seen. The average length of days is in their favor as compared with Americans.

Of course, I visited the cathedral—a venerable structure, dating its existence back several centuries. Down in the crypt I crept, and stood at the tomb of Edward Irving. There are monuments many to soldiers, noblemen and clergymen, and old faded battle-flags preserved with patriotic pride. That, by the way, is quite characteristic of this old country—to have tablets in the churches to dead heroes, whether members or not, and battle-flags taken from historic fields. On the hill beyond the cathedral is the cemetery, with a conspicuous, massive monument to John Knox, and many handsome tombs.

George Square—a very beautiful, though small space—is adorned with statues of David Livingstone, Robert Burns, Thomas Campbell, James Watt, Lord Clyde, Sir Robert Peel, Sir John Moore, William Pitt, and equestrian figures of Queen Victoria and the Prince Consort. But in the center, rising grandly above them all, is a lofty column, surmounted by a statue of Sir Walter Scott. Looking at the whole group, I said: That is Scotland's estimate of the author of *Waverly* and the *Lady of the Lake*. Many honored sons had she, but the greatest was Sir Walter.

I leave this morning for a day through the lakes and Trossacks and on to Edinburgh. Mr. Gladstone speaks here this afternoon, and I am exceedingly desirous of hearing the venerable statesman of world-wide fame; but, as admission is by ticket and exclusively to electors, I will not be expected. Just now the whole country is thoroughly agitated over the elections. The next few days will determine the fate of Mr. Gladstone's home rule issue.

The newspapers of this country preserve a provoking indifference to American news. A few lines, even in the London *Times*, and hid away down in an obscure column, is the measure of expectation. I met an American gentleman yesterday, who asked if I had learned whom the Democrats had nominated for President; that he had not. I told him the Belfast papers reported that Mr. Cleveland secured the nomination; but who was the Vice-Presidential candidate with him had not been published in any columns at my command. We hear daily of the American markets, however. Even those I read out of pure patriotism.

Fraternally,

CHAS. B. GALLOWAY.

Glasgow, Scotland, July 2, 1892.

Organic Union.

Zion's Herald publishes an account of a "Round Table Conference" among some Methodist preachers in Boston on the subject of organic union between the two great branches of Methodism. Speaking of the meeting, the *Herald* says:

On Tuesday evening, July 12, a small group of representative Methodist preachers gathered around a table at Grace Church. It was intended at first to be an informal reception, given by Rev. W. I. Haven and Rev. Louis Albert Banks, D. D., to Rev. Dr. Lee, of the Methodist Episcopal Church, South, who was to speak on organic union, to be followed by a discussion by the gentlemen present. But, much to the regret of all, Dr. Lee was unable to be present, having been called home by a telegram. Nevertheless, after a fine supper had been greatly enjoyed, Bishop Foster was called upon to speak. He was able to say only a few words—that he came to pay his respects to Dr. Lee, and was much disappointed at not meeting him. In regard to organic union he had expressed all he had to say in his book. In what follows, there will be found, in some aspects of the case, concurrence, in others, variance; but in all, honesty of conviction. It can easily be discovered that the wind blows toward harmony and fraternity.

The *Herald* gives a synopsis of the views of nineteen representative preachers, and from these we select the following as expressing the sentiments, pro and con, of this informal Conference:

Prof. John Miley said: "So far as the question of fraternity is concerned, I am as fraternal as any man needs to be. If I lived in the South, I could be a member of the Church, South. Of all the gentlemen present, Bishop Foster and myself are probably the only ones profoundly interested in the division in 1844. I was in Kentucky at that time. I suppose there were not twenty members of the General Conference who favored the impeachment of Bishop Andrew. We could not in the North go on with a slave-holding Bishop. In view of the facts, I have no question that the two churches have accomplished more by the division than they would if they had remained together. And this is true of the years since the war. I doubt whether the time is ripe for union; it is a question of prudence. I hope the time will come when union will be wisdom. I have thought for years that if all the great Methodist bodies, white and black, could unite, it would solve many questions. A great deal more has been done for the black church by the two separate white churches than could have been accomplished by the churches united."

Rev. Dr. W. W. Ramsay said: "I think it must be the sentiment of universal Methodism that there is no reason for the separation which at present obtains, and I think that the people at large on both sides are praying for union. I think it will be a long time before there will be union, if the colored people remain with us. But our church has stood by the colored men, and will stand by them. I believe in one great Colored Methodist Church, but the request must come from them."

Prof. Borden P. Bowne affirmed that a conclusion will be reached partly by chance and partly by experience; but the question can not be argued out. The way is not easily found in the concrete circumstances of the case. There can be no question what the Christian ideal is. All conditions of caste, color, race, etc., are swept away in that ideal. All of my instincts are for the ideal thing. I am clear that simple, ignorant conscientiousness can not settle this question. God puts up with our infirmities and waits; and we must put up with each other's infirmities and wait also.

Rev. Dr. J. W. Hamilton said that there were questions as essential to the practical relations as any mere matter of idealism. On this Beacon Hill today, in the city of Charles Sumner, are school-houses in which there are more colored children than white children, and yet they are mixed. The government has only one view on this question. You may call it ideal, but the government has backed it up. It is a settled, national principle. We, as a church, went into the South, in the first place, twenty-five years ago, to help the negro. The Church, South, has only two little schools for the negro in that great Southland. You know how much of property, money, schools, etc., we have there. We are the only Methodist people to help the negro in the South. The Roman Catholic Church makes no distinction in the South; there is no black church of this denomination. That should be our policy.

Rev. W. G. Richardson said: "My conviction is that the only thing which separates the two white Methodist bodies is the negro. We care no more for the negro here in the North than does the church in the South. We do not love him any more, though we profess to."

Rev. John Galbraith said: "I don't believe that the white Methodist Churches can afford to unite by freezing out or driving out the negro. The Methodist Church must do differently in the South than she has done for the last twenty years. I see no prospect of union. Before this takes place, we must stop planting white churches in the South."

Rev. Dr. Charles Parkhurst said: "I have been through several zones on this question. Bred under Phillips and Gilbert Haven, I had and have convictions along the line which Prof. Bowne so well expressed. Nothing haunts me now like the question of fraternity. To be separated seems to be a wicked incongruity. If we understood each other, we should flow together. Bishop Foster's book made a deep impression on me to the effect that there is a providential leading toward the amalgamation of the colored Methodist Churches into one body. Would I tell the black man to go? Never! Would I make the black man uncomfortable? Never! They are discussing this question of leaving us more than we are."

Rev. Dr. Joseph H. Mansfield said: "We have a work to do among the white people in the South. Many there believe in the old mother church. A good deal of fraternity will have to be cultivated before we can unite with the Church, South. We have the feeling of fraternity, and they have it not, except on the part of a few of the younger men. The Southern mission field among the negroes requires our attention. The Church, South, is not interested in the education of the negro. I am ready to unite with the Church, South, if we can carry our black brethren with us. Inasmuch as we find the Church, South, in Kansas City, St. Louis, and even in California, I think we need have no hesitancy about entering the South."

Rev. Dr. D. H. Ela said: "I was in an abolition atmosphere in my boyhood. I am surprised to see the conservatism on the part of the younger men here to-night. The truth is, as far as our white work in the South is concerned, we are doing exactly what the Church, South, is doing. We haven't been quite honest with our schools. Practically, we have made black schools and white schools. We have had no mixed schools, and the General Conference has never formally endorsed mixed schools. We have no right to go into the South and establish churches to do just what the Church, South, is doing, and can do better than we and at less cost. Cut off the blacks? I say, cut off the whites, and cultivate the Christian spirit!"

Rev. Dr. Louis Albert Banks said: "My attitude in regard to the white work in the South is that it is an outrage to squander so much money there. I believe that if the white people in the South went into the Church, South, union would be greatly promoted. In twenty years we shall see the colored brother go out from us, and a union of the two bodies of Methodism will follow."

Rev. W. I. Haven said: "I am delighted that we have not gathered in vain. I believe the Lord God is awakening the consciences of the younger men of the Church, South, to the meaning of Christianity—that it is brotherliness. I believe that we are sinners; we have prejudices. I humbly say that I am the son of a prophet, and I believe we can promote union between the two Methodisms if we stop talking about the negro going out. I believe all the brethren here have been honest, and while I do not believe that any of them mean to hurt the colored brother, I may ask, But does it not hurt him? Does Bishop Foster's book hurt the feelings of the negro? One of them expresses it when he says that he feels 'cut across the face.' All this talk about the colored brother being a ward is wrong. We brethren here in New England, if we have sinned, ought not to make the colored brother feel that he has been cut across the face. We should repent. The only thing that separates us is prejudice. Christ rebuked it; so did Paul. Some of our white work in the South should be encouraged; but most of it is for our own glory and denominational aggrandizement. We are, indeed, idealists, and we are after the high ideal. That is right; but are we to go out to plead the hardness of men's hearts? No; we are to call men to repent."

The impression we get from this is, that among those brethren the idea obtains that, if they would get rid of the negro, our church would be willing to unite with them! It looks as if they were feeling for a pretext to get rid of him, and are revolving the question, whether organic union is not a good pretext. Some of them are evidently embarrassed by the colored brother; but if their embarrassment was taken away by the colored brother setting up for himself, they would still find obstacles in the way of organic union.

Revival at Macon, Miss.

MR. EDITOR: Will you allow me space in the ADVOCATE to tell of the wonderful meeting in Macon, Miss.? Many of your readers will rejoice with us. For many years Macon has had a reputation for hardness of heart and indifference to spiritual matters. Churches have been cold and formal; a large per cent. of her citizens have been non-church-goers; her young people, especially young men, were worldly and ungodly; so that, as a rule, when a religious young man came into the community, he met such a cold wave that he was swept off his feet and carried with the current. Worldliness, immorality and lawlessness have dominated; gambling hells, blind tigers, etc., have defied law and the best citizens, and we have not had the moral power to put them down. But, thank God! he has heard the prayers of his people.

On July 7 Bros. Sam P. Jones, G. R. Stewart and E. O. Excell were to have begun a meeting for us; but, owing to the excessive rainfall, Bro. Stewart was one day late, Bro. Jones two, and Bro. Excell never reached us. When these brethren reached us the prospects were gloomy indeed. Mud and water were over the whole face of the earth, and raining almost continuously. Our large tabernacle was in no condition to worship in. Our gloom was increased by an announcement from Bro. Jones that he could only stay three days. But we did not know Bro. Stewart, or we would not have been gloomy over having the meeting left in his hands, for he was equal to the emergency. A better preacher and a more Holy-Ghost man I do not know at all; and he knows just how to conduct revival services. Bro. Jones remained with us the three days, and preached six as fine sermons as he ever preached in his life. They will never be forgotten in this community. The whole community was stirred. But when Bro. Jones left, on Monday night, there was no abatement of interest—in fact, the interest increased with every service. Bro. Bowen, of Aberdeen station, came in Monday, and stood nobly by Bro. Stewart's side until Friday night. I never saw such manifestation of divine power in my life. The vast audiences were swept by it, and it was impossible for any man to come in its reach without being impressed. Convictions were deep; strong men bathed in tears, and trembling from head to foot under the Divine Spirit. Never were conversions brighter or clearer. Their faces would beam with light, and at once, like Andrew, they would go to bring others to Christ. Persons that had not spoken for months embraced each other, and made peace forever. I never saw as many beautiful and touching things in a meeting in my life. One company of old soldiers resolved that they would all serve the Lord; so they came forward in each other's embrace, their eyes streaming with tears, and their faces radiant with light, and promised to fight under the flag of the Lord Jesus. The converts ranged from six years old up to eighty; but a very large per cent. of them mature men.

Many more things I could write about the meeting, but can not ask the space. Let me say that Macon is literally redeemed. Almost everyone has or will connect him or herself with some church. The conversation now everywhere is religion. One hundred family altars have been established. I can not say how many have been converted, but think it not too large an estimate to say four hundred in and out of the different churches. I will write you as to the members that join the churches when we are done gathering them in. Lawlessness and sin must now go from our community, for we are for God and the right from this time forward.

At our men's meeting, last Monday night, we had about two hundred men present. At Wednesday night prayer meeting we did not have room for the people. One young man of our town has decided to enter the ministry. Bro. Charley Ames will join the Conference this Fall.

We are building a permanent tabernacle, and will have a tabernacle meeting every year. We are constrained to exclaim, "What hath God wrought!" The work surpassed our faith. Thank the Lord for his goodness! We intend to serve him better than we have ever done. I hope to send you quite a list of subscribers before long. Come up and see us, and you will see a town given to God. Yours fraternally,

J. H. MITCHELL.

FROM THE WORK.

Rev. E. S. Lewis, Dublin, Miss., July 18: "Our third Quarterly Conference has just been held. Bro. Thames did us good service, and this was, by far, the best Conference we have had during the year. Just after the sacrament was administered, Sunday, penitents were invited, and twelve or fifteen went forward for prayer. We have hardly seen penitents more in earnest. When the invitation was given they came at once, from the mature man to the Sunday-school pupil of tender years. Our protracted meeting will embrace the first Sunday in August, and we confidently expect a great ingathering of souls. May God grant it!"

Rev. J. T. Howell, P. C., July 2: "Our third Quarterly Conference is past. Our presiding elder, Bro. Morehead, was present on time; preached and presided with that ease and dignity that grace and reason dictate; and, notwithstanding it was a week day, we had a good congregation, with dinner on the ground in the good old-fashioned way, and everyone seemed to enjoy the services. We had contemplated protracting the services; but, owing to continued rains, our people were very much behind with their crops. However, we did have preaching at night for several times. Received one new member on profession of faith; baptized four children. Bro. T. W. Lewis, a former pastor, was present, and did all the preaching after the Quarterly Conference. He ungloved his big hands, and exercised the faculties of his soul, mind and body to the delight of all, and, we think, to the everlasting good of some."

Rev. A. D. Miller, Barlow, Miss., July 22: "I have just returned from the Seashore Camp Meeting, and I want to say that I was perfectly delighted with my trip; and I want to here and now, thank God for health sufficient, and my good people for granting me a vacation and furnishing the means that made it possible for me to avail myself of the great pleasure. May God abundantly bless all that contributed toward my trip, for surely it was a great blessing to me, spiritually and temporally. I also want to publicly thank the I. C. R. R. for reduction in rates and a faithful performance of their contract. The traveling public will be safe in their hands, and find their conductors kind and polite. The Seashore Camp Ground is beautiful for situation, and ought to be the joy of the whole country around. I am surprised that no more attend than do. Located right on the beach, well supplied with fine miners water, a pleasant breeze nearly all the time, salt water bathing, and, then, a fine preaching as you will hear anywhere—all conducive to the happiness of those that attend. We ought to have, at least, three thousand in attendance every year. Let's all go next year."

GRADUATION.

BY DR. JOSIAH GILBERT HOLLAND.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and ere the night
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the reach of sensual things,
While our feet still cling to the heavy clay.

Wings for the angel, but feet for men!
We may borrow the wings to find the way—
We may hope and resolve and aspire and pray.
But our feet must rise or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

A Remarkable Dream.

On a beautiful autumnal afternoon, while sitting alone in my chamber reading the dear old ADVOCATE, I unconsciously fell asleep, and

I dreamed a dream in the midst of my slumbers,
And as fast as I dreamed it was coined into numbers."

It seemed that a stewards' meeting had been called for Monday evening at 8 o'clock, at the pastor's study, and, on the invitation of a good brother, I concluded to attend. So at the appointed hour I arrived at the pastor's study, and found there two of the brethren, to whom the pastor introduced me as Bros. Promptly and Faithful. Both of these brethren wore a troubled look, as though laboring under some disappointment, which I attributed to the absence of so large a proportion of the board. For more than one hour they "waited and watched," yet no others came, when Bro. Faithful arose and, in a semi-sarcastic style, moved that "we do now adjourn," as evidently the other members are so pressed with important business that to wait longer would be useless. So Bro. Promptly seconded the motion, and the meeting, which was no meeting at all, adjourned unanimously. And as no meeting was held no business was done, no collections reported, and next day the secretary called at the pastor's study and reported, with a downcast and troubled look, "No meeting last night, stewards all sick, no collections made and no money for you." Yet his month was up, and most faithfully had he discharged his pastoral duties to his congregation. His larder was empty, and not a dollar in his purse.

Now, in my dream it seemed very strange that a representative body of the church of God should have so little regard for their Christian vows and their sacred obligations to their pastor. "The laborer is worthy of his hire," yet this man of God had wrought in the Lord's vineyard with untiring zeal and unceasing diligence for these people and had not been paid his monthly hire.

Christ's disciples fishing all night long amid the surging billows of the briny deep and catching nothing was not a parallel case as far as self-sacrifice and unrewarded labor and toil were concerned. And I soliloquized thus: If the members of our faithful pastor's Board of Stewards should die and by some miraculous means be wafted to St. Peter's gate and ask for admission, what——

. . . . . .

The scene had changed. It was Friday afternoon, 5 o'clock; place, Sabbath-school room at the church. The pastor and presiding elder were sitting near the door-step with careworn faces, vainly looking for the members of the Quarterly Conference to arrive. Presently Bros. Promptly and Faithful are seen in the distance—they come and excuse themselves for their tardiness by saying that they were hunting up the other members of the Conference, all of whom had important business on hand and could not attend. Bro. Truehart was at his law; Bro. Steadfastly was president of a literary club which met at that hour; Bro. Littlezeal was making a land trade; Bro. Timid had a professional engagement which demanded his attention, while Bros. Donothing and Doless were not expected. Bro. Lukewarm *did* come just before the Conference closed for the good (?) of the meeting, which placed the Conference under many obligations to this thoughtful brother. And they all had their excuses.

The usual routine of business was gone through with, until the question was asked: "What has been raised the present quarter, and how has it been applied?" The secretary here answered embarrassingly, "Will the presiding elder pass this question to be answered in the future?" That told the tale. The most important question was thus passed over—the salary of neither the pastor or the presiding elder had been collected, yet the Conference adjourned—after the benediction.

The pastor and presiding elder, without a murmur or word of complaint—as "lambs to the slaughter," returned to their homes.

Having been an eye-witness to the proceedings of both these meetings, and observing the "inhumanity of man to man," I involuntarily exclaimed, Verily.

"It is not all of life to live,
Nor all of death to die!"

. . . . . .

Again the scene changed. It was Sabbath morning at the church. The pastor had preached a powerful sermon. The congregation was greatly excited. Old Sisters Goodsoul and Buttermouth and Bros. Blowhard and Bigshow, and a number of others, had been wonderfully wrought up. Bro. Stingyfist shouted aloud, and Sister Fidget fairly danced about as though her feet were encased in elastics. Prospects for a grand revival were bright.

Bro. Shekewell was happy, and thanked God for a free gospel and salvation without money and without price; while Bro. Closefist shut his eyes, and, turning them up towards the ceiling, sang with a vim:

"No foot of land do I possess—
No cottage in the wilderness."

Finally the excitement calmed down, and the congregation was dismissed with a request from the pastor to remain a few minutes, as he wished to hold a Church Conference, it being the regular time for that occasion. Six or eight of the regular "standbys" remained. He immediately called the meeting to order, and asked for reports from the stewards (he spoke rapidly, evidently fearing a stampede from those remaining), which was read by the secretary, and a large deficit shown in the pastor's and presiding elder's salary—when that officer, with a look of deep despair, sank into his seat amid a silence that might be felt. No one moved for the space of several seconds; each one with head bowed in his hands as though in deep meditation (?).

The solemnity of the occasion was becoming oppressive, when suddenly old Bro. Twobits, in a weird-like, sepulchral voice, well suited to the occasion, struck up,

"Hark! from the tombs a doleful sound"—

one verse of which he sang through all alone. By this time my feelings were so wrought up that the graveyard hootings of the screech-owl would have been, in comparison, sweet music to my ears. I was frightened by the solemnity of the occasion; and when old Bro. Solemnface broke out in deep, guttural tones,

"Arise, my soul, arise,
Shake off thy guilty fears,"

my nerves could stand it no longer. With perspiration oozing from every pore, I leaped from my chair with a shriek of frightened horror, and, escaping with some light bruises about the face, I—awoke from this remarkable dream.

AITCH. AITCH. AITCH.

Memory Pictures.

"THAT GREAT GRAPE SERMON."

A CAMP MEETING SKETCH.

One night, at a camp meeting not many miles removed from the site of Vanderbilt University, a stripling boy preacher was appointed to preach. In those days the presiding elders were fully semi-episcopal shadows in their authority over "the other clergy." Most royally and wisely did they rule. Nobody ever, for a moment, thought of questioning, much less of refusing, an appointment to preach made by those leaders in Israel. "The stand" was full of preachers, among whom sat that fearfully great personage, the presiding elder, and even a greater still, a missionary secretary. The young preacher was nearly crushed under the responsibilities heaped upon him, but he tried to pray, and, as his brethren "chocked" the wheel of the gospel car by their sturdy "Amens!" he was much comforted by their sympathy and aid. His text was from Acts—"To you is the word of this salvation sent." After some minutes of, to him, apparently incoherent sentences, the preacher's ideas, like melted shot, ran together and lost their identity. Oh, that moment! It seemed almost an eternity of agony—mainly from mortified pride. He desired to sink through the floor of the stand and to hide in the earth. Then he lifted his heart in desperate faith to God for help. Like lightning flash it came. The ear and heart of God were open. He answers prayer in the right time and way. His mind became more calm, reliant and self-poised. To illustrate his text, the figures of the returning spies came before his mind. We taste the grapes as we travel toward the heavenly vineyard. The preacher, in imagination, saw the two men in the far distance, dusty and weary. They had something on a pole borne on a shoulder of each. As they draw nearer we recognize God's faithful ones, Caleb and Joshua. That is not a giant dangling from that pole. No; there were rich fruits—pledges and prophecies of the promised country. Large clusters of grapes keep company with figs and pomegranates. As the spies approach nearer, they gladly exclaim: "We have not only brought our report of the land, but also specimens of the fruits. Taste, and see for yourselves."

At this moment, like an electric flash, the power of God passed over the encampment. Men and women fell, as if dead, to the ground, and the preacher's voice was lost in surrounding prayer and praise. Perhaps never was there a more grateful heart this side of the one just introduced into heaven. The boy preacher did not take time to go down the steps into the altar. To this day he does not know exactly how he got there, but there he found himself in the midst of the slain of the Lord and rejoicing saints. All he recollects is, that he remarked, "There is no need of ploughing while God is sending down the rain." It was not necessary "to call for mourners." God had already done that work, and they were found scattered all over the encampment. Soon the entire tented grove became an altar of prayer. Nearly every Christian present became a preacher, and looked up the broken in heart. What music of mingled prayer and praise, of sob and shout, went up into the listening ear of the interceding Christ! You could not close that meeting that night. It held on until the morning stars faded before the approach of day; yet they, doubtless, shouted for joy, as when God made the world. Many persons, from youth to gray hairs, professed to find peace in believing; many a wanderer returned to the fold, and many a Christian got a sweeter, grander look into heaven. The heavenly manna fell thick all over that ground, and the Rock was present with the water of life.

That night passed with us as rapidly and pleasantly as that of the shepherds on Bethlehem's plain, when the angels' song was the advent music, and a star was the illumination of the birthplace of Jesus. In a ministry of many years we have never seen the power and glory of that night duplicated. It is hallowed to us as was the transfiguration of the favored three.

The meeting continued for more than a week, with much of the divine presence and unction, and produced an abundant spiritual harvest. Time passed on, and the preacher often referred to God's gracious intervention to keep his servant from shame and mortification, which might have destroyed any future effort in the ministry.

More than twenty years after the preacher, traveling through that neighborhood on horseback, as was the true itinerant fashion, met a gray-bearded man on the road. The man stopped, looked eagerly at the preacher, and, extending his hand as he approached, said:

"Are you not Bro. ——?"

"I am," replied the preacher.

Then the man, with another blacksmith grip, said tremulously, and in tears:

"I was converted under that great grape sermon you preached at —— Camp Ground years ago, on one week night."

Shade of Apollos! "That great grape sermon!"

We stopped and talked with our gray-headed friend. He said he was still on his way to heaven; had been a steward of —— Church for many years, and he intended to keep on till he got to his Father's house on high. After a short, most delightful Christian fellowship meeting on that public road, we promised to remember and pray for each other till we meet in heaven. We parted, and have never met again. God in Christ mercifully grant that we may together eat grapes in that heavenly School.

This incident more than ever confirmed the opinion that sermons are not remembered, except by some illustration, prominent impression made, and especially by the religious emotion produced. That sermon is only great that is full of Jesus, and vivified by the Holy Spirit. The stripling David's simple sling and pebbles from the brook are then mightier than the huge spear of boastful, defiant, brass-clad Goliath. Hang every wreath of human learning and genius and science on the cross of Christ; but "our faith must not stand in the wisdom of men, but in the power of God."

To those who have never witnessed such a scene as we have so imperfectly portrayed, the writer may be suspected of exaggeration. On the contrary, he gives a plain, unvarnished statement. We do not say that such demonstrations are now necessary, nor do we intimate that there is less intelligent, devoted piety in the church now than in the days of those marked exhibitions of the power and grace of God. The church was never more intelligently, liberally, devotedly pious, generally, than now. Still memory loves to linger over the miniature Pentecost scenes of our early ministry. The writer would be glad to enjoy such direct answer to prayer; such unbaring of the arm of the Lord in the presence of all the people; such rich revelations of the Spirit's outpouring upon the labors and faith of preachers and people, as constituted revival glory in the years gone by.

W. H. ANDERSON.

Carlisle, Ky.

To the Sisters.

Dear Sisters of the Methodist Episcopal Church, South:

Since the notice of the Penny Helper Card and its object has been so kindly published by our editors, there have been many orders from friends interested in missions. Lest there be some misunderstanding, however, as to the use of these cards, let me again state that they are for a specific purpose—namely, to assist in paying off the debt of the General Board of Missions. Nor is the money thus raised to be credited to the regular assessment upon any society or church, because it is a specific attempt to accomplish a particular object. What is given in this way should be over and above the regular collections.

Having spent fifteen years among heathen mothers in China and Japan, facing daily the dark cloud that hangs over one hundred million pagan homes, and knowing so well each one of our overburdened missionaries, bravely struggling, never faltering, ever looking—but in vain—for the much-needed re-enforcement from America, I can not refrain from doing all that in me lies to help roll away this debt which hinders every forward movement. The Board says we can not send more missionaries until this debt is paid. If that is so, we must pay it, and pay it as quickly as possible. We can not let our Master's work suffer. Woman never deserted his cause in an hour of need, and will not desert it now.

I call upon every woman and mother in our Methodism, irrespective of Conference or Board, to see to it that the children of the church are not only supplied with these beautiful star cards, but that they save pennies enough to punch holes in all the hundred stars, and then send the money to Miss Kate Harlan, Methodist Publishing House, Nashville, Tenn., to be applied to the debt. Sample cards can also be ordered from Miss Harlan, free of charge.

Can you not get up a club of ten, or even twenty, children? The heart of a child is woman's great stronghold. Let us possess and train these motive-centers and love-centers for Christ. Can you not get up a club of ten grown people to take a card each, and register a nickel for every star? If the Salvation Army, in one year, saved by self-denial over $1,000,000, we of the M. E. Church, South, can, surely, if all help, compass the debt by May, 1893, and then the Board will be free from incumbrance, and can respond to the cry that comes like a wail from across the sea.

Let us help our children shine for Jesus. Your sister,

DAISY KELLEY LAMBUTH.

Aberdeen District Sunday-School Conference.

July 7, 1892—the day before the convention of the Aberdeen District Conference—was devoted to district Sunday-school work.

On account of a rainfall, almost without precedent, many of the members were unable to reach the seat of the Conference; yet a sufficient number of preachers and laymen were present to make the occasion one of great interest and profit.

The election of Capt. T. B. Sykes, of Aberdeen, an active and intelligent Sunday-school worker, to the chair was an occasion for congratulation on the part of the Conference. He did his work well.

Questions, upon the proper solution of which depende the continuity and the vitality of the Sunday-school, were ably and fully discussed by the Conference. "The Necessity of Distinctive Doctrinal Teaching in the Sunday-school;" "The Bible's Place in the Sunday-school;" "How to Conduct a Sunday-school;" "Possibilities of Sunday-school Tuition;" "The Lesson System—Its Excellencies and Defects;" "Neglected Districts, and How to Reach Them;" "How to Reach the Children," and "Difficulties in the Way of Sunday-school Work," laid a broad foundation for the investigation of this work. The discussions were practical and pointed, and in many instances accompanied by manifestations of divine power. Expressions of rejoicing were not unfrequent. It has not been the pleasure of the writer to attend such a spiritual Conference.

Rev. E. H. Moon preached the sermon from Deut. xxxi, 12. Though he selected a common and oft-used text, his sermon was fresh, pointed and powerful.

At the time for the adjournment of the afternoon session, the waves of interest and enthusiasm rolled so high that it was decided to convene again at eight in the evening for a continuation of the discussion. Thus we were favored with three sessions.

With increased zeal, augmented energy and a better understanding of this work, we return to our respective fields of labor determined to further advance and develop the Sunday-school work of our district, which has already been shown by statistics to be the banner district of the North Mississippi Conference.

Rev. G. W. Beckman, Conference Sunday-school agent, was with us; also Bros. J. W. Honnoll, president of Malone Female College; J. C. Mimms, of Holly Springs district, and L. M. Broyles, of Emory College. We enjoyed their presence.

Nettleton is such a pleasant little city, and so royally were we entertained that, should she want the Conference again, we would never be willing to vote against the "Queen City of the Bigbee."

We append the following resolutions passed by the Conference:

Resolved, That it is the sense of this Conference that we should have, in accordance with the suggestion of the Discipline, an Annual Sunday-school Convention within the bounds of the North Mississippi Conference.

Resolved, That we memorialize our Sunday-school Board to call such a convention as early as thought practicable.

We will have District Sunday-school Conference in connection with District Conference at Tupelo, next year.

J. C. PARK, Sec'y.

Strong's, Miss.

That Commencement Ball.

I thank Bro. Thomas for entering his protest against the act of the trustees of the University of Mississippi for misappropriating that one hundred dollars to help out the commencement ball. How would it do for the trustees to appropriate a like sum to assist in furnishing a gambling hall for the convenience of the students and their visiting friends? I ask this question because I have heard that once upon a time, at a certain State university, a circuit court was held, and a large number of students left the town during the session of the court because they feared being brought before the grand jury and questioned on the crime of gambling. The question with many of us is, "Where shall I educate my boys?" I suppose that depends upon what I want them to learn. I don't care for them to learn to dance, and I don't want to be taxed to encourage other men's sons to dance.

I stand here like a certain Episcopal gentleman I once heard speak. He said: "Four of the most potent instruments among us to lead men and women to hell were: first, strong drink; second, gambling; third, dancing; fourth, the theater; but my church ain't much on this line." The great mass of Christians in this age are against the dance. I know a few to express great surprise at the liberty taken in the dance.

The Catholic Church is firm against the round dance. The priests say the revelations of the confessional set them against the round dance; and that is the dance of the *tons*. Bishop Hopkins, of the Episcopal Church, said, "No ingenuity can make dancing consistent with our church vows." Bishop Meade, also Episcopalian, said, "We ought conscientiously to enquire whether the great liability of the dance to abuses should not make us frown against it in all of its forms. To my mind it is of itself wrong, sinful, improper end of bad effect." The Presbyterians are against the dance. The Baptist pointedly so; likewise the Methodists. We pay a good deal of the tax in this State, and we don't pay it to assist in supporting the dance. I can understand why a pure woman can say she sees no harm in the dance. But when I hear a man say so, it is evidence to me he is lacking somewhere—in head, heart or body.

I have two sons that are to leave home this Fall for college. And where shall I send them? Well, not to an institution that shows its contempt for the teachings of every church in the land, if I know myself! And I am not the only man who has sons to educate that feels the same way. I protest against this evil use of the public funds.

T. S. WEST.

Wesson, Miss.

Headquarters of Executive Committee, State Sunday-School Convention.

To Sunday-school Superintendents, Teachers and Scholars:

The Executive Committee of the State Sunday-school Convention have appointed the third Sunday in August a day for free-will offerings of every member of your school for State work.

Give special notice in your secular press. Let the collection be full and free. Invite all to come, and urge the necessity of every one contributing something. The depleted condition of our treasury necessitates this call. We have much State work to do. Come and help us. Remember this contribution is for missionary Sunday-school work in our own State. We would also urge all county conventions, who made pledges to State convention, to send amount pledged as soon as possible. Send all money to W. J. Gallaway, Treasurer State Sunday-school Convention, Agricultural College, Mississippi, who will acknowledge receipt, and you will see how it is disbursed by his annual report.

Very faithfully yours,

H. H. ESTES,
Chair'n Executive Committee.

Hemingway, Miss.

SUNDAY-SCHOOL LESSON.—Aug. 7, 1892.

BY REV. W. H. LAPRADE, D. D.

The Apostles' Confidence in God.

Acts iv, 19-31.

GOLDEN TEXT.—"*They spake the word of God with boldness.*"—*Verse 31.*

All authority dates back to God; "the powers that be are ordained of God," whether powers of Church or of State. So long as human rulers command nothing that is in opposition to God's will concerning us, they are to be obeyed. Sometimes a law may be oppressive, unjust; we may suffer under its operation. Resistance, under such circumstances, is not obligatory. But when a human law demands that we *violate God's law*, the case is different. Such a law is no law to the good man; God is to be obeyed, regardless of consequences.

This was the issue now sprung on Peter and John. Jesus had commanded that they witness for him; that they "preach the gospel to every creature;" that they baptize in his name. In order to this, they had received the Holy Ghost; inspired by him, they had wrought a miracle and taught the people. Now they were commanded by the Sanhedrim to stop. What must they do?

Vers. 19, 20. The apostles meet the issue fairly; God had commanded—they must obey. They were not rebellious toward the Sanhedrim; they did not decide to do as *they* pleased, but as *God* pleased. They were subjects; but, primarily, God's subjects, not man's. As true men, under God's appointment to speak, they must speak. As to the result, whether imprisonment or death, that mattered not. They would obey God.

Vers. 21, 22. The Council would have punished them, perhaps sentenced them to death; but they could find no ground for such action that would appear just to the people. The age of the man who had been healed was so great, the lameness of such long standing, the miracle so evident, that all argument was hushed. The most the Council dared to do was to threaten them, and then release them.

Ver. 23. Peter and John, in this matter, stood for the whole company of disciples; they voiced the general purpose to be true to God. So they reported to them their action and the words of the Council. There was need of mutual encouragement and of divine aid. These Christians acted with one accord.

Vers. 24, 25, 26. The original word translated "Lord," in verse 24, is not often used in the New Testament. It means an absolute monarch; a ruler whose will is law. The use of the word accords with the purpose of the apostles to obey him.

The second Psalm is quoted—a Psalm regarded by the Jews as Messianic. That the kings and rulers should antagonize the Christ was, therefore, expected.

Vers. 27, 28. The action of Herod, and of Pontius Pilate, and of the Council, the apostles regarded as fulfilling, in part, this prophecy. That Jesus should die for sinners had been "determined before." In their wickedness, Herod and Pilate and the others caused his death. God did not move them to do it; he did not work a miracle to keep them from it; he made "their wrath to praise him;" but their action was voluntary and criminal.

Vers. 29, 30. The apostles knew that, in view of the opposition of the Sanhedrim, they would need the continued public indorsement of God, by miracles done in his name. Evident divine power must offset the antagonism of the authorities. These holy men did not pray for safety, but for power and for courage. They were not afraid to die; they feared only lest they might not be strong, and true, and full of miracle-working faith. They prayed for power to properly stand for Christ, and that their teachings might be attested by "signs and wonders."

Ver. 31. God made immediate reply. His presence was felt; "the place was shaken." Not all the city, but the house of assembly. The Holy Ghost came upon them again; they were filled with courage, with energy from above. Power to speak boldly came to them; not simply the courage of their convictions, but power from God direct.

For the sake of peace, and because it may be expedient, we may, and often must, suffer imposition; but *never*, under any circumstances, *do wrong* for the sake of peace.

Christians should encourage each other in boldly maintaining the truth.

God foresees the enmity of wicked rulers against Christ now, as always, and will defeat their plans.

The church needs now, as then, power and courage. Prayer will bring both.

MISSIONARY DEPARTMENT.

CONDUCTED BY REV. J. P. DRAKE.

AFRICA.

The four evangelists record our Savior's activity when he was on earth in the flesh. Luke, in the Acts of the Apostles, begins at his ascension, and narrates the continuance of his work in the church by his Spirit for thirty-four years. It was, however, promised that the Spirit of Christ should be the life of the church. "Lo! I am with you alway, even unto the end of the world," said our Lord. It is evident, therefore, that the Acts must be an unfinished book. Christian history in every age is as truly the story of the activity of Christ's Spirit as is apostolic history. This is never more conspicuously the case than in the annals of foreign missions; and nowhere probably has the work of evangelization been more evidently supernatural, more manifestly inspired and guided and developed by Christ through his Spirit, than in that vast and dark continent which, under the name of Ethiopia, is represented in Scripture as about to stretch out her hands unto God, and to which our thoughts are for a little while to be directed.

Africa is the southern continent of the eastern hemisphere. Bounded on the north by the Mediterranean Sea, on the east by the Red Sea and the Indian Ocean, on the south by the Southern Ocean, and on the west by the Atlantic Ocean, it has, since the opening of the Suez Canal from the Mediterranean to the Red Sea, become a continental island. Lying between the thirty-seventh degree of north and the thirty-fourth of south latitude, it is almost wholly within the tropics. Triangular in shape, its greatest length is 4 330 miles; its extreme width, 4 000 miles, and its area, 11 360,000 miles, nearly four times that of the United States.

Until very recently little or nothing was known of the interior of Africa, except that it was rich in gold and ivory and apes and slaves. The explorations of late years have, however, acquainted us with its principal physical features. It has few harbors considering its great extent of coast. It rises gradually from a hard beach of yellowish sand; it spreads out into broad plateaus; and these are traversed by live systems of mountains, some of them lofty. It is watered by many lakes and large rivers, chief among which are the Zambesi on the east, the Niger and the Congo on the west, and on the north the long, mysterious, though historic, Nile. It is a land of forests, seemingly trackless and impenetrable, which yield ebony, dyewoods, palm oil, gums, copal and india-rubber, and whose clearings produce plantains, cassava, tapioca, Indian corn, sugar-cane, much else, so abundantly and readily that industry becomes useless and indolence inevitable. At the same time Africa may well be called the country of the desert. For nine hundred miles along the western seaboard toward the south there is not a drop of fresh water and but one fertile spot. An even larger region along the eastern coast nearer the equator is dry and sterile. North of the equator is the Sahara, or Great Desert, three thousand miles long, with an average width of one thousand miles; its area is almost equal to that of the whole of our own vast country. "Its surface, lower in many places than the Mediterranean Sea, is made up of shifting sand, rough gravel and barren rock; variously distributed, and occasionally traversed by low chains of bare hills. Extensive plains of salt also occur. Throughout this sterile region rain is almost unknown, and the heat is terrific," sometimes indicating, especially during the hot wind and sand storms, over one hundred and twenty degrees Fahrenheit in the shade. The western portion of the Sahara is the wildest and the most desolate. In the eastern part are numerous oases, some of which cover many miles of fertile territory.

* * * * * *

Of the social, moral, and religious condition of these millions little that is good can be said. The northern half of Africa has the characteristics of Arabic civilization. The people are pastoral and nomadic. They have the Arab's genius both for war and for trade. In general, we may say of them they are restless, fierce, warlike, proud, aggressive; in trade, keen, versatile, grasping; in morals, grossly sensual, as the Abyssinians, or proudly abstemious, as the Nubians. They are all stamped with the virtues and the vices of the Moslem faith. Many of them have heard of the Savior, but almost none of them have found life in him, or even realized the need of him.

The southern half of Africa is utterly destitute of any civilization worthy of the name. The people live in independent groups under the command of a king, whose slaves they usually are. As in intelligence, there is a vast difference in different tribes. The Bololo people, for example, in the bend of the Congo, clear away the forest and raise crops of maize and mandioca. They are expert in the working and smelting of brass. They understand division of labor. Their streets are straight and their houses commodious. Of the people in the Nyassa district, however, Prof. Drummond gives the following description: "Hidden away in the endless forests, like birds' nests in a wood, in terror of one another and of their common foe, the slaver, are small native villages; and here in his virgin simplicity dwells primeval man, without clothes, without civilization, without learning, without religion, the genuine child of nature—thoughtless, careless and contented. This man is apparently quite happy; he has practically no wants. One stick pointed makes him a spear; two sticks rubbed together make him a fire; fifty sticks tied together make him a house. The bark he peels from them makes his clothes; the fruits which hang on them make his food." There is, however, one common characteristic of all the Central African people wherein lies the hope of their future. They are born traders. They have created a true currency, though not a money one. "In the management of a bargain," says Stanley, "I should back the Congoese native against Jew or Christian, Parsee or Bonyan, in all the round world. Unsophisticated is the very last term I should ever apply to an African child or man in connection with the knowledge of how to trade. I have seen a child of eight do more tricks of trade in an hour than the cleverest European trader on the Congo could do in a month."

As to morals and religion, the picture is an extremely dark one. Degradation is well nigh universal. Polygamy is everywhere practised. The idea of chastity seems to have been entirely lost. The value of human life is not appreciated. Mutilation and death are the punishments for the slightest offenses. Human sacrifices are common. Cannibalism is prevalent. Atrocities which among us might not even be mentioned are with them of daily occurrence. There is no worship in the proper sense of the word. Religion has degenerated into a superstition called fetichism.

It does not come so near to the worship of God as idolatry does; for the idolater professes to worship God through the idol, while the African, though admitting the existence of a Creator and Father, gives him no actual worship. Sacrifices are made and prayers are regularly offered; but there is no confession of sin, no thanksgiving, no praise. Fetichism consists in the wearing of charms or amulets to secure a wish or to ward off an enemy. These charms may be anything—a shell, a bone, even a rag—that has been consecrated by the fetich doctor, who professes to inject into it, by means of drugs and incantations, a spirit by whom one can be made successful. Ascetic rules are also to be obeyed. In a word, the only religion of the native is a bondage to fear.

* * * * * *

In 1799 the first four missionaries of the London Missionary Society arrived at the Cape. The Dutch Reformed Church is another of the early agents in the South Africa mission cause. The two great societies of the Church of England, the Society for the Propagation of the Gospel in Foreign Parts and the Church Missionary Society, were erelong in the field, beginning their labors, the latter in Abyssinia, the former in South Africa. Egypt has been successfully occupied by the United Presbyterian Church of the United States. The western coast is the scene of very many missions of very many churches. Here we come to Ashantoe, where the celebrated native Bishop Crowther, whose death we have been called on so lately to mourn, labored; and here, too, but farthest down of all we find Gaboon, and the field well occupied by the American Presbyterian Board, in which field, as in all this region, the mortality among the missionaries has been so great that it has been well called "The White Man's Grave." In 1875, a year after Livingstone's death, a memorial mission was founded for him on Lake Nyassa, and it has been very successful. Space, however, would fail were even the barest enumeration of the missionary agencies now at work in Africa to be attempted. Statistics, too, with reference to this field are singularly unreliable. Like the maps of the country, they change daily. Ten years ago the report was 730 ordained missionaries, 73 000 native communicants, 250,000 under instruction—probably a million more or less under the influences of Christianity; and ten years ago the Christian Church was just beginning to rouse herself for the evangelization of the "Dark Continent."

It should not be supposed, however, that the work, because it has been rapid, is easy. It has peculiar difficulties. Perhaps no field calls for more of the heroism which only the Holy Spirit can inspire.

Among these obstacles may be mentioned anarchy. The different tribes are at war constantly. The same is true of the different families of the tribe; hence, unkind feelings are engendered, and to deal with people so irritated calls for unusual patience, prudence, decision, tact. Another obstacle is indolence. The wants of the natives are so few that they grow up in idleness. When they profess Christianity, therefore, their change of heart does not at once make them diligent. There is small occasion for diligence. They have, consequently, to be taught industries as well as religion. In no field are lay missionaries, Christian mechanics, and farmers, so much needed.

A further obstacle is slavery. The united influence of the many missionary societies and the efforts of one Christian nation after another have entirely broken up the slave trade, so far as the west coast is concerned. It is, however, still carried on clandestinely on the east coast, and it exists everywhere unrestrained as a domestic institution. Indeed, slaves constitute the laboring class, and hence arises an excuse on the part of the free for their indolence. In their view work is not only largely unnecessary, it is also dishonorable because associated with slavery.

A fourth obstacle is intemperance. The natives have their own beer and wine, but they have learned to like the more intoxicating qualities of imported rum, gin, and whisky. These are obtained in abundance at all the foreign trading houses. The testimony of the missionaries is that where converts are now reckoned by hundreds they would be numbered by thousands but for the rum trade. "What a record against the Protestant Christianity of Great Britain and Germany and America!"

Polygamy, with its kindred vices and the moral degradation which result from them, is another and most serious obstacle. The people have become so debased that there seems to be no moral foundation on which to build. The climate, too, must not go unmentioned.

The above liberal extracts from a recent number of *The Missionary Review of the World* give us an interesting glimpse of Africa: its possibilities, its needs, its perils and its hopes. It should stir up all the missionary fire within us to read of such a vast and fertile portion of the field lying almost wholly fallow—its millions perishing for the Bread of Life. True, we, as a church, have no missions there. But why have we not? Our Board is bound in fetters of debt, and can not reach these benighted regions till the church shall awake, arise and "put on that beautiful garment of salvation," known as liberality.

The well-informed author above quoted goes on to tell how fatal to white missionaries this "Dark Continent" is and must continue to be. "The only solution of the problem is in the preparation and sending forth from our shores men of African descent to do the work we are practically precluded from performing. This is no Utopian scheme. We have under our fostering care two fine institutions for training colored people in the knowledge of real Christian truth and the power to propagate the same. Payne and Lane Institutes are beginning to do a glorious work of this kind. Only *lack of means* hampers them, and thus delays the coming of the King. Oh! when will our people awake to their great opportunity and discharge this urgent duty. As we understand the history of African slavery, it was "God moving in a mysterious way" to accomplish the evangelization of a most degraded race. In the past the Southern white man has done most for the negro—is yet his nearest and truest friend. God expects and requires of us much more than we are *now* doing. May his good Spirit arouse us fully!

North Mississippi Conference Woman's Missionary Society.

REPORT OF TREASURER FOR QUARTER ENDING JUNE 30, 1892.

WINONA DISTRICT.

Winona	$ 9 21
Juveniles of Winona	9 56
Greenwood Juveniles	4 00
Greenwood Auxiliary	4 00
Black Hawk	5 50
Juveniles of Black Hawk	7 95
	$ 10 22

ABERDEEN DISTRICT.

Shannon	$ 1 45
Okolona	8 38
Pontotoc	3 25
Tranquil Auxiliary	4 50
McCoudy	3 80
Houston	1 25
Juveniles of Houston	70
Verona	3 40
Juveniles of Verona	85
	$ 22 03

SARDIS DISTRICT.

Sardis	$ 6 00
Sardis Juveniles	5 65
Mastodon Juveniles	1 15
Pleasant Grove	10 00
Harmony	6 55
Mastodon	2 70
Batesville Juveniles	2 00
Coldwater	7 00
Juveniles of Coldwater	6 55
McGehee's Chapel	7 55
Como	5 00
	$ 60 15

COLUMBUS DISTRICT.

L. L. Helpers of Columbus	$ 5 00
Addie Gordon of I. I. and C.	11 70
Macon	5 00
Brooksville Juveniles	2 80
Starkville	13 40
Crawford	5 00
Juveniles of Crawford	5 00
Macon Jewels	18 95
Earnest Workers of Columbus	5 00
Addie Gordon of I. I. & C., Columbus	13 80
Juveniles of Starkville	41 72
Shaffer's Chapel	3 90
West Point	6 12
Trinity	10 20
	$141 09

CORINTH DISTRICT.

Corinth	$ 6 00
Juveniles of Corinth	4 47
Iuka	12 61
Juveniles of Iuka	5 12
	$ 28 20

GRENADA DISTRICT.

Grenada	$ 9 55
Juveniles of Grenada	3 10
Spring Hill	4 80
Coffeeville	5 20
Juveniles of Coffeeville	8 65
Shell Mound	3 05
Minter City	9 30
Strathmore	7 25
Charleston	5 50
Juveniles of Oxford	1 90
	$ 58 30

GREENVILLE DISTRICT.

Greenville	$25 85
Clarksdale	6 05
Hollandale	2 50
Juveniles of Hollandale	5 00
Juveniles of Clarksdale	2 65
Jonestown	6 65
Indianola	2 15
	$ 50 85

HOLLY SPRINGS DISTRICT.

Holly Springs	$ 10 95
Lochie Rankin Band of H. S.	3 95
Mrs. Lowe	5 00
Byhalia Juveniles	8 61
Early Grove	6 00
Potts' Camp	7 35
	$ 36 86

KOSCIUSKO DISTRICT.

Kosciusko	$ 5 10
Juveniles of Kosciusko	16 85
Durant	10 25
"West Best" Juveniles	1 30
Acona	8 40
Juveniles of Acona	1 95
West	5 00
Sallis	8 40
Pickens	11 80
	$ 69 45

Sum total for quarter $506 70

$79.81 of receipts is Easter offering.

MOLLIE A. CLARK, Conf. Treas.

Buckingham's Dye for the Whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's favorite.

A tenderness of conscience, a sensibility to sin should never be an affectation, but is none the less genuine because it is cultivated. Our finest flowers are products of native specimens developed by art, but not corrupted.—*Nashville Advocate.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Thursday, August 4, 1892.

A Laudable Movement.

The Louisiana Society for the Prevention of Cruelty to Children has now been in successful operation for several months. It was inaugurated by Rev. A. E. Clay, our pastor at Dryades Street Church, and he has pushed the movement so well that now its influence for good is being very sensibly felt, and much benefit has accrued. The society is thoroughly organized, and has been encouraged by the Legislature by the passage of helpful laws for its more successful working. The good already done has been an encouragement to the promoters of the movement, and the future is enlarging with possibilities. Like all societies of this kind, this one has to depend for its support and progress upon the voluntary contributions of friends for means to carry out its designs. The work has so enlarged that these voluntary contributions are not sufficient to meet daily demands. To meet these ends the president of the society offers to the general public the following suggestions:

Let the week beginning Aug. 14 be set apart throughout the State as the time for the collection of money for the society, and let all the churches of every creed take an offertory on Sunday, Aug. 14. Let all the newspapers open a column for contributions during that week. Let the different commercial bodies and other organizations assist in this matter.

As the society is non-sectarian and solely philanthropic, there is no good reason why everybody who is able should not contribute to help on this worthy enterprise. The society expects to spread itself all over the State as soon as circumstances and means will allow, and, therefore, we commend the enterprise to *all* our Louisiana readers.

Our "Quarterly Review."

The Quarterly Review of the M. E. Church, South, for July, 1892, is before me. It contains eleven well-written articles and an Editor's Table of unusual interest and value.

The first article is by Hon. J. Wofford Tucker, and is a criticism of Bishop Hurst's utterance concerning the late Ecumenical Conference, that "the session devoted to the present status of theology and its grand relation to scientific progress gave this key-note to the exact relation of science to Methodism in every part of the world—namely, that, while it considers its basis of faith permanent, it holds that its theology is not a finished thing, but progressive and developing according to the new light reflected by every advance in science." Judge Tucker writes racily and, in some places, eloquently; but I think that he unwittingly misstates Bishop Hurst's position. That our "theology is progressive" there can be no doubt; but that its "developing" depends solely—as Judge Tucker would make Bishop Hurst affirm—upon "the advance of science" is an absurdity as patent to Bishop Hurst as to anyone. Our theology is our understanding of God's Word. That Word is not now developing, but is "a finished thing." Our *understanding* of that Word, however, is most assuredly "progressive and is developing"—not *alone* "according to the new light reflected by every advance of science"—*i. e.*, if theology itself be excluded from the term "science;" but natural science and metaphysical science and the better reading of the Bible all combine to give us a constantly better, a *growing* knowledge of God and his Word. Judge Tucker defines theology as "our formulation of divine truth," and science as "our formulation of the phenomena of nature as observed by men." Then he says: "Our theology claims the creation of man at a given time by a distinct act of divine power." If Methodist theology claims this, then Methodist theology ought to be mended; for the Bible, our only standard of theology, says no such thing. He adds: "Science affirms that man was *evolved*." I beg to say most respectfully that *science says no such thing*. I am not an evolutionist. I do believe that God created man at a *point* of *time*—not "a *given* time," however. I do not find it "given" anywhere—"by a distinct act of divine power." "All this I steadfastly believe," not because the Bible says so; for it does not say so, but because science says so.

He further tells us that science denies the possibility of miracle—the virgin motherhood of Mary, the resurrection, etc. I am astounded! Are we to take the puerile mouthings of a lot of half-learned, brainless infidels as the dicta of science? Is Bob Ingersoll an ideal scientist? It were just as sensible to christen Munchausen and the Arabian Nights as *histories*, and then rail at history. This failure on the part of preachers and other church people to distinguish between true science and the sophomoric blusterings of shallow-witted infidels has done more than anything else to create an imaginary conflict between science and religion.

Prof. Baskervill's article, on "Southern Literature," is learned and brilliant, but rather pessimistic. The editor's rejoinder is one of the best papers that has been produced by that gigantic and prolific brain. It demolishes most mercilessly the pessimism of Prof. Baskervill, and puts in a strong, clear light the *true* story of Southern culture as compared to that of New England. I wish that every young man and woman in the South could read that paper. It alone is worth a year's subscription to the *Review*.

Of Dr. Leftwich's study of "The Transfiguration," of Dr. Godbey's review of Edwin Arnold's "Light of the World," of Miss, or Mistress, Lizzie Davis Fielder's "Memoir of Mrs. Margaret Lavinia Kelley," and Dr. Whitehead's of his Conference mate, John Ellis Edwards; of Rev. J. T. Wightman's treatise on the "Priesthood of Providence," and Prof. Martin on "A Hebrew Parable and the Poetic Style," neither time nor space permits me to speak as my heart prompts.

In "A Psychological View of Sin and Holiness," Dr. Boland, who has become an authority along that line, turns on some much-needed historical, as well as theological, light. The history of theology is a much neglected and very important field. The true history of many a hurtful dogma would turn a flood of light upon its falseness and danger. Much of Grecian philosophy and Roman paganism has been unwittingly brought into our older theology and, even in some instances, read into our versions of the Bible. It is to be hoped that Dr. Boland will continue his good work; for his relentless iconoclasm is but a burning away the rubbish that the jewels of truth may be found.

Mrs. Gross Alexander touches with a brilliant pen, in some reserve, however, that burning question of the day—"The Higher Sphere of Woman." She justly gives credit to that almost martyred class, "the strong-minded women," and very properly commends the higher education of our girls. I am glad that she took pains to destroy that much misused fiction concerning the relative numbers of the sexes. She tells us that in the United States "in 1880 * * * there were 871,857 more men than women," and so has it been that men have ever been, and are yet, in this country more numerous. With this writer all of us will not fully agree in some things she says. Get the *Review* and read it.

Dr. Kelley writes again on the government of our church, and the editor replies to some of the Doctor's historical slips. These articles are very timely, and will do much good. Every Methodist ought to read every one of them. The genius of Methodism is to be discovered in a careful study of her history.

I wonder if there is a preacher in the Mississippi or Louisiana Conferences who does not take our *Review*. If there is a young preacher who does not, let me beg that he sell one of his coats—if he can do no better—and get this periodical, which will be in his hands a "sword of temper keen." If he does not believe this, let him send to the Publishing House and order Dr. L. T. Townsend's "Sword and Garment," *and read it*.

H. WALTER FEATHERSTUN.

A Trip to North Louisiana.

A call to lay the corner-stone of the new church-building at Logansport carried the writer not only to that point, but also to the neighboring towns of Keachie and Mansfield, recently. Logansport is an old town on the Sabine river, deriving its support from Louisiana and Texas about equally, as it is on the State boundary, and three hundred and fifty miles distant from New Orleans by rail.

In company with Rev. Robert Harry, who traveled with us from New Orleans; Dr. McVoy, whom we picked up at Mansfield, and Rev. S. H. Whatley, who met us at Keithville, we reached our objective in time for the proposed services, and found a crowd of fully one thousand persons in waiting. A finer-looking and more inspiring audience we have not faced in many a day, and better music than was rendered by the trained choir and instruments (organ and cornet) it has not fallen to our lot to compliment for an equally long period of time. The exercises, including the collection—which was a generous one, all things considered—lasted for three hours on a midsummer mid-day, and, in spite of the much-talked of demand of the age for more leisure and pleasure and less gospel, not a murmur was heard from the patient congregation. The dinner which followed was an old-fashioned barbecue, and included beef, mutton, pork, kid, chicken, etc., together with all the treasures of the larder and kitchen, and, in *post-prandial* revery, carried us back to the days of the royal gourmand, who fed all Jerusalem from his private board. It was the unanimous verdict of our party that while Logansport may be behind in some few of the elements that go to constitute the highest style and type of nineteenth century civilization, it can do the barbecue act to perfection. After dinner we had first-rate college speeches from the agent of Centenary and the president of Mansfield College, the former of whom twice delighted his audience by the statement that he had come to Logansport with the expectation of adding ten thousand dollars to the endowment fund of Centenary, but had resolved to depart without taking a collection. Bro. Harry preached at night, Dr. McVoy on Monday at eleven, and the writer in the evening; after which we took the cars for the northward, much delighted and edified by our trip.

Logansport is a town of, perhaps, eight hundred or a thousand inhabitants, thrifty and growing, with large lumber mills in process of erection. The new church is designed after a plan in our Church Extension collection, and, when completed, will be a credit both to the town and our Methodism. Its erection is mainly due to the zeal and courage of the faithful pastor, Rev. S. H. Whatley, though he has been ably seconded by several public-spirited citizens of the place. At present there is only one church-building in the town (that owned by the Baptist denomination), and the business and social interests of the place are positively halting until churches and schools can take their positions at the head of the municipal column.

Returning, we tarried with Bro. Whatley and his delightful family in the circuit manse (which, by the way, is a model one) at Keachie for several days, where we also had the pleasure of meeting Bros. Schuhle and Henderson, of our North Louisiana preaching contingent. Here our party—which still included Bro. Harry, of Centenary College fame, and one of the coming men—preached, feasted and listened to many complimentary notices of the pastor from his most appreciative people.

From Keachie we journeyed alone twenty miles to Mansfield to meet many friends of other days and our patient partner in itinerant joys and sorrows in search of health amid the breezy hills and dear relationships of this lovely town. While here, in company with Bros. McVoy and Faunt LeRoy and our better halves, in buggies we visited Ricks' Wells, the newly discovered sanitarium of North Louisiana, and found much in a short visit both to instruct and enjoy. The water is said to exert a magical effect upon those afflicted with liver and kidney diseases, as well as all organisms fundamentally impaired, and even at this early period of its discovery is freely patronized. Mansfield Female College, the property of the Louisiana Annual Conference, is located here, and, while at present under the able and experienced management of Rev. A. D. McVoy, has a record for health and scholarship unsurpassed, and extending far into the past. On Sunday, at both hours, we preached for the popular pastor to a congregation whom we shall remember with affection to the end of life, and, boarding the "cannon ball" on the day following, shot homeward through enveloping clouds of dust and smoke.

This is the true prose of a poetic situation, which we have been requested by many persons to put into narrative form for the columns of the ADVOCATE, and at its close, like the reader, we find relief.

J. M. BEARD.

The Sabbath.—No. 3.

The weekly rest, considered socially and domestically, is an institution of great value and many blessings to all classes, especially to the laboring poor. The poor man who has no weekly rest has almost no home life. The laboring classes, especially in cities, belong to the wage class. Their occupations require them to report for duty at an early hour. They can see but little of their children or families at the early hour they have to leave—not unfrequently the little ones are still asleep. Many are kept so late at their places of work that the little ones are in bed before they reach home. Now, if no day of weekly rest sounds a truce to toil, what home life does such a man have? What influence can he exert in moulding the character and shaping the destiny of his children? Almost none. What home joy does such a man have? He is a stranger to the innocent pleasures and prattle of childhood, and the fond caresses and endearments of his darlings. Poor men have told me that for more than two consecutive months they have never seen their children awake or heard them speak a word. What a comfort is the weekly rest to such toil-worn men! The Sabbath breaks softly on a resting community. No scream of whistles, clangor of bells, no crashing of the iron hoofs and wheels of commerce to disturb the calm repose. No rush or hurry to swallow his food and dash away to remorseless business. He sits at his table in clean attire; his children, like olive plants, about his board. He feels himself a man, a husband and a father, and his house a home. He is for a day a free man. He can talk with his wife and his children. He can read or be read to. He can rest on chair or mattress. He can go with his household, with them that keep holy-day, in the house of the Lord. He can take a pleasant stroll to squares and parks in the city, and to the groves and fields in the country. Blessed family!

"The day glides sweetly o'er their heads,
Made up of innocence and love."

This happy condition, compared to those that know no relief from exacting and exhausting toil, is almost paradise restored. Poor relatives and friendly neighbors can, on the eve of the resting day, make pleasant calls, and keep alive the gracious amenities of life. No buying, no selling, none of the carking cares and wasting worriments of business. What a gracious opportunity for the father to impress his example, his precepts and his counsels on his children!

Poor men should remember it as their God-given rest—a brief respite from the hard demands of their lot. Let them guard this day with sleepless vigilance. Let them firmly resist all encroachments on its God given privileges.

Vote against and oppose all men who seek legally or by business aggressions to deprive you of your divinely-given rest. Look around you, and you will see that the trend of covetousness is to demand seven days' labor in the week. This covetousness takes many shapes, and urges many pleas; but, when analyzed, the *greed* of *gain* is always found at the bottom. All those who provide the excursions, the shows and plays do so to make money. This covetousness is steadily marching forward, and, under the plea of the imperative demands of business, is continually invading the rest of the toilers. Let this aggression on the right of the poor to rest one day in seven be pushed to its last extreme, and home, in the purpose of him who "sets the solitary in families," will be robbed of its meaning. No longer the scene and place of domestic joy, and millions will grow up devoid of the ennobling and hallowed memory of pure and happy homes.

We all know the blessed and elevating influence these memories have upon character and destiny, and we can but see the baneful influence of their lack upon the citizenship of our country.

We have been urging in this article the value of the Sabbath and the importance of preserving it, mostly in the interest of the *poor*, because the poor most need it for sanitary and domestic advantages, and because they are, in various ways, most likely to be deprived of it. The rich man can rest when he pleases; he is the master of his own time. He can not be forced to work earlier or later than he deems best for health and happiness; he can not be forced to toil seven days in the week under penalty of losing his place, on which his livelihood depends. But the poor can be so forced (and millions now are so forced; and that, too, in the two most civilized and Christian nations—Great Britain and the United States). Let me warn the toilers. The thin edge of the wedge has been driven in, and infidelity and covetousness, if not resisted and arrested in their purpose, will continue to drive the wedge with ever heavier blows, until the day of rest has been riven from our Christian civilization.

J. B. WALKER.

A Church Dedicated.

Our church at Camden, Miss., having been destroyed last year by a storm, a new one has been erected. This new house of worship I had the pleasure of dedicating on July 24. The building is completed and paid for. It is a neat, tasteful structure, and of ample dimensions to meet the needs of the community. To build such a house in a time of great financial stringency is no easy task. To the pastor, Rev. E. F. Elgar, great credit is due for his arduous and well-directed labors in this cause. The congregation exceeded the capacity of the building. As this was my first visit to Camden since the termination of my pastorate there, fourteen years ago, you can imagine better than I can describe the greetings of the occasion. Bro. Elgar had arranged to protract the services. I remained until Tuesday, and was succeeded by "Gilderoy." I hope for good results from the meeting.

W. C. BLACK.

Meridian District.

Receipts for Rev. H. G. Hawkins' traveling expenses to Japan since last report:

Lockhart (Marion circuit) $5
Manasseh (Clarke circuit) 1

This leaves a balance of less than $20 to be raised, and my next report should show this amount fully paid. Brethren, please remit promptly.

T. L. MELLEN.
1319 N. 22d Ave., Meridian, Miss.

Important Notice.

To the Members of the Alexandria District Conference:

On account of having been overflowed, the good people of Columbia do not feel able to entertain the District Conference. Therefore the place of meeting is changed from Columbia to Evergreen, La., Aug. 18-21, 1892. Preachers and delegates will take due notice and govern themselves accordingly.

J. IVY HOFFPAUIR, P. E.

NOTES FROM OUR JACKSON OFFICE.

As we must render an account of every idle word, so we must likewise of our idle silence.—*Selected.*

Rev. A. F. Watkins and wife have reached Jackson, and are making their home on North State street. We offer our congratulations, and extend to Sister Watkins a hearty welcome to the itinerant ranks.

Bro. Downer, of Ellisville, gave us a much appreciated call last week. We were sorry we were absent, but glad he made himself at home, and acknowledge with thanks an invitation to be present at Leaf River Camp Meeting, the first of October. Will try and accept.

There are at present under the control of the Southern Baptist Convention 86 foreign missionaries, 76 native helpers, 185 stations, 67 churches, 2,500 members. The last year's reports gave 361 baptisms, 22 schools with 823 pupils. The receipts of the Board for last year amounted to $113,522.37.

The protracted meeting season is on us in full blast. Let us hear the result of these services, brethren, through the columns of the ADVOCATE. Not long articles, but short, crisp statements of facts. Our 40,000 readers want to hear from you; but they will read the note six lines long and pass by the one the fourth of a column.

From telegraphic reports, we learn that the Baptist State Convention, which recently met in Meridian, decided to move Clinton College from the latter place to the former; Meridian offering thirty acres of land and $50,000. While we congratulate Meridian on her good fortune, we sympathize with Clinton in losing this institution, which for over thirty-five years has done such noble work for the Baptists in the State, within her corporate limits.

There is sometimes a "fatal fluency" in the pulpit. It is cured by "stopping when you get through."

PERSONAL AND OTHERWISE.

The Free Methodist reports a brother ...ing in an experience meeting, that ...e had never preached on a Sunday ...ght in eleven years without conver...ion!"

To speak of the gift of a thousand ...llars as "a generous gift," when the ...ter is abundantly able to give ten ...usand, is to utter a slander upon ...e word "generous." Be careful, oh, ...scribes.

We all promise to keep the rules, and ...t mend them; yet some preachers ...ever pronounce the apostolic benedic...on. Yet the book says the preacher ...all dismiss the congregation by pro...uncing it.

Rev. D. A. Little, P. E., writes:

By authority of Bishop Hendrix, ...rof. W. R. Sims has been appointed ...Jefferson Street Church, Natchez, ...iss., during vacation.

Rev. L. Cerley writes, Jackson, ..., July 26:

Rev. Levi Pearce passed to his re...ard at 10 o'clock, this morning. ...e was in his eighty-fourth year, and ...as the oldest member of the Missis...ippi Conference.

A postal from Dr. Ahrens, dated ...ernebach, Black Forest, Germany, ...uly 20, says: "Health improving; I ...m grateful for the privilege of in...aling the balmy breeze of this Forest." The many friends of Dr. Ahrens will ...e glad to hear this news.

We have come to the conclusion that ...ome preachers ought to practice read...ng the Scriptures aloud before at...empting to read the lessons to the ...udience. This will apply, strange as ...t may sound, to some D. D.'s. There ...re some preachers who ought never ...o try to read a hymn.

On account of increasing nervous ...prostration, Dr. W. K. Boyle has ...evered his connection with the *Epis...opal Methodist*. Hereafter the paper ...will be edited by Rev. C. F. Poland, a ...local preacher. We trust that rest ...from toil will recuperate Dr. Boyle, ...and that the new editor may find his ...new position congenial.

IN MEMORIAM.

What did we ask, with all our love for her,
But just a little breath of fuller life
To float the labouring lungs?
And God hath given
Her life itself—full, everlasting life!

What did we pray for?
Rest, even for a night,
That she might rise with sleep's most golden dew
Refreshed, to feel the morning in her soul—
And God hath given her his eternal rest!

We could not offer freedom for one hour
From that dread weight of weariness they bear,
Who try for years to shake death's shadow off.
And God hath made her free for evermore!

Before us hangs her picture on the wall,
Alive still, with loving, cordial eyes;
How tenderly their winsome lustre laughed!
The fine, pale face, pathetically sweet,
So thin with suffering that it seemed a soul!

We feared the angels might be kissing it
Too often and too soothingly for us;
The hands so white and delicate,
That day by day were gliding from our grasp—
They used to make my heart ache many a time

I see another picture now: the form
Ye sowed in weakness hath been raised in power—
A pleasure palace for a prison of pain!
The beauty of her nature that we felt
Is featured in the shape she weareth now.

The same kind face, but changed and glorified,
From life's unclouded summit it looks back,
And sweetly smiles at all the sorrows past,
With such a look as taketh away grief—
No longer pale, and there is no more pain.

Her face is rosed with heaven's immortal bloom,
For she hath found the land of health at last,
The one Physician who can cure all ills;
And she hath eaten of the Tree of Life,
And felt the eternal Spring.

—*Selected.*

MRS. E. L. BURRUSS.

BY REV. FITZGERALD S. PARKER.

The writer feels that no apology is needed in bringing before his readers in such portraiture as his pen is capable of a life and character that have been a sermon and a benediction to many, that, he trusts, will speak again as in life through recollections awakened by this memoir.

Emily Lucretia Nutting was born in Boston, Mass., Dec. 8, 1817. The ancestry from which she was descended, the environment in which she was reared, and the circumstances and associations of her mature life, were such as, under the guiding hand of the Holy Spirit, must have produced a very remarkable personality, in which were happily blended beauty and strength, characterized by intellectual brilliance and moral excellence.

Her father, Nathaniel Nutting, was a graduate of Harvard College; proud, worldly, intellectual, of exquisite taste, and a lover of music and pictures—a Puritan without the Puritan's austere religion. He married Katherine Gookin. Her name at once reminds us of her ancestor, Master Gookin, of early Virginia colonial fame, of whom Capt. John Smith says, in his "Generale Historie of Virginia," that "he arrived in America at Newport Naws, Nov. 22, 1621, with 50 men of his own and 30 passengers, exceedingly well furnished with all sorts of provisions and cattle." In 1622 a general massacre of the colonists by the Indians took place, and Master Gookin was the only one to stay and fight it out. This Master Gookin traced his lineage from high circles in the old country, counting among his ancestors the Earl of Dorset—time of Charles II.—and Thomas Gookin, Lord of the Manor of Ripplecourt, 1588, and other distinguished names even as far back as the twelfth century. Nor did the family lustre cease in his offspring. Through Master Gookin's son, Gen. Charles Gookin, governor of Pennsylvania, came the family coat of arms, which was on a seal sent to Katherine's great-grandmother. Among other distinguished members of the family in America were Rev. John Rogers, fifth president of Harvard College, and Nathaniel Appleton, for sixty-six years a minister of the gospel in Cambridge. Through Dorothy Cotton, who became the wife of Nathaniel Gookin, grandfather to the subject of this memoir, the family was connected with the Cotton-Mathers of early New England fame.

In Mrs. Burruss' character the unusual combination of strength with a most æsthetic mind—fervor with so little demonstration that she was sometimes thought to be cold—is anticipated by the union of the courtly Gookins of Virginia with the cultured Nuttings of Massachusetts.

Katherine Gookin, subsequent to her marriage to Mr. Nutting, fell into great heaviness of spirit. She came under conviction of the necessity of the new birth, having listened to the preaching of the Methodists. Her desire to unite with a religious society that bore the reproach of Christ found no favor with her proud-spirited husband, and she could not take up so heavy a cross as to act in opposition to her husband's wishes. Hence she walked in gloom for some years. During this time her daughter, Emily Loeretia, one of a large family, was born. Mistress Nutting, through bitter heart-experiences, learned the folly of conferring with flesh and blood; she joined the Methodists, was delivered from her sadness, and became a rejoicing Christian. For many years she and her oldest son, Benjamin Franklin, like Enoch of old, walked with God in the blessed experience of perfect love until God took them.

When the subject of entire sanctification began to be agitated afresh in her church, a few years ago, Mrs. Burruss took great interest in the discussion, and, as was her way when specially interested in any subject, read carefully its literature. She said she could not but believe in the doctrine, though she had never experienced it, for her mother and her brother had lived it for many years.

Mrs. Burross' education was superintended by her brother, Mr. B. F. Nutting. He was a man of eminent piety, many years a class leader. He was a man of fine sensibility, correct sentiment, and highly cultivated powers. He was passionately devoted to art and the study of philosophy, and for the profession of a painter he relinquished fine prospects of a lucrative business life. It is not strange, then, that Mrs. Burruss, having been thus surrounded from the very beginning of her conscious life, should have had a decided artistic bias. She lived in the most artistic city of America, and was much with her brother in the society of artists. Some of the miniature portraits on ivory and some of the lithographic engravings she executed under her brother's direction are still extant, and are worthy to hold a place among the *chefs-d'œuvres* of their department of art. Until within a year or two of her death she still painted with the same exquisiteness of detail and perfection of taste. She was also carefully trained in music. Gifted with a fine *mezzo soprano* voice, she devoted this talent to the glory of God. She learned psalmody under that master of sacred song, whose name lives in every hymnal of Protestant America—Dr. Lowell Mason—and was ever true to his teachings. She regarded music as Heaven's gift, and its truest use and purpose the inspiration of heavenly emotions, and the expression of heavenly praises.

Mrs. Burruss was to the end of her long life an industrious and accomplished reader. She understood books and how to use them. Under the direction of her brother, who reveled in Locke's "Human Understanding," and similar early attempts at systems of mental science, her own mind became somewhat metaphysical. She was also fond of phrenology and physiognomy, and believed in these as scientific; also in the doctrine of heredity. Whether her estimate of these sciences was right or wrong, her observation and delineations of character were wise and often of value. Upward, upward was the whole trend of her life. She loved high things, great things, noble things and people, even finding some satisfaction in her noble lineage; although none were more sympathetic with, and benevolent toward, all men of whatever condition, especially the poor and lowly. Her constant effort was to elevate all around her. Anything like satisfiedness with a lower plane than the highest attainable on the part of her children and grandchildren was to her impossible.

Though depreciating her own attainments, and inclined to give more than honor due wherever honor was due to others, by gentle suggestions, by perfect example, by kind criticism, she strove to bring the little world around her toward perfection. Her grandsons that are in the ministry have frequently had occasion to thank her for delicately pointing out the more excellent way in rhetoric, grammar, and elocution, in which branches she was an accurate scholar. To better show this trait of Mrs. Burruss' character I insert the following extract of a letter to her daughter, Mrs. C. J. Foster, by Mrs. E. J. Fallilove:

I don't think anyone except her own daughters loved your mother any more than I did. She was a jewel among women—with the finest sensibilities, and with culture beyond, and in advance of, her generation, added to the gentlest and sweetest Christian spirit I almost ever knew. Her good influence was felt by all who came within her circle. When I was a bride, a stranger among strangers, she extended to me a helping hand that I shall never forget. She encouraged me to a higher life than the materialistic, every-day, round of ceaseless cares of mere housekeeping. She lent me the best books, and talked to me on grand themes. Oh! I truly loved and respected her! What a blessed heritage is yours in the memory of such a mother.

While yet a mere girl Emily Nutting professed faith in Christ, and joined the Bromfield Street M. E. Church, Boston. The writer has heard from her narratives of interesting events connected with that venerable and honored society: of the conversion of a poor, robbed, dejected young sailor who wandered into the church during service, whose heart was touched by the kindness shown him there; whom the daughter of the sexton afterwards taught to read and write; who is now known to the Christian world by blessed memory as "Father" Taylor; of the soul-thrilling eloquence poured from the high pulpit by Abel Stevens, then a boy preacher, but whose name is now written high among those of the distinguished man of genius who form the *literati* of Methodism.

She could never say just when and where she had been converted, and this variation from the more usual experience of professors of religion often caused her much distress—but needlessly. Her life was one long prayer, and her pilgrimage an uninterrupted progress. She gained ground constantly, but never lost any. What she had attained she held to, and used this as a vantage-point from which to push forward. She loved the church and its ministry, and had the highest comfort in the fact that two of her grandsons were ministers of the gospel. She gave to her Savior and to his church the intense first love of her girlish heart, and the ardor of this espousal was only intensified as the years of her life passed on, though often amid toils and surrows. Her religious experience was almost devoid of joy; but in simple faith she clung to the promises though walking through a twilight land, and many a soul she cheered, and often comforted the saints with the consolations of God. Such a flood of light as she could pour into the gloom of a death-room! Scripture flowed from her lips as their most natural form of expression, and sweet sacred lyrics clung to her memory, so that they were always ready for the sinner and the saint alike. She could not rejoice as she made others rejoice; but at the last, as she entered the dark valley—even the Valley of the Shadow of Death—the glory of God burst upon her through the parting gates of the city, and illuminated her suffering countenance as never before; like Stephen's, her face shone as if it had been that of an angel. Her death was a literal fulfillment of the prophecy—"At eventide it shall be light."

On May 27, 1838, Miss Nutting was married to Rev. John Crenshaw Burruss, then living in North Alabama. She had come South as a teacher, and had at once made her way into the elegant society of the South—formed of a class unequaled in its genuine Christian refinement and social genius. From her first introduction to her husband's family, she obtained a great influence, and was in that family loved, respected, and admired. Her power over the young people was marked. Indeed, always, everywhere, to the end of her life she kept herself fresh and in touch with young life, and was most highly esteemed by young people, who also counted her judgment superior, and who loved to conform to her wishes. Mr. Burruss died in 1864, leaving his wife the mother of three daughters, one of whom had been already for five years the wife of Rev. Linus Parker; and the second of whom, two years later, was married to the Hon. Claiborne J. Foster. Mrs. Burruss, though deeply bereaved, gathered together the broken threads of life, and set herself courageously to finish her course alone. The scattered remnants of her husband's fortune that were left to her after the war were gathered up and made available by the careful management of her son-in-law, Captain Foster, with whom, and with Mr. Parker, she made her home during the twenty-eight remaining years of her life—beautiful years—when her hands were always stretching forth in mercy, and her presence was a benediction wherever she sojourned. The same careful instruction she had bestowed upon her own daughters she now gave to her grandchildren, devoting herself with much love to their welfare.

During the last part of her life Mrs. Burruss was called to pass through deep waters of affliction; but her faith and love never diminished. Some of her most cherished hopes were rudely destroyed; brothers and sisters, and, last, her beloved son-in-law, Bishop Parker, died. But it was in the hour of trial that her Christian fortitude asserted itself, and through these sufferings, like the Captain of our salvation, she was being made perfect.

On Jan. 17, 1892, Mrs. Burruss was released after a painful sickness, and entered into her rest in the glorious manner already described. She was laid away with her son-in-law, Bishop Parker, in the Metairie Cemetery, New Orleans. She had loved the place with its beautiful monumental marbles, its sweet singing birds, its bright flowers, its Italian skies and balmy atmosphere; all these touched a responsive chord in her nature. And there she sleeps until the day when her Lord shall come to change the loved body into the likeness of his resurrection glory.

The following tribute and estimate of Mrs. Burruss' character, written by her daughter, Mrs. C. J. Foster, because of both its accuracy and beauty most fittingly concludes this memoir.

On Sunday evening, Jan. 17, 1892, passed from earth and time the true and faithful life which had served others for seventy-five beautiful years. What record can be made even shadowing forth the strength, the fervor, the purity, the devotion, the utter self-abnegation of her whom we mourn, and for whom we can not be comforted! An angel's pen alone could tell it. He who knows all hearts may alone discern the glorious limning wrought out in sorrow and in prayer to a beautiful completeness. It has been said, that "of all unseen things, the most radiant, the most beautiful, the most divine, is *character*." We look on this devoted life and believe this. It was "perfect music set to noble words," this blessed life. Every impulse of her nature was lofty. Like living flame, her soul aspired to the atmosphere which was highest and purest; any lower altitude was positive pain to the sensitive spirit.

Of acutely delicate and artistic tastes, her love of beauty was almost a passion. Earth, air and sky were filled with continual revelations of delight, which to the end of her long pilgrimage was never abated. She never grew old, save as to physical frame; never lost the strong, eager interest in current events, the greater as well as minor movements of the age; keeping abreast with the spirit of progress as in the ardor of youth.

So sympathetic she was, so keenly alive to the suffering of others, she bore a thousand burdens, not her own, on that tender heart. But above and beyond all else in the character we would portray, was the deep devotion, the reverent and lowly consecration of her religious life. Her children's earliest memories are of their mother's constant prayers, her daily teachings, sometimes in admonition, often in a Bible text, pinned to their sleeve where it would catch the young eyes every hour in the day; her unswerving, unyielding requirement of absolute integrity in even the lightest matter. The blood of her Puritan ancestors was strong in her veins. She would have died for her faith, if need be. For many years it was her habit to read the Bible through, consecutively, which she did again and again, coming often from this study of the Word full of delight at a new insight to a special passage. Even the Chronicles and Kings were illuminated pages to her eyes.

Uniting in early girlhood with the Methodist Church, all the strength of her ardent nature was in the love she bore it to the end. The church was to her Christ's visible body and presence; its ordinances, her delight; its ministers, beloved and honored for their work's sake. Most loyal and loving as a wife, her life was marred and broken when in 1864 she was left a widow, and buried her idolized husband, Rev. John C. Burruss, of blessed memory, the love of her early youth and the glory of her riper years. Gathering up the fragments with patient courage, she finished the wilderness journey of twenty-eight years, cheered by the affection of her daughters, and the more than filial care of her sons-in-law, Bishop Linus Parker, and Claiborne J. Foster, of Shreveport, La.

Most tender, most faithful mother! Words fail to speak her worth in this relation. Her children stand bereft and smitten, scarce able again to take up the weary march without the panoply of her prayers, the fervent, effectual supplication which kept heaven open to them, and was the channel through which their blessings flowed; fainting, without the presence of that unfailing love; bewildered, without her wise counsels; lonely, with a loneliness which only Heaven can cheer.

Through the agony of her last illness her patient, uncomplaining suffering was heart-breaking. To the anxious watcher she would turn again and again with tender words of care and regret that she must "give so much trouble." When panting for every breath, her thought was all of others. As the veil of the flesh was lifting, the sweet eyes looked out and beyond the dark valley and saw a wondrous vision, the pallid lips murmured, "Glory!" O, the enrapturing sight! He whom her soul had loved so long standing "close by," she said, ready to enfold the tired heart to his perfect rest. In the angelic peace and beauty of the dead face was written this consummation: "I shall be *satisfied* when I awake in thy likeness."

EUNICE H. FOSTER.

Holly Springs District Conference.

The following is the report of the Committee on Education, Holly Springs district, North Mississippi Conference:

We are glad to learn that the Grenada Collegiate Institute, under the management of the Rev. T. J. Newell, A. M., has had a year of unusual prosperity.

Malone Female College has closed its first year with success, and has satisfied the trustees that with the continued co-operation of the church it will early rank among our first institutions.

In addition to these, we report Waverly Institute, at Byhalia, Miss., a private school under the control of Prof. E. H. Randle, a member of our church, and for years an educator. We endorse him as giving special attention to the religious and literary training of those under his charge.

We farther beg leave to commend the zeal of Bro. S. A. Ellis, who has purchased the Reid's Institute at Potts' Camp, and is carrying on the work under his personal supervision.

We are gratified at the announcement of the early opening of Millsaps College, at Jackson, Miss., and we highly approve the wisdom of the Board of Trustees in electing Dr. W. B. Murrah as its president. We commend this institution to our people everywhere, and promise it our support and co-operation. We are pleased to have with us the Rev. A. F. Watkins, agent of Millsaps College.

G. H. JACOBS,
J. J. BROOKS,
For Committee.

Envelope Night.

I desire to urge most earnestly upon lady managers of juvenile missionary societies within the bounds of our woman's work (M. E. Church, South) the observance of Envelope Night, Friday, Oct. 7. For particulars see the August *Little Worker*, a specimen copy of which will be sent on application. The full program will be published in the September *Little Worker*. This issue will be mailed at 3 cents a copy, or ten copies for 25 cents. Address,

MISS A. M. BARNES.
Duluth, Ga.

OUR YOUNG PEOPLE.

QUIET WAYS ARE BEST.

What's the use in worrying,
Or hurrying
And scurrying,
Everybody hurrying
And breaking up their rest?
When everyone is lenching us,
Preaching and beseeching us
To settle down and end the fuss;
For quiet ways are best.
The rain that trickles down in showers
A blessing brings to thirsty flowers;
And gentle zephyrs gather up
Sweet fragrance from each brimming cup.
There's ruin in the tempest's path,
There's ruin in a voice of wrath,
And they alone are blest,
Who early learn to dominate
Themselves, their violence abate,
And prove by their serene estate
That quiet ways are best.

Nothing's gained by worrying,
By hurrying
And scurrying,
With fretting and with flurrying
The temper's often lost;
And in pursuit of some small prize
We rush ahead and are not wise,
And find the unwonted exercise
A fearful price has cost.
'Tis better far to join the throng
That do their duty right along;
Reluctant they to raise a fuss,
Or make themselves ridiculous.
Calm and serene in heart and nerve,
Their strength is always in reserve,
And nobly stands each test;
And every day and all about,
By scenes within, and scenes without,
We can discern, with ne'er a doubt,
That quiet ways are best.

—*Selected.*

How Jane Studied Grammar.

It is a pathetic sight to watch the meanderings of the childish mind through the intricacies of English grammar. Little Jane had repeatedly been reproved for doing violence to the moods and tenses of the verb "to be." She would say "I be" instead of "I am," and for a time it would seem as if no one could prevent it.

Finally Aunt Kate made a rule not to answer an incorrect question, but to wait until it was corrected.

One day the two sat together; Aunt Kate busy with embroidery, and little Jane with her dolls. Presently doll society became tedious, and the child's attention was attracted to the embroidered frame.

"Aunt Kate," she said, "please tell me what that is going to be?"

But Aunt Kate was counting and did not answer. Fatal word, "be!" It was her old enemy, and to its improper use she ascribed the silence that followed.

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what this is going to am?"

Still auntie sat silently counting, though her lip curled with amusement.

Jane sighed, but made another patient effort:

"Will you please tell me what these is going to are?"

Aunt Kate counted on, perhaps by this time actuated by a wicked desire to know what would come next. The little girl gathered her energies for one last and great effort, and said:

"Aunt Kate, what am that going to are?"—*English Paper.*

The Boy's Room.

If possible, every boy should have his own room. Let the walls be painted or papered in light, cheerful tones. Have drapery curtains, as well as shades, for the windows. A solid, plain oak or ash set of furniture is best. If the floor is smooth, a double coat of paint or staining is better for the health than a carpet, with a rug or two at the table and bedside. Adorn the walls with a few good pictures—and then allow him to adorn them himself as his boyish fancy dictates; it will make the room more home-like to him. The bed should be comfortable, but not too soft. And by all means there should be a book-case or a set of shelves laden with such books as boys delight in—wholesome in moral tone, of course, but stirring, manly, and full of life and fun.

Then let the room be the boy's very own. Keep it in good order for him, but don't interfere much with his arrangement of things, except when it is mere disorder and carelessness. Let him learn to be orderly by your patient example and occasional suggestion, rather than by a wrath-provoking interference with his arrangements.

A boy who is so treated will be a very unreasonable specimen of the genus *puer* if he doesn't come in no long time to take an honest pride in his own room, and to realize the propriety of respecting the domestic sanctities of the rest of the house.—*Examiner.*

As You Would Be Done By.

Three little girls, Nan, Alice and Grace, were having a little sewing society of their own in the room next to the "big society," where the ladies were making clothing for a poor family that had lost everything in a fire.

As the little women were sewing on their dollies' dresses and hats and beautiful aprons, Alice suddenly said, "Do you suppose their dolls were burned?"

"Yes," said Nan, "for mamma said 'everything.'"

"Oh, how dreadful!" said Grace, "just think what if our dolls were burned up!"

And then they all thought a few minutes and worked in silence. Then looking up they caught each other's eyes, and each saw her own thought there, too, and with one consent they all three went over to the row of dolls lying on the table.

"As you would be done by," Nan said, and picked up the prettiest doll of them all.

"Yes," said Grace, though her lip trembled.

And they took the best hat and best apron and best dress, thinking, "As you would be done by," all the time, and quietly tiptoed out into the hall and laid the dolly sale among the other things in the big box.—*Golden Rule.*

Little Edith had the habit of eating out the soft part of her bread and tucking the crust under the edge of her plate. Her mother had frequently reproved Edith for this reprehensible practice, but it appeared to have no lasting effect. The other evening Edith was detected at her old trick. Said her mother: "Edith, how often have I told you about leaving your crusts? There may come a day when you'll be glad to get them." "Yes, mama," replied Edith, with a demure, whimsical countenance, "that's what I'm saving 'em for."—Boston *Transcript.*

MARRIAGES.

WILLIAMS—WAINWRIGHT.—At the bride's mother's, near Shiloh, La., by Rev. J. B. Williams, assisted by Rev. J. L. Williams, Mr. J. Bloom Williams to Miss Adiaid Wainwright.

WILLIARD—JAMES.—At Pine Bluff, Miss., April 3, 1892, by Rev. J. V. Penn, Mr. W. W. Willard, of Yellow Pine, to Miss Annie James, of Pine Bluff.

HAND—HOYT.—At the residence of Mr. B. A. Dragen, State Line, Miss., April 12, 1892, by Rev. J. V. Penn, Mr. Thos. W. Hand, of Purvis, Miss., to Mrs. Helen Hoyt, of State Line.

DONNELLY—JAMES.—At Pine Bluff, Miss., June 1, 1892, by Rev. J. V. Penn, Mr. C. B. Donnelly, of Yellow Pine, Ala., to Miss Clemmie James, of Pine Bluff.

DAVIS—HOLLINGSWORTH.—In Waynesboro, Miss., June 29, 1892, by Rev. J. V. Penn, Mr. R. D. Davis to Miss Minnie Hollingsworth, all of Wayne county.

BROWNLEE—FILLINGIM.—At the residence of Mr. and Mrs. Schultz, McDonoughville, La., July 28, by Rev. Henry S. Johns, Mr. John Brownlee to Mrs. Ida Fillingim, all of Louisiana.

OBITUARIES.

ENOCHS—Mrs. CHARLOTTE ENOCHS, daughter of Jesse and Mary Andrus, was born near Opelousas, La., Jan. 5, 1815, and died at the residence of her son, R. S. Wilkins, Washington, La., May 2, 1892.

Our mother was baptized in the Catholic Church in infancy, and, while she was not taught experimental religion, she was reared with pure and noble principles. She was twice married—each time to Protestants. Though not a member of any church, she early taught us to pray and reverence God. By her example we were taught to be always truthful and honorable. The love and respect in which she was held by her neighbors, and all who knew her best, speaks for her, for she was kind to all. Since our earliest recollection many ministers of the gospel have been entertained by her when she kept house.

She joined the Methodist Church, June, 1861. She was quiet concerning her religious experience; her timid nature shrank from speaking all she felt. Once, with trembling lips and tearful eyes, she spoke of the change wrought in her. It can truthfully be said, she was clothed with a meek and quiet spirit." Kind and unselfish to children and grandchildren, though a great sufferer for years, bearing her affliction with patience and humility. Her trials and sorrows were many—twice widowed; many loved ones "gone before," among them children and grandchildren—all of which she bore with meek submission, growing more patient in all things, clinging more closely to her Bible and prayer, and before she became aged and feeble often attended the house of God.

Her death was sudden; sick a few days, with no alarming symptoms, during which time she went to sleep and awoke in heaven; for though she felt no dying testimony, her meek, patient, humble life assures us our dear mother is forever at rest. HER DAUGHTERS.

BURNETT—Mrs. ANN ELIZABETH BURNETT (nee Lackey) was born May 9, 1862, and died May 25, 1892.

While it is sad for friends and loved ones to part to meet no more on earth, oh, how comforting it is to have the assurance that we can meet again, to part, no, never!

Sister Burnett became a member of the Presbyterian Church while very young, and, it is said, she lived a consistent member therein until a few years ago, when she became the wife of Mr. G. W. Burnett, who belongs to the Methodist Church, and, there being no Presbyterian Church near her, she became a member of the Methodist Episcopal Church, South, and remained therein until death.

She leaves a husband, one child, together with a number of brothers and sisters and many friends and relatives, to mourn her loss; yet we feel assured that their loss is her gain. For several months she was a victim of consumption. While thus, it was the writer's privilege to visit her two or three times. She expressed herself as being ready to go, but willing to stay, as it was God's will.

May God's blessings rest upon the bereaved ones, and may this death be the means of bringing them nearer to God!

J. T. ABNEY, P. C.

MAGRUDER—MARIE ANNETTA MAGRUDER, only child of A. S. Johnston Magruder and Carrie Annetta Rood, was born April 3, 1891, and died May 20, 1892. A short life, but long enough to inherit the nature of the Second Adam, and in it inherit "the riches of his glory." A short life, but long enough to plant in the hearts of her father and mother the brightest and sweetest of all human affections, and to lift them to a Mount of Vision where every object was sunlit and every breath was exhilaration. A short life, like a sunbeam bursting upon the clouded path of two venerable lives—a sunbeam prolonging, as by photographic process, the features of a vanished son—a sunbeam that, falling from the skies, involuntarily lifted the vision to its own home, and wrapped the Beulah-land in fascinations of endless joy. A short life; a flash of revelation upon a heavenly scene; a breath of benediction upon an earthly one. A short life, a more paragraph of divine thought, with the argument and conclusion of the wondrous volume referred for future enjoyment. C. E. EVANS.

SHARP—CHRISTIANNA BAGWELL was the daughter of Frederick and Margaret Bagwell. She professed religion and joined the Methodist Episcopal Church, South, in September, 1844, at Ebenezer Church, Louisville charge (then Mississippi Conference). She was married to J. W. Sharp, March 2, 1845, and died near Sturges, Oktibbeha county, Miss., March 13, 1892, after being a sufferer for five or six years.

She leaves a husband and nine children and many friends to mourn her loss. But, having died in the faith, their loss is her gain. She rests from her labors with her four children who went before her. A kind wife, devoted mother and consistent Christian gone to rest. The sympathies of many are with the bereaved. May the blessings of God be with them in their bereavement, and may they meet her where parting is no more! Another one of God's children gone home and leaves the testimony that "God was with her."

J. W. THREADWELL.

LASSITER—Died, at her home, near Plantersville, La., Nov. 3, 1891, Sister MARY V. S. LASSITER, aged nearly seventy-nine years. She was eminently "a mother in Israel." Her birth-place was in Green county, N. C., whence she came south, and raised a family of fifteen children. Her piety was deep, her acquaintance with Scripture, remarkable. Especially gifted in prayer, she was prominent in our protracted meetings, and widely loved and respected. Her death was sudden, and yet as peaceful as the going to sleep of a little child. Being subject to heart-disease, she passed from earth to paradise without a struggle, or a groan, or even a sigh. We all miss her on Bind Grove circuit. Truly, her memory is blessed!

G. E. GREENE.

DUNNAM—Bro. MARTIN L. DUNNAM was born May 6, 1845, in Rapides parish, La., and passed into eternity, May 20, 1892, at 2 o'clock P. M., aged forty-six years and fifteen days. He was married to Miss Bennie Shaw.

He lived on Bayou Rapides, where he created a happy home. He was converted and joined the church at the Spring Creek Camp Ground in 1871, under the ministry of Rev. Silas H. Cooper. From that time until his death he was a consistent member of the M. E. Church, South, and for fourteen years a good steward. He was continually developing the resources of his farm, and everything around had the look of prosperity. His religious life was becoming more real, and growing brighter and brighter. We miss him in our community and church work. He was a friend to the poor; he visited the sick and the widow and orphans in distress. He was no respecter of persons, doing good to both classes, as he thought best. There was a large number of people, white and black, rich and poor, in the procession that consigned his body to its last resting-place. He had the love of the poor in his death.

He leaves a wife and six children and a host of true friends to mourn their loss. God takes home his workmen, but carries on his work. Let us be faithful, and when life is over we will join him on the other shore.

F. G. HOCUTT.

KIRKHAM—Mrs. MARY C. KIRKHAM was born April 20, 1846, and died in Bienville parish, near Liberty Hill, June 16, 1892, aged forty-six years one month and twenty-six days.

Sister Kirkham was from a Methodist family, and she inclined to the church of her fathers. She joined the M. E. Church, South, in 1874, and has since been a benediction to her church and community. She had been an invalid for five or six months and died a victim of consumption. In her death was John Wesley's words verified: "Our people die well." She called her husband to her bedside, and asked for all the children to come in and told them she must die, and requested them to meet her in heaven, bidding them good-by, while she saw in the room beautiful forms, and rejoiced at them. Immediately closing her eyes upon this world, she opened them in a brighter.

She leaves a husband and several children, with bright prospects for meeting her where parting will be no more. After the funeral services, a Baptist neighbor came to me in tears, and said, "You have preached the funeral of one of the best women that ever lived in this country." We know where to meet her.

J. J. KELLY.

YEAGER—JAMES BALUS YEAGER, son of Rev. W. W. and L. J. Yeager, was born July 6, 1866, and passed from the scenes of earth to the glories of heaven, April 6, 1892.

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." He obeyed the injunction of this language, and sought the Lord early; found him precious to his soul; joined the M. E. Church, South, and lived a consistent member until his Lord called him to come up higher.

Bro. James Yeager was a model young man. It was his delight to do good, and truthfulness and honesty marked every action of his life. "Blessed are the pure in heart, for they shall see God." He was kind and affectionate and loving, and loved by all that knew him.

Weep not, dear bereaved ones; your loss is his eternal gain. He is not dead, but "sleepeth," for Christ will come that he "may awake him out of sleep." Then there will be a joyful meeting on the other shore, where sickness, sorrow and death are felt and feared no more.

J. A. POE, P. C.

DRAKE—BENJAMIN HOWARD, son of Rev. J. P. and Sister C. B. Drake, was born March 17, 1883, and died June 28, 1892.

For nine years Howard had brightened the sunshine and lessened the shadows of his home. He was an affectionate, dutiful and obedient boy. His was a tender conscience, and, young as he was, the careful training of godly parents had made him a watchful Christian. He was a bright boy; one whose fineness of mental fibre and largeness of spirituality was linked to a frail physique. He was an intelligent Christian, and was ready for the transplanting.

In the Spring he came forward in answer to the call for volunteers for mission work, and said, "If God calls me, I will go." When questioned as to what his actions meant, he answered: "It means that when I grow, if God calls me, I am to go preach the gospel to the heathen. Doesn't it, papa?" God has called him to a higher estate. The family are comforted and sustained in their loss by the presence of the Holy Spirit.

J. W. CHAMBERS.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no liability for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Episcopal Visitation for 1892 and 1893.

Conference	Date.	Place.	Bishop
Montana	Aug. 4	Bozeman, Montana	Duncan
Western	Aug. 31	Elk City, Kansas	Hendrix
Kentucky	Sept. 7	Middlesboro, Kentucky	Keener
Missouri	Sept. 7	Montgomery City, Missouri	Galloway
Western Virginia	Sept. 14	Clarksburg, West Virginia	Keener
Los Angeles	Sept. 15	Ventura, California	Haygood
Southwest Missouri	Sept 21	Independence, Missouri	Galloway
East Columbia	Sept. 21	Patouse City, Washington	Duncan
Louisville	Sept 21	Campbellsville, Kentucky	Fitzgerald
Illinois	Sept 28	Pana, Illinois	Keener
China Mission	Sept. 28	Soochow, China	Key
St. Louis	Sept. 28	Kirkwood, Missouri	Galloway
Columbia	Oct. 5	Eugene City, Oregon	Duncan
Pacific	Oct. 12	Sacramento, California	Haygood
Holston	Oct 12	Wytheville, Virginia	Granbery
Tennessee	Oct 19	Tulip Street, Nashville	Galloway
German Mission	Oct. 28	Houston, Texas	Hargrove
West Texas	Nov. 2	Gonzales, Texas	Hargrove
Northwest Mexico Mission	Nov. 2	Nogales, Arizona	Haygood
Texas	Nov 10	Calvert, Texas	Hargrove
North Alabama	Nov. 16	Lafayette, Alabama	Keener
Central Mexico Mission	Nov. 16	City of Mexico	Key
Indian Mission	Nov 16	Ardmore, Indian Territory	Granbery
Virginia	Nov. 16	Norfolk, Virginia	Hendrix
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
Mexican Border Missina	Nov. 24	San Marcos, Texas	Haygood
Memphis	Nov 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacadoches, Texas	Hargrove
Louisiana	Dec 14	Lake Charles, Louisiana	Galloway
South Carolina	Dec. 14	Charleston, South Carolina	Hendrix
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

NEWS OF THE WEEK.

DOMESTIC.

There were about 20,000 men out on a strike in New York City last week.

The Carnegie Iron and Steel Mills in Homestead, Pa., the scene of the recent strike and battle, began operations, on July 28, with a large force of non-union men.

Forty-six deaths from heat were reported in New York City on July 29. In Philadelphia and Chicago many deaths have also been caused by continued hot weather.

During the twenty-four hours ending at noon, July 30, there were 286 deaths reported in New York City. This is the heaviest death rate for a single day for twenty years.

It is said the University of Virginia has followed the example of Harvard and other colleges in making provision for the admission of women to study in the academical department.

The city council of Chicago has passed an ordinance, which has been signed by the mayor, appropriating $75,000 to build or buy crematories for the purpose of disposing of the city's garbage.

Decisive action on the Anti Option bill, which has been before the U. S. Senate for several weeks past, has been postponed, and the measure will go over until the next session as unfinished business.

Owens Lake, Cal., has been sold to an English syndicate for $3,000,000. The lake is estimated to contain soda worth $200,000,000, and the object of the purchase is stated to be the establishment of soda works.

The Mississippi River Committee will meet in New York City this week. One of the main things to be urged upon the commission will be the construction of a line of levees in Arkansas above the St. Francis Basin front, connecting with the levees built by the State up to the Arkansas line, so as to prevent the overflow of Louisiana lands. Under the existing law, as is known, it is within the power of the commission to make just as liberal expenditures as may be necessary for the building and maintenance of levees.

The great lock-out at Homestead, Pa., is just one month old and has already cost over $1,000,000, besides the sacrifice of a half score of human lives and serious injuries to many times that number. Of the loss in cash, the military has cost in round numbers $320,000, the workmen have lost in wages $180,000, and the Carnegies have lost and spent as much more in getting new workmen. The workmen at Beaver Falls, Duquesne and the Union Mills in Pittsburg have lost about $100,000 in wages by their sympathy strike, and the firm is out $100,000 by the idleness of these plants.

The Appropriation Committee of the House have agreed to a favorable report on Mr. Boatner's bill for the relief of the sufferers by the overflow. The amount covered by the bill was reduced from $100,000 to $50,000. The bill provides that this sum be appropriated for the relief of the indigent sufferers by the overflow of the Black and Ouachita rivers, in the State of Louisiana, and their tributaries, and that the said sum shall be expended under the direction of the Secretary of War, in conjunction with the governor, in the purchase of food supplies and plant seed. It is said that the passage of the bill through the House is doubtful, and if adopted by the House, the impending adjournment of Congress allows but little time for action in the Senate.

The Citizens' Savings Bank—capital, $500,000—will soon be organized in Vicksburg, Miss.

FOREIGN.

It is reported that $1,000,000 is to be spent on fortifications in British Columbia.

The Bay of Cadiz is crowded with ships of war of different nationalities, which have come to take part in the Columbus celebration held at Cadiz.

The consumption of beer in Germany amounted to 1 114,000,000 gallons in the year 1891-92, against 990,000,000 gallons in 1886, an increase of 17 per cent. while the population has increased only 4 per cent.

The negotiations between the Irish-American peace commission and the two Irish parties are proceeding quietly. The conditions of absolute secrecy have been agreed to, and if the negotiations prove abortive the details will not be published.

Several of the craters on Mount Etna are in a state of intense activity and the forward movement of the molten mass is growing more rapid, and consequently more threatening to the various villages on which the streams are advancing.

The cholera has decreased in the towns in Russia in which it first made its appearance, but in those places more recently affected by the disease, is increasing rapidly. It has also broken out in several districts which have hitherto been free from its ravages.

At a meeting of Mr. Gladstone and his lieutenants in London it was decided to attack the government at the opening of Parliament. A resolution declaring the House of Commons had "no confidence" in the government was drafted, and it will be presented in Parliament at the earliest opportunity.

A bill has been prepared in Russia imposing a graduated tax upon incomes. On incomes of 1,000 roubles the tax is 1 per cent., and for every additional 1,000 roubles the rate increases one-tenth of 1 per cent. Exemptions are allowed in the cases of members of the imperial family, assemblies, nobles, the leading clergy, convents, schools and high government officials.

The Irish members of Parliament, upon whom Mr. Gladstone is dependent to secure a working majority, have declared that he must make home rule his first and final aim if he desires their continued support. The labor candidates are demanding that labor questions shall be given precedence, and it is said that fully seventy-five Liberals outside of labor ranks are in favor of putting aside home rule.

Why is it that bald-headed men do not apply the same principle to the cultivation of their hair that they do to the cultivation of their fields or anything else. If the crop is short something must be done to increase it. There is such a thing as starving the hair, which needs sustenance as well as the inner man. Where the hair is thin and scrawny and impoverished, or has altogether disappeared, it is possible to arouse the germs of reproduction and growth. This can be done by using Louisiana Creole Hair Restorer, which not only causes hair to grow, and restores its color, but is a delightful and elegant dressing suitable for any toilet table. One trial of this popular preparation will give results far beyond anything that its small cost can represent. Mansfield Drug Co., Proprietors, Memphis, Tenn.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Crackrum, at Greenleaf	Aug.	4
Como, at McGee's Chapel	6,	7
Cold Water mission, at Slab Town		10
Cold Water and Hernando	13,	14
Courtland, at Eureka Springs	20,	21
Panola, at Forest Hill		23
Mt. Vernon, at Free Springs	27,	28
Nesbit's, at Eudora	Sept. 3,	4
Wall Hill	11,	12
Arkabutla		13

Also request that the Records of Church Conferences and Church Registers be presented at their respective Quarterly Conferences for examination.

H. C. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Hebron	Aug. 6,	7
Shuqualak	10,	11
Macon	13,	14
Starkville station	20,	21
Pheba	23,	24
Brooksville	27,	28
Slashulaville	Sept. 3,	4
Columbus circuit	10,	11

T. C. WIER, P. E.

GREENVILLE DIST.—THIRD ROUND.

New Salem	Aug.	7
Arcola		14
Glen Allen		21
Belen	25,	26
Jonestown		28

R. M. STANDEFER, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Early Grove	Aug. 6,	7
Mount Pleasant	13,	14
Olive Branch	20,	21

JNO. W. BOSWELL, P. E.

CORINTH DIST.—THIRD ROUND.

Pine Springs circuit	Aug. 6,	7
Guntown circuit	13,	14
Jonesboro circuit	20,	21
Ripley circuit	27,	28
Ripley and New Albany	Sept. 3,	4
New Albany circuit	10,	11

W. S. LAGRONE, P. E.

GRENADA DISTRICT—THIRD ROUND.

Grenada circuit, at Duck Hill	Aug. 6,	7
Chapel Hill circuit, at Spring Hill	13,	14
Pittsboro circuit, at Tabernacle		19
Atlanta circuit, at Slate Springs	20,	21
Charleston circuit, at Gore's Chapel		26
Tillatoba circuit, at Ebenezer (Tipo)	27,	28
Water Valley circuit, at Camp Ground	Sept. 3,	4

Let me urge the preachers to hold Church Conferences regularly; to be mindful of the ordinances of baptism and the Lord's Supper, and to exhort the people to fast and pray.

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—THIRD ROUND.

Shannon	Aug. 6,	7
Nettleton and Fulton circuit		9
Okolona circuit	13,	14
Prairie		16
Athens	20,	21
Amory and Smithville	27,	28
Houston and Wesley	Sept. 3,	4
Buena Vista	10,	11

J. B. STONE, P. E.

WINONA DIST.—THIRD ROUND.

Greenwood	Aug. 6,	7
Eldon	13,	14
Black Hawk	20,	21
Winona circuit	27,	28
Vaiden	Sept. 3,	4
Carrollton circuit	10,	11
Carrollton station	17,	18

S. M. THAMES, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Chester	Aug. 6,	7
Sallis	13,	14
New Port (Tues.)		16
Pickens	20,	21
Lexington and Tchula	27,	28
Ebenezer (Wed.)		31
Belzoni	Sept. 3,	4
Poplar Creek (Wed.)		7
Rural Hill	10,	11

R. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Daleville station	Aug. 6,	7
Lauderdale ct., at Bethel (Tues.)		9
Leakesville circuit, at Vernal	13,	14
W'boro and State L., at S. L. (Wed.)		17
Waynesboro circuit, at Pl. Grove	20,	21
West Wayne circuit (Thurs., Fri.)	25,	26
Shubuta circuit, at Quitman	27,	28
Clarke circuit, at Liberty	Sept. 3,	4
Porterville circuit, at Burton	10,	11
Chunkey circuit, at Spring Hill	17,	18
Marion circuit	24,	25

Attention of the preachers is called to Ques. 14 as well as to Ques. 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

JACKSON DIST.—THIRD ROUND.

Sharon circuit, at Forest Grove	Aug. 6,	7
Madison circuit, at Pearl River	13,	14
Jackson—First Church	20,	21
Jackson—Capitol Street	20,	21
Yazoo circuit, at Tranquil	27,	28
Raymond circuit, at Raymond	Sept. 3,	4
Edwards	10,	11
Lake City and Lodi circuit, at Lodi	17,	18
Benton cir., at Bowman Ch'l. (Tues.)		20
Silver Creek circuit, at Silver City	24,	25
Pocahontas circuit, at Flag's Chapel	Oct. 1,	2

Special attention is called to Ques. 15.

E. H. MOUNGER, P. E.

VICKSBURG DIST.—THIRD ROUND.

Morton, at Rodney	Aug. 6,	7
Meadville, at New Providence	13,	14
Mayersville, at Mayersville	20,	21
Port Gibson	27,	28
South Warren, at Red Bone (Wed.)		31
Roxy	Sept. 3,	4
Warren, at Oak Ridge	10,	11
Angelina and Rolling Fork	17,	18
Rocky Springs (Wed.)		21
Utica	24,	25

D. A. LITTLE, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Pearlington	Aug. 6,	7
Perry, at Isabella	13,	14
Heidelberg, at Liberty	20,	21
Ellisville, at Laurel	27,	28
Purvis, at Poplarville	Sept. 3,	4
Bastabuchie, at Fardue	10,	11
Hattiesburg, at Enon	17,	18

Others will appear in due time.

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Adams circuit, at Bethel	Aug. 6,	7
Brook'n cir., at Adams Ch'l. (4 P. M.)		7
Topisaw	13,	14
Hazlehurst (night)		18
Providence	20,	21
Magnolia, at Muddy Springs		27
McComb City	27,	28
Summit		29
Lebanon, at Pine Hill	Sept. 3,	4
Caseyville, at Gallatin	4,	5
Bowerton, at Pleasant Valley	10,	11
Gallman, at Mt. Pleasant		16
Terry, at Byrum	17,	18
China Grove		23
Pleasant Grove circuit	24,	25

R. S. WOODWARD, P. E.

BRANDON DIST.—THIRD ROUND.

Fannin, at Drake's Church	Aug. 6,	7
Marvin, at Richland Academy		9
Sitioli, at Gum Springs	13,	14
Carthage circuit	20,	21
Carthage and Walnut Grove		22
Walnut Grove circuit		28
Brandon station	Sept. 3,	4
Hillsboro, at New Providence		6
Raleigh, at Hinkle's		9
Trenton, at Trenton	10,	11
Westville, at Pleasant Grove	17,	18
Mt. Rose, at Holder's	24,	25

C. McDONALD, P. E.

WOODVILLE DIST.—THIRD ROUND.

Zachery, at Zachery	Aug. 13,	14
Clinton and Slaughter, at Belleville	20,	21
Amite City, at Tangipahoa	27,	28
Amite at Camp Ground	Sept. 3,	4
Gloster and Centerville, at Camp G.	5,	4
Franklinton, at Fisher's	10,	11
St. Helena, at Pine Grove	10,	11
Live Oak, at Bethel		12
East Feliciana, at Gilead	17,	18
Springfield, at Wesley Chapel	24,	25
Covington at Camp Ground	Oct. 1,	2
Tallsheek, at Camp Ground	1,	2

P. A. JOHNSTON, P. E.

Three Things to Remember.

Hood's Sarsaparilla has the most MERIT, has won unequaled SUCCESS, accomplishes greatest CURES. Is it not the medicine for you?

☞ Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.

CAMP MEETINGS.

The camp meeting at the Water Valley (Miss.) Camp Ground will begin on the second day of September, 1892. Everybody is invited to attend.

J. W. PRICE, P. C.

Those desiring to attend the Holiness Camp Meeting, at Scottsville, Texas, Aug. 9-19, and living in New Orleans and on the Southern Pacific railroad, can procure round-trip tickets at one and one-third fare to Alexandria, where they will take the Texas Pacific, procuring the same rates of one and one-third fare for the round trip. Tickets on sale at Southern Pacific stations, Aug. 8 and 9; at Texas Pacific stations, Aug. 8, 9 and 10.

F. S. PARKER.

Camp Meeting Calendar.

Camp Meet'g.	Begins.
Bethel	Aug. 4
Rapides	Aug. 6
Scottsville	Aug. 9
Topisaw	Aug. 12
Cypress	Aug. 12
Providence	Aug. 18
Sam Jones	Aug. 26
Henington	Sept. 1
Water Valley	Sept. 2
Orville-Whittington	Sept. 2
Whitington	Sept. 2

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

"Receive ye the Holy Ghost" is the mightiest of all boons; but like the sun in the heavens, it is the freest of all.—*The Faithful Promiser.*

HOW TO KEEP COOL.

If you are looking for pleasant locations to spend the hot days at moderate cost, write to D. G. Edwards, G. P. A., Queen and Crescent Route, Cincinnati, O., for copy of Queen and Crescent Book entitled, "Summer Days," which will be mailed promptly free of charge.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. T. Leggett, J. T. Howell, Geo. Hancroft (2), B. F. Lewis (2), W. W. Moore, C. D. Cecil, W. T. Griffin, W. B. Hines, W. H. Lewis, Bishop O. P. Fitzgerald, H. F. Haynes, T. C. Wier, A. D. Miller, J. M. Johnston, W. T. Beall, W. D. Dominick, T. H. White, T. B. Roncan, J. H. Evans, J. H. Cameron, C. A. Powell, J. W. Ellison, W. M. Stevens, T. L. Mellen, C. McDonald, J. H. Holland.

Messrs. W. H. Day, James T. Saunders, W. W. Hunt, C. J. Walters, J. H. Burt, H. N. Robertson, Prof. W. P. Maury, Dr. S. J. Harrison, Prof. James A. Fishburne, T. M. Babington, J. Hass & Son, R. F. Patterson, Morley H. Wallis, J. T. Sharp, L. D. Friday, J. W. Parker, W. L. Palme, E. T. Keeton, B. F. Goza, H. H. Harrington, Charley Dorety, Victor W. Gilbert, H. J. Barentine, Doyle Brothers, G. D. Risinger, W. T. Browning, W. H. Wright, F. Fessalier, S. P. Sorrels, C. H. Snyder, J. T. McMahon, R. H. Smith, W. H. Gaskins, N. J. Dunnam.

Mesdames M. H. Collins, M. G. Lambard, S. E. Conery, J. H. McBride, M. C. Hively, C. M. Tonime, Clara H. Meyer, N. J. Stockwell.

Miss R. A. Thoms.

August 2.

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Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

"Old Scotia."

Leaving Glasgow on the early morning of Saturday for a day through the lakes and the Trossachs, the skies were gloomy, and promised an unfavorable opportunity to see the land of Rob Roy. And in that we were not disappointed. We had what the Irish call very "nasty weather," or as an old Scotchman phrased it, "a soft day." There was no downpour—rarely is in this country—but a heavy mist, with occasional showers. Altogether, the climate to me is atrocious—cold, wet, penetrating and cheerless. I very much regretted the heavy, murky clouds that day of all others, for much of the beauty of Loch Lomond and Loch Katrine and the grandeur of Ben Lomond depend upon sunlight and shadow. Nevertheless, I thoroughly enjoyed the trip, and concluded that the genius of Sir Walter Scott had not exhausted the glories of that wonderland of story and chivalry. Loch Lomond is a grand body of clear, deep water, thirty miles long, dotted with many little islands, and its shores adorned with a number of pretty villages. The mountain-sides, unlike those in Ireland, which are cultivated up to the top, exhibit nature in her rugged grandeur, only relieved here and there by browsing sheep and the cottage of a shepherd. So completely did clouds enwrap the shoulders of Ben Lomond that we could only see in faint outline that majestic monarch of the Highlands. At Inversnaid we mounted coaches for a drive of five and a half miles over the mountains that separate the waters of Loch Lomond and Loch Katrine. Along the way quite voluble was the patriotic driver in giving the history of different points. Here was the cottage of Rob Roy; there two gallant knights met in mortal combat; within that secluded glen the clans gathered; from that height the pibroch sounded, and on, on, with glowing eloquence and a seeming lament that these prosaic days had lost taste for Highland chiefs and Caledonian chivalry. The rain descended so constantly as to largely obscure the charms of Loch Katrine, until we were sailing around Ellen's Isle and ready to land. There, however, the rare beauties of that gem of the mountain lakes are most delightfully displayed. Just that view from the deck of our little steamer, with the wild, precipitous mountains on either side, fair Ellen's Isle just behind us, laving her luxuriant tresses in the laughing waves, and the gloomy grandeur of the Trossachs before us, was ample compensation for a trip across the Atlantic.

Another ride in coaches of eight miles brought us to the village of Abertoyle, where rail-carriages were in waiting for Edinburgh. We had nearly an hour's delay in Stirling, but the inclement weather prevented a visit to the famous castle. I contented myself with a study of it from the depot. From its towers may be seen the Grampian Hills and the field of Bannockburn, near which we also passed *en route* to Edinburgh. On a neighboring height the Wallace monument overlooks the plains for a great distance. In an hour we were crossing the immense bridge over the Frith of Forth—said to be the greatest structure of the kind in the world—and dashing into the station of the beautiful capital of Scotland. Of all places yet seen, Edinburgh is fairest to the eye of beauty and richest in historic association. Here I could spend weeks with unflagging interest. The center of the great Reformation led by stern John Knox, the throne of kings, the scene of battles, the familiar haunt of scholar and philosopher, the proud seat of learning, and the mother of genius, it has a strange fascination for one who has read and is eager to learn. You look upon buildings hoary with age, and recall the history of centuries written there. You walk streets along which kings rode to their coronation, or down which they were dragged to violent death. In that building Burns resided; over there David Hume wrote most of his history; yonder Adam Smith lived and wrote his "Law of Nations;" in an upper room in that house Lord Jeffrey and Sydney Smith drew up the plan and projected the *Edinburgh Review;* down that narrow street is the house where Lord Brougham was born; this was Boswell's house, the biographer of Johnson, by whom the Doctor was entertained when in Edinburgh; and so on through most of the old city beyond the castle.

After a refreshing night's rest I was ready to enjoy the holy day. Where should I worship? Who were the successors of Chalmers, Guthrie, Hanna and others, to break to the hungry the Bread of Life? Looking over the appointments published in Saturday's papers, I decided to hear Dr. McGregor, pastor of St. Cuthbert's, Church of Scotland. As the church is being rebuilt on the old site, the congregation is worshiping in Synod Hall, a very large room which seats easily three thousand persons. At this Sabbath service it was filled to its utmost capacity. Dr. McGregor has reputation for great eloquence, and always commands large congregations. He is very small in stature—not more than five feet, six or seven inches—with full whiskers, grey and cut short, and a broad, retreating forehead. His voice is clear and musical; his enunciation distinct and easily understood, notwithstanding his Scotch accent; his manner earnest, and at times vehement; his gesticulation unstudied and nervous; his diction polished, and at times both terse and ornate. He wore a black gown, as did also his young assistant minister, who conducted the introductory service. The text was Dan. iv. 35: "And he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Of course, from that text he gave us good, strong Calvinism, which, he said, had been grossly misinterpreted; but his clear, strong orthodoxy on the subject of Divine authority and sovereignty, as against the guesses of science, was most refreshing. But much of the sermon was an argument against the disestablishment of the Church of Scotland, which question has been thrust, it seems, into the issues of the general parliamentary election now exciting the whole country. In the pews were scattered a printed appeal to the people of Scotland in behalf of the National Church, in which the statement is made that the "livings" of that church were open alike to all Presbyterians in the country. It was a very able discourse, and evidently produced a profound impression. Nevertheless, the movement inaugurated by Dr. Chalmers will result in the disestablishment and disendowment of the church, which, to the eyes of an American, is exactly right.

At the close of the sermon was a baptismal service, which varied somewhat from the Presbyterian form in "the States." The fathers of the little ones stood in line inside the chancel, while the mothers, with the babes, sat together in a pew very near. The pastor made a short address to the fathers, and then, one by one, the mothers approached, gave the little one to the father, and he, handing the pastor a card with the name of the child, held it in his arms while receiving the rite of baptism. Though not presuming to pass criticism, the service seemed to undervalue the parental authority of the mother. I believe firmly in the headship of the home, but also most profoundly in the joint responsibility of parents, and the larger influence of the mother in developing the character and spirituality of the children.

In the afternoon I went out to a smaller church, holding some sort of anniversary services, to hear Prof. W. G. Blaikie, at present, I believe, Moderator of the General Assembly of the Free Presbyterian Church of Scotland. I have a helpful volume from his pen in my library at home, and desired to hear his voice and look into his kindly face. He preached a thoroughly evangelistic and very practical sermon. His voice is thin and a bit unpleasant, and he is without any of the graces or magnetism of an orator; but his manner is very devout and earnest, and his style of address quite persuasive. His illustrations were apt and his historic allusions felicitous. The congregation did not fill the house, but was, doubtless, very good for an early afternoon hour. It gave me great gratification to hear such preaching in a city where mind is so alert, learning is so advanced, and thought is so daring. Surely young amateur theologians can safely wait and cease prating about liberal thinking and the "scientific method," while such masters hold so tenaciously to the integrity of the faith of the fathers. I shall ever count it one of the privileges of life to have spent a worshipful Sabbath in the city of Edinburgh.

On my way to hear Prof. Blaikie, I encountered a detachment of the Salvation Army marching up the street, singing, and beating tambourines, followed by a crowd of boys. As I returned, the small congregation was coming down from the barracks. From diligent inquiry I learn that the Army has not accomplished much in Scotland and Ireland. Its influence is no greater than in America. What it is doing in England, I shall ascertain when in London, if possible.

Returning to my hotel, I turned into the Old Grey Friars' Churchyard, and spent a sweetly-solemn half-hour. In that church the National League and Covenant was signed, some of the brave men writing their names in blood from their own veins. I found the "Martyrs' Monument," with its quaint inscription, at the bottom of which these lines were noted down: "From May 27, 1661, that the most noble Marquis of Argyle was beheaded, to the 17th of February, 1688, that Mr. James Fenwick suffered, were one way or other, murdered and destroyed for the same cause about eighteen thousand, of whom were executed at Edinburgh, about one hundred of noblemen, gentlemen, ministers and others, noble martyrs for Jesus Christ. The most of them lie here." There also is the grave of Allen Ramsey, the poet, to whom a splendid monument is erected in Princess Street Gardens. Dr. Hugh Blair sleeps there, whose sermons I have read, and whose book on rhetoric every college boy studied twenty-five years ago. I saw the grave of William Ged, the inventor of stereotyping, and in the great library in old Parliament House, next day, was shown the first stereotype plate ever used—made for printing an edition of Sallust. And so I passed the silent dust of George Buchanan, the historian and Latinist; of Alexander Henderson, of the Westminster Assembly of Divines, and who, it is claimed, prepared most of the Assembly's Catechism; and many, many others, distinguished in Church and State.

Monday morning, early and in the rain, I started out to "do the city." At once I was impressed with the comparative quiet of the Scottish capital—the absence of that industrial hum and commercial push to be seen in Glasgow. Everything moves with a serene dignity, as though gaining gold was subordinate; something else was more important. First, I stopped in St. John's Churchyard (Episcopal) to see the grave of Sir William Hamilton, the distinguished philosopher, professor and author. I jotted down this inscription on his tomb: "His aim was by a pure philosophy to teach that, now we see through a glass darkly, now we know in part; his hope that in the life to come, he should see face to face, and know even also as he is known." There also other men known to fame sleep the last long sleep. In St. Cuthbert's yard, which adjoins, are the remains of that weird child of genius, Thomas de Quincey; Napier, inventor of the logarithms, and others. A few minutes' walk took me to the Castle, the most commanding and picturesque of all European buildings yet seen. Of its history I shall not attempt to write. I visited the room of Mary, Queen of Scots, where King James was born; saw the Crown Room, where the Scottish regalia are kept, and everything else, and made my way down the hill to St. Gile's Cathedral, where John Knox thundered and shook the foundations of popery. That is the most sacred shrine in Scotland, as it should be. Near is the grave of the brave Reformer, and down the narrow street is the house where he lived. I went through it, sat in his old chair in the little study, looked out the window from which he preached when too feeble to go to the church, and prayed that the spirit of John Knox might ever characterize the ministry of the land he loved, and for which he so courageously labored and suffered. Of the library in Parliament House, where I saw the manuscript of Sir Walter Scott's *Waverly*, and other rare things; of Holyrood Palace and Chapel, with Queen Mary's apartments kept as she left them, etc.; of old Edinburgh University, with its venerable buildings and three thousand three hundred students; of the monuments of Sir Walter Scott, Burns, Sir James Wilson, etc.; of the graves of Dugald Stewart, Adam Smith, Horatio Bonar, Thomas Chalmers, Dr. Guthrie, Hugh Miller, and hundreds of others—what could I not say! But I have not the time to write, and your columns can not afford the space.

This morning I leave for London, stopping for a few hours at Melrose Abbey and Abbotsford, the home of Sir Walter Scott. Fraternally,

CHAS. B. GALLOWAY.

Edinburgh, July 5, 1892.

Letter from Mexico.

MR. EDITOR: Your interesting paper now cheers our home by its weekly visits. For this I hereby tender due thanks to you and to our good Bro. Weems, who led me to the blessing hereby enjoyed. He also requested me to write an occasional letter. Confiding in your good-will along this line, I now venture to comply with his request. I shall try to be brief.

It is now well-nigh twenty years since we, as a church, planted ourselves as missionaries among the Hispano-Americano people, whose borders touch our own as a nation on the south and west.

Of the first men who came, only Sutherland remains in the field; Daves survives at home; the other leader, Patterson, sleeps the long, quiet sleep on the shores of South America. Others have come and gone since they; some to the rest beyond the river, and some to other fields and employ. In view of this ever-changing column of men, we can truly say, "Workers come and workers go, but the work goes on forever," and in its steady march has crossed the experimental line, and is now an established, fixed part of American Methodism. It has made its history. And what a history! Who writes it will have a thrilling task, and to write it well will require a master's pen. Who reads it will be the better for it, for the heart-chords will be touched and the soul will respond in greater deeds of love and devotion to the cause of universal evangelization. Yes, no future history of the Methodist people and their far-reaching organization will be complete without the land of the ancient Aztecs, Incas, Mexicans and their descendants. The historian's pen must portray how Robertson faded away and died with his head, hands and heart full of plans and deeds for the uplifting of Mexico; how McDonald died on the march away from his wife and babies, among his well-beloved Mexican members; how Freeman and Patterson fell victims to the terrible small-pox and yellow fever; how our native preachers as well as foreigners were stoned, imprisoned and killed, and how the men who planted the true gospel in this country toiled on amid trials and against the odds of climate, diet and disease, until one by one they succumbed, but left the undying monument of their labors behind in a Mexican Methodist Church that will stand till time shall be no more.

From the start our work has moved steadily forward. We have never lost an inch of ground once gained, but, holding fast that which we have, we have pressed forward into regions beyond in a way that is more startling than any progress of missions known in history, perhaps. That is putting it strongly; but we think facts sustain us. Take your map down and put your finger at San Antonio, Texas, on the border, and the City of Mexico in the center of the Republic, and hence describe a circle in each case, whose diameter shall be about 250 miles, and you will include about all we had of this vast work ten years ago, while now you must go through every border State of both nations, from the Gulf of Mexico to the Pacific Ocean, together with two interior States of Mexico, to compass the work begun about San Antonio, Texas, and embraced ten years ago in above circle. This is about 400 by 2,000 miles of territory now practically covered, while the circle at the national capital has since extended also across the continent, having now on the Pacific coast a front of nearly 500 miles of work. This territory is overseen by three full-fledged Annual Conferences, with well nigh a hundred itinerant preachers, and, perhaps, at this writing over 5,000 members commune at Southern Methodist altars. And all of this in twenty years—the greater part of it in the last ten years!

And now, my dear reader, the best of all is, we see greater things further on. It only remains for "the people who are called Methodists" to turn their prayers, their young men and their consecrated money to this field in order to raise up a native church which in less than a century will be self-supporting, and one of the enthusiastic missionary bodies active in the conversion of the world. What a tremendous responsibility is ours! May we be equal to the task!

It has been, and is yet, my earnest conviction that the missionary road for Protestants to China, India, Japan and Africa runs lengthwise of the American Continent. A far-reaching policy would first make the great Western Continent a stronghold of evangelical sentiment both in Church and State from Alaska to Cape Horn. Then, with the greatest section of the earth as a united base of supplies, the far east could be bombarded so thick and fast that her moss-covered walls of seclusion and paganism would totter and fall, and "nations would be born in a day." And if we are true to what God has done for us so far in this country, and follow up the guiding pillar of cloud and fire, the sons of the ancient braves whom Cortez murdered, will take part in that eastern campaign yet ere the final victory is won. Let us conserve and save Mexico, our neighbor. The leaven works out through immediate layers of the mass best.

Now, in conclusion, let me say every sign is propitious for us in Mexico. At least, that's the case in my corner of the field.

In my next—if you want a next—I will deal with actual field notes.

Yours fraternally,

J. D. SCOGGINS.

Guadalajara, Mexico.

[By all means send us the "next."—EDITOR.]

FROM THE WORK.

Rev. E. H. Casey, Clarksdale, Miss., July 23: "Bro. Jno. Clark, father of our town and the oldest member of our church, died to-day at Saratoga, N. Y., at 1:30 P. M. We are sad and cast down; 'but we do not mourn as those without hope.'"

Rev. J. F. Wynn, Pineville, La., July 27: "Am thankful to report a glorious meeting at Hickory Grove. About twenty-five conversions and reclamations, and the church wonderfully revived. Have received forty-four members and baptized twenty-eight children on my circuit up to date."

Rev. J. F. Evans, Aug. 2: "Rev. R. A. Burroughs, presiding elder of the Kosciusko district, is in very bad health. He will be forced to take a rest of, at least, six weeks. The church and preachers will please not look for him, or call on him to do any work until he has regained his health. I write under the advice of his physician. Pray for him."

John H. Copes, Magnolia, Miss.: "Hurrah for the brave brothers who have taken a stand against commencement balls at our State institutions of learning. I hope they will continue to agitate the subject until Christians get aroused and demand that this folly shall cease. I don't think it right for them to encourage what a great majority of Christians teach to be a sin."

Rev. J. A. Bowen, Aberdeen, Miss., Aug. 1: "We are glad to state that four saloons have died in Aberdeen this year, as the results of the 'new law' and a healthy, growing Christian sentiment. Other saloons are on their death-bed. God has called four promising young men out of our men's prayer meeting to preach the gospel. We have a revised roll of four hundred members in the church. Come to see us."

Rev. J. H. Mitchell, Macon, Miss., Aug. 1: "We have been gathering into the church members ever since the meeting and up to date. We have received fifty-nine. I suppose we will receive, perhaps, sixty-five. We have organized an Epworth League with about thirty-six members, which promises to do much good. Macon has never been in such a high spiritual condition before. Will have a young man to license to preach at Quarterly Conference."

Rev. Geo. W. Huff, J. P., North Wilkinson circuit, Mississippi Conference, July 29: "We have just closed a good meeting at Mars Hill. Six precious souls were added to the church; also a number converted, and the church greatly revived. Bro. Simmons, of Gloster and Centreville station, assisted us in the meeting. His preaching was plain and pointed, full of love and comfort. Sinners wept and Christians shouted. Bro. E. A. Flowers preached us two good sermons. His prayers and tears have a telling effect for good. Pray for us."

Rev. R. D. Norsworthy, Crystal Springs, Miss., Aug. 2: "This is a happy day in the parsonage at Crystal Springs. Two years ago, on the occasion of my birthday, we were heavily pounded, and now my birthday has come again. We have had no pounding or storming, but have just enjoyed a most delightful dinner, prepared by thoughtful and loving hands, and sent to the parsonage just at our regular dinner hour. We will not attempt to itemize the good things and the variety, but will say that nothing was lacking to make up an excellent dinner. But we will say that the preacher and his family all, while they gratefully appreciate every expression of loving thought on the part of this noble people, do appreciate the bouquet of flowers sent by our suffering little friend, Ollie Easterling. I would write more, but fear we will cause some of my brethren to desire to come to this delightful preacher's home. We are getting along hopefully."

Mrs. S. G. Weems, Brookhaven, Miss.: "The 'Little Workers' of Brookhaven are alive and faithful. Notwithstanding rain and heat, our attendance compares favorably with the attendance of the regular church services. It is true, some have fallen by the way, unwilling to endure the heat and burden of the day; but, while this is true, there comes cheering news from some of our absent 'workers'—among whom was a sweet, fragile little girl of only a few Summers, who was here at school and became one of the most interested of our workers. I think the dear child had been truly converted to God, and felt in her little heart that she was, in truth, 'the child of the King.' She wanted to join the church; but her guardian did not feel like assuming such a responsibility while she was separated from her parents. But our dear one returned to her loved ones, told them of her desire, and then said she wanted to see an altar of prayer erected in her home. Not finding anyone willing to undertake this duty, this precious child asked permission to be allowed to do it herself. Then this tender babe took the Bible, read the lesson, and reverently knelt and prayed; and has kept it up all this Summer. So you see that while our little lambs are scattered, they are not idle in the work of the Lord. Pray for us and the 'Little Workers.'"

Rev. J. H. Foreman, Daniel, Miss., July 30: "I want to say something about our meetings at New Prospect and Piney Grove, on Trenton circuit. Our pastor's health has failed. He came down to New Prospect, but was not able to preach; but, by the help of God, we are carrying the work on. One of the members of New Prospect Church, and a steward, told me that their church was in a better condition, spiritually, than it ever had been. There were eleven conversions, two accessions, and the church wonderfully revived. We have a good Sunday-school and prayer meeting. The members resolved to live Christians in the future. Bros. J. C. Ellis, Lane and Clark did a good work. To God be all the praise. We had a glorious meeting at Piney Grove. God came in power, convicted and converted souls, and the church wonderfully blessed. We baptized four infants, four adults, and received twelve in the church. We have a lively Sunday-school and prayer meeting at Piney Grove. Showers of rain fell every day during the meeting; but that was not all. Showers of grace divine came every day, and almost at every service, and men and women shouted praises to God. The altar was crowded with penitents to the last. The people moved to every proposition. Good resolutions were passed, and a determination made among the Christians to live better, more holy, more upright in the future than they had in the past. They say they are going to build a new church. Bros. Lane and Nobles did acceptable work during the meeting. Bro. Griffin came by Sunday, and preached us a gospel sermon. Pray for us, that we may, by the help of God, be able to pull down the strongholds of Satan, and build thereupon the kingdom of our blessed Lord and Master."

THE PASSING YEARS

They are slipping away, these swift, sweet years,
Like a leaf on the current cast,
With never a break in the rapid flow,
We watch them as one by one they go
Into the beautiful past.

One after another we see them pass
Down the illumined stair
We hear the sound of their steady tread,
Up the steps of the centuries long since dead,
As beautiful and as fair

There are only a few years left to love
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
In the dusty ways of life?

There are only a few swift years. Oh, let
No captious taunts be heard.
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word.

Bible Sanctification.

It must be acknowledged by all that the very nature of faith is, that whatever is received "is afar off"—that is, it is "in the world which is to come." The new creation, the new world, and all its blessedness, was to the Old Testament saints, and is to us now, a thing of faith; so that, while living with reference to heaven and its laws, it may be truly said "that the just shall live by faith." As subjects fitted for heaven under the law, or under the Old Testament, the saints, or the sanctified, were made acceptable; or, rather, their acceptability was illustrated or revealed by types which pointed to Christ as the real "way."

When Christ came into this world it was not to make a new revelation, or in any wise to add to the revelation made to the Old Testament saint only by demonstration, by which the things held forth to faith in inexplicable mystery should be made clear.

As "yesterday," so "to-day"—terms that refer to the Old Testament period, and that known as the gospel. It may be truly said, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"—all of which is a matter of faith, which, in reality, "is afar off;" but under the law of faith, in a mystery, is made known to us now, even a sensible experience that is known to our fallen condition.

The study of these revelations, conjointly, evidently will advance to a full and clear conception, by faith, of all that is proposed, viz: the full and perfect redemption of the whole man, soul and body, so much so that in this full knowledge by revelation the saint, like Paul, may, by faith, see himself glorified, and even see the distinguished place in heaven to be occupied.

"I knew a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth); such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I can not tell: God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities." (II. Cor. xii, 2-5.)

Evidently Paul refers to himself. This advance knowledge by revelations through faith, and a consequent sensible experience, came to Paul some time after his conversion—perhaps ten years after. In this he had a clear perception of a perfect redemption, and the reflex effect was a sensible experience, amounting to satisfaction. "Of such an one will I glory." At the same time, however, he appeals to his present earthly state as one of infirmity, which was brought about by sin. "Yet of myself I will not glory, but in mine infirmities." And lest he should be exalted above measure through the abundance of the revelations, there was given to him a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure. In this there is as full recognition of the present fallen condition as in the other, the glorified condition.

Here he shows that the glorified experience can be claimed only as an experience of faith; that "it is unlawful for a man to utter"—that is, claim it as a present real experience, and the reason is given, viz: lest any man should think of him above that which he seeth him to be, or that he heareth of him.

No wonder that these latter-day saints—the sanctified—are looked on so strangely. We wonder what sort of beings they are; whether they are unlike other believers, and what additional change they will realize when Christ shall appear, for then "this vile body (being) shall be changed and fashioned like unto his glorious body," or just as we have now received it by faith.

With reference to our present condition, our real fallen being, no one will deny that it is an experience of a prolonged death, as is indicated by the terms, "bearing the cross," being "mortified," and becoming "a living sacrifice," and quite a number of other expressions, all of which show that "the all manner of concupiscence wrought in us" by the fall is not exterminated, but subjected to the severest death, and that throughout our whole earthly life. These terms, with a common-sense experience, show to all that inbred or inherited depravity or sin is not exterminated, but crucified, mortified, donied, etc., and being present, is transmitted to each successive generation of children, all of whom must be led to see their redemption in like manner as their parents. Hence, as with Moses, by typical revelation, so to us, after the demonstrated revelation, we are alike sanctified, counted righteous, or perfectly redeemed by faith.

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. xiii, 11, 12.)

That the effect of this faith, under this system of grace, as a reflex experience, extends to a complete crucifixion of the entire "old man," is granted; but we deny that the thing that makes the "old man"—viz., inbred sin—is exterminated. Besides the crucifixion or baptism of the "old man," there is substituted for him the entire human nature of Christ, mysteriously wrought in us and in our life-work daily, by which we appear righteous, "because the seed (Christ) remaineth in us," "working in us both to will and to do of his good pleasure;" not coercing, but persuading and "helping our infirmities." And thus the fallen being who "submits himself to God" to be ruled by Christ, who mysteriously dwells in us, having this hope of the future glorification, "purifieth himself even as he is pure," and doing righteousness, "is righteous even as he is righteous." But we are fallen, all the same; and as this perfection is the result of growth, it may be a long time, and perhaps never in this life, and to thousands not at all in this life, before any man can claim such a work of grace. To claim it instantly certainly is foolish. "For though I would desire to glory, I shall not be a fool; for I will say the truth; but I forbear, lest any man should think of me above that which he seeth me to be, or heareth of me."

From Paul's experience in the matter of prayer, it is foolish to ask its extermination. The system of grace provided is sufficient. We have a High Priest, with all his ministry, his atonement, his intercession, his forgiving power, his sanctifying power. "If we will but hold fast to the profession of our faith without wavering," all will end well. For the present we are "made accepted in the Beloved." (Eph. i, 6-14.) Turn to it and read. Hence every believer is sanctified. None perfect in nature, and but "few," if any, may reach a perfect life, even as a work of grace. This is the proposed goal which is the possibility of grace, and hence we are exhorted "to go on unto perfection," to the extent of divine permission. (Heb. vi, 3.)

But let our life-work affirm this perfection, rather than utter it with our mouths. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (St. James iii, 2.)

J. W. ELLISON.

Finis.

Whatever of renown for belligerency the presiding elder of the Meridian district may have had hitherto, surely the "bad pre-eminence" must now be conceded to the preacher in charge of Decatur mission, Brandon district. And whatever doubt might have been charitably entertained as to the motives which prompted the venerable brother in his "demands," charges, insinuations, or "calling attention to published facts," are now dispelled. I had suspected when the "demand" appeared March 10, and I read—"If the inside facts were published, the people would open their eyes in wonder when they come to know what a lot of missionaries we have in the Mississippi Conference. Whew! missionaries indeed! They are not ambitious to obtain the martyr's crown, I suspect. I suggest that we call a spade by that name," etc.—that it was a repetition of the Donnybrook Fair invitation, "Will not some gintleman step on me coat-tail, that I may use me shillelah about his head!" And since the reply to Bro. Drake's sweet-spirited letter, and more especially since the article of July 28 appeared, my suspicions have been confirmed—for I have at least heard the whistling of the clubl

My good Bro. Ellis is right in one thing he says about me—that I do not succeed in everything undertaken. And it may be well that I do not; but I shall always believe that I ought to succeed in getting the pastoral charges in the Meridian district to pay not less than six hundred dollars a year to their faithful preachers; for I can never believe their five hundred dollars to be enough for a man and his family to live on in comfort, even if some preachers can be close enough and stingy enough toward their families to lay up money out of such beggarly salaries. I believe that a preacher is a man, and ought to be a manly man and earn his salary, and that his labors are worth far more than the labors of a book-keeper in a cross-roads store. Ever since I have been on the district my efforts have been directed to prying our stingy folk out of the ruts and to get them to quit regarding preachers as beggars and what is paid them as the giving of alms. But I have not succeeded everywhere yet; and in one place I may fail this year because an old preacher told some of the brethren that five hundred dollars was enough, as out of such a salary he had laid by two hundred dollars.

In another instance the good brother is correct, and that is where he says that he is satisfied that I am not his enemy. No, thank God! I am not his enemy nor the enemy of anybody else; for in my heart there is no unkindness, much less ill-will, toward anybody.

Again is my good brother correct, when he says that he does not believe a single member of the Board to be "capable of a dishonorable, much less a dishonest, act;" and I think he is also correct when he says that not one of the presiding elders "would do wrong knowingly."

And I quite agree with Bro. Ellis when he says that, "as a *general rule*, places that pay five hundred dollars and furnish a house rent free ought not to have anything appropriated." And the Board generally adheres to this "general rule." All the stir has been made because the Board deviated from this rule in exceptional cases when circumstances clearly justified the exceptions being made. About the first time in the history of the Mississippi Conference that an appropriation was made to aid a city work was in December, 1882, for Natchez City Mission, and then one hundred dollars was allowed, and every cent of it went into the house of worship. Nothing was accomplished in West Jackson until three hundred dollars was appropriated and W. W. Hopper sent there. And no preacher can live decently in Jackson and meet extraordinary expenses always borne by city pastors on five hundred dollars a year. Neither can a preacher live decently in Meridian, Vicksburg or Natchez on five hundred dollars, even if a parsonage be furnished free of rent. Not only are there no donations of butter, meat or vegetables, and such like, but the calls for charity are legion, and a preacher must respond where others might refuse. A preacher serving a city mission once received eighty dollars salary from his charge, but gave one hundred and fifty dollars to relieve the poor.

Again do I agree with Bro. Ellis about the folly of appropriating twenty-five dollars or fifty dollars to mission works; but if three hundred dollars had been appropriated to each of the ten charges in the Brandon district the treasury would have been swept clear, and Bro. Harry Brown would not have done the splendid work in East End, Meridian, which an appropriation of three hundred dollars enabled him to do last year. The trouble is that there are too many able-bodied pensioners—in the shape of Westville, Raleigh, Hillsboro and Decatur circuits—in the Brandon district, each having hundreds of members who think God's salvation is free, and are willing to keep the preacher poor if the Lord will only keep him humble!

My good brother is mistaken in interpreting my suggestion into a threat. I simply said that he had given an excuse to mean people to be meaner; and the reduced collections would enforce a scaling or discount of the appropriations, and the Brandon district would suffer accordingly. True, I said the Board was getting restive under the continued appeals from the Brandon district, and thought it was time for the venerable pensioners, who had "come down to us from a former generation" (as Webster said to the veteran survivors of the Revolutionary War), to stand alone. There surely ought to be manhood, information and religion enough in the membership of those old circuits to support their preachers and to pay them decent salaries and furnish comfortable parsonages. The money surely is not lacking.

So far as I am concerned, this ends the controversy. And I am just as ready to take my good old Bro. Ellis by the hand as I always was; and I am quite sure that no one has enjoyed his jokes at my expense any more than I have done. God bless him, and make the evening-time of his life brighter than the noon-tide.

T. L. MELLEN.

A Visit to My First Circuit.

In the Winter of 1880 I joined the North Mississippi Conference, and was appointed to Pleasant circuit. I lived in the vicinity of Lewisburg, in DeSoto county. Last week I went back to Lewisburg and spent four days, preaching at night, renewing old acquaintances and visiting during the day. Many changes have occurred in nine years. Some have gone to heaven, some moved away, and some have gone back to the world, but many are still steadfast in the faith. It did me good to have grown and young people come up, and say, "I was converted when you were here, though a mere child." Though an inexperienced boy, those dear people were so kind that I can never forget them. Joe Howell is doing a good work there. He is a good preacher, is thoroughly alive, and has religion.

HOME MATTERS.

It is so hot that many of our people take advantage of Sunday to get cool, and they stay away from church. The work in our towns must be done principally in the Spring and Fall. The brethren in the country are holding protracted meetings now, and some expect to hold camp meetings later on.

T. W. LEWIS.

Letter from Dr. Cottrell.

A respite for a time—or a half-time—from the postponements, and neglects, and the like, of pastoral engagement at Greenville, Ky., in order to recuperate my health, made it practicable for me to get out, through a part of Missouri and the whole of Arkansas, into the middle of Texas. The notification from Bro. Pinson, head manager of the Chautauqua at Georgetown, that my name was on the programme, came in one week of the time for my appearance, so that my departure from home was extemporaneous, on Saturday before the first Sunday in July. I was with Dr. John Mathews in St. Louis at St. John's Church on that Sunday—hearing him preach in the forenoon, and occupying his pulpit in the evening. It is not necessary to say that our reunion was pleasant, after the lapse of years, and that the hospitality of my esteemed brother and his family was grateful to the weary traveler, nearly spent from preaching, thinking and talking—to say nothing of vertigo touches from dyspepsia. I ascertained, *en route*, that I was on the programme for a lecture—"Discounted Ministries"—for Wednesday morning; so it was necessary for me to flank off at Round Rock, and take private conveyance for Georgetown at sunrise to reach the grounds in time for my engagement at eleven. It was not till I reached there that I knew for what I was announced. Three lectures and a sermon were charged up to me; and besides these other talks were called for; so I was kept gabbing all the week. Sam Jones failing to put in an appearance the day he was expected, rendered it necessary his appointment should be filled. Dr. Archer, of Paris, Tex., was pressed into service for the forenoon, and I for the evening. Dr. Archer discussed the felicities and infelicities of matrimony felicitously. The Doctor is admirable in elocutionary grace and diction. Of the other renowned lecturers I would speak, but I'm writing under a sweltering heat at nearly the noon-hour of the day. To greet old-time Alabama brethren who had come hundreds of miles, as they said, to meet me was most delightful. Prof. Ed. Tarrant and Rev. I. Z. T. Morris were of these; and the communion we had in fellowship of common memories was pathetically pleasing. Mrs. Jane T. H. Cross once wrote: "Oh, this dear, sad world!" Echoes from out the ever-deepening—the ever-heightening—past are reverberant to the ear that hath the cunning of deafening off from din and babble of tongues tormenting. How bruised our souls become under pitiless pelting of words! words! words! The part of Texas which surrounds Georgetown is simply an enchantment. Here nature seems to have uncoupled herself interspersed into parcels, not fragmentary, but into units that give expression of individuality—each appearing local and resident. The earth seems an uplift of bosom and outstretch of arms in invitation to pendant cloudlets almost persuaded from out the witchery of a firmament sweetly correspondent with circling meadows, or orchards; corn and cotton fields fringed with forests coincident with a horizon that helps the eye to a sense of vastness. A kind brother took me all abroad over the fields; and to a creek where we were boys together, on the swim and in the dive! "My mind to me a kingdom is!"—and the power of scenes as we witness them in our afternoon of life comes of memories of the morning! Old Sally Shaver, brother Ben's spotted mare; and Watch, our broad-breasted dog, whose benignant eye was expression of benevolence itself; old Uncle Dan, the wagon driver!—these, with others, of the companions at old Sylvestria, in the forties, when I was a boy!—were they not alongside of me as I made with Prof. —— those two trips? Of late I've got the mastery of tears, and my soul just laughs and weeps whilst my countenance is in rest. The Brothers Snyder, citizens of Georgetown, have shown genius in gathering from distant nations breeds of horses that stand in declaration of stalwartness proximate to the elephant—those Norman greys from France! The profusion of mane and fore-top and tail, suggestive of parlor-window drapery, and the sinewy limbs, broad breasts and eyes, that were in declaration of consciousness of muscular sufficiency, as also of perfect tractableness!—these raised surprise into astonishment. I had not before any suspicion that there were such horses in this precious, beautiful world. Their aspect of strength and gentleness girded up my soul and tempered it to braver purpose and benevolence. It is worth a trip from Kentucky to the middle of Texas to see those horses.

I came here, to Hot Springs, on last Saturday. As the omnibus, crowded with passengers, drew up toward the residence of Dr. Chas. A. King, he happened to ride up on his grey, and as I jumped from the "bus" he jumped from the saddle. The passengers, ladies and men, and the people on the sidewalks didn't laugh quite as loudly as did King, as he hugged me. The cream of life is its friendships! Dr. King was with Shores and me in the years '66, '67 and '68—I, as presiding elder, and they as pastors, in dear old Alabama. King dropped out from the Conference, and has practiced physic since. Here he is deemed chairman of the committee on the resurrection, so effective is he, in an original, generous, industrious prosecution of the healing service. Dr. Carradine, of St. Louis, is enthusiastic in expression of his estimate of his indebtedness to King's management of his case. The little daughter that came two days after my arrival was to have been named Joe Cottrell had she been a boy. Of course, the advent of the little lady occasioned crowding here at King's, but where there's a will there's a way. Where there's genuine hospitality, one is content to have a pole poked out for him to roost. This in the parlor answers every purpose. The horse and buggy King turned over to me—with the driver—put the city and its surroundings at my command. The little nineteen-months-old brother of the girl who made her advent last Monday—King's first—I call "King's excuse."

JOSEPH B. COTTRELL.

Hot Springs, Ark.

SUNDAY-SCHOOL LESSON.—Aug. 14, 1892.

BY REV. W. H. LAPRADE, D. D.

Ananias and Sapphira.

Acts v, 1-11.

GOLDEN TEXT.—*"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."* (Gal. vi, 7.)

The preceding chapter closes with the statement that "Joses, . . . having land, sold it, and brought the money, and laid it at the apostles' feet"—a noble, unselfish act, prompted by love for the brethren, many of whom were poor, and, for a time, out of employment. Others had done the same thing. Probably Joses was very wealthy, and so his action was more notable.

Such conduct would be favorably mentioned by all, and would seem to indicate great earnestness and enthusiasm, provoking zeal in others. Among the thousands added to the church we need not be surprised if some were shallow, some fickle, some hypocritical. Insincere people like to "put the best foot foremost" in a crowd, and are apt to counterfeit great deeds. Our lesson to-day furnishes a case in point.

Vers. 1, 2. "But"—the disjunctive separates the action of Ananias from that of Joses, by way of contrast. Ananias and Sapphira desired "public mention;" they loved notoriety; they wished to seem not a whit behind Joses. But they loved money, too; so they planned together to *appear* to give *all*, while they really gave but a part. They "laid it at the apostles' feet," just as Joses did, thus professing to give it to God for the church.

Ver. 3. Satan—not an evil *influence*, but an evil *person*—is always seeking to fill human hearts with bad purposes. With great skill and subtlety he watches his chances. Force evil into the heart he can not; all he does is by our permission and co-operation.

Ananias, by his action, told two lies to the Holy Ghost, who was the recognized power in the church: he claimed that a *part* was *all*; he claimed that what he gave was from right motives, when he knew to the contrary. His offering was laid on vanity's altar; not on God's altar.

Ver. 4. There was no law requiring him to sell his property; none to control the money received for it. The whole thing was voluntary. Why pose as a generous man? Why act a lie in this matter pertaining to God? To lie to the church is to lie to the Head of the church.

Vers. 5, 6. Ananias was not frightened to death; he was slain by the power of God. Our lives are in his hand. He does not always execute sentence so immediately upon sin, but he has the right to do so. In mercy as to others, in simple justice as to Ananias, he did so now. The church must not start on its career with the impression that to steal from God, and then lie about it, is a trifling offense. The "great fear" that came on them all was very wholesome. The key-note on the money question must be clear, true, of right pitch, in accord with the Christ-life.

"The young men"—active, strong—wrapping his garments about him, bore him away to burial, as was the Jewish custom in that day, before the sun-setting.

Vers. 7, 8. Having heard no report of the manner in which their contribution was received, and, no doubt, being somewhat disturbed in mind by her knowledge of the false representation. Not that she was repentant, but simply anxious.

Peter's question, so immediate and so direct, must have startled her; but she did not hesitate to carry out her part of the programme of falsehood. By her attempt to cover her husband's lie by one of her own, she revealed the fact that it was deliberately planned, and, therefore, all the more sinful.

Ver. 9. This guilty pair must have known of the wonderful manifestations of the presence and power of the Holy Ghost, at Pentecost and since; they must have known that Peter and the other apostles were under his special direction. Their plan, therefore, must have assumed that either they could deceive God, or that he would permit their crime without interference.

God, not Peter, had passed judgment and executed sentence upon Ananias. Peter simply applies it to the equally guilty wife, moved to do so by the Holy Spirit.

Ver. 10. Sinning like, and with, Ananias, like him she died. *All* souls, of women as of men, "that sin, shall die." God is "no respecter of persons." This punishment seems to us severe when we think of the apparently prosperous and unpunished guilt of thousands. It was not severe. Lying to the Holy Ghost is an awful crime. Besides, this was at the beginning of the history of the Christian Church, and is an object-lesson for all time and for all men. And we may be sure that in thus dealing with these two, God was merciful as well as just. Such unholy leaven would have ruined much, if left to do its work.

Ver. 11. We are not to understand that the people were frightened, but that their reverence, their awe, their solemnity, increased when they knew of these things. The sanctity of the church, the holiness of God, and his abhorrence of sin, were emphasized. The Holy Ghost could not more plainly declare that he desires "truth in the inward parts."

A Reply.

To the Editor of the CHRISTIAN ADVOCATE:

Several weeks since, while at Chautauqua, New York, I received the issue of your journal containing a criticism of my reply in *Light* to the question, "Why Christianity has not done what the humane workers are now seeking to do?" asked by a lady correspondent. I am not sorry that you published the reply. And I would have been pleased had you included the replies to all of the questions. However, my object in writing this is to assure you that the Humane Society is not to take the place of the church, nor to interfere with it in any way. On the contrary, the humane workers are usually church workers also.

Our work, of course, is founded upon love. This writer believes that God is love. So when he makes a feeble effort to understand Christ's glorious mission to this world he tries to keep in mind that it was all because of love. And this writer also believes that this love is extended with especial tenderness by the merciful Creator to the unfortunate, the weak, the defenseless of all his creatures, and that it is our duty as his agents to put this love into practical operation.

I also desire to say, Mr. Editor, that the prosecution of cases is but a very small part of the humane work. Our plan is to implant kindness and justice in the hearts of people. But to get fully my views as to these matters it is necessary to read the columns of *Light*; and I trust the readers of the ADVOCATE will do this.

RICHARD F. REED,
Natchez, Miss. Editor of *Light*.

An Inquiry.

In his article, headed "A Correction," Bro. Downer quotes from a letter received from Bro. McLaurin, stating that the offer of the American Bible Society, to furnish children with Bibles at half price, is limited to those whose parents *are too poor to pay anything*.

To the average reader this seems a little mixed. But, perhaps, the "Mo" in our brother's name is responsible for this limitation; or, perhaps, the committee who discovered this brilliant method of distribution was made up of Macs. Certainly, the great American Bible Society can scarcely propose to furnish the destitute in heathen lands with a free gospel, while those at home who are "too poor to pay anything" are supplied at "half price." Someone has blundered. Who is it?

FANNIE M. MONTGOMERY.

Learning gives us a fuller conviction of the imperfections of our nature; which, one would think, might dispose us to modesty; for the more a man knows, the more he discovers his ignorance.—*Collier.*

A Sketch of Elizabeth Barrett Browning.

At Hope End, Herefordshire, England, in 1809, began the life of the most colobrated, and most *justly* celebrated, of female poets, Elizabeth Barrett, afterwards Mrs. Browning. Her parents must have been persons of unusually sound judgment, for, rising above the prevailing views of feminine education, they gave their daughter a "masculine range of studies, with masculine strictness of intellectual discipline." As early as during her tenth year of life, Elizabeth was ready at composition, and had written for various periodicals, with force and elegance, before her fourteenth birthday. At seventeen she published a volume of poems, which, however, were so far unsatisfactory to her more mature judgment as to be omitted from such later collections from her pen as she afterwards issued. Indeed, while her earlier works were all remarkable as illustrating the buddings of genius, her mind did not give forth a specimen of its best fruit until she had reached the age universally regarded by her sex as the meridian of life—thirty-five years—and even then but one poem was produced that may be favorably compared with the rich fruitage of her later years. "Lady Geraldine's Courtship," full of beauty, with passages of exquisite tenderness and suggestions of broad reach of thought and subtle analysis of the motives and meanings of the human heart, was indeed the pledge and the prophecy of the harvest yet to be gathered. It was in this poem that a delicate compliment to Mr. Robert Browning appeared—a compliment in which Cupid's famed arrow must have been concealed, for, although the two had never met at that time, within two years *Lady Elizabeth's* Courtship had begun, progressed and culminated in a marriage destined to be remarkable as almost the only happy one in the highest literary circles of that day.

Eight years before her marriage her health—always delicate—was further "impaired by the rupture of a blood-vessel," and for several years her life "was that of a confirmed and seemingly hopeless invalid." Her illness, however, was not of such nature as to seriously interfere with her studies, and we are told that during that period "the poets and philosophers of Greece were the companions of her mind, and some of the inspired writers of the Old Testament were studied by her in their original language."

Immediately after their marriage the happy poets went to Italy, where, partly because of the gracious effects of its balmy air on Mrs. Browning's health, and partly because of the intense interest they both felt in Italian politics, art and literature, they remained. With her heart touched by the oppression of ecclesiastic burdens and Austrian tyranny which Italy was then bearing, and exalted by the blessedness of her own wedded life, Mrs. Browning now sang, with melody peculiarly her own, song after song whose strain was that of jubilant gladness, but whose undertone was like the mournful sighings of the captive Hebrew psalmist who wandered, harpless, by the "river of Babylon." Together with her husband she entered with most earnest and sustained enthusiasm into all the struggles for Italian independence that made famous the names of Garibaldi and Charles Albert, and that issued in the crowning of Victor Emmanuel and the freedom of Italy. The completeness of Italy's redemption she did not live to see; but she saw enough to add another joy to the womanly heart already wedded to its sunny skies by the experiences of her home life and the birth of her only child.

Mrs. Browning is, perhaps, best known by the public as the author of "Aurora Leigh," a poem of English life, well described as "a novel in verse." It is a plea—as to its moral—for human rights as assailed by cruel conventionalities and oppressive custom—pure, healthful, elevating in tone; and while the expression is sometimes labored, and the tendency to "prosy moralizings" is not always overcome, yet there are passages of passionate eloquence and numberless touches of exquisite pathos and beauty. But Mrs. Browning's best work was done in those shorter poems in which the woes of Italy and the fullness of her own joy together sought utterance, where smiles and tears, pæans and dirges, ecstacy and despair, strangely blended, formed a song glad enough to be sung at the creation of an angel, sad enough for the funeral of a nation.

In June, 1861, in her chosen home at Florence—forever sacred now in English hearts—this strongest and truest of all "women-singers" of the Great King's Court hushed her voice, and she "fell on sleep"—sweetly, we are sure, for did not she write:

And, friends, dear friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say, "Not a tear must o'er her fall—
'He giveth His beloved sleep.'"

W. H. L.

In Memoriam.

MRS. MARY SPENCER OBER.

The effect of influence is, perhaps, without limit. We cast a pebble into a lake and it causes a wave which, beginning with a small circuit, ripples out and on over the surface of the water until it touches the furthermost shore. So it is with influence, reaching first only a few nearest its source, it extends its limits until we are unable to reckon its complete work.

This thought comes to me while considering the life of the late Mrs. Mary Spencer Ober, whose death occurred in Natchez, Miss., on June 16, 1892. The quiet usefulness of her devoted life can never be fully estimated. While she has been taken from this earthly existence, yet she still lives through her influence. All those with whom she has at any time associated realize this.

She was a native of the State of Louisiana, having been born in the quaint old town of St. Francisville, on Jan. 19, 1841. About five years later her parents, Dr. G. T. Newman and his wife, Mrs. Mary E. Newman, removed to Richmond, Ky.; and this place was their home until 1855, when they settled in St. Louis, Mo. It was in this city where Mrs. Ober grew to womanhood, and where, on May 26, 1863, she was married to William A. Ober. They made New Orleans their home in the Fall of 1868, but in 1871 Mr. Ober and his wife went to Little Rock, Ark., and here twelve happy years were passed; when they returned to New Orleans, where they remained until, in 1887, they removed to Natchez, Miss.

Mrs. Ober was educated at the noted school of Mrs. Julia Tevis, at Shelbyville, Ky., having graduated in the class of 1859.

In every place where she resided she had many friends. She had the capacity of forming ties of friendship which were peculiarly binding. Her thoughtful kindness was remarkable. During many years of her life she was an invalid. For several years preceding her death she was confined most of the time to her own home, and a great deal of this time she could not leave her room, and toward the last, even her bed. But at all times she was doing something for those around her. She took an active interest in all the church organizations and charitable works, and gave liberally of her means to support them.

Her devotion to her husband, and his tender kindness and faithful care of her, was indeed touching. So her beautiful life was spent. What was the secret of its strength and beauty? It had a solid foundation. It was impelled by proper principles. She was a consecrated Christian. She followed her Master and Friend, the Lord Jesus Christ. Love ruled supreme in her heart.

Knowing these things, you will easily understand how peacefully she entered into rest. Surrounded by her husband, her mother and several friends, having given her last instructions with her arms tenderly about her life companion, and during the singing of a hymn, her soul passed from human into a more glorious life. Blessed transition which awaits God's faithful children!

It being her request, her body was taken by her husband and mother and interred in the Bellefontaine Cemetery, St. Louis. Many friends of the departed will read this and will join me in extending tender sympathy to those especially bereaved. Let us all gain encouragement and inspiration from the character of our friend.

RICHARD F. REED.

Natchez, Miss.

Wesley Hall, Vanderbilt University.

Not long ago one asked: "Why is it that the 1,300,000 Methodists of the South have only about fifty of their young ministers each year studying in their only theological school?" The answer was: "A lack of knowledge as to what is done at the school and a consequent lack of appreciation." And the answer was, to a great extent, complete and correct. Many of our people do not realize that the same need for special training that is with the physician and lawyer is with the preacher.

The arguments for a theological course are, to a great extent, the same as for all education. Some argue: "Let the preacher study 'manology' by going to work among men." But surely books must be used. The question is: "How much books and how much men?"

A student among students has ample opportunity to learn human nature. Yet it is proper that the years of university life be pre-eminently years among books. Ministers of the Southern Methodist Church must know men, and must deal with those peculiar problems presented by humanity in the South. But there are many questions of doctrine and interpretation—practical questions—that will forever annoy a thinking mind until answered satisfactorily to itself; and it seems that it would be well, if the young preacher could enter the work with convictions as to these fixed by study, under masters, so that his time be not consumed by them when he tackles the great "problem of man."

For entrance to the classical course of the Biblical Department of Vanderbilt University, A. B. from some good college is required, and for entrance to the English course two years at college, or the equivalent thereof, is required. This accounts greatly for the small attendance, the majority of our clergy not being college men; and the demand for those who have taken a college course is so great, and many of these have done so well without the course in theology, that many are led to believe this latter unnecessary.

There are some who would make a mistake by going to Vanderbilt. But the peculiarities of these cases can not be known by one writing, so that to all expecting to preach it may be advised: "Take a college course, if you can; then take a theological course at Vanderbilt, if you can." Bishop Key has just remarked that many thus would prepare themselves for work five times as effective as otherwise.

I was in Wesley Hall long enough to know what it is, and yet not long enough to think that it is the best place in the world. It is the best theological school I ever saw (the only one). Though not perfect (what school is?), it is good. Go to it, if you can.

H. G. HAWKINS.

Vancouver, B. C.

There are two things which ought to teach us to think meanly of human glory; the very best have had their calumniators—the very worst their panegyrists.—*Colton.*

Christian Advocate

Rev. D. L. MITCHEL, Publisher.

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Thursday, August 11, 1892.

Personal Religion.

Of all things one's religious experience should be his own private property. There are many things in life which we may use and, perhaps, enjoy, even though we have no right of possession in them; but religion is not one of those things. Either it is *ours* and we enjoy it, or else it is *not* ours and we fail of its benefits.

One of the greatest dangers that threaten the church to-day is the decadence of personal religion. This has its causes; they are many and complex. One of the chief things that contribute to the dissipation of personal piety is the materialistic tendencies that are so thoroughly characteristic of our day and time. These tendencies are exercising a growing influence upon all lines of action. Starting in the atheistic speculations of a gross materialism, these ideas have disseminated themselves in all directions. Every avenue of thought has felt their baleful influence. Religion itself has been impaired in a greater or less degree wherever these influences have made themselves manifest.

Now, personal religion implies the bringing together in close relationship and communion the Infinite Creator and the finite creature. But the question arises: "Will God, the Infinite, deal with man, the finite? Is not the Creator too high and too holy to reveal himself personally to the creature?"

Since our conception of God must forever remain the same, the principle that is going to determine whether communion with him is possible lies in the estimation that we put upon the creature. In other words, the argument for or against personal religion is to be found in the answer that we give to the question, "What is man?" Scientific materialism has given its answer to this inquiry. It traces all forms of life from one primordial germ. This germ, under successive changes of environment, passes through the vegetable and animal kingdoms; at the head of this latter kingdom man is placed. He is but a quadruped, which, by some mighty cataclysm of nature, has been bent so as to assume his present shape. He is but a little *higher than the brutes!*

Now, with such an answer to the question, "What is man?" there can be but one conclusion as to the matter of personal religion. *The idea is utterly and eternally absurd.* What communion can there be between God and the beasts that perish? It is no wonder that the agnostic who holds such a view of his origin declaims in ridicule against the Christian when it is asserted that God can be known by revelation to the inner consciousness of the believer. If his logic be consistent, he can do nothing else.

This is no idle speculation; the practical bearing of these words can not fail to be appreciated. The *origin of man* is going to determine the *destiny* of man. If you once get men imbued with the idea that they *came from* brutes, they will inevitably *go back to* brutes. A fountain can rise no higher than its source. The law of evolution knows no species higher than man; and when this climax is reached the only recourse left is an ignominious retreat.

So that it behooves all who hold dear the advance of personal piety to hold up before men their high origin and their consequent glorious destiny.

Thanks to the Word of God, we are not left to vague speculations on this point of transcendent interest. The Bible has always been the champion of humanity. It is not a *one* sided Book, but a *two*-sided one. It not only has in it God, but man as well; it not only tells us of God and his goodness and love, but also of man and his worth and high calling. Granted that it does tell of his fall and the wickedness of his heart and the depravity of his nature, yet it tells far more. It not only draws a dark picture of man's present, but it gives him a grand past, and paints in colors of heavenly beauty the coming glories of his future. It not only tells of where man has fallen *to*, but also of where he has fallen *from*.

God has greatly honored humanity. He walked with Enoch; he spake to Abraham out of the cloud; he talked with Moses face to face on the Mount. The whole line of Old Testament saints rejoiced in personal communion with him; and, as the crowning act by which he forever stamped humanity with his divine approval, he sent his Son *in the flesh*.

And why all this? The only answer that can be given is, that he knew what was *in man*.

Hence, when we turn to the Bible, we expect to find a different answer to our question from that which the evolutionist gives. We read that God created man in accordance with a special determination; to *distinguish him from all else* he breathed into him the breath of life, made him in his own image, and thus man became a partaker of the Divine nature. Then, again, hear the testimony that the Spirit gives through the Psalmist. One night David goes out upon the starlit plain of Hebron, and, as he gazes up into the heavens, his soul is overcome by the grandeur of the scene. In an ecstasy of worshipful delight, he cries out, "What is man?" The answer comes, "Thou hast made him a little lower than the angels; thou hast crowned him with glory and honor." This, then, is the estimate that the Bible places upon man. He is a creature, it's true; but one of dignity and worth—nearest like his Master. What a noble lineage is this! Instead of being but a *little higher* than a *brute*, he is but a *little lower* than an *angel*. How much better to descend from a cherub than to ascend from a monkey!

So that, taking into consideration the high value that the Bible places upon humanity, it is perfectly natural that it should encourage us to seek and maintain personal communion with God. God *will* have regard for his creature, man. God does indeed dwell on the earth. He lives in History, in Providence and in Grace, because man is what God made him—not a perishing brute, but a creature in his own likeness, with the stamp of Divinity impressed upon him, with God's instincts and capabilities. This is the argument that makes personal religion not only a possibility, but a grand reality. If God be what he is, and man be what the Bible declares him to be, personal communion between the two is the most natural thing in the world.

Somebody has made the calculation that theater tickets to the amount of $91,000,000 are sold annually in this country. That form of pleasure costs a little in money and much more on other lines!

"Let Us Lay Aside Every Weight and the Sin Which Doth So Easily Beset Us."

Bishop Hendrix has appointed me solicitor for the Mississippi Conference under Dr. Lambuth's plan for paying off the missionary debt. The following-named brethren have been appointed district solicitors: Bro. W. A. Gunning, of Natchez, for the Vicksburg district; Rev. T. B. Holloman, of Canton, for the Jackson district; Rev. M. L. Burton, of McComb City, for the Brookhaven district; Rev. P. A. Johnston, of Jackson, La., for the Woodville district; Rev. M. H. Moore, of Columbia, for the Seashore district, and Rev. J. V. Penn for the Meridian district. They are to co-operate with me, and through me with the secretaries of the parent Board of Missions.

There are to be no public collections and no interference with the regular assessments. Private personal solicitation is the plan to be carried out under the guidance of the Holy Spirit, whose aid must be constantly sought. No assessment is put upon us or upon individuals. The great need of the several mission fields, the call for more helpers, the wide-open doors, the whitened harvest fields, the glorious opportunities, the mighty responsibilities, are to be presented with the blessed privilege of working together with God in saving the world which Jesus died to redeem. How greatly God has blessed our people! His goodness and mercy have followed us all our days. What shall we render unto him for all his benefits to us?

The missionary debt is the "weight" which now burdens the church and prevents our going up to possess the land. It must be "laid aside," so that we can "go forward" in obedience to the Divine command. And while we wait the opportunity is passing, millions are dying, and the responsibility is merging into judgment against us because we know our duty and do it not.

"The sin which doth so easily beset us" is *covetousness* among poor and rich alike, and is based upon our unbelief and consequent want of consecration. We have not the Spirit of Christ; we are not wholly his. If the one million two hundred and sixty-six thousand Methodists in our church had the grace of liberality to the extent that the Southern Presbyterians have that grace, we would contribute about $949,500 a year to foreign missions; and if we abounded in it as do the Moravians, we would contribute $6,330,000 annually to this great cause. And the Presbyterians have no more intelligence and claim no more religion than we do, and own not near so much wealth; and the Moravians are certainly possessed of less money than is held by our church members. God help us to awake and put forth our energies and honor the Lord with our substance!

Up to this year $200 per annum is the largest amount any member of our church in the State of Mississippi has been contributing to missions; but now another man stands pledged to contribute $250 to send a man to Japan, and support him for life, or so long as he labors there. There are others able to pay $1,000 a year to missions, many more who can pay $500, and hundreds who can pay $100; and yet, and yet! God help us to reach the hearts and consciences of these brethren and sisters, who spend so much on themselves and their families and so little for Jesus. Diamonds for their daughters and coppers for Christ. No free-will offerings, no thank-offerings for him from whom cometh every good and every perfect gift. May they be encouraged to try God and prove him, by responding to our appeals, and the cries from the overworked missionaries, and the supplications from the perishing brethren, and see if God will not open the windows of heaven and pour out upon them wondrous blessings in great abundance, even "according to the riches of his glory!" Now is the time. At once. Let there be no delay. Let no other church take the crown which God would give to us.

The first response comes from Linwood circuit, Kemper county.

T. L. MELLEN,
Solicitor for Mississippi Conference.
1319 N. 22d Ave., Meridian, Miss.

The Sabbath.—No. 4.

The railroad is one of the wonders of the present century; a triumph of chemical, mechanical, engineering skill. It has developed vast agricultural and mineral wealth. They have increased the neighborhood and intercourse of men. It is helping to break down sectional and caste distinctions. It has immensely increased the possibilities of human life. It has in many ways been a benefactor and a benediction. All this is cheerfully granted. It has come to stay, and long may it prosper!

But the railroad is one of the greatest Sabbath breakers, and is, in this regard, an immeasurable evil. The Sabbath—sanitarily, domestically and religiously considered—is worth more to men than railroads. No one human enterprise is the instrument of so much Sabbath unrest and desecration.

There are in the United States two millions of young men who have no weekly rest. They are expected to work seven days in each week. In Great Britain there are two millions two hundred and fifty thousand Sunday slaves. "But," says one, "these laborers voluntarily, indeed, gladly, accept these conditions, and the railroad is not to blame." Let us see. The railroad has driven out the steamboat and tens of thousands of mail coaches and innumerable wagons, that transported passengers and freight. The thousands and millions once employed are no longer so employed. The railroad has, to a large extent, excluded these older, slower methods of transportation, but has created an immense demand for the services of young men in their various branches of service. But the railroad directors carry on their business seven days in the week. These young men, seeking employment, must accept the conditions of the railroad management or fail to secure employment, or lose their places if already in, if they do not submit to the seven-days-work-in-the-week rule. There are tens of thousands perplexed and in distress. The claims of God, of health and home life conflict with the claims of their straitened circumstances and the imperative needs of their families. As a Christian and a philanthropist, my conscience constrains me to say this is all wrong and oppressive. It is wrong in various ways. I know full well in saying this I am doing it in the face, and against the wishes, of vast invested interests. I touch the apple of the financial eye; but I am saying what I believe ought to be said. Let us see some of the evils of this stupendous Sunday desecration.

Two millions of men are deprived of their needed weekly rest. It is true the large majority of these are able-bodied young men, who are at their best in point of bodily vigor, and least likely to show the wasting and prostrating effect of unceasing toil. But observant sanitarians tell us that all these excesses tell damagingly upon the constitution, exhaust the reserve of vitality, and increase decay and shorten life. It is true this state of things does not seem to tell injuriously upon the business of these great corporations—there are always many to supply the places of the prematurely worn-out; but though the hurtful effects are measurably unnoticed, it is not less true that loss of needful rest and sleep are exhausting vitality and tending to premature decay.

But these successive demands upon the strength and attention of railroad employees is dangerous to public safety. There are so many trains, freight and passenger, running at the same time upon the track that it requires the utmost caution, the most wakeful vigilance, to avoid collisions and frightful disasters; but men who are kept on their feet thirty, forty, fifty, and, a recent case, sixty hours, can not keep up a vigilant attention. In the last-named case a collision occurred, so a railroad employee has told me. This incessant work seven days in the week—three hundred and sixty-five in the year—must fag men, must exhaust strength, must render wakeful, intelligent attention impossible! Think of a hundred human beings on a train rushing at a speed of thirty or forty miles per hour in the darkness, hurrying around curves, through narrow gorges, under overhanging cliffs and along the precipitous sides of hills and mountains, and all under the care of sleepy and weary men. This state of things certainly explains some of the frightful disasters chronicled almost every week. We must have more rest for our railroad employees, or we must have a continuation of these frightful tragedies increasing with the increase of railroad travel.

But we can not treat this important subject even in a cursory way in one short article; so we shall continue the consideration of the evils of a want of the weekly rest in railroad management, and urge the necessity of reform in this direction.

J. B. WALKER.

Monument to Rev. John Pipes.

[The following note from the daughter of our deceased brother explains itself.—EDITOR.]

Webster Groves, July 25, 1892.

MR. EDITOR: I see in your last issue an appeal for funds to raise a stone above my father. Lest there should be some reflection on his children of neglecting this, I wish to state that my father left money and instructions with me for the placing of a stone above his resting-place. When I wrote to make arrangements for this, the friends in Louisiana requested the privilege of giving the monument as a last token of their love to him who had so loved them. In accepting this we feel the tenderest gratitude to the contributors to this gift of love, and feel that another tie is added to those that bound us to our beloved Louisiana.

Very sincerely,
MRS. KATE J. JONES.

NOTES.

The acts of impulsive people can only be counteracted by a miracle. The impulsive Peter slashed off a servant's ear, and if Christ had not been near, Malchus would have carried the mark to his grave.

We heard of a brother who, in preaching, defined love as "a complacency, evolved from an internal appetency, answering to an external suitable." If he could have made the last word end in *-ency*, the definition would have been much more luminous, as well as peuderous.

It looks a little incongruous—not to say, contradictory—for us to measure our service of the Master along the lines of dollars and cents. He "had not where to lay his head," yet "he went about doing good." The true measure of our service is what we can do, rather than what we can get.

Just as the Lord was preparing to put a great honor upon Aaron by investing him with the most sacred office known, Aaron was making a fool of himself by assisting the people in their idolatries. And the days of calf-making among the sons of Levi are not yet numbered!

The Seventy-sixth Annual Report of the American Bible Society is on our table. It reveals a great work done by this grand old society during the last year; a work whose influence is felt all over the world. The magnitude of the work is represented by the following figures: Receipts in cash, $658,492; disbursements, $655,230.

PERSONAL AND OTHERWISE.

St. Bernard says that "some people instead of 'putting off the old man,' dress him up in new clothes."

The census of Water Valley, Miss., shows a population of 4,100. Of these 1,205 are educable children; 765 white and 440 black.

Miss Alice Moore, daughter of Prof. Moore, of Emery College, has gone to Brazil as a teacher in the employ of the Woman's Board of Missions.

We are indebted to President Anderson for a copy of the twenty-second annual catalogue of his fine school, the East Mississippi Female College.

The tenth annual announcement of the Mississippi Normal College, Houston, Miss., has been received. It is said to be the largest normal school in the State.

The Water Valley *Progress*:

Dr. Price's sermon last Sunday on "Christian Science" was as bitter as gall and wormwood to the disciples of this new doctrine new in our midst.

The saloon people spend money freely to make the saloons attractive. Church leaders expect the people to be attracted to a dingy, rickety old house, blasphemously called a church!

Nearly all of our church papers have shown exactly how our missionary debt can be paid, and yet it is not paid. It is evident, then, that the church don't need *knowledge* of that kind.

One of our exchanges says, "The doctorate is like a tavern sign; it looks biggest when ahead." Does this account for the fact that those who have reached that goal see no reason that others should be as fortunate?

A writer in the *Montana Methodist* speaks thus of our Bro. Couey, who "went West" from Louisiana, some years ago: "Couey—calm, cool, cautious, clear-headed and consecrated—holds well in hand the work on Helena district."

We have received two communications from different sources on the subject of Judas and the Last Supper. Brethren must not be worried if we "postpone indefinitely" opening the ADVOCATE for the discussion of a subject so fruitless as that!

Did you ever preach on this text: "Lie not one to another?" In view of the fact that "this world is given to lying," wouldn't it be appropriate? We don't recollect ever hearing a sermon on the subject. It might do some church members good, too.

A presiding elder asks us this question: "Did you ever have anybody to pray for our beloved presiding elder as he goes over the country doing his *superficial* work?" We never heard that prayer exactly, but we can *imagine* a case where it would be appropriate.

Bro. Roy, of Lower Coast mission, was up to see us last week. He has his parsonage about ready for occupancy! A church and a parsonage and a doubled membership and sixteen new subscribers to the ADVOCATE and three or four new Sunday schools are a part of the work he has done since January!

A brother took pains and studied much and wrote an excellent article for the paper and send it to the editor with this threat: "If you don't publish this, I will—not get mad." And a great sigh of relief welled up from the vasty deeps of the editor's soul, and found expression in the classic language of the old Roman poet: "*Mirabile dictu*;" which, being interpreted, is, "You don't say so!"

When we read the editorials of some of our papers we are led almost to the verge of despair for the future of the church. They represent the church as full of sinners and the pulpits occupied by Faint-hearts, and the whole business "drifting" to the devil. We have often wondered what such writers would do and how they would succeed if they were in charge of a congregation for one or two years!

Our rule in regard to obituaries is: We publish obituaries of 200 words *free of charge*; for all over this, *one cent per word must be sent*. Don't ask us *to charge it to your account*, unless you can get our printer to wait for *his* pay until you pay us. If you want the notice to appear in its order, comply with this rule. Count the words, and send *one cent* for each word over 200. If you don't comply with this rule, then it will be your fault if the obituary notice does not appear.

In regard to the burning of his church in San Jose, recently, Dr. Hannon says in the *Pacific Methodist Advocate*:

On Saturday night, July 4, 1891, Centenary Church and parsonage burned to the ground. On Saturday evening, at about the same hour, July 2, 1892, our church in San Jose was burned. I was the pastor of these churches at the time. Making the allowance for "leap year," it occurred on the same day to a year. One church a year! I can sing Chaplain McCabe's triumphant song, "We are building two a day," with the variation, "I am burning one a year." Talmage leads the Atlantic Coast with his church—at intervals of years burned twice; but he can't rival two in one year.

NOTES FROM OUR JACKSON OFFICE.

Rev. R. F. Jones, of Port Gibson Female College, passed through the city on July 27, and left his card at the branch office. Sorry we were not in. We hope he will call again.

Bro. G. R. Ellis has just closed a very successful meeting at Orvisburg. He was assisted by Bro. Van Valkenburgh and others. There was quite a number of accessions and conversions.

A home is no home unless it contains food and fire for the mind as well as for the body.—*Selected.*

The best way to accomplish this result is to put a Bible into every home, and on top of that the religious newspaper.

Forty-three different institutions of learning appear regularly in the advertising columns of the NEW ORLEANS CHRISTIAN ADVOCATE; and still they come. This does not include advertisements of boarding-houses, which have and will yet appear, nor does it include one school appearing twice.

From the *Educational News*, published at Philadelphia, we learn that Dr. Daniel Dorchester has introduced the Lord's Prayer, the Ten Commandments and the twenty-third Psalm into the religious exercises of the United States Government Schools among the Indians. Christianity is the best civilizer man has ever tried on the world scen.

The M. E. Church (colored) in this city was dedicated Sunday, week. It is a handsome brick structure, commodious and airy. After a sermon by the editor of the *Southwestern Christian Advocate*, published in New Orleans, a collection was taken up, and $125 were raised. One hundred persons contributed $1 each. At night another collection of $110 was taken, amounting in all to $235. The secret of this large collection by the colored people lies in the fact that *everybody gave something*. May we not learn a lesson here?

Thomas Cook, who is known all over the civilized world because of his "personally conducted tours" throughout Europe and other Eastern countries, died at his home in Leicester, England, July 20, being nearly eighty-four years old. He is said to have run the first publicly advertised excursion train ever run. This was in 1841. In 1856 he advertised a "grand circular tour on the Continent." So perfectly were his plans laid and worked, that to-day, it is said, a woman eighty years of age can travel all over the world on his coupons with perfect safety. The *New York Christian Advocate*, commenting on his successful career, says: "If Mr. Cook had not been an earnest temperance man, he might never have been heard of, though his energy would have made him successful in any line of work."

Do You Know

That there is but *one* paper, perhaps, in the South, and but *two* in the United States, that make a specialty of defending the Christian Sabbath? But little attention is given to this great question even by the religious press. And

Do You Know

That there are *more than a million* laboring men in this land of Bibles who have no Sabbath?

Have You Ever Seen

THE SOLDIER? It is a monthly paper devoted to the revival of an interest in the Lord's day, and to the fight against the liquor traffic.

Let every friend of God and His Holy Day, and every foe to the Whisky Devil subscribe for THE SOLDIER. You can get it a whole year for only 30¢. Subscribe at once. Address

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A Few Good Words.

Rev. J. F. Anderson: A strong book; one of the best.

Rev. B. F. Gassaway: I have read it with great pleasure and profit. If our young preachers would procure and read the book, it would prove of incalculable benefit to them and to the Church.

Mrs. N. E. Kimmey: It was a feast to my soul.

John R. Martin: It has done me much good.

Rev T. B. White: It is plain, well written, terse and strong; it is good and edifying reading.

REV. L. L. PICKETT, Columbia, S. C.

HOME LIFE.

HAUNTED.

BY CARRIE BLAKE MORGAN.

Sometimes, when I attune my ear to hear
A classic symphony, I do, at most,
But catch a bar or two, and then a ghost,
Unseen, unheard, but not unlelt, draws near,
And gentlest finger-tips do close my ear
To present sounds; while from old days long lost
A strain comes back and holds my soul engrossed;
A song once loved, a voice, low, sweet and clear.
O haunting voice! as thy notes rise and fall
The present fades; the proud face at my side
Gives place to one I can not but recall.
Her hot-house flowers, that fling their fragrance wide,
Field daisies are; and thou, who wert my all
In life's sweet spring, art once again my bride.

—*Californian Magazine.*

A Soul above Buttons.

"In the future there are two or three women who are going to rise up and call me blessed," remarked the mother of three boys.

"Two or three special ones, do you mean?"

"Yes, indeed, I mean just that. I have no ambition to be a benefactor to the general public. And I don't know, by the way, that I have any special kindly feeling to the two or three women I spoke of. It isn't for the sake of my affections toward them that I'm earning their blessing now."

"Well, for gracious goodness! how are you earning it?"

"Why, I'm training my three sons to sew on their own buttons. They are beginning to do it of their own accord. They don't follow me about the house now with a coat in one hand and a button in the other. They go and get a needle and thread and sew the button on. They've found out it saves time and strength and words."

"It seems cruel to make boys sew on their own buttons."

"Cruel? It's kind! Those boys won't always have mo to sew buttons on for them. They would be badly off, indeed, if they had to do it sometimes and didn't know how. It's right they should learn to do such things for themselves. A boy should be taught to make his own bed, put away his own clothes and sweep and dust his own room occasionally, and not always expect an over-worked mother or younger sister to do such work for him. I think a boy ought not to be entirely ignorant, even of cooking. It might be a great advantage to him some time to be able to make a good cup of coffee, broil a chop or cook potatoes. Some people profess to think that such knowledge comes by nature, but if not learned early it has to be bought of bitter experience, and we all know experience is a high-priced teacher to employ."

"Then it's for the boys' own sake after all, and not for the sake of their future wives, that you let them sew on their own buttons?"

"Why, of course! But sometimes I do think how deliciously some girl will be surprised. When one of the boys finds a button off his shirt, he won't stand and declare there hasn't been one in that place for six months. He'll know better. He will only say meekly, 'How careless I am! My dear, will you kindly hand me my little button-box out of the front right-hand corner of the second drawer? I must sew this button before I can put on this garment!'"

—*Harper's Bazaar.*

Take Care of Your Eyes.

The eyes, like good servants, will work as long as they can possibly hold out for the tasks imposed upon them, even when the tasks are most unreasonable. The owner of the eyes, like a good master, should be careful not to put such strain upon them, lest they give way under it altogether. A writer in the *Youth's Companion* says:

"The value of the sight is never fully appreciated until it is lost or impaired. Few persons realize that the eye is an intricate piece of mechanism, with a vastly more complex and delicate adjustment than the costliest watch. Even in our public schools the children and youth are allowed to abuse it in a most parlious way, the teachers seeming to be perfectly ignorant of probable disastrous results.

"To say nothing of the thousands of the hopelessly blind, let anyone go to the many eye infirmaries of our land, and witness the streams of patients constantly pouring through them, and to the offices of our numerous oculists, and see them, forenoon and afternoon, filled with sufferers patiently waiting their turn, and he will certainly come to feel the urgent need on the part of the community in general of a more intelligent and conservative use of the eyes.

"It is a disgrace to our educational institutions that half our students bring away from them myopic (short-sighted) eyes, and that, even in our grammar schools, children who have hardly reached their teens become life-long slaves to spectacles, formerly regarded as the almost exclusive badge and burden of old age. And it must be remembered that short-sightedness is not a mere inconvenience, but a disorder that tends toward ultimate visual disorganization."

Backbiters.

There are men who never have a good word to say of anybody. No matter how noble and of good repute a man may be, these backbiters will continue to say something to his disparagement. They do not often speak directly against a good man, but by implication and innuendo seek to besmirch a fair and honorable reputation. Such men are a blight and bane to society. Of ill-repute themselves, they would drag others down to the same low level. The sight of an honest, trustworthy, high-minded citizen is sufficient to give them a bad attack of the spleen, which they seek to remedy by inventing stories derogatory to good character. Their own inherent badness causes them to think others must be bad, or indifferent, also. The chronic backbiter would seem incurable. He will listen to no arguments in a good man's favor. That all men are more or less vicious is his premise, and the most convincing proof would not drive it from his mind. Truly a most deplorable state of mind and heart to be in! Were there no honest men in the world things would come to a standstill, and the earth would almost cease to revolve. It is they who make life and civilization what it is, and keep us from the primal chaos. But the born backbiter will entertain no such view as this, and goes on in his daily round of belittling everything and everybody. He seems to take great delight in it, and to roll it out as a sweet morsel under his tongue. We think if he could see how small, petty, and insignificant such a course in life is, and how it dwarfs and belittles his humanity (if there be a grain left in him), he would instantly reform and speak nothing but good of mankind forever afterward.—*Selected.*

Home and School.

The home and the school are two wholly different forces brought to bear upon the growing child. Judiciously exerted, one supplementing the other, these two influences should produce patriotic, well-balanced citizens. No argument is needed to prove the unfitness of home methods to school training, or of school methods to home training. The child whose parents treat him from the standpoint of the pedagogue is a pitiful creature, starved morally, surfeited mentally. Home training should be always indirect, persuasive; school training, direct, authoritative. Home training must be suggestive; school training, mandatory. Home training must give free play to the child's mental growth; school training must prune and control that growth. The home fits the child to be a man; the school prepares him to be a citizen. It is seldom that the proper combination of these two elements is reached. The scholastics took away love, making morality an abstraction; the sentimentalists, whose heirs we are, took away duty, making morality a passion. Moral training can be perfect only within the home.

To emphasize this training the home must be made the centre of the child's existence. No stronger force exists to make it so than the double one of sacrifice and gratitude, the force of mutual obligation. There should be always present a sense of duty on the part of the parent to give the child such moral and mental armor as he can; and a corresponding sense of obligation on the part of the child to repay the self-denial of the parent, by exertion to do his will.

But the socialistic idea of education destroys completely all necessity for sacrifice on the part of the parent, and all motive for gratitude, therefore, on the part of the child. The tendency of the modern school is to restrict the duty of the parent to that of feeding and clothing the child. The father is to become a mere machine for supplying the material wants of the next generation. All higher duties are to be relegated to a special class. This was done in the Middle Ages, with what results we know. Destroy parental responsibility, and the one concrete motive for human responsibility has disappeared.—J. P. Monroe, in *Educational Review.*

Definitions of "Home."

London *Tid-Bits* offered a prize for the best answer to the question: "What is home?" Here are a few of the bright answers which were received:

"The golden setting in which the brightest jewel is mother."

"A world of strife shut out, a world of love shut in."

"An arbor which shades when the sunshine of prosperity becomes too dazzling; a harbor where the human bark finds shelter in the time of adversity."

"Home is the blossom of which heaven is the fruit."

"The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity."

"An abode in which the inmate, the 'superior being nailed man,' can pay back at night with fifty per cent. interest every annoyance that has met him in business during the day."

"The place where the great are sometimes small, and the small often great."

"The father's kingdom, the children's paradise, the mother's world."

"The jewel casket containing the most precious of all jewels—domestic happiness."

"Home is the central telegraph office of human love, into which run innumerable wires of affection, many of which, though extending thousands of miles, are never disconnected from the one great terminus."

The Artist and the Chisel.

Look at the artist's chisel. The artist can not carve without it. Yet imagine the chisel, conscious that it was made to carve, and that carving is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment. "Why can not I carve?" it cries. Then the artist comes, and seizes it. The chisel lays itself into his hand, and is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one; it is the unit which they make that carves the stone.

We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel; but the chisel can do nothing, produce no beauty of itself. The artist may seize it, and the chisel lay itself into his hand and be obedient to him. We must yield ourselves altogether to Christ, and let him use us. Then his power, his wisdom, his skill, his thought, his love, shall flow through our soul, our brain, our heart, our fingers. That is working by faith.—*Phillips Brooks.*

Dr. Deems' Prize Letter.

The New York *World* recently offered a prize for the best letter telling how to manage a wife. Dr. C. F. Deems wrote a letter signed "A Joiner," which won the prize. Here is the letter. It is brief and good:

TO THE EDITOR: "Manage?" What is that? Does it mean to control? We manage a horse. We use our superior human intellect to control and guide his superior physical strength so as to obtain the best results. But a wife is not a horse. Where two persons are well married the wife is superior to her husband in as many respects as he is superior to her in others. If happiness is to be the result of the union the first business of the husband is to so manage himself as to keep himself always his wife's respectful friend, always her tender lover, always her equal partner, always her superior protector. This will necessarily stimulate the wife to be always an admiring friend, always an affectionate sweetheart, always a thrifty housewife, always a confiding ward. And this will always react upon the husband that his love or his wife will grow so as to make it easy for the husband, with all his faults, to bear with all the infirmities of his "one and only" wife.

THE EVIL OF LYING.—All Christians agree that lying is a great sin. "All liars have their part in the lake which burneth with fire and brimstone." But he who willfully deceives another by word, look or nod is as really a liar as is he who tells a great big falsehood. There is, in the true sense, no such thing as "a white lie," no more than there is such a thing as a "little sin." Any sin, no matter how little, constitutes its author a sinner; and any lie, no matter how "white," constitutes its author a liar; and God's Word tells where *all* such shall have their portion. Much harm comes to the church through the practice of deception and unfairness among those who profess to be Christians. "Buy the truth, and sell it not;" is the divine injunction.—*Religious Telescope.*

OUR YOUNG PEOPLE.

LITTLE SISTER REHEARSES.

I wish that the poet who wrote these verses
Could see Little Sister when she rehearses;
For she is a poem, all in herself—
The gay little, grave little, whimsical elf!

She begins with a bird-like start and flutter—
With just the same air does the sparrow utter
His own small song in the line close by—
The same arch way with his head and his eye

The voice of the bird is no sweeter—no clearer;
He stops in the midst of his song to hear her,
And the morning sunbeam and morning air
Together come in to kiss her soft hair.

Some of the words are too hard—'tis no matter;
Just as a brook with musical chatter
Glides over its pebbles and never trips,
So over the hard words smoothly she slips.

Some of the thoughts no doubt are beyond her;
But of gowns with long trains Little Sister is fonder
Than of frock and pinafore worn every day;
And "grown-up" thoughts please her in just the same way.

As her voice ripples on, as her bright eye glances,
'Tis plain to be seen Little Sister has fancies.
No more to be caught than the morning air
And morning sunbeam that kiss her soft hair.

—*Wide Awake.*

MR. EDITOR: As I have never written to your paper, I thought I would write to you. I am a little girl ten years old, and my papa is a farmer, also a merchant. We live near Big Black river, and we often go down on the lakes fishing, where we have a delightful time. Some of the young men and ladies generally go boat-riding. I am going to school. My teacher is Miss Eva Middleton. We all love her dearly. I am studying grammer, geography, arithmetic, physiology, history, spelling and reading. Bro. Langford is our pastor this year. We like him very much. As this is my first letter, I hope to see it in print.

Your little friend, ANNIE ELAM.

Redmondville, Miss.

MR. EDITOR: I am a little girl eleven years old. My papa takes your dear old ADVOCATE, and I love to read the little cousins' letters. I am mama's baby. I have seven sisters and four brothers. Four of my sisters and one brother are married: one of my sisters married a preacher. I have been going to school, but have quit now. Our teacher was Miss Heloise Violett. We all liked her very much. She got married; she married Mr. Ira Sylvester. I don't suppose she will teach school any more. I will close by asking a question: Where in the Bible is looking glass found?

Your unknown friend, MARY A. PICKELS.

Lamourie, La.

MR. EDITOR: As I have seen so many nice letters from the friends and cousins, I will attempt to write one myself. I have no pets, only eight little nieces and nephews, and you know they are the sweetest of all pets. We have had abundance of rain. Bro. Tunker was water-bound last Sunday, and could not get to his appointment; neither could we get there. They had Children's Day at the Campbellite Church, or Christian Church, the first Sunday in July. It was at night, and everything looked so nice; the house was decorated nice. I will close, hoping to see this in print.

Your friend, FANNIE ELLIS.

MR. EDITOR: I have not seen a letter from this town in a long time, and I will write one. My father takes the ADVOCATE, and I like to read the young people's column. My father is a merchant. We have several stores in our little town. We have preaching four times a month. Our pastor is Rev. J. C. Mimms. We all like him very much. I would like to ask the editor a question: Where is Mr. H. G. Hawkins' postoffice? Wishing the ADVOCATE much success, I remain,

Your little friend, HOWARD ROBERTSON.

Blue Springs, Miss.

MR. EDITOR: Will you receive another little niece in your column? I am a little girl nine years old. I have no brothers or sisters, and my papa is dead. He died six years ago. I just do remember him. I have five little pets. Deer little kittens; some cruel person threw them on the street. I picked them up, brought them home, and am raising them on a bottle. Hoping this won't find the waste-basket, and that I will hear from some of the cousins soon, I am,

Your loving niece, MIRIAM L. GESSE.

New Orleans, La.

MR. EDITOR: I have never seen a letter from Jefferson county, so I thought I would write one. I love to read the cousins' letters very much. I go to Sunday-school every Sunday evening. I am a member of the Methodist Church, and I go every Sunday I can. Our pastor is Bro. Cowan. I will close by asking a question: In what book of the Bible is all of the alphabet in one verse? Please publish this. With many good wishes to the cousins.

EMMA TILL.

Jefferson county, Miss.

MR. EDITOR: As I have never seen any letters from this part of the country in your valuable paper, I thought I would try and write one. I am a little boy eleven years old. Our school is out now; will begin in September. I will answer Nora G. Edmondson's question: "Where was Moses when his light went out?" He was in the dark. I will write again if this does not go to the waste-basket.

Your little friend, WILLIE DITTO.

Liberty, Miss.

MR. EDITOR: I noticed, in reading the ADVOCATE, that one of the little friends asked a question, which I have concluded to answer. It was Peter that was led out of prison by an angel. Now, I will ask a question: Which is the shortest verse in the Bible? I became interested in the ADVOCATE through the kindness of Mr. and Mrs. Mitchel. I like them very much. I am reading Bishop Galloway's letters with interest. Respectfully,

CARRIE B. TERRY.

Brookhaven, Miss.

Little Dot's Wisdom.—Little Dot: "I know something my teacher doesn't know." Mama: "Indeed! What is that?" "I know when the world is comin' to an end, and she doesn't. I asked her, and she said she didn't know." "O! Well, who told you?" "Uncle John. He said th' world wenid come to an end when children stopped askin' questions what nobody could answer."—*Good News.*

It is told of one of the children in a New York hospital, who had been under the care of one nurse for a long time, that when the little fellow found out that he was to go home cured, he put his arm around the neck of the nurse, and said softly in her ear, "My mama will never hear the last of you." Was not that a very touching expression of gratitude?

SCIENTIFIC.

An Eiffel Tower at Chicago.

The stars and stripes are to wave 1,120 feet above the ground, higher than ever flag has waved before. It is to be done during the World's Fair from an American tower that will out-Eiffel Paris. The builder is to be Andrew Carnegie, of Pittsburg. Over 25,000 people will be accommodated in the tower at one time, and two of the many elevators are to start from the ground and run more than one thousand feet up without change or stop, directly to the look-out landing. The width of the tower at the foundation level is 440 feet in each direction.

After long and careful study the designs have been completed by Engineer George S. Morrison, of Chicago. He estimates that the earning capacity will be nearly four times that of the Eiffel Tower. The actual cost will be about $1,500,000. The cost of the Eiffel Tower was a little less than $1,700,000. The difference is in the greater simplicity of design of the American tower, and the cost of standard and merchantable sizes of steel used.

The three landings will be circular platforms, the first 250 feet in diameter and 200 feet from the ground. The second will be 150 feet in diameter and 400 feet from the ground, and the upper landing, more properly called the "lantern," will be 60 feet in diameter and 1,000 feet above the ground. At the first landing there will be a grand colonnade around the outside, 15 feet wide and 738 feet mean circumference.

On this colonnade four or five thousand people can be accommodated at one time. Inside this colonnade will be space, in addition to the space required for elevators and machinery, sufficient to build four hotels or restaurants.

In addition to the restaurants there will be provided numerous kiosks or booths, constructed in accordance with the architecture, styles and customs of various countries, which will be used for the sale of curios, ornaments, fabrics and other articles produced and manufactured in all lands.

Within the restaurants 6,000 or 8,000 guests may be comfortably seated and served at one time. Within and about the booths and surrounding platforms 3,000 more people will have room to move about, make purchases, etc.

The second landing is designed as a grand promenade and picnic quarters in the day time, and as a dancing hall in the evening. It will accommodate at one time 5,000 to 6,000. The upper landing is to be finished as the grand lookout, and will be two or three stories high, and accommodate at one time 1,200 to 1,500.

Above this will be four offices for signal service and scientific investigations. Above this will be the circular electric railway, carrying electric lights at night and signals by day. Above this is the lighthouse, to be provided with the most powerful revolving light ever constructed, surmounted by the flagstaff and the stars and stripes.—*Christian at Work.*

A Fully-Peopled Earth.

From a series of researches and calculations by M. Ravenstein, a French geographer, it appears that over-population of the globe and the beginning of human decadence may be nearer at hand than most of us have supposed to be possible. The present population, 1,467,000,000 individuals, is distributed over the continents and islands, exclusive of polar regions, in the proportion of 81 inhabitants to the English square mile. Dividing the entire land surface, 46,350,000 square miles, into three regions, this author finds that fertile lands occupy, in round numbers, 28,000,000 square miles, steppes 14,000,000, and deserts 4,000,000. He estimates that the maximum number of persons that can be supported throughout the respective regions is 207 per square mile on the fertile lands, 10 on the steppes, and 1 per square mile on the deserts. The present average for India is 175; for China, 295; for Japan, 264. The investigator concludes that the greatest number of persons the entire land surface can sustain is 5,994,000,000. The total increase in population is now 8 per cent. per decade—being 8.7 in Europe, 6 in Asia, 10 in Africa, 30 in Australia and Oceanica, 20 in North America, and 15 in South America—and at this rate the earth will have acquired all the inhabitants it can maintain in about 180 years, or in 2072. Quite curiously, this date is about that fixed by geologists for the exhaustion of Great Britain's coal supply.—*Exchange.*

DEATH-WATCHES.—A chemist of Paris, not long ago, traced certain mysterious nocturnal rappings to their source, and captured two possible disturbers of nervous people. They were insects about a quarter of an inch long, and the male was caught in the act of striking with his head against a sheet of wrapping paper at the rate of six blows a second, while the female—about four inches away on the opposite side of the same sheet—answered the signals. The creatures belong to the genus *Anobium*, of which several species figure as "death watches." The larva lives in wood, in which it gnaws without giving visible sign of its presence, and from which the perfect insect emerges after a few weeks—passing in the meantime, through the chrysalis stage—by boring a cylindrical hole to the surface. One species not only attacks wood, but also books, natural history collections, dry bread, etc. Another species feigns death so persistently that it remains immoveble when plunged into water or even alcohol, and will burn alive rather than betray itself.—*Exchange.*

CHANGING STARS.—Over 200 stars are now known to vary in brightness. Differences in the phenomena observed have led astronomers to make the following classification, as proposed by Prof. Pickering, of the Harvard College Observatory: 1. Temporary or new stars, of which only very few have ever been recorded. They blaze out suddenly, remain visible for a short time, then disappear, never to return. A small temporary star discovered in 1848, in Ophiuchus is still perceptible, but has faded from the fourth magnitude to the thirteenth. 2. Variable stars, with regular periods of considerable length. The periods range from about 100 to 700 days, and the fluctuations in brightness from about one magnitude to more than eight magnitudes. 3. Irregular variables, having no definite period, and usually only slight variation. 4. Variables of short period, most of them under eight days. 5. Variables of the type of Algol, of which only ten have been discovered. At regular intervals, the light suddenly fades, and continues diminished for only a small portion—a few hours—of the star's period.—*Exchange.*

On Mt. Washington, in New Hampshire, lives a little colony of butterflies that never descend below 2,000 feet from the summit. They are completely isolated from others of their kind, butterflies being found in no other spot that the remote ancestors of this curious race were stranded on the mountain at the close of the glacial period.

MARRIAGES.

TILLERY—WATSON.—At the residence of the bride's sister, Slaughter, La., July 14, 1892, by Rev. J. T. Leggett, Mr. J. A. Tillery, of St. Helena parish, La., to Miss Julia Watson, of Slaughter, La.

CHUTE—LADNIER.—At the residence of Mrs. O'Connell, in the village of Pascagoula, April 5, 1892, by Rev. C. A. Powell, Capt. Joseph Chute, of Nova Scotia, and Miss Rose Ladnier, of Pascagoula.

VERBEKE—WILLIAMSON.—At the residence of the bride's mother, May 25, 1892, by Rev. C. A. Powell, Mr. John A. Verbeke to Miss Irene Williamson, both of Moss Point, Miss.

OBITUARIES.

PATTERSON—Mrs. J. A. PATTERSON (*nee* Powell) was born in Richmond county, N. C., Nov. 5, 1824, and died at her home in Warren county, Miss., May 26, 1892.

Intense was her suffering and protracted her illness, but she bore it all with striking patience and Christian fortitude—never a murmur escaped her lips. She was converted and joined the Presbyterian Church when a mere child—only fourteen years of age. For conscience sake, she afterwards united with the M. E. Church, South, and lived a consistent member of the same the remainder of her beautiful, exemplary life. She loved and served God with her whole heart. She loved the church, and gave liberally of her limited means to support its institutions. Her house was, in every sense of the word, the preacher's home.

In answer to the interrogation from her pastor, "Are you ready to go?" she calmly replied, "I am not afraid to die. I am trusting in Jesus. He will go with me through the dark valley." No one entertained the least shadow of a doubt concerning the salvation of this true and valiant soldier of the cross. She loved everyone, and to know her was to love her. She loved good and hated evil. "Love is the fulfilling of the law."

A more amiable, sweet-spirited Christian character I never knew. Gentleness, patience and humility were the chief virtues that adorned her brow. Her will seemed truly to be lost in the Divine will. It was her pleasure to honor and obey God.

The responsible position of step-mother was hers. This, among the other crosses of life, was taken up willingly, borne patiently, and lain down triumphantly. A member of the militant church upwards of fifty years, she has now joined the church triumphant. May God's richest blessings rest upon the bereaved family.

W. M. STEVENS.

WALKER—Sister EDNA WALKER, wife of Charles H. Walker, and daughter of D. C. and Elizabeth White, was born April 21, 1872, and died June 7, 1892.

Sister Edna joined the M. E. Church, South, in 1886, when but a child, and remained a consistent member until the day of her death. She was married to Charles H. Walker, May 13, 1891, only a little over one year before death came and separated them until the reunion up yonder.

Sister Edna was bereaved of her mother when scarce an infant, but was blessed with an older sister, an exemplary Christian woman, who took the place of mother, brought "little sister" up in the nurture and admonition of the Lord," and whose heart was cheered and comforted when the end came by seeing that her training resulted in a happy and triumphant death. True, indeed, is that saying—"God's children die right."

It was not my privilege to know Sister Walker for any great length of time, but I knew her long enough to become very much attached to her as a pastor, and to have my own faith strengthened by assurances from her as to what faith in Christ had done and was doing for her. Said she to me only two or three days before the end came: "Bro. Phillips, I have always had a horror of death, and never thought I could become reconciled to leave my loved ones; but it seems so strange, this perfect resignation that has come over me. I am not afraid to die; I am willing to die; I am ready for the change." Sister Edna passed from earth with no cloud to dim the splendor of her setting sun. I hope to meet her in heaven. May God comfort her loved ones! May he shield her little baby girl, and sanctify the dispensation to his glory and to our good, and save us in his kingdom.

B. F. PHILLIPS.

Booneville, Miss.

McCOY—Our community was saddened June 5, 1892, by the sudden death of one of its most loved citizens.

The subject of this obituary, A. L. McCoy, was born in Troup county, Ga., and came to Louisiana in 1858. The most of the time he lived in this community. As a citizen, he was true and always on the right side of every question, as a neighbor, he was ever ready to lend a helping hand—none in need ever left his door empty-handed; as a relative, he was as a man could be. For the old and careworn he had a word of comfort; for the young an encouraging word, stimulating them to nobler ends; for the child he had a smile of joy. The old and young will pine for the face that brought sunshine to all!

He was not a member of any church, but inclined toward the M. E. Church, South. Judging the tree by its fruits and the man by his life, we believe he had long since made his peace with God. He was a regular attendant at Evergreen Church. He supported the ministry and gave aid to every good cause. His life was that of a godly man. He almost lived out a man's allotted life—threescore years and ten. The community feels a great loss in his death, and deeply sympathize with his bereaved ones in their loss.

A FRIEND.

FELDER—WYATT WEEMS, only son of Mr. Wade H. and Mrs. Laura B. Felder, was born Feb. 7, 1881, baptized by Rev. B. S. Rayner, and fell asleep to wake in heaven, March 25, 1892. He was fondly loved by his parents, sisters and friends. Loaned to them only for three short years, yet his little life had twined itself around their own so closely, that when its pure spirit winged its flight to realms above their very heart-strings seemed to break.

The funeral services was conducted by the pastor, Rev. Herbert Woodward, at Topisaw church. Many were the tears shed on that occasion over the little waxen form so fair, the little dimpled hands so still, the sweet, tender faith that met the kiss of death with such a smile of bliss. The bereft parents ask the people of God to pray for them, that their affliction may "yield the peaceable fruits of righteousness."

Mrs. M. L. J. HOOVER.

Summit, Miss.

SIMMONS—Died, in East Baton Rouge parish, June 5, 1892, CHARLIE D. SIMMONS, infant son of Brother and Sister W. E. Simmons, aged five months.

"Farewell, sweet babe; thou art gone. The now empty cradle, the loss of thy baby cooing, and aching place within our hearts, all tell the sad story: Baby is gone; but, blessed be God,

"We shall meet to part, no, never,
On the resurrection morn."

H. B. TERVILLIGER.

ANDERS—MICHAEL ANDERS was born near Gloster, Miss., Jan. 18, 1813, and died June 16, 1892. Bro. Anders was happily married to Miss Susan E. Roberts, April 6, 1841. To them were born eleven children. Six of these preceded him to the glory-land, leaving five children with their aged mother to mourn their loss.

He was a devoted husband, a kind and affectionate father, a most excellent neighbor, doing unto others as he would have others do unto him. He was kind and gentle in his disposition—in short, to know Uncle Mike was to love him.

Bro. Anders was converted and joined the M. E. Church, South, at old Mt. Vernon, in the Summer of 1880; and though his conversion was late in life, yet it was clear and genuine, and he was ever after a faithful follower of the blessed Savior.

His house was the preacher's home. Oh, how often we have sat under that old roof and received new zeal and fresh courage to press on in the Master's cause.

Dear brother, we miss you. That voice is hushed in death, and no longer can we sit at your feet and receive words of instruction; but, if God permits, we will meet you at Jesus' feet, and meet to part no more.

W. W. SIMMONS.

WELLS—Died at her home in Amite county, Miss., June 24, 1892, of heart disease, in the sixty-seventh year of her age, Mrs. MARY ELIZABETH WELLS (*nee* Thompson).

Sister Wells was, and has been for many years, a member of the Presbyterian Church; but, having no church in reach of her, she has met with and enjoyed Christian fellowship and communion with the Methodist people at old Adams, where most of her children hold their membership. Here she was made to feel as much at home, both by pastor and people, as if in her own church, which courtesy she fully reciprocated by her presence and prayers on all occasions of service and kind attentions to the pastor and his family.

She was in usual health on retiring at night; got up well early in the morning, and was suddenly taken, and died without being able to leave a parting message or dying testimony to her loved ones. But is not a living testimony far better? She leaves six sons and one stepdaughter with many friends and relatives to mourn her loss. But, thank the good Lord, "we mourn not as those who have no hope."

P. HOWARD.

Auburn, Miss.

CROSBY—Sister SALLIE CROSBY, daughter of the late Rev. George L. Crosby, who at one time was president of Whitworth Female College, was born in the State of Florida, 1851, and departed this life in Westville, Miss., July 4, 1892, at the home of Dr. D. McCallum, with whom she was living at the time of her death.

She joined the M. E. Church, South, in early life, and lived a consistent member up to her death. Those that knew her best loved her most. The good Lord has called her to glory to spend a glorious eternity with her sainted father and loved ones who have preceded her to the golden shore. May the Lord comfort those of her relatives and friends left behind to mourn their loss.

R. H. BARR, P. C.

THOMPSON—MILAN SPURLOCK THOMPSON, son of R. F. and Susie A. Thompson, was born May 18, 1886, and died Oct. 8, 1891, aged five years four months and ten days.

Milan has left us with sad hearts; but we do not "mourn as those who have no hope." We do not see him around the home to-day; we no longer hear his childish voice in prattle around the hearth-stone. No longer will mama hear him ask the question, while talking to him, "If I have said ugly words, and will say them no more, will I go to heaven?"

Yes, he was a good boy, and we miss him so much; but he is better off. God is caring for him, and he is happy. Parents, cheer up; be faithful, carry all the children to God's eternal home, and you shall meet little Milan there.

M. L. WHITE.

BURNHAM—GEORGE DAVIN, infant son of Bro. G. M. and Sister Ellen Burnham, departed this life, July 4, 1892.

A sweet little life on earth began, but, for reasons best known to him who can not err, and too good to be unkind, was taken up to heaven. May the grace of God support and enable the parents to see by faith their little one at the beautiful gate waiting and watching for them!

R. H. BARR, P. C.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
Western	Aug. 31	Elk City, Kansas	Hendrix
Kentucky	Sept. 7	Middlesboro, Kentucky	Keener
Missouri	Sept. 7	Montgomery City, Missouri	Galloway
Western Virginia	Sept. 14	Clarksburg, West Virginia	Keener
Los Angeles	Sept. 15	Ventura, California	Haygood
Southwest Missouri	Sept. 21	Independence, Missouri	Galloway
East Columbia	Sept. 21	Palouse City, Washington	Dunran
Louisville	Sept. 21	Campbellsville, Kentucky	Fitzgerald
Illinois	Sept. 28	Paris, Illinois	Keener
China Mission	Sept. 28	Soochow, China	Key
St. Louis	Sept. 28	Kirkwood, Missouri	Galloway
Columbia	Oct. 5	Eugene City, Oregon	Duncan
Pacific	Oct. 12	Sacramento, California	Haygood
Holston	Oct. 12	Wytheville, Virginia	Granbery
Tennessee	Oct. 19	Tulip Street, Nashville	Galloway
German Mission	Oct. 28	Houston, Texas	Hargrove
West Texas	Nov. 2	Gonzales, Texas	Hargrove
Northwest Mexico Mission	Nov. 2	Nogales, Arizona	Haygood
Texas	Nov. 10	Calvert, Texas	Hargrove
North Alabama	Nov. 16	Lafayette, Alabama	Keener
Central Mexico Mission	Nov. 16	City of Mexico	Key
Indian Mission	Nov. 16	Ardmore, Indian Territory	Granbery
Virginia	Nov. 16	Norfolk, Virginia	Hendrix
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
Mexican Border Mission	Nov. 24	San Marcos, Texas	Haygood
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Cortuth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 11	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacadoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
South Carolina	Dec. 14	Charleston, South Carolina	Hendrix
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity	(morn.)	Aug. 14
Carrollton	(eve.)	14
Baton Rouge		21
Rayne	(morn.)	28
Parker Chapel	(eve.)	28
Dryades	(morn.)	Sept. 4
Craps	(eve.)	4
Gross Tete, at Rosedale		11
Lower Coast		18

At these Conferences the Church Registers and records of Church Conferences will be called for.

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Homer, at Arizona		Aug. 13, 14
Haynesville, at White Hall		15, 16
Valley, at Flat Lick		20, 21
Tulip		23
Ruston, at Douglass		27, 28
Vienna		30
Gansville		Sept. 3, 4
Vernon		10, 11
Sparta, at Prospect		13
Ringgold, at Grand Bayou		14

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Colfax and Boyce, at Rapides Camp G.		Aug. 13, 14
Columbia, at Columbia		20, 21
Castor, at Olla	(Wed.)	24
Ada		27, 28
Pineville, at Oak Grove		Sept. 3, 4
Centerville, at Jena	(Wed.)	7
Vidalia, at Vidalia		10, 11
Black River, at Larto		17, 18
Alexandria	(Wed.)	21
Montgomery		24, 25

The Alexandria District Conference will convene at Columbia, Aug. 18-21, 1892.

J. IVY HOFFPAUIR, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Caddo, at Cypress Camp Ground		Aug. 13
Grand Cane, at Cypress Camp G.		15
Mooringsport, at Cypress Camp G.		16
Annacoco and Vernon		20, 21
Coushatta, at Coushatta	(Fri.)	26
Wesley		28, 29

The above schedule is arranged to meet, as far as possible, the plans of our brethren in holding camp meetings and other meetings. If changes are desirable, they will be made if practicable.

ROBT. J. HARP, P. E.,
629 Hope street, Shreveport, La.

OPELOUSAS DIST.—THIRD ROUND.

Lake Charles mission, at Calcasieu		Aug. 13, 14
Sulphur Mine, at Sulphur City		20, 21
Lake Charles, at Lake C.	(Thurs.)	25
Lake Arthur, at Lake Arthur		27, 28

JNO. A. MILLER, P. E.

DELHI DIST.—THIRD ROUND.

Floyd, at Lonoke		Aug. 13, 14
Lake Providence		17
Delhi, at Tallula		20, 21
Oakly, at Tensas Chapel		27, 28
Waterproof		30
Winsboro at Prairie		Sept. 3, 4
Indian Village, at Antioch		10, 11

H. O. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Cold Water and Hernando		Aug. 13, 14
Courtland, at Eureka Springs		20, 21
Panola, at Forest Hill		23
Mt. Vernon, at Free Springs		27, 28
Neabit's, at Eudora		Sept. 3, 4
Wall Hill		11, 12
Arkabutla		13

Also request that the Records of Church Conferences and Church Registers be presented at their respective Quarterly Conferences for examination.

H. C. MORRIHAD, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Sallis		Aug. 13, 14
New Port	(Tues.)	16
Pickens		20, 21
Lexington and Tchula		27, 28
Ebenezer	(Wed.)	31
Belzoni		Sept. 3, 4
Poplar Creek	(Wed.)	7
Rural Hill		10, 11

R. A. BURDOUGHS, P. E.

GRENADA DISTRICT—THIRD ROUND.

Chapel Hill circuit, at Spring Hill		Aug. 13, 14
Pittsboro circuit, at Tabernacle		19
Atlanta circuit, at Slate Springs		20, 21
Charleston circuit, at Gore's Chapel		26
Tillatoba circuit, at Ebenezer	(Tpo)	27, 28
Water Valley circuit, at Camp Ground		Sept. 3, 4

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Leakesville circuit, at Vernal		Aug. 13, 14
W'boro and Slate L., at S. L.	(Wed.)	17
Waynesboro circuit, at Pl. Grove		20, 21
West Wayne circuit	(Thurs., Fri.)	25, 26
Shubuta circuit, at Quitman		27, 28
Clarke circuit, at Liberty		Sept. 3, 4
Porterville circuit, at Burton		10, 11
Chunkey circuit, at Spring Hill		17, 18
Marion circuit		24, 25

Attention of the preachers is called to Ques 14 as well as to Ques. 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Topisaw		Aug. 13, 14
Hazlehurst	(night)	18
Providence		20, 21
Magnolia, at Muddy Springs		27
McComb City		27, 28
Summit		29
Lebanon, at Blue Hill		Sept. 3, 4
Caseyville, at Galatia		4, 5
Bowerton, at Pleasant Valley		10, 11
Gallman, at Mt. Pleasant		16
Terry, at Byrum		17, 18
China Grove		23
Pleasant Grove circuit		24, 25

R. G. WOODWARD, P. E.

WOODVILLE DIST.—THIRD ROUND.

Zachery, at Zachery		Aug. 13, 14
Clinton and Slaughter, at Betoville		20, 21
Amite City, at Tangipahoa		27, 28
Amite at Camp Ground		Sept. 3, 4
Gloster and Centerville, at Camp G.		3, 4
Frankinton, at Fisher's		10, 11
St. Helena, at Pine Grove		10, 11
Live Oak, at Bethel		12
East Feliciana, at Gilead		17, 18
Springfield, at Wesley Chapel		24, 25
Covington at Camp Ground		Oct. 1, 2
Tailsheek, at Camp Ground		1, 2

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Meadville, at New Providence		Aug. 13, 14
Mayersville, at Mayersville		20, 21
Port Gibson		27, 28
South Warren, at Red Bone	(Wed.)	31
Roxy		Sept. 3, 4
Warren, at Oak Ridge		10, 11
Anguilla and Rolling Fork		17, 18
Rocky Springs	(Wed.)	21
Utica		24, 25

D. A. LITTLE, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Perry, at Isabella		Aug. 13, 14
Heidelberg, at Liberty		20, 21
Ellisville, at Laurel		27, 28
Purvis, at Poplarville		Sept. 3, 4
Eastabuchie, at Pardue		10, 11
Hattiesburg, at Enon		17, 18
Williamsburg, at Oakohay		24, 25
Mt. Carmel, at Mt. Moriah	(Tues.)	27
Columbia, at Poplar Springs	(Thurs.)	29
East Pearl, at Byrd's Chapel		Oct. 1, 2

JOHN A. ELLIS, P. E.

BRANDON DIST.—THIRD ROUND.

Shiloh, at Gum Springs		Aug. 13, 14
Carthage circuit		20, 21
Carthage and Walnut Grove		22
Walnut Grove circuit		23
Brandon station		Sept. 3, 4
Hillsboro, at New Providence		6
Raleigh, at Boykin's		9
Trenton, at Trenton		10, 11
Westville, at Pleasant Grove		17, 18
Mt. Rose, at Holder's		24, 25

C. McDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Madison circuit, at Pearl River		Aug. 13, 14
Jackson—First Church		20, 21
Jackson—Capitol Street		20, 21
Yazoo circuit, at Tranquill		27, 28
Raymond circuit, at Raymond		Sept. 3, 4
Edwards		10, 11
Lake City and Lodi circuit, at Lodi		17, 18
Benton cir., at Bowman Ch'l.	(Tues.)	20
Silver Creek circuit, at Silver City		24, 25
Pocahontas circuit, at Flag's Chapel		Oct. 1, 2

Special attention is called to Ques. 15.

E. H. MOUNGER, P. E.

CAMP MEETINGS.

The second annual camp meeting for the Leaf River Camp Ground will begin on Friday before the second Sunday in October. This camp ground is situated on the N. O. and N. E. railroad, one and a half miles from Tuscanola station. Ministers of the gospel, as well as all others, are cordially invited to attend.

G. R. ELLIS, P. C.

Lake Camp Meeting will commence Friday night, Aug. 26, 1892. Eminent preachers have been secured to conduct the religious services. The large hotel will be open for the accommodation of visitors, also refreshment stands. Tents may be had by applying to the undersigned, free of charge. A line of hacks will be run from the grounds to Lake, meeting all trains. The A. & V. R. R. will sell round-trip tickets for one and one-third fare. A gate fee of ten cents will be charged for the meeting. Everybody is invited to come.

W. M. THORNTON,
Co'n Ex' Committee.

Camp Meeting Calendar.

Camp Meet'g.	Begins.
Topisaw	Aug. 12
Cypress	Aug. 12
Providence	Aug. 18
Sam Jones	Aug. 26
Lake	Aug. 26
Henington	Sept. 1
Water Valley	Sept. 2
Orvillic-Whittington	Sept. 2
Whittington	Sept. 2
Leaf River	Oct. 7

The *Central Christian Advocate* has the following, which will be read with interest by all our temperance people. That takes in all Christians.

One of the most encouraging signs of the times is the rapidly increasing temperance sentiment in Great Britain. It is said that the new House of Commons will contain in all probability a majority of temperance reformers.

NEWS OF THE WEEK.

DOMESTIC.

The first session of the Fifty-second Congress was brought to a close on Aug. 5.

In the late election in Alabama the Democratic candidate defeated the combined forces of the Farmers' Alliance and Republicans.

The World's Fair Appropriation bill, granting $2,500,000 in aid of the fair, has been passed by the U. S. Senate, after its amendment and passage by the House.

The Studebaker Wagon Works, in Indiana, the largest in the world, were obliged to shut down on Aug. 4, owing to 3,000 men refusing to work on account of the company using material purchased of the Carnegie Steel Company.

A shipment of $30,000,000 in gold was sent, on Aug. 4, from the sub treasury in San Francisco to the United States Treasury in Washington. The government has stored at San Francisco $100,000,000 of its gold reserve, and it is said now that $60,000,000 in all is to be sent to Washington, one more shipment of $30,000,000 being necessary.

The president of the American Federation of Labor has been at Homestead, Pa., on a secret mission. He says the entire strength of the organization will be utilized to help win the fight. The 700,000 men of the federation will be asked to contribute money, and especially to be vigilant in the boycott of Carnegie material and to prevent workmen from going to Homestead.

The Treasury Department will take prompt measures for the execution of the provisions of the act appropriating $2,500,000 for the World's Columbian Exposition, and expects to have the souvenir half dollar coin, the bronze medals and the vellum impressions for diplomas prepared in about six weeks. The designs of the souvenir coin have already been selected, and the reverse will show the main building and the obverse the head of Columbus.

The Mississippi River Commission, which met in New York City, last week, has made its apportionments for river improvements for the next four years. It has sent to the Secretary of War for his approval the following recommendations: That of the $10,000,000 placed at their disposal for the next four years, $6,000,000 be devoted to the building and strengthening of levees on the Mississippi river, said money to be expended at the rate of $1,500,000 a year for the next four years, ending with 1895; that $4,000,000 be appropriated for channeling purposes, said sum to be expended at the rate of $1,000,000 a year for the next four years.

FOREIGN.

The Pope has addressed an encyclical letter to the Bishops throughout Italy, in which his Holiness declares that the action of the Free Masons of Italy are subversive of religion.

Parliament opened on Aug. 4. Ex-Speaker Peel was renominated by the Liberals and elected to the position. Mr. Gladstone received an ovation upon reaching the hall.

It is said that the Pope replies with an inflexible negative to all the parties who have been or are trying to detach him from his friendly policy toward the present French government.

The *National Zeitung* and other national Liberal organs rightly boast of the revival of Prince Bismarck's influence, and proclaim him to be the greatest ruling personality in Germany, even though he is not invested with office.

The government of Finland, in which country the Salvation Army is now operating, has decided that military titles shall not be used by that organization, as such usage is apt to bring them into ridicule. It is suggested that the officers be called assistant, first assistant, etc.

At Harburg, Prussia, while the singing congress, participated in by thirty-five clubs, was in progress, a dispute arose over the umpire's decision regarding the first prize. Blows followed words, and in the melee all the furniture in the hall was smashed. The police were called in and restored order, taking twelve men prisoners. Many of the combatants were injured.

The Municipal Council of Paris has just granted a franchise for an underground electric road from the Bois de Boulogne to the Bois de Vincennes. The tubular tunnel will be enclosed by cast-iron plates bolted together and surrounded by a bed of cement. The tunnel will be lighted and ventilated by electricity, which will also furnish the motive power.

The present week will witness the opening of the real work of Parliament. The Irish members, including the Parnellites, are ready to give an undivided support to Mr. Gladstone in getting rid of the Tory government and in the introduction and passage of a Home Rule bill. The chief trouble seems to be with the English Liberals, who, now that they have their seats, appear to have cooled considerably on the Home Rule issue.

The Suez Canal Company has informed the Russian government that the provisional regulations in regard to the petroleum trade through the canal will be reconsidered. Meantime the passage of petroleum in bulk on tank steamships will not be allowed. The permission to pass tank steamships is thought in Russia to be the one thing needed to develop the Black Sea petroleum trade, and to render the Baku oil fields formidable to the Standard Oil Company of the United States.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. E. T. Breland, H. O. White, H. F. Lewis (3), J. J. Kelly, R. S. Woodward, J. E. Thomas, G. R. Ellis, W. C. Black, N. S. Cornell, T. L. Mellen, E. F. Edgar, R. C. Grace, W. Brown, W. H. Dominick, R. M. Blocker, W. L. Linfield, R. H. Barr, D. C. Rawls, J. T. Beames, R. B. Bowner, J. A. Poe, J. M. Pugh (2), A. T. Buck, W. H. Lafrade, J. R. Hays, T. H. Hargrove, L. F. Meador, R. H. B. Gindney, W. H. Lewis, C. E. McDonald, R. E. Rutledge, A. D. McVoy, H. M. Banks, W. B. Van Valkenburgh, L. T. Jackson, D. P. Bradford, B. S. Rayner, of Vicksburg, Miss.; A. O. Brown, J. W. Walling.

Messrs. J. M. Norman, G. W. Burton, W. F. Hall, M. S. Wright, J. R. Bingham, Prof. G. W. Wiley, J. H. Larkin, L. T. Bell, J. P. Gordon, R. A. Pomeroy, J. H. Wheat, H. M. Pemiston, W. M. Teague, H. W. Bell, P. Werlein, M. E. White, M. T. Wilson, A. J. Dreher, W. T. Coombs, W. H. Mallery, B. Blankenship, H. H. Hines, N. R. Colquhoun, Prof. J. M. Sullivan, Joseph D. Eads.

Mesdames Mabel Starbe, Mary E. Carr, L. Crouch, Lizzie Norman, A. C. Collins, Julia Parish, H. E. Pitts, N. Williams, J. B. Merritt.

Miss Belle Simpson, Jessie Stewart.

Aug. 9.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Out of Scotland into England.

After a delightful and profitable three days in Edinburgh, I left on the morning of the fifth instant for Melrose and Abbotsford. The ancient abbey at Melrose is, perhaps, the greatest of all Scotland's historic ruins. In the architectural genius which designed it, the skill which executed it in numberless delicate details, the marvelous taste in its stone carvings and tracings—some of which remain—and the exhaustless wealth of its associations, the venerable pile stands easily at the front of her sacred shrines. No wonder Sir Walter Scott spent so many meditative hours there. And the stone is carefully preserved on which he sat, and where he wrought in outline the stories that have enriched the literature of the ages. There the heart of Bruce is buried, and a tablet marks the place. His body sleeps elsewhere. There the Black Douglass is buried, and other notable Scottish chiefs. In the graveyard adjoining are the bones of honored dead—among the last there laid to rest being Sir David Brewster. I saw a splendid statue of him in the University at Edinburgh, with which institution, you know, he had long and distinguished connection.

A drive of three miles took me to Abbotsford, the home of Sir Walter Scott. Admission is gained by paying a small fee, and then a guide conducts the party through the apartments open to public eyes. The property is owned by Sir Walter's great-granddaughter, who resides there. We see his study as he left it—the books carefully arranged, his desk, and the large chair in which he sat. Through other rooms we are conducted, and told the history of this table and that picture and yonder cabinet. We are shown hundreds of curious things he had collected, and others presented by kings, queens, princes and friends. There are the pistols of Napoleon which he carried at Waterloo. But time fails for the enumeration.

Desiring to see the country, I ran down to Carlisle to spend the night, and thus have a day-ride to London, starting early the next morning. The time at Carlisle—an important border town, connected prominently with the early history of the country, and especially during the long wars between Scotland and England—was improved by visiting the cathedral and castle. The castle is now used for soldiers' barracks, and is preserved with patriotic pride. Much history was made there also. I was conducted into the dark dungeons, where political prisoners were confined and where religious martyrs died. In one, Fox, who wrote the "Book of Martyrs," was himself a sufferer. In a room in the round tower the ill-fated, beautiful Mary, Queen of Scots, was a prisoner for two months. The old guide showed us a stone in one of the dungeons from which water was dripping, which is called the "weeping-stone," the tradition being that it began thus to weep on the day Queen Mary died. The dampness may be easily accounted for from natural causes, but the story is pleasant, nevertheless.

At night I walked up the street and joined the excited crowds in front of the newspaper offices. Returns were coming in from the elections that day, and there were alternate shouts and groans, as party friends or foes had carried certain divisions. The scene was so much like many witnessed at home, I had to retake my bearings and look again into strange faces, to remember that I was in England and not Mississippi. The inevitable and universal funny fellow is in the crowd—the vociferous small politician who shouts the loudest and has less involved in the issue—and the owl-wise old oracle, like the venerable Squire in Georgia scenes, who knows just the way the election will result, but is careful never to tell.

The next day I had a fine opportunity of seeing England from the Tweed to the Thames. Charming landscapes on either side greet the eye, and one would suppose the agricultural people were prosperous. There is, however, the same unrest among the rural population in England as elsewhere, and the same rapid, ominous drift to the cities. I passed through the great Yorkshire district, and the manufacturing cities of Leeds, Sheffield and Nottingham, whose industries have made them immensely rich and famed throughout the world. Passing through Bedford, I thought, of course, of John Bunyan, and looked out, hoping to see the monument erected to the "immortal dreamer" some years ago, at the unveiling of which, I remember, the large-hearted Dean Stanley delivered a notable address.

London was reached shortly after six, and the day's delightful journey ended, where all the world seemed to have come. There is one rebate to the delight of railroad travel in this country—the construction of the "carriages," as they are called, and the meager information furnished travelers as to the arrival and departure of trains, and the times and places for changing cars. You are supposed to know where you are going, and when, and how. These little compartment cars are not pleasant or safe for ladies traveling alone. Since I have been in England the newspapers have given accounts of a lady being insulted on a railway carriage by a brute, who, I am sorry to say, masquerades under the dress of a clergyman.

On the next day, at noon, I went to the City Temple and heard Dr. Joseph Parker, author of *Ecce Deus*, and many other well-known works. The Thursday before was an anniversary day—*his thousandth Thursday-noon sermon in that pulpit.* When I heard him a large congregation was present, and by occasional applause gave evident approval of his utterances. He wears a black gown, as do all the Congregationalists, and has a rather striking appearance. One is impressed with his power—his originality and vast reserve force; but his mannerisms are sometimes grotesque, and his attitudinizing offensive to good taste. There are passages in his sermons of surprising and surpassing beauty, but the staple of his discourse was plain, and much of it not above commonplace. The following I caught: "Monday was never intended to be a sponge to wipe away the impressions of God's holy day." "It should be the chief miracle of Beelzebub for two Christians to quarrel." From there I walked over to St. Paul's, and spent an hour or so admiring that miracle of Sir Christopher Wren's architectural genius, and its rich historic treasures. On these I made notes, and could fill columns; but would only repeat a story quite familiar to many of your readers. This inscription on a statue within a spacious nave may have some local interest to you: "Maj.-General Sir Edward Pakenham, who fell gloriously on the 8th of January, 1815, while leading his troops to an attack on the enemy's works in front of New Orleans." There is also a statue near to Lord Cornwallis, not unknown in American history. In that sacred temple are also among the many distinguished, Canon Liddon, Henry Venn, Sir Edward Landseer, the Duke of Wellington, and Lord Nelson. Down in the crypt is preserved the funeral car on which the Duke of Wellington was borne. It was made of cannon used in his battles, and cost £20,000. The Iron Duke laid in state for two months, whilst the preparations were being made for his national funeral. But of London, as seen by the average tourist, I shall have to write, possibly, at another time. You would like to know something of it, Methodistically.

Well, the brethren have been exceedingly courteous and hospitable. First, I went to the Centenary Hall and Mission House, a magnificent building not far from the Bank of England, erected during the centenary year of 1839. There I was invited in to the final sitting of the "Stationing Committee." The most interesting stage had been reached—the disposal of the difficult cases. A special committee had been ordered on final adjustment. On that report there was interesting debate. The home feeling came over me suddenly, and I wondered if, indeed, this was not a "cabinet meeting" in the States. The "Stationing Committee" is composed of the president and secretary of the Conference; a representative from each district, elected by the district meeting, who is generally the chairman of the district—or, as we know him, the presiding elder—and a representative from the Connectional Boards. A list is prepared in advance by the secretary, showing the number and names of those who have accepted invitations, those for whom provisional arrangement has been made by the chairman, and those, uninvited, for whom no provision has been made. The pastoral term is three years; but, unless the invitation for the third year is not practically unanimous, it is not confirmed by the committee. When finally agreed to, the *first draft* is sent to the seat of Conference to be printed and published. There is a sort of unwritten law that the place entertaining the Conference should do the printing and receive any profits arising from the sale. And, by the way, our brethren here use more printer's ink in some ways than we do, and to better advantage.

The "Blue Book," containing all business prepared for the Conference—both for pastoral and representative sessions—is being printed, and will be ready for each member the first day at Bradford.

Rev. John Bond, the Church Extension Secretary, also has an office in Centenary Hall. I visited his office also, and he was kind enough to accompany me to several places of interest, including the Tower of London, the Coal Exchange, and *Billingsgate.* Of that latter place you have heard. Twice I have lunched with Rev. C. H. Kelley, book-steward and ex-president, at the Book Room, and each time met several representative men of Methodism. I was accompanied through City Road Chapel and Bunhill Fields by Dr. Waller, and had the pleasure of attending a meeting of the "House Committee" of the Westminster Training College, and having tea with them, Dr. J. H. Rigg presiding. Drs. Stephenson and Waller, and Messrs. Kelley, Bond, Allen and others, have done everything possible to make my visit pleasant and profitable. Mr. Kelley opened his sacred treasury of Methodist antiquities for me, and you can possibly imagine the keen delight with which they were eagerly, reverently examined. There was John Wesley's well-bound manuscript hymn book, written in *long-shorthand* by himself. Possibly, like myself, you did not know that Mr. Wesley used this, and not a printed book. This is a specimen line—the first of a well-known hymn:

"191—See how gr a flame aspr."

I looked through his account book and read the last, oft-quoted entry, made with trembling hand. There also I saw a volume—in some respects the most interesting of the collection, and until recently not known to be in existence—"Manuscript Notes of Mr. J. Wesley and Others, Who Met to Read the Scriptures at the Origin of Methodism in Oxford." Another one is there, especially interesting to our side of the Atlantic—"John Wesley's Manuscript Journal When in America." It was a rare pleasure to look into a manuscript hymn book of Charles Wesley, and read several of his hymns in his own handwriting, and as they were first written, and also the manuscript journal of the great poet of Methodism and the hymnist of the world. In the mission rooms at Centenary Hall are also many valuable antiquities. The original paintings, "The Burning of the Epworth Rectory," and "The Death of John Wesley," are there, together with manuscripts, portraits and relics, each of special value.

On Sunday, last, I heard Rev. Mark Guy Pearse and Archdeacon Farrar. In the morning, at St. James' Hall, where Mr. Pearse preached, I noticed Mr. D. L. Moody in the congregation—there, I doubt not, like myself, not only to hear the distinguished preacher, but to see something of that mission and the "forward movement." The congregation was very large, and the sermon, on the witness of the Spirit, practical, plain and pointed—quite characteristic of the author of "Daniel Quorm" and "Some Aspects of the Blessed Life." Dr. Farrar's sermon, in Westminster Abbey, was on the Lord's Prayer—eloquent, and thoroughly evangelical. He inveighed vigorously against the conceit and selfishness of churchism.

On Saturday I go to Oxford for the Sabbath, thence to the Conference at Bradford on Monday. Since my letter referring to Rev. W. J. Dawson's rumored withdrawal from Methodism, he has taken the final step, and not one word of regret has been expressed by any Methodist I have heard of, either in public or private.

Fraternally,

CHAS. B. GALLOWAY.

London, July 12, 1892.

The following definition of "money" won the prize offered by an English paper: "An article which may be used as a universal passport to everywhere except heaven, and a universal provider of everything except happiness."

FROM THE WORK.

Rev. J. L. P. Sheppard: "Had a glorious District Conference. Good preaching, fine singing, fervent prayers; brotherly love abounding from beginning to close. Quite a number of conversions and accessions. We missed you much, but we felt that it was a matter of duty that kept you away."

Rev. J. D. Harper, Ruston, La., Aug. 8: "We began a meeting at Douglass Church, on the Ruston circuit, July 14, and continued till the twenty-first. We report twenty conversions and eleven accessions, and the church greatly quickened and strengthened. Bros. Davis and Howell, of the Conference, and T. W. Pipes, a local preacher, rendered efficient aid. To God be all the glory."

Rev. W. F. Sanders, Gansville, La., Aug. 4: "Just closed an interesting meeting at Gansville, which resulted in two joining by letter, and the church greatly revived. Some shouted the praise of God; others came to the altar for prayers; all resolved to live a better life. It was the best meeting I ever saw at Gansville. Bro. P. Burkett, L. E., rendered valuable service in this meeting. I go to Brooklyn tomorrow."

Rev. John Park, P. C., Strongs, Miss., Aug. 6: "Have just closed a great revival at Prairie, Miss. The meeting lasted eight days. Rev. L. G. Boggan, of Tupelo, did the preaching. His preaching did us great good. Such manifestations of divine power were never known before in that community. Twenty-eight conversions in and out of the church at one service. Thirteen accessions to the church; more will join. Pray for us."

Rev. W. L. Anderson, L. P.: "We have just closed a protracted meeting at Channel's School-house, an appointment heretofore in the background of Nesbit circuit (Rev. C. W. Perkins, P. C.). We were assisted by Bro. Perkins. The presence of the power of God was manifest from the beginning. Great good was accomplished in the name of Christ. Fifteen were soundly converted, eleven joined the church by profession of faith, and baptized a dozen children; a church organized. Glory to God!"

Rev. R. M. Blocker, Rayne, La., Aug. 3: "We have had an excellent revival at Plaquemine Brulee, with good results, some of which were seven accessions to the church and about ten conversions. Notwithstanding a continuous rain, the people came out to hear the Word of God in gospel and song. We had four good sermons delivered by Bros. Pilley, J. A. Miller and C. B. Carter. We began at Church Point last Sunday, but had to adjourn a few days for the roads to improve. James C. Davis, of Vinton, is with me, studying for the ministry."

Rev. M. L. White, Mt. Carmel, Miss.: "I have just closed a meeting at Blountville. It lasted six days; three sermons a day. Bros. G. W. Brown, J. H. Evans and M. H. Moore did faithful, good preaching, and endeared themselves nearer to me and my people. Sixteen accessions to church; whole community blessed. Members of Baptist Church took great interest in meeting; some of the members of both churches exercised in public. This is a new church—one year old. We have nearly fifty members; bids fair to be one of our best churches. Bro. Moore and myself will commence a meeting near Pearl River, where Methodist preachers have never gone much. An arbor will be made; we are expecting a good meeting. Pray for us. Meeting will be first Sunday in October."

Rev. C. McDonald, P. E., Forest, Miss., July 30 and 31: "I held the Neshoba Quarterly Conference at North Bend. Congregations good both days, and a good start for a protracted meeting which was expected, and Bros. Long and Cammack were ready to do the preaching. On Saturday, in Quarterly Conference, we arranged for the purchase of a parsonage. I especially urge parsonage building in the district. On Sabbath morning we had the pleasure of baptizing six infants, and was told there were others to be baptized, but were not there in time for that service, but will be dedicated to God during the meeting. The crops are tolerably good in this section, and we hope for good collections. On the second of this month, on our way home from Neshoba, we spent the day at the Patrons' Union Camp Ground, near Lake, Miss. This institution is gaining a wide influence, and is not only an entertaining thing, but disseminates knowledge on various subjects."

Rev. J. P. Drake, Shubuta, Aug. 3: "We have had a good meeting at DeSoto. Beginning July 22, at night, it continued till Sunday night, July 31. From Saturday night, the twenty-third, Dr. J. W. Harmon did all the preaching. It did not sound like the utterances of a superannuate. Full of force and fire, it had also the true ring of practical gospel truth. It reached down to the heart and conscience. We expect much good to result in and to the church. Only two new members, most of the community being already within the visible fold. The singing was unusually fine. The Lord's handmaiden who led this service is too modest and retiring to admit of her name here. God will surely reward her work. Though it rained nearly every day, sometimes furiously and frequently, and though the weather was the 'hottest ever known,' yet congregations were increasingly large to the end, and reverently attentive. God's name was honored. May it be glorified more and more!"

Rev. P. Howard, Adams circuit, Aug. 2: "Assisted by Bro. H. P. Lewis, of Caseyville circuit, we held a five days' meeting at Ebenezer, Adams circuit, embracing the third Sunday in July, and although we had but two conversions and no accessions, yet we felt that much good was done in the way of building up the membership, spiritually. The work was more 'intensive than extensive'—a work greatly needed, generally. Again, assisted by Bros. J. G. Cammack, M. L. Burton, B. F. Lewis and the local and lay brethren, we held an eight days' meeting, including the fourth and fifth Sundays in July, at Adams, which resulted in a general revival of the membership. Thirteen accessions, and, as well as I could judge, about fifty conversions. It rained nearly every day during both of these meetings, yet the people came out in great numbers, bringing baskets and boxes of provisions, till there was no lack, nor did they forget or neglect the parsonage in their generosity. The brethren all gave us the gospel with all its legal thunders and loving, tender appeals. The general statement is, 'I never heard better preaching all the way through.' Let us praise God for strong men and true, both old and young."

Rev. J. H. Evans, Williamsburg, Miss., July 26: "I have held two protracted meetings, which resulted in a revival at each place. Williamsburg was my first meeting. The preaching was very good, and the Spirit was with us in demonstration and in power, and sinners were converted and backsliders reclaimed, and the church very much revived. We had three accessions to the church—one by letter, two by form of Discipline. We are under many obligations and thanks to Bro. B. H. Rawls, of Montrose, and Bro. Brown, of Silver Creek, and Bro. White, of Mount Carmel charge, for their labors. Our next meeting was at Bethel Church. We had an old-fashioned Methodist revival. The preaching was done by the writer in a plain way, condemning sin and calling it by its proper name. The singing was done with the Spirit and with the understanding. The prayer meeting was earnest and good. The experience meeting was the best of all, and resulted in a gracious outpouring of the Spirit of God, and many shouted the praises of our blessed Christ. Sixty professed to have received a blessing; several were brought from darkness and were translated into the blessed Christ. We give God the glory. The rainfall here is resulting in great damage to the crops. Many sad hearts besides the preacher and family. Pray for us."

Rev. J. H. Holland, Americus circuit, Mississippi Conference: "On account of having a hard spell of *la grippe* just after Conference, I was not able to move to my work until about the first of February; and when I reached my circuit I found a parsonage house, but nothing in it. So we went to work talking to the brethren about help in furnishing the parsonage, and we soon got them interested, and they went to work, and now we are getting tolerably well fixed up. So I think by the close of the year we will have the parsonage furnished, so the preacher that will come after us will be very nicely fixed up. We are among a very good and appreciative people. They take good care of the preacher. We have not had any great storms, like some other preachers, but we have had a very nice, good, gentle breeze all the time; so everything is moving on splendidly. We have held some protracted meetings; but, there being so much rain during our meeting, the result was not as good as we desired, but they were all tolerably good meetings. Some conversions and some accessions. Our work is on the upgrade, religiously. We are having prayer meetings in every community on the circuit. We have five Sunday-schools, all in very good working order. We have held Children's Day at three of our schools, and the children did splendidly, being the first ever held on the circuit. The children collected $22.40 at these three schools. All that the children collected on Children's Day will go to form missionary Sunday-schools. There will be a camp meeting at old Salem Camp Ground, on the Americus circuit, embracing the second Sunday in October, beginning on Thursday night before. Preachers are invited and urged to attend."

Rev. D. C. Rawls, East Pearl: "I have just closed a nine days' meeting in the town of Orvisburg, with wonderful results. While we have about ten different denominations represented here, Methodism is prevailing and obtaining hold every day. Starting with nothing, we have about twenty-five members here this year. Many of them are holy men and women that love the church, and are willing to spend and be spent in its service. My increase on the work is about forty-five. We hope to have, at least, three new churches this year. Bro. Van Valkenburgh did most of the preaching, and the Lord honored his labor by the presence of the Holy Ghost falling here and there in the congregation, and filling the soul until shouts of joy could be heard all over the town. Bro. Ellis is a faithful worker, and lifts the audience to heights unknown by the telling of his personal experience. The spirit of song and old-time Methodist handshaking characterized the entire services. This is a point toward which a tide of immigration rises and flows. Many noble men and women are coming from the North to our Sunny South, and we want to take hold of their hearts and lead them into our church, and make them feel at home. Along this line we need to use much good judgment. In my revivals I receive church certificates almost worn out, given by the different churches in the North. The bolder, baptized afresh with holy fire, comes forward and says, 'I have kept my letter until it is almost worn out; but here I am, bind me as you please, and work me as you can for the Master. Glory to God for the church!' We have a beautiful and convenient house, furnished free of rent, by Mr. Sweet, Congregationalist, and Mr. Orvis, Methodist, men from the North. Added to this, we have many other substantial favors shown us by the good people of Orvisburg."

REVIVAL NOTES.

At Winchester—Rev. J. W. Tinnin, P. C.—new church dedicated; 15 conversions, 8 accessions. Bro. J. V. Penn assisted.

At Marvin, DeKalb circuit—Rev. R. A. Breland, P. C.; Rev. Jno. A. Moore, junior P. C.—4 accessions and 25 claimed to receive witness of the Spirit. A number of family altars newly erected.

At Mt. Pleasant, DeKalb circuit—2 accessions, and 15 claimed the witness of the Spirit, and one profession of sanctification.

At New Hope, DeKalb circuit—Rev. W. G. Backus assisting—18 accessions.

At Chapel Hill, Vosburgh circuit—Rev. B. S. Rayner, P. C.—13 accessions; and at McGowan's Chapel, 30 accessions. Rev. E. T. Breland, West Wayne mission, did most of the preaching.

At Chapel Hill, Porterville circuit—Rev. J. T. Abney, P. C.—15 accessions, and 2 at other points.

T. L. MELLEN, P. E.

Bishop Galloway Before the Wesleyan Conference.

Mr. President and Brethren

I am commissioned by the Methodist Episcopal Church, South, to convey to you the cordial Christian salutations of 1,266,000 followers of Christ and fellow-laborers in the gospel. To me this is a personal pleasure and a very great, though unmerited, honor. From early boyhood I have most earnestly desired to visit the land of Wesley and the earliest home of our common Methodism. I come from that section of America which is most intimately connected with the personal history of our great founder. It was to the Indians and English settlers in our Southland that Mr. Wesley went as a missionary, and there, as he in later years admitted, unconsciously instituted "the first rudiments of the Methodist Societies." It was in Charleston, South Carolina, our fair "city by the sea," in 1737, that the first Wesleyan hymn-book was printed, the beginning of that wealth of spiritual song which has enriched the psalmody and inspired the sacred minstrelsy of the world. It was in Georgia that Mr. Whitefield built his orphanage, and there spent most of his American ministry. In our Southern land the first Methodist school was established—an American Kingswood, and was named in honor of our first superintendents, Thomas Coke and Francis Asbury. And that land of Wesley's earliest missionary labor has the largest Methodist membership, in proportion to population, of any section of the world.

I do not conceal the fact that your appointment of a messenger to bear fraternal greetings and respect to the Methodist Episcopal Church, South, gave me special, even distinguished, pleasure. The salutations of our sister Methodists have made us glad—the blessing of our mother gave us honor. We were delighted with your message, and charmed with your messenger. We welcomed him cordially, threw wide open the doors of our proverbial Southern hospitality, and listened with eager appreciation to his glowing words, thrilling with the eloquence of love. It greatly delighted us that Dr. Waller brought back so pleasant a memory of his mission, and to read his very able, discriminating, generous statement of the true status of Methodism in the South. It gave us joy to hear of your continued prosperity; of your great and enlarging educational enterprises; of the gratifying growth of your foreign missions; of your successful system of village evangelization; of your strategic movements upon the great cities; of your gigantic chapel-building plans; of the development and efficiency of your Sunday-school department; of your increasing numbers; your unabated apostolic spirit; your marvelous earnestness; your pure and undefiled religion in caring for the orphan, led by the distinguished ex-president, Dr. Stephenson; and the morning drum-beat of your grand "Forward Movement" in response to "The bitter cry of outcast London." We felt that there is "life in the old land yet" (applause); that the zeal of the fathers has not chilled in your veins; that the spirit of early Methodism yet abides among the sons of Wesley. (Hear, hear.) We were assured that you were not idly dreaming over a glorious past; serenely sustaining a well-earned, becoming dignity, but, catching stimulus from a noble history, were moving with quickened step to other fields of conquest, claiming the Master's promise, "And greater things than these shall ye do." (Hear, hear). To this historic land, and to your great Methodism, we acknowledge large indebtedness, and here we claim princely inheritance. We are indebted to you for the sturdiest elements of our civilization; our reverence for constitutional government; our love for personal liberty; our respect for the majesty of law; our Anglo-Saxon energy and courage; our varied and invaluable literature, and the purity of our Protestant faith. But we have here also large possessions. With unaffected meekness we "inherit the earth" (laughter)—this English earth. Our Quaker poet has said:

"We, too, are heirs of Runnymede."

Yes, and more—as Methodists we are heirs of Epworth and Oxford, of Fetter-lane and Aldersgate-street, of Kingswood and Newcastle, of Bristol and City-road, of Westminster and Bunhill-fields. Your fathers were our fathers, their teachings are our doctrines, their achievements our glory, and their honored graves hold our precious dead. And I feel assured that the ties which bind our two countries and their Methodism together were never so strong and sacred as to-day. On every appropriate occasion this attachment finds striking and beautiful illustration. There was genuine sorrow throughout our land a few months ago when death visited the royal family of England, and tenderest sympathy felt for the bereaved throne and kingdom. We gratefully recalled that sweet, womanly, Christian message your Queen sent to the desolate widow and distressed nation when our President Garfield lay dead, and the wreath of beautiful flowers she placed upon his coffin while sorrowing millions wept over his grave. When the eloquent voice of your peerless Charles H. Spurgeon was hushed in death we walked with you beside his bier, mingled our tears with yours at his tomb, and felt that a star had fallen from our sky—that a chief place in our family circle was sadly vacant. Let us see to it, honored brethren, that such national kinship and spiritual unity, by our God joined together, shall never by man be put asunder. (Applause). I devoutly pray that our two flags may ever float peacefully in the same skies, flash over the same seas, and be loved by the same loyal hearts, emblems of the same principles of intellectual, civil and religious freedom, and representations of the same spiritual inheritance and destiny. And so long as the Evangelical Churches of the two countries are true to God and each other—one in sympathy, one in purpose, and ardent in Christian love—we will never go to war about catching a few seal in Behring Sea, or any other international trifle. (Applause.) It has been matter of regret to us that so few of your honored ministers have found time and opportunity, when in our vast country, to extend their visits to the Sunny South. We have desired to know you better that we might love you more. It gave us rare delight to hear the seraphic eloquence of your great Dr. William Morley Punshon—(Hear, hear) —in several of our chief cities, and the echoes of his glowing periods still keep fresh in our memories the traditions of his marvelous power as a pulpit orator. It is my pleasure to extend to you all a hearty welcome. (Laughter.) You will find a land "fair to the eye of beauty," and a people as sunny-hearted as their cloudless skies, and as profuse in their hospitality as the fragrance of their glorious magnolias. (Laughter.)

But, Mr. President, we have not been unacquainted with the great men and mighty movements of British Methodism. We have given our prayers in your struggles and our sympathies in your sorrows. Of your leading spirits, who in recent years have joined the innumerable company of the skies, we knew most of Dr. Osborn, as an ecclesiastical statesman of pronounced conservatism, a theologian of aggressive orthodoxy—(laughter)—and a vast treasury of Methodist tradition, history and hymnology. (Hear, hear.) Of those within our ranks whose loss we have deplored, known best to you, stands conspicuously the name of Bishop McTyeire. (Hear, hear.) The most majestic figure among us—statesman, jurist, journalist, author, educator, preacher, he seemed equally great in each position—the leader of every connectional cause—the counsellor of every critical hour. And there was Dr. John B. McFerrin, a prince in any realm, a peer on any platform, a power in every pulpit, a hero of every field where his colors were borne, whose name will be honored in the annals of our Methodist chivalry and ecclesiastical legislation.

You will be gratified to hear that we, like yourselves, are successfully maintaining the apostolic trust committed to us by the blessed Lord. Over our moving columns a cloud of glory has hung by day and night, and the God of Israel has been our all-sufficient Strength. Indeed, it is not extravagant to say that the growth of Southern Methodism is almost without a parallel in the history of evangelical Christianity. A few years ago our altars were in ashes, our temples in ruins, our fields desolate, our flocks scattered, our heavens dark; but to-day our churches are many, our colleges re-endowed, our docks folded, our forces reorganized, and moving to conquest, and in the future is the undimmed star of an eternal hope. The population of the United States, including immigrants, doubles every twenty-five years and six months. The membership of the Methodist Episcopal Church, South, nearly trebled in the same time. (Cheers.) In 1866 we had a total white membership of 425,658; now we have 1,266,000, an increase in twenty-five years of over 195 per cent. Our net increase last year was 48,000. Had the nation kept pace with Southern Methodism, we would now have, instead of 65,000,000, a population of 106,000,000. And our brethren of the North—God speed them in their wonderful work!—have enjoyed prosperity. Our property value in churches and parsonages now amounts to $23,000,000, and under the direction of an efficient Board of Church Extension we are building at the rate of one new church for every fourteen hours in the year. Our contributions to missions last year were over $400,000, not including $113,000 raised and expended by the Women's Board, and our prospering work in Mexico, Brazil, China, Japan and the Indian Territory sends a Macedonian appeal for more men and increased supplies. We have 13,000 Sunday-schools, 100,000 teachers and over three-quarters of a million of pupils. For the higher education of the youth of the church we have 179 schools and colleges, attended by nearly 17,000 students, with property valued at $4,500,000, and endowments to the amount of $1,600,000. We have a large publishing house, located at Nashville, Tenn., which has assets of over $600,000, and out of the net proceeds of its immense business is able to distribute to the Conferences annually $17,500 for the benefit of the worn-out preachers. (Cheers.) For the care of the homeless and destitute we have several large orphanages, under efficient management, and, by means of a recent munificent gift of $900,000, a hospital will soon be established at St. Louis, Mo., to be conducted under the auspices of the Methodist Episcopal Church, South. At Kansas City, thanks to the beneficent forethought of an honored brother who has since passed to the church triumphant, we have a Bible Training-school to prepare young women for missionary work, both in the foreign and home fields. For the support of our worn-out preachers and the widows and orphans of preachers there was raised last year $145,886—a very inadequate, almost insignificant, amount; but it is some recognition of apostolic service and heroic self-sacrifice for the church. (Hear, hear.) And that part of America where the Methodist Episcopal Church, South, is appointed under Providence chiefly to labor, and which suffered most by the desolations of the late destructive war, has also been wonderfully favored—indeed, has witnessed an industrial resurrection. The recuperative energy and material prosperity of the South are the wonder of the Western world. Out of fire and tempest and baptism of blood our people have come undaunted in spirit and with unfaltering faith to the future—with noble pride and generous ambition. Clinging not to depressing memories, but inspired by a wisdom born of adversity, the South has organized victory out of defeat and illustrated the sentiment that "human virtue should be equal to human calamity." (Cheers.) The gates of the morning stream with light, and we are hailing the glory of approaching day. New life is stirring in our veins, new activities are commanding our energies, new aims are inspiring our ambitions. And this has not been an imported, but a produced prosperity. (Hear, hear.) We have grown from within, and not enlarged from without. There has been little appreciable immigration to the Southern parallels. Out of our own mines and mints, our own fields and forests, our own brain and brawn, our own soil and sky, have come the mighty forces and resources of the South's commercial empire. The figures are almost startling. The assessed value of property in those States has increased two thousand millions of dollars in ten years. Cotton production has advanced from 4,000,000 bales at the beginning of the war between the States, under slave labor, to 7,452,281 bales, with free and largely white labor. (Cheers.) It is claimed that the South has capacity to supply the world with this staple if there was not another cotton-field on the globe. It is estimated that our coal and iron mines contain material amply sufficient for the increasing demands of the civilized world. In 1860 we had only 10,865 miles of railroad; in 1890 there were 41,466 under successful operation, making a perfect network of our own fair land of magnificent distances. And so every line of enterprise and industry indicate that the star of empire has changed its orbit, and is now moving with majestic grace toward the Southern Cross. We have a magnificent domain of nine hundred thousand square miles, with every variety of soil, climate, product and mineral. Our great State of Texas alone, capable of providing comfortable homes for 50,000,000 of inhabitants, is larger than Germany, Belgium, Denmark, Holland and Switzerland, and would make 210 States the size of Rhode Island. To possess such a land for Christ is the immediate and mighty mission of Southern Methodism. (Hear, hear.) And here I am reminded of a noble sentiment of Mr. Gladstone. (Applause.) In summing up an able and discriminating review of the probable future of England and America, the great statesman uttered these wise words: "All this pompous detail of material triumphs is worse than idle, unless the men of the two countries shall remain or shall become greater than the things they produce, and shall know how to regard these things simply as tools and materials for the attainment of the highest purposes of their being." That sentiment needs special emphasis on our side the sea. The life of a country is not in things material. A nation can not live by bread alone. The citizen must be enthroned above the work of his hands. And it is the sublime mission of Methodism to invest him with that royalty—to crown him with that divine sovereignty. (Applause.)

I am glad to report to you the ample and amicable restoration of our national brotherhood. (Hear, hear.) The great issues settled by the arbitrament of arms have been as cordially accepted by the one side as they were victoriously proclaimed by the other. The passions of war have well-nigh passed away, the old loves have been revived, and there is a genuine loyalty to the Union in the South as in the North. (Hear, hear.) This was strikingly illustrated in the national, unsectional, patriotic tributes paid to the memory of the commander-in-chief of the Union armies. General Grant died upon the summit of Mount McGregor. To me, a son of the far South, there was poetic significance in the fact that the magnanimous old soldier closed his career upon a mountain having a name famed in the annals of chivalry. Up into that purer air, above the pestilential touch of malaria, safe from the depressing heat of the plains, and secure from the rush and roar of the busy marts of trade, the venerable warrior sought a quiet place to die. Above were the calm, unclouded heavens, and around him was not a voice to disturb his reverent, loving meditations. Looking out from that serene summit over the land he had honored and which had so highly honored him—over the brave battalions he had once led in the wild shock of battle, and the no less heroic legions that had withstood like a wall of fire his thundering onsets—over the sections too long at war and the parties too long desperately struggling for mastery—he thanked God that he had lived to see harmony and good feeling between the two great sections of his country. And then, lifting his thin, trembling hands in patriarchal blessing upon the nation he loved so well, prayed that the brothers in the blue and the grey should never again go to war. (Hear, hear.) And on the day of his burial the strong hands of both Federal and Confederate generals, once at war, flashing in each other's faces the sword of death, were lovingly clasped around the body of the old soldier, while a sorrowing nation followed him to the tomb. That scene fitly represents the reunited hearts of a restored Union, dwelling again under the same parental roof-tree and sitting at the same bountiful board. Living in that section of our country which was last and longest cursed by the institution of slavery, and myself the son of a slave-holder, I rejoice beyond expression in the fact and providence of emancipation. (Applause.) The hateful thing is dead and buried beyond power or possibility of resurrection, for which all our people are devoutly thankful. With an extensive acquaintance over the entire Southland, I do not know a single person, old or young, who would consent to its restoration. (Hear, hear.) It is quite profitless, at this late day, to contend as to who was most or least responsible for American slavery, for, as our lamented Bishop Marvin once said, "There is a perverse psychological law by virtue of which men feel the sins of other people more acutely than their own." (Laughter.) In very truth, my brethren, the history of this grave question gives ground for none to boast, shields each from the stones of others, and calls all alike to repentance. (Hear, hear.) We have all at some time been unorthodox in doctrine and very heterodox in temper. (Laughter.) Slavery was established in America when the States were English Colonies—(laughter)—when its evil had not yet touched the conscience of the Christian world, when every leading nation of Western Europe was more or less engaged in the vile traffic, and derived large revenue therefrom. As late as 1776 every one of the thirteen American Colonies held slaves. The great Dr. Channing states the case tersely and truly when he said slavery was the calamity rather than the crime of the South. (Hear, hear.) It was climate at the North and the cotton-gin in the South that determined for too many years the slave territory of the United States. In one of his great speeches Daniel Webster, by way of illustration, made felicitous reference to a scene in Parliament during an exciting debate on a momentous question. The issue involved an accession to the throne and the integrity of your Protestant faith. The proposition of resistance was vigorously opposed as a rash measure, brought forward by rash men. It was argued that they ought to admit the aspirant, and then throw rigid restrictions around him. During the debate a member arose and made this grotesque comparison:

"I hear a tion in the lobby roar!
Say, Mr. Speaker, shall we shut the door,
And keep him out; or shall we let him in,
And see if we can get him out again?"

(Laughter.) From the depths of my soul do I wish that the door of the Colonies had been forever closed against that wild beast in the form of the accursed slave-trader. (Hear, hear.) But he was let in, and with him came all our woes—the ceaseless disturbance of our peace, and the lamentable severance of our national brotherhood. How I wish that some genius of the early day had written an "Uncle Tom's Cabin" that would have stirred the Old World and the New to sweep every slaver from the high seas, and break every fetter before it was forged. (Laughter.)

Coming, as I do, the first representative of the Methodist Episcopal Church, South, to the "Mother Conference," though we have had a distinct ecclesiastical existence for well-nigh a jubilee of years, it is needful that reference be made to some things, which in future addresses would seem an obtrusion. This I do, not for justification, but explanation; not to defend a cause, but to state the truth of history; not to disturb the sleep of the ill-fated dead, but to translate the inscription on its tomb. I came not to this side the sea to recite the sad story of our domestic troubles—to reopen afresh the wounds of war—or to wave a flag that has been forever furled; and certainly shall speak no word of disesteem for my brethren in any section of our great country, over whom floats the same star-spangled banner, and appointed under Providence to the same national destiny. I speak of yesterday that you may understand our to-day and know our hopes for to-morrow. (Hear, hear.) I shall only refer to those facts that bear upon the history and present status of the great church you recently honored with a distinguished fraternal representation, and whose cordial salutations it is my grateful privilege to voice to-day. The Methodist Episcopal Church, South, dates its separate ecclesiastical existence, as you know, to the General Conference of 1844. It was not a schism, but a constitutional separation for mutual convenience and prosperity. The division was not desired by either the South or the North, and was sorely regretted by both. The North wept and the South wept; but, after long delay and much prayer, it was concluded that it was best to part. So the Church, South, became a separate ecclesiastical connection, adopting the old Discipline without change, except only so far as verbal alterations were necessary to a distinct organization. Slavery was the occasion, but not the cause of the separation. Beneath that issue were profound constitutional and administrative questions that seemed to make division, however much regretted, necessary to the peace and larger prosperity of our one great Methodism in America. Had not Mr. Wesley acted promptly after the American War of Independence—recognizing the changed attitude of the Colonies, then separate States, to the mother country, and providing for a distinct ecclesiastical government—American Methodism, with her mighty agencies and world-wide activities and multiplied thousands of communicant members, would never have written her splendid history. The few sheep would have been scattered; the little company, now a great army, would have been disbanded; the cloud no larger than a man's hand would have been brushed from the heavens. So the attitude of Methodism in the South, recognizing the political and constitutional status, preserved our cause in those parallels, and made it possible for their missionaries to have access to the negro cabins on the plantations, and win thousands of them to a knowledge of salvation. (Hear, hear.) I hesitate not to say, with some knowledge of the land of my birth, that Southern Methodism was the most potential influence in ameliorating the condition of the slave, and in his moral elevation and spiritual redemption. And I here venture the opinion that if the small politicians on both sides the line could have been silenced, and the American Colonization Society and other forces allowed to continue their beneficent mission, emancipation would have come as a moral achievement, and not, as Mr. Lincoln admitted, a "military necessity." With slavery enthroned in the organic law of those States, the attitude of our fathers was almost identical with that of your Wesleyan missionaries in the West Indies. In 1833 the great Richard Watson, in an address to the missionaries in those islands, used these words: "Your only business is to promote the moral and religious improvement of the slaves to whom you may have access, without, in the least degree, in public or private, interfering with their civil condition." A like extra-conservative position, as may seem to us to-day, the Southern leaders assumed, fearing and contending that disloyalty to civil authority would limit the sphere of the church's activities, if not effect its speedy destruction. One of them, in the historic General Conference of 1844, pleading for the postponement of any radical legislation, thrilled the body with this solemn warning and lamentation: if the proposed action is taken, and separation not provided for, "a million of slaves, now hearing the gospel from our ministers, will be withdrawn from our care." It was not for slavery, but the privilege of saving the slave, that our fathers chiefly contended. (Hear, hear.) And theirs was the most magnificent missionary achievement in the history of the Christian Church. Never were the apostolic labors of Asbury and McKendree, of Andrew and Capers, of Honour and Massey, and thousands of others, more signally blessed of God than in leading the humble negro to his Savior. When the Emancipation Proclamation was issued there were more African Christians in America than in all Africa. The most accurate statistician among us has stated it as a fact that the number of Southern slaves professing religion and belonging to the church was greater, in proportion to population, than the number of white people in all churches—Protestant and Catholic—in the most populous States of the Union. They became a race of simple, absolute, unquestioning believers. They sometimes believe too much, but they believe intensely. They hold fast the faith once delivered unto the saints. I never know or heard of a negro skeptic. To adopt and accommodate somewhat the language of an American statesman, our missionaries found the black man a wanderer in the wilderness, and gave him a home; they found him naked and clothed him; they found him a savage and a heathen, and made him a Christian; they found him muttering a gibberish, and gave him a language; they found him empty-minded, and filled him with instruction, and so elevated him that he was declared fit to assume the great prerogative and responsibilities of an American citizen.

In 1861 the Methodist Episcopal Church, South, alone had 207,766 negro members. Those remaining with us at their own urgent request in 1869 were organized into the Colored Methodist Episcopal Church in America, which has about 140,000 members. To-day, in the several branches of our one great family in the United States, there are more than 1,500,000 African Methodists. Never in all the history of missionary enterprise have such wonderful results followed the imperial sweep of the apocalyptic angel. No wonder the Southern Bishops in exultant speech pronounced those missions "the crowning glory of the church." And such they will continue to be till the end of time. But with achievement comes increased responsibility. With the thousands of Christianized negroes in America we are in an eminent degree debtors to the Dark Continent. Our brothers in black can, and should be, efficient apostolic agents in the redemption of the land of their fathers. One of the ablest and most eloquent Bishops of the African Methodist Episcopal Church, an ardent friend of African missions, thus spoke in a recent notable address: "God intends that this degraded race, which has been dwarfed through ages of heathenism, shall imbibe your civilization with your religion, and when sufficiently sobered through generations of self-possession, return to Africa, and bring its millions to Christ and heaven." I confess, Mr. President, when that blessed prospect opens before me, a vision of spiritual conquest stirs my soul into rapture. May we not hope that it is a heavenly vision unto which we should be joyfully obedient? There are many grave issues in the different sections of our growing nation; but, as you may well imagine, ours is what is popularly known as the "race problem." The problem is the whole country's, but its greatest strain has necessarily fallen upon the South. We have felt the fierce after-glow of the terrible conflagration; others have moralized about it as onlookers, and some are liberally, earnestly siding in averting its calamities; but we have been at its storm centre and felt the sweep of its wildly contending currents. As early as 1782, Thomas Jefferson thus prophesies: "Nothing is more certainly written in the Book of Fate than that these people are to be free; nor is it less certain that the two races, equally free, can not live in the same government." In the one instance the great statesman proved a prophet; in the other, by education and the open Bible, we are endeavoring to disappoint his sombre prediction. This problem we must solve, if ever, not as partisans, but patriots; not as critics of the past or sentimental theorists, but as true, broad-minded, liberty-loving citizens, invoking the guidance of heaven and constrained by the loftiest conception of the brotherhood of man. This will require long patience and honest Christian patriotism. But I believe the church and school, the Bible and the spelling-book will solve this and every other social and political problem. (Hear, hear.) I part company with any man, however high in the councils of his country, who discounts the church and the school as prime factors in every equation. The strain of readjustment has been very great. There have been lamentable disturbances precipitated by well-meant efforts at our governmental and industrial reconstruction. These were to be expected, and could not well be avoided. That they have not been more frequent and fatal is due to the restraining influence of our Christian religion. These have in too many cases caused racial instinct to degenerate into antipathy, difference of the skin into prejudice of color, and pride of blood into political and personal hostility; but, amid all, and above all, I can gladly say that the masses of the Southern people are generous, helpful friends of the negro, as they should be, for we have known him longest, we justly owe him most, and ought to love him best. (Applause.) One serious complication has been an unqualified suffrage. Our wisest men of all political faiths, I think, are now generally agreed that the sudden investment with the elective franchise of several millions of illiterate people—lawless, with a strange sense of liberty, and totally ignorant of public affairs—was an experiment of infinite hazard. To the colored man the franchise became a frenzy, politics a passion, holding office a fetish, and loyalty "to party" a cardinal doctrine of religion. (Laughter.) On the other hand, these innocent suffragists have been made the football of parties, and the pitiful victims of shameless partisans. But I believe the storm has spent its fury, the clouds are rifting, and patches of pure sky are appearing. In the first place, the whole country is thoroughly committed to the intellectual training and elevation of the colored people: (Cheers.) It is the settled policy of all the Southern States to provide the negroes with equal facilities to acquire an education at public expense. We have now 1,213,092 colored children in the State schools. In this beneficent work our brethren of the North have liberally provided for institutions of higher grade, while the elementary schools are maintained by State taxation. Multiplied millions of dollars are thus freely given. But in all this we have not whereof to glory. Duty demanded more. In the second place, the negro is improving. And his progress has been great, though not uniform or universal. He is acquiring education, increasing in intelligence, accumulating property, developing character, and improving the ethics of his religion. In the State of Georgia alone the negroes own nearly 800,000 acres of land, and much other property, all valued at $12,000,000. Is not that progress? (Hear, hear.) I do not deny that some among us doubt the fact of any real improvement, and are skeptical as to the final outcome. Others, who take little account of time as a factor in developing a civilization or a race, become very impatient. And there are discouragements that sometimes dishearten. But I believe the tendency is upward and the future affluent with hope.

I have studied with great interest your enlarged and enlarging educational policy, placing you well abreast with the highest modern culture, and am happy to report a like movement in our own land and in all branches of American Methodism. If you need a positive, essential faith as the basis of your national education, we the more, in a government like ours, defined by the immortal Lincoln to be "a government of the people, for the people, and by the people," the very freedom of our political institutions and traditions is a concealed peril. It may beget a dangerous latitudinarianism in doctrine, a spirit of unrestraint, a lack of reverence for the forms and majesty of law, and a socialism that tends to anarchy. A safeguard we have found in our type of Christianity. I would not be chargeable with extravagance in saying that, but for the simplicity and purity of our Protestant faith—to which Methodism has so generously, magnificently contributed—our governmental experiment would have been a mournful failure. James Madison, one of our Presidents, stated only a half-truth when he said, "A popular government, without popular information or the means of acquiring it, is but a prologue to a farce or a tragedy, or perhaps both." Our need is not education, but right education—an education that is positively, potentially Christian—that develops character while imparting information, and magnifies the imperatives of its ethics above the dicta of philosophy or the discoveries of science. We want the education "that fits men not only for life, but for eternal life"—(Hear, hear) —believing, as we do, that "without faith in the next world, we shall soon lose interest in this." When Dr. Coke and Bishop Asbury determined to form an institution for the education of American youth, they issued a prospectus, which has this title: "A Plan for Erecting a College, Intended to Advance Religion in America." And on that principle our educational system has been built, with our great Vanderbilt University as the centre—of which I regret that time will not allow me to speak. I readily admit, as one of your own eloquent ministers has happily phrased it, that "God has not staked his all on Methodism." But though the Methodist spirit and movement have not exhausted the resources of Omnipotence, it has been in the Western world his mightiest expression of spiritual and saving power. It has not, possibly, produced the deep and wide "ethical revolution" it should, but its influence has been wonderful and abiding. It is not a spent force, as a revival. (Hear, hear.) With us, as in the days of Asbury, Methodism is a divine antagonism to sin, an eternal protest against the reign of evil, a sanctified impatience for the conquest of the nations, an organizer—"Go into all the world." It is the church of all classes—of the highways and hedges. "The Protestant Propaganda—a perpetual *reconnaissance* in force."

In theology, while adhering strongly to the doctrines so clearly stated by Wesley, so valiantly defended by Fletcher, and so ably elaborated into a logical, consistent system by Richard Watson, we yet give hospitality to the accepted results of critical and philosophical investigation. But while, as to its spirit and doctrines, the church is reverent and orthodox, I pray we may be delivered from a mere hereditary Methodism, living on traditions, sitting among the tombs, and out of sympathy with the great movements of thought and life so characteristic of this electric age. (Applause.) Ecclesiastically, Methodism in the South is conservatively progressive. (Laughter.) We honor the methods of our fathers, but make no fetish of ecclesiastical polity. While cautious of change, what is needful to adapt our great machinery to the imperial demand of the times, we adopt, recognizing the fact that

"The world advances, and in time outgrows
The laws that in our fathers' days were best."

We have introduced lay delegation—giving laymen equal representation in the General Conference. The pastoral term has been extended to four years. And in many other respects there has been response to the exigencies of the age, but without in the least disturbing the constitutional principles of Itinerancy and General Superintendency. On the temperance question Southern Methodism occupies a foremost position, insisting upon total abstinence for the individual and absolute legal prohibition by the State. Our own 5,000 preachers, with scarcely an exception, are total abstainers, and our General Conference has spoken with tremendous emphasis in favor of the legal suppression of the infamous traffic. (Applause.) For the integrity and purity of our national Sabbath, which is becoming an ominous question, we earnestly contend, believing that on the authority of the Word of God and the sanctity of the day of God the perpetuity of the church and the prosperity of the nation mainly depends. There is a general movement among all Christian denominations in America to get into closer fraternal fellowship and co-operation. Divisions are deprecated, and a more perfect unification of the followers of Christ is everywhere desired and demanded. I believe we have a wider vision and a loftier conception of the divine mission of the Church Universal. The days of inter-denominational strife have well-nigh passed away. Ephraim envies Judah and Judah vexes Ephraim. The ecclesiastical warrior has been disarmed and dismissed the service. (Laughter.) The polemic has become a pastor, and the proselyter either a pitiful anachronism or a mournful memory. (Laughter.) Weightier matters now press upon the conscience of the church, and a warmer love constrains her energies and accelerates her imperial conquests. Differences are recognized and respected, but not, as in other years,

allowed to obstruct the larger movements of the Holy Spirit.

As respects the members of the great Methodist family, one in doctrine and only slightly variant in polity, there is a growing spirit of brotherly love—a sincere desire for a more positive Christian unity. Negotiations are now pending between the several branches of African Episcopal Methodism, that promise at an early day not only unity, but union. And the two largest members of our household, I am persuaded, have entered into a better understanding, a higher appreciation and a heartier sympathy. Leaving the question of organic union to the leadings of Providence and the logic of events—not to be hastened or retarded, not to be courted or rejected—there is sincere response in the South to the unanimously adopted resolution in the Ecumenical Conference, at Washington, in favor of Methodist federation. (Hear, hear.) We ought to avoid the haste and waste of rival Methodist altars—the race to reach a village and pre-empt the ground, a sort of 'ecclesiastical squatter sovereignty"—(laughter)—or, which is worse, to undermine and disintegrate the Methodism already planted. And this spirit of federation grows. Despite some adverse surface indications, I believe the masses of our people, under the blessing of the Lord and Life of this church, will bury "the hatchet of ecclesiastical strife," and by the royal law of love prohibit in future its manufacture and sale. (Laughter.)

And now, Mr. President, I have too long trespassed upon your great kindness; but my reception has been so cordial, and your courtesies so hearty and brotherly, that I have been encouraged thus to affectionately offend. (Laughter.) Our hope is that these fraternal deputations shall be continued, not as mere formalities, but as expressive of the kinship and Methodistic unity which shall bind us closer together with the growing years. Be assured that our doors will open at your coming, and that you will find homes in our hearts and honors at our hands. And thus may we help each other to keep in line with

"The eternal step of progress"

until this world shall be redeemed by the Son of Man. I pray the divinest blessings upon your deliberations, and that the work here done will forever be—

"Not unapplauded in the book of Heaven."

(Applause.)

Girdle the Globe.

Our appeal for Osaka, Japan, has netted us to date nearly $500. It will go a little beyond this sum when a few pledges are redeemed. We hoped at the beginning that it would reach ten times this sum before this time.

We meant by this appeal not only to build a church at Osaka, which is greatly needed, but to insist upon a policy already inaugurated by the Board, that the world is our parish, and we must, if possible, girdle the globe with Southern Methodist Churches. Nothing less than this will meet our responsibilities; any other policy is short-sighted and narrow. Our work is simply the church-building department of our missionary operations, and in importance is second to nothing else.

The birthday idea of this plan reduces it to a system that reaches every member and friend of the church (for who has not a birthday?), and gives it a periodicity which must fix it upon the mind of the giver. His annually recurring birthday will always remind him that this is the time for making a thank-offering to God for his existence and to help extend the church in the earth.

Bishop Key is now in Japan, and I trust every member of the church who can do so will forward us some offering for this, our first, church in that empire. Let all whose birthdays for the year have passed remit at once, and let others when their birthday occurs in same manner heed this call.

Address,

DAVID MORTON, Cor. Sec'y.
706 West Chestnut St., Louisville, Ky.

The A. and M. College Again.

My article on the Agricultural and Mechanical College of Mississippi elicited this information: That it is the custom of the president to call on visiting ministers, and not on the pastors who are acting chaplains of this college, to officiate during the commencement exercises. This fact would not have been known to the pastors or the public but for my article. No notice would have been taken of the apparent, though not real, neglect of Bro. Randolph if the president of this college had not been so severe in his criticisms of the pastor's course in condemning card playing on the campus and among some of the professors, and in condemning the commencement all.

If the president will be less critical of the pastor and his methods, then the pastor and his people will be less critical of the president and his commencement customs. It is not to be inferred from this that the president favored card playing or approved the ball; but he did criticize, severely, the preacher's method of dealing with special problems. If this fact be called a question, I will furnish the proof of it in the president's own handwriting and over his own signature. I try to deal in facts. GILDEROY.

Pickens, Miss., Aug. 4, 1892.

SUNDAY-SCHOOL LESSON.—Aug. 21, 1892.

BY REV. W. H. LAPRADE, D. D.

The Apostles Persecuted

Acts v, 25-41.

GOLDEN TEXT.—"We ought to obey God rather than men." (Verse 29.)

In our lesson for July 24 mention is made (Acts iii, 2) of Solomon's porch (of the temple) as the place where the people assembled to see the man who had been cured of lameness, and to hear the explanation of the great miracle. Here Peter and John were arrested by the temple officers. To this porch, spacious and conveniently located, and arranged for addressing the crowd of worshipers about the temple, the apostles resorted after the death of Ananias and Sapphira, and began to preach Christ and to work miracles in his name. The fame of their miracles spread abroad, and many sick people were brought from villages round-about; these were healed.

A report of these things was carried to the high priest, who, with the Sadducees, again had the apostles arrested and imprisoned. From prison they were liberated by an angel, who bade them, "Go, stand and speak in the temple to the people all the words of this life."

Vers. 25, 26. The Sanhedrim had been assembled again, and the officers sent to bring the apostles from prison to be tried. Finding the prison shut, the keeper in his place, but the prisoners gone, the officers so reported. In the midst of the wonder and consternation caused by this report a messenger came with the information that the escaped men were in the temple teaching.

This was a repetition of the first offense, and greatly angered the Sanhedrim. Still they feared to do the apostles violence in the presence of the people, so many of whom had been healed, or had been witnesses of miracles of healing.

Vers. 27, 28. The high priest was chief of the council.

Before the crucifixion of Jesus the Sanhedrim was willing to have "his blood upon them;" now that it seemed to be so, the effort is made to hold others responsible for it. Their plans were all being dashed to the ground by the "testimony of the saints."

Ver. 29. When the command to keep silent was first given the apostles had stated that it was with them a question of "whom to obey"—God or the Sanhedrim. Now they stated, firmly and calmly, that their conduct was the outcome of their convictions. They "ought to obey God;" therefore, they *would* obey him, let come what might.

Ver. 30. "The God of our fathers." This is no new system that we preach; it is the further development of the plans of the God whom we all worship. This man whom ye slew by hanging him on a tree was raised up by the God whose high priest sits here. Boldly, with the calmness of perfect assurance of the truth, Peter makes the charge.

Ver. 31. The exaltation of Jesus, the humble one, "to be a Prince," was, in its relation to Israel, the consummation of the whole purpose of God, from Abraham's call to John's proclamation. Through him, by the power of the Holy Spirit, repentance leads to forgiveness. Except through him there is no forgiveness.

Ver. 32. Witnesses by Christ's own appointment (See Acts i, 8), and, therefore, under obligation to testify, notwithstanding the prohibition of the Sanhedrim. The Holy Ghost bore testimony by his coming according to promise, and by his continuous putting forth of power confirming the declarations of the apostles.

Ver. 33. Angered, not filled with penitence. Blinded by prejudice, disappointed, irritated by the boldness and persistency of the apostles, they planned to destroy them.

Vers. 34, 35. Gamaliel, remembered now, principally, as having been the teacher of Paul, seems to have been not only a learned and upright man, but a prudent one. To act with deliberation is prudent; to act always as duty demands is more than prudent—it is wise.

Vers. 36, 37. Reference is made by Gamaliel to Theudas, and to Judas of Galilee, because they claimed much, but came to naught. The test of immediate success is not a good one, but it was one the Sanhedrim would approve.

Vers. 38, 39. This seems to be wise counsel; it was not wise, but simply a piece of prudent advice. True wisdom would have counselled careful, honest investigation of all that the apostles claimed, and hearty acceptance of truth seen to be such. Simply to stand aloof and let things take their course, where such momentous issues were known to be involved, was neither noble nor wise.

Ver. 40. This treatment of the apostles was not only cruel, but it was childish—a piece of puerile meanness, unworthy of such an assemblage. They must have known that the apostles would not obey their commandment now, as they had not before.

Ver. 41. These holy men of God did not cry "persecution," and pose as martyrs. They did not, on the other hand, complain and lose heart. To be counted worthy to suffer for Christ filled them with joy. It made them "partakers of his suffering," bringing them closer to him. Real love delights in making sacrifices for its object, and is unsatisfied only when not allowed to serve.

An Open Letter.

To the Executive Committee of the Joint Board of Finance of the Mississippi Conference Methodist Episcopal Church, South:

It becomes necessary, it seems, from your report of the distribution of the second installment of the Conference Fund, for me to call attention to what I conceive to be an unwarranted, unauthorized and truly arbitrary procedure on your part.

I notice in the treasurer's report, published in the ADVOCATE of last week, the names of several claimants who failed to receive any part of second installment, on the *plea*, "lack of information."

If this plea is found to be properly buttressed by fact in any given case, then I indorse the action of the committee. But if the plea is made simply to coerce compliance with an arbitrary measure wholly unauthorized by the Joint Board of the Conference, then I most positively demur.

The plea, "lack of information," utterly fails in the case of Sister E. M. Montgomery, a non-resident claimant, whose case I have faithfully presented to the Joint Board for the past six years. Two written statements have been made within the past nine months.

As her representative, I put myself in correspondence with her the latter part of last year to inform myself of her condition in order to give all the information desired.

As you are fully aware, the disciplinary requirement was discharged, and she received her *pro-rata* share of the disbursement for the year. The present Executive Committee being the officers of the Joint Board, it is preposterous for them to set up the plea of ignorance to justify their conduct in withholding her share of the second installment.

Furthermore, some time in the early part of the year another statement was requested by the committee. A *facsimile* report was forwarded, I think, in January, 1892. Yet the second installment remains in the hands of the treasurer "for lack of information!"

The fact is transparent to my mind that the committee have consented to do evil that good may grow out of it; which course is condemned by all sound morality.

Why did you not candidly state the reason of your conduct, and say, "We demand *four* statements a year from the representatives and pastors of the beneficiaries, and we propose to withhold their money until you consent to the demand"?

My membership in the Joint Board for the past ten years has not been entirely fruitless.

I here, under the solemn conviction that injustice has been done Sister Montgomery by the Executive Committee, in withholding from her the relief afforded by the quarterly installment plan, enter my most earnest protest. Her circumstances are as positively known to the committee as they are to me. Her condition is such that she was led to express her high appreciation of the *relief* afforded by the "plan," which expression was published in the NEW ORLEANS CHRISTIAN ADVOCATE, which, I trust, makes its weekly missionary visits to the homes of the Executive Committee.

A sermon on Zaccheus is in order.

Fraternally, C. A. POWELL.

Moss Point, Miss., Aug. 6, 1892.

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world who use it to restore and keep the hair a natural color.

So often as thou rememberest thy sins without grief, so often thou repeatest those sins for not grieving. He that will not mourn for the evil which he hath done, gives earnest for the evil he means to do. Nothing can assuage that fire which sins hath made, but only that water which repentance hath drawn.—*Quarles.*

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Rev. D. L. MITCHEL, Publisher.

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Thursday, August 18, 1892.

NOTES.

A preacher of the gospel needs something more than a "Bagster Bible and a stock of stories."

If you will study out the matter, you will see a good deal of difference between exuberant verbosity and richness of language.

The most dogmatic people in the world are those who profess to discard all dogma. Just watch and listen to one of that kind and be convinced.

The leaders in church should be careful lest they have more care for material progress than for the salvation of souls. Our church exists for the salvation of the people, and *for that alone.*

An exchange very pertinently says: "The way for a minister to secure a call to a high place is to make himself conspicuously useful in a low one." Let the brethren of "low degree" make a note!

There is too much of what may be rightly called spiritual flabbiness in these days. A soft sentimentalism accomplishes nothing but its own ease, and *that* is nothing but the ease of spiritual death.

When an editor said to his wife, "I think I write better than I used to," she replied. "You write less, and that is better." And there came the "far-away look" into his eyes, and he has been wondering if she meant to be complimentary.

A Yorkshire man told his preacher that he had preached a good sermon, but if it had been cut short at both ends and set afire in the middle it would have done more good. Can not some of our preachers take a hint, or must it be a knock-down?

In Connecticut, last year, 490 divorces were granted. In that State 26,000 persons have been divorced since 1861. The records show that two-thirds of the petitioners for divorce have been women. The real grounds for divorce have scarcely been revealed in any case.

We seek light. The Bishop asks: "Brother, how is your church, spiritually?" And the brother answers: "Bishop, it is about the average!" Now, we seek to know what that brother means. Has he ganged sin and holiness? Has he added them together and divided by two? What is an "average spirituality" anyhow?

Here is a sentence from Bishop Phillips Brooks, which we commend to our preachers:

We confine too much the office of illustration if we give it only the duty of making truth clear to the understanding, and do not also allow it the privilege of making truth glorious to the imagination.

An English Wesleyan preacher said to some young preachers:

Brethren, never forget the highest of all honors that can be conferred on you was conferred on you when your denomination received you into full connection.

Do our young preachers appreciate that fact?

Immigration still increases. During the past June. 73,120 persons arrived, against 68,317 for June, 1891. During the first half of 1892 there arrived 353,961 immigrants, against 325,307 for the first half of 1891. There has been a falling off of immigrants from the kingdoms of Great Britain and Italy, a slight increase from Germany and Scandinavia, and a large increase of Poles, Austrians, and Russians. For the year ending with June there was a falling off of 15,000 Italians from the year before.

We have suspected that there are preachers and writers using the word "evolution" who do not understand what the term means. To show them that our suspicions were correct we quote Mr. Spencer's definition of "evolution:"

Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation.

Now, brethren, own up, and say you have been preaching and writing about that of which you know nothing.

Bishop Galloway's Mission.

Bishop Galloway's letters, published in this paper every week since his departure abroad, have been universally read and enjoyed. The Bishop has evidently kept his eyes and ears open, and his facile pen has portrayed sights and scenes in a peculiarly interesting style. We seem to be traveling with the Bishop, as we read, and see and hear what he sees and hears. We have been particularly interested in his delineation of the points of Methodism among the Wesleyans which differ from our customs and usages. Among other things, we have noted specially how far ahead of us the Wesleyans are in the support of the ministry, and in caring for the widows and orphans and worn-out preachers. Our leaders might study these points, and formulate a law which would manifestly benefit Southern Methodism.

The Bishop's reception by the Wesleyan Conference, at Bradford, was more of an enthusiastic ovation than a reception. The *Methodist Recorder* says:

The chapel is crowded in every part. With some difficulty the president preserves the centre pews for the members of the Conference, who are present in great force. The singing of the hymn—

"Saw ye not the cloud arise,
Little as a human hand?"

is magnificent. Mr. Macdonald prays like one inspired. All the Conference officials, and nearly all the ex-presidents, are in their places. So are the representatives of Methodism in America, Australia, Africa and the Continent of Europe. Probably Eastbrook Chapel never before in all its distinguished history beheld so memorable a scene. A little ordinary Conference business is transacted, bringing home to the people in the gallery the fact that they are witnessing a meeting of the Conference, and not a mere public meeting.

When our representative was presented the whole Conference arose and stood, while Dr. Rigg, the president, introduced him in a most fraternal speech. The Bishop's magnificent address was listened to by the great audience with rapt attention, and, as his well-rounded periods fell from eloquent tongue, preachers and visitors applauded to the echo.

Of this address the editor of the *Methodist Recorder* says:

"Blood is thicker than water," and the exquisitely beautiful sentences of Bishop Galloway, the eloquent representative of the Methodist Episcopal Church, South, as he recalled the common ancestry, national and Methodistic, of Englishmen and Americans, deeply moved the vast audience in Eastbrook Chapel on Monday evening, last. All over the Conference men were wiping away the tears of emotion, which they found it difficult to restrain. The Bishop was received with "full honors," as the president said, and in one of the most able and thrilling speeches heard in the Conference for many years, amply justified his selection by the great Methodist Church, whose greeting he brought. If the Church, South, has other representatives as eloquent as Bishop Galloway, let them "come along," as our brethren would say, and the sooner the better. This visit and speech, and the stirring address of Dr. Moulton, have stamped this Yorkshire Conference as memorable.

The reporter for the same paper says:

Bishop Galloway, who is the first representative from the Methodist Episcopal Church, South, to the English Conference, is essentially a strong man. There is power in his build, power in his head, chest power in the rich tones of his resonant voice, and power in almost every sentence that he utters. I am told that Bishop Galloway is the orator of the South. It is certain that he is by far the most eloquent man who has appeared in Bradford this Conference. His description of the Sunny South as the land in which Wesley preached to the Indians and English settlers, and the land in which George Whitefield founded his orphanage, brings the Conference and its visitor at once into closest sympathy. Declaring that in his country may be found the densest Methodist population in the world, Bishop Galloway is able to present to Conference an imposing array of statistics illustrating the growth of Methodism in the South. Perhaps the most impressive part of his speech is that in which he deals with the question—ancient history, he calls it—of slavery, but it is simply impossible in a brief note to do justice to a speech which bristles with points, and, from beginning to end, flows with wit and eloquence.

In a private note to the editor Bishop Galloway says: "I am very grateful, for the sake of our great church, that my message was so cordially, even enthusiastically, received. Indeed, I have never had such an experience in life." The whole thing—the Bishop's visit and speech—has been a brilliant triumph for Southern Methodism in the original home of Methodism. Our Wesleyan brethren have been wont to look at us "with eyes askance," and to regard our church as a schism for which there was, and could be, no justification. Dr. Waller's visit to our General Conference at St. Louis partly cleared away the murkiness of the Southern Methodist atmosphere. Bishop Galloway's visit and address to the British Conference have dissipated every rack of cloud, and the Wesleyans now look upon us as a church whose history equals—if it does not surpass—in thrilling interest the history of any branch of the church, and whose grand work vies in importance with the grandest work known to church history.

For this splendid service Bishop Galloway wins the gratitude of every Southern Methodist, and his address will be read with profit and pleasure and pride by all.

The Sabbath.—No. 5.

In our last article we were mentioning some of the evils of railroad Sabbath desecration. We noticed the hurt to the health of the employees, and the perils to the traveling public growing out of the inevitable dullness and carelessness of overworked and exhausted men. The next point we wish to notice is the bad educative influence upon public morals by the example of the railroad in publicly and persistently ignoring the sanctity of the day of sacred rest. From Maine to the Rio Grande, and from the Atlantic to the Pacific, millions of our people, young and old, witness the public, the persistent and defiant contempt of the divine command by the largest and richest corporations in our country. It habituates and familiarizes our people with Sabbath desecration. We all know that familiarity with any form of transgression takes off from its enormity, until it almost ceases to seem a sin against God. When we reach this state of mind it is easy to fall into the same habit. If it is not wrong to run the cars and transact ordinary transportation business on Sunday to make money, why is it not equally innocent and proper to transact all other forms of business for the same reason? Men in other corporations, and in various businesses, will, ere long, begin to clamor, and assert their equal right to make money seven days in each week. The railroad corporations are certainly educating and leading public sentiment in that direction. This is to be profoundly deplored, and, if possible, arrested.

This desecration and perversion of the Sabbath from its moral and religious uses by the railroad, and some other money-making industries, is fast tending to the destruction of religious instruction and religious worship; for the Sabbath has been, and should be, so specially devoted and employed. Millions of employees have not an hour on the day of rest to withdraw their thoughts from the engrossing cares of business. Their situation forbids their "assembling themselves together" for the recognition and worship of God. It practically tends to unmitigated materialism and, ultimately, theoretical atheism; for God that is not remembered will at last cease, in such a mind, to be at all. What society will come to, and what will be its doom, can in some sort be concluded from its condition immediately before the flood, when men were almost universally godless, and when Sodom and the other cities of the plain were "wicked exceedingly;" and when Paris and much of France declared there was and ought not to be any other God but reason. History, alas! tells in lines traced in blood the appalling doom of destruction and woe. A godless community is incapable of civil and social order; it must disintegrate, become self-destructive, and, by the inexorable law of God, finally perish.

In nearly all our cities and principal towns we witness the wholesale and systematic desecration of the day of rest by Sunday excursions. Godless, worldly people, who do not see the outcome of the evil they are doing, encourage and ask for these excursions, and sharp railroad managers, anxious to make money, meet this demand more than half-way by transporting you on a Sunday excursion train for less than one-fourth the rate they charge on secular days—thus tempting and, in some sort, bribing men to travel on Sunday. A single road of the numerous roads leading out of this city will transport fifteen and eighteen hundred passengers on the Sunday excursion trains. Thousands are thus taken away who ought to be in the Sabbath-schools and the houses of worship. No instruction, no worship, no remembrance of God, no reverence for his word, or his divinely-appointed day of rest! In these thousands there may be many quiet, temperate people; but there are (so conductors on these excursion trains have found to their discomfort) many who are noisy, profane and drunken. What perilous scenes and associations are these for children and youth, and how hurtful to their morals!

Some of these stockholders and directors of these roads, who are prominent members of the various churches, should take this wholesale Sabbath working and breaking into serious consideration. Especially should they do so when they are teaching their children, and other people's, at home and in the Sunday-school, the Fourth Commandment, "Remember the Sabbath day to keep it holy."

It is said corporations have no souls. But *corporators* will find to their cost, if they do not desist from these flagrant and habitual violations of God's law, that *they* have souls, and that the inflexibly holy God will not hold such sinners guiltless. Our responsibility can not be merged and ignored in soulless corporations. Each one of us must give an account of himself to God.

Some professedly religious men are running various forms of business on Sunday, in cases where neither charity nor necessity can be justly alleged as an excuse. It is often no better than bald, remorseless covetousness, sometimes attempted to be disguised as a work of charity or necessity. "Be not deceived, God is not mocked. Whatsoever a man soweth, *that* also shall he reap."

J. B. WALKER.

From a letter written by Dr. W. R. Lambuth to the *Wesleyan Christian Advocate*, we learn that the native Christians of Japan drew up a petition to the World's Fair Commissioners, urging them to close the gates of the Columbian Exposition on Sunday, "lest the action of America should prove a stumbling-block to the nations of the Orient, who are looking to westward races as exponents of light and truth."

Millsaps College—A Word from Abroad.

Private intelligence from home greatly encourages me as to the prospects of the college. Indications are that the attendance will be large, the equipments quite complete for a young institution, the faculty full and well-selected, and its thousands of friends hopeful that the auspicious opening is the beginning of a grand career. I have never wavered for a single moment in my conviction as to the righteousness and timeliness of the movement, and in faith that God would make it a blessing to many generations. Study of the educational problem in this Old World, and especially the system adopted by the Methodists, has only accentuated interest and strengthened argument in favor of providing the best possible facilities for the training of our preachers. Every young man received as a probationer is first sent to one of the four institutions of the church. He can not be entrusted with circuit work until after special scholastic and theological preparation. The Methodist ministry, and Methodism itself, in this land of scholars and universities, would soon lose its power without such insistence on thorough training. That day is not far distant for us in America. If we hope to hold the ear of the people, we must have well-furnished men to preach to them.

I have visited colleges and universities in Dublin, Belfast, Edinburgh, London and Oxford to gather information for helpful service at home. Of course, Millsaps College will freely share in anything that I may learn that is valuable or may do that is serviceable.

To the new faculty I send greetings; to those who will be our first student-body, assurances of personal interest; and to all friends of the college, congratulations on the hopeful outlook.

CHAS. B. GALLOWAY.

London, England, Aug. 2, 1892.

Mississippi Conference.

To the Presiding Elders of the Mississippi Conference:

Dear Brethren: Let me urge upon you the necessity for hearty co-operation on your part with the Conference solicitor, and with your respective district solicitor, under Dr. Lambuth's plan for paying off the missionary debt. Let me beg of you to do all in your power to help, and naught to hinder, this effort. Let me plead with you to preach on the subject of missions and our duty to pay off the debt at once. Help in every way in your power. And let us all pray, and fervently pray, for the guidance of the Holy Spirit and for success in this effort. (See Matt. xviii, 19.)

We need a missionary revival in our Conference. We need the missionary spirit more widely diffused. We need the money to pay off the debt. We need means and men to take possession of many inviting fields—to enter many open doors. Let us, with one mind, and in one accord, take these things to the Lord in prayer.

Yours faithfully,

T. L. MELLEN,
Solicitor for Mississippi Conference.

We trust that presiding elders and preachers and people will co-operate in the above plan to pay off our missionary debt. This reproach should be rolled away as soon as possible. Stir the matter, brethren, and keep stirring it. Let the solicitors stir the presiding elders, and the elders stir the preachers, and the preachers stir the people, and the people stir their pocket-books, and the debt will be paid.
—EDITOR.

It is said that Senator Stanford sold a horse for $125,000, and has divided the money into 125 parts, to be given to as many boys for their education in his university. That is raising a horse for some purpose.

Notice.

To the Preachers and Sunday-school Superintendents of the Mississippi Conference:

Dear Brethren: In reference to the introduction and use of the Bible in our Sabbath-schools, hear us. We are confronted with the alarming fact that we, as a church, are raising up a generation that is without any practical knowledge of the Bible. Why this is so, and what the cause, need not be discussed. How to remedy the evil demands our most careful consideration. Your Sunday-school Board has this to suggest: Each child in our church that can read should have his own Bible. He should use it just as his school books are used—study it at home, bring it to the Sabbath-school, and use it there. We ask you to give this your serious attention, and see how it can be best done in your schools.

Encourage the child to buy his own book. Where that can not be done, let the school buy it and give it to him. When the school is unable to do this, unaided, the Conference Board will give the aid. We are prepared to do this, and, if we can secure the co-operation of the preachers and superintendents, this reproach will not be longer urged against us.

The Board will communicate with all whose addresses they have at once, and we hope the superintendents, who have failed to do so before, will immediately notify us of their addresses.

H. M. ELLIS,
Secretary of Sunday-school Board.

Meridian District.

Receipts for traveling expenses of Rev. H. G. Hawkins (missionary to Japan) since last report:

White Oaks, New Mexico.....$1

Bro. Hawkins reached Yokohama, July 10, and Kobe, July 12. He writes me: "The native Christians crowded around Bro. Yoshioka. Bishop Key was taken in jinrickisha to Bro. Towson's, and I to Sister Lambuth's.....I found Bro. Parker and wife, of China, and Bro. Turner, of Kobe, at Sister Lambuth's.....I had read a good deal of Japan during the past two weeks, but there are many surprises here; some disappointing and sad, others pleasant. I refer to things in the lives of the people, more especially..... Write to me at Matsuyama."

T. L. MELLEN, P. E.

Meridian, Miss.

NOTES FROM OUR JACKSON OFFICE.

Ground has been broken in Jackson for a new brick "Christian" Church, to cost not less than $8,000.

Rev. H. P. Lewis, of Caseyville, in a private letter, writes that he is in the midst of a glorious revival on his work. He has just closed a most successful meeting at Bethel.

The Hinds County Sunday-school Convention held a most interesting and profitable session in Edwards last week. An interesting programme had been prepared, which was greatly enjoyed by all.

From Dr. W. M. Leftwich's letter in the last *St. Louis Advocate*, we learn that our Book Agent, Dr. Barbee, is nursing a son through a spell of sickness, and that his recovery is doubtful. We trust the next information will report him out of danger.

We have as much charity as most men, but it *pumps* it very dry while trying to believe in the honesty of a brother who will take his church paper six months or a year, and then try to get out of paying for it.—*Wesleyan Christian Advocate.*

We are in a condition to fully sympathize with you, brother.

Rev. Wade Preston, formerly of the Little Rock Conference, who, some three months ago, left our church and went into the Baptist communion, and whose defection was heralded throughout the land, has returned to his first love, and in a card to the *Arkansas Methodist* says he comes back like the prodigal and asks for the humblest place amongst us.—*St. Louis Christian Advocate.*

The Bogue Chitto (Miss.) Academy and High School, a chartered institution, will open its first session, Sept. 12, with Prof. Maxey Smith as principal. Prof. Smith is well known throughout that portion of the State as a successful teacher, well qualified for his work, and we have no doubt of the ultimate success of this new enterprise. What we need now in Mississippi is a high school in every county *at least*, as a feeder to Millsaps, Whitworth, East Mississippi, Port Gibson, Woodville, Grenada and Malone Colleges.

"A Concise Cyclopedia of Religious Knowledge," edited by Rev. E. B. Sanford, M. A., is the title of a book our Publishing House has but recently began to handle. It is a concise cyclopedia, suited to two classes of persons: those who have little money to put in such books, and those who have no time to wade through a small volume of matter to find an important fact. This cyclopedia is knowledge in a nutshell. Rev. W. D. Dominick, of Jackson, Miss., has the exclusive agency for the Mississippi Conference, and Rev. G. W. Bachman, of Kosciusko, for the North Mississippi Conference. From our examination of this book it should find a place in every library. Write these brethren for further information.

PERSONAL AND OTHERWISE.

The *St. Louis Advocate*, last week, reported Dr. Carradine as rapidly improving.

The highest compliment a preacher can pay his audience is to speak to them in the plainest words possible.

A postal from Dr. Ahrens, dated Berlin, Aug. 2, says: "Still gaining in avoirdupois. Leave for home on twentieth."

Bishop Galloway will deliver the address at the dedication of the Scarritt Bible and Training-school, Kansas City, Sept. 14.

We understand that Laredo Seminary, Laredo, Texas, opened with one *hundred* boarding pupils. The outlook for that mission school is cheering.

We asked one who had heard him, "How does Bro. Blank preach?" The answer was, "Rather professional." It was enough to give us the "shivers."

It is only very recently that we have heard of the death of Mrs. J. M. Brown, wife of our pastor at Delhi, La. We tender our sympathy to the afflicted family.

Dr. Tigert's address before the Methodist General Conference has been put in pamphlet form, and can be had from Barbee & Smith, Nashville, for ten cents a copy.

We regret to learn of the death, at Greenville, Miss., of the mother of Dr. W. R. Sims, our pastor in Jefferson Street Church, Natchez, Miss. We tender our sympathy.

Bishop Galloway sailed for home Aug. 13, after a brief visit to the gay capital of France. He is by this time nearing home and loved ones, and we trust will in good time reach them.

Mrs. F. A. Butler has been elected for the *thirteenth* time editor of the *Woman's Missionary Advocate*. Mrs. Butler makes a splendid monthly, which all our female readers ought to read.

The *Western Christian Advocate* thinks that candidates for the ministry should be subjected to a rigid examination by a medical expert to find out if they can stand the toils of the itinerancy.

Bro. Mellen writes that Bro. A. P. Parker, of China Mission Conference, was robbed in Japan of his watch and $40. He must be the "sneakenest sort of a thief" who will steal from a missionary.

We acknowledge the receipt of the catalogue of Mansfield Female College, at Mansfield, La. This college is doing good work and is worthy of the best patronage. It is under the presidency of Rev. A. D. McVoy.

It looks like the *Richmond Advocate* boasted too soon about *always* giving credit for "clipped articles." That paper, of Aug. 11, published a letter from Bishop Galloway which appeared in our paper of July 28, and forgot to give us credit.

While in England, Bishop Galloway called upon our brother, Reynolds S. Trippett, a superannuate of the Louisiana Conference, who has his home in Doncaster. The Bishop says: "Bro. Trippett is feeble; but how he does love Louisiana and the Conference!"

Rev. F. N. Parker has been appointed solicitor for the Louisiana Conference to raise funds for the extinguishment of the missionary debt. He will be assisted by one district solicitor from each presiding elder's district. If these have been appointed, we are not informed of it.

A letter from our Bro. Trippett, who resides in England, says he was much cheered and comforted by Bishop Galloway's visit to his home in Doncaster. Bro. Trippett says his health is better than last year, and that he and his good wife are "daily proving by happy and heartfelt experience that the path of the just shineth brighter and brighter unto the perfect day."

HOME LIFE.

THE CITY OF THE DEAD.

The green field widens out from where I lie.
The grass waves idly in the Summer breeze;
The squirrels scamper through the bending trees,
And to and from their nests the robins fly.
From every side the perfume of bright flowers
Mingle its sweetness with the balmy air;
While many a butterfly of colors rare
Darts in and out the blossom-laden bowers.
Yet save the stir of leaves there comes no sounds
Except the twittering of birds—which seems
A half-heard echo in a land of dreams—
A mystic hush the hallowed place surrounds
Where peaceful sleep, each in his narrow bed,
The dwellers of the City of the Dead.

—*New England Magazine.*

Talk Correctly.

Probably there is not an instrument in common use, from a pencil to a piano, which is used so imperfectly as language. You were well taught here, and most of you have been using the English you learned for some time since you graduated. But, if you let me be plain, I suspect that it would be safe to offer a gold medal as a prize to every young lady here who will not, before to-morrow night, utter some sentence that can not be parsed, will put no singulars and plurals into forbidden connections, will drop no particles, double no negatives, mix no metaphors, tangle no parenthesis, begin no statement two or three times over without finishing it, and not once construct a proposition after this manner, "When a person talks like that, they ought to be ashamed of it."

We all repeat and perpetuate conventional blunders and hereditary solecisms without once applying the study of four or five years in syntax and conjugation to our current speech. Where is the reform to begin? I say, emphatically, set about grammatic correctness first of all. Watch yourself. Criticise yourself. Be intolerant with yourself. Get some housemate to expose you. Say over the thing correctly till the mistake is impossible. It would be no more discreditable to your training to finish a picture out of drawling, or to mispell the name of one of our Territories, or to mistranslate a line of Virgil, or to flat in music, than to confound the parts of speech in a morning call.

Nothing to be said of slang. If I were to exhort those who were here on that matter it should be only to forbearance, in that they are obliged to it from their ill-bred acquaintances. "Awful handsome," and "horrid nice," and "jolly sunset," and all that pitiful dialect, coming from weak heads and early neglect, we shall have to hear with till select and high-toned schools have chastened the manners and elevated the spirit of the better conditioned classes; and, through them, the improved standard will work its way outward and downward into the public schools and the homes of the people. Unexpected hyperbole is often witty; but nonsense is not, nor are stale repetitions of nonsense.

An ill-natured bachelor shamefully reports that he has entered in his diary a thousand scraps of talk of young women, overheard in streets and houses, of which seven hundred and eighty begin with "Says I," or "Says he," and a hundred and twenty contain the combinations, "just splendid," "struck up," and "perfectly lovely."—*Bishop Huntington.*

Consecrated Giving.

We sometimes think that we are greatly in advance of former generations in our benevolent schemes. No doubt we are more fertile in expedients; but, after all, we have not improved upon the methods of St. Paul and Chrysostom. The plan of the great apostle of the Gentiles was (1. Cor. xvi, 2), "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him." Subsequently the prince of preachers of the early church urged the keeping of an offering box in the place where one usually prays, and to begin each devotional act with a contribution to the Lord.

Either or both of these plans, if faithfully and generally acted upon, would cause larger returns to the Lord's treasury than all the festivals, excursions and modern devices for raising benevolent funds put together. They would tend to elevate the tone and character of Christian giving. Our gifts would be the result of forethought and conscience. They would be more largely loving and consecrated offerings. Let the Sabbath offering be the result of the week's planning and praying, and the home church will be amply supported, and the missionary causes receive abundant contributions.—*Presbyterian.*

One Book at a Time.

Besides the general consecutive reading of the Bible in course, it is very important to take up for closer examination one book at a time. Select an Epistle, for example, and become familiar with the person who wrote it, the people addressed, the principal topic, the general scope, the outline of the argument; then search it for nuggets of truth, for practical counsels, for motto verses; then examine its relations to other parts of Scripture by way of parallel passages; then see what its teachings are with reference to God, and Jesus Christ, and the way of salvation, what could be learned from it on these and other fundamental topics, if it was the only source of information; then note what special difficulties in it there are, what places hard to understand, and make a point of reaching some conclusion as to the best meanings. In these and other ways go through the book again and again and again. Do not begrudge time. Get saturated with it. Be an authority on it. Feel that you have mastered it, so far as your resources will permit. Then take up another book. In this way, and in this way alone, can the whole volume be made to yield up its treasures.—*Selected.*

Suppose we saw an army sitting down before a granite fortress, and they told us they intended to batter it down. We might ask them, How? They point us to a cannon-ball. Well, but there is no power in that. It is heavy, but not more than a hundredweight. If all the men in the army were to throw it, that would make no impression. They say, No, but look at the cannon. Well, but there is no power in that; it is a machine, and nothing more. But look at the powder. Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder and this powerless ball are put into this powerless cannon; one spark of fire enters it, and then in the twinkling of an eye that powder is a flash of lightning, and that cannon-ball is a thunderbolt which smites as if it had been sent from heaven. So it is with our church machinery. We have our instruments for pulling down the strongholds, but, oh, for the baptism of fire!—*W. Arthur.*

Sympathy with Children.

There is no time when young children are more deserving of tender attention than when death invades the home circle. When a little brother or sister is taken away it is the parents who are the objects of special sympathy. Friends call and speak consoling words or offer comfort through letters. Flowers and other favors testify in silent ways that they are held in loving remembrance by many hearts. If Christians, they are sustained by faith in the Savior's word and a sweet sense of his presence. Meantime, in too many cases, the very young members of the household are left to suffer silently. There is no willful neglect; but no one, unless having had a similar experience in early life, seems to understand how deeply their childish sensibilities are wounded. There is something pathetic in the intensity of a child's grief. Older persons, who are sustained by a hope of reunion beyond the grave, fail to appreciate how in a child's estimate years are as an eternity. To him the separation is final. If adults realized how these little ones cower and sob in the dark, how they brood in silence over the imagined terrors of the grave, more pains would be taken to cheer and cheer them during these painful experiences from which no home is exempt.—*The Congregationalist.*

Saved by an Old Hymn.

A wearied and discouraged missionary was returning to his poor lodging one night with a heavy heart. He had labored all day with unflagging energy, and now his strength was gone. As he trudged along in the mud he happened to look up and noticed that the stars were shining calmly in the clear sky. Instinctly his weary heart mounted heavenward in sweet thought of the rest that remaineth for the people of God, and he began to sing aloud,

"How bright these glorious spirits shine,
Whence all this bright array?"

The next morning he went out and found a soldier taking shelter below the veranda of an old house. The poor fellow was in rags and looked miserable enough. Entering into conversation, the soldier said: "I am not what I was yesterday." Then he went on to tell how the evening before in his misery he had come near taking his own life, when, as he turned a corner, he heard someone singing, "How bright these glorious spirits shine." The hymn carried him back to the days of the Sabbath-school, and his mother's teaching. He returned to his tent, began to pray, and came forth a saved man.—*Selected.*

Thank the Children.

They run on our errands, upstairs for our books and slippers, our thimbles, our new magazines; down stairs to tell the servants this thing or that; over the way to carry our parcels; to the postoffice with our letters.

They leave their work or play a dozen times in a morning to do something to oblige us who are grown up bigger and liable to be less absorbingly occupied than they are.

No game of politics or business in after life will ever be so important to the man as the ball and the top to the little lad; and no future enjoyment of the little girl will ever be greater in degree and kind than her present in her dolls and play-house; yet Johnnie and Jennie fly at our bidding, arresting themselves in mid-career of the play which is their present work, and alas! half the time we quite overlook our own obligation to be grateful. We do not say, "I thank you." And because we do not say it, we make it difficult for them to be as polite, as simple, courteous, as otherwise they would be by nature, and the imitation which is second nature to all children.—*The Household.*

Train the Girls' Hands.

It is highly important, in educating a girl to be an efficient, self-reliant woman, that her hand should be trained to be useful. Of course, the details of her education should be arranged with regard to the social position which she will probably eventually occupy. In ordinary cases the hand should be as carefully trained as the brain; for, to fulfill the ordinary duties which fall to the lot of average women, a useful hand is absolutely necessary. Girls who have the advantage of studying at our female colleges and high schools, do not, as a rule, belong to the wealthy and aristocratic circles, where every domestic duty is performed by servants. The generality of such girls will not, when they are married have a staff of servants and a housekeeper to look after them; they will have to be their own housekeepers, for the most part, with probably only one or two servants under them. In such a household as this the wife must assist, if all is to go well, and her head and hands must be the chart and helm of the domestic ship.—New York *Ledger.*

Everyone Suffers.

Said Augustine: "God had one Son without sin; he has none without sorrow." From infancy's first cry till the old man's life goes out in a gasp of pain, suffering is a condition of existence. It comes in many forms. Now it is a sickness, and the body is racked with pain or burns in fever. Sickness is oftimes a heavy burden. Yet even this burden has a blessing in it for the Christian. Sickness rightly borne makes us better. It unbinds the world's letters. It purifies the heart. It turns the eyes heavenward. It strips off much of the illusion of life, and uncovers its realities. Sickness in a home of faith, love and prayer softens all the household hearts, makes sympathy deeper, draws all closer together. In these respects chastening, although for the present it is not joyous, but grievous, yet afterward it yieldeth abundant fruit to the glory of God.—*Selected.*

TWO WAYS OF GIVING.—Two Scotch farmers are reported as having had a conversation concerning their methods of giving to the missionary cause. One said: "I get my money ready before the collector comes, so that if I am absent it can be handed to him." The other farmer said: "Yes, I do the same; but, I also, when the money is laid down, ready on the table, kneel down beside it, and give God thanks that he has put it in my power to give this a free-will offering unto him, and I beseech him to condescend to accept the offering and use it to his glory. I never like to give it to the collector till I have given it to the Lord." This devotional first giving to the Lord is certainly the more excellent way, and one more likely to be attended with a blessing.—*Selected.*

The dew distills in silence. So does the speech of our God. Most frequently in the silence of trust. In that stillness God's silent love can be condensed into dew-like communications, not read, not heard, but made known by the direct power of the Spirit upon the soul.—*Francis Ridley Havergal.*

OUR YOUNG PEOPLE.

GOD'S RIM.

BY MATTIE L. HAYWARD.

Close we sat within the cottage,
Harold, Eloise, and I,
Looking out upon the wildness
Of the storm then passing by.

Overhead the clouds rode swiftly,
Flashed the lightning from their crest;
While the loud, harsh, pealing thunder
Drove my darling to my breast.

'Twas a summer shower only,
Passing quickly on its way;
And the rays of golden sunlight
Soon lit up the falling spray.

'Gainst the storm-clouds' somber background
Rainbow colors were displayed.
Gazing, Harold whispered eager—
"See the pretty rim God's made!"

Ah, my sweet! A lesson lieth
In the words so simply said.
God has made a rim of beauty,
Circling round the lives we lead.

'Gainst the clouds of doubt and error,
Through the mists of sin and crime,
God's clear sunlight of the gospel,
Bids the rainbow-Truth to shine.

Gorgeous colors softly blended,
Spanning all our earthly skies,
Promise sure; a pledge and token
Of our heavenly paradise.

MR. EDITOR: I live in Enterprise, Miss. My name is Reese Chambliss—"Reese" for my Uncle Reese Price, and "Chambliss" for papa. My papa is a merchant, and a steward in the Methodist Church. Since school closed the boys and girls of Enterprise have had a good deal of work in packing strawberries, beans, peas, potatoes, and tomatoes. They shipped thirty cars of tomatoes. The agent says it seems to him we shipped enough vegetables to feed the world. It is nice for boys and girls, for we can make our own money for Sunday-school and missions.

Bro. Chambers is our pastor. This is his last year with us. We are so sorry to have him go. We have a good Sabbath-school; Mr. T. J. Davis, superintendent. We have, I think, one hundred on roll, and twelve teachers. We have a beautiful new school-building, situated in the center of town. Last year we had over one hundred pupils and four teachers. Prof. Boydston is our principal. He drills us with dumb-bells, Indian clubs and wands. At recess he can beat any of the boys jumping or playing ball. He is a fine fellow, and we all love him. I am in the fourth grade. Miss Sue Estes has been my teacher for two years; but as she was not well all Winter, we have to have a new teacher in our room. We do hope she will soon be well. I saw that Mr. Henry Hawkins would write to the children of our church, if we wanted him to do so. Indeed, we do want him to write and tell us all about the Japs; what they eat, wear, and how they get their lessons. I wonder if he has to keep any of them in, as he used to do our children. Mr. Henry was a member of our church and Sunday-school, and has taught school for us, so we all know him and love him. My Mama Dannie says nothing could be better than the Bishop's letters for grown people, and Mr. Henry's for children. Well, Mr. Editor, you must excuse all mistakes in spelling and writing, as I am a little boy ten years old. But I did not want to be like the sap-sucker, ennt; but like the jay, I try.

REESE CHAMBLISS.

MR. EDITOR: I am a poor little girl without any papa. My dear papa, who was so kind to us and loved us so well, has gone to heaven; and now we have no one to do anything for us except our dear mama, and she is not able to give us everything like dear papa did. So, Santa Claus, when Christmas comes, please don't forget me and my little brother and baby sister. Little brother is named Eustis; papa named him for Senator Eustis. He is almost six years old. I am just eight. Our baby is but seven months old and never saw our dear papa, who went away just a little while before God sent baby Vashti to us. We had a little nurse named "Dumpy." As mama takes the CHRISTIAN ADVOCATE, I will ask the kind editor to put this in the children's corner; and mama says you are sure to see it, for you know the ADVOCATE goes everywhere. I will write again and tell you what I want Christmas, if you will let me.

Your loving little friend,

VIRGINIA ROBERTSON.

Evergreen, La.

MR. EDITOR: I thought I would join in and unite with you and the cousins, as you all seem to be a happy little band. The water was in our house three feet or more, but now it is out of the house and yard. I have very pretty box plants; they are in bloom this Summer. I have such a sweet little niece; her name is Florence. She is sixteen months old; I have such a sweet little cousin, Helen. I have one sister and brother married, and one sister and brother that are not married. Dear Uncle Reed, if you see my letter in print, write to me, as I wrote to you a few weeks ago and have received no reply. I send my love to Bro. and Sister Lallance. I am,

Your unknown friend,

MAUD E. COLLETTE.

Arbroth, La.

P. S.—Where is "frying-pan" found in the Bible?

MR. EDITOR: I am a little girl twelve years old, and this is my first letter to the ADVOCATE. I haven't any pets except some little chickens. I haven't any brothers living. I have one sister. She has one sweet little baby boy; his name is Willie. I love him better than anything I ever saw, except my papa and mama. I am not going to school now. Our school will start soon. I want to go to school; I like to go. I will close, hoping my first letter will not reach that dreadful waste-basket. Yours truly,

MARY O. SIMMONS.

Greenwood, La.

MR. EDITOR: I have not written to your paper for a long time. My aunt takes the ADVOCATE. I love to read the little cousins' letters. I am a member of the Methodist Sunday-school. I go to Sunday-school every Sunday that I can. I have one little sister living with my uncle. We are having so much rain here. I will close by asking a question: Who ate grass like an ox? I will close for fear of that dreadful waste-basket. Best wishes to the dear old ADVOCATE. I remain as ever,

Your little friend, ELLA WOMACK.

Jackson, Miss.

Little Nellie climbed into Uncle Ned's lap, and began to search his pocket for a penny. Finding a silver quarter, she called out: "O mama, Uncle Ned has got a penny with a hole in it!"

Sin in Believers.

Before discussing this subject we must understand what is meant by sin. Evidently sin is presented to us in the Bible under three phases, and must be admitted by all Bible students, viz: In substance, an act of disobedience, and in evil desires and purposes.

For the first, Paul, referring to the fall, says, "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence." (Rom. vii, 8.) This points out original sin; and as it is wrought in us, it is capable of transmission by inheritance, for which condition there is need of a standing High Priest and his atonement.

The act of disobedience is the second phase which is described as a transgression of the law.

For the third, our Lord says: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. xv, 19.)

Of course, the first of these is a standing defect in our being. But in addition to this, the church at some time was sure that sin in the other phases may, and even does, exist in believers. On every sacramental occasion the minister leads the confession of the congregation thus: "Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen." Again: "Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; *cleanse the thoughts of our hearts* by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen." Again: "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son, Jesus Christ, and to drink his blood, that our *sinful souls and bodies* may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him and he in us. Amen." (Discipline, pp. 247, 248, 250.)

Here the church is taught to confess and deplore sins as their current experience. Our Lord, in the daily prayer given to us, teaches us to say, "Forgive us our transgressions as we forgive those who transgress against us;" and taught us to forgive not only seven times, but seventy times seven, or an indefinite number of times.

We do not doubt that the design and intention of our becoming believers, of Christ's indwelling in us and crucifying or baptizing us into himself and into his death, is to "cease from sin." And we do not see how it could have been less. And yet we know that while Christ resurrects or brings back to our experience that which was lost by the fall, a pure humanity, the inward man, the man seen by faith, is renewed day by day; yet we know that the outward man, the fallen man, is present and perishes likewise. That every act of life is touched with our imperfection none will doubt. For all have sinned, and do sin, by our imperfections or infirmities, and for which we need the High Priest and his atonement.

No believer ought to willfully transgress the law of God, and yet during a lifetime how much of this will be done in thought, word and deed, which brings the individual into great need; and for this need we have given unto us an Advocate, who, as our High Priest, "touched with the feeling of our infirmities," invites us to come boldly to "the throne of grace, that we may obtain mercy and find grace to help in time of need."

It is freely admitted that sin is of the devil, and that whoever sins, that in the act under consideration he shows that for that transaction, at least, that he rejected the counsel of Christ, and followed his own nature, the flesh; but it remains to be seen whether he will continue this disobedience, or whether he will express sorrow for it and return to his course of obedience.

The right of confession is insured to the church. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "And if we say we have no sin, we deceive ourselves, and the truth is not in us." This, of course, refers to transgressions as acts of disobedience while walking in the light. For, unless a man is perfect, he has transgressions. So that the High Priest is needed, not only for a sinful state, but, in some measure, for a sinful life, until perfection be attained.

But how many times will we sin before perfection is reached?—that is, perfection of life. Is there a Christian to-day who can say he will never again need the atoning blood of Christ for sin? Then there are sins of temptation which do not terminate in overt acts of disobedience. "Every man is tempted when he is drawn away of his own lust and enticed."

The devil often gets the believer to the point where sin is conceived in a decided purpose to do the wrong deed, and, in moments of high passion, in anger, in want, for which in a more sober and cool moment, he has the deepest pangs of regret, and for which he is heartily ashamed. All of this would be irreconcilable, if nature was changed in justification, regeneration and sanctification by faith. Either the Christian would remain perfect, or if he should sin, he would have to fall again, as in the first case.

The seventh chapter of Romans furnishes the true experience of every Christian, and as is supposed by Paul, in the case of his Jewish brethren, who were disposed to turn from Christ to his shadow, the law, in which case they would be without a Christ, a deliverer, that man would be left in a miserable state; but with Christ there is hope of deliverance.

Be it understood that I believe in a pure heart and holy life by faith through grace, and preach it. I believe that the old man can be so thoroughly crucified and subdued that inbred sin will hardly be recognized, except at times of temptation. Nature is not changed in regeneration, and to preach it, directly or indirectly, is to discourage thousands who might be saved by having them come to Christ as "a merciful and faithful High Priest." I would not encourage anyone to do any wrong which he can, by grace, avoid. Let the brethren of perfection show mercy to their weaker brethren.

J. W. ELLISON.

Henry Irving is fond of relating a little incident that occurred to him when in a Dorsetshire village last Summer. Whilst passing a group of children one of them eyed him so sharply that the actor said, "Well, little girl, do you know me?" "Yes, sir," was the reply, "you are one of 'Beecham's Pills.'" She had seen his face in one of their advertisements.

MARRIAGES.

WALLIS—DURKE.—At the residence of the bride (Mr. S. E. Wallis), near Lafayette, La., July 3, 1892, by Rev. H. Armstrong, Mr. Creighton Wallis and Miss Effie Durke.

GOHAGON—COLVIN.—At the residence of Mr. E. Smith, Ruston, La., March 30, by Rev. J. D. Harper, Mr. O. P. Gohagon and Miss Delia Colvin.

NELSON—DUNCAN.—At the residence of Mr. L. M. Kidd, Ruston, La., June 21, by Rev. J. D. Harper, Mr. A. V. Nelson and Miss Lillie Duncan.

OBITUARIES.

We publish obituaries of 200 words free of charge, for all over this, one cent per word must be sent. If you want the notice to appear with its order, comply with this rule. Count the words, and send one cent for each word over 200.

BRAYLS—Dr. WALTER LYTTLETON BRAYLS was born in Monroe county, Miss., July 21, 1863. From his youth up he gave promise of great usefulness. His gentle disposition won the hearts of all who knew him. His force of character made him conspicuous among young men. He was educated at A. and M. College, Starkville, Miss., and at Baltimore, Md. By profession he was a dentist of extraordinary gifts. Part of the year 1890 he practiced his profession in Aberdeen, Miss. Latter part of the same year he moved to Texas for the benefit of his health. March 2, 1891, he returned to Aberdeen much improved, and on March 17, 1891, he was married to Miss Nellie Lann, of this place. No man was ever more fortunate in the selection of his wife. Inspired with the brightest hopes for the future, they immediately departed for Boerne, Texas, where they remained until a few weeks before his death, when they returned to their native State and county.

On May 21, 1892, that dread disease, consumption, finished its work on him. His death was peaceful and triumphant. In his mother's home, surrounded by his devoted wife, affectionate mother, sister and four brothers, he rejoiced in Christ and went to his reward. May his mantle fall upon his sweet baby boy!

Dr. Brayls was a Christian by principle and experience. He was converted in his seventeenth year, at Starkville, Miss., and joined the M. E. Church, South, of which he has lived a consistent member until death. His influence for good will abide. His life is a rich legacy to his bereaved wife and child and all his loved ones.

J. A. BOWEN.

Aberdeen, Miss.

FOSSETT—Died at her home, July 18, 1892, little FANNIE E. FOSSETT, daughter of Mr. and Mrs. James Fossett, Redwood, Miss.

Little Fannie was born Jan. 15, 1880, and died in her thirteenth year, thus ending a short life of sore afflictions, for her earthly career was almost one constant scene of "hard sickness," her death being brought about by the third attack of "swamp fever." During her sickness she often repeated these words, "Lord, bless me" and more than once said to the writer, "Cousin Jeff, pray for me." From the very first she seemed to be conscious of the near approach of her death. She repeatedly said, "Mama, I'm going to die;" and just a short time before she was cold in death, her childlike voice rang out clear and distinct, saying, "Doctor, I'm going to die." As she drew nearer still to the "brink of eternity," she called her father to her bed, and in dying anguish said, "Papa, hug and kiss me, for I am going to die." It was then but a short time until her spirit departed from this world forever, varying to dwell with the rapturous host in the bright beyond.

Little Fannie was so kind and affectionate that it was hard to give her up, and she has, therefore, left a vacancy in her home and among her associates that can never be filled. But, by the help of a kind heavenly Father, we will meet her "in heaven above, where all is love," and "where parting comes no more."

COUSIN JEFF.

STAFFORD—JOSHUA STAFFORD was born in Clarke county, Miss., Nov. 6, 1852, and died at his home, near Magnolia, Miss., June 14, 1892.

Bro. Stafford joined the M. E. Church, South, when quite a youth, for which his love was measured by his zeal and piety. He was a man of strong faith, and his Christian character is a rich heritage to the community in which he lived. It was my privilege to know him very intimately for nearly two years. During most of this time he was an intense sufferer, which he bore as only a Christian can. He prayed much, frequently requesting myself and others to come and hold prayer meetings, to which his neighbors were all invited. His greatest delight was to talk of heaven and immortal glory, revealed to him as the earthly faded away. His death was peaceful and triumphant.

By his request, Rev. V. V. Boone and myself conducted the burial service. The entire community followed his remains to the grave, thus witnessing their respect and love for one who had loved and served God faithfully to the end.

Be thou faithful unto death, and I will give thee a crown of life."

He has gone to receive that "crown," leaving a wife and seven children to the care of him on whom he leaned and found grace for every need. To the family and loved ones bereft we would say: Sorrow not, but live for Christ, that you may meet him by and by in the city of our God, "where the weary forever rest."

W. F. HAARDEN.

GWYN—I am sorry, indeed, to chronicle the death of Bro. JAMES GWYN, of Nesbit. The angel of death came in the form of typhoid fever, and drew nearer each day with his sable wings until the shadow of death shrouded the once happy and joyous home with gloom and sadness, notwithstanding the fact that everything was done that could be done in the way of medical treatment and nursing. Drs. Rogers and Murphy, of Memphis, were called in consultation, but of no avail. It seemed hard to give him up—so young; just in the prime of life, thirty one years old.

He was a good citizen, a loyal member of our church, a devoted husband and father, and a fast friend. Truly, indeed a son in Israel hath fallen. He leaves a Christian wife and one little girl behind, besides numerous friends and relatives, to mourn his loss. He talked as calmly of death as if he was preparing for a journey in this world. Weep not, dear sister, for your loved one, but rather rejoice that he has passed the troubles of this life. His father was a Methodist preacher, and was highly honored by all who knew him.

C. W. PERKINS.

JENNINGS—GUY M., son of Mr. C. M. and Mrs. Ella Jennings, died in Algiers, La., July 5, 1892, aged three years three months and three days.

Little Guy was a very sweet child, too sweet and intelligent for this world. The Master has only transplanted him. He lives and will blossom in the eternal kingdom, where partings are no more.

This is the fifth child these parents have put away. Only two are left. May God grant that all may be the servants of God, so that all may meet in heaven to part no more!

A FRIEND.

GORDON—On the evening of June 16, 1892, our darling, MARY S. GORDON, fell asleep in the arms of Jesus. The deceased was the eldest daughter of James J. and Mary C. Gordon.

A sweet, lovely child, she blossomed into a pure and noble womanhood. Kind and charitable, her tender heart ever throbbed in unison with the sorrowing and afflicted.

She joined the M. E. Church in 1869, since which time she has been a devoted and humble follower of her Savior. She made the Bible her daily study, being ever guided by its holy precepts, and her secret, daily devotions were never neglected. She ever exerted a hallowed influence, and all were made better, purer for having associated with her.

A great sufferer for years, which she bore with much patience, and during an illness of two and one-half months, was never heard to murmur or complain—forgetting self in thoughtful solicitude for the comfort of loved ones who watched around her bedside. Having lived such a life, we need no other evidence to feel assured that she is now an angel in that beautiful home "beyond the river." She was truly the light, the joy of our home, now so dark, so dreary, since her sweet voice is forever hushed.

Father, mother, sisters, loved ones and friends, may we all emulate her example, and so live that when our life-work is ended we may meet dear Mary, who will be "waiting and watching" for us on the other shore!

ONE WHO LOVED HER.

McKAY—ELIZABETH CARTER, wife of Alexander McKay, was born Nov. 25, 1826, near Americus, Jackson county, Miss., and died at Moss Point, June 25, 1892.

Our dear sister has been removed to a higher and better sphere of existence. The community, the church and the home will miss her quiet, gentle, though forceful Christian example; but her precious memory will be cherished as a rich legacy by all. Her meek, unobtrusive Christian character challenged the admiration of all who knew her.

She was married Oct. 16, 1845. She became the mother of six children, five of whom, together with the faithful husband, survive her.

Sister McKay was a life member of the church. She practically exemplified in her life the principles of our holy Christianity. Patient in suffering, hopeful and trustful in death, she has left to the husband and children the heritage of an unsullied Christian character.

Let each one of her loved ones, as the clouds of desolateness hover lowringly about them, think of her as being "safe in the arms of Jesus," who has gone to prepare a place for them that love him.

Her pastor, C. A. P.

TOLES—Mrs. M. J. (nee Clay) was born March 7, 1855, and departed this life in Kemper county, Miss., July 7, 1892. She joined the Methodist Church in early life, and lived a consistent member of the same up to the time of her death.

Sister Toles' death was a very triumphant one. During the last years of her life she was a very great sufferer, being an invalid for five or six years, during the whole of which time she scarcely knew a well day. Yet, a more patient person amid afflictions I never saw; not a murmur ever escaping her lips in reference to her sufferings. She bore all with the greatest of Christian resignation, trusting all to God.

During her last illness, which lasted over two weeks, she was heard to say, "How long, how long!" She talked freely with her loved ones, bidding them not to be careful about the things of this life, but to strive to enter into heaven. When asked how she was, spiritually, she replied that Jesus was her Savior; that he had long been her Savior. May her loved ones ever keep in mind the advice she gave them; and heed it as a voice from the far-off shore.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

W. J. DAWSON

GIBSON—Miss JENNIE MAY GIBSON was born in Pontotoc county, Miss., and died at the residence of her father, Maj. W. G. Gibson, in Tupelo, Miss., July 2, 1892.

Her mother died when she was quite young; but she was fortunate in having the tender watch-care of a loving aunt.

Miss Jennie May was budding into bright and useful womanhood. She possessed those qualities of mind and heart which made her the joy of her home circle and the favorite of many friends.

About five years since she gave her heart to the Savior, and joined the Methodist Episcopal Church, South. After an illness of twenty-six days she passed away peacefully as an infant falls to sleep. While there is great sorrow in the home from which she has gone, yet her loved ones can cherish the fond hope of meeting her in that better country, where there will be no more death.

We commend each member of her family to him who hath said, "My grace is sufficient for thee."

E. H. MOON.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Baton Rouge	Aug.	21
Rayne (morn.)		28
Parker Chapel (eve.)		28
Dryades (morn.)	Sept.	4
Crapo (eve.)		4
Gross Tete, at Rosedale		11
Lower Coast		18

At these Conferences the Church Registers and records of Church Conferences will be called for.

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Valley, at Flat Lick	Aug.	20, 21
Tulip		23
Ruston, at Douglass		27, 28
Vienna		30
Gansville	Sept.	3, 4
Vernon		10, 11
Sparta, at Prospect		13
Ringgold, at Grand Bayou		14

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Columbia, at Columbia	Aug.	20, 21
Castor, at Olla (Wed.)		24
Ada		27, 28
Pineville, at Oak Grove	Sept.	3, 4
Centerville, at Jena (Wed.)		7
Vidalia, at Vidalia		10, 11
Black River, at Larto		17, 18
Alexandria (Wed.)		21
Montgomery		24, 25

The Alexandria District Conference will convene at Columbia, Aug. 18-21, 1892.

J. IVY HOFFPAUIR, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Anacoco and Vernon	Aug.	20, 21
Coushatta, at Coushatta (Fri.)		26
Wesley		28, 29

ROBT. J. HARP, P. E.,
629 Hope street, Shreveport, La.

OPELOUSAS DIST.—THIRD ROUND.

Sulphur Mine, at Sulphur City	Aug.	20, 21
Lake Charles, at Lake C. (Thurs.)		25
Lake Arthur, at Lake Arthur		27, 28

JNO. A. MILLER, P. E.

DELHI DIST.—THIRD ROUND.

Delhi, at Tallula	Aug.	20, 21
Oakly, at Tensas Chapel		27, 28
Waterproof		30
Winsboro, at Prairie	Sept.	3, 4
Indian Village, at Antioch		10, 11

H. O. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Eagle Springs	Sept.	10, 11
Holly Springs station		17, 18
Myrtle		24, 25
Holly Springs circuit	Oct.	1, 2
Lebanon		8, 9
Red Banks		15, 16
Ashland		22, 28
Byhalia		29, 30
East Holly Springs circuit	Nov.	5, 6
Early Grove		12, 13
Mount Pleasant		19, 20
Olive Branch		26, 27

JNO. W. BOARWELL, P. E.

SARDIS DIST.—THIRD ROUND.

Courtland, at Eureka Springs	Aug.	20, 21
Panola, at Forest Hill		23
Mt. Vernon, at Free Springs		27, 28
Nesbit's, at Eudora	Sept.	3, 4
Wall Hill		11, 12
Arkabutla		18

Also request that the Records of Church Conferences and Church Registers be presented at their respective Quarterly Conferences for examination.

H. C. MORRHEAD, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Pickens	Aug.	20, 21
Lexington and Tchula		27, 28
Ebenezer (Wed.)		31
Belzoni	Sept.	3, 4
Poplar Creek (Wed.)		7
Rural Hill		10, 11

R. A. BURROUGHS, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville station	Aug.	20, 21
Phebe		23, 24
Brooksville		27, 28
Mashulaville	Sept.	3, 4
Columbus circuit		10, 11

T. C. WIER, P. E.

GREENVILLE DIST.—THIRD ROUND.

Glen Allen	Aug.	21
Belen		25, 26
Jonestown		28

R. M. STANDEFER, P. E.

CORINTH DIST.—THIRD ROUND.

Jonesboro circuit	Aug.	20, 21
Ripley circuit		27, 28
Ripley and New Albany	Sept.	3, 4
New Albany circuit		10, 11

W. S. LAGRONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Athens	Aug.	20, 21
Amory and Smithville		27, 28
Houston and Wesley	Sept.	3, 4
Buena Vista		10, 11

J. B. STONE, P. E.

WINONA DIST.—THIRD ROUND.

Black Hawk	Aug.	20, 21
Winona circuit		27, 28
Vaiden	Sept.	3, 4
Carrollton circuit		10, 11
Carrollton station		17, 18

S. M. THAMES, P. E.

GRENADA DISTRICT—THIRD ROUND.

Pittsboro circuit, at Tabernacle	Aug.	19
Atlanta circuit, at Slate Springs		20, 21
Charleston circuit, at Gore's Chapel		26
Tillatoba circuit, at Ebenezer (Tipo)		27, 28
Water Valley circuit, at Camp Ground	Sept.	3, 4

Let me urge the preachers to hold Church Conferences regularly; to be mindful of the ordinances of baptism and the Lord's Supper, and to exhort the people to fast and pray.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Waynesboro circuit, at Pl. Grove	Aug.	20, 21
West Wayne circuit (Thurs., Fri.)		25, 26
Shubuta circuit, at Quitman		27, 28
Clarke circuit, at Liberty	Sept.	3, 4
Porterville circuit, at Burton		10, 11
Chunkey circuit, at Spring Hill		17, 18
Marion circuit		24, 25

Attention of the preachers is called to Ques. 14 as well as to Ques. 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Hazlehurst (night)	Aug.	18
Providence		20, 21
Magnolia, at Muddy Springs		27
McComb City		27, 28
Summit		29
Lebanon, at Blue Hill	Sept.	3, 4
Caseyville, at Galatia		4, 5
Bowerton, at Pleasant Valley		10, 11
Gallman, at Mt. Pleasant		18
Terry, at Byrum		17, 18
China Grove		23
Pleasant Grove circuit		24, 25

R. S. WOODWARD, P. E.

WOODVILLE DIST.—THIRD ROUND.

Clinton and Slaughter, at Batoville	Aug.	20, 21
Amite City, at Tangipahoa		27, 28
Amite, at Camp Ground	Sept.	3, 4
Gloster and Centerville, at Camp G.		3, 4
Frankliston, at Fisher's		10, 11
St. Helena, at Pine Grove		10, 11
Live Oak, at Bethel		12
East Feliciana, at Gilead		17, 18
Springfield, at Wesley Chapel		24, 25
Covington, at Camp Ground	Oct.	1, 2
Tallsbeck, at Camp Ground		1, 2

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Mayersville, at Mayersville	Aug.	20, 21
Port Gibson		27, 28
South Warren, at Red Bone (Wed.)		31
Roxy	Sept.	3, 4
Warren, at Oak Ridge		10, 11
Anguilla and Rolling Fork		17, 18
Rocky Springs (Wed.)		21
Utica		24, 25

D. A. LITTLE, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Heidelberg, at Liberty	Aug.	20, 21
Ellisville, at Laurel		27, 28
Purvis, at Poplarville	Sept.	3, 4
East Pearl, at Byrd's Chapel		10, 11
Eastabuchie, at Pardue		10, 11
Hattiesburg, at Enon		17, 18
Williamsburg, at Oakohay		24, 25
Mt. Carmel, at Mt. Moriah (Tues.)		27
Columbia, at Poplar Springs (Thurs.)		29

JOHN A. ELLIS, P. E.

BRANDON DIST.—THIRD ROUND.

Carthage circuit	Aug.	20, 21
Carthage and Walnut Grove		22
Walnut Grove circuit		23
Brandon station	Sept.	3, 4
Hillsboro, at New Providence		6
Raleigh, at Boykin's		9
Trenton, at Trenton		10, 11
Westville, at Pleasant Grove		17, 18
Mt. Rose, at Holder's		24, 25

C. MCDONALD, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson—First Church	Aug.	20, 21
Jackson—Capitol Street		20, 21
Yazoo circuit, at Tranquill		27, 28
Raymond circuit, at Raymond	Sept.	3, 4
Edwards		10, 11
Lake City and Lodi circuit, at Lodi		17, 18
Benton cir., at Bowman Ch'l. (Tues.)		20
Silver Creek circuit, at Silver City		24, 25
Pocahontas circuit, at Flag's Chapel	Oct.	1, 2

Special attention is called to Ques. 15.

E. H. MOUNGER, P. E.

During last week 318 carloads, containing 3,186 tons of green fruit, were shipped East from California over the Central Pacific. So far this season 600,000 pounds more fruit has been shipped than last.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

CAMP MEETINGS.

The Oxford Camp Meeting will begin Friday night, Aug. 26, 1892.

J. E. THOMAS.

Oxford, Miss.

The St. Tammany Camp Meeting will commence Sept. 30. This camp ground is situated immediately on the Columbia road, seven miles northeast of Covington. Ample accommodations on the grounds. F. MATTHIES,

President of Committee.

Tallsheck, La.

The Palmer Camp Ground is situated fifteen miles north of Mississippi City, Miss., and the meeting will commence Sunday, Oct. 2, at 11 o'clock A. M., and continue through the week. This camp meeting is run in the old style; the tenters sustain the people. Preachers and people are cordially invited to attend the meeting. All preachers coming by rail will please be at Mississippi City, Miss., on Saturday, Oct. 1. Conveyance will meet them there at 11 o'clock A. M., in order to reach the camp ground before night.

ELBERT MILES, President.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Providence	Aug. 18
Sam Jones	Aug. 26
Lake	Aug. 26
Oxford	Aug. 26
Henington	Sept. 1
Water Valley	Sept. 2
Orville-Whittington	Sept. 2
Whittington	Sept. 2
St. Tammany	Sept. 30
Palmer	Oct. 2
Leaf River	Oct. 7

Oh, my soul! why art thou more affected at some petty observances than at the fundamental laws of justice and charity, or thinkest to atone to God for greater indulgences by a scrupulous strictness in easy duties?—*Austin.*

NEWS OF THE WEEK.

DOMESTIC.

The allotments made by the Mississippi River Commission for levee purposes have been approved by the War Department.

The twenty-fifth Triennial Conclave of the Knights Templar was held in Denver, Col., last week. It is estimated that 109,560 visitors were in Denver from outside points during the week.

According to the census bulletins the aggregate wealth of the United States is $63,648,000,000, over $13,000,000,000 more than the wealth of Great Britain, which is the next wealthiest nation in the world.

The figures on South Dakota's prospective yield given by competent men are simply astounding, ranging from 50,000,000 to 60,000,000 bushels of wheat, beside immense quantities of other grain.

The Amalgamated Association and the American Federation of Labor have issued an address to the public, setting forth the purposes of the strike at Homestead, Pa., and calling for assistance in their battle against capital.

The Anderson Tin Plate Works, at Anderson, Ind., the first established under the McKinley tariff, has been sold out by the sheriff to satisfy a mechanic's lien. The liabilities foot up $9,000 and the works sold for $218.30.

The passenger depot of the Grand Isle railroad, situated in Algiers, opposite this city, was demolished, on Aug. 14, by caving banks, which carried two hundred feet of earth and half of the structure into the river. The damage is estimated at $20,000.

The switchmen of the Erie and Lehigh Valley railroad, who are on a strike, have burned eighteen cars filled with freight at Buffalo. Besides assaulting the men who have taken their places, they derailed a train on Aug. 14 and endangered the lives of the passengers.

The Southern Lumber Association, in session in Kansas City, Aug. 12, adopted a price list on yellow pine, slightly in advance of the schedule established in Memphis, last May; selected Mobile, Ala., as the next meeting-place, and transacted considerable routine business.

The Brooklyn Cooperage, in this city, occupying an entire square, was completely destroyed by fire on Aug. 14. The capacity of the cooperage was at times as high as 5,000 barrels a day. The fire throws 600 people out of employment. Property in the vicinity was damaged. The total loss exceeds $500 000.

The locked-out miners at Tracy City, Tenn., on Aug. 13, burned the stockade and placed the convicts (who had taken their places) on a train, forcing the conductors, under cover of guns, to take them to Nashville. The miners at Coal Creek are also preparing to act, and it is feared that a conflict will ensue between them and the militia stationed at that place.

Published returns from the cotton mills in Massachusetts for the past quarter show they are enjoying the most prosperous season ever known in cotton manufacturing in Fall River. Thirty-one companies, representing forty-six mills, have paid dividends of $533,380 on a capital of $18,123,500. The total dividends paid for the corresponding quarter of last year amounted to $236,250.

The owners of the steamer *Oteri* have notified the State Department that they will make a demand on the Honduras government for damages for the seizure and use of their vessel by the revolutionists. The Honduras government will combat this claim on the ground that the *Oteri*, although ostensibly seized, was a willing captive and did service for the rebels with the expectation of compensation.

The government has instructed the representatives of the United States in foreign countries to invite the governments of such countries as maintain a naval establishment, to send a squadron of their warships to take part in the grand naval review to take place in New York harbor, in April next, in connection with the celebration of the four hundredth anniversary of the discovery of America by Columbus.

FOREIGN.

All the German political parties view Gladstone's advent as prime minister with regret, as likely to imperil the solidity of the Triple Alliance, unless Lord Roseberry is made foreign minister in his Cabinet.

Heavy storms swept over Spain last week, and an immense amount of damage has resulted. In many places the grape and olive crops have been ruined. Much damage has been done by the rivers overflowing their banks.

A convention of German horse butchers has agreed to open a first-class restaurant in Berlin for the purpose of educating the upper classes to the use of horse flesh as a viand. The report submitted to the convention stated that there are 2,400 butchers in Germany who kill 86,000 horses annually. These horses are mostly fattened for the meat market. No worn-out animals are used.

Advices from Japan, brought by the steamer *Rio Janeiro*, include reports of damage by storms and inundations at Okayana, Tokushima, Yamanashi, Guma, Saiatama, Chili and Hyogo. Of these Okayana seems to have suffered worse. On July 23 a terrible typhoon came up. Rivers were flooded. Over 5,000 houses were submerged and about 100 persons were drowned.

On Aug. 12, in the British Parliament, the Salisbury ministry, which has been in power for the past six years, was finally defeated. A motion of "no confidence" in the government, moved by the Liberals, resulted in a vote of 350 to 310, or a majority of 40 against the government. Lord Salisbury has resigned, and Mr. Gladstone has been called upon by the Queen to form a new cabinet.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. D. C. Rawls (2), J. Wilson Brown, A. P. Sage, H. M. Banks, J. W. Rowlett, J. E. Thomas, H. Armstrong, J. D. Harper, L. W. Wood (2), J. C. Carnline, J. D. Pugh, J. R. Roy, A. J. Lanar, J. S. Parker, R. F. Evans, J. V. Penn, John Matthews, J. W. Honnoll, B. F. Lewis (3), W. H. Huntley, W. J. O'Bryant, J. P. Drake, V. D. Skipper, J. A. Randolph, W. H. Hines, E. F. Edgar, J. H. Whent.

Messrs. Alex Smith, Jno. H. Carter, Geo. M. Brown, T. J. Webb, J. F. Cassels, J. A. Shute, I. D. Finch, H. B. Ford, G. W. Dear, James Colclough, R. H. Crawford, W. A. Hopper, E. V. Caloe, Shrock Brothers, W. F. Hall, F. C. Butterworth, W. Young, J. Fullord, W. F. Harden, Jesse Byrd, T. Singletary, Jno. Trice, P. S. Baker, J. H. Mauldin, E. H. Thompson, L. D. Friday, Prof. Thos. D. Boyd.

Mesdames E. C. Hardaway, M. J. Ford, F. B. Hill, M. Richardson, T. J. Lee, H. L. Evans, A. E. Boatner.

Miss S. F. Hopkins.

Aug. 16.

Christian Advocate

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

"Merrie Old England."

So much might be written of London it is difficult to make selection. And then the places most visited have been so often described that they have become quite familiar. But it would be disloyalty to my Methodism, and certainly to the expectation of your readers, for me not to make further references to City Road Chapel and Wesley's house. I have visited that sacred shrine several times, and from the platform by Wesley's pulpit made a short address to the Annual Assembly of the Methodist Free Churches. The pulpit remains the same as when used by Mr. Wesley, except it has been lowered two or three inches. And even yet it is so high that the minister standing therein is about on a level with the galleries. And so are nearly all the pulpits of all the churches. In the Wesley Memorial Chapel, at Oxford, there are seven steps by which you ascend. Most of them are old style—circular, small and tall. I wonder that Methodism has ever prospered to such "pent-up Utica." But the preaching here is not so fervid as in America, and hence less need for room to roam. The style is expository and conversational, without vehemence of manner or much elevation of tone—the furthest remove from the hortatory, hearty methods of America. A fair exchange might be profitable to both. We need a little toning down, and they need firing up. Their didactic style would not suit our longitude—nor is it best for any.

Immediately in rear of the pulpit are marble tablets, with suitable inscriptions, to John Wesley, Charles Wesley, Thomas Coke, Adam Clarke, Fletcher and Benson—an honored company, fellow-laborers in life, and not separated in death. And around the walls are busts and memorials of the mighty men of Methodism from Wesley to Dr. Punshon. The marble pillars that support the galleries are the gifts of the several members of the great Methodist family. On the floor, at the base of each, is a brass plate with the name of the church presenting it. With very great pleasure I looked upon the one given by the Methodist Episcopal Church, South—thanks to the thoughtfulness of Bishop Keener and the good friends he induced to furnish the funds. I thought it a delightful coincidence, that the grandson of Charles Wesley is the accomplished organist in City Road—the Westminster of Methodism. In the rear of the church may be found the graves of John Wesley, Adam Clarke, Richard Watson, Thomas Olivers, Theophilus Lesley, Jabez Bunting, and many others. To the left, and in front, is "Wesley's house"—where the great evangelist lived when in London, and where he triumphantly died. It is occupied by one of the circuit ministers, and kept with reverent care. I had the privilege of seeing the room from which the old saint ascended, shouting, "The best of all is, God is with us;" the desk where his busy pen toiled for the millions, the chair he occupied, and other things connected with his apostolic and laborious life. Last year, on the occasion of the centenary of his death, a magnificent statue of him was unveiled in front of the chapel, when Archdeacon Farrar and others delivered eloquent addresses. One thing I was about to forget. Inside the chancel is the baptismal font which John Fletcher used in his church at Madeley, and placed in City Road by Mr. John Fletcher Moulton in 1891.

Just across the street is Bunhill Fields, the sacred ground where sleep some of England's noblest dead. I went first, of course, to the grave of Mrs. Susannah Wesley—the matriarch of Methodism—marked by a very modest monument, with beautiful inscription. From the tree which grows out of the grave and gives it shelter I gathered a few leaves, and thought of the tree of life on whose fruit she fed, and whose leaves are for the healing of the nations. The facts of that saintly life I tried to recall, and then think of the generations that will rise up in the great day to call her blessed. Near is the grave of John Bunyan, on whose tomb is a recumbent figure of the "immortal dreamer." And just across the way is the quiet resting-place of Daniel DeFoe, the simple, appropriate monument to whom was erected by the children. What child would not like to aid in honoring the memory of the author of Robinson Crusoe? And a few paces further is the tomb of Dr. Isaac Watts, only second to Charles Wesley as an inspired hymnist, and whose fame will extend as the music of his measures wake the echoes of the ages.

I walked down Paternoster Row—a very narrow street—and was somewhat surprised to find that the great publishers, whose books are read throughout the world, are in strangely small quarters. They are not printers, and have neither type nor presses. At the Wesleyan Book Room in City Road there is not a press. All their printing is done by contract—much of it in Edinburgh. And another fact I learned—that American books have no sale on this side the Atlantic. It is practically fatal to any book to have American authorship. That accounts for the very innocent question by a distinguished Methodist scholar to me at a large dinner party a few days ago: "Why was it, that while Methodism in America had increased with such marvelous rapidity, it did not reach the higher thought of the country?" I replied that, in the first place, we had been too busy in evangelistic work, saving the millions, to write many books; and in the second place, the books that were written had no readers in England. They are, therefore, largely innocent as to the kind of thinking we are doing.

I went out one evening through the famous White Chapel district—that section where "Jack the Ripper" committed his horrid crimes, and where all manner of vice abounds. Saloons, called "public houses," are numerous, and behind the counters young women mix the drinks for rough and beastly looking customers. The parliamentary election was being held in that division, and there was intense excitement. I ventured into one polling-place, and there saw a clergyman—an elderly, white-haired man—electioneering for one of the candidates, a rich brewer who owned a number of these "public houses." I felt ashamed of a gospel minister who would thus degrade his high calling. But England is far behind the United States on the temperance question. Their saloons are open at certain hours even on the Sabbath day.

Hyde Park is a wonderful place. The ends of earth meet there every afternoon. Such a magnificent display of vehicles of every wheel, drawn by splendid horses, with uniformed drivers and liveried outriders, is never seen in democratic America. And there every ism is preached, and every theory and vagary under heaven advocated. In five different groups one afternoon I heard an atheist sneering at Christianity, a socialist inveighing against the classes and taxes, a juggler lecturing on some hobby, a preacher expounding the Bible, and an old negro exhorting in the traditional way—warm and strong. How strangely those seedy talkers and their hearers contrasted with the dazzling equipages of every name and style that swept around the spacious drive!

The denominational tie among Dissenters is not as strong as in America. Changes from church to church are easy. The Sabbath I spent in London Rev. Newman Hall preached his valedictory sermon. He retires from the pulpit where Rowland Hill once spoke to multitudes, and is to be succeeded by Rev. B. F. Meyer, a Baptist. Once that church was connected with the Countess of Huntingdon movement; now a Baptist becomes pastor. But the old order of service is to be continued, and to save principles, a baptistery is to be provided, and with the understanding that those who wish to have their children baptized can secure the services of another minister. Isn't that anomalous? Such compromises may build a religious hotel, but will not establish a permanent church, or accomplish an abiding work.

On Saturday morning I went to Oxford as the delighted guest of Rev. James Chapman, who will be remembered in America as the author of the admirable Pastoral Address adopted by the Ecumenical Conference at Washington. Under his guidance I had the best opportunity to intelligently see the ancient and world-renowned university town. What history has been made and written in that center of high thought and highest scholarship! And what tragedies have there been enacted in the name of liberty and religion! I saw the very spot—marked by a stone cross—where Cranmer, Latimer and Ridley were burned at the stake. To them a monument has been reared in another part of the city. Several of the twenty-two colleges I visited, and admired their venerable buildings and beautiful quadrangles and lovely grounds and classic shades and walks. Nothing could be more exquisitely beautiful than "Addison's Walk." In Christ Church College, where John Wesley was a student, I longest lingered. The portraits of distinguished men in that college, from Cardinal Wolseley to Mr. Gladstone, adorn the walls of one large room. The next afternoon, returning from a service in Christ Church Cathedral, accompanied by Mrs. Chapman, I went into Lincoln College, where John Wesley was "sometime fellow," and saw the room he occupied and the pulpit from which he preached. That was the room in which the young Oxford Methodists met for the study of the Bible, and out from there went to talk to the prisoners in jail of Christ and salvation. The pulpit is no longer used, but is religiously kept in a vestry as a memorial of the once derided, but now universally honored, Methodist. There are twenty-two colleges located at Oxford, all correlated with the university, which alone has power to confer degrees. The university itself is an immaterial something, composed of representatives of the several colleges, and has no existence without them. This Board of Examiners passes upon the case of each student who has completed the course in either of the colleges, and confers upon him the university degree. There is a curious custom on such occasions, which has obtained from time immemorial. When a young candidate's name is announced for a degree, an officer of the university walks up and down the aisle for a given length of time, and any citizen of Oxford has a right to speak and show cause why the honor should not be conferred; if not, he must hold his peace thereafter. There are from 2,500 to 3,000 young men in Oxford during term time. Each is required to wear a gown and the "mortar-board" cap during the collegiate day, and not to appear out after eight o'clock at night without the same uniform. I made inquiry as to the average expenses for a year, and learned that the minimum was about seven hundred dollars for the term of six months. Were it not for endowed scholarships, only the sons of the rich could enjoy the university advantages there afforded. Of course, the titled and wealthy spend much more—in some cases amounting to $2,500.

I had the pleasure of preaching in the Wesley Memorial Chapel on the Sabbath, but Mr. Chapman had to read the Church of England service, which is required by some provision in the deed to the property. The congregation do not like it, however, as is evidenced by their coming in about the hour for preaching. It is a beautiful service, but is wearisome to the flesh, and not nourishing to the spirit, if used every Sabbath. In Westminster Abbey, and other churches, it is intoned, and without being improved or made more impressive.

On Monday morning Mr. Chapman and I started to Conference at Bradford, *via* Birmingham, stopping at Warwick Castle *en route*. That is probably the most beautiful estate I have seen in the Old World. It is an ancient castle located on a hill overlooking the Avon, and is intimately connected with the history of England from before the days of the Crusaders. Indeed, there are two magnificent cedars just outside the castle that were brought from Lebanon by the Crusaders, and planted there on the banks of the Avon. That was the home of the famous Earl of Warwick, the "king-maker," and was an impregnable fortress for the Parliamentarians during the civil war. I was shown the mace of the "king-maker," the helmet often worn by Oliver Cromwell, and some of the finest original paintings, by the masters, to be found in Europe.

After delaying an hour or so in the manufacturing city of Birmingham, we journeyed northward for Bradford. I am the guest of Mr. Isaac Holden, a member of Parliament, at his palatial home, Oakworth House, near Keighley—a few miles out from Bradford. Mr. Holden is eighty-five years of age, and has just been re-elected to Parliament without opposition. He has the quick step of a man of forty-five, walks frequently from eight to twelve miles during the day, keeps thoroughly abreast with the literature and politics of the age, and has more or less oversight of his immense manufacturing interests here and in France. He is said to be the wealthiest man in the House of Commons, and his fortune has been made by his own energy and genius. His home is a palace, and the gardens adjoining are said to be unequaled in the United Kingdom. Grapes and other fruits on his table during the entire year are raised in his greenhouses. And withal he is a modest, agreeable, hospitable Methodist gentleman.

The Conference opened on Tuesday morning with Dr. Stephenson in the chair. After filling a few vacancies in the Legal Hundred, Dr. J. H. Rigg was elected president. The ballot is first taken in the full Conference, all who have traveled ten years and over having a right to vote, and that selection is confirmed by the Legal Hundred. This is a great honor to Dr. Rigg, he having been president once before. You may not know that he was the first English correspondent of the NEW ORLEANS CHRISTIAN ADVOCATE—back in the days of young Dr. McTyeire's editorship. Dr. Waller was re-elected secretary by a practically unanimous vote. Of the Conference and its proceedings I will write in my next. Your Bro. Trippett, a resident of Doncaster, but a superannuated member of the Louisiana Conference, is here, looking well, and longing to see his brethren in Louisiana again. He will accompany me to Epworth one day next week, and I am to pay him a short visit at Doncaster. My reception has been most cordial and brotherly. On Monday evening next I am to speak. Fraternally,

CHAS. B. GALLOWAY.

Bradford, July 23, 1892.

FROM THE WORK.

Rev. G. W. Gordon, Coffeeville, Miss., Aug. 19: "The local option election, held in Yalobusha county yesterday (eighteenth), resulted in a majority of 134 'against the sale.' 'Praise God, from whom all blessings flow!'"

Rev. R. D. Norsworthy, Crystal Springs, Miss., Aug. 15: "Recent improvements in the parsonage, in the way of paint and paper, has added much to the neatness, comfort and convenience of the pastor's home. And this through the energy and skill of Sister C. A. Redding, helped by others. To one and all we say, Thanks."

Rev. J. W. Ellison, Satartia, Miss., Aug. 9: "We have just closed two meetings, viz: at Mt. Olivet and Satartia. Our meeting at Mt. Olivet was a good meeting. It lasted eight days. Fifteen received into the church. Bros. Alexander and Scarborough assisted. One received at Satartia. Closed on Monday. Bro. Scarborough assisted. We trust that the Christian people are firmly fixed in their faith, and are enjoying the comfort of religion. Our church at Anding will soon be finished."

Rev. W. L. Graves, P. C., Athens circuit, Aberdeen district, North Mississippi Conference, Aug. 11: "During the last two weeks we have held two protracted revivals. These revivals were at Pleasant Grove and New Hope. The churches were greatly blessed. Backsliders and cold members were raised to life and duty. Harmony and Christian unity abound throughout these communities. Sinners were converted; sixteen joined our church, giving us twenty-seven accessions since our last writing. The good work is going on. Pray for us."

Rev. Heslep R. Tucker, Houston and Wesley, North Mississippi Conference, Aug. 9: "We have just closed a meeting of eight days at Wesley. The church at this place for several years has not been in harmony, but we can say the little church of Wesley is redeemed. The tendency has been upward for some time, and the blessing prayed for came upon the people during the meeting, and such a revival we have not seen in a long time. Bro. J. D. Newsom is able to walk about his room, and we now hope that he will rapidly improve. His daughter, Miss Kate, is very sick, but better."

Rev. W. T. Currie, Live Oak, La., Aug. 12: "On last night I closed my protracted meetings. I began at Bethel, July 2. The work has been greatly blessed. The members have been revived; many converted to God, renewing their vows, promising to live nearer to God in the future. Sinners have joined the church and been converted. Seventy-three joined during the meetings. I have received eighty-three into the church this year. I am praying that the Lord will give me over a hundred. I thank the brethren that helped me in the meeting. They all preached with power. May God continue to bless me! I give all the praise to God. Pray for us."

Rev. J. C. Long, Philadelphia, Miss., Aug. 5: "The good work is still going on. I have held three of my protracted meetings up to date; had great revivals throughout all my meetings. Eighteen accessions to the church; baptized eighteen infants and eight adults. I was assisted by the following: Bros. W. W. Cammack, J. A. Burton, an exhorter on my work, and J. R. Hays, pastor of the Carthage circuit. Our third Quarterly Conference embraced July 30 and 31. Our most able and beloved presiding elder was on hand, and preached to the edification of all who were present. The committee appointed has purchased the parsonage, and it will be ready for the next pastor to occupy. Pray for us."

Rev. J. C. Ellis, P. C., Hillsboro, Miss., Aug. 8: "Thank God we have been in four glorious meetings, and two of them on our work, viz: at New Providence and Mount Zion; there being eleven accessions and a goodly number of conversions, and reclamations as well as many acclamations. We are now in the beginning of another meeting at Oak Grove, and indications are good. Our special ministerial help were our local brethren, except Rev. J. C. Long, at New Providence; and Bro. Tadlock, of the M. P. Church, also gave us good service at Mount Zion. Besides, Rev. Mr. Burkes, a Missionary Baptist minister of Yazoo county, preached us one excellent sermon. We will write you more as time permits. Pray for us."

Rev. J. C. Mimms, P. C., Blue Springs, Miss., Aug. 8: "Our third Quarterly Conference has just closed. It was a season of great joy. Our presiding elder does his work well. The officials were nearly all present, with very good reports. We licensed a young man to preach, who promises much to the church. Sunday was, indeed, a high day. The love-feast, at nine o'clock, was rich and inspiring. Just before preaching we baptized twenty-three children, and immediately after received three persons into the church. We held a meeting week before last in the woods under an arbor, which resulted in about fifty conversions. We organized in a schoolhouse near by with a membership of nine; twelve more will join soon. The Lord be praised!"

Rev. N. B. Young, P. C., Aug. 8: "Vancleave charge is moving smoothly on. Our second and third quarterly meetings were held by the pastor in charge. Our dear presiding elder, Bro. J. A. Ellis, has been greatly afflicted; but our people have not ceased to pray for his restoration to health. He writes me he is improving, and hopes to be able to make his fourth round. I ask the church to pray for Bro. Ellis. All who knew him when on the district before are desirous to see him at their churches and their homes. We are in the midst of the fourth meeting. Had five conversions last night at Shiloh; twenty-one accessions to date. We have fifteen Sunday-schools in operation. We have many good workers on the charge, but many that need conversion, and we are laboring and praying for that to be accomplished. Pray for us."

Rev. A. D. Miller, Bowerton circuit, Aug. 13: "We have just closed a good meeting at Rehoboth Church. We began the fifth Sunday in July and closed on Tuesday after the first Sunday in August—ten days. The meeting began well and grew in interest all the time to the close. We had very fine congregations; good order, and the church was much revived and lifted to a higher plane. Old difficulties were settled and peace and harmony restored with very few exceptions. The church is now in better condition, spiritually, than it has been for several years, and we hope to continue to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. We are under many obligations to Revs. I. L. Peebles, of Edwards, Miss., and M. J. Miller, of China Grove, Miss., who did all the preaching, and did it to the entire satisfaction of all concerned. M. J. Miller remained until Thursday—five days—and Bro. Peebles remained till the close, preaching twice a day after my brother left. There was not a sorry sermon preached during the meeting. We received seventeen members into the church. May God bless the church, that they may do their whole duty toward the young members!"

Rev. E. F. Edgar, Camden, Miss.: "We have just closed an interesting meeting at this place. It began with the dedication of our new church on Sunday, July 24. The dedicatory service was conducted by Dr. W. C. Black, of Jackson, Miss. His sermon fully measured up to the highest standard of exegesis, power and eloquence, and to his well-deserved reputation as a pulpit orator. By request, Sunday night, he preached his famous sermon on 'The Immortality of the Soul' to an immense congregation. Comment is useless. In his sermon, Monday night, he displayed great earnestness and power while discoursing upon 'Eternal Punishment,' producing widespread conviction. Tuesday morning the Doctor and his excellent wife, who had accompanied him here, left us for their home. The presence of Bro. and Sister Black among us was as 'ointment poured forth.' To the pastor and family and to the entire community it was a delightful event. Both are universally loved, he having been their pastor four years, about fourteen years ago. Some of the Doctor's best friends scarcely recognized him on account of his *growth*. 'He used to be a *small* preacher,' they say. We had long desired to know and hear Bro. 'Gliderey,' Rev. R. G. Porter, of the North Mississippi Conference. Tuesday he came to our assistance, remaining with us till Friday afternoon, preaching day and night in his own inimitable and impressive style. Bro. Porter is truly a preacher of the Word. His presence and ministry among us was a great blessing. This writer had preached twice, when the meeting closed abruptly on account of continued rain. One addition to the church, many promises of a better life, and more thorough consecration were the visible results of the meeting."

Rev. J. E. Riddle, Pisqueamine, La., Aug. 18: "Since your visit to us, some ten days since, we have been handsomely treated to a hearty pounding; and I am glad to add we did not get a lick—a pound—a miss. Everything was nice, and such as we needed. Coffee and tea, sugar and flour and soap were the principal articles. This is the second time this year we have been remembered by our good friends here. I am sure such deeds of kindness are helpful to us and are most sincerely appreciated. And may the blessings of the God of love rest abundantly upon all who participated in the unique and pleasant surprise! My visit to Donaldsonville, last Saturday and Sunday, was pleasant indeed. The congregations, morning and evening, were a great deal larger than at some of our recent visits. Our finances are looking up at that place just a little. This gratifies us a great deal. Although yet far in arrears, we entertain high hopes of getting in a full report by the time the end cometh. As we entered the coach, Monday evening, at the depot to come home, we were pleased to see that thorough-going, successful business man and devoted Methodist, Mr. Jas. Tucker, who has just returned from a short visit to relatives in Texas. He cordially invites us to resume our work in St. James in September, as all the flock will then have returned from Summer vacations and visits to different and distant parts of the country. Of course, we promised to do so. This brother has three large plantations of the very finest cane I have ever seen. How he and his crowd fought to hold the levee during that long and mighty flood! And how they succeeded, although they had three miles of the very poorest levee along this part of the coast. I was there when he and all his army of workers were laboring night and day, and spending thousands of dollars, and I said to him, 'How would you like a lift from Jno. A. M. & Co. just at this pinch of time?' He said, 'I do not want it at all.' He voted for Foster at the election. The Lord is with us, and is *very good* to us."

(*Continued on Fifth Page.*)

HOPE.

BY NESTOR A. YOUNG.

Ah! Hope divine, sweet pilot of our destiny—
Thou art the inspiration that doth lead
Mankind to thoughts and deeds sublime;
Or standing on the sentried heights of time,
Above all storms, beyond all doubts and fears,
Thy face aglow with heavenly fire,
Doth sweetly chant in grand harmonic flow,
Attuned to arch-angelic symphony,
Soul-stirring themes—seraphic dreams—
Leading where heaven's eternal splendors glow.

—*Californian Magazine.*

The Dance and the Cards.

I have frequently thought, of recent years, that in the discussion of the greatest evil of the age and of the present day—instance the infamous whisky traffic—with its long concomitant train of squalor, wretchedness and want, the church is inflicted with an evil as deadly to spiritual life and usefulness as the fatal upas to animal and vegetable life. And I wish to emphasize here that the dance and social card-playing are more baneful to the church of God in many localities than whisky. The church, in its attitude toward these two evils, is widely different. We have about six to one who indulge in the so-called innocent amusement of dancing, while about one per cent. of that number indulge in alcoholic drink. I say this because a majority of the dancers are females, who never parley with the whisky devil.

If you take all the churches, the per cent. is larger, and the estimate will hold good. To the church of God this is a source of spiritual death, whose pernicious influence and example is marring and corrupting church-life and character all over the borders of our beloved Zion. But I am told that dancing is an innocent amusement, and is fraught with no detrimental results to Christian experience and usefulness in the church. Let us look at this attitude. With an experience of twenty-nine years in the ministry, and with careful observation, I have not found in all these years a member of the Methodist Episcopal Church, South, who was an habitual dancer, that would come forward when the opportunity was offered and participate in the sacrament of the Lord's Supper.

Now, Mr. Editor, if dancing does not produce consciousness of guilt, why the erection of such unnecessary barrier in the way of the most important duties, as well as one of the most delightful privileges, within the range of Christian experience? The fact is obvious. A guilty conscience is the barrier. I have in my mind at this writing a young man who was a model in the church and community where he lived—who always occupied a seat in the amen corner of his church and prayed in public. In an unfortunate hour he was tempted to enter this whirlpool of fashionable folly. And, as a consequence, from that day he deserted his former place in the church, ceased to commemorate the Lord's death in the communion service, and is now occupying one of the back seats in that sanctuary where the services of God's house had been a delight and a feast to his soul. Why this tendency to repudiate the holy communion and the spiritual exercises of God's house, if dancing is innocent and harmless? Why this estrangement and alienation from spiritual exercises and the communion service of the church of Christ? Let the solons who advocate dancing as an innocent amusement answer this question in the fear of God and the injured interests of that church whose solemn vows and obligations have been ignored, and whose progress and prosperity have been throttled through a perverse want of loyalty and submission to moral obligations. Mr. Editor, have you ever known a dancing member of the church a useful one?

In the Christian household where social card-playing is tolerated there is either a want of moral muscle, or a want of those higher elements of Christian character which dominates moral manhood and quickens spiritual perception to discern the poison concealed in the fangs of this slimy, venomous reptile. Social card-playing in parlors for amusement is not only a waste of the golden moments which God has given for nobler and higher ends in life, but is stimulating young men to pursue that course in life which will be to them the inlet to a thousand other crimes. Gamblers are reckless men, and gambling and whisky are twin brothers. There are gamblers all over this broad land whose first game at cards is associated with young ladies of the fashionable type, elegantly decorated parlors and the sparkling wine-cup. From these higher circles of social folly the retrograde movement is a rapid one. Desires are fostered and stimulated for something that is more exciting and hazardous in its nature. The climax is soon reached. The social card-player becomes a blackleg and a bankrupt in character. The final destiny: a drunkard's grave and a gambler's hell! God pity the fathers and mothers of this country whose toleration and example are making gamblers of their sons.

W. W. HURST.

Percy's Creek.

The Wesleyan Conference.

The pastoral session of the Conference began on Tuesday morning, July 19, at Eastbrook Chapel, Bradford. The ministers filled the body of the chapel and a part of the gallery. The Conference sits with closed doors; hence all are admitted by ticket. The Rev. Dr. T. B. Stephenson, the retiring president, opened the services with singing that good old Methodist hymn, "And are we yet alive," and the Scriptures were read by the secretary, Dr. Waller. Prayer was offered by Dr. F. Greeves and Rev. Joseph Pennett. The roll of the Legal Hundred was called. Some were absent; two vacancies had been caused by death, and five by superannuation. The first vacancy was filled up by the vote of all ministers of ten years' standing after nomination, and the second on the ground of seniority by the members of the Legal Hundred. The election by nomination is considered an honor, and is always a matter of interest. In making nomination opportunity is given to mention any special qualification which the nominee possesses, and the distinguished services he has rendered to Methodism. The Legal Hundred being now formally constituted, the Conference proceeded to the election of president. Rev. Dr. J. H. Rigg secured the largest number of votes, and was called to the chair amid general acclamation. Dr. Rigg is the son of a Methodist preacher. This is the second time he has been elected to preside over the Wesleyan Conference, and years ago was the English correspondent of the NEW ORLEANS CHRISTIAN ADVOCATE. Rev. Dr. Waller received almost a unanimous vote for the secretaryship. Rev. W. J. Dawson tendered his resignation as a Wesleyan minister, which was accepted in silence, and Conference demurred to the publication of his letter. Rev. W. L. Watkinson was elected a successor to Rev. Dr. Gregory as connectional editor.

The representative session of the Conference assembled on Monday, the twenty-fifth. This is composed of ministers and laymen. The Conference in the afternoon held an open session, and also in the evening for the reception of representatives of other Wesleyan and Methodist Conferences. The large chapel in the evening was crowded to listen to the proceedings. After devotional exercises the ex-president introduced the Rev. Dr. Johnson, of Canada; then Rev. Dr. Moulton was called upon to address the gathering. Dr. Moulton is one of the best known men in the connection, and he was appointed at the last Conference to represent it at the General Conference of the Methodist Episcopal Church at Omaha. He gave a very interesting address of his visit, and the cordial welcome which was accorded him on every hand, and expressed his delight at finding in America that, excepting the tie of human brotherhood, there was no stronger tie than that which the name of the Methodist, and especially the name of Methodist preacher, brought with it. Rev. Dr. Stephenson, the ex-president, here introduced a document from the Methodist Episcopal Church, South, with respect to the visit of the Rev. Dr. Waller, who represented the Conference at the gathering of that body, two years ago, in St. Louis, Mo. The ex-president said they had with them a representative of the Methodist Episcopal Church, South, who would speak to them about the work of that body. The president said they received Bishop Galloway with full honor, and as representing a church which had been peculiarly faithful to Methodist doctrine and discipline in respect particularly of Christian fellowship. Bishop Galloway was warmly and very heartily greeted as being the first representative from the Methodist Episcopal Church, South, to the English Wesleyan Conference. The Bishop held the Conference, as with the spell of a magician, for over an hour, as he illustrated the growth of Methodism in the Southern States. He fairly got hold of the vast audience from the word "go," and held it by his eloquence to the last, with cries of, "Go on; go on." I heard one gentlemen say, "I have come over two hundred and fifty miles to Conference, and that speech of Bishop Galloway has amply repaid me for my coming." Others declared that they had not heard anything like it since the days of Dr. Robert Newton and W. Morley Punshon. In fact, he became the town talk for days, and has left such an impression on the Conference and people that time can not efface.

Mr. Editor, this is what the English say of our beloved Bishop Galloway, and I want every reader of the NEW ORLEANS CHRISTIAN ADVOCATE to know how well he acquitted himself as the representative of our beloved Southern Methodism.

Fraternally yours,

R. S. TRIPPETT.

Bradford, England.

Sloth makes all things difficult, but industry all easy; he that riseth late must trot all day, and shall scarcely overtake his business at night; while laziness travels so slowly that poverty soon overtakes him.—*Franklin.*

The Missionary Debt.

To the Ministers and Members of the Church of Seashore District, Mississippi Conference:

Dear Brethren: Dr. Walter R. Lambuth has appointed me to solicit contributions in the bounds of the Seashore district for the purpose of paying off the missionary debt. The plan for raising this money is by private solicitations and voluntary contributions, so as not in any way to interfere with the regular collections.

It is my purpose, as far as practicable, to visit different places in the district, and personally solicit contributions for this purpose. It will be impossible for me, however, to visit even all the pastoral charges, much less to see anything like all the members of the church in the district. Hence I earnestly ask the assistance of the brethren in this important work. Bro. Mellen, solicitor for the Conference at large, writes me that $500 or $600 will be expected from this district. This is a mere pittance, when we consider the resources we have with which to pay it. There are six thousand Methodists on the Seashore district. These Methodists are handling millions of the *Lord's money.* The heathens are dying by the thousands, without the gospel. The Lord and the church, through our Mission Board, are calling for this money. The Board is, and has been, for two years handicapped with this debt, which could be paid in thirty days without any great inconvenience to a single member of the church. Will we not rise up as one man and cheerfully, speedily pay this just debt of the church? There are Methodists in this district that could, without the least inconvenience, give $100, or more, each for this purpose. Will they do it? We believe they will. There are others that could, and should, give $50, $25, and smaller sums. Let no one who should give $100, or more, ease his conscience by giving a smaller sum.

There are in the district, local and itinerant, forty-three preachers. We can easily give $100 for this purpose. Who will give $5, or more, toward this $100? Are there not ten Sunday-schools that will give $10.

Brethren, I ask your hearty co-operation in this good work. It is a just debt. Let us feel that it is our debt; that it ought to be paid and must be paid. Let us hesitate no longer about this matter. It is time for earnest, united *action.* Let the contributions come up speedily from all parts of the district. Let everyone give as the Lord has prospered him, and we feel confident that every dollar required of the Seashore district will be forthcoming at an early date. All moneys for this purpose may be sent to me at Columbia, Miss. I will receipt for the same.

Hoping to receive your sympathy, co-operation and the money, so that Seashore district may present a full report, I am,

Yours fraternally,

M. H. MOORE.

Letter from a Young Lady to a Young Gentleman.

MR. L——:

Your beautiful card of invitation to the "ball" to be given by the young men of the city "in honor" of Miss J—— has been received. Had nothing else come to me respecting that event, I should give the "card" no further thought than to suppose it was intended as a "society" compliment merely; but as there came with it a polite note from your hand inviting me in a more personal way to attend the ball, I have decided to address you these lines.

You will allow me, first of all, to give expression to my surprise that you should seek in this way to draw me away from the path which you know so well I think to be right. You, and all who are intimately acquainted with me, are fully aware that I never attend such places. I must, therefore, be permitted to attribute your course in the matter to a want of thoughtfulness on your part. You know full well that more than ten years ago I joined the church, and although I was then in my young girlhood I fully appreciated the gravity of the step I was taking. I gave my heart and life to my Savior in that hour, and assumed the vows of church membership for all they meant. And, by the grace of God, I have ever since remained steadfast in my purpose to be a consistent Christian. What grieves me most of all now is that one whose friendship I feel so sure of should seek to draw me into an "amusement" that is admitted by all sober, thoughtful people to be so damaging to religious influence and enjoyment.

The dance, as you well know, is condemned by all Christian denominations. Roman Catholic and Protestant Christianity alike condemn it as improper and hurtful to young Christians.

And do you fully realize what you have asked me to do? You request me to "lay aside" my "little scruples" and attend with you a place where I could not take the Savior with me, and where, if I participated in the dance, I must allow liberties (pardon my plainness of speech!) with my person, as I have been informed, that ought to bring, and would bring, the blush of shame to the cheek of any pure-hearted young woman—liberties that would not be tolerated anywhere else. I am perfectly willing to believe that this did not occur to you when you sent me that card.

I have said that the dance is hurtful to Christian influence and enjoyment. Are you not perfectly cognizent of the fact that the young church members who take least interest in the work of the church are the very ones who attend balls and engage in the follies of the dance? Are not you yourself an example of this? I am told by members of the church in which you hold membership that you are never at the Wednesday night prayer meeting, that you do not go to Sunday-school, that you take a seat far back at the preaching hour, and it is said by those who know that you probably spend *ten* dollars on "society" where you give one to the cause of that Christ whom you profess to love. And yours is but a single case of the many.

And pray tell me, can the dance afford any *rational* enjoyment to an intelligent man or woman? Is there, can there be, anything about it that is refining or exalting? It seems to me it is more befitting the age of very young childhood than any other period of human life.

Is it complimentary, think you, to a young lady to ask her to *dance?* It requires no *intellect* to dance. Monkeys and dogs and elephants can learn it.

In view of all I have written, would I not lower myself, as a Christian, in your estimation were I to accept your invitation and engage with you in the follies of the ball-room?

And now I ask you to consider what is suggested by the following incident: A pastor of my acquaintance was expostulating with an irreligious young man for using his influence to get young lady church members to dance. The young man's final remark was this: "Well, I love to dance with them; *but when I go to hunt me a wife I will not go to those with whom I have danced.*"

It seems to me, in view of this, that any young lady who engages in the dance does, to say the very least of it, leave herself open to unfavorable criticism.

Now, in closing, allow me to say that the young men of the land are almost wholly responsible for all the hurtful customs of social life. If they did not lead, I am sure the young ladies would not. In view of the foregoing objections to the dance, as well as others that I can not with propriety put before you, I beg to decline your invitation to the ball. Your friend,

ANNA BELL.

K——, Aug. —, 1892.

Jackson, Miss., Sold to the Saloons.

As well as I remember dates, five years ago Hinds county voted "no license." The county saw the good effects of prohibition upon the moral, social and financial interests of the laboring classes, and desired to continue dry; but Jackson, the leading town in the county, and the capital of Mississippi, desired the open saloon, and by her vote fastened the saloon on the county again. Out of the six or seven hundred voters in Jackson at that time (I mean at the second election) there were only about eighty votes polled for prohibition. So you see there were only eighty men in Jackson that were opposed to the open saloon. Let me remark just here, in behalf of the county, that the anti-saloon spirit is so strong and persistent in the county outside of Jackson that a saloon can't exist in the county save in Jackson. For the last three years Jackson has enjoyed the blessings (?) of from three to nine saloons. Jackson, and not the county, is responsible for all the whisky sold in Hinds county during the past three years. If Jackson had not been a whisky town three years ago, we would not have had a saloon in the county during the last three years.

And if Jackson were not still a whisky town, sold under the saloon, there would not be a saloon in the county to-day. Jackson now has nine licensed saloons. And she wants nine, under the new law. Any person desiring to sell liquors must secure a petition to the City Council containing the names of a majority of the registered voters. Under this new law Jackson has nine saloons. A majority of the registered voters in Jackson have it in their power to close every saloon in the place. Why don't they do it? Just because they are in favor of the saloon.

Words fail to describe the inertness of this place on the question of prohibition and the unreserved surrender of her people to the liquor traffic. So I am forced, that you may see our deplorable state, to mention some things that have recently transpired. About two months ago a whisky petition was being circulated. The pastors of the various churches met to see what could be done to circumvent the whisky movement. After talking much and doing but little we decided to have another meeting, and that we would endeavor to get the leading men of the different congregations to meet with us. Several meetings were had; but the presence of these leading members was not secured. Failing to secure the co-operation of the "leaders" in a local movement, we decided to call a prohibition mass meeting. To give emphasis to the call we asked the leading citizens of the county to sign the call, which call was to be published in some leading county paper. We received the following reply: "If the Christian people of Jackson will bring on the fight, we will come to your support." We circulated a call in Jackson for a prohibition mass meeting, and, to our grief, not over thirty men, and most of them in West Jackson, signed the call. So the mass meeting failed. And Jackson has entered her protest through her officials and political organs against any and all efforts to abolish the open saloon. There is but one paper in the place opposed to the open saloon. On the other hand, except that one, the press of Jackson is on the side of the saloon. They are ready to make war on prohibition. The city officials are leagued with the saloon, and are openly opposed to prohibition. They say to business men, who are the friends of temperance: "If you oppose the saloon, you will do it at the peril of your business." The druggists and physicians, with two or three exceptions, are on the side of the open saloon, and opposed to closing this prolific source of disease.

Time would fail me to speak of others that are in favor of saloons; but we will speak of the churches. How do they stand? At present on the side of the open saloon. God counts every man on the other side. Our Savior said, "He that is not for me is against me." So every man that is not against the open saloon is for it. If the members of our various churches were against the saloon, we could abolish it, and not have the blind tiger either. Who is responsible for the bondage of Jackson to the saloon? I answer: The Protestant church members of Jackson. Will God hold them guiltless in that great day? Will he require of them the blood of those who are destroyed by the saloon? May the Lord raise him up a people that will "come up to the help of the Lord against the mighty."

REV. L. S. JONES.

Notice.

To the Officers and Members of the Woman's Missionary Society of the Woodville District, Mississippi Conference:

It was with some feeling of regret that I received intelligence of my election to the responsible office of district secretary of Woodville district. I feel the trust to be a sacred one, and my heart would fail me were it not for the assurance of your earnest co-operation, and the confidence we all have in One that is mighty.

Dear sisters, let us join hearts, hands and souls, and move forward to victory. Let us be no more timid. Let us rather plan large things, take a wide outlook, dare, do, and suffer all things. Let us not only bring into our Lord's storehouse gifts of money, our labor and our prayers, but also ourselves, our sons and our daughters; and let our district have a representative in our mission field. Let us have a district meeting at some appointed time and place most convenient for all who can possibly attend. Let each individual feel 'tis her duty and privilege to work. In looking over the work laid out for us another year, there is, to my mind, one thing of especial importance: That auxiliary corresponding secretaries be punctual in sending in quarterly reports to Conference secretary (or district secretary) before the first of June, September, December and March, that she may be able to make her report quarterly to the Woman's Board of Missions.

MRS. P. A. JOHNSTON,
Woodville District.

The Saloon Keeper's Rights.

It is well known that liquor licenses are granted on illegal petitions, Town Councils and Boards of Supervisors not being careful to investigate before granting them. To prevent this the W. C. T. U. has frequently employed counsel to examine petitions and contest such as were not in legal form. It seems now that we may no longer do this, or, at least, that we must fight for the right to do so, as the following will show:

Last Spring the W. C. T. U. of Flora, Miss., employed a lawyer to contest the petitions of three men of their town and succeeded in defeating them. One of the men has brought suit for $10,000 against six of the leading members of the W. C. T. U. and three gentlemen on the ground of trespass and conspiracy, urging that their business was interfered with. It is understood that the man who is bringing this suit is supported by the "Mississippi Liquor Dealers' Association." The case will come up at the November term of the circuit court. The question involved is important, not only to the ladies of Flora, but to all temperance people, and it is to be hoped that the defendants will have the moral and, if necessary, the financial, support of all good people.

E. S.

Cruelty and religion don't fit together. How can a man love God who mistreats a helpless dumb brute?—*Selected.*

SUNDAY-SCHOOL LESSON.—Aug. 28, 1892.

BY REV. W. H. LAPRADE, D. D.

The First Christian Martyr.

Acts vii, 54-60; viii, 1-4.

TIME.—A. D. 37.

GOLDEN TEXT.—"*He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge.*" (*Verse 60.*)

Among the converts on the day of Pentecost, and since that time to the date of our lesson, were many Grecian Jews, called simply "Grecians" in the New Testament. By reference to chapter vi, 1, it will be seen that these Grecian Jews complained that in the ministrations of food discrimination was made against the widows among them. The apostles, finding that they could not attend to such details without neglecting more important matters, proposed that seven suitable men be chosen to attend to this business. This action was taken at once, and among the seven chosen was Stephen, described by St. Luke as "a man full of faith and of the Holy Ghost."

Stephen, we are told (chap. v, 8), "did great wonders and miracles among the people," and, when opposed in argument by unbelievers, they were "not able to withstand the wisdom and the spirit by which he spoke." If his opponents could not answer his arguments, they could "stir up the people against him." This they did, and finally had him arrested and carried for trial before the Sanhedrim on a charge of blasphemy.

Stephen, in his defense before the Sanhedrim, recited portions of the history of the Jews, beginning with the call of Abraham and continuing to the building of the temple by Solomon.

The purpose of this recital was twofold: to declare his patriotism as a Jew, and to show that, all along their history, they had resisted the purpose of God in the call of Abraham and of Moses. Finally Stephen accused the Sanhedrim of resisting the Holy Ghost as their fathers had done before them. At this point our lesson opens.

Ver. 54. They were angry to the point of madness, and expressed their rage. Their action indicated that they were conscience-stricken, but not penitent.

Vers. 55, 56. An actual revelation was granted to Stephen, not for his sake simply, but for the encouragement of all who might be called upon to suffer martyrdom. *He saw Jesus;* he saw him at the place of power and authority, the "right hand of God." After that Christians should endure, "as seeing him who is invisible."

Ver. 57. They chose to regard this as blasphemy, and forthwith proceeded to execute the law against such. To stop the ears was to declare that the language was too blasphemous to be listened to by holy men, which they pretended to be.

Ver. 58. Stoning was the penalty for blasphemy. (See Lev. xxiv, 14-16.) The witnesses were required by the law. (See Deut. xvii, 7.) This is the first mention of Saul, who afterward became Paul the Apostle.

Vers. 59, 60. After the witnesses had thrown each a stone, the multitude joined in the execution. Stephen died, as all Christians should die, committing his spirit to Jesus, his enemies to the mercy of God. "Fell on sleep." The *man* does not die; only *his body* can do that.

Ver. 1, Chap. viii. Saul probably came to the front at this time as a vigorous enemy of heretics, as the Christians were then regarded. The *Revised Version* reads, "And there arose on that day a great persecution."

Ver. 2. Not buried, as Ananias was, as a simple duty, but with affection and genuine sorrow.

Ver. 3. Saul was earnest, energetic, unrelenting. He was conscientious; but his conscience had been trained in a bad school. We are not to understand that he entered every house, but simply those used as places of worship by the Christians.

Ver. 4. God makes "the wrath of man to praise him." There was no surer way of spreading the gospel than by scattering its adherents. At once they began to "witness" for Christ. We shall hear of them in Samaria and at Antioch. But for this persecution they might have "tarried at Jerusalem" too long, forgetting the regions beyond. Some one has well said, "The blood of the martyrs is the seed of the church."

"Tom Stirling" Answers.

You question, "Did you ever preach from this text, 'Lie not one to another?'" That was my text about three months ago. And the last time I addressed my people I took much the same sort of a text, and the subject was much the same. I intimated that, perhaps, *all* of us needed to be keyed up a little on this subject; that we must ever be watchful here, as a man could lie with a look, with the slightest movement of the hand, a shrug of the shoulders. And I believe I preach to as truthful people as I ever did.

Yours, etc., TOM STIRLING.

In Memoriam.

CARRIE WHITTAKER WALL.

From the home of her parents, Dr. and Mrs. W. D. Wall, in Jackson, La., on Monday, July 25, 1892, at one o'clock, the gentle spirit of Miss Carrie Whittaker Wall left the "encumbering clay" to enter into the rest of God.

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines,
To pure and perfect day.
Nor think these stars in empty night,
But hide themselves in heaven's own light."

Seldom has a bright, young life left such a deep impress upon a whole community. A pang touched every heart and a pall of sadness hung o'er each face as the sad news passed from one to another—"Miss Carrie is dead." Bright, beautiful, dutiful, it was not strange that she dwelt a queen in the parental home. Kindly, social, sympathetic, it was not strange, the spell she wove around friends and acquaintances, and so it was pre-eminently true, "None knew her but to love her." The large concourse assembled to witness the last sad rites and the garlands of sweet flowers that covered the new-made mound 'neath which her mortal remains were laid to rest were but faint attestations of the grief filling all hearts.

Miss Carrie Whittaker was the daughter of Dr. Williams D. Wall and Annie Whittaker. She was born in Wilkinson county, Miss., on Jan. 3, 1873. At her death she was, therefore, entering her twentieth year.

From her infancy her gentle nature drew forth all the loving affection of her devoted parents and kindred. Early dedicated to God in baptism, she grew up in "the garden of the Lord," "a child of the covenant." In her ninth year, by a public profession of faith, she set her own seal to the covenant engagement made by her pious parents. Her early years were spent in Wilkinson county, Miss.; but in 1886, with her parents, she removed to Clinton, La., and entered as a pupil in Silliman Institute. Subsequently removing to Jackson, La., her literary studies were completed in Feliciana Institute, dividing the "first honor" with one of her class-mates in 1891.

Her religious training was received in the family circle and in the M. E. Church, South, of which her parents have long been earnest and faithful members, and of which she was a communicant. In devoted and constant attendance upon the ordinances of God's house and in Sabbath-school work she showed "her faith by her works."

Our acquaintance with her dates many years back, when, as a child, she began her residence in Clinton, La. That joyous, fresh, loving young life was only enlarged and intensified in her blooming womanhood. To say that she was a favorite with all would but faintly express the hold she had upon all who knew her. Cheery and bright as were her girlish and youthful days, they were but earnests of the brightness and beauty that cast a halo around her dying hours. It was our precious privilege, with other friends, to stand around her dying-couch and witness the triumphing of her faith. Oft have we witnessed the setting sun casting its halo of glory and beauty over the western skies, irradiating the whole heavens, and we wondered and adored the hand that so garnished the heavens; but what was *that* beauty to the glory casting its halo around the setting sun of this "child of grace"! Perfectly conscious of the approaching end, she made her preparations with the calmness that only comes from a true faith in God. On Sunday morning she said: "Mother, God has been so good to us. He hears our prayers. He sends sufferings for some good. I leave it all with him." Again, she said, "Throw open the windows wide," and, gazing out, she exclaimed, "Beautiful world!" Asked by her loving sister, "Do you see anything?" she said: "How beautiful! I've passed only half-way. Yonder is the city." Asked again, "Is all bright before you, daughter?" she said: "Nothing in the way. I have been raised to be a Christian." In low tones she was heard to say, "I will fear no evil, for thou art with me." To each of her family, with gentle, tender words, she bade farewell, imprinting a kiss of affection upon their lips. Summoning her friends and class-mates, tender farewells were spoken to each. To her kind physician and other friends, who had ministered in her sickness, she spoke precious words of appreciation of all their kindnesses, and loving messages were left for those who were absent of her kindred and loved ones. Asked by a minister present if she was trusting Jesus, she said, "All to him." Just before the end came, and but a few moments before the spirit departed, she lifted her hand and pointed heavenward. Thus beautifully she left the earthly home "to enter the heavenly." "Beautiful life! Beautiful death!" "Absent from the body, present in the Lord!" One desire of her heart God did not answer. "Oh! that I might live long enough to see Baby!" (Her little sister who was hastening home and arrived a few moments too late.) But he will; and in his own good time they will see each other.

How mysterious are God's providences! That one so young, so capable of work for the Master, so potent for good, so beloved by all, should be taken away upon the very threshold of life, who can explain? "God's ways are not as our ways." As her good pastor said, "hers was a completed life." She fulfilled the purpose and plan of God, and we shall see hereafter that "her work was done." Samson's last day's work was his best for God and Israel, and so it shall appear in the great day. We shall see that, what to our eyes and our hopes was the end, was in God's purpose but the beginning of her work for Jesus, and she, being dead, may yet continue to speak.

"How blest the righteous when he dies!
When sinks the weary soul to rest,
How mildly beam the closing eyes!
How gently heaves th' expiring breast!

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
'How blest the righteous when he dies!'"

For

"It is not death to die—
To leave this weary road,
And, 'mid the brotherhood on high,
To be at home with God.

"It is not death to close
The eye long dimmed with tears,
And wake, in glorious repose
To spend eternal years.

"It is not death to fling
Aside this sinful dust,
And rise, on strong exulting wing,
To live among the just.

"Jesus, thou Prince of life,
Thy chosen can not die!
Like thee, they conquer in the strife,
To reign with thee on high."

S.

To the Auxiliaries of the Mississippi Conference Woman's Missionary Society.

Dear Sisters: Another year's work in the missionary cause now lies before us. Let us join hand and heart in the determination that this year's work shall, by the grace of God, be the most glorious in the history of our Conference society, as each year should indeed be an advance upon the preceding in every good cause. God has blessed and will continue to bless our efforts, and, however small and unimportant our work may seem in our own eyes, nothing is lost sight of by his all-seeing eye, and not even the least effort on our part will go without reward, both in this life and that which is to come.

Rally to your district secretary. It is upon her devolves the responsibility of the work of the district, and without your co-operation her hands will be tied. Encourage her by responding hopefully to her communications of inquiry in regard to the work in your church, whether you have much to report or not. Let her feel that there is a spark of missionary life in your community, and this may inspire her to fan the dying embers, and she may be able to bring forth more life. See to it that she hears from some member of the society once a quarter—the corresponding secretary, if possible; if not, *some* member will surely feel enough interested in the cause to write about it once in every three months. Secure a visitation from her, if possible, some time during the year; and if she calls a district meeting, respond by having some member of the society or of the church attend, and encourage her by your presence, even if you can do no more.

Read the Minutes of the last annual meeting of the Conference society. If you fail to receive them, do not waste time in blaming the corresponding secretary for not sending you any, but sit down and write to her to send them, and I feel sure she will not fail to do so. She has her hands full with the duties of her responsible office, and it is possible for her to overlook some in sending out the Minutes; but that should not deter you from letting her know you want them. It is important that every auxiliary keep posted as to proceedings and doings of the Conference society. Without this knowledge the auxiliary is but poorly armed for its local work.

Send the Conference corresponding secretary, as well as your district secretary, your quarterly reports regularly. It is impossible for her to fulfill the duties of her office unless you keep her posted as to what you are doing, or as to whether you are doing anything at all, or not. If it be possible, have your auxiliary represented at the annual meetings, both district and Conference. These meetings are helpful, both to the representative and to the auxiliary represented, on account of the exchange of views and experiences in the work.

As your newly-elected president, I appeal to you, each and all, for your sympathy, your co-operation, and your prayers. To the district secretaries I make an especial appeal for a forward movement in the work for the coming year. Let each one resolve not simply that your district shall excel all others in work represented at the annual meeting, but that your report on that occasion shall represent your very best efforts. Let the work accomplished by yourself and others in the past be an inspiration to renewed effort for the future. The district secretary's office is the most important in the work, since upon her devolves the responsibility of holding up the corners. If her work lags, there is sure to be a leakage.

To the pastors we all turn for sympathy and co-operation. Brethren, lend us all the aid in your power. Counsel us, pray for us. Let us feel that our work has your interest and your approbation. Unless such is the case, our efforts will be almost in vain.

May the Lord continue his blessings on our efforts, and cause the seed we may sow during this year to produce abundant fruit! Yours faithfully,

ADDIE V. MARSHALL.

Brookhaven, Miss.

BOOKS AND PERIODICALS

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

PLAIN PEOPLE. By Edward P. Branch. Publishers' Printing Company, New York.

This is a very pleasant story of the Western Reserve, and told in a very pleasant style. Our boys and girls will find it particularly interesting and teaching some valuable lessons.

A CLUSTER OF PEARLS for Christian Endeavor Workers. Compiled and arranged by W. A. Newman Dorland, M. D. 12 mo, cloth, 75 cents. Boston: D. Lothrop Company.

As the noble army of Christian Endeavorers constantly increases at a tremendous ratio, there is an increasing demand for a literature which shall be applicable and useful.

It is to meet the needs of many busy members who have not always time to look up beautiful and appropriate selections, that this little volume has been compiled. It contains Pearls of Prayer, Humility, Love, Faith, Thanksgiving, etc., and consists of choice extracts from the works of many authors, chiefly in prose.

PERIODICALS.

The following August periodicals have been received:

—THE PREACHER'S MAGAZINE. W. B. Ketcham, New York. Price, $1.50.

—AMERICAN AGRICULTURIST. Orange Judd Company, New York. Price, $1.50.

—THE CALIFORNIAN ILLUSTRATED MAGAZINE. Californian Publishing Company, San Francisco. Price, $3.

—WIDE AWAKE. D. Lothrop Company, Boston. Price, $2.40.

—HERALD OF HEALTH. Dr. M. L. Holbrook, New York. Price, $1.

—OUR LITTLE ONES. Russell Publishing Company, Boston. Price, $1.50.

—THE FORUM. Forum Publishing Company, New York. Price, $5.

—THE TREASURY. E. B. Treat, New York. Price, $2.50; clergymen, $2.

—THE REVIEW OF REVIEWS, New York. Price, $2.50.

—THE QUIVER. Cassell Publishing Company, New York. Price, $1.50.

—CASSELL'S FAMILY MAGAZINE. Cassell Publishing Company, New York. Price, $1.50.

—MAGAZINE OF ART. Cassell Publishing Company, New York. Price, $3.50.

—MISSIONARY REVIEW. Funk & Wagnalls, New York. Price, $2.

—THE CHAUTAUQUAN. T. L Flood, Meadville, Pa. Price, $2.

—THE GOSPEL IN ALL LANDS. Hunt & Eaton, New York. Price, $1.

—CENTURY MAGAZINE. Century Company, New York. Price, $4.

—MISSIONARY REPORTER. Barbee & Smith, Nashville, Tenn. Price, 50 cents.

—POPULAR SCIENCE. D. Appleton & Co., New York. Price, $5.

—ST. NICHOLAS. Century Company, New York. Price, $3.

If the arrow of prayer is to enter heaven, we must draw it from a soul full before. Prayer is nothing without earnestness and resolution.—*Nevins.*

Never quit your hopes. Hope is often better than enjoyment. It is certainly a very pleasant and healthy passion. A hopeless person is deserted by himself, and he who forsakes himself is soon forsaken by his friends and fortune.—*Berkeley.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Thursday, August 25, 1892.

A Revival to Follow a Revival.

The revival season, so called, is rapidly drawing to a close. From all over the field gratifying reports come of souls converted, backsliders reclaimed and members added unto the church. These reports fill us with joy. They bring with them, also, a feeling of anxiety, because of increased responsibility. A few things are worthy of consideration; and what better time than now? We need a revival to follow up these revivals. It is not sufficient that a babe be born into the world; it must be nursed, nurtured, and aided in countless ways. So with the spiritual babe in Christ. If mothers paid no more attention to their new-born babes than many of our churches, unintentionally, do to theirs, the human race would soon become extinct.

We need, first of all, a revival of some of the means of grace. Every member of the church should be made to feel his and her individual obligation to attend upon every church service when possible, not when convenient. We need a revival of the universal custom of monthly sacramental service in all stations, and an, at least, quarterly administration on circuits. Some churches go twelve months without the sacrament. We need a revival of the class meeting. Here is where Christian meets Christian, and builds each other up in the Lord; strengthens and encourages. Then of the quarterly fasts. Ah! relegated to the shades. Yet our Lord, speaking to his disciples on one occasion, said, "This kind goeth not forth but by *fasting* and prayer."

Coming to the home circle, we need, most of all, a revival of the family altar. A census of the church would reveal an alarming state of affairs here. We heard more than one preacher state in District Conference, this year, that he did not know how many family altars were in his charge.

Last, but by no means least, we need a revival of doctrinal preaching. A presentation of the great cardinal doctrines of the Bible and the peculiar tenets of Methodism. Why are we Methodists? Many a church member does not know. We do not mean presenting these doctrines controversially, for catholicity is perfectly consistent with strong denominationalism. We are sadly lacking here; and this lack is not indicative of broad-mindedness and liberality, but of almost criminal negligence. It is not so meant; but a thoughtful consideration of the subject will convince anyone. Last year there were between five and ten thousand additions to the Methodist Church in Mississippi and Louisiana. We have no reason to expect a decrease this year. If we begin with the new converts, the reformation will be easy, and it would rejoice us to learn that every pastor has thought on these things, and tried the experiment.

It might be well for the pews to pray: "Lord, set fire to the preacher." It might also be well for the pulpits to pray: "Lord, shake the people over the mouth of the pit."

The Baptist Convention.

The forty-fifth Convention of the Baptists of our State was held in the Valence Street Church of this city, last week. There were present about one hundred and twenty-five delegates from the various churches of the denomination throughout the State, together with several visiting delegates from neighboring Conventions. There were also in attendance several connectional officers, among whom were Dr. Sampey, of the Southern Baptist Theological Seminary at Louisville, Ky.; Dr. Bell, of Atlanta, Ga., assistant secretary of the Foreign Mission Board, and Dr. Tichenor, of Texas, the secretary of the Board of Home Missions.

The report of the Executive Board, submitted by Dr. Barrett, the secretary of the State Board of Missions, gave a very comprehensive view of the work performed by the denomination during the past year. The report also called attention to the great need for advancement on all lines of Christian work for the ensuing twelve months. An address was delivered by the representative of the seminary at Louisville, Dr. Sampey, tracing the history of the institution from its inauguration, and showing the character of the work that was being done there for the training of the future ministry of the church. In response to an appeal for money to aid poor students in securing the advantages of the seminary, a good sum was quickly subscribed. This collection seemed, to the scribe, to give quite a *Methodistic* ring to the meeting. The idea of careful ministerial training is more and more taking hold upon the minds of all the churches.

A marked feature of the Convention was the Centennial Celebration, to which the Saturday afternoon and evening sessions were devoted. Several excellent addresses were made, showing the relation of Baptists to the modern mission movement, and the contributions they had made during the past hundred years to the evangelization of the world. The temper of the addresses showed no desire, however, to rest content with past achievements, but to press onward to new and more glorious conquests.

The majority of our city pulpits of all evangelical denominations were filled with satisfaction and edification by Baptist brethren last Sunday.

Bro. Merrill, of Valence Street, is to be congratulated on the admirable way in which he has entertained the Convention, the first that has ever been held in this city. This gathering will, no doubt, mark an epoch in the church-life and activity of our Baptist friends. X.

Millsaps College.

Our main building is completed, and is a thing of beauty. Occupying a commanding position, it is a conspicuous object to those entering or leaving Jackson on the different railroad lines. The favorable opinion caused by the exterior view is sustained by an examination of the interior. The structure is commodious and finely adapted to its purposes; from the chemical laboratory room in the basement to the Y. M. C. A. room and society halls in the fourth story, one is impressed with the thorough utilization of space and the convenient arrangement of the rooms.

The "Students' Homes" are ready for the reception of boarders, and Major Norman and his pleasant family, in "Asbury Hall," and Mrs. Cook, in "Williams Hall," are "at home," and busily preparing for the opening session. Young men contemplating entering the college should correspond with them about board.

President Murrah's new residence is being erected, and will be an ornament to the campus, while several cottages are going up, intended for students who may wish to occupy them. Near the campus are several residences completed, and others under contract, in which our boys will be boarded, while the whole of North Jackson is in easy access to the college, and will be open to the reception of the boys. Thus our students will find accommodation to suit the taste and financial ability of all.

If Millsaps College does not prove a blessing to Mississippi boys, whether rich or poor, it will disappoint the expectations of those who have labored and prayed for its establishment.

Dr. Murrah and his co-laborers in the faculty are making preparation for the beginning of their work of instruction. The faculty has been carefully selected, and it is confidently believed that the effort of the Board of Trustees to secure men who will give standing to the institution has been successful. The professors are all young men, teachers by profession, thoroughly equipped by post-graduate study, and, without exception, men of experience in teaching. The moral qualifications of our professors are not less excellent than their intellectual attainments, and we intend to surround the student-body of Millsaps College with the best moral and literary influences.

The best college is the one that, with excellence of scholastic training, will perpetuate the influences of a religious home, and just in proportion as Millsaps College does this will it meet the earnest wishes and realize the confident expectations of its friends.

Indications point to a gratifying opening on September 29, at which time the formal opening will be celebrated by an inaugural address from Dr. Murrah and speeches from prominent men of Jackson or other parts of the State, and later in the Fall a marble slab commemorative of the founding of the college will be placed in position with appropriate ceremonies.

Millsaps College, as the recipient of the benefactions of our people, has proved a blessing to the church in inspiring new zeal and quickening every impulse to good work; but the real life of the institution will begin, and its noblest returns be made, when its halls and lecture-rooms are thronged with the youth of our State. A. F. WATKINS.

Ministerial Education.

In response to a call from the president, the Ministerial Educational Association of the Mississippi Conference held its semi-annual session in Jackson, Miss., Aug. 9. A careful examination into the workings of the association developed to those present a very satisfactory condition of affairs.

After aiding three young ministers during the past year at Centenary College, we found a balance of eighty-three dollars to our credit in the treasury. In addition to this, we find, by an examination of our roll of subscribers, that there are due on notes which we count upon with all certainty three hundred and sixty-eight dollars. This much, and only one payment calculated for even where several payments are past due. Now, brethren, don't disappoint us. Let every man who has given a note respond with one payment, at least, and not disappoint our hopes or shake our faith in your promises. Remember that while this work is committed to a few, that we must have the help of the many. While we cheerfully give our time and thought to this most important work, we must rely upon others for help, else all our work will end in simply planning. None of us can carry a very large share of the burden, yet all may make it light and still accomplish the end for which we strive.

We had before us the applications of six young men—three of whom were received and will enter college this fall. There being a clause in our constitution requiring the applicant to be a "*local preacher, and be recommended by his Quarterly Conference*," we were compelled to defer the cases of those who did not meet these requirements until our regular meeting in December.

Some rather noticeable developments came out as we examined the letters of recommendation as they were forwarded to us. One brother wrote, giving the names of several brethren who had advised him to apply for aid. Remarkable to say, none of those who advised have ever given a note or contribution to this cause, and yet some are receiving salaries above that of many who count it a privilege to help in the work. Brethren, we appreciate your confidence and the honor conferred, but would like a more practical demonstration. Come now and help us to prepare these young men to take up your work, and in after years fill these good places which now are yours.

Another fact developed was that three young men applied from one district, and there is not a single note held by us from a layman in the same district. Yet it is one of the strongest in our Conference, and its city appointments demand our best talent. Think of this, my brethren, and give us your aid in educating your future pastors. We need the aid; you demand the men; your children will reap the benefits.

A motion unanimously passed the association that all applicants shall take the regular A. B. course of the institution which they attend.

By order of the association.
Most truly,

T. B. HOLLOMAN,
President of Association.

Canton, Miss.

The Sabbath.—No. 6.

The various violations of the Fourth Commandment are telling seriously and sadly on the church-going habits of the people. This is becoming conspicuously obvious in various parts of our widespread country.

Some statistics recently gathered in New England show that only sixteen per cent. of the people attend divine service, and eighty-four per cent. do not. Their ministers are, for the most part, educated men. But people do not care to hear them. Then to "draw" they have resorted to many sensational devices, but in vain. The "world" has resorted to more and more intense sensations. Pic-nics, regattas, ball-plays, rifle-teams, rowing-matches and horse-races, all these we have in New Orleans on the Sabbath days; and on Sabbath nights operas, theatres, shows, billiards, ten-pins, and various gambling hells. These attractions are spiced and heightened by brilliant lights, gay and picturesque costumes and bands of music. Eastern cities, perhaps, have not just such attractions; but they have their attractions, and draw away people from the house of God.

President Washington, in his farewell address, says no people can long preserve their laws and liberties without morality, and morality can not continue without the observance of the forms of religion, and these can not long be maintained without the Sabbath and the public recognition of the being and authority of God.

A Christian is appalled at the godlessness of men, and trembles in view of their impending doom. The patriot is alarmed for the preservation and perpetuity of our institutions. All history proclaims with one voice that private and public virtue are essential to the existence and maintenance of civil and social order.

Our town and city population is increasing at a tremendous and alarming ratio. "Why alarming?" Because in towns and cities are the places of sensational amusements, the multitudes of saloons, the gambling-houses and brothels. Now, if for any cause people are kept away from God's house, if they lose the instructions of God's Word, the restraining and elevating influence of divine worship, how soon they will lapse into practical atheism and immoralities dangerous to individual, domestic, social and national well-being!

I suppose women are, in the main, better than men; but we don't think this admission will account for the wide difference in morals which statistics reveal. There are twenty men who commit murder to one woman, and there are seventeen felonies committed by men to one that is committed by women. But two-thirds of the church communicants, more than two-thirds of congregations, are women, and more than one-half the Sunday-school teachers are females. Now, I must think that the superior morality of the woman must be, in a large degree, accounted for by the fact that they are so much more under the influence of Christian teaching and truth. But I am grieved to hear that it is coming to be the fashion for young ladies in "society" to remain at home on Sabbath evenings to receive and entertain their young male friends, whom, it is alleged, have no other evening when they can come. Women owe almost everything desirable in their lot to the gospel. In all unchristianized lands they are little better than slaves—at best, toys. Gratitude to God, and the unmarred preservation of their present honorable and enviable status, should make them "contend earnestly" for all the cardinal elements of the religion that has lifted them up and made them but a little lower than the angels.

But why is it that young men have no leisure for social visits but the Sabbath evening? "They are too busy; the imperative demands of business consume all the secular days and much of the nights." Is this exhausting rush and increasing hurry wise, or really necessary? We think not. From the Bible standpoint, it is not true that the chief end of man is to make money and enjoy it as long as he can. Earth was not created just for a place to accumulate, nor life only an opportunity to gather gold. Life was given for nobler uses. Franklin, the New England philosopher, says, "Time is money." God says, "Now (or time) is salvation." From this divinely-illuminated standpoint, how invaluable and precious the Sabbath rest, with its blessed opportunities to make our peace, calling and election sure! Let us cling to it, and let no changing times take it from us and our children. J. B. WALKER.

This note from the *Mid-Continent* may be a help to some puzzled preacher:

A certain Portland, Maine, pastor, so the *Congregationalist* reports, places more reliance for effective and permanent instruction and impression upon a meeting for household religious conversation which has been held in the parlors of one of his parishioners for twenty-five years than on any and all other means of grace. The method pursued by this Portland pastor could, doubtless, be worked successfully in every community.

A writer in the *Southern Churchman* has this to say of the "higher critics:"

For my part, I think if these "higher critics"—save the mark!—were made first to pass a searching examination in experimental religion, it would be found that there would be a greater disposition to let them severely alone.

Oliver Wendell Holmes says: "The human race is divided into two classes—those who go ahead and do something and those who sit still and inquire, 'Why wasn't it done the other way?'" Which class do you belong to, reader?

Notice.

The time of holding the Whittington Camp Meeting has been postponed to Sept. 30. All ministers invited, and will be cared for free of charge.

T. D. LIPSCOMB.

PERSONAL AND OTHERWISE.

Brother, are you on the road to Nineveh or Tarshish?

Rev. Richard Dering, the oldest Methodist minister in Kentucky, died recently.

A man came into our office the other day just to tell a bad thing that had been said against a minister!

Dr. E. E. Hale says: "All of elocution that can be taught or need be inlet for" is, "don't be afraid of your audience."

The *St. Louis Christian Advocate* states that Rev. Dr. Carradine has so far recovered that he expects to occupy his pulpit, Aug. 28.

President Fitzhugh, of Whitworth College, gave us an appreciated visit last week. His school will open under favorable auspices, Sept. 14.

Rev. John A. Ellis, P. E., of Seashore district, passed through New Orleans this week, much improved in health. He was accompanied by his wife.

We regret that we failed to give due credit to the *Methodist Recorder* for Bishop Galloway's address, republished from that paper in our issue of last week.

"Circular letters" seem to be quite "the go" with some of our papers nowadays. They are not, however, like those Paul wrote about in Second Corinthians.

We have received an interesting document in the "Proceedings of the Twelfth Annual Convention of the Louisiana Press Association," held at Alexandria, Aug, 1-3.

We have received an interesting little document, "The First Annual Report of the North Mississippi Conference Parsonage and Home Mission Society." It shows that substantial work was done last year.

We hear it whispered that our Bro. Sawyer, of Louisiana Avenue, will soon have a book issued from our House in Nashville. It is entitled "The World in the Church." We are warranted in expecting some vigorous pages.

"It is better to preach a good sermon of somebody else than a poor one of your own!" Brother, don't believe a word of it. It is false. Crucify yourself before your audience, if necessary, but for the sake of your soul, don't steal.

It would be a good idea for some of our college graduates to go back this Fall and take a post-graduate course and learn how to spell and read and write the English language. It would save them bushels of mortification in the future.

We thought it a curious question when we went to hold a brother's prayer meeting, he asked us, "what hymn book we would use?" You may rely upon this preacher *always* using the Methodist hymn book and *always* pronouncing the apostolic benediction.

Bro. Kirkland, of the *Southern*, has been quaffing the limpid water and feasting his eyes upon the grand scenery of the mountains; but he had been living so high at District Conferences that he did not relish "the ordinary fare of the mountain boarding-house."

The brother who sends us a request to publish a notice of the time of his protracted meeting expects too much. That would open a flood-gate for notices which would overwhelm us. We publish short accounts of meetings held; but we can not afford space to advertise all over the connection a meeting which is, and can only be, local.

A brother writes of his work, and says: "You will correct all mistakes as I write hurriedly." Now, there lies! What right has anybody to impose additional burdens upon us because he fancies he is in a hurry? No, brother, we are too hurried to stop to correct your mistakes. We suppose the proper way would be to send his communication back for the brother to correct when his hurry is over. Our advice to all is: Don't write when you are in a hurry.

The *Northwestern Christian Advocate* avows that Bishop Foster's book on "Organic Union" "does not represent public opinion in his church." It says further: "His book is dangerous in that it would seem to teach that our church is preparing to desert the colored man. It is not true. We need the colored man as much as he may need us." Bishop Foster's craft seems to have fallen into a place where two seas meet, and is being churned at quite a lively rate.

If every young man would learn some trade, it may come in handy some day. The *Northwestern Advocate* has this:

The dispatches report that among the new men at the Homestead Steel Works are four men who were once wealthy brokers on the Pittsburg exchanges. Their operations had been disastrous through bank failures, and, instead of indolently waiting for assistance from pitying relatives or friends, they go to work and substantially begin life again. The world, we suppose, owes every man a living; but she is not always prompt, and preferably gives it to the man who collects it rather than to the man who lazily presumes upon her indulgent veritism.

FROM THE WORK.

(Continued from First Page.)

Rev. J. W. Treadwell, Sturges circuit, Aug. 11: "We closed a meeting at Mt. Atrey on July 22, which resulted in much good. There were about 20 conversions and 2 accessions to our church. The church was greatly blessed. Bro. J. H. Smith, of Weir, was with us and did excellent gospel preaching, to the satisfaction and edification of the entire church. Bro. R. M. Evans, of Sallis, Miss., aided us in our meeting at Sturges, which closed, Aug. 1, with 21 accessions to our church and several to other churches. His preaching was clear and pointed, and, while he attacked sin in all its forms, yet he showed the sinner he loved him and wished him saved. Our church in Sturges, as at Mt. Atrey, has been blessed, and we are encouraged on every line of church work. Quite a number of our Sunday-school children have been brought to Christ. We are very thankful to Bros. Smith and Evans for their excellent work in our midst. Our third Quarterly Conference was held July 30. Dr. T. C. Wier, our presiding elder, was with us, and speaks encouragingly of his work. Our work was well represented in the Quarterly Conference, and the official members seemed much interested in their work. We are going forward. Pray for us."

Rev. W. J. Dawson, Okatibbeha, Miss., Aug. 6: "I closed my meeting at Bethel, Linwood circuit, yesterday. There were fourteen sermons preached—eight by myself and six by Bro. Witt, he coming in on Wednesday and staying until the close of the meeting. The Lord was with us and graciously blest his people. I think the church is on a much higher plane than it has been for years. Some were heard to pray publicly who were never heard to do so before. In an experience on Thursday evening many spoke of God's love in their soul who never did so before. Some holiness brethren worked faithfully with us, and testified that they had never enjoyed a better meeting. There were some conversions; I do not know how many. Some new family altars; no accessions. This, I think, was owing to that miserable doctrine that is and has been taught all over this country, that it is a sin to belong to an organized church. There were three of the holiness people (or so called) who did their best to injure the meeting by arguing their miserable stuff, 'Come out of Babylon,' as they call all churches. Never in my life have I held a meeting under such peculiar circumstances. How far these deluded people stood in the way of sinners God only knows. I hope that I shall never have to deal with such again, notwithstanding the opposition of Satan. Many say that it was the best meeting of their lives. God speed the day when all such errors will be banished!"

HOME LIFE.

LITTLE THINGS.

BY EMMA P. SEARBURY.

A good-by kiss is a little thing,
With your hand on the door to go;
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day;
But it smooths the furrows out of the care
And lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say: "You are kind,"
"I love you, my dear," each night;
But it sends a thrill through the heart, I find,
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but we do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

Sweetness of Spirit.

There are some persons who somehow bear the charm of an attractive atmosphere about them. Their whole life seems to be like a warm Spring day which gives one life and inspiration. It is really a pleasure merely to look upon such people. Though we may differ in our judgment of things, nevertheless we are drawn toward them and fascinated by their sunshiny spirit. There is so much sweetness in their manner, such kind catholicity, such manly frankness, such noble self-respect, and such perfect regard for the judgment and feelings of others that one can not help but love them. These persons are far too few in the world. We need more of them. They are its sunshine. They help to make dark things light. They help troubled and discouraged souls to go to the fountain from whence they derive their sweetness, and obtain that which will put sunshine into their own lives.

We must not forget that these persons of whom we write are not weak persons. They are men who have convictions and are not afraid to express them. They take a stand for the truth, and yet the very opposition they present to us draws us to them, because they are so true and just. They can get into an argument without getting angry. They can oppose and yet at the same time disarm one of evil feelings toward them. This spirit may be cultivated, and yet natural temper has much to do with it. The kind Father certainly gives a great and precious gift to a man when he gives him a sunny disposition, a candid spirit, a spirit that impresses itself upon others because of its fairness and mellowness. It is very hard for some men to be just. They are envious, suspicious and gloomy in their natural bent. It is exceedingly difficult for them to think or believe good of others. They are everlastingly putting the worst construction upon matters. They see evil where there is none, and surely none but a higher power can transform their tempers so that they can be just towards their fellow-men. Let us pray for sweet spirits. A Christianity that smiles is of more value than one that is morose. We must have men of bright spirits to go about our fallen humanity that they may draw them from the selfishness that moves them into the brightness of a better life. The joy of our life should be to make others happier and brighter and better. We can do this more effectually if we go to them with a sweet spirit.—Rev. E. Hurbuck, in the *Christian World.*

A Plea for Your Wife.

Do you known the secret anxieties and sufferings of your wife? If you do not, you should. For years she has toiled indoors. She has cooked, and washed, and sewed, and dusted, and swept, and waited and watched for the small pittance you have doled out to her. That pittance has not been simply a contemptible trifle in money, but a more contemptible trifle of genuine outspoken sympathy and tenderness. You are buffeted and crowded in business places of life. You have learned, amid hard usage, to grow sturdy and muscular. You are accustomed every day to dealing with things which require from you the voice of authority and decision. In all this there is nothing to cultivate tenderness of feeling, of tone, or of manner. When you come into your house you meet a timid, retiring woman, who has been shut in all the long hours, struggling against despondency. She has waited for you. The tears are already in her eyes. If the husband can not sympathize, who will? Now, can you not drop your gruff manner and voice for the few moments you must spend at home, and be tender, gentle and confiding? Why do you not sit down and draw your wife to you, as you did when you sought her in that home which you robbed her of, but never replaced? It is not enough that you mean all this. She sees your look and manner, and hears your voice. If these are gentle, and tender, and wooing, she will open her heart to you; but if otherwise, she will repress the tear for the moment, but it will flow when you are gone.

The world is full of unspoken bitterness—all because men take things for granted. Of course, the wife can have money if she will ask for it. Of course, she will find sympathy if she will bring her burdens and unravel them. Of course, she is loved, and thought of and planned for. All this is not enough; but thousands never find it out until the black horse and the hearse convey the tired and worn-out body of the long-waiting one to the only rest she ever knew.—*Central Christian Advocate.*

THE BIBLE "NOT MADE WITH HANDS."—"This book told me all that ever I did, then it must be inspired. Other books have talked about me, this book has talked to me; other books have gratified me and delighted me, this has cut me in pieces, pierced me to the dividing of the joints and marrow, haunted me in the night-time and troubled me all the day long, yet none of all the songs of earth ever charmed me like its music." It is not made with hands. If you want to know what a wonderful book the Bible is in this respect write another. Now I will give you a task, if you please—write an additional chapter to one of the books in the Bible. Some time, I believe when very young, I did try to add a chapter to one of the books of the Bible. It was the first offense and God was kind to me. I have never repeated the trespass. You do not know what this book is until you try to enlarge it, amend it, or even speak in its own tone. And this is not to be accounted for by Hebrew affluence and redundance, and Greek precision and accuracy and largeness of thought. No, no. Other books have been written in ancient tongues, but this book was not made with hands. How it was made the makers themselves in their limited degree did not know. They were stopped, not by poverty, but by excess of riches.—*Dr. Joseph Parker.*

Are We too Clean?

In a paragraph under the above heading the *British Medical Journal* says that not many years ago European civilization was in an optimistic phase, and people went about saying that, what with railways, steamers, and telegraphs, we might thank heaven that we were born in the nineteenth century. Satiety, disillusion, and the increase of the population have thrown a gloom over these old and happy notions. Thoughtful people wish to know if we are really better than our ancestors. One positive fact is ascertained; we are certainly cleaner. It is difficult to say that anybody can be too clean; but it is easy to understand that a man can clean himself in the wrong way. Dr. M. Ricketts has discovered a skin affection almost peculiar to women who wash and powder too frequently. There is redness, with scaliness and considerable burning. Exposure to draughts increases the symptoms. At times there is pain, causing loss of sleep. The zeal of some American ladies in the practice of the virtue which is next to godliness is marvelous. One is said to have confessed to having applied a well-known cosmetic powder thirteen times in twelve hours, each time after the face had been thoroughly washed with a yet more famous soap. Dr. Ricketts prefers good pure olive oil from the south of France, applied two or three times a day with some soft silk or linen fabric, to the blandest soap. We feel no surprise at the above information as to the evil effects of too much soap. There is such a thing as using too much water, especially if cold or very hot. The roughening of the hand by frequent ablutions is a grave matter, as it diminishes tactile sensibility, and is very disagreeable to patients. Thorough drying of the hands after the use of tepid water and a bland soap is the surest way to keep them clean without inducing conditions which cause them to become dirty again with rapidity. As for the cold bath, its dangers are well known. The middle-aged man must beware of it; nor feel ashamed to mingle with its flood half or more of the contents of his shaving-water jug. Otherwise he runs as much risk as he entails on his constitution by violent athletic contests with men twenty years younger than himself, if not more risk, as he always has to find time for his toilet, though his pursuits may keep him from frequent indulgence in sports.

Parrying Pertinent Queries.

While the method of answering one question by asking another is perhaps not one to be commended, there are certainly some circumstances under which it is allowable.

There are some people who delight in asking personal questions, no matter how embarrassing and unnecessary they may be, and who insist upon some sort of an answer.

A young author, whose opinion about people and things in general is considered worth finding out, says he has adopted a method of parrying the disconcerting questions so often put to him by almost total strangers, which proves successful in nearly every instance.

"When a woman to whom I have just been introduced at a literary evening asks me 'if I really like this sort of entertainment' in a confidential tone," remarks this much-questioned man, "I always ask her, just as confidentially, 'Do you?' and she seldom makes any further inquiries.

"And when a man buttonholes me in a secluded corner, and says: 'Come now, as a matter of fact, do you like young Dabster? Do you think he will ever amount to anything?' I look him right in the eye, and say, 'Do you?' and he generally understands what I mean."

There are some questions which can be better answered in this way than in any other, for every person has a right to withhold his own opinion from prying interrogators, who usually have nimble tongues and do not scruple to use them.—*Youth's Companion.*

The True Home.

Almost every family looks back to a homestead—some country place where you grew up. You sat on the door-sill. You heard the footstep of the rain on the garret roof. You swung on the gate. You ransacked the barn. You waded into the brook. You threshed the orchard for apples, and the neighboring woods for nuts; and everything around the old homestead is of interest to you. Heaven is an old homestead. In my Father's house are many mansions. When we talk of mansions we think of Chatsworth, and its park, nine miles in circumference, and its conservatory, that astonishes the world; its galleries of art, that contain the triumphs of Chantrey, Canova, and Thorwaldsen; of the kings and queens who have walked its stately halls, or, flying over the heather, have hunted the grouse. But all the dwelling-places of dukes, and princes, and queens are as nothing to that family mansion that is already awaiting our arrival. The hand of our Lord Jesus lifted the pillars and swung the doors and planted the parks. Angels walk there, and the good of all ages. The poorest man in that house is a millionaire, and the lowliest is an anthem, and the shortest life an eternity.—*Talmage.*

THE BEST WORDS.—A loving word is always a safe word. It may, or it may not, be a helpful word to the one who hears it, but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation to which we have given utterance finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh, or hasty, or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while he was yet with us. But there will never come into our hearts at such a time a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time. We have reason to be on our guard in our speech in most directions; but we can be fearlessly free in our loving utterances. Apart from any question of the good we do to others by our words of love, we are personally the gainers, for now and for hereafter, by every such word which we speak not explicitly; and we are sure to be the losers, now and by and by, from every such word which we ought to have spoken and failed to speak.—*Sunday-School Times.*

The Empress of China is said to take great interest in the working-girls of the Flowery Kingdom. A few months ago, according to foreign papers, she established a cloth and silk factory on the grounds of the Imperial Palace in Pekin, for the express purpose of giving employment to women and girls who had no work. The Empress is not allowed, by court regulations, to leave the palace grounds, and she, therefore, decided to have the factory where she could watch its progress.

To seek to be good for self's sake is no better than burglary in its spiritual results.—*Herron.*

OUR YOUNG PEOPLE.

THAT BROTHER OF MINE.

Who is it comes in like a whirlwind,
And closes the door with a slam,
And before he has taken his hat off,
Calls out for "some bread and some jam?"
Who is it that whistles so loudly,
As he works at some tangle of twine
That will send his kite up into cloudland?
Why, of course, it's that brother of mine.

Who is it that, when I am weary,
Has always a hole in his coat,
A button to sew on in a hurry,
A sail to be made for a boat?
Who is it that keeps in my basket
His marbles and long fishing line,
And expects, undisturbed, there to find them?
No one else but that brother of mine.

Who is it that tiptoes about softly,
Whenever I'm sick or in pain—
And is every minute forgetting,
And whistling some head-splitting strain?
Who is it that when he is trying
To be just as still as he can,
Is always most terribly noisy?
My brother, of course—he's the man.

Who is it I'd rather have by me,
When in need of a true, honest friend:
Who is it that I shall miss sadly
When his boyhood has come to an end?
And when he is far from the old home,
And I long for a glimpse of sunshine,
Whom, then, do you think I shall send for?
Why, of course, for that brother of mine.

—*Good Housekeeping.*

MR. EDITOR: As I have never seen a letter published from one of the little girls in this section of the country, I thought I would address a few lines to you. You were very kind in publishing my brother's letter: so I feel encouraged to think you may show the same kindness to a little nine-year-old girl. We have been going to school regularly this year, but school will soon close. I will be very glad when it reopens, as I love to go to school, and am trying to learn. All the family like very much to read the dear ADVOCATE. Preparations are being made to have a camp meeting at Bethel, Wilkinson county, Miss. As I have never attended a camp meeting, and as it is not far from us, I would be very much pleased to attend. I will reply to Lucile Hill's question: "Where is the word 'medicine' found in the Bible?" It is found in Proverbs xvii, 22. Also, "Which is the shortest verse in the Bible?" It is found in St. John xi, 35. I will ask some of the little cousins a question: Where is the word "snail" found in the Bible? With kindest love to you, dear editor, and all the cousins, and wishing the dear old ADVOCATE much success, I remain,
Your little unknown friend,
C. GRACE THOMAS.
Jackson, La.

MR. EDITOR: My mother takes the dear old ADVOCATE, and I enjoy reading the little folks' letters, and the grand sermon that was preached at the Seashore Camp Meeting. One of our ministers, Bro. Keen, has been very ill; but God blessed him, and restored him to his wonted health again, so he can preach the Word of God again. I will answer Mary Gerald's question: "Where is the word 'girl' found in the Bible?" It is found in Joel iii, 3. I will close by asking the little cousins a question: Where is the word "washpot" found in the Bible, and where is the word "brick-kiln" found in the Bible? I remain,
Your unknown friend, PEARL GREEN.
Cary, Miss.

MR. EDITOR: As I have not written to your good paper for some time, I will write to you, if you will be kind enough to publish my letter. I am a little girl eleven years old, and have been going to school at the Mansfield College for four years. I study geography, grammar, arithmetic and history. I have been taking music only four months, and can play several pieces. I am at home now for a short vacation, which I enjoy. I am a member of the M. E. Church, and a regular attendant at Sunday-school. Bro. Williams is our pastor at this place, and we love him very much. LESLIE MAGEE.
Doyline.

MR. EDITOR: I thought I would write a few lines to the dear old ADVOCATE to-day, as I have never written a letter to the cousins before. I love to read the dear old ADVOCATE all the time, as it is always full of good reading. Bro. Cammack is our pastor this year. We are having a great deal of rain here of late. There was a large crowd of people went from town to Adams Camp Ground, last Sunday, to attend the big meeting out there. Bro. Lewis went out to help them on the twenty-eighth. Wish you could have been there. I know you would have had a nice time. B. J. HAYNES.
Summit, Miss.

An Undervalued Sister.

A boy of five or six years, according to a story in the Chicago *Herald*, was made happy by the arrival of a baby sister. He had been the only child in the family, and, being a good and obedient boy, had been humored till he was, perhaps, in some danger of being spoiled. Before the little new sister was many weeks old, however, Master Fred began to feel that his own position was sadly altered. The stranger had supplanted him. Father, mother and servants were all the time talking about the baby. There was no mistake; Fred was no longer king. The boy began to be unhappy, and just then he remembered a placard which his father had put up in a conspicuous point on the premises some months before: "Ashes to give away. Inquire within." Fred had taken great interest in this notice and had inquired minutely into its meaning. He remembered now that very soon afterward a man called and carted away the ashes. He had been to the kindergarten, and could spell and print after a fashion. So, with such helps and hints as he was able to get slyly from the servants, he managed to concoct the following sign, which his astonished father one day found posted in a sightly position as he came home to dinner:

"A BaBy tO give awaY.
INquire oF FrED."

A BOY'S VIEW OF FORGIVENESS.—We heard, from a Sunday-school teacher, the other day, an illustration of *one* kind of forgiveness. Improving upon the day's lesson, the teacher asked the boy whether, in view of what he had been studying and repeating, he could forgive those who had wronged him.

"Could you," said the teacher, "forgive a boy, for example, who had insulted or struck you?"

"Y-e-s, sir," replied the lad, very slowly; "I—guess I—could;" but he added, in a much more rapid manner: "I could—*if he was bigger than I am.*"

People who want to do good never have to stand around corners waiting for an opportunity.

SCIENTIFIC.

How Large is the Universe?

To form some idea of the largeness of this earth, one may look upon the landscape from the top of an ordinary church-steeple, and then bear in mind that one must view 900,000 similar landscapes to get an approximately correct idea of the size of the earth. Place 500 earths, like ours, side by side, yet Saturn's outermost ring could easily enclose them. Three hundred thousand earth-globes could be stored inside of the sun, if hollow. If a human eye every hour were capable of looking upon a fresh measure of world-material 14,000 kilometres large, that eyes would need 55,000 years to overlook the surface of the sun. To reach the nearest fixed star one must travel 33,000,000,000 of kilometres, and if the velocity were equal to that of a cannon-ball, it would require 5,000,000 of years to travel the distance.

On a clear night an ordinary human eye can discover about 1,000 stars in the northern hemisphere, most of which send their light from distances we can not measure. How large they must be! Round these 1,000 stars circle 50,000 other stars of various sizes. Beside single stars, we know of systems of stars moving round one another. Still, we are but a short way into space as yet! Outside our limits of vision and imagination there are, no doubt, still larger spaces.

The Milky Way holds probably at least 20,191,000 stars, and as each is a sun, we presume it is encircled by at least fifty planets. Counting up these figures, we arrive at the magnitude of 1,000,955,000 stars. A thousand millions of stars! Who can comprehend it? Still this is only a part of the universe. The modern telescopes have discovered more and similar milky ways still further away. We know of some 3,000 nebulæ which represent milky ways like ours. Let us count 2,000 of them as being of the size of our Milky Way, then 2,000 multiplied by 20,191,000 equals 40,382,000,000 suns, or 2,019,100,000,000 heavenly bodies. Suppose these bodies parading before our mental eye, one per minute, it would require 3,840,000 years to finish the march, in all of which time we would have to look upon them unceasingly. Suppose a human being migrating from globe to globe, and spending fifty years on each, he would require 100,955,000,000,000 years for the round. If he stayed only one hour, he would save much time, but still need 230,400,000 years for the task. Yet, these nebulæ are only a part of the universe! Outside the nebulæ limits we know of other nebulæ not resolvable into stars. They appear to be primitive nebulæ, pure, unused world-stuff—matter for new creations. Some of them occupy a space as large as the orbit of Uranus. Some are still larger. The one in "Orion" is estimated to be 2,200,000,000,000,000,000 times larger than our sun. Are we come to the outermost limits? Who dares say yes? We are probably come to our limits. But the future, with new instruments and scientific devices, may push those limits so much further out into space.—*Nordstjernen,* Copenhagen.

FEEDING AN OCEAN GREYHOUND.—On the *City of Paris* there are sixty firemen, who feed the fiery maws of the forty-five furnaces which create steam in nine boilers. Fifty coal passers shovel fuel from the bunkers to the furnace door, and the firemen toss it in. There is something more than mere shoveling in firing. The stoker must know how to put the coals on so that they will not burn too quickly nor deaden the fire. He must know how to stir or poke the fire so as to get all or nearly all the heat out of the coal.

Service in the fire-room is divided into six watches of four hours each. The fireman works and sleeps every alternate four hours. After the first day from port, two out of every six furnaces are raked out to the bare bars during the first hour of each watch. Thus in a voyage all the furnaces are cleaned once in twenty-four hours. The steam goes down a bit in the hour while the cleaning is going on.

The stokers shovel into the furnaces fifteen tons of coal every hour, or three hundred and sixty tons a day. The ship usually takes in 3,000 tons at Liverpool or New York, and has between five hundred and eight hundred tons left when she arrives at the other side.

The engineers' department is entirely distinct and separate from the firemen's. On the *City of Paris* there are twenty-six engineers, hydraulic and electrician. They are educated in single shops on shore, and a certain number go on ship every year. They are all machinists; so when the machinery breaks down, they know how to repair the damage. In case the chief engineer should be disabled, any assistant could take his place.—*Scotch Paper.*

MEDICINAL PLANTS.—The pamphlet of Mr. Charles Mohr, on The Medicinal Plants of Alabama, besides the list of the plants, with notes on their distribution and the proper time of collecting the parts used, contains some facts of interest respecting the flora of the State and the home of its medicinal plants. The flora of Alabama includes a majority noted for their remedial value which are found in North America east of the Rocky Mountains. The plants furnishing drugs of the greatest importance have their homes principally in the woodlands of deciduous-leaved trees in the northern section of the State. With the enormous decrease of the forest area north of the Ohio river that has taken place during the last thirty-five years, the supply of crude drugs furnished by that territory has been correspondingly reduced. The resources existing in the more elevated regions of the South have consequently been resorted to. Within the past ten or fifteen years North Carolina has become the centre of the most active trade in this line, which is gradually extending farther South, and operations have been successfully begun in the northern section of Alabama. This region offers a promising field for the enterprise, with the prospect of supplies to last for a long time to come. Particularly in the mountainous and hilly districts, extensive tracts, unfit for the cultivation of the soil, will probably remain, if not violently interfered with, in the condition of woodlands. "Thus we find the interest of the healing art closely connected with the question of the preservation of the forests of our country, and the pharmacist should feel in duty bound to unite his efforts with those who are already striving to secure this important object."—*Popular Science Monthly.*

Chemists, by means of certain experiments, have converted diamonds into coke and graphite. These experiments are certainly expensive ones, for by no reversal of the methods have they been able to change coke into diamonds. This is a rule that does not work both ways, and, judging by the price of diamonds, is a poor one. Coke can be had in plenty, and some of it has been found hard enough to cut glass, proving that it possesses in its crude state some of the properties of the valued diamond. —*Exchange.*

Waterproof sheets of paper, stuck together by a special process, and compressed by hydraulic power, have been found in Germany to make a material sufficiently hard, not only for the soles of boots, but for horse shoes.—*Exchange.*

MARRIAGES.

ARFSTON—RYAN.—In Lake Charles, La., Aug. 11, 1892, by Rev. Thos. J. Upton, Mr. Nickels Arfston to Mrs. Christina Ryan, all of Lake Charles, La.

HOBSON—CUNNINGHAM.—At the residence of the bride's father, Rev. J. T. Cunningham, of the North Mississippi Conference, Aug. 11, 1892, by Rev. Heslep R. Tucker, Rev. John E. Hobson, of the Presbyterian Church, and Miss Clara Cunningham.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

BROWN—Died in Delhi, La., July 22, 1892, Mrs. JENNIE BROWN, wife of Rev. J. M. Brown, of the Louisiana Conference.

Sister Brown's maiden name was Wren. She was born March 2, 1853. Early in life she was married to a Mr. Conner, after whose death she lived a widow until Aug. 29, 1882, when she was married to Rev. J. M. Brown. For nearly ten years she experienced all the vicissitudes of the itinerant life. Never complaining, but always with cheerful and meek spirit. She, like Aaron and Hur, tried to hold up the hands of her husband in his battles for the Lord.

Sister Brown loved God and his cause. It was her joy and delight to labor in the Sabbath-school, teaching her class the wonderful love of Jesus, whom she loved and knew from experience. Like her divine Master, she went about doing good, visiting the sick, comforting those who were cast-down, and consoling the broken-hearted, shedding rays of light and consolation to those unto whom she ministered acts of mercies. She was a dutiful daughter, an affectionate mother, a loving wife and a true friend. For nearly ten years she fought the battles of the itinerant life, following the commands of the Captain of our salvation.

At Delhi, La., on July 22, surrounded by kind friends who loved her, and weeping, heart-broken husband and children, she fought the last battle of life; she met the angel of death. Though the message was sudden, it found her ready; though the enemy conquered, she fell in the line of battle and in Jesus. Of her it can be said "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ." To a sorrowing and crushed husband and weeping children, dry your tears. Your loss is her eternal gain. She is not dead, but lives for evermore.

While our dear brother has lost a loving wife, the children a devoted mother, and the writer a true friend, dry your tears. Sister Brown is not dead; she lives for evermore. She waits for you on the other shore, in the New Jerusalem, the city of God. Then look up; we will meet her there. C. T. MUNHOLLAND.

LILLY—Mrs. M. PALLIE LILLY, wife of Albert A. Lilly, was born near Georgetown, Miss., Aug. 25, 1867, and died at her home in McComb City, Miss., July 12, 1892.

Sister Lilly was born of Christian parents, and in early life consecrated her life to God, joined the Methodist Episcopal Church, South, and lived a faithful member till her death. She was educated at Whitworth Female College, graduating with honors in the class of 1884. While at school she won the love and admiration of teachers and class-mates by her upright, Christian deportment. Oct. 3, 1888, she was happily married to Albert A. Lilly. They were both blessed with those moral principles and virtues which combine to make the marriage union one of supreme happiness. They lived for each other. God gave them three bright children, the youngest an infant only a few days old at the departure of the mother. To the visitor their home, in many respects, was a model home. God's blessings seemed to rest on them in almost every respect; but, alas! the cold hand of death came as a thief in the night and blighted the fond hopes of earth, and left a sad and lonely companion and three motherless children. We praise God that our brother sorrows not as one who has no hope, but that beyond the Jordan of death there stands one whose companionship blessed his life here, and is now watching and waiting for her loved ones as they cross over the valley, "one by one."

May God's richest blessings rest on the bereaved husband, the dear children and loved ones of our departed sister, giving each grace to so live that when life is over they may rest on the shores of eternal glory!

M. L. BURTON.

SMYTH—Sister HARRIET SMYTH was born in South Caroline, Jan. 25, 1818, and died at the residence of her son-in-law, Dr. G. Y. Woodward, in Louisville, Miss., June 14, 1892.

She was raised by Old Side Presbyterian parents, but while quite young she attended a Methodist camp meeting, where she was invited to an altar, where she was prayed with and for, and where she was happily converted to God, and from which time she felt fully in sympathy and faith with Methodism.

At the age of seventeen she was happily married to Mr. S. W. Smyth, who was afterwards for many years probate judge of Winston county, Miss. This union was blessed with seven children, six of which she lived to see grown and united with the people of God. She was a wife and mother indeed; given to hospitality; gentle, modest, intelligent, loving, thoughtful, but, withal, a woman of deep conviction and true courage. None knew her but to love and admire her. Her life was spotless, and she died as she had lived—at peace with God and man. We have often thanked God for her consistent Christian life, and now we thank him for her triumphant death, and feel sure she is waiting for us under the tree of life in the city of God. By divine grace we will meet her.

She leaves one son and three daughters, with many relatives and friends, to mourn their loss. May they all meet her in the better land!

HER PASTOR.

OBER—In the death of Mrs. MARY SPENCER OBER, which occurred on June 16, 1892, the Women's Missionary Society of Jefferson Street Church, Natchez, has been deprived of one of its most consecrated members. Her strong belief in the cause of missions and her ready willingness to aid, whenever opportunity offered, was an assistance and encouragement to our organization which we could not fully measure. The memory of her sweet influence will cheer us on in our work. Desiring to give expression to the deep sadness now in our hearts; therefore, be it

Resolved, That we realize with sorrow that our society has lost one of its most useful members and we, from our earthly lives, a dear friend and fellow worker, and we do hereby extend our sincere sympathy to her husband and all those especially bereaved.

Resolved, That a copy of these resolutions be sent to her husband and members of the family, and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. C. M. DOHERTY,
MRS. DRAKE GUICE,
MRS. S. H. JOHNSON,
Committee.

NEILL—RUBY HALL, the baby daughter of William and Mrs. Eva O. Neill, was born April 3, 1889, and died of membranous croup, Jan. 14, 1892.

She was one of the first to welcome me to my present work, and we at once became fast friends. Little we thought then that she, so healthy, fair and gay, would in less than three short weeks be one of God's angels. In her sickness, young as she was, she was conscious of approaching death, for, when asked if she did not want to get well, she answered: "I can't get well; I'm too sick." On the night before she died she whispered a prayer for each of the family, and, holding her mother's tear-stained face between her little hands, concluded, "God take care of my poor mama." Her suffering was intense, but the loving hearts would not have yielded her so submissively to God had she suffered less. Patiently she endured till Jesus whispered, "Come," and took the angel-spirit where sickness and sorrow flee away from the glad presence of God.

May the stricken hearts look up through their tears to the day of glad reunion at home, and lives accordant with the will of God be their sure prophecy of heaven!

H. M. ELLIS.

MAGEE—ADALINE R. MAGEE was born Oct. 27, 1823, and departed this life, July 29, 1892.

Her maiden name was Webb. She was twice married: first to W. J. Scott, Oct. 12, 1842. He died Oct. 12, 1845, and in August, 1848, she was married to N. W. Magee. At what time he died I am not informed; but she was left a widow the second time.

Sister Magee joined the Baptist Church at eighteen years of age, and lived a consistent member until death. Hers was a triumphant death. A short while before she died her son asked about her future prospects, and she said that all was bright, that there was nothing in her way, and that death had no sting to her. May the Lord comfort the loved ones, and may they so live that they may all meet in heaven, where parting is no more! B. A. B.

YARBROUGH—ROBERT SAMUEL YARBROUGH was born Dec. 18, 1881, and died at 3 o'clock P. M., Aug. 5, 1892.

The deceased was a member of our Sunday-school at Girard, and manifested unusual interest in his studies. On the Sabbath next preceding his death he won a prize card by repeating the "Apostles' Creed." In token of their affection for him the Sunday-school children put on suitable badges, and, following the pastor and superintendent, marched to the residence, where the funeral services were conducted, in which they took part by singing the beautiful hymn, "Gathering Home." The mother informs me that Bobbie knew he was dying, but was not afraid. May the grief-stricken parents find comfort in Christ!

I. T. REAMES.

KING—At the residence of Brother and Sister King, near Santee Church, little Ethel King departed this life, July 18, 1892.

Dear little Ethel has gone to Jesus, who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Weep not, dear parents, for thy loved one. It only makes heaven sweeter to you, and is extending a cord from heaven back to earth to draw ma and pa to that bright world above, where all the angelic souls of the babies are singing around the throne of God, with their little harps of gold, giving praise to the Lamb of God that redeemed them and saved them from the wrath to come. J. H. EVANS.

MCARTHUR—The infant son of Duncan and Jennie McArthur was born Dec. 9, 1891, and died at their home, near Ingleside, Claiborne county, Miss., May 15, 1892.

Farewell, little DUNCAN. Although his stay on earth was so brief, yet it was long enough to endear him to all that ever beheld him. Beautiful, loving little cherub, too pure to remain in this sin-polluted world; and, although it rent his parents' hearts sorely to give up their only son, God gives the grace to say, Thy will be done. G. A. GUICE.

IRBY—OLIVIA IRBY was born May 7, 1886, and died May 23, 1892, at her home in Claiborne county, Miss.

Cheer up, loved ones; little Olivia has preceded you to the blissful home of the soul, and there she is waiting and watching for and beckoning to you to come to that blest abode, where parting is no more. May the good Lord bless this sore affliction to the good of your souls, and help you to walk in that straight and narrow path that leads to that blissful shore! is the prayer of your pastor, G. A. GUICE.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Unparalleled Industrial Progress.

How rapid the industrial progress of the South has been for a decade and now is—rapid beyond the realization even of the men that are bringing it about—is set forth in a compact article in the August number of *The Forum*, by Mr. Richard H. Edmonds, late editor of the *Manufacturers' Record*, of Baltimore, whose life's study has been given to the subject. Among the most significant facts set forth by Mr. Edmonds are these:

Since 1881 the corn crop of the South has increased 75 per cent., as against 71 per cent. in the rest of the country; the cotton crop has increased from five and a half million to nine million bales—an increase in value, even with the present low price, of two hundred millions of dollars; in 1891 there were nearly 45,000 miles of railroad in the South, against less than 24,000 in 1881—a gain of 87 per cent., as against a gain of 56 per cent. in the rest of the country. The passenger traffic of the same roads increased during the same period 360 per cent., as against an increase in the rest of the country of only 168 per cent. In pig-iron manufacture the South's output jumped from 451,000 tons in 1881 to 1,914,000 in 1891—a gain of 323 per cent., as against a gain for the rest of the country of 78 per cent.; in other words, in 1881 the North and West made more than nine times as much iron as the South, in 1891 they made less than four times as much. The increase in the number of mill operators in the South was 135 per cent., as against an increase in New England of 17 per cent. And so in every line of productive activity the marvelous rapidity of increase is explained, showing that in assessed valuations the property of the South has in this period very nearly doubled and increased from $187 *per capita* to $271—a record that is probably without a parallel in the whole history of substantial industrial growth. And in spite of the temporary depression caused by an over-production of cotton the increase goes on.

BEECHAM'S PILLS are faithful friends.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Bayne	(morn.)..Aug.	28
Parker Chapel	(eve.)..	28
Dryades	(morn.)..Sept.	4
Craps	(eve.)..	4
Gross Tete, at Rosedale		11
Lower Coast		18

At these Conferences the Church Registers and records of Church Conferences will be called for.

C. W. CARTER, P. E.

ARCADIA DIST.—THIRD ROUND.

Ruston, at Douglass	Aug.	27, 28
Vienna		30
Gansville	Sept.	3, 4
Vernon		10, 11
Sparta, at Prospect		18
Ringgold, at Grand Bayon		14

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Ada	Aug.	27, 28
Pineville, at Oak Grove	Sept.	3, 4
Centerville, at Jena	(Wed.)..	7
Vidalia, at Vidalia		10, 11
Black River, at Larto		17, 18
Alexandria	(Wed.)..	21
Montgomery		24, 25

J. IVY HOFFPAUIR, P. E.

DELHI DIST.—THIRD ROUND.

Oakly, at Tensas Chapel	Aug.	27, 28
Waterproof		30
Winsboro at Prairie	Sept.	3, 4
Indian Village, at Antioch		10, 11

H. O. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Walthall	Sept.	17, 18
Maben		24, 25
Louisville	Oct.	1, 2
Ethel		8, 9
Chester		15, 16
New Fort		22, 23
Kosciusko and Durant		23, 24
Sallis		29, 30
Rural Hill	(Wed.)..Nov.	2
Weir's		5, 6
Pickens	(Wed.)..	9
Ebenezer		12, 13
Lexington and Tchula		13, 14
Belzona		19, 20
Poplar Creek		26, 27

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Eagle Springs	Sept.	10, 11
Holly Springs station		17, 18
Myrtle		24, 25
Holly Springs circuit	Oct.	1, 2
Lebanon		8, 9
Red Banks		15, 16
Ashland		22, 23
Byhalia		29, 30
East Holly Springs circuit	Nov.	5, 6
Early Grove		12, 13
Mount Pleasant		19, 20
Olive Branch		26, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—THIRD ROUND.

Mt. Vernon, at Free Springs	Aug.	27, 28
Nesbit's, at Endora	Sept.	3, 4
Wall Hill		11, 12
Arkabutla		13

Also request that the Records of Church Conferences and Church Registers be presented at their respective Quarterly Conferences for examination.

H. O. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Brooksville	Aug.	27, 28
Mashulaville	Sept.	3, 4
Columbus circuit		10, 11

T. O. WIER, P. E.

CORINTH DIST.—THIRD ROUND.

Ripley circuit	Aug.	27, 28
Ripley and New Albany	Sept.	3, 4
New Albany circuit		10, 11

W. S. LAGRONE, P. E.

ABERDEEN DIST.—THIRD ROUND.

Amory and Smithville	Aug.	27, 28
Houston and Wesley	Sept.	3, 4
Buena Vista		10, 11

J. B. STONE, P. E.

WINONA DIST.—THIRD ROUND.

Winona circuit	Aug.	27, 28
Vaiden	Sept.	3, 4
Carrollton circuit		10, 11
Carrollton station		17, 18

S. M. THAMES, P. E.

GRENADA DISTRICT—THIRD ROUND.

Charleston circuit, at Gore's Chapel	Aug.	26
Tillatoba circuit, at Ebenezer (Tipo)		27, 28
Water Valley circuit, at Camp Ground	Sept.	3, 4

Let me urge the preachers to hold Church Conferences regularly; to be mindful of the ordinances of baptism and the Lord's Supper, and to exhort the people to fast and pray.

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

West Wayne circuit (Thurs., Fri.)	Aug.	25, 26
Shubuta circuit, at Quitman		27, 28
Clarke circuit, at Liberty	Sept	3, 4
Portersville circuit, at Burton		10, 11
Chunkey circuit, at Spring Hill		17, 18
Marion circuit		24, 25

Attention of the preachers is called to Ques. 14 as well as to Ques. 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Ellisville, at Laurel	Aug.	27, 28
Purvis, at Poplarville	Sept.	3, 4
East Pearl, at Byrd's Chapel		10, 11
Eastabuchie, at Pardue		10, 11
Hattiesburg, at Enon		17, 18
Williamsburg, at Oakohay		24, 25
Mt. Carmel, at Mt. Moriah (Tues.)		27
Columbia, at Poplar Springs (Thurs.)		29

JOHN A. ELLIS, P. E.

BRANDON DIST.—THIRD ROUND.

Brandon station	Sept.	3, 4
Hillsboro, at New Providence		8
Raleigh, at Boykin's		9
Trenton, at Trenton		10, 11
Westville, at Pleasant Grove		17, 18
Mt. Rose, at Holder's		24, 25

C. MCDONALD, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia, at Muddy Springs	Aug.	27
McComb City		27, 28
Summit		29
Lebanon, at Pine Hill	Sept.	3, 4
Caseyville, at Galatia		4, 5
Bowerton, at Pleasant Valley		10, 11
Gallman, at Mt. Pleasant		16
Terry, at Byrum		17, 18
China Grove		23
Pleasant Grove circuit		24, 25

R. S. WOODWARD, P. E.

WOODVILLE DIST.—THIRD ROUND.

Amite City, at Tangipahoa	Aug.	27, 28
Amite, at Camp Ground	Sept.	3, 4
Gloster and Centerville, at Camp G.		3, 4
Franklinton, at Fisher's		10, 11
St. Helena, at Pine Grove		10, 11
Live Oak, at Bethel		12
East Feliciana, at Gilead		17, 18
Springfield, at Wesley Chapel		24, 25
Covington, at Camp Ground	Oct.	1, 2
Tallsheck, at Camp Ground		1, 2

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson	Aug.	27, 28
South Warren, at Red Bone (Wed.)		31
Roxy	Sept.	3, 4
Warren, at Oak Ridge		10, 11
Anguilla and Rolling Fork		17, 18
Rocky Springs (Wed.)		21
Utica		24, 25

D. A. LITTLE, P. E.

JACKSON DIST.—THIRD ROUND.

Yazoo circuit, at Tranquil	Aug.	27, 28
Raymond circuit, at Raymond	Sept.	3, 4
Edwards		10, 11
Lake City and Lodi circuit, at Lodi		17, 18
Benton cir., at Bowman Ch'l. (Tues.)		20
Silver Creek circuit, at Silver City		24, 25
Pocahontas circuit, at Flag's Chapel	Oct.	1, 2

Special attention is called to Ques. 15.

E. H. MOUNGER, P. E.

Mormon missionaries are at work in London. They have been especially active in the northern part of the city, and have gained a number of converts to their faith.

NEWS OF THE WEEK.

DOMESTIC.

There is a split in the Democratic party in Texas, and both factions have nominated tickets for State officers.

An engine exploded on the Iron Mountain road near Memphis, Tenn., on Aug. 21. The engineer and fireman were killed.

Eugene Bunch, the famous train robber, was killed near Franklinton, Washington parish, La., on Aug. 22, in an encounter with officers of the law.

Under the operation of the Saturday half-holiday law, which went into effect on Aug. 20, the local banks and the various departments of the municipal government closed at noon on that day.

The striking switchmen of the Lehigh Valley and Erie railroad, at Buffalo, are held in check by the militia, who are present in large force to preserve good order and prevent interference with moving trains.

Treasury officials state that the department has a balance of $50,000,000, and their revenues, notwithstanding the loss of $60,000,000 on sugar, are increasing at the rate of $1,000,000 a month from customs alone.

The Annual Encampment of the Knights of Pythias was begun in Kansas City, Mo., on Aug. 21. Two hundred trains brought in 18,000 visitors on the opening day, and it is estimated that 3,800 men were in camp.

Owing to the great reduction made in the appropriation for carrying on the work of the geological survey, a great many of the officials have been compelled to resign and take places elsewhere. Some have agreed to stay and complete the work upon which they are engaged without pay.

President Harrison has issued a proclamation providing that a toll shall be exacted on all freight passing through the St. Mary's Canal in transit to any part of the Dominion of Canada, whether carried in vessels of the United States or other nations. This is a measure of retaliation against the discrimination now enforced in the Canadian canals against American ports.

The striking miners in the Tennessee coal regions attacked the State troops near Coal Creek, on Aug. 19, and a battle ensued in which five men were killed and three wounded. Two volunteers and two militiaman were killed, while the miners sustained a loss of fifteen men killed and many wounded. The State authorities are now in possession of the disputed property.

There have been rumors current to the effect that the clerical force of the New Orleans Postoffice was going to be largely reduced on account of the alleged falling off in the business of the office, caused by the prohibition of Lottery matter in the mails. According to the *Picayune*, there is no foundation for the statement. This year the total amount allowed the postmaster for clerical expenses is the same as last year; consequently there will be no reduction in the size of the force.

FOREIGN.

Three hundred houses in Zerdovosk, Russia, were destroyed by fire last week. Over two thousand persons were rendered homeless.

The International Peace Congress was opened in Berne, Switzerland, on Aug. 22. Nearly all European nations are represented in the congress. A number of American delegates are present.

The *Cologne Gazette* has begun an agitation against permitting the use of the French language in the Catholic Church of Alsace-Lorraine. Complaints are made that sermons in French are delivered in the Strasburg Cathedral.

At the session of the British House of Commons, on Aug. 18, the victorious Liberals changed their seats, going over to the ministerial side of the chamber. The Irish members, however, remained on the opposition benches, as did also the Laborites.

Orders have been issued by the German authorities, declaring that inasmuch as examination proves that many American hams and sides of bacon contain trichinæ, imports of such provisions must not be placed upon sale unless they have been examined by the Prussian authorities.

It is said that the managers of the Peruvian railways, after long and careful tests, have decided to use oil instead of coal as fuel for the locomotives. The oil used is not crude petroleum, but a residuum oil of about 300 degrees fire test. The experiments made show that the same speed and power can be obtained with the oil at a great saving of expense.

Emperor William's declaration that the government did not intend to adopt the proposal for two years' military service, instead of three years, as at present, is considered in the official circle to involve the immediate retirement of Chancellor Von Caprivi, who supports, and in fact, brought forward the proposal. The estimates prepared on the projected two years' service bill showed that it would be necessary to demand at the outset a reforming of the army expenditures, amounting to 150,000,000 marks, with an addition to the war budget of 20,000,000 marks.

Mr. Gladstone's selection of some members of the radical section for minor posts in the government has not remedied the tactical mistake made in the exclusion of radical representatives from the Cabinet. Mr. Gladstone's plans to meet some of the dangers threatening an early overthrow of the government are already seen in the formation of Cabinet committees. One committee is charged with the labor questions, another is to draft bills for rural reform and local option, and the third is charged with a measure of the first importance: reforming electoral legislation.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Sam Jones	Aug. 26
Lake	Aug. 26
Oxford	Aug. 26
Henington	Sept. 1
Water Valley	Sept. 2
Whittington	Sept. 30
St. Tammany	Sept. 30
Palmer	Oct. 2
Leaf River	Oct. 7

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. Wm. Rice Sims, H. F. Lewis, Jno. Matthews, J. F. Robinson, A. J. Lamar, H. Armstrong, Ben Jones, J. W. Tinnin, R. M. Evans, D. C. Rawls, Ben P. Jaco, M. H. Honnoll, R. G. Porter, J. F. Wynn, J. C. Campbell, G. W. Ferrer, G. W. Baehman, H. M. Dubose, W. T. Griffin, W. H. Sanders, J. E. Buck, D. G. W. Ellis, R. A. Davis, W. C. Biberon, H. Mellard, J. B. Cassity, W. B. Lewis, J. S. Parker.

Messrs. John S. Lee (2), D. M. Fosler, E. H. Randle, C. F. Emery (2), M. J. S. Callaway, James M. Haas, M. T. Toms, Nelson Gilbreath, G. A. McCord, Geo. J. Relicy, Wm. K. Talley, C. E. Bolton, Benj. S. Rayner, of Early Grove, Miss.; J. A. Moody, A. B. Robertson, B. F. Stockwell, Thos. P. Clinton, A. A. McKay, A. S. Hopkins, R. F. Saunders, A. M. Wansley.

Mesdames A. C. Gilliam, J. W. Richardson, H. M. Montgomery, H. W. Pugh, Eliza Owen, John Lawhorn, J. H. Fox.

Misses Herthe Eaton; Pearl Eaton, Mary Gordon Duffee.

Aug. 23.

Christian Advocate.

VOL. 39.—NO. 35. NEW ORLEANS, THURSDAY, SEPTEMBER 1, 1892. WHOLE NO. 1880.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFEREKCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

The Wesleyan Conference.

My last letter was written the day after arriving at Bradford, and the first of the Conference. Mention was made, I believe, of the election of Dr. J. H. Rigg to the presidency—the second time that high honor has been conferred upon the distinguished educator, author and ecclesiastical statesman. There is strong sentiment in the body against electing anyone a second time to the chair; but it was universally agreed that, if the distinction should ever be given, Dr. J. H. Rigg conspicuously deserved it. He has extended marked courtesies to this American representative, and introduced me, on the evening of my formal reception, in most generous terms, paying a high tribute to our great church. Dr. Waller's splendid secretarial qualities will probably delay for awhile his election to the presidency. He was re-elected to the desk by a practically unanimous vote.

One thing impresses an American stranger as a peculiar variance from our conferential methods—the formal presentation of votes of thanks to retiring officers, and responses thereto. All these are written in advance, and mentioned in the "Blue Book" as a part of the proceedings. The president announces that the resolution of thanks to the ex-president will be moved by ——, seconded by ——, and supported by ——, after which the ex president responds. The same formality is observed in the case of the secretary.

The ex-president makes a short speech in welcoming the president-elect to the chair, and turns over to him Wesley's Bible—the one used in his evangelistic journeyings—the seal, and other insignia of office. On taking the chair the president delivers an address. Dr. Rigg was broad and statesmanlike in suggestion, careful in statement, and profoundly spiritual in tone.

On the platform, to the right of the president, sit the ex-presidents, the one just retiring from office nearest the chair, and oftenest called upon to preside. These venerable men of the platform take an active part in the debates, and are listened to with great respect. That, however, can not be said for all who have the temerity to gain the floor. If he does not make his points readily, and show that he has something to communicate, he is mercilessly cried down. And in this matter there is no respect of persons in the body of the house. But, on the other hand, good talkers gain an attentive hearing, though their measures may fail to carry. There are some very excellent debaters, among whom Rev. Hugh Price Hughes is, undoubtedly, exceptionally fluent and brilliant. The debate on the pastoral term was quite able—covering a wide field, and touching every vital question connected with the itinerant policy. Dr. Jenkins, opposing any extension of the time limit, argued that the purity of Methodist doctrine had been preserved by the swift moving of the preachers, and insisted strongly that a settled pastorate would imperil their theology. The whole question was finally referred to another committee to further consider it, and present a report to the next Conference.

The two "Blue Books," or "Agenda," as now called—one for the "Pastoral Session," when only ministers are present, and one for the "Representative Session," when the laymen elected by the district meetings are in their seats—contain full, detailed reports from departmental officers, institutions of learning and Conference committees, and suggestions from the district meetings. Thus the business to be considered by the Conference is largely prepared in advance. The stationing of preachers, and questions of character, administration, etc., are considered in the Pastoral Session. All matters of legislation are passed upon in the Representative Session. This "yearly Conference," therefore, combines the functions of the General and Annual Conference, as known to our system. The most thoughtful, conservative men are patiently studying important modifications of their system. The Conference is too large, and its varied functions too incoherent for the best results.

Men like Rev. Wm. Arthur, and others, freely say that the American plan of releasing chairmen of districts (presiding elders) from pastoral service, and the appointment of preachers direct, without invitations on the one hand and acceptance on the other, would be far preferable to the one now obtaining. And more than one of the most distinguished leaders have said to me that a grave mistake was made in not adopting an episcopal form of government as in America. All of which, and more, I am prepared to endorse after the most diligent study of their system, and the conditions of life and thought in this Old World. There seems to be positive waste of men and opportunity in adhering so rigidly to the old circuit system in the cities. The energies and abilities of strong men, which ought to be delivered on one congregation, are largely dissipated by being scattered over an immense circuit with one city church and a number of village chapels. One man told me he could only preach in the principal church on his circuit once in two weeks. Then, again, this system requires a great deal of preaching to very small congregations. From inquiries made, I learn that most of the ministers preach from two to three times on the Sabbath, and, at least, twice during the week.

Under the management of Rev. Walford Green, there has been a "forward movement" in providing for the worn-out preachers. He has raised by special, private effort, during the past two years, $100,000 for that fund, to be invested in interest-bearing securities. There was already quite a sum so invested. In addition, there is, as with us, an annual collection for the same sacred object. And in addition to all that, there is an "Annuitant Society" in the Conference—a sort of insurance company of their own—with a capital of about $1,000,000, and to which each member pays annually $30, that largely increases the yearly income of worn-out preachers and the widows and orphans. Their whole method of administering this fund proceeds upon a different principle from ours—we give as a *charity*, they as a *right*. They distribute, therefore, according to term of service, and not solely on account of necessity, as in our system. Each minister placed on the retired list receives annually $70, and $5 in addition for every year he has traveled. Widows receive one-eighth less, on the same basis. From the Annuitant Society, if he is a member, he receives $27.50, and ten shillings additional for each year traveled up to thirty years, when it is increased to five dollars a year. Thus you see an old veteran is able to retire, after forty years of service, on a moderately comfortable income. The wisdom of such a plan is commended to the thoughtful student of our ecclesiastical system.

The detailed minute reports of departmental officers impressed me. The Book Committee, for instance, reported the number and titles of books published during the year, with a careful statement of the entire business of the house. These items indicate that the house, under the management of Rev. C. H. Kelley, is prospering. He told me, however, that the hymn book was their principal and reliable source of profit.

GRANTS OUT OF PROFITS.

To Ireland	£ 300
Home Mission and Contingent Fund	500
Worn-out Ministers and Widows	500
Methodist Preachers' Annuitant Society	2,000
To same, in reduction of loan	1,000

Rev. Dr. Gregory retires from the Book Editorship, a position he has adorned for many years, and is to be succeeded by Rev. W. L. Watkinson—a gentleman of varied culture, with remarkable literary gifts, a brilliant writer and very attractive preacher. His speech in response to the Nonconformist deputation was one of the most original and sparkling I have ever heard in my life.

But from the columns of the *Methodist Recorder* you can glean items of Conference business, and also an account of the "Open Session" on Monday evening, when Dr. Moulton reported his visit to Omaha, and the fraternal messengers from Canada and the Methodist Episcopal Church, South, were formally and most cordially received. An immense audience crowded to its utmost capacity Eastbrook Chapel, and gave the speakers a helpful hearing. My reception, officially and personally, has been most fraternal. Dr. Stephenson read the action of our General Conference and my credentials, and in a neat speech presented me to the president, who, the whole Conference standing and applauding, introduced me to the body, making the most generous references to our church. Socially, I have had much coveted fellowship with the noble men of the mother Conference. One evening Mr. Holden had quite a number to dinner with us at Oakworth House, including such names as Rev. Wm. Arthur; Dr. Beet, the commentator; Dr. Slater, author and professor; Revs. Thomas Allen, James Chapman, and others. Mr. Arthur and his daughter came again, and spent two or three days with us, and on yesterday I dined with him at Ilkley, a beautiful suburban town, where he is staying during Conference. And also with Dr. Rigg, Rev. Frederick W. McDonald and Rev. John Telford, I enjoyed the hospitality of Sir Henry Mitchell, a wealthy manufacturer and leading Methodist layman in Bradford. On Thursday evening the "Mayor and Mayoress" gave a reception to the Conference and visitors at the Town Hall. And so times have changed. The once despised Methodists have become a power in this Old World. Once welcomed with stones and gibes, they are now honored and feted.

On Sunday, last, I preached at Haworth, where Mr. Wesley's great friend, Rev. Wm. Grimshaw, was vicar, and who built the first chapel for the Methodists there, and presented it to them. In after years the father of Charlotte Bronte was the incumbent, and from that rectory her facile pen charmed the millions. On Wednesday I visited Epworth, taking Doncaster *en route*, and a pleasant three hours with Dr. Trippett and family. Their love for Louisiana grows with years, and in turn they laugh and cry over incidents and friends in that goodly land. Bro. Trippett accompanied me to Epworth, and contributed much to the pleasure and profit of the day. But of this I must write at length.

CHAS. B. GALLOWAY.

Bradford, July 30, 1892.

Bethel Camp Meeting.

Nine miles east of Woodville stands an old brick church, with its quaint old pulpit and pews, named Bethel. Here, in days *ante-bellum*, the Methodists of Wilkinson, Amite and Adams counties, and the contiguous parishes of Louisiana, met annually for camp meeting, on which occasions Winans and Watkins and Drake and John G. Jones and Godfrey and others preached; and Edward McGehee and John S. Lewis and Tigner and James and Stockett and Winans and Whitaker and others were the tenters. Thousands heard the gospel here, and hundreds were here "born of God," many of whom are now in heaven. Thirty-two years ago the last of that glorious series of camp meetings was held. At that meeting B. M. Drake preached a sermon which is still remembered.

Last year, at a protracted meeting at old Bethel, it was resolved that we reinstate the camp ground. Times are hard, and we started modestly, erecting a brush arbor and a preachers' tent, and turning the adjoining parsonage into a boarding-tent. Seven tenters erected neat tents. On Thursday, Aug. 4, the meeting began, and it continued eleven days. The congregations were large. Presiding Elder Johnston, Revs. L. Carley, J. R. Whittington, R. W. Tucker and G. W. Huff were present part of the time. The pastor, Rev. J. W. Sandell, and this writer were there throughout. Forty persons joined the church; the conversions and reclamations approximated seventy-five. Although the weather was unfavorable, and toward the last very bad, yet the interest was unabated to the very last service.

Ample subscriptions were taken to erect a large tabernacle and beautify the grounds, and a large number signified their intention to build tents; so we have every reason to believe that Bethel Camp Meeting next year will rival Crystal-Springs and Seashore.

Bethel is beautifully situated on the rolling lands overlooking a little creek. Oaks, beeches, poplars, etc., shade the grounds and the adjacent hills and plains. Numerous springs of the purest, coolest water break out at the foot of the hill, less than two hundred yards from the tabernacle. The church owns eighty acres of this magnificent land.

I never saw better order at a camp meeting than we had at Bethel. Our rules were respected, our services were uninterrupted, and our tenters were not annoyed by noise at night. Bethel will always have good order while under its present management.

Bethel is about seven miles west of Whitaker, on the L., N. O. and T. R. R., easy of access, and far enough from the railroad to be free from the troublesome classes who sometimes flock to camp meetings.

H. WALTER FEATHERSTON.

Woodville, Miss.

Topisaw Camp Meeting.

A camp meeting comes and goes like a cyclone. While it is in progress, it seems the most natural thing in the world to see tall pines twisted in two, or being piled together in confusion, and it is only afterward that we think of its power.

Our meeting was opened with a "centre shot" from our able young brother of McComb City, and was continued for seven days, with the best of preaching and the most gracious results. There were six accessions. Two young men surrendered to the call to preach the gospel, and a young preacher gave himself for the mission work in foreign fields. The number of sinners converted, with those to whom the joy of salvation was restored, was but little less than a hundred.

Some of our older preachers and many of our tent holders regard the meeting just closed as one of the best ever held at Topisaw, in point of deep, religious feeling, and in widening, far-reaching results. The success of the meeting, after much prayer, was due to strong preaching and faithful altar work.

The preachers present, beside our presiding elder, were Bros. Jas. Lewis, Murray Felder, Winburn, Scarborough, Alford, King, Cammack, Burton, Howard, Hoover, and Drs. Weems, West and Murrah.

The Wesson preacher was with us from first to last. His preaching was acceptable. A genial humor played like Summer lightning about his sermons, as he uttered the thoughts of a sage in the language of a child. He said his congregation sent him away to rest, and he did more preaching than any man on the ground. His first sermon was on 'Rest," and he told us of the rest he found during the "late unpleasantness," in sleeping on rails, in dusty marches and in the midst of battle; and if his people sent him away to seek the quiet satisfaction that is found in hard work, he certainly rested well.

Dr. Murrah's sermon on Sunday, at eleven o'clock, was on "The Choice of Moses." It was a masterly analysis of the duplex nature of man, revealing a beautiful ideal of Christian manhood—even an image like unto the Son of God. Such preaching, like the Christian culture for which the preacher stands, must surely result in the spiritual uplifting of our people.

Dr. Weems, at Topisaw, is on his native heath, and he preached with power. On the last night of the meeting, his sermon on the relation of the man Jesus to God was impressive, and the hearts of the people were held in a solemn stillness. The spirit of consecration that we received at the altar will be manifested in our future lives.

J. HERBERT WOODWARD, P. C.

FROM THE WORK.

Rev. W. F. Sanders, Gansville, La., Aug. 18: "Just closed a fine revival at Antioch, Winn parish. No accessions, from the fact that almost everybody is a member of some branch of the Christian Church. God was present in great power. Many shouted the praises of God. The meeting was short—only five days, with two sermons a day."

Rev. G. E. Greene, P. C., Lind Grove circuit: "Our meeting at Bartholomew lasted nearly two weeks. Nine accessions, and one yet to be received. Bros. H. W. and H. D. Knickerbocker and I. T. Reames helped us. The meeting at Mt. Carmel resulted in five accessions—all to be received. One little girl, Zilphy Searcy, has raised $1 with selling muscadines and watermelons, to pay the missionary debt. I had given her a 'Shine for Jesus' card."

Rev. W. J. Dawson, Oktibbeha, Miss., Aug. 19: "I closed my meeting at Linwood yesterday. Visible results are 18 accessions—17 whites, 1 Indian. Many pray in public who never did so before. I can not tell how many were converted. The work done among the members of the church was very deep. Our class meeting on Monday morning was the best I ever saw; none excepted. We hope to soon have a new church at Linwood. This is my second year on this work, and I think it will be the best."

Rev. J. P. Drake, Shubuta, Miss., Aug. 15: "Beginning July 31, we held a meeting at this place twice or thrice daily till Aug. 8. Bro. J. W. Chambers did most of the preaching and much of the singing. His word came warm from the heart to the heart. More practical, pointed and direct preaching we have seldom heard. The church was much stirred, and many were deeply moved. We had four accessions to our church. Our Baptist brethren share some of the blessing. Bro. Chambers' work was truly catholic. Prayer meeting and Sunday-school Bible study improved."

Rev. Geo. W. Huff, North Wilkinson circuit, Mississippi Conference, Aug. 21: "Just closed a good meeting at Hopewell Church. Four new members added to our ranks. We have two other denominations within the bounds of this circuit, and their preachers are sowing the seeds of discord in every place they go. They are simply fighting the Methodist Church. I find their literature in a few Methodist homes, and in their literature I find that we are ridiculed and slandered. May the Lord have mercy on a poor little preacher and denomination that can't live friendly with their neighbors! Praise the Lord! our church is inking this country for God. We have received nearly 100 members in a year and a half on this work."

Rev. M. L. White, Mt. Carmel, Miss., Aug. 19: "I have just closed a meeting at Sautee Church. Bro. Howell was with us; preached seven times, to the delight of all who heard. Every sermon was attended by the Holy Spirit. Meeting resulted in 8 accessions to the church; about 15 conversions. Young men prayed in public who had not done so before. In this church we have an organ and a splendid organist. The singing was equal to any that I have heard. This is said by members to be the best meeting here for years. On the last day of meeting, after the people had given Bro. Howell a token of their appreciation of him, they presented their pastor with a buggy. Mt. Carmel circuit is considerably on the up-grade; 33 accessions to date."

Rev. G. H. Jacobs, Olive Branch, Miss., Aug. 17: "I send report of three meetings, in which God manifested himself in power, and sinners were convicted and converted after the old-time method. Twenty-nine in all were converted, and 24 joined the church, and others will join. The church was wonderfully revived and brought to a fuller sense of Christian obligation, and quite a number who had backslidden were reclaimed and brought back to the fold. We were ably assisted by Bros. Koon, Young and McKeown, all of whom did faithful preaching, and won the hearts of my people, and to whom we return hearty thanks for their faithful work. We hold another meeting next week, of which we will give a report later. May the good Lord continue the good work! The Lord bless you!"

Rev. W. T. Woodward, Ponchatoula, La., Aug. 24: "We have held two protracted meetings on the work, the first being at Killian Chapel. Revs. John Boyes and P. M. Brown conducted this one for me, as I was denied the pleasure of attending at all on account of sickness. These brethren did faithful, earnest work. To them many thanks. Our second was held at Wesley Chapel, four and a half miles east of Ponchatoula. I commenced the services Wednesday night, Aug. 17. Dr. T. S. West, of Wesson, Miss., being off on a rest, stopped over with us on Saturday, preached for us Saturday night, and dedicated our church Sunday, at eleven o'clock. He preached six sermons, to the delight and to the edification of my people. Our church is nearing completion in Ponchatoula. When finished, it will be the prettiest building in town. Our work is gradually improving. Pray for us."

Rev. E. S. Lewis, Duhlin, Miss., Aug. 15: "Our meeting at this place closed last night after having continued for nine days. My brother, T. W. Lewis, of Holly Springs, did all the preaching after he came, and it was the kind of preaching that stirs men's hearts and consciences. God gave us a great and glorious victory over the evil one, and our hearts are glad. Twenty joined the church, and the community was powerfully stirred. Sometimes there were twenty-five penitents at the altar together, and they were in earnest. They were not dry-eyed penitents, either, like some we have seen. Young ladies of refinement and young men of sense and men with brawny muscles thought it not beneath their dignity to acknowledge Jesus. They were gathered from the Sunday-school very largely. They range in age from twelve to sixty-five. We have not had such a meeting here for years. To God be all the praise."

Rev. H. P. Crow, Shaw, Miss., Aug. 8: "We wish to say that we have closed our protracted meetings for Shaw and New Salem charge with fine results. The Divine Spirit was in our midst doing his work. Held our meeting at New Salem Church last week; assisted the better part by Rev. J. W. Honnoll, who did grand service for the Master, which resulted in 9 additions to the church. We have received this quarter 21 members, baptized 14 adults and 12 infants. Have raised $110 for the parsonage, and 2 cows donated to the parsonage. Preacher's salary very well up. Raised on collections by subscription $70, and the good work still goes on. Prospect bright for the future. We believe this is God's country. The devil has had the proceeds of this country long enough, and we are expecting the tide to turn. For such we are praying and laboring. God be praised for what he has done for us this year. All glory and honor to his name forever and ever! Amen!"

Rev. J. E. Riddle, Plaquemine, La., Aug. 22: "Yesterday was a delightful time with us. A large and attentive congregation heard the good old story of 'Jesus, the great Physician of a sin-sick world.' The collection was $1.15. I announced that at night we would take a collection to aid in paying the hundred-thousand dollar debt, missionary. Of course, 'missions' was my theme for the hour (half-hour). There were 17 hearers present—5 children, 6 men and 6 ladies. Methodist, three—one a Northern; the rest Presbyterian, or non-members of the church. The offering amounted to $3.60. We purpose repeating this program next Sabbath, at 7:30 P. M., at Donaldsonville; and when we again visit our little flock in St. James, we shall there also repeat it. So, dear Dr. Lambuth and all other noble leaders in this great enterprise of the church, we desire to have some part in the work, if it is no more than to give the fragments that are left, or the crumbs that fall from the tables of this prosperous, if not opulent, people. And we know that in proportion as we give, and deny ourselves to give, the richness of the divine blessing shall fall upon us and upon ours. If we would grow in love for home, we should send our love abroad."

Rev. W. H. Sanders, Sidon, Miss., North Mississippi Conference, Aug. 18: "My third Quarterly Conference met on the sixth and seventh of this month. Bro. Thames was with us in trim. We have the frame of a new church-building, which will be completed in about three weeks, and is worth about one thousand dollars. I commenced my meeting at this place on Sunday, Aug. 7. Dr. Murrah was with me in the beginning, and preached three strong gospel sermons. Dr. Murrah won the hearts of our young men, and we feel assured he will make Millsaps the leading college of our State. R. H. B. Gladney came to our assistance Tuesday morning, remaining till Thursday of this week. We have had the best meeting this church has ever experienced. Ten of our best men of the town have joined the church, and still others are to follow. The church has been greatly strengthened spiritually, as well as numerically. Had it not been for sickness and bad weather, we would have won the entire town for Christ. Bro. Gladney won the hearts of all our people, proving that we seldom need other evangelists beside our itinerants. We closed our meeting Thursday, at eleven A. M., with all the members begging that it be continued. We are moving on well and will be ready for Conference."

NATURE.

BY H. W. LONGFELLOW.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;

So Nature deals with us and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

Georgia Letter.

I see in your last issue you demur to the course of certain editors in intimating that the church is full of sinners, and that the whole business is "drifting to the devil." I really thought you gentlemen of the tripod were a remarkably serene and optimistic lot; nor do I find any of other kith, save now and then a warning voice from the *Wesleyan*, or from the inner page of the *Nashville*. If you had made your caveat to the utterances of contributors, and not editors, I should have certainly thought you meant this writer, who has been making himself generally unpleasant on this line of late. There are, perhaps, no more dangers menacing us now than there have been in the past; but no man, who sees the present drift of things and feels as I do, can be silent, without making, at least, an effort to stay the tide.

Methodism, according to Mr. Tyerman, began her career in a time very much like this in which we live, and she sprang out of a church which was almost identical in feature with the Episcopal Church in America, and just such a church as many Methodists consider now to be the ideal. The theater, the card table, the race, the wine cup were not under the ban. Religious earnestness and religious zeal were. Methodism formulated her General Rules, and began her work of reform, and has stood on this platform from then till now. It is not a secret, not even an open one, that many prominent Methodists in this time regard these rules as obsolete. They play cards, go to theater, dance and attend races without hesitation or compunction; and in some cases these parties are official members. The fact that these things are done by them is known to the pastor, and passes without rebuke; and the fact that the pastor allows these things to be done by members of his church without censure is known to the presiding elder, and he makes no complaint of failure in administration. Whether these facts are to be regretted or not, *they are facts*. This is not confined to one city, or one State, or one denomination, it is true of every city, of every State, and of every denomination. I do not like to prove things which all well-informed people admit. I know these things to be true; so do many others. On the other hand, I know that nearly all the pastors who allow these things to pass are brave men. They are not afraid of their position; they are simply in doubt as to what is the best thing to be done. They do not remedy the ill, because they feel that they can not. My intercourse with pastors has been large, my love for them very great, and my acquaintance with their embarrassments very full. I find at the present time several different kinds of men represented in the pastorate.

There are a few, a very few, who are policy men. They are not willing to oppose anything which will involve them in difficulties. They voluntarily close their eyes to a state of things which it might injure their popularity to see and condemn.

There are a few, a very few, who are really so optimistic that they *can see* nothing but good. They excuse all and cover all with a mantle of genuine affection. They are like a partial mother or a blind father, who can see no fault in a child. They do not believe that what their dear people do is bad, or can be bad.

Then there are those who are timid, distrustful of their own judgments, afraid of doing harm when they intend to do good; and then there are those who are diplomatic, discreet. They believe in love; get the people converted, they say; strike at the root, don't lop off the branches, don't be harsh, don't be uncharitable, but be judicious, discreet, wise. This is taken by some for time serving and cowardice, but it is not so regarded by them. All these take the same course—and all fail.

There are two courses before us now. First, to let this thing go. As we gave up class meetings, and strait-breasted coats, and separate sittings, and lining the hymns, and singing the last two lines of the last verse a second time, and our rules on dress, so let us give up these General Rules. Let us repeal them, or, if this can not be done, let us quietly ignore them. As we have brought in and now allow quartette choirs, and hired singers, and family sittings, and in the North a liturgy, so let us now go farther, and allow our people to decide for themselves about the amusements they ought to take; and if they can bet on horse races, go to see the ballet dancer, dance the german, with a good conscience, let them do so without rebuke. We will preach the gospel still, and pray earnestly, and visit the poor, and draw our salaries.

The other course is to call a halt, and, at least, make an honest effort to stop this thing. One thing is evident: We must have some uniformity in discipline, and we must have some respect to church obligations, in order to have it. It is simply childish to pooh! pooh! this thing, and to sneer at and ridicule those who call attention to it. I am old-fashioned enough to believe that integrity lies at the base of all virtues, and I can not see how it can be claimed by those who enter into the Methodist communion, knowing its demands, and willfully disregards them. I can not see how any pastor, who has been called to watch over souls, can, with a good conscience, refuse to execute the laws he has promised to regard. He may doubt their wisdom, he may wish they were not there; but *they are there*. Can he ignore them? I know there are persons in all of the churches who do things greatly more immoral in themselves than this disregard of the rule on amusements; but they are not any more violators of an obligation. The man who drinks a glass of wine is as much a sinner against his temperance pledge as the man who gets drunk. The grade of the immorality is to be measured by the solemnity of the vow made and the pledge broken, as well as by the character of the act itself.

I believe in my very heart that it is this apparently insignificant thing that is the cause of such widespread infidelity and immorality. It is not needful to cut all the levees to overflow the land about. We have only to break the barrier in a few places, and the other result follows.

It may seem like pessimism to beg our preachers, and especially our lay people, to come back to the old paths, and to try and show them where these old paths are, and how they have wandered from them; but it is the truest love to do it. Nero played his lute while Rome was blazing, and many a man has comforted himself with the thought that *he* will, at least, save himself from a result he has reason to fear will come upon the church by a course of things, and so keeps silent; and so he may, but the day when the watchman must give account is surely coming. If the whole cause of vital Christianity is not now imperiled from rationalism on the one hand, and latitudinarianism on the other, I am a false prophet.

If this is croaking or pessimism, I can't help it. It is true, or all past history is a lie. GEO. G. SMITH.

Sabbath Desecration.

The law providing for the proper observance of the Sabbath is as clear and explicit as the law that prohibits murder. And an infraction of the Sabbatic law is as much a sin as the transgression of the law that says, "Thou shalt not kill." "For the transgression of the law (of any divine law) is sin." The God who said, "Thou shalt not kill," also said, "Remember the Sabbath day to keep it holy." The infringement of the one is as displeasing to God as the violation of the other; and, furthermore, the man who fails to observe the Sabbath, not according to his own interpretation of the law, but according to God's construction of the law, is as much a sinner, in the sight of God, as he who commits murder. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of the whole." (James ii, 10.) "For he that said, Do not kill," said also, "Remember the Sabbath day to keep it holy." To the law and the testimony. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Of course, works of mercy and necessity are not prohibited on the Sabbath. "For it is lawful to do well on the Sabbath day." But are not the works of mercy and necessity made to cover a multitude of sins? Those who sell milk, ice, meat, bread and vegetables class their Sunday work under the head of "works of necessity," and those who patronize them on the Sabbath justify themselves by the "law of necessity," and thus hush the murmurings of an incensed conscience. Let me ask: is it necessary, absolutely necessary, for a man to buy his bread, or his ice, or his meat, or his vegetables on the Sabbath? Is there no way to avoid it without injury? I undertake to say that no man is under absolute necessity to make said purchases on the Sabbath, and that no injury would be sustained by ceasing from such work on the Lord's day, and that the making of such purchases on the Sabbath is a positive transgression of the Fourth Commandment, and is, therefore, a sin. Why do these vendors of bread, meat, milk, ice, etc., ply their trade on the Sabbath days? Is it because they prefer to do it? No, sir; it is because the people demand it, and church members at that. These vendors, in one sense, are the servants of the people, and are subject to their wishes; so, by this demand, the people force a large number of men to labor on the Sabbath just as they do on other days. "In it (in the Sabbath) thou shalt not do any work; thou, nor thy man-servant." In the face of this positive prohibition, thousands of church members buy on the Sabbath, and force those who serve them to labor on the Sabbath. They not only compel these laborers to work on the Sabbath, but also deprive them of the privileges of the sanctuary. Standing in his pulpit, the city pastor can see the ice-man, the milk-men and others hard at work serving those to whom he is dispensing the bread of life. The man who sells on the Sabbath and the man who buys on the Sabbath are both guilty of Sabbath desecration, except in cases of absolute necessity, and no amount of church-going and ritualistic observances will absolve them from their guilt of sin. Railroads, livery stables, postoffices and daily newspapers call no halt for Sabbath observance. Railroads and livery stables do more work on the Sabbath than on any other day. This is their best day. Surely these men can't cover their Sabbath work "under the law of necessity!" Railroads and other public carriers can cease from their work on the Sabbath without injury to the common weal. They are transgressors of the law, and those who patronize them are *particeps criminis*.

What shall we say of the work performed in printing offices and postoffices on the Sabbath? Are Sunday papers and Sunday mails absolutely necessary? Can not these be dispensed with? Most assuredly, yes! Then how are we to justify the work done in the mail service and by the press on the Lord's day? There is no justification for this Sabbath work done by these public servants, and they themselves, and those who patronize them, are guilty of Sabbath desecration. When will vendors of bread, meat, ice, etc., public carriers, newspapers and postoffices cease from labor on the Sabbath, and their thousands of employees tread the courts of our God on the holy Sabbath day? I answer: When church members cease to demand it by their patronage.

They that do unnecessary work on the Sabbath transgress the law. The transgression of law is sin. The soul that sinneth, it shall die. Therefore, they that do unnecessary work on the Sabbath shall die. Hear what the Lord hath promised: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

L. S. JONES.

Jackson, Miss.

First Session of the Japan Conference, M. E. Church, South.

The various members and workers connected with the Japan Mission met in the church at Kobe, Wednesday morning, July 20, at 8:30, and, after appropriate and helpful religious exercises, were organized into an Annual Conference by Bishop J. S. Key. Dr. O. A. Dukes was elected secretary, and members were enrolled as follows: J. W. Lambuth, W. R. Lambuth, O. A. Dukes, C. B. Moseley, B. W. Waters, J. C. C. Newton, N. W. Utley, T. W. B. Demaree, W. E. Towson, J. M. Rollins, S. Shaw and W. A. Davis. S. H. Wainwright, Misses Gaines, Kin, Strider and Bice, though ineligible to membership in the Conference, belong to the mission, being in the employ of the Board of Missions, and were asked to attend the sessions and be ready with their reports. Later on W. A. Wilson and Y. Yoshioka were admitted into full connection. The former came out two years ago from the Western North Carolina Conference. The latter is a native preacher, the first one licensed by our church. The occasion of their admission was made very impressive by the remarks of the Bishop.

E. Nakayama, Y. Tanaka and K. Uaaki were continued on trial; H. G. Hawkins and E. Aho were admitted on trial.

The questions have been asked by the Bishop, and reports made, just as in the home Conferences. The reports themselves show that, though the heathen land modifies somewhat, the methods, in the main, are those of the mother church. Sometimes it is necessary for the missionaries to check a desire in the native helpers for something new. These helpers are true in spirit, however. Their willingness and aggressiveness are notable and praiseworthy. They are ever ready and eager.

Christian education is a necessity in Japan on account of the progressiveness of State education. Of schools the church has two: one for girls at Hiroshima, and the Kwansei Gakuin for boys at Kobe. This latter has, besides the academic department, a regular theological department. Just before commencement there was a great revival in the school, and the students have gone during the vacation and kindled the fires at nearly all the mission points.

The passport system of the country is a hindrance to missionary work, but the greatest barrier is the difficult tongue. Much must be done by our men, all of whom begin work as soon as they arrive, through interpreters. C. B. Moseley is the only member of the mission now on the field who uses the language well enough to preach in it. This necessity for reports and talks made in English to be translated into Japanese lengthens the Conference.

Sunday was a feast day in spiritual things. In the morning were love-feast and preaching; in the afternoon native and foreigner alike knelt at the communion table; and at night all joined in paying tribute to the memory of Dr. J. W. Lambuth.

The Conference will probably close Thursday. H. G. HAWKINS.

Kobe, Japan, July 26, 1892.

The Indian Mission.

BY REV. W. W. CAMMACK, MISSIONARY.

There are many things of interest connected with this mission about which I would like to write, but I will speak only of the most important. I have purchased and received by donation seventy-five dollars' worth of literature, consisting of Bibles, Testaments, hymn books and spellers, most all of which are in the Choctaw language. I am making a free distribution of these books to great profit. I have organized two Sunday-schools, where the Indians meet every Sunday, and are learning surprisingly fast. At Talichuak we have a very interesting Sunday-school. We are assisted at this place by Bros. Toles and Tinsley, white men, and members of the Methodist Church. The readers of this article would confer a lasting benefit upon the Indians of this community by sending to J. W. Tolee, Oktibbeha, Miss., some of our song books, such as "New Life No. 1," "Character Notes." Could not some Sunday-school supply this demand from their old libraries? We will be glad to get the old books. I am happy to inform the readers of the ADVOCATE that I have secured the services of a young Indian man, "Simpson Tubby," of whom I have written before. He reads, writes, sings and speaks in public, both in Chootaw and in English. I am well pleased with him; am satisfied that he feels called to the ministry. I am boarding him and teaching him with the view of his entering the ministry next Winter. He has been with me in two meetings, and none but those who were present can give any idea of his influence for good over the Choctaw Indians. I am fully convinced in my own mind that the quickest and best way to reach the Choctaws is through one of their own race; and I am satisfied the church will help me educate this young man. I have kept the best for the last. It is this: We have received into the church and baptized five Indians, giving us, in all, now six members. Four of them are young men of promise; one is an old man of some influence; the other, a young girl. We are largely indebted to Simpson Tubby, and Bro. Leech, of the North Mississippi Conference, for these accessions to the church. We have started a subscription to build an Indian church, which we hope to have finished by next Conference. Who will help in this good work? This church is to be located in the bounds of North Mississippi Conference. If anyone wishes to have an interest in this first Indian Methodist Church, send it to Rev. A. D. Miller, Barlow, Miss., or Rev. J. A. Leech, Louisville, Miss.

An Open Letter and an Appeal.

To our much-esteemed brother we suggest that the filling of a report, and putting the same in an envelope, ready-stamped and directed, is not a heavy burden; and the Executive Committee of the Joint Board thought it the best for the claimant and the best for the church that these reports should be received before any claimant's case should be considered. The Executive Committee will endeavor to profit by its own failures and the failures of others. In the meantime, brethren, send on your reports, that our worthy claimants may be paid.

We need eight hundred dollars to meet the claims which we expect to be due Oct. 1. Many of the brethren have done well; none better than Bro. Powell. Of our city appointments, Yazoo takes the lead as being the only one paid up in full. Our churches in Natchez, Vicksburg, Jackson and Meridian, by following the example of Yazoo City, could not only set a good example to the town and country charges, but would give the committee four hundred dollars out of the eight hundred dollars needed. Brethren of the city churches, we appeal to you, and, in the name of our Lord and yours, ask that you help us in this providing for the "necessities of the saints."

As you have seen, from the published reports, Vicksburg district has contributed the most money, being about three-eighths of its assessment. Seashore district is a close second, having paid three hundred and one dollars out of a total of five hundred and fifty dollars. Let this holy cause lie heavy upon your hearts, brethren, until you have our treasurer's receipt for the entire amount of your assessment.

Remember the amounts must be in the hands of the treasurer by Oct. 1. Can we not all pay off in full this one assessment before Oct 1? Give us a speedy and a favorable answer.

JOHN W. CHAMBERS,
Chairman of Joint Board.

Port Gibson Female College.

The undersigned has been trustee and president of the Port Gibson Female College for nearly fifty years, and knows whereof he writes. This is nearly the oldest, if not the oldest, female college in this State, under the patronage of the M. E. Church, Mississippi Conference. The buildings are the most substantial of any in the State; the walls from three to four feet thick, all brick; the annex, being covered with slate, can comfortably accommodate seventy-five boarders. Her alumni will compare with that of any college. They have gone out to become the wives of statesmen, bishops and laymen in every walk of life, and of whom we are very proud.

The next session begins Sept. 13, with the Rev. B. F. Jones, president of the faculty, assisted by an able corps of teachers. President Jones is a graduate of Centenary College, which has educated so many distinguished men in Louisiana and Mississippi. He is in every way fully equipped for the task he has undertaken.

Miss Susie G. Kilbourne is a native of Louisiana, the daughter of Judge Kilbourne, and comes to us heartily endorsed by two governors, two United States senators, two college presidents, and any number of distinguished laymen.

Miss Flora Little is a native of Mississippi, and the daughter of the presiding elder of the Vicksburg district. She holds a five-year certificate from the State Superintendent of Public Schools, and all who know Mr. Preston will acknowledge the sufficiency of such an endorsement.

Of Mrs. M. H. Meek, teacher of vocal and instrumental music, solfege, technique, it is difficult to speak in bounds. She is entire mistress of her profession, and commands the respect and admiration of all music loving people.

Miss Sallie D. McGill, of Louisiana, has proven her proficiency in the department of art by long study and acceptable service in the college for a number of years. Her art exhibition at the close of each year has afforded great pleasure and evoked the admiration of all visitors.

Miss M. E. Compton has charge of the boarding department; herself a first-class educator, and principal of the college for a number of years, now taking a much-needed rest. She knows all about the management of girls, and no one need be afraid to place their daughters under her care, in sickness or in health. No one of her numerous guests and pupils can but say she sets the best of tables, with all the delicacies the market can afford. She is a most excellent Christian lady, whose word is as good as her bond. Miss Compton is a native of Louisiana.

So, you see, all our teachers are native and to the manor born.

The deed of gift of the college to the Conference requires the trustees to educate all the daughters of ministers free of charge, of all denominations, which we have done for the last fifty years. A liberal discount is allowed on two or more pupils. We are not running a "Cheap-John" establishment, or "cutting rates" with other colleges, but we propose to give everyone the full value for his money, and the highest standard of a college education. We have engaged the ablest teachers to be had, and, as the laborer is worthy of his hire, we must see to it that our teachers are paid their hard earnings. Compare our rates with other colleges, and, all things considered, we are doing the best work as cheap as anyone ought to ask.

G. W. HUMPHREYS.

Editorial labor is the most imperious, absorbing and insidious in which a man can engage. Like a hole with no bottom, it will take all you will put into it, and yet never afford you the satisfaction of seeing it filled. Into editorial work you can put all the time and strength and nerve and brain force at your command, and yet you see room for a vast amount additional which could with profit have been put upon the work, had it been in your power. This lays a heavy tax on the strength of the editor and subjects him to a peculiarly strong temptation to overwork. In this way editors are often overworked before they are aware of it.—*Tennessee Methodist.*

SUNDAY-SCHOOL LESSON.—Sept. 4, 1892.

BY REV. W. H. LAPRADE, D. D.

Philip Preaching at Samaria.

Acts viii, 5-25.

TIME.—A. D. 37.

GOLDEN TEXT.—"*And there was great joy in that city.*" (*Verse 8.*)

The Philip of our lesson was one of the seven deacons appointed by the apostles after election by the church. He was not the Apostle Philip. Like Stephen, he was preacher as well as a steward.

Ver. 5. The persecution following the stoning of Stephen was the occasion of his going into Samaria. The fortunate city to which he went we do not know. Philip must have been a man of large mould, or he would not, at that early day, have preached the gospel to the despised Samaritans.

Vers. 6, 7. The miracles worked by Philip were not only works of mercy, but served also to catch and hold attention to the word he preached. These miracles were of use. Not so the foolish and oftentimes childish things credited to false teachers.

Ver. 8. "Great joy"—not only because of the suffering relieved, but because of the good tidings preached.

Vers. 9, 10, 11. Early writers tell us much of Simon, mixing with their statements so much of fable that we can not certainly say what is reliable. Probably he was a Samaritan, educated at Alexandria, in Egypt. Here he learned the arts of Egyptian sorcery—a mixture of skillful deception, sleight-of-hand, appeal to the spirit of superstition, and application of some natural laws not then (probably not yet) understood. Simon boasted much, misled the simple, and was greatly honored.

Ver. 12. Convinced of the truth of the word preached by Philip, they forsook Simon, professed Christ, and were baptized—not *all* of them, but many, "both men and women." From superstition they turned to Christianity.

Ver. 13. The number and nature of the miracles wrought by Philip convinced Simon that here was exercised a power greater than any he possessed. The teachings of Philip he accepted as accounting for that power. He submitted to baptism simply as a declaration that he had joined a new school of wonder-workers. There was no real conversion to Christ, as his conduct soon showed; no comprehension of the spiritual meanings of the new doctrine.

Vers. 14, 15, 16. The apostles, it will be remembered, did not leave Jerusalem when the persecution of Christians began. Thorough organization of the church had not yet been secured, and they remained there, no doubt, that from that point of vantage they might reach and control other communities that might become Christian. For this purpose Peter and John, chief in influence, went to Samaria to impart, as guided by the Spirit, gifts and knowledge, and to conserve and direct the energy of the converts. "Laying on of hands" was symbolic of the impartation of the extraordinary gifts of the Holy Ghost.

Vers. 18, 19. Comparing this with his old methods of incantation and trickery, and failing entirely to understand its deep spiritual meanings, Simon coveted the power, which seemed to belong to Peter and John, of communicating the Holy Ghost. His offer of money was in accord with his character and practice as a professional sorcerer.

Vers. 20, 21. Peter's language shows not only his righteous wrath that Simon sought to buy the gifts of the Spirit, but the utter failure of Simon to enter into the great gospel movement. In thought and purpose he was entirely removed from it, notwithstanding his profession and baptism; nor was he sincere in his attitude. His real object was to extend his power and increase his profits as a wonder-worker.

Vers. 22, 23. While Peter condemned, he also exhorted Simon. He did not crush him with anathema, but pointed the way to God. Spiritual sweetness and spiritual liberty come through repentance and prayer; self-seeking brings bondage and bitterness always.

Ver. 24. That is, "Pray God that I perish not." Simon feared the consequences of his sin, but there is no indication that he sincerely repented.

Ver. 25. Peter and John gave all necessary counsel and instruction before they returned, preaching also in other parts of Samaria. Jesus had given special instruction that the disciples should "be witnesses" unto him "in Samaria."

"Paley and Butler were admirable in their day; but they no more meet the assaults of skepticism of to-day than the guns of years gone by could now fire defeat into the ranks of the enemy. Butler assumed the existence of God. Skepticism at present denies, or does not know, which is a no, that God exists. The great battle in modern thought is the problem of God, involving his very existence."

Temperance Department.

CONDUCTED BY REV. JOHN T. SAWYER, D. D.

Rev. Dr. W. B. Palmore, in *St Louis Advocate*, writes thus forcibly:

We believe the time is coming when the Christian people of Missouri will look back to this day of the legalized saloon with as much horror as the church now looks back to John Tetzell and the selling of indulgences. The good people of Missouri are largely in the majority. But what does the devil care for that, so long as that majority is divided against each other in two political parties arrayed against each other in two parties, one of which is fighting for the "loaves and fishes," and the other for the "fishes and the loaves?" There are good men now so blinded with party zeal that they can not see our thousand millions of dollars and army of drunkards going annually down in liquor! In their deafening scream for "Protection!" of "Tariff Reform!" they can not hear the groan and the moan that comes up from millions of murdered homes; the stealthy onward movement of the red-handed liquor traffic, hissing like a serpent at the threshold of every home, tramping like a tiger upon childhood, and roaring like a lion through the halls of municipal, state and national legislation; breeding débauchery among the rich, anarchy among the poor; crowding the jails, penitentiaries, asylums and hospitals. The day is coming when these same Christian men will look back on their blind partisan folly much as we do now on the partisan bigotry of Pharisees and Sadducees, who hated each other worse than ever a Democrat or a Republican hate each other, but jointly murdered the Son of God!

On the other hand, there are few interests in this world more solidly organized than the liquor power. With no politics, yet controlling the policies and dictating the platforms of both parties. To this power the two parties are nothing but a pair of skates, on which to glide from the Atlantic to the Pacific, putting one down at Chicago and another at Minneapolis, and cutting a sufficient curve around Omaha to hush the "People" into silence. If the Christian people of this land were so organized and cared so little for parties, the legalized murder mill, or dram shop, would be driven from our nation in less than five years. Such a combined public sentiment will some day blow the whole abomination into the pit almost as suddenly as the Fourth street saloon was blown into "everlasting destruction."

This stupendous question has long been a football between preachers and politicians. The preachers kick it into the air, saying it is a "political question" with which we have nothing to do. The politician kicks it back into the air, saying it is a "moral question" with which he has nothing to do; while all the fiends, furies and devils in hell cheer the players as the diabolical and destructive game proceeds, the annual stakes of which are a thousand millions of dollars, a hundred thousand drunkards dead, doomed and damned, besides the broken hearts, wrecked homes and hopes of millions! Let us cease our folly, vote as we pray, and unceasingly manufacture the dynamite of healthy sentiment, and the saloon will as surely go as Hell's Gate was removed from the entrance to New York Harbor.

Strong Drink at the World's Fair.

The liquor men were sufficiently influential with the United States Senate to secure a reversal of the vote by which that august body had declared against the sale of intoxicants at the World's Fair. But the great agricultural State of Illinois has a law that, if enforced, would exclude gaming and the sale of all spirituous liquors from every fair ground and exposition in the State. We give the language of its penalty:

"Whosoever shall keep any shop, booth, tent, wagon, vessel, boat or other place for the sale of spirituous liquor, or expose for sale, or sell, or give away, or otherwise dispose of any spirituous liquors, or whoever engages in gaming at or within two miles of the place where any agricultural, horticultural or mechanical fair is being held, shall for each offense be fined not less than five dollars nor more than one hundred dollars."

It is proposed by the directory of the Columbian Exposition to secure the abrogation of this law at next Winter's session of the Illinois Legislature, but the W. C. T. U. of the State will, no doubt, be early in the field, and will unite with other temperance societies and the churches to bring to bear upon the Legislature a counter influence. There is also a State law which, if enforced, would close every saloon in Chicago on Sunday. If the leaders of the city churches will unite to secure the enforcement of this law and the one relating to fairs and expositions, they will prove to be the upper and nether millstones between which the alcohol venders may be reduced to the lowest dimensions. A thousand and a thousand times the temperance people have repeated what is so sadly true, that we have now law enough to well-nigh destroy the liquor traffic if the Christian element in this country were active to secure the enforcement of the same. Why is not the said Christian element active? If good people think we Prohibitionists go too far, why do they not go just far enough? Why are not our high license friends busy securing the enforcement of such laws as we have? The answer is not far to seek.—*Union Signal.*

We have heard of a good brother—a gallant knight of the quill—who, when urged to write on the subject of prohibition, plead, as an excuse, that he was not "sufficiently acquainted with the subject." To all thus deterred from writing we have this to say: Study your Bible, and if it doesn't inform you on this subject, your copy of the good book is a spurious one. Burn it. Get another. Study it. Then write.—*Southern Christian Advocate.*

The Chicago *Champion*, a liquor organ, says editorially that "while we consider $1,000 license as a legalized robbery, we prefer a high-license system to prohibition."

There is no mistaking the meaning of Rev. Dr. Kirkland in the following:

In the work now before us in South Carolina, "Prohibition!" is the battlecry. We have no use for the word "temperance" in this connection. For years we have been praying for temperance, and our preachers have been preaching temperance after the "moral suasion" style. Still the traffic continues and grows. "You can't toll hogs out of a corn-field; you have to set the dogs on them." You can't toll the whisky dealer from his money-making business; you have to set the dogs on. And the only power that can drive the liquor dealer out of his trade is *the ballot*. Praying and preaching are all right, as far as they go, and we need more of both, but "votes hite."

In this movement we need the prayers of every Christian in the land; we need the sermons of every preacher in the State. But the need is that these prayers and sermons shall be backed by work, and shall crystallize into votes at the proper time."

The Country's Drink Bill.

The best estimates place the drink bill of the United States for the year 1891 at about	$1,200,000,000 00
The total expenses of the United States government for the fiscal year 1891, including War, Navy, Postoffice, Interior, Agricultural and State Departments, Indian and Pension Bureaus, interest on the public debt, salaries of officials at home and abroad, Congress, public buildings, etc	$ 487,113,333 41

It (the liquor traffic) costs every year more than our whole civil service, our army, our navy, our Congress (including the river and harbor and the pension bills), our wasteful local governments, and all national, state, county and local debts, besides all the schools in the country. In fact, this country pays more for liquor than for every function of every kind of government.—*New York Tribune.*

Boston and Rum.

Boston sent to the heathen of British Africa alone, in the eleven months ended May 31, 1892, rum to the amount of 527,122 gallons, and yet, they say, the heathen over there are not all converted to Christianity yet! The churches are doing a very heroic job in the way of passing a resolution once a year against the rum, but for some mysterious reason these resolutions have not as yet altered the strength of the rum or the quantity shipped. Perhaps the reason is that they are not engrossed. If finely engrossed and sent in a sealed package to the shippers of rum, perhaps they might be effective. If after trying this, say, about twenty years, the hold, bad men continued to send rum, we will try to offer another suggestion.—*The Voice.*

Information Wanted.

Will some one explain the difference between the murderer who stains his hands in his fellow's blood, and the bar keeper who sells him the vile stuff which crazes his brain and nerves his arm to commit the foul deed, and the manufacturer who makes and furnishes the bar keeper with the deadly liquid, "fire water," and the Legislature which licenses both the dealer and manufacturer, and the man, whether he be a notorious sinner, a lay church member, a deacon, or a minister of the gospel, who votes for a representative who will assist in passing, or continuing, such an infamous act as the license act?—*North Carolina Baptist.*

The vote taken on prohibition in the different States within the last ten years is as follows:

	For.	Against.
Kansas, in 1880	92,303	81,304
Iowa, in 1882	155,436	125,677
Ohio, in 1883	323,189	240,976
Maine, in 1884	70,783	23,811
South Dakota, in 1885	18,752	15,218
Michigan, in 1886	187,470	184,305
Texas, in 1887	129,273	221,934
Tennessee, in 1887	117,501	145,247
Oregon, in 1887	19,973	27,958
West Virginia, in 1888	41,668	76,554
New Hampshire, in 1889	25,786	30,976
Massachusetts, in 1889	76,459	133,085
Pennsylvania, in 1889	296,617	488,611
Rhode Island, in 1889	9,956	28,315
Total	1,566,268	1,822,994

One of the great parties of to-day was reared on the perished hopes of the Whigs, to put down slavery. That work has been grandly accomplished. Will it ever be used to break the bondage of a greater slavery? Or will its ruins form the substructure of another party that the Lord will have to raise up to put down the saloon? If the solid weight of Methodism could be thrown against this monstrous drunkard-making iniquity, it would have to die. If this Fall we all vote as we pray, the question will be settled. One of the old parties will either have to die or adopt prohibition. One party is too much opposed to "*sumptuary law*" ever to adopt it. Then the other must eventually die or adopt prohibition. The M. E. Church has the balance of power to determine when this shall be. Wherever she falls solidly into line against the saloon, whether in an old party or a new one, Southern Methodism will fall into line with her. She could afford for the time to forget her interest in the colored man, for nothing would be a much greater blessing to him than closing up the murder-mills and drunkard-factories. These are the sources of three-fourths of his poverty and misery.—*St. Louis Christian Advocate.*

In 1891, according to a high-license journal, there were 1,130 murders in this country caused by liquor. The country thrilled at the outrage of the slave power; it rises in indignation over the oppression of the black race or of labor, but it holds its peace when the liquor power revels in a carnival of blood.

Two hundred and forty thousand saloon keepers virtually rule the land. The cities are controlled by them; they dictate the election of mayors and councilmen; the police are their obedient servants; the Legislatures are careful not to offend them. Senator Ingalls was right. The parties, the political aspirants, and the officials are all afraid of the 240,000 freebooters who prey upon the country. They dare not raise their little finger to forbid their plunder of the people.—*St. Louis Evangelist.*

We rejoice that Congress has saved our country from the threatened shame of having the exposition opened on Sunday. The bill appropriating $5,000,000 on condition that the gates be all closed on Sunday has passed both Houses. However, they straddled the chasm by allowing liquor to be sold in the restaurants; conciliating the Christian people on the one hand and drinking politicians on the other. Some of the secular Chicago papers raised a great howl against Sabbath-closing in their eagerness to "educate the masses." Six days are enough to educate men in mechanics, commerce and the arts. Almost all schools "let out" on Sunday. If they were so much concerned for the masses, why didn't they propose to do away with the gate-fees on Sunday and have a "free school?"—*St. Louis Advocate.*

Alas for us when so many Christians open wide their mouths and swallow any frog or torrapin that their party convention may throw in! Alas for us when so many Christians pray for deliverance from evil and yet vote for men who favor saloons and the license of the liquor traffic! Alas for us when party enthusiasm leads Christians to support a candidate who carries a whisky flask around in his pocket! Alas for us when Christians vote for a man known to be corrupt and the author of false charges against the people who do not favor the elevation to office! God forbid that politics should get into religion, but let us work and pray that religion and morality may get into politics.—*Florida Christian Advocate.*

Of the 661,000 people of the little rocky State of Maine, 146,668 have $50,278,452 deposited in savings banks. A little more than one person in every four, or one in each family, has money deposited in a savings bank. This speaks volumes for the beneficent effect of prohibition.—*The Issue.*

HIGH LICENSE IN HIGH FAVOR.—The increase of the license fee in Pennsylvania from five hundred dollars to one thousand dollars will be the best investment the liquor interest has ever made.—*Bonfort's Wine and Spirit Circular.*

There were 363,935 public school teachers and 204,913 liquor dealers in the United States last year.—*Nashville Advocate.*

The Petition of the World's W. C. T. U.

For the protection of the home, addressed to the governments of the world, beseeches each ruler "to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect the homes of the people by the total prohibition of these curses of civilization throughout all the territory over which his (or her) government extends."

This petition has lately received hearty indorsement from the "International Missionary Union," composed of missionaries from many lands, and the "Young People's Society of Christian Endeavor," at their annual meeting held in the City of New York. These, with indorsements from churches, missionary societies, peace and other moral associations, The Salvation Army, Good Templars, Y. M. C. A., and other bodies, aggregate millions, who have thus said we desire the complete banishment of intoxicants, opium and other narcotics, and, with the Woman's Christian Temperance Union, appeal to the rulers of nations to exercise all power in them invested to accomplish this deliverance.

We, therefore, most earnestly request that all these will unite with us in prayer, that as leading Christian women in the presentation of this petition stand face to face with rulers, pleading for the protection of their homes, the Spirit of the Lord will move upon royal hearts to grant their request.

MARY A. WOODBRIDGE,
Sec'y World's W. C. T. U.

To him whose elastic and vigorous thought keeps pace with the sun the day, is a perpetual morning. It matters not what the clocks say, or the attitudes and labors of men. Morning is when I am awake, and there is the dawn in me.—*Thoreau.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, September 1, 1892.

Letter from Dr. Hunnicutt.

MR. EDITOR: Since attending the District Conference at Greensburg, La., I have passed through parts of Mississippi, Alabama, Georgia and Tennessee. Everywhere rain has been abundant; in some regions excessive, and in places destructive to growing crops. The damage in the valleys has, however, been more than compensated by the increased fertility of the hills, for rain is the best of all fertilizers, since through it alone the nutritious elements of the soil are prepared for the rootlets of plants. The rains that flood the valleys fatten the hills, and there is compensation. Corn, generally, promises an ample yield, and cotton gives signs of no shortness, while peas and sweet potatoes are planted to an unusual extent. The vineless, or bunch, sweet potato is growing in favor.

I note in Georgia more extensive culture of the grape. Peaches and fruits of other kinds are plentiful. The mention of these brings to mind not only the wine that maketh glad the heart of man, but that which is a mocker and the strong drink that is raging. Many are tempted to turn their fruits and grapes into money through the distillery. The grape market of New Orleans is largely supplied from Georgia.

The Pomological Society, which holds weekly meetings in Atlanta, promotes the cultivation and improvement of a great variety of fruits and vegetables. The Agricultural Association of the State of Georgia has long been a body of great influence, and, doubtless, did much toward the establishment of the Department of Agriculture, with a commissioner at its head. The Agricultural College of the State is connected with the University, but its instructions are distributed among the people by the professors through the agency of farmers' institutes held in various parts of the State. Thus the instructions of the college are carried to the people who can not go to it, and are put into practice and tested by the farmers in every part of the State.

Mineral waters are becoming more accessible as railroads permeate the land. I have recently been drinking of some among the mountains of Tennessee, which is as black as ink, yet seems to be possessed of wholesome, tonic properties.

I find preaching to do everywhere, and the Word not unappreciated. Even at a fashionable watering-place some heard the gospel of Paul against all worldliness with strong approval.

Wife and I are well, and by our summering have been prepared, I hope, the better for the work we may find among the boys and young men who shall be entrusted to us at Centenary.

I am now traveling in North Mississippi, looking to our opening at Centenary on Sept. 7. I suppose you have seen our new catalogue. The opening sermon will be preached on the first Sunday after the beginning of the session.

W. L. C. HUNNICUTT.

Truth Incarnate.

The great army of men and women who have contributed most to the progress of the world may be roughly divided into two classes: theorists and minds of a practical turn. These two classes need not be mutually exclusive, and, in fact, must not be, if the best results are to be obtained. The illustration is drawn simply to show that theory is one thing and practice another.

Now, for the great mass of humanity, mere theoretical knowledge has little attraction. The "common sense" of mankind does not deal with what it pleases to call the ideal or imaginary; it prefers fact to fancy; it tends (whether rightly or not is out of the question here) to dub as vagaries what does not readily appeal to the touchstone of every-day practicality.

This demand for the *objectified* idea seems to be the natural law of the mind. To reap the greatest benefit our children must now be taught by the kindergarten, or object, method. The idea must be put into visible, tangible form before its real worth and truth can be fully appreciated. We are all realists in a certain sense. Though we may justly repudiate materialism as a philosophy, yet we can not fail to acknowledge that, like almost all errors, it has some truth. Mind may be thoroughly independent of matter as far as its *reality* is concerned; yet in its *manifestations* it is forced to call into requisition this much-berated servant. An idea, however profound or brilliant, means very little until it takes objective form in the tones of the voice or the letters on a page.

This principle holds true, even in a greater degree, when we enter the realm of moral ideas and religious truths. The world has been the recipient of many such truths; but with every truth it has received *a man* who was the incarnation of that truth. Jonah was a penitent before he brought the Ninevites to repentance; Luther lived through the Reformation long before that great event was incorporated into history. So of all the men who have been the instruments of renewed light to the race; they have first felt in their own hearts and lives the transforming power of their message. It need not be argued that the most powerful lessons are thus learned. All the antedeluvian world knew of righteousness could be gotten by a good look at Noah, who took that as the theme of his life-sermon. When God would have men to know the great boon of meekness, he let Moses live among them for the space of six-score years, and exemplify, by a life of humility under the most alluring temptations to pride and selfishness, the virtue of that grace. When St. Paul would teach the Hebrew Christians the true meaning of faith, he did it, not by a long and devious excursion through the mazes of theology and metaphysics, but by taking his followers through a picture-gallery filled with men and women who all their lifetime had been the incarnation of faith.

These examples are sufficient to call our attention to the fact that truth, to be influential with men, must come through men—it must come "in the flesh." The reasons for this are obvious. In the first place, for the successful impartation of truth, there must be a bond of sympathy uniting the possessor to the seeker. Then, too, there must be on the part of the learner a confidence in his teacher's motive and in the reality of the truth he utters. The most palpable instance where these two conditions are fulfilled is the institution of the Christian ministry. The design is that the truth should come through the medium of personality. God's Word is the source of the truth; the preacher is the medium. Through him, as a channel, the truth is to be conveyed to men for whom he has sympathy, and who in turn look with confidence upon a truth that is clothed in human words and acts. This all has a bearing on the individual Christian life of the laity. The most influential sermons do not come from the pulpit on the Sabbath day; but every day in the week, in our homes and business houses, sermons, *living* sermons, are preached, without whose influence the public appeal of the pastor would be well-nigh fruitless. And, alas! in these same avenues counter influences are set in motion. Church-going parents, in a great many cases, preach to their children in such a way as to nullify almost all the favorable impressions of the gospel; while many a professing employer serves out to his employees, during six days of the week, such an amount and kind of doctrine that is almost morally certain to neutralize any slight impression that the preacher, in his short opportunity, may have been able to make.

The great need of the day is *applied* Christianity. People learn more from example than they do from precept. The preaching that is going to stem the tide of the infidelity and indifference which so characterizes our times, is not so much that which comes from the pulpit in rounded words and well-balanced sentences, but that which comes from the pew in the shape of every day lives of Christian consistency. The only kind of atheism that men can hold, we are told, is *practical* atheism; just so the only appreciable idea of the power of the gospel the world can have is through the medium of *practical* godliness.

To the Members of the Mississippi Conference.

Dear Brethren: As one of your number, and in the discharge of a duty laid upon me, let me call your attention to the need of more preaching on missionary subjects, and especially on the questions which are being forced on our church for immediate consideration.

From every field come urgent appeals for help—more missionaries, preachers and teachers. Not only does an empty treasury confront us, but a debt of $118,000 bars the onward march of 1,300,000 members of the Methodist Episcopal Church, South—an average of *nine cents a member!* Think of a conquering army turned back by a mole-hill, or brought to a halt by a heavy dew!

But this is not all. Our young men and our young women are not offering themselves for the foreign work as they ought to be doing; and some of our young preachers are putting limitations upon their vows and restricting even the terms of our "great commission." They are willing to "go into all the world," *provided* "the world" be not beyond our Conference lines, nor too far from a railroad.

These things show a want of the true missionary spirit—the true spirit of Christ our Lord; and the only remedy that is visible to me, is for us to make united prayer to God for a missionary revival throughout our Conference, sow the church down pew-deep with missionary tracts and leaflets, and preach as never before on these great, burning questions. Let us unite in prayer that our preachers may "be endued with power from on high" (Luke xxiv, 49), and let each one of us earnestly seek this great blessing, so that we may preach in the demonstration of the spirit and of power. Let us seek to move the whole church to greater zeal, earnestness, liberality and consecration in this holy cause. Let us encourage our young preachers and our own sons and daughters to volunteer for this work. Let us disabuse their minds of the fond thought that a special call from God is needed to qualify or authorize them to enter these wide-extended fields of labor—fields so white unto the harvest, and where laborers are so few. A special call to labor is no more necessary than a special call to contribute money. The field is the world, and our neighbors are all the children of men.

"I die at my post; send more men!" said the dying Lambuth, in far-off Japan. "We don't care!" says the indifferent church. "We can't do it," says the Board of Missions, "for we have neither the men nor the money." The neglected heathen die; the world rolls on to the judgment. And our church—

May God awake us to a full sense of the responsibilities and the opportunities now before us.

T. L. MELLEN,
Solicitor for Miss Cont.

Grateful and Timely Help.

MR. EDITOR: On my return from Europe, I have the pleasure of reading a delightful letter from my valued friend, Mrs. J. R. Bingham, of Carrollton, welcoming me home, and enclosing a check for seventy-five dollars to furnish the library of Millsaps College. This liberal response greets my return and gives additional cheer to the outlook for our initial term. Other amounts are promised, and we hope to be well equipped for opening day. I want to make the library the most attractive and classic place in the college. For the walls I have several pictures brought from England, and would be grateful to any friends for a substantial chair, table, book or periodical that will add to the comfort and value of the library. We will soon have the shelves in place, and will be ready for the excellent collection already promised. Our purpose is, also, to domicile the Mississippi Methodist Historical Society in that room, and provide secure, glass cases for preserving Methodist souvenirs, antiquities, manuscripts, etc.

Anyone reading this note, and desirous of helping forward our thorough equipment, will please make some contribution, however small, to that object. The money we expected to use in furnishing the several rooms and chapel of the college-building we have found necessary to invest in additional cottages for students and in the handsome president's house, now nearing completion. On this account we must furnish the college by outside aid. The president and agent have been engaged in this work, and with encouraging success. Let everybody help—and now.

I am just from the campus, and find work progressing finely. Applications for board come by each mail. Many have already perfected their arrangements, and we are looking for a gratifying opening. It shall be my pleasure and privilege to give much personal attention to the college, co-operating heartily with the faculty in caring for the moral and religious culture, as well as intellectual development, of the student-body.

CHAS. B. GALLOWAY.
Jackson, Miss., Aug. 27, 1892.

We have exhorted and plead, and plead and exhorted, the brethren to send us *brief* reports of their meetings. These pleadings and exhortations have not been lost on many of our brethren. They are complying graciously, and sending short notes, for which we give them our thanks. But when a brother sends us enough to make a column and a half, we sink into the depths of despair. Oh! wretched editors that we are!

The formal call of Dr. A. T. Pierson, a prominent Presbyterian, to be the successor of Mr. Spurgeon, is an illustration that denominationalism is becoming modified under the larger gospel light of the present day.

It is said that "every member of the Supreme Court of these United States has been actively interested in some phase of Christian endeavor." Such men ought to be able to render righteous decisions.

NOTES FROM OUR JACKSON OFFICE.

The ADVOCATE will have a representative at most of the camp meetings yet to be held. Money is scarce, and your two dollars will aid us greatly in tiding over the next six weeks.

Rev. E. S. Lewis has just closed a most successful meeting at Dublin, Miss., resulting in twenty accessions. "People were converted at the altar." He was assisted by Bro. T. W. Lewis, of Holly Springs.

Rev. J. V. Penn, of Waynesboro, Miss., and Miss Caro Minor, of Birmingham, Ala., were married last Thursday. We extend our congratulations and cordially welcome Sister Penn into the Methodist itinerancy.

Bishop Galloway reached Jackson on Monday, Aug. 22, looking hale and hearty. He says he enjoyed his trip more than he had anticipated. Some of his richest letters are yet in store for our readers. He preached at Capital Street Church at 11 o'clock, Sunday, and at First Church at night. Large audiences were in attendance, and greatly enjoyed his sermons.

The Soldier puts it pretty strong, but not too much so, in this sentence:

When a preacher rides to his appointment in the devil's carriage (a Sunday train or street car) his sermon will smell strong of sin.

We clip the following from the *New York Independent:*

The *Catholic Review* asks, "At the rate at which converts are coming into the church, how long will it be before America becomes Catholic?" And it answers, "About a hundred thousand years." Let us, therefore, in patience possess our souls, and calmly wait and see whether even then it will be so.—*Presbyterian Journal.*

In the second volume of "Women of the American Revolution," by Elizabeth F. Ellet, after speaking of those noble women who lived near the seat of military operations, and by virtue of that fact were brought into notice, she adds:

But there were other women whose more homely heroism was not without its effect, whose unacknowledged influence extended widely into the future. Their sphere of action limited to the bosom of their own families, the influence wrought quietly and unmarked, yet sent forth an impulse and an energy like the life-blood propelled from the heart through our whole national system. The mothers who through years of adverse fortune were true to American principles, and who kept them pure in their homes in the season of prosperity . . rendered real service to their country. . . The noblest reward, however, was theirs; the sons in whose minds they had nursed the germs of patriotism and virtue rose up to call them blessed.

There is where American liberty was won—at the fireside. And there, and there only, is the world going to be taken for Christ. A godless home—not necessarily a wicked, but an irreligious home—is an impassable barrier to almost every outside religious influence.

Judge Dubose, in charging the jury in the case of Alice Mitchell, a few weeks ago, made this pertinent remark:

It is said by an eminent author on criminal evidence, that in matters physiological there is no hypothesis so monstrous that an expert can not be found to swear to it on the stand, and to defend it vehemently when off the stand.

Without any reference to Alice Mitchell whatever—for we confess to being at a loss in this remarkable case—the plea of temporary insanity and the testimony of "experts" is so common that when a prominent man commits theft it is called kleptomania, and experts are called in. If he kills somebody, it is called by some other six- or seven-syllabled word that ninety per cent. of the people don't understand, and experts are called in. We are rapidly converging to that point from which when a prominent person steps out of the way and commits a crime against the common law, it will be shown that either he is crazy, or his great-grandfather on his mother's step-father's side once was an inmate of an insane asylum. The man of moderate means will be the only one with a sound mind.

A correspondent of the *Texas Christian Advocate* has this to say in reference to a fashionable watering-place on the coast of New Jersey:

I think the Long Branch young folks are reversing the old order of things. When there I noticed an adolescent youth in a white flannel suit, with a white cap, white shoes, and a pink silk shirt front and fancy sash, sitting by a girl in a heavy blue serge, white shirt and suspenders.

Umph!

But the same correspondent, describing another watering-place, only a few miles distant, reveals this redeeming, and much-to-be-rejoiced-at, fact:

Ocean Grove is under the control of the Methodist Episcopal Church. Anyone buying property there must obligate himself to conform to the regulations of the association. They certainly are strict. There is no gathering of sticks on the Sabbath; not a sound of wheels or horses' hoofs breaks the stillness; not even a milk wagon is permitted. At the end of each street is a gate which is not open on the Sabbath. I heard that a gentleman wished to pass out with the body of his daughter who had died the night before, but was refused permission. In the private parlors, as well as the hotels, cards and dancing are interdicted. Last week one of the swimmers amputated his sleeves (of his bathing suit—ED.), and was promptly arrested for disregarding the law.

Talking in church and other regulations are mentioned, but we can not quote more. If all seaside resorts were such as the above quotation purports this one to be, our pastors would not so much fear and tremble when their young of their flock "go off to spend the Summer." They frequently learn more ungodliness in six weeks than the pastor can preach out of them in twelve months.

Millsaps College Items.

BY REV. A. F. WATKINS, AGENT.

Mrs. J. R. Bingham, of Carrollton, and Mrs. P. T. Caillcott, of Coldwater, have shown their abiding interest in the college by the former providing for the furnishing of the library, and the latter presenting a handsome Bible for the chapel.

Millsaps College has been placed under obligations to that excellent citizen and loyal Methodist, Thos. A. Holloman, of Phœnix, Miss., for a valuable series of anatomical plates to be used in the department of anatomy and physiology, and to A. C. McNair, Esq., of Brookhaven, for a handsome revolving bookcase for the president's office.

The church in Natchez, in the midst of disadvantages unequaled in the history of our Conference, has recently shown its connectional spirit and added to its deserved reputation for liberality by furnishing the lecture-room of the professor of English, while the Aberdeen District Conference pledged itself to furnish President Murrah's lecture-room.

I wish some station or circuit, animated by the same spirit of zeal for the success of this great enterprise, would undertake the furnishing of some other lecture-room, at a cost, say, of $30, or that some liberal-minded and willing-hearted member of the church would send me a check for any amount from one dollar up, for this purpose. We can not afford to let our house go without necessary furniture. The oriental fashion of sitting cross-legged on the floor in front of the teacher may do for Japan or China, but will hardly meet with favor in Mississippi.

The outlook for our opening session is encouraging. Many catalogues are being sent out, many parties have announced their intention to attend the college, and quite a number of young men have made arrangements to board in one or the other of the "Student Homes." It would be well for our pastors to look over the field in their charges, and, finding the boys who ought to go to college, try to induce them to go to their own church school. The agent of Millsaps College will be glad to send a catalogue or write a letter to any young man whose name may be sent to him.

The balance on the second $25,000 to be raised by the church for the endowment fund still yawns like a chasm between the college and Major Millsaps' second $25,000. If the signers of notes past due would do so, they could in thirty days wipe out this deficit. These notes have remained unpaid so long, and the endowment fund thus left incomplete, is a reproach to our church, especially since the notes are almost all for small amounts, that could without serious inconvenience be raised by the givers. In many cases this failure is caused by simple thoughtlessness, and in others by a failure to appreciate individual responsibility in the matter. So important is the early completion of this fund that it ought to take precedence over many other indebtednesses, and our people ought, if necessary, to borrow the money to pay it. We can not hope to collect every dollar of these notes. Some of the signers have died; in some cases a poor widow makes a plea of poverty that bears upon its very face the evidence of its sincerity; sometimes a note is not worth the paper it is written on—it is as good as the man who signed it, but the man is no account, and so in one way or another we must suffer the loss of some of those notes. But this very fact ought to make every honest man, who proposes to pay his debts, determine that the college shall lose nothing through his delinquencies.

Isn't it curious that we call our week-night meeting "a prayer meeting?" All the songs and prayers together take up less time than the preacher's talk. Hadn't we better change its name? Our Northern brethren are no better off for a prayer meeting. They have about converted it into an "experience meeting." Perhaps if we would change the character of this week-night service, the people would attend in larger numbers and we would have a better meeting.

"John Wesley did not see all of God's truth, and he would be ashamed of his followers if they did not reach out for better interpretations than he found."

PERSONAL AND OTHERWISE.

The *St. Louis Advocate* reports Dr. Carradine at home and at work, greatly improved in health, but "not robust by any means."

The *New York Advocate* complimented Bishop Galloway by publishing a good part of his address before the Wesleyan Conference.

We regret to learn of the death, last week, of Rev. L. W. Wood, of the Mississippi Conference. He died at Pascagoula. No particulars.

"New energies, new inspirations, new departures, are necessary to keep the race from decay. When men cease to grow, they have become not 'old wine,' but 'sour vinegar.'"

A private note from Dr. Murrah, president of Millsaps College, says: "The interest in the college is general and enthusiastic. I am sure we will have a good attendance the first session."

Bishop Galloway arrived safe home the early part of last week. He says: "Have returned in safety, in good heart for work, and after a most delightful and profitable visit to the Old World."

We are indebted to Rev. B. F. Jones for a catalogue of his excellent institution, Port Gibson Female College. President Jones and his faculty are prepared to educate young ladies in every branch of learning.

Revs. V. V. Boone and M. H. Moore gave us a call last week. The former had been health-seeking on the coast for a few days, and the latter was on a money-seeking tour, seeking cash to help lift the missionary debt of $118,000 that is squeezing the life out of 1,125,000 Southern Methodists!

John C. Huey, the oldest Methodist in New Orleans, died last week in his ninety-first year. He has been a resident of this city for sixty years. He was at one time prominent in business and church circles, but for several years past he has been very feeble and confined mostly to his home.

The editor of the *Texas Advocate* has invented a machine for condensing long reports of meetings. It seems to work admirably, for in the last number he was able to publish eighty-seven reports in five columns of his paper. Without having gone through a condenser, these same reports "would have filled the paper." We are afraid we will be compelled to procure a machine of that kind.

The *Nashville Advocate* says:

Surely most any condition of things is better than the professional, slovenly reading of the Bible from the pulpit.

That is exactly what we have been saying all along. The Scripture lessons are too often read in a manner which renders the whole performance ridiculous.

HOME LIFE.

TWO THAT SLEEP AND ONE THAT WATCHETH.

BY F. W. BOURGEOIS.

"Could ye not watch one hour?" The hour is late,
And the chill air is drowsy, and they sleep—
Two, but one sleeps not; he whose love was great,
And who was greatly loved, his watch will keep.
The stars are clear, but not to them his eyes
Turn to win patience from their patient light;
Still on the earth he keeps his steadfast sight,
And bid to watch, so watches for surprise.
And so to his unsleeping eyes was given
To see his Master's agony that drew
That sweat of blood! to hear that cry of woe!
'Tis thus with the three priceless gifts of heaven:
Hope sleeps, and faith may slumber, but the few
Who really love, nor sleep, nor slumber know.

—*Selected.*

A Word to the Elderly.

Among all the housekeeper women, young, bright, active, sober, middle-aged, earnest, benevolent and spiritual, there must always be some who are getting past the center of life's stream, and who are looking longingly at the quiet waters beyond the boiling, eddying, wildly hurrying tide against which they have for years bravely battled. Dear women, growing old, don't imagine that because you are fifty, sixty, or even seventy, that now your rowing days are over, and you may complacently rest on your oars. How many women lose what brightness there is for the evening of life—and there is a brightness peculiar to every period of one's existence—by giving up. They give up their alms after mental improvement, their pleasurable pursuits of art, fancy work, or reading poetry, fearful lest such things may not comport with their self-made standard of quiet, idle, selfish elderliness, a state into which a natural inclination invites them to drop themselves. They give up the missionary society work, the Sabbath-school and the temperance work with easy good nature, hiding themselves under the cloak of age, which they believe will piously repel every conscience thrust, every protest.

Don't you remember, when you were much younger, how it used to provoke you to hear some plump, pleasant dame of forty-eight, or more, say at an evening party when asked to join in "tivoli" or "parchesi," "Oh, I'm too old for such things now," or to see her sit, heavy and dull, when croquet was going on, fearful lest joining in the game would bring reproach upon her?

There are old ladies who keep up at seventy-five the pleasurable things which they loved in earlier years, dress prettily, do fancy stitches, laugh and chat with girls, attend every good philanthropic gathering, and have their hearts fresh and young after the hardening, wearing things behind them. Don't "give up" until Providence shows plainly that you must, for of all nice things here below, a young-old woman is the nicest.—*Housekeeper.*

Rest and Unrest.

Two mothers, each with a young baby and no nurse, were discussing how they managed it. "I should be worn out," said one, "I'm sure, except for my rests. I make it a point as soon as my baby is sound asleep for his morning nap to drop everything and lie down myself." "Oh," said the other, "while my baby takes his nap is the only chance I have to gather up the loose ends about the house."

In these two phases of management lies a wide and deep philosophy. Ten years from now it will be safe to predict that the second mother will have lines in her face and wrinkles on her brow that have no business to be there, and, equally, that mother No. 1 will still be fresh and blooming.

Women are beginning to understand that it is the continuous, unrelieved strain that tells; it is doubtful if many of them, particularly the busy workers, fully appreciate that it lies within their own reach to modify this condition. "I never stand when I can sit, and I never sit when I can lie down," said a woman who has discovered the value of brief respites, and her sisters, if they try, may similarly find innumerable opportunities, now overlooked, to ease the strain of their daily occupations, if ever so briefly. Most women stand before their dressing bureaus to do the hair—an unnecessary waste of strength. Even if the daily coiffure is a very simple one—taking a brief time to accomplish—those few moments will amount in the end to a goodly sum of rest.—New York *Times.*

SPIRITUAL POWER.—The exercise of the true power, equal to its task, is always accompanied by a certain unconsciousness of the effort put forth. Successful work, as a rule, is marked by lack of friction. It is harder for the clumsy dabbler in clay to make the rudest vessel than for a skilled potter to shape the finest vase. A man who is not equal to his work, no matter how herculean the effort he puts forth, can never accomplish great things.

This principle applies to the activities of the Christian life, as well as to those of the secular life. Conscious effort is no criterion of strength. Neither does one deserve particular credit for doing Christian duty, because he finds that duty hard. The most desirable and commendable condition is that in which the Christian does his work with a smooth, joyful ease—an ease which comes, not from the slightness of the task, but from the grand, whole-souled devotedness with which it is performed. This is the condition of spiritual power—the soul being unconscious of the effort which it puts forth.—*Zion's Herald.*

GOD'S CRADLE SONG.—Two texts of Scripture there are, which, put together, I think are the most wonderful in the Bible. They suggest a child lying in a cradle, a loving face bent over it, and a sweet voice murmuring over its head. But I marvel with inexpressible surprise and adoration when I find who the singer is, and who is the child. The first verse is found in Isaiah lxvi, 13: "As one whom his mother comforteth, so will I comfort you." The other verse I find in Zephaniah iii, 17: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." Oh, I have thought again and again, in my history, of this picture; and I am not too proud to say my eyes have filled with tears of emotion as I have tried to comprehend how the eternal Jehovah seems to sing beside one who loves him, as I remembered my mother used to sing restful songs of comfort beside our bed on the old Sabbath night!—*Congregational Magazine.*

"Too Poor to Give."

A man who attempted to raise some money on a subscription paper for a necessary church out West, relates his experience as follows:

"The first man I went to said he was very sorry, but the fact was he was so involved in his business that he couldn't give anything at the present time. Very sorry, indeed, but a man in debt, as he was, owed his first duty to his creditors. He was smoking an expensive cigar, and before I left his store he bought of a peddler who came in a pair of expensive Rocky-Mountain cuff-buttons.

"The next man I went to was a young clerk in a banking establishment. He read the paper over, acknowledged that the church was very greatly needed, but said that he was owing for his board, was badly in debt otherwise and did not see how he could give anything. That afternoon, as I went by the base-ball grounds, I saw this young man pay fifty cents at the entrance to go in, and saw him mount the grand stand where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really couldn't see his way clear to give to the church, although he freely acknowledged it was just what the new town needed. A week from that time I saw the same farmer drive into town with his entire family, and go to the circus, afternoon and night, at an expense of, at least, four dollars.

"The Bible says, 'Judge not that ye be not judged,' but it also says, 'By their fruits ye shall know them.' And I really could not help thinking that the devil could use that old excuse, 'In debt,' to splendid advantage, especially when he had a selfish man to help him."—*Youth's Companion.*

Don't Be Too Sensitive.

There are people—yes, many people—always looking for slights. They can not carry on the daily intercourse of the family without finding that some offense is designed. They are as touchy as hair-triggers. If they meet an acquaintance who happens to be preoccupied with business, they attribute his distraction in some mode personal to themselves, and take umbrage accordingly. They lay on others the fruit of their irritability. Indigestion makes them see impertinence in everyone with whom they come in contact. Innocent persons, who never dreamed of giving offense, are astonished to find some impertinent word or momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose that a slight is intended, unless the neglect is open and direct. After all, too, life takes its hue, in a great degree, from the color of our own mind. If we are frank and generous, the world will treat us kindly; if, on the contrary, we are suspicious, men will learn to be cold and cautious to us. Let a person get the reputation of being "touchy," and everybody is under restraint, and in this way the chances of an imaginary offense are vastly increased.—*Selected.*

Early Years.

"If I had my ministry to go over again, I would give more attention to the children."—*Dr. Ashbel Green.*

"Train up a child in the way he should go; and when he is old he will not depart from it."—*Proverbs xxxii, 6.*

"We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand times more."—*Dr. J. G. Holland.*

"The time is coming when there will be two sermons preached to children and youth where there is one to adults."—*Bishop Janes.*

"After the observations and experience of a long life, I have come decisively to the conclusion that if I had my life to live over again, I would pay ten times as much attention to the young of my charge as I ever did."—*Dr. Samuel Miller.*

"I am satisfied that the day is coming when, in our church and in all the churches of the world, we shall look chiefly to the conversion of the children, and, as a comparatively rare instance, to the conversion of those in maturer years."—*Bishop Simpson.*

PILATE'S WASHBOWL.—In an editorial under the caption of "Pilate's Washbowl," the New York *Examiner* makes some sharp, but needed thrusts. Here is a specimen: "Ever since that time, that washbowl is abroad in the land, carried by internal hands wherever it may be needed, and men are constantly joining the invisible choir which performs its imperceptible ablutions therein. The statesman who suppresses principles because they might endanger the success of his party; the good citizen who will have nothing to do with politics; the editor who sees a righteous cause misrepresented, and says nothing because it might injure the circulation; the deacon who sees a clique undermining a pastor's position and dares not create a disturbance; the preacher who sees Dives exploiting Lazarus and dares not tell him to quit because Dives contributes toward his salary; the Sunday-school superintendent who sees a devoted teacher punctured by the pin pricks of well-bred jealousy and dares not champion her—all these are using Pilate's washbowl. Listen! Do you hear the splash of the water near to you? The devil is pouring it. Christ is going to Calvary again."

"A FATAL FLUENCY."—There are some who speak little, but their words are weighty. Everything they say counts and tells on the interests of those around them. Men watch for their words and hang upon their lips.

There are others whose words are so empty and frivolous that they produce no more effect than the rattling of peas upon a shingle. Some persons have a fatal fluency. There is no end to their talk. They condense a vast number of words into a few ideas. Their greatest gift is the gift of continuance. They are never at fault for a word, but their words mean nothing and amount to nothing.

If we will let the word of Christ dwell in us richly and "speak according to the oracles of God," then our words may thrill and stir the careless, may alarm and warm the impenitent, may drop on weary hearts like dew upon the thirsty soil, may cheer, bless and help the sons of men, and may live in the hearts of others long after our earthly journey is ended.—*The Christian.*

Had Seen Better Days.—Mr. Sellit—"Well, Uncle Eph, how are you gettin' along these days?" Uncle Eph—"O, I'm gettin' along fine. It's a mighty poor day I don't make my two or three dollars." Mr. Sellit—"You must be gettin' rich. 'Spose you pay me that little bill you owe me." Uncle Eph—"Well, you'll have to 'scuse me to day, Mr. Sellit. You see I've been havin' a lot of mighty poor days lately."

OUR YOUNG PEOPLE.

FEET.

A plump little foot, as white as the snow,
Belonging to rollicking, frolicsome Joe,
In a little red sock, with a hole in the toe,
And a hole in the heel as well.

A trim little foot, in a trim little shoe,
Belonging to sixteen-year-old Miss Sue,
And looking as if it knew just what to do,
And do it in a way that would tell.

A very large foot in homely array,
Belonging to Peter, who follows the dray,
So big that it sometimes is in its own way,
And moves with the speed of a snail.

Ah! a very big thing is the human foot,
In dainty-made shoe, or in clumsy boot,
So 'tis well there are various tastes to suit,
And that fashion can't always prevail.

The plump little foot, a beautiful sight,
And the trim little foot, so taper and slight,
And the very large foot, though much of a fright,
Are traveling all the same road.

And it matters but little how small or how great,
So they never grow weary of paths that are straight,
And at last walk in at the golden gate
Of the city whose builder is God.

—*Springfield Musket.*

Letter to Young Folks.

Dear Children: I wish to call your attention to the reading of the writings of Solomon, viz: Proverbs, Ecclesiastes and the Song of Solomon. These books are not likely to be studied in the Sunday-school lessons, as the meaning in the first two is so plain and easy to be understood, and, besides, there is so much in a little space. These books are so hard to remember that in a casual reading we are not greatly benefited. I write to call your especial attention to this part of the Bible, and ask you to read these books carefully several times—say seven times—and I am sure you will then have a taste for this that you did not have before, and which most persons do not acquire until later in life. Solomon was the wisest man that ever lived, and, of course, we expect to receive unusual benefit from his writings. His proverbs will have an important influence in the formation of the character of the young, and yet so many of our young people do not know what a blessing is in store for them here until the most dangerous part of life is passed.

If the children readers of the ADVOCATE will read these three books carefully seven times, and will then write me, I will enroll their names and pray God especially to preserve them in the midst of the temptations of youth.

C. MCDONALD.

Forest, Miss.

MR. EDITOR: As our grandfather takes the dear old ADVOCATE, we thought we would ask you for a small space in your young people's column to-day. We are two little brothers, aged seven and eight years, and reside in the beautiful little city of Jackson, La. We have two dear little sisters and one little brother in heaven, there watching and waiting for us. The youngest joined the M. E. Church last Spring. We go to Sunday- and day-school. Our teacher in both schools is our aunt. She is very kind to all of her pupils. They love her in and out of school. Our school will soon reopen, and we will be glad, as we love to attend school. Hoping this will not find its way to the waste-basket, we will close by asking: Where is "Italian hand" found in the Bible, and who caused iron to swim? Respectfully,

Your two little friends,

CLARENCE and RIVERS BROWN.

Jackson, La.

MR. EDITOR: I am a little girl eleven years old. We take the dear ADVOCATE. As I have never written a letter before, I thought that I would try and write one. My father is dead. I have one brother and one sister dead. I have two sisters and four brothers living. I do not go to Sunday-school, as we live too far. I would like so much to go. I will answer Mary A Pickels' question. "Looking glass" is found in Job xxxvii, 18. Also Emma Till's question. Ezra vii, 21, has all of the letters of the alphabet except j. I will ask a question: What two chapters in the Bible are alike? I hope this will not reach the waste-basket. Wishing the ADVOCATE much success, I am,

Your little friend, GENA MILLER.

King, Miss.

What Is My Name?

I am a very funny thing, but a very useful one. I will tell you what I am like, and you must tell me my name.

My color is brown, and I am very soft. I am full of holes, in which the thing that made me used to live. I have no mouth nor stomach, yet I can drink a great deal I do not eat at all. When you squeeze me hard I get thirsty again, but I can not drink anything unless you put me into it. I am never at home when you see me, and very few people indeed ever did or ever do see me at home. You want to know why? Well, it is because my home is in the deep blue sea, many miles from here, where I cling to the rocks at the bottom, and where the winds and the waves do not disturb me.

Men think so much of me that they go out in boats and dive down to the depths of the sea to get me. I am very useful to many people, for I am fond of keeping things clean. I helped your mother to wash you when you were a baby, and I help to wash very many things besides. Doctors find me very useful, too.

I am very patient, and bear a great deal of rough usage. You may cut me to pieces and I'll not complain, for it will not hurt me, and I shall not be much the worse for it. Now, what is my name?—*Mayflower.*

WHAT A GIRL DID.—A bright Maine girl, who several years ago, at the age of twelve, was left to care for herself, determined that she would not only support herself, but would have as good an education as the country afforded. She went out doing housework and saved enough money to fit herself for Wellesley College. Here she took a special two-years' course, was given a scholarship and swept rooms and helped clean house during vacation for spending money. Then she obtained a position as teacher in an evening school in Boston, and did microscopic and other work to defray her expenses in the medical school of Boston University. After completing her studies she borrowed money and went to study in the hospitals of Paris and Vienna. Since her return she has settled in Los Angeles, where she has a large practice in the city of invalids and has been able to pay all her debts. What girl can not succeed in making her way if she is willing to work for it as this girl has?

He that is sensible of no evil but what he feels, has a hard heart; and he that can spare no kindness from himself, has a narrow soul.—*Collier.*

SCIENTIFIC.

In Twenty-five Seconds.

THE BLOOD IN A MAN'S BODY MAKES THE FULL ROUND TRIP.

Medical workers have made many curious experiments, but none more wonderful than that by which they ascertained the exact time required for the blood to make one entire trip through the system, which all students of physiology know means a complete circulation through the lungs, veins, arteries and the general capillary arrangements. Profs. Dalton, Hering, Poissenille, Matiucci and Binke have been the chief investigators in this line, the first-named having become more eminent in this particular branch of research from having the experience of others to fortify himself with.

All the old school anatomists believed that a considerable time elapsed, say from three to nine minutes from the time when the blood left the right side of the heart, traversed the whole system and then again returned to the starting-point. Dalton has shown that the time is much shorter than was formerly generally supposed. The chief agent used in his experiments was a salt known to chemists as ferrocyanide of potassium, which can be readily detected in the blood on account of its chemical reaction. Prof. Dalton describes the operation in the following language:

"Blood was drawn from the jugular vein on the opposite side, and the interval which elapsed before the appearance of the foreign salt in blood drawn from the second opening indicated the time required for the blood to pass from the point of injection through the vena cava to the heart, from the right side of the heart through the lungs to the left cavities, from the left vertrical, through the carotid arteries and the capillary vessels of the head, and thence downward to the jugular vein on the opposite side. Dozens of carefully tabulated tests of this somewhat extraordinary subject show that the blood of man makes a complete circulation once every fifteen to twenty-five seconds, according to the physical conditions of the subject experimented upon.—*Medical Record.*

Lake of Ink.

Nearly all of the 3,500 Cocopan volcanoes in Arizona are situated near the east end of the volcanic area which they occupy, says the *Evening Wisconsin.* Several large mounds, once living volcanoes, are now quiet. Between these hills of lava, rock and debris are a large number of living, active volcanoes. From the sides of the hills, fifty to two hundred feet above the surrounding waters, come forth most beautiful springs of clear, warm water, some so sour, others so sweet, so bitter and so strongly alkaline that no living being or animal can drink it. These waters course down the hill-sides, laying a coat of white, pink, purple, blue or green made by the mineral salt they contain upon everything with which they come in contact.

In the midst of these hills is the lake of ink. There run into it scores of streams of clear mineral hot water, others that are warm and two that are cold. The lake, one-fourth of a mile in length, and one-eighth wide, lies like a gem set in these hills, or these ancient volcanoes.

The black, ink-like water which fills the lake comes up to within three or four inches of the level of its shores. The temperature near the edges is about 110 degrees, gradually growing warmer as you get down in it, and as you approach the center of the lake, on the surface it is about 156 degrees, and at the depth of 250 feet it is 216 degrees. Near the shore on the east, south and west sides the water is only four to six feet in depth for twenty feet or more into the lake, where the shelf breaks off perpendicularly, and there no bottom has ever been found. To the touch the water feels smooth and oily. The ashes and oil which cover the lake when its waters are quiet are from one-half an inch to an inch thick. The water of the lake is jet black, though it does not color the skin of those who bathe in it.

Under a glass the coloring matter seems to be a minute black substance held in suspension by the water which adheres to white cloth immersed in the lake. To the taste the water is warm, salt and bitter. To the bather the sensation on entering the water is grand, exhilarating to a wonderful degree, so much so that a bath often of fifteen minutes makes one feel as if he were under the influence of the very best brandy.—Chicago *Weekly News.*

Overeating vs. Overwork.

An abuse that tends to the injury of brain workers is excessive eating. A writer in the *Medical Mirror* recalls in mind several active brain workers who suddenly broke down, and fancied that it was due to brain fatigue, when, as a matter of fact, it was due to overstuffing of their stomachs. The furnace connected with mental machinery became clogged up with ashes and carbon in various shapes and forms, and as a result disease came, and before the cases were fully appreciated, a demoralized condition of the nervous system was manifested and they laid the flattering unction to their souls that they had indulged in mental overwork. Hard work, mental or physical, rarely ever kills. If a mild amount of physical exercise be taken, and a judicious amount of food be furnished, the bowels kept open in a proper manner, the surface protected with proper clothing, and the individual cultivates a philosophical nature and absolutely resolves to permit nothing to annoy or fret him, the chances are that he can do an almost unlimited amount of work for an indefinite length of time, bearing in mind always that when weariness comes he must rest, and not take stimulants and work upon false capital. The tired, worn-out slave should not be scourged to additional labor. Under such stimulus the slave may do the task, but he soon becomes crippled and unfit for work. The secret of successful work lies in the direction of selecting good, nutritious, digestible food, taken in proper quantities, the adopting of regular methods of work, the rule of resting when pronounced fatigue presents itself, determining absolutely not to permit friction, worry or fretting to enter into his life, and the cultivation of the Christian graces—charity, patience and philosophy.—*Exchange.*

A PERFECT "FIGURE."—The height of a person with a perfect "figure" should be exactly equal to the distance between the tips of the middle fingers of either hand when the arms are fully extended.

Ten times the length of the hand, or seven and a half times the length of the foot, or five times the diameter of the chest, from one armpit to the other, should also give the height of the whole body.

The distance from the junction of the thighs to the ground should be exactly the same as from the elbow to the middle line of the breast.

From the top of the head to the level of the chin should be the same as from the level of the chin to that of the arm-pits, and from the heel to the toe.—New York *Press.*

MARRIAGES.

CLARK—SPROLE.—At Christ Church, Houston, Texas, Aug. 5, 1892, at eight P. M., by Rev. R. A. Rogers, Mr. R. K. Clark, of Houston, to Miss Annie H. Sprole, of Springfield, La.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

"Sweet to the memory of our loved ones." Oh, if we could all die together; if we could keep all our loved ones in the family-fold together until some bright Spring day, the birds a-chant, the waters a-glitter, and then we could altogether hear the sweet voice of the Good Shepherd, and the music of the angels spreading wide the pearly gates, and, hand in hand, pass under the veil! But no, no. It is one by one. It may be in the midnight or Spring; it may be alone and suddenly. We should only be ready when our work is finished.

During the past few years so many of our happy family have fallen asleep in Jesus. We were a happy group of seven. Now only three. The first to go was our sweet mama. As we four little children stood around her dying couch, I will never forget those sweet eyes, for they alone were bright, and brighter grew as nearer death approached; as I have seen the gentle little flower look fairest in the silver beam which fell reflected from the thunder-cloud, that soon came down, and o'er the desert scattered fer and wide its loveliness. She made a sign to bring her babe; but, alas! the beautiful little flower had been plucked for our Savior's wreath, and soon it was placed beside its mother in the casket. She then looked into our faces, and laid her hand upon our little heads and sought for us with a look that seemed to penetrate the heavens, unutterable blessings, such as God to dying parents only granted for children left behind them in the world. "God keep my children," we heard her say; then praying God's blessing upon our father, that we might all meet her in heaven, she said no more. The angel of the covenant had come, and, faithful to his promise, stood prepared to walk with her through death's dark vale. And now her eyes grew bright and brighter still, too bright for ours to look upon, suffused with many tears, and closed without a cloud. They set as sets the morning star, which goes not down behind the darkening west, nor hides obscured among the tempests of the sky, but melts away into the light of heaven.

The next to go was sister Ada, just blooming into womanhood. Laid down her life for a crown of gold, leaving her young husband and infant son to drop fresh flowers on her grave.

But, ah! the fourth sad, sad stroke came Feb. 6, 1892, as we stood around the dying bed of our only brother. Oh! it seemed more than we could bear, as we watched the last moving of his gentle breath, the last faint fluttering of his pulse. He was the delight of his friends, the pride of his kindred, the hope of his country, but he died! How beautiful was that offering upon the altar of death! The fire of genius kindled in his eye, the generous affections of youth, mantle in his cheek; his foot was upon the threshold of life; his preparations for honored and useful life were completed; his breast was filled with a thousand glowing and noble aspirations.

Can we believe that all this should die? The godlike in youthful virtues can not die in vain.

The following lines were written by the now stilled hand of dear brother some time before his death: "Dear brethren and friends, I have not been enjoying the blessing of the Lord Jesus Christ but a few days; but I can say, with all my heart, that I have seen more happiness in those few days than I have seen in the whole of my past life. I remember the words spoken by my blessed mother on her death-bed."

Oh! glorious thought; faith tells us that to those in whom it is Christ to live, it is gain to die. Let our thoughts then linger, not about the grave, but seek our loved ones in the nearer presence of their Father and their Savior, in the home where every holy wish is met and every pure desire fulfilled, where suffering, sin, sorrow are no more, and life shines itself in eternal youth and unfading beauty.

What would our later joys be to those to whom all the avenues of divine wisdom are free, the riches of infinite love unfolded, and a boundless sphere of duty and of happiness laid open?

MRS. EMMA ROGERS WITT.

Taleville, Miss.

LUSK.—The subject of this tribute, ROY H. LUSK, was born in Clinton, Miss., July 31, 1868, and died at Harrisonburg, La., June 14, 1892. His father, the Rev. John Lusk, was born in Rochester, N. Y., in the year 1818, and moved South in the year 1836, locating in Mississippi, where he was married to Miss Annie Hurst, of Liberty, Miss., and was for a great many years an itinerant preacher in the Mississippi Conference.

The deceased was one of ten children, of whom he leaves behind him a brother, Loyd Lusk, living at Birmingham, Ala.; Mrs. R. E. Mcalpin, of Sharkey county, Miss.; Miss Sallie Lusk, residing at Clinton, Miss.; Mrs. A. L. Hopkins and Miss Annie May and Miss Daisy Lusk, residing on Sicily Island, Catahoula parish, La. The rest of his family, including his mother and father, preceded him to the other and better world.

Roy, as we called him, was a model young man. Bright and intelligent, sober and temperate, possessed of a kind and gentle disposition, he was incapable of bearing malice toward anyone. He had not been in Harrisonburg very long, but during his stay he had made many friends, and none knew him but to love and admire him. He had taught a great school in this parish, and had entered upon the study of law, with the prospect of a long, useful and interesting life before him. But he was in life in the midst of death.

He was in bathing, the summons came, and, as his body sank into a watery grave, his immortal spirit flew to the realms above—the home of the blessed—there to await the coming of his beloved relatives and friends, and those who are finally faithful. T.

TURNAGE.—JOSEPH D. TURNAGE, son of A. J. and L. E. Turnage, was born June 30, 1860, and departed this life, July 3, 1892. He joined the M. E. Church, South, at Mt. Zion, under the preaching of Rev. W. W. Hopper.

Julie was an exceptional young man, very pious and godly. No one knew any harm of him. He kept unspotted from the world. He asked in family worship. At death not a shadow intervened between him and God. Only twenty-four years old, he goes to his reward at about his brother Owen died two months before himself.

God doeth all things well and never errs. Oh! now we miss Jodie at home and at Bethel Church. God bless the parents and children, and bring them all to see at last the two noble boys in the home of the soul!

M. L. WHITE.

BERRY—WILLIE J., infant daughter of Dr. J. T. B. and Sister Berry, died Tuesday afternoon, Aug. 2, 1892, aged eight months.

The pastor opens here two views: One is the record of parental pain, very deep and keen, for the baby gone, the silent cradle, the mother's empty arms. Such is the earth-side to those who are bereft this way. The other view is of the heavenly side—equally sure. "Of such is the kingdom," opens to the believer's sight "sweet fields" of light, and in these fields, rejoicing, the little ones, the joys of humanity, become the smiles of God. The parents of this baby do thank God for the little one's sweet stay with them and for the perfect stay assured to it forever in his heaven. The child was eight months here, always bright and quiet and sweet. Her memory will abide in the hearts of those who thought the stay too brief; but they know all things work together for good to such as love God. His peace is theirs. We look to him and find comfort in sorrow, while with tender fingers we lay loving tributes upon the little grave. If the tears now water the flowers, it is well; they will be wiped away. "He doeth all things well."

W. H. H.

Brandon, Miss.

BEAUCHAMP—Mrs. MARY ELIZABETH BEAUCHAMP (*nee* Lancaster) was born in Minden, La., July 25, 1846. Her father was a Methodist minister. On Dec. 22, 1868, she was married to Mr. J. A. Beauchamp, who, with four children, survives to mourn her loss.

Mrs. Beauchamp joined the Methodist Church in Vicksburg, Miss., under the ministry of Rev. R. J. Jones, nearly six years ago. She became a very devout and consistent member, and continued faithful to the end. During her last illness, which was long and painful, she was patient and resigned to the will of God. She naturally clung to life on account of her family, but was ready to go when the Master called. She fell asleep in Jesus, Aug. 20, 1892.

W. B. LEWIS.

Vicksburg, Miss.

BENNETT—MARCIE LEE, daughter of R. L. and E. A. Bennett, was born in Winn parish, La., Jan. 1, 1890, and died July 14, 1892. This little bud from the Eden above bloomed long enough on earth to represent the purity of heaven and to permanently domicile itself in the hearts of her parents; then carried back to her native home for a beacon light to shed a halo of glory on the pathway of the parents to heaven. May her death quicken that life in the parents, over which death hath no power!

J. W. HEARN.

HYDE—At a meeting of the Vossburg Auxiliary Woman's Missionary Society, the following resolutions were adopted on the death of one of our members, Miss LULA HYDE:

Whereas, It has pleased Almighty God to remove from our midst one of our faithful and much-beloved members, Miss Lula Hyde; therefore, be it

Resolved, That we, in mission meeting assembled, do hereby express our deep sense of loss occasioned by the death of this faithful and much-beloved member, and bow in humble submission to his divine will, knowing that through his tender love and mercy he doeth all things well.

Resolved, That our heartfelt sympathies be extended to the sorrowing family of which she was a member, and that our united prayers be offered to our heavenly Father for the gift of his Holy Spirit to help and comfort them in this sad, sad hour of bereavement.

Resolved, That this great affliction sent by God may, through his providence, be the means of an eternal spiritual blessing to each one of our society, and especially to each member of her family, whom she so tenderly loved, binding their hearts still closer to our blessed Savior, who says, "Come unto me, all ye who are weary and heavy laden, and I will give you rest."

MRS. M. L. BROGAN,
For Committee.

WALL—*Whereas*, It has pleased God to remove Miss CARRIE WALL from our midst by the hand of death; therefore, be it

Resolved, That in her death our Sunday-school has been deprived of a loved member and faithful worker, and that while we give expression to our sorrow for her loss, we feel that there is at the same time cause of thankfulness that the "fruits of righteousness" were so early manifest in her fresh, young life, and for the gentle influence of the light and warmth which radiated from her heart full of cheer and hope, and, above all, for the comforting assurance she left to her friends, while passing from earth to her heavenly home, of her faith in Christ, and for her triumphant testimony to the power of his saving grace.

Resolved, That we tender our heartfelt Christian sympathies to the sorrowing members of the bereaved family.

Resolved, That a copy of these resolutions be sent to them, and that a copy also be forwarded for publication to the Clinton *Southern Watchman* and to the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. A. G. DRAKE,
For Committee.

IMPORTANT NOTICE TO THOSE SENDING MONEY.

Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 35 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchell, Publisher.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

KOSCIUSKO DIST.—FOURTH ROUND.

Tchula	Sept. 17, 18
Kahen	24, 25
Lexaville	Oct. 1, 2
Ethel	8, 9
Chester	15, 16
New Point	22, 23
Kosciusko and Durant	24, 24
Sallis	29, 30
Rural Hill	(Wed.)..Nov. 2
Weir's	5, 6
Pickens	(Wed.).. 9
Ebenezer	12, 13
Lexington and Tchula	13, 14
Belzoni	19, 20
Popular Creek	26, 27

H. A. BURNIGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Eagle Springs	Sept. 10, 11
Holly Springs station	17, 18
Myrtle	24, 25
Holly Springs circuit	Oct. 1, 2
Lebanon	8, 9
Red Banks	15, 16
Ashland	22 23
Byhalia	29, 30
East Holly Springs circuit	Nov. 5, 6
Early Grove	12, 13
Mount Pleasant	19, 20
Olive Branch	26, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 18, 19
Como	25, 26
Senatobia	Oct. 2 3
Pleasant Hill, at Baker's Chapel	8, 9
Cold Water Miss., at Prusiow Chapel	15, 16
Pleasant Grove (Tues.)..	18
Cockrum, at Independence	22, 23
Batesville (Thurs.)..	27
Courtland, at Chapel Hill	29, 30
Hernando	Nov. 6, 7
Arkabutla, at Brook's Chapel	13, 14
Mt. Vernon (Wed.)..	16
Nesbit's	19, 20
Wall Hill (Wed.)..	23
Panola, at Mt. Tirzah	26, 27

H. C. MORRHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

West circuit	Sept. 24, 25
Sunny Side	Oct. 1, 2
Brooklyn and Dublin	8, 9
Indianola	15, 16
Winona station	17
Lebanon	22, 23
Greenwood	29, 30
Sidon	Nov. 5, 6
Winona circuit	10
Valden	12, 13
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen station	Sept. 17, 18
Okolona station	24, 25
Verona and Nettleton station	Oct. 1, 2
Tupelo station	4
Pontotoc	8, 9
Saltillo	11
Tremont	15, 16
Shannon	19
Nettleton and Fulton	22, 23
Smithville	25
Okolona circuit	29, 30
Aberdeen	Nov. 5, 6
Houston and Wesley	12, 14
Prairie	19, 20
Buena Vista	26, 27

J. H. STONE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas and W., at W.	Sept. 3, 4
Lafayette	10, 11
New Iberia	17, 18
Patterson and M. City, at M. C.	24, 25
Franklin and Jeanerette, at F.	Oct. 1, 2
Abbeville, at A.	8, 9
Indian Bayou, at I. B.	15, 16
Lake Arthur	22, 23
Crowley, at Crowley	29, 30
Plaquemine B. and Hanne, at Ch. Pt.	Nov. 5, 6
Sulphur Mine, at Vinton	12, 13
Grand Chenier at G. C.	26, 27
Sabine Mission at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Henington	Sept. 1
Water Valley	Sept. 2
Whittington	Sept. 30
St. Tammany	Sept. 30
Palmer	Oct. 2
Leaf River	Oct. 7
New Prospect	Oct. 21

New Prospect Camp Meeting will begin Friday night before the fourth Sunday in October. The preachers are invited and will be met at Ocean Springs, Oct. 21, with conveyance, and provided for at camp ground. For particulars write to me at Vancleave, Miss.

N. B. YOUNG.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

Chicago is to be supplied with natural gas from the Indiana gas fields by Oct. 1.

It is said the Republicans will make the Force bill an issue in the presidential campaign.

The Alabama Board of Health, through its president, has petitioned President Harrison to stop foreign immigration to this country until the cholera epidemic ceases.

Gen. John Bidwell, of California, candidate for President on the prohibition ticket, has issued his formal acceptance. In his letter he advocates, among other things, woman suffrage.

Nearly one hundred Democratic papers scattered all over the country have volunteered to co-operate with the New York *World* in raising the Western campaign fund, which now amounts to over $20,000.

In view of the rapid spread of cholera in Europe, officials at the ports of Boston, New York and Philadelphia are making preparations to prevent any importation of the disease from the infected European ports.

The project of establishing a central sugar refinery at Lafayette, La., has assumed definite proportions. A meeting of capitalists and farmers has been held, and a committee appointed to solicit subscriptions.

Five members of the Fourteenth Regiment of the New York militia, which was ordered out to assist in suppressing the railroad strike at Buffalo, have been discharged by their employers for being absent from their work.

Extensive arrangements are being made for the convention of the League of Democratic clubs, which will be held in New York on Oct. 4. It is expected that over a thousand delegates will attend the convention, as clubs are organizing in all the States.

The convicts, who were driven away from the mines in Tennessee by miners, will be returned to the scene of disturbance at an early day. The convicts will be heavily guarded while *en route* to the mines and after their arrival there.

The strike of the switchmen at Buffalo has failed. The labor leaders, recognizing the fact that the railroad companies had resumed the natural order of business independently of the strikers, declared the strike "off," and advised the men under their control to return to work.

At a meeting of delegates from the various labor organizations in this city, it was decided to form a conference of labor unions for the mutual protection of the laboring men. It was also agreed to exclude lawyers, employers, saloon keepers and professional politicians from the council.

New York City was subjected to two large fires on Aug. 27. The Metropolitan Opera House, which occupied an entire block, was destroyed. Fifteen persons were killed and many firemen were injured at the scene of the second fire, which broke out in a five-story brick building, and which at the time was occupied by over 100 persons.

John S. Hamilton, ex-surgeon-general of the marine hospital service, sounds a note of warning to those health officials in this country who are doing much to convince the public that cholera is near at hand. He states, while there is danger there is no occasion for alarm, and suggests that unnecessary and repeated warnings are liable to produce a panic.

The ninth annual report of the Bureau of Statistics of New York contains the result of a special investigation into the tariff on labor and wages. From tabulated statements accompanying the report it appears that there was a net increase in wages of $6,377,925 09 in the year 1891 as compared with the amount paid in 1890, and a net increase in production of $31,315,130 68 in the year 1891 over that of 1890.

FOREIGN.

The estimated deaths in Persia from cholera are 35,000; 5,000 in Meshed; 12,000 in Tabrix; 8,000 in Teheran; and 10,000 in other places.

Brigands captured Baron Spitaleri and his son near Catania, Sicily, a few days ago. Countess Giancialo offered £2,000 ransom. The brigands demanded more and ransacked her residence, taking £6,000, after which they released their captives.

The cholera epidemic is spreading over Europe, and Antwerp was stricken by the disease last week. The official statistics show that of the 538 cases reported in Hamburg, 200 of the patients died. Of the 5,505 cases reported in Russia last week, there were 2,659 deaths from the disease. It is said that the cholera in France is abating and will soon disappear.

The revolution in Honduras is at an end. The theatre of the troubles was the coast towns of the Atlantic, which fell by surprise into revolutionary hands. The movement was assisted by a revolutionary demonstration on the Nicaragua frontier, but was sufficiently near the government's centre of operations to permit of its prompt and peremptory suppression. After a number of skirmishes and insignificant encounters, the revolutionary leaders risked their fortunes in a formal battle at Danli, department of Yuscuran, about July 27, with the result that their forces were cut to pieces.

It is said that the German government has decided to use no more white horses in the army.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. A. D. Miller, R. H. Barr, R. Bradley, Geo. W. Hull, H. R. Caldwell, C. McDonald, J. W. Medlock, G. E. Winston, G. E. Chandler, T. W. Lewis, Irvin Miller, W. W. Drake, J. H. Holland, R. F. Lewis, W. W. Moss, Lewis A. Reed, H. E. Greene, N. M. Clark, Thos. Cameron, Geo. Needham, M. Metzinger, E. L. Rawls, N. H. Young, E. W. Barrington.

Messrs. Tom. H. Watkins, A. P. Smith, J. M. Glenn, E. H. Randle, J. H. Parham, Edgar W. Camp, M. B. Jones, W. M. Thomas, S. C. Conly, Elbert Miles, Thos. H. Watkins, R. Brister, M. P. Phillips, M. K. Mister, N. K. Hatfield, C. F. Webb, T. W. Hamm, W. P. Barnes, D. W. Briggs, N. R. Colquhoun, J. W. Ely, P. P. Cribz, M. A. Blankwell.

Mesdames T. M. Carter, T. A. S. Adams, Clemmie Evans, J. Henry.

Misses M. J. S. Calloway, Serena Davis.

Aug. 30.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. P. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

For the Christian Advocate.

MY LIFE IN CHRIST.

BY MARIA TAYLOR PIPKIN.

At the dawn of the light, ere the rise of the sun,
The work of my life, for the day, is begun.
Start it, *through Christ*, with an earnest prayer,
That strengtheneth me for each trial and care.
Through his eyes in my soul, I can see the snares
That Satanic power so deftly prepares
For unwary feet, as they carelessly tread
Aside from his way, when the nets are outspread,
Though hidden by flowers whose radiant hues
And luxuant perfumes enchantment diffuse.
Close clasping his hand, as the path becomes steep,
Resting close to his breast, when griefs o'er me sweep;
Drawing light from his smile, as the daylight grows dim,
Till I sink into slumbers watched over by him.

New Orleans.

At Epworth.

In my last letter promise was made to give some account of a visit to Epworth, the birthplace of John Wesley, and, in an important sense, the earliest home of the Methodist movement. I was fortunate in having the company of Rev. R. S. Trippett, who has frequently visited the historic ground, preached there, and is familiar with every locality and its sacred associations. From Doncaster, the home of Bro. Trippett, with whose family I spent a few hours most pleasantly, it is a short run of a half-hour by rail to Hoxey, where we boarded an omnibus for a five miles' ride to Epworth. Over the hills to the famous Lincolnshire "living," where Rev. Samuel Wesley ministered for forty eventful years, it seemed to me that the breath of heaven had a strange sweetness, for there God had first marshaled the forces of a mighty spiritual empire. My own saved spirit contrasted strikingly with some chaffering passengers in the omnibus, who evidently knew only as a faint tradition that such an one as John Wesley ever lived, and had little sympathy with the two eager travelers on a pilgrimage to England's holiest shrine.

A mile or two in the distance the square tower of old Epworth Church is clearly visible. With its first distinct outlines against the horizon, the apostolic incidents of more than an hundred years, of which I had often read, came trooping up like angels from the mighty past, and thrilled me with the reverence due to a mysterious presence. Along that very road the feet of saints and martyrs had walked, and in that quiet, secluded village, but little changed by the centuries, was born the grandest spiritual revolution of the ages. And then I humbly, silently prayed that the Spirit which presided over the Epworth rectory, and thrust out those apostolic sons, might continue to bless the homes and the people of Old England and the wide world.

Driving through the narrow streets of the quaint old town, about as large now as in the days of Samuel Wesley, attention is first attracted to the "Town Cross"—a stone cross erected on a stone pedestal at the intersection of several streets, from the steps of which John Wesley occasionally preached to the eager multitudes. It was an innocent, pardonable pleasure to stand on the same steps and invoke the abiding presence of the same Spirit that made his ministry so wonderfully fruitful. Looking over a volume entitled, "Wesley, His Own Biographer," presented me by my special friend, Rev. James Chapman, of Oxford, preparatory to that visit, I found entries in Mr. Wesley's journal like this, "I went immediately to the Cross, and great was our glorying in the Lord."

Through a gate, and up a long, beautiful, densely shaded avenue—"the church lane," as Wesley called it—we approach the famous church. Along that same path the diligent old rector walked for forty years, and the venerable mother led her children to his altar of prayer. The very stones were hallowed with sanctified devotion; the air seemed yet redolent with the perfume of sacrifice then humbly offered to the God and Father of us all. Around the venerable structure are the mounds and monuments of hundreds who have slept under its shadow for one or more centuries. Before entering the sacred edifice, as you might suppose, I sought the tomb of Samuel Wesley, on which John stood to preach when not allowed inside. There are two inscriptions on the tomb, which some of the superstitious claimed were the footprints of John, preserved in stone as a protest against churchly bigotry, and as a memorial of apostolic courage. Of that historic event Mr. Wesley thus speaks: "After sermon, John Taylor stood in the church-yard and gave notice as the people were coming out, 'Mr. Wesley, not being permitted to preach in the church, designs to preach here at six o'clock.' Accordingly at six I came and found a congregation, as I believe, Epworth never saw before. I stood near the east end of the church, upon my father's tombstone, and cried: 'The kingdom of heaven is not meat and drink; but righteousness and peace and joy in the Holy Ghost.'"

It was difficult to recall, amid the quiet solemnities of that silent city of the dead, the stirring and exciting scenes of those years of trial and persecution. I could appreciate, however, this sombre entry in Mr. Wesley's journal during one of his later visits to Epworth: "Taking a solitary walk in the church-yard I felt the truth of, 'One generation goeth and another cometh.'"

In company with other visitors, we entered the old church, which remains very much as in the days of the Wesleys. There is the same small, circular marble pulpit, and inside the chancel the same chairs used by the venerable rector. The old communion table is not there, but may be found in the Wesley Memorial Chapel on another street, for which it was purchased by loyal Methodists, and is preserved with tenderest and most sacred care. I sat in a pew and thought how faithfully that man of God served his parish—sometimes administering severe rebuke, but ever ready with loving consolations; how he was often discouraged and unappreciated, but wrought on under the blessing of Heaven, and the fact that the generations will never cease to honor him.

After lingering for awhile in that holy atmosphere, we descended by the long shaded avenue, feeling somewhat the reverence of a congregation walking down that same "church lane" described by Mr. Wesley. He said: "And all the way as we walked down the church lane, after the sermon was ended, I scarce saw one person look on either side or speak one word to another."

Passing through several short streets, we visited the old rectory—the cradle of Methodism, the home of Susanna Wesley and the throne of her power—that home in which the children were "strictly educated and carefully taught." The spacious grounds are enclosed by a high brick wall, over which the luxuriant ivy has grown, making the dull masonry a thing of life and beauty. Within are well-kept gardens, with blooming flowers and green grass, and the same plain, substantial brick building, erected after the fire, when little John came so near perishing in the flames. The minister was absent, and I did not have the privilege of seeing the different rooms, everyone of which has a family and Methodist history. I wanted to see the little closet sanctuary into which the devout mother retired each day with one of the children to talk and pray. And the room where the noises were heard—where the invisible ghosts appeared—and which made so profound an impression upon the family, I had curiosity to examine, and discover if any faint echoes would fall upon my dull, unbelieving ears. But I greatly enjoyed walking about the grounds, and recalling the interesting history of a century and a half. Around that venerable home young feet pattered that afterward trod the path of high destiny, and young voices shouted that in after years were to sing and speak to the salvation of millions and the rapture of the heavenly hosts. Nursed in that secluded place, the fame of these sons have filled the world, and the glory of their achievements will be the heritage of all generations.

From there we went to the Wesley Memorial Chapel—a beautiful, tasteful, modern structure, decidedly the handsomest building in the place, and one of the neatest churches I have seen in all England. It was fitting that such a memorial should be built in the birthplace of our great founder, and I am glad to know that Methodism prospers in its earliest Lincolnshire home.

Returning to Bradford late in the afternoon, I looked in at Eastbrook Chapel for a while and heard several missionary addresses. It was the session for receiving returned missionaries, and Dr. Jenkins was appropriately in the chair. By these special meetings—made prominent and important—the church at home is kept in closer sympathy with the work and workers in the foreign fields.

At ten o'clock I was back at "Oakworth House," somewhat to the surprise of all, having spent one of the memorable days of my life. But so much space has been occupied in describing it, I must reserve for another letter much that was intended for this. A second visit to Haworth, the old parish of Wesley's friend, Wm. Grimshaw, and afterwards the father of Charlotte Bronte; a picnic near Charlotte Bronte's waterfall; a day at Bolton Abbey; evenings with Rev. Wm. Arthur, and many other Yorkshire and Conference observations, demand a series of letters, but time forbids the writing. Fraternally,

CHAS. B. GALLOWAY.

"Oakworth House," near Bradford, England, Aug. 1, 1892.

Christian Education in the Meridian District.

First, mention must be made of East Mississippi Female College, under the presidency of C. W. Anderson, assisted by his accomplished Christian wife. The dance and the theatre find no encouragement from them, and the Bible ranks far higher than Shakespeare. Experienced and competent teachers are employed. It is denominational, but not sectarian.

Cooper Normal College, Daleville, under the presidency of the Rev. Ben. M. Drake, assisted by Prof. W. L. Ellis (son of Rev. D. G. W. Ellis), Prof. T. E. Winecoff, Mrs. Claudia McWilliams (music), and Miss Ada Black (daughter of Rev. Dr. W. O. Black), starts upon a new career, and promises to be broader and more thorough than ever before, and pronouncedly religious, but not sectarian in its influence. I am glad to commend this school.

Lauderdale High School, under Prof. Geo. W. Burton, A. M., of Greensboro, Ala., and Prof. H. C. Harlan, A. M., of the University of Mississippi and of Vanderbilt, assisted by Mrs. Archibald, an accomplished musician, will do thorough work.

Enterprise High School, with Prof. Boydstun, a graduate of the A. and M. College, Starkville, for principal, and several competent assistants, made a fine record last year, and promises better things this year. Prof. Boydstun is the son of a Cumberland Presbyterian minister, competent, conscientious, and a Christian.

Shuhuta has a fine school, managed by Mrs. Hand and Mrs. Drake, accomplished, experienced and thorough teachers.

Wayneshoro High School, with Rev. W. W. Moore at the head, and for assistants Hon. Alex. Powe, Miss Clara Binck and Miss Lucy Andrews (daughter of Dr. C. W. Andrews), will begin the second session under most favorable auspices. The moral and religious influences will be pronounced, and yet devoid of bigotry, intolerance, or sectarianism.

There is also a fine school under Prof. McNeil, at Eucutta, Wayne county, Miss., while just without our borders, at Hickory and Rose Hill, are schools affording good educational facilities. T. L. MELLEN.

Notice.

To the Members of the M. E. Church, South, within the Bounds of the Mississippi Annual Conference—

Dear Brethren: From every mission field in which our missionaries are laboring come up cries for more laborers, teachers as well as preachers. Other fields are white unto the harvest, and we have no laborers there. Such opportunities for reaching perishing millions were never before presented to our church. Such tremendous responsibilities never before confronted us. And yet our church halts in spite of the Divine command, "Go forward!" and in spite of the Divine commission, "Go ye into all the world!" The Board of Missions is perplexed, and some of the members greatly discouraged. A debt of $118,000 seems to be in the way of an onward movement. Some of our mission schools have been closed; some of our faithful missionaries are broken down. No reinforcements are going forward. We would be but holding our ground in the foreign fields were it not that every man and every woman is doing double duty, and wearing themselves out and hastening to untimely graves. And their blood will cry from the ground to God for vengeance, just as the blood of deserted Gordon calls from Khartoum for vengeance on England's government.

The Mississippi Conference is assessed $9,050 for foreign missions. Our membership in December, 1891, was 38,029. The assessment is, therefore, *less than twenty-five cents a member.* We are asked to raise about $4,000 to pay off the debt, or about ten cents a member. But the effort to get rid of the debt is not to conflict with the regular assessment, but is to be entirely independent of that, the collection of which is left in the hands of the preachers in charge. Our appeal is to the church members and friends whom God hath blessed with great material prosperity, and who have not been contributing to the cause of missions according as God hath prospered them. Only one man in the State has been contributing $200 a year to missions, and only one or two so much as $100. And yet there are, at least, three men in our Conference bounds who are able to contribute from $5,000 to $10,000 a year; not less than twenty-five who could contribute $1,000; at least five hundred who could contribute $100, and a thousand who could contribute from $25 to $50. But how little are we doing! Oh! for the convicting power of the Holy Ghost upon these sleeping consciences, upon these selfish hearts, until they shall

"——answer to the world's appeal
By giving 'that is thine!'"

When the district solicitor, or his assistant, calls on you, dear brethren, do not put him off with a quarter or a half dollar; do not let selfishness magnify a silver dollar into the proportions of a timber wheel; but, "freely ye have received, freely give" (Matt. x; 8), and "not grudgingly, or of necessity; for the Lord loveth a cheerful giver" (II. Cor. ix, 7).

T. L. MELLEN,
Solicitor for Miss. Conf.

RECEIPTS TO PAY MISSIONARY DEBT—LAMBUTH PLAN.

Meridian District—Linwood circuit	$ 10 00
Brookhaven District—Per M. L. Burton, solicitor	28 50
Seashore District—Per M. H. Moore, solicitor	271 00

These amounts are forwarded to-day to Dr. Lambuth. Let all the solicitors adopt Bro. Mark H. Moore's plan, and go to work. He is doing his work well, and succeeding admirably. All together, brethren, and the demand upon us will be fully met.

Rev. J. M. Morse is the solicitor for the Brandon district. His name was inadvertently omitted from the former announcement. T. L. MELLEN,
Solicitor for Miss. Conf.

FROM THE WORK.

Rev. J. F. Wynn, Pineville, La., Sept. 1: "Have held two protracted meetings since my last report. Ten accessions, 15 conversions, church gloriously revived, and twelve more children baptized. I think we have about 50 family altars on my circuit, and prayer and class meetings at nearly every appointment. We are returning to the old paths."

Rev. F. M. Williams, Tryus, Miss., Aug. 26: "We closed our Providence Camp Meeting on the morning of Aug. 24, with fine results; between 20 and 25 conversions, and the church most profoundly waked up. My charge is today much improved, and the outlook very gratifying. The prospect is, we will bring up all our claims by our Annual Conference."

Rev. M. J. Miller, China Grove circuit, Mississippi Conference, Aug. 31: "We closed a meeting at China Grove, Mississippi Conference, Aug. 25. From the very first service on Saturday the Lord was with us in great power. I never saw a church move more promptly to the call of the preachers. We had only five additions to the church; but the meeting was a great blessing to the church. The preaching was done by A. D. Miller, of Bowerton circuit; J. L. Derrick, a Lutheran preacher from Smith county, Miss., and James Lewis, local, and it was well done, as shown in the results. Pray for us, brethren."

Rev. Wm. Schuhle, P. C., Shreveport, La., Aug. 29: "Had a protracted meeting last week at Pine Hill, Mooringsport circuit. Bro. Williams, of Houghton, and Bro. Jackson, of Shreveport, preached with power. Results: Church much revived, some reclamations, several conversions, 14 accessions on profession of faith; baptized 5 adults, also 5 infants. We praise the Lord for his saving grace."

Rev. J. R. Roberson, Aug. 30: "I have just closed the fourth and last protracted meeting on Newport circuit, Kosciusko district, North Mississippi Conference. I could only find 3 family altars when I came here. Now we have about 30 heads of families who have promised to pray with their families. Church much revived; 8 accessions; some more will join soon. Bros. Lewis, Worsham and Terry rendered valuable assistance."

Rev. T. W. Lewis, Holly Springs, Miss., Aug. 25: "Just closed a few days' meeting at Howard Schoolhouse, two miles north of Holly Springs. Had 11 conversions and 8 accessions—four heads of families and four young ladies. Bro Gray, the livest local preacher about here, helped at three services. Circuit court is now in session here. That Christian gentleman, Judge Fant, is presiding. The whisky traffic is virtually dead now. Capt. Boone, the district attorney, is also a Christian gentleman."

"Gilderoy," Kosciusko district, Pickens, Miss., Aug. 22: "Rev. R. A. Burroughs, the presiding elder, is improving rapidly. Will soon be ready for full work. Times very rigid; money scarce. Three months and eight days till Conference. Only two preachers in the district nearly half-paid. The presiding elder has received only about four-fifths of his assessment. Collections ordered by the Conference all short. With the collections and pastoral support there is more than two-thirds of the financial work to be done yet. Some good meetings."

Rev. Geo. W. Huff, North Wilkinson circuit, Mississippi Conference, Aug. 25: "I have just closed a good meeting at Hopewell. Bro. J. N. Tucker did most of the preaching. His preaching was very plain and pointed. Bro. Petty was with us in the spirit of prayer. Bro. Petty is a good worker in a meeting. Many precious souls were converted to God, and 4 persons united with our church, and Christians shouted and thanked God for heartfelt religion. I have been on this work a year and a half, and have received very nearly 100 members. Pray for us."

Rev. E. L. Rawls, P. C., Clarksburg circuit, Mississippi Conference: "Our protracted meetings are over. The interest was generally good. We have received 11 by baptism, 7 on profession of faith; total, 18 accessions, and quite a number of conversions. We are under obligations to the following brethren for help rendered: Bros. T. J. Miller and C. C. Griffin, L. Ps., and Bro. James Franklin, a blind preacher of the Methodist Protestant Church. All gave valuable help. Crops are ruined in this country by excessive rains. The outlook is gloomy. Pray for us, brethren."

R. M. Davis, Vinton, La., Aug. 27: "We have just closed a good meeting at this place, conducted principally by Rev. R. M. Blocker, of Rayne. Our pastor, J. F. Johnson, was doing a good work in other fields at the same time, which held a claim upon his services by a previous arrangement. Bro. Blocker held up the cross of Christ in such a clear, practical way, as a healing balm to all of our trials, that disturbances have all disappeared and we have quiet, peace and happiness again. Result of meeting: four accessions, one, perhaps two, conversions, and Christians generally enjoying the old-time religion."

Rev. H. C. Morehead, P. E.: "In sending my fourth round for publication, I desire to send this additional note. Our imperial and conquering Lord is leading his valiant hosts to glorious victory. The ramparts of sin are being stormed, the powers of darkness vanquished and foes captured. Yes, thank God, our prayers are being answered. The order of the day is revivals. The most of the charges in the Sardis district have had, and are having, additions on profession of faith. At a quarterly meeting recently held in the Delta, where Methodism was unknown before, God's Spirit was poured out on the people, and a church was organized with fifteen members. At another quarterly meeting, just held, the pastor reported many conversions, fifty-one additions to the church, three prayer meetings, and many family altars erected in three months. Bros. Wyatt and Brown are both feeble. We are singing the Doxology in our hearts."

Rev. J. N. Ware, Matherville, Miss., Aug. 29: "We have had a good meeting at Scott's and Andrew Chapel since I wrote you last. Bro. Price, of the Alabama Conference, did us good work at Scott's. Bro. A. C. Flowers did us good work in both of the meetings. Bro. J. N. Broadway, L. P., deserves credit for the faithful preaching he did at Andrew Chapel. We have but few people in this country who don't belong to some church. I have never served a charge that was any better in having their children baptized than this one. My people most all have this attended to all over the work. If they were as much advanced in other things—such as family and private prayer, and keeping the General Rules in all things—they would get along much better. I have preached 9 sermons this year on the General Rules. Many of our people have never heard a sermon on them before. One old brother, who has grandchildren, told me he never knew it was against the rules of our church to drink a dram as a beverage before. Much is to be learned by our people of our rules, if we, as preachers and pastors, would preach more on them. God has blessed me in preaching on them."

Rev. J. T. Abney, Porterville, Miss., Aug. 22: "Since the first of January, I have been able to fill every appointment except two, and that was caused by rain. Also I have been able to hold a revival meeting at each appointment except one. On the first Sunday in July, Bro. R. A. Broland, of DeKalb, came to my assistance, and we held a meeting of four days' duration. There was one accession, but the church awakened, and many expressed themselves as receiving a great blessing. The excessive rains caused the congregations to be small. On the third Sunday in July, Bro. Rawls, of Montrose, and Bro. Huff, of Binnsville, came to my assistance, and we held a meeting of five days at Chapel Hill, Bro. Rawls doing the preaching till Wednesday evening, except one sermon preached by Bro. Huff on Monday evening. Bro. Huff and myself continued the meeting one day. During this five days' meeting the church was greatly revived. Several conversions, and 11 attached themselves to the church. Am glad to say there are several of the young converted, together with some older ones who had never led in a public prayer, have come together, and say they will hold a young men's prayer meeting weekly at Chapel Hill. On the fourth Sunday, Bro. Huff and myself, together with Bro. Burton, of Sumpterville, Ala., held a meeting at Burton's Chapel. During the five-days' meeting we held there we had only one applicant for membership; but the church was greatly revived, and several expressed themselves as being greatly blessed. On the fifth Sunday, with the assistance of Bro. Pugh, of Binnsville, we were to hold a meeting at Center Ridge; but there was a tent meeting being carried on by the (so-called) 'holiness' people at Cuba, Ala., and there being sickness in the neighborhood, prevented, though we had two excellent sermons by Bro. Pugh on Sunday. The first Sunday in August, with the assistance of Bros. Burton, of Sumpterville, and Dawson, of Linwood, we held a five-days' meeting at Enterprise, resulting in the awakening of the church and the reception of seven new members. The second Sunday in August found Bro. Burton and myself at Mount Hebron, ready to begin a four-days' meeting, with no assurance of any further assistance. On Monday in stepped Bros. Barr, a Presbyterian minister of Newton, Miss., and Browning, of Lauderdale, Miss. This meeting resulted in the reception of ten new members, the church greatly revived, and new family altars erected."

A SONG OF THE SUMMER

BY H. K.

I would sing you a song of the Summer,
Sweet Summer, the bride of the sun;
Pale, wasted and worn, she is dying,
Grown weary, the bride who was won.

Ah, cold are the kisses he gives her,
Once tender and sweet and so warm;
What wonder she's dying, when loving
Can so change and so chill and so harm?

I would sing you a song of the Summer,
Sweet Summer, the bride of the sun,
From whose breath come the scent of the roses,
Whose life, sweet-scented, is done.

What matter that Summer is going?
What matter the roses are done?
For Summer will leave us the fragrance
When herself and the roses are gone.

—*Christian at Work.*

Dr. Grace's Plan to Prevent Overflow.

[Our readers will recollect that a short time ago Dr. F. M. Grace published an article in this paper on the subject of preventing overflows. This article was sent to Gen. Wheeler, of the House of Representatives in Washington, who forwarded it to Col. Abbot, of the Engineer's Department. Col. Abbot sends the following reply.]

My Dear Gen. Wheeler: The article upon "How to Prevent Overflows on the Mississippi," written by the Rev. F. M. Grace, and forwarded to me, with your indorsement of June 30, has come to hand this morning (July 1).

As to Mr. Grace's suggestion to introduce a set of drain pipes at the base of the levee sufficient to carry off all the discharge in excess of what the river can carry within its banks, I have only to say that the area of these pipes would have to be equal to the whole space over the natural bank, for in old times, before levees were built, the overflow in the greatest floods practically covered the country. In other words, this plan would be simply an abandonment of the system of protection by levees, and a return to the original conditions. Mr. Grace very much underestimates the volume for which channels of escape would have to be provided. He also underrates the difficulty of disposing of the water after it reaches the swamps. The great flood years are, as a rule, years of great precipitation, and the swamps are fairly well filled with rain water before the overflow reaches them. The question of relieving the river of its surplus water in great floods by conducting it through the swamps to the gulf, was studied with a great deal of care in Gen. Humphreys' investigations of the problem of protecting the alluvial region against overflow, and the result was to show conclusively that no sufficient outlet can be provided to protect the plantations against the rise due to back water.

The reason why the overflows before the construction of levees were much less disastrous than those at present is, that the country was less settled at that time. There is no evidence to show that the early overflows were not as excessive as those of later times. The flood of 1828 particularly was disastrous in the extreme. Moreover, the same effect of the overflows was then noted as is now found to occur, viz: the distribution of sandy material, and of planting of willows over the cultivated fields. The overflows of the Mississippi were never, since the history of the country, beneficient like the overflows of the Nile, partly because deposits are different, and partly because the time of occurrence differs in respect to that of planting and harvesting. What has been beneficial on the Nile has, therefore, never been beneficial on the Mississippi from the earliest date of settlement of the country. The real trouble with the matter of protection has been that the heights to which levees have been built have been fixed by guess-work, and not by any intelligent study of the demand of the problem. The effect of loweing the whole river, and retaining all its flood waters during the great flood years, will be to increase the maximum flow above any volume which thus far has passed down its channel. It is upon this increased volume that the heights of the levees should be based. The practice has been to raise them slightly above the previous high water. The effect has been to add a little to the discharge until the increased height breaks the levee, makes a crevasse, and thus reduces the flow in the channel of the river below. This has been repeated year after year, and the result is what is well stated by Mr. Grace.

I think he would be interested in reading the discussion of the subject contained in the report of Humphreys and Abbot, dated 1861. I suppose that there are now no copies available for distribution; but he can, doubtless, get access to one in some library near his vicinity. The matter was investigated subsequently by a Commission of Engineers, and its report was published in House Ex. Doc. 127, 43rd Congress, 2nd sess. I send herewith a copy of this report, thinking that it would be of interest to Mr. Grace, and may lead him to reconsider his conclusion as to the practicability of his plan.

Very sincerely yours,

HENRY L. ABBOT,
Colonel of Engineers,
Bvt. Brig.-Gen., U. S. A.

Home Religion.

Sam Jones says: "If a man has not got enough religion to pray with his family, he hasn't enough to take him to heaven." And this is very near the truth. When a man gets the love of God shed abroad in his heart, by the Holy Ghost given unto him, he will be very apt to pray with his family, if he has one. First make the tree good, then the fruit will be good. Cornelius, the centurion (Acts x), "was a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always." No doubt, this good man, with "all his house," gathered around the family altar to worship God day by day. And God sent an angel to tell him that his "prayers and alms had come up for a memorial before God." Here was a model household, and, no doubt, a happy family. I was impressed with what our presiding elder said not long ago. He said: "In the family is the best place to begin gospel work." Here, indeed, is an important field of labor for the husband, for the wife, until each member has been redeemed by the blood of Christ.

Spurgeon, that great and good man, said: "Our house ought to be a little church, with 'holiness to the Lord' written over the door. . . . . Where home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element."

A home truly dedicated to God is like "a city set on a hill;" it can not be hid. Its influence for good goes out among the neighbors, while they, beholding good works, are constrained to glorify God. From such homes have gone forth great and good men and women to bless the world with their labors of love. It was in such a home that John and Charles Wesley were brought up to accomplish, in the hands of God, a great and glorious work. And so with other great and good men and women who have been a blessing to humanity; they were brought up amidst the prayers and tears of consecrated parents. It is to the consecrated, godly homes we look for true men to guide, in the hands of God, both Church and State. Oh! for more homes truly devoted to God, where his presence is found, like as a pillar of fire by night and a pillar of cloud by day.

E. B. PARTIN, M. D.

Hickory, Miss.

Japanese Orphan Children.

AN APPEAL.

The first session of the Japan Conference of the M. E. Church, South, which has just closed, passed a resolution authorizing a committee, of which I was appointed chairman, to seek for means and encouragement, and to begin the work of an orphan asylum, provided sufficient encouragement can be obtained.

Later in the session the Conference asked how the committee proposed to work, as there was absolutely not a cent of money to begin this work of love and mercy. To this question, the committee replied in a statement, that we propose to trust in the Lord and go ahead—always keeping ourselves in the way that he leads.

I, therefore, desire now to lay this matter before the church, that God, who directs in all things, may bring out of our effort and desire for the unfortunate, parentless children of Japan that which he sees, in his infinite wisdom, is good.

Japan is now teeming with the homeless and parentless. The earthquake has left an awful army of this class, that will not be homed until "the King, in his beauty," shall harvest them home. Besides this, on every hand, we meet the wanderer seeking here and there a morsel to eat—of rice or soup—to save life. Of all the vast throng of these, the most pitiable of God's creation, we, as a church, have not one poor orphan that we might feed at a little over a single dollar a month.

Let me give an illustration of what we see daily, that appeals to our sympathy. As we walk upon the streets, a crowd of hungy children crowd around us and ask for a tenth of a cent, saying they are "troubled about something to eat." In this throng there are children from two years old to girls of twelve and fourteen.

A year ago there was a man always to be seen on the streets of an adjoining town, who had no feet, and had arranged a box on little wheels, to which he fastened himself, as horse, and went around the streets on his knees, pulling his infant child and begging for rice. Months passed on, and one day I saw the same man going here and there on his knees, without his treasure. The story was a plain one. The Master had taken the infant home from the dusty, dry and hot streets of suffering.

My heart has been turned to grief many a time, as I have noticed many such a sight, wandering listlessly along the streets, without anyone to notice and care for them. Sick, hungry, parentless and forgotten, thousands of orphan children are wandering around us, unloved and suffering, who have never heard of the Christ who saves the world.

I pity them; for they have no way to hear of the way of salvation, nor to lead lives of virtue. The sure end of all such is disease and shame.

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave."

O, that we may lead some of these to better things! An orphan home can be conducted with very little expense, comparatively, in this country. I think two dollars per month would pay all the necessary expenses of an orphan child and the expenses of management, and if at first we could secure pleasant and healthy quarters, it would not be difficult to carry on the work. In opening the work, it might be done in several ways. We might rent buildings, and afterwards build ourselves. In this case it would cost, say, twenty dollars per month rent. Of course, the more satisfactory way would be to build on some suitable grounds, where the children would be taught to do all kinds of work. Such buildings could be made to suit the amount of money in hand. I think two thousand dollars would buy land and put up buildings that would do for us to begin work in our own buildings.

Personally, I would be even in favor of beginning in the smallest possible way, and secure a number of persons who would agree to support one or more orphans, at an expense, say, of two dollars per month, paying, say, an extra three dollars at first to buy clothes and get an outfit for the child. Thus, if a hundred persons could be found to give five dollars down and two dollars per month, a hundred orphans could be collected and kept for as long a period as such provision would last.

As has been said before, our church has no part in this matter. Yet, every member of our mission feels the importance of doing something. But how we shall do it, is troubling us, and this committee has been formed to let the needs be known, and believing, as we do, that if the needs are known God will, through his people, provide the way. I have taken the liberty to write this letter, praying that God may bless it to the saving of some of the homeless and suffering, parentless children of this land.

I should be glad to answer any letter of inquiry about the matter, and give any further information possible. Persons desiring such, and feeling called to respond to this need, will address me at the following address:

JAS. M. ROLLINS,

Osaka, Japan.

Sunday-School Convention.

The Sunday-school Conference for the Meridian district, south of Enterprise, convened at Waynesboro, Aug. 23, with Bro. L. P. Brown, of Meridian, in the chair. Reports were heard from the various delegates present as to the condition and needs of their respective schools. The reports showed that the number of pupils in the various schools ranged from fifty to seventy-five per cent., as compared with the church membership. It is evident from this that pastors, superintendents and teachers need more of the missionary spirit.

Nearly, if not all the delegates expressed a deprecation of the prevalent custom among the teachers of allowing their pupils to recite the lesson from the books or lesson helps. It was also the opinion of all that teachers and superintendents should insist on pupils using their Bibles more in the study and in the recitation of their lessons.

The following topics were discussed: "The Relation of the Sunday-school to the Church"—Bro. J. P. Drake; "The Management of the Sunday-school"—Prof. C. W. Anderson; "What Are Our Wants, and How to Meet Them"—Bro. Moore, of Waynesboro; "What Is the Sunday-school for, and What Has It Done?"—Prof. J. F. Boydstun; "An Open Topic on Teaching Primary, Intermediate and Bible Classes;" "What Are the Difficulties of a Country Sunday-school?"—Bro. L. P. Meador; "The Use and the Abuse of Lesson Helps"—Bros. Tinnin and W. S. Davis, of Waynesboro; "The Work Before Us"—the Hon. Jesse Byrd.

Although the attendance was small, yet much interest was manifested by all present; and many new thoughts and ideas were, no doubt, gathered by those present to be carried home and applied to their respective Sunday-schools, some of which that appeared to the writer are these: That teachers should have an experimental knowledge of our Lord and Savior Jesus Christ; that a praying teacher is a successful teacher; that teachers should be acquainted with the Bible; that teachers should insist on their pupils having a present and full salvation; that the lesson should be taught as a whole, and not in fragmentary parts; that teachers should be courageous—those who will "carry their teachings to their logical conclusion;" superintendent, teachers and pupils should have more of the missionary spirit; that stress should be laid on Methodist doctrines when found in the lessons; that mothers ought to be more consecrated, and should pray with and for their children; that the choir should select songs that all the children can sing or learn to sing; that the Sunday-school should be conducted in a business-like manner; that parents should attend Sunday-school with their children, and see that they are there on time; that the superintendent should know the lesson thoroughly, and give a summary of it every Sabbath; that he should be cheerful; and invite all to come again on the following Sabbath; that it is the duty of parents to provide comfortable places for worship.

In conclusion, I would say to all who are interested in elevating themselves, in elevating their children, in elevating their community and country: Let us be more diligent and more zealous in our work in this part of our Master's vineyard during the coming year "than we have ever been before."

M. L. HEIDELBERG, Sec.

A Secret.

The Great Apostle to the Gentiles tells us: "In lowliness of mind, let each esteem others better than themselves." Now, Mr. Editor, I am going to tell you something that I have hitherto kept to myself. And I am going to tell it just as it is. There is a prominent station in our Conference that is to be filled next year. And, while I am satisfied where I am, I don't know any men in our Conference that would be more acceptable, or could fill said station better, than myself, and, for the good of the church, I think it would be well to send me there. At least, that is what I have thought. Now, within the last six or eight weeks, I have met and talked with four of the most prominent brethren in our district, and, with three or four exceptions, the most prominent preachers in our Conference, all of them ex-presiding elders, and most of them with initials after as well as before their surnames. We have talked about who *would* likely fill, and who probably *could* fill, this station. All of these brethren have expressed to me, privately, the opinion that neither of the other brethren could fill the station acceptably, and I, in the main, agreed with them. Of course, when we were talking there was no reference to either of us; it was the other three that would be under discussion. More than once I intimated to the brother I would be talking with, that, in the turn of things, he might possibly be sent to this station. In each case he showed no aversion to the appointment. And one or two of them told me that in case I was moved, that a certain station would suit me well. The station, kindly suggested, showed their appreciation of my merits, for it was every time far inferior to the one we had been considering. So this truth dawned upon me, that the opinion I had of myself and the opinion others had of me—were far apart. There further appeared to me a faint intimation that I was not alone. It was pretty plain that we all thought about the same of each other—that we had measured each other pretty accurately, and that we all held about the same opinion of ourselves, and that we had not obeyed the saying of the apostle, given to him through grace, to every man among us, not to think of himself more highly than he ought to think. I confess some difficulty yet in ridding my mind of the idea that I am, in several respects, superior to these other brethren. Yet it seems that I am about the only one that thinks so. I am somewhat astonished at this revelation, for I have been told so often, when I have come down out of the pulpit, "That sermon did me good;" "I thank you for that sermon;" "That is one of the best sermons I ever heard;" "You can make things so plain;" etc. I wonder if anybody ever talked to these other preachers that way? Many of these kind of compliments make it hard for us to have an humble opinion of ourselves. After this I want to try and be a little more HUMBLE.

[If "Humble" will take his place at the feet of those "other brethren," he will be "all right" with them.—EDITOR.]

The Paine Institute.

"Every tree is known by his own fruit," is the true test of worth. We have been at work since 1884. In these eight years of work sixty-three have carried off our diplomas. Of this number, thirty-eight were males and twenty-five females. Of the thirty-eight, eighteen are ministers. Of our graduates, twenty-five are teachers. Five of our graduates have married ministers of the Colored Methodist Episcopal Church. Altogether, eleven of our female graduates are married and doing well. Of our graduates that are teaching, one is principal of Mayo High School, at Darlington, S. C. He has had one of our female graduates assisting him. Another of our graduates is professor of mathematics at the State Normal and Industrial School, at Savannah, Ga.; two are teaching at the Paine Institute; two have been teaching in Alabama; one in Columbia, S. C.; six have been teaching in Augusta, Ga. Of our ministers that have graduated, two are stationed in Atlanta, Ga.; one at Columbus, Ga.; one at Columbia, S. C.; one at Madisonville, Ky.; one in Augusta, Ga.; three others are at work in South Carolina. The others are at work in Georgia, Alabama, Kentucky and South Carolina. One of the most wealthy colored men of Georgia is a graduate of our school, and is farming near Sparta, Ga. Some of our graduates have taken after-courses of study at Atlanta University, New England Conservatory of Music, and Brown's University. One of our graduates has won the privilege of attending the American School at Athens, Greece, where he spent a year, having the distinction of being the only negro who has ever matriculated at that school. He is now teaching with us at the Paine Institute.

GEO. WMS. WALKER,
President.

The Paine Institute, Augusta, Ga.

In Memoriam.

Mrs. George T. McGehee (*nee* Lily McNair) was born Feb. 23, 1836; married Aug. 11, 1874; died Feb. 21, 1892.

Between these vital lines we may read a volume. Born of pious parents, reared by a pious, judicious mother, Lily McNair walked in wisdom's ways from childhood onward to the end. In her early girlhood she came to reside with her sister, Mrs. Charles McGehee. In that home Lily was the "anchor to the windward," helping her sister, teaching the children, brightening the home circle. She was the companion and friend of her young nieces and nephews, as well as being their teacher. Her friends always knew "where to find Lily McNair."

In 1874 she was married to Capt. G. T. McGehee, thenceforth to be his helpmeet, his other and better self. Their union proved to be a Christian idyl. Mrs. McGehee was a woman of good judgment, sound sense and a cheerful disposition. She possessed the gift of tact to a great degree. Well-meaning persons often lack this quality.

I never knew a woman with more earnest, quiet zeal for the cause of Christ than she had. By education and choice she was a Presbyterian; but she believed that we are "one army of the living God," and as there was no minister of her church in Woodville, she gave her help to the church to which her husband belonged, never sinking the Presbyterian in her love. She was faithful in her attendance on the services of the church, preaching and prayer meetings, giving the pastors and their wives sympathy and material aid.

As a Sunday-school teacher, her record is on high and in the hearts and lives of those she taught. She did not hear their lessons in a perfunctory manner, and then dismiss them from her notice, but she would give them a sweet smile and a cheering word when she met them. It was her habit to invite her class out to her lovely home, and give them a pleasant treat. In short, Solomon's eulogy on the good woman would well apply to Lily McGehee.

In hope of a meeting, where tears and sorrows, pain and parting, never come, I would fain lay this tribute on the altar of Memory and Hope.

HER FRIEND.

Notice.

To the Members of the Mississippi Conference Brotherhood—

Dear Brethren: Bro. L. W. Wood is dead. Assessment No. 15 is now due, and must be paid within sixty days. Remit by postoffice money order or registered letter, to I. W. Cooper, at Hazlehurst, Miss.

B. F. JONES,
Sec'y Conf. Brotherhood.

Fort Gibson, Miss.

SUNDAY-SCHOOL LESSON.—Sept. 11, 1892.

BY REV. W. H. LAPRADE, D. D.

Philip and the Ethiopian.

Acts viii, 26-40.

GOLDEN TEXT.—"*He that believeth on the Son hath everlasting life.*" (*John iii, 36.*)

All Samaria was not yet converted to Christ when the apostles returned to Jerusalem, and Philip was ordered "toward the south." The business of the disciples was to seed the world with truths; not to stand about waiting for harvests where the sowing had been done. "Go," and as ye go, "preach." This was the commission. When converts are real, sincere, thorough, having "salt in themselves," they will not require much "looking after."

Ver. 26. God does not reveal his plans in detail to Philip. Usually he does not. He gives command; in obedience is found the unfolding of his purpose. To leave Samaria, where such glorious results had followed his preaching, may not have been Philip's plan; but it was God's plan, made known by his recognized messenger, familiar to Jewish thought—an angel.

Gaza lay to the west of south from Jerusalem—the general direction of the road was southward. The particular road which led through the desert was indicated, because there were other roads.

Vers. 27, 28. Philip did not stop to discuss "reasons why;" he simply obeyed, supposing that God knew why he should go. That he met an opportunity by so doing was no accident; it was in the plan. God knew that the eunuch was *en route* for Ethiopia, by way of Gaza and Alexandria; that he was hungering for instruction; that Philip, who held the truth and knew how to impart it, would meet him if he went at once, and by the desert road.

Ethiopia lay south of Egypt. Candace was the name applied to the reigning queen, whatever her other names, just as Pharaoh was used by a line of Egyptian kings, and Cæsar by the Roman emperors.

This eunuch, it is supposed, was a proselyte to Judaism, who had gone to Jerusalem to the Feast of Tabernacles. Probably the stir at Jerusalem following the stoning of Stephen, and its relation to the Christ, had recalled the events of the crucifixion, and intensified the interest of this Egyptian in the prophecies.

Vers. 29, 30, 31. Prompted by the Spirit, Philip approached the chariot sufficiently near to hear the Ethiopian reading aloud from the prophecy of Isaiah. Led by the Spirit to this man, he sought at once to be of service to him. Inquiry as to the passage being read was the natural mode of approach.

The Ethiopian, recognizing that Philip was a Jew, invited him at once to get into the chariot and join him in the investigation.

Vers. 32, 33. The passage read was Isaiah liii, 7, 8, the Septuagint version being, no doubt, the one used. This was a Greek translation of the Old Testament, made at Alexandria, in Egypt, about three centuries before Christ.

Ver. 34. Because of the tradition then current, that "Manasseh had caused Isaiah to be sawn asunder," the Ethiopian, having no knowledge of the Messianic interpretation given by Jewish scholars, supposed that the prophet foretold his own tragic death.

Ver. 35. Philip, no doubt, gave the Jewish, or Messianic, interpretation to the passage, and showed that the fulfilment of the prophecy was realized in the person, and life, and death of Jesus, urging faith in him as the condition of salvation. The whole plan of salvation could thus be brought before his hearer.

Ver. 36. Sincere in his desire to know the truth, and convinced that "Jesus was the Christ," to be baptized in his name was a natural wish. Water—always an attractive, as well as unusual, sight in a desert country—would suggest baptism, the object for which Philip had, doubtless, explained.

Ver. 37. This verse is omitted from the Revised Version, because it is not found in the best and oldest manuscripts.

Ver. 38. Philip and the Ethiopian both, no doubt, walked into the edge of the pool—an act unusual with the sandal-wearing orientals. Whatever the form of baptism, it must have been such as to accord with the last verse of the preceding chapter of Isaiah. The expression, "sprinkle many nations," had, of course, been under discussion, as connected with the prophecy.

Ver. 39. Philip had finished the work given him to do. God had work for him elsewhere. Whether the expression, "caught away," means that he ran away, moved by the Spirit to do, or was taken away by supernatural agency, we can not certainly tell. Probably the latter. It is not important that we should know. As for the eunuch—having been instructed in the things of God, having accepted Christ as his personal Savior, having pledged fealty to Christ by baptism—he "went on his way," separated from his teacher, but "rejoicing" in Christ Jesus. Tradition has it that he founded in Abyssinia the Christian Church that travelers tell us still exists there in the simple faith of the people.

Ver. 40. Philip was next seen at Azotus (Ashdod), from which place he passed northward along the coast plain, preaching as he went, until he reached Cæsarea. Whether this was been his home at any time in the past we do not know; but we know that he afterwards lived there, and was visited by St. Paul. (See Acts xxi, 9.)

We are to obey God, whether we understand his plans or not.

Opportunity comes in the line of duty.

We must be always ready to preach Christ. Each Christian is also an evangelist.

MISSIONARY DEPARTMENT.

CONDUCTED BY REV. J. P. DRAKE.

After the Battle—What?

We have had some friendly war of words—at least, a skirmish—over here in Mississippi. The last boom from each side had more the ring of peace-making than any further belligerency. The smoke of conflict has lifted and left the light shining clearly. Despite difference of opinion as to the wisdom of a few appropriations, all agree that these were made conscientiously and in the fear of God. We believe that the figures exhibited fully justify the general plan being pursued. No one claims that perfection in administration has been reached. But we are pressing toward that mark, and looking to Jesus, our Leader, for larger wisdom and greater grace. Prayer for this is in order from every quarter. Instead of these figures causing anyone to withhold contributions to our domestic missionary fund, they ought to act as an incentive to *much* greater liberality toward this cause. The actual gain in conversions, accessions and church property secured on the works most helped by the Board show a greater ratio to the means expended than any other part of our territory.

Now, let us all be up and at it. Cotton is beginning to open. Money will move in. Autumnal breezes will waft away the malaria produced by the murky days of July and August. All rivers will straighten out. Thus when this sacred cause of God is fervently and hopefully presented to an honest and true-hearted people by the tried veterans and gallant young recruits in our grand army, there will be a fuller and freer response than ever before. The urgent appeals of our debt-burdened Foreign Board and the new plan of early collections for "Conference fund" have shut off effort early in the year in behalf of our ill-paid home missionaries. It is no more than justice demands that we should give our earliest attention during the Fall to this special work. Let none of the debt-paying plans be neglected. But, on the other hand, let us not this year do as has often been done before—put off our own brethren to the last. If we do, they will surely be the *least*, and this sad result will be felt most keenly by some who have borne the heat and burden of the day, whose large and dependent families look pleadingly to us for aid. Oh! brethren, for very shame let none of us bring up to Conference one cent less than his assessment. We have practically no margin to go on this year. A reproach inevitably rests on every preacher and layman who fails to do his full duty herein.

Heathen at Home vs. Heathen Abroad.

The frequent protest is heard, and not always without an assumption of superior wisdom and a touch of scorn in the tone, "Don't neglect the heathen at home in your excessive zeal for the heathen abroad." Most certainly not. But who does such foolish and wicked things? According to the last annual report of the New York State Board of Charities, the real estate held by all the charitable, correctional and reformatory institutions of that single State has a value of $72,107,804, while the cost of maintaining those institutions for twelve months was $17,605,661, and the number of persons cared for was 74,773. Now, for the same period all Christendom contributed for the intellectual and spiritual well-being of all heathendom only about $12,000,000. Hence it rather looks as though the heathen at home, sad as is their case, were lavishly cared for by comparison with the heathen abroad.

Within fifteen years from the entrance of the missionaries on Aneityum, New Hebrides, the entire population embraced Christianity. A similar change has taken place on several other islands. The missionary ship has been an important factor in this work. In 1862 the first *Dayspring* was built, and did good service for about ten years. It was wrecked in Aneityum harbor by a fearful hurricane, which visited the islands in 1872. A second *Dayspring* having been procured and the money raised, it continued to serve the mission till 1890, when it was found necessary to introduce steam power. The sailing schooner *Dayspring* could only visit the islands twice a year, and now a little steamer, *Truganini*, sails every month between the islands. Its headquarters are Aneityum, and there it meets the monthly mail steamers plying between Sydney and Fiji. This is a great improvement on the old arrangement. The *Dayspring* often took several days to do what is now done in a few hours. It several times took three days to do forty miles, and what is now accomplished in a night was often formerly accomplished with difficulty in a week. This change enables the missionaries to be present at the annual meeting of the Synod without being more than a month absent from their stations, instead of three or even four, as formerly. It also enables the missionaries more easily to help one another in times of sickness, or to take a change to another island when required. It enables the native teachers to move about from island to island, and promises to make the whole group of islands much more accessible to mission work. The little steamer is a great favorite, and is known among the islanders, like the *Dayspring* before it, as the missionary or Christian ship. It is also called the sacred ship, as set apart for God's work, and sometimes the good ship, as those on board do nothing but good to the natives.—*Missionary Review.*

From *Missionary Reporter.*

The Darkest Hour Just Before Day.

At Tahiti, for sixteen years the missionaries, Mr. Henry, Mr. Nott, etc., seemed to have expended their strength in fruitless and hopeless toil, spending themselves for naught. Their tireless zeal, their constant journeys, their faithful testimony, seemed like blows of a feather against a wall of adamant. Not one conversion took place; the idolatries of the natives were an abomination, and their wars a desolation. The directors of the London Missionary Society seriously thought of abandoning the work. But there were a few who rightly read the lesson of this apparent failure. God was rebuking unbelief, and challenging faith in his unchanging Word of promise. Dr. Haweis sent another two hundred pounds sterling to the missionary treasury, remonstrating against giving up the mission. Rev. Matthew Wilks, John Williams' own pastor, said with characteristic zeal and devotion: "I will sell my garments from my back rather than that this mission shall be given up;" and instead of a cowardly withdrawal he proposed a special season of prayer for the blessing of the Lord of the harvest. His proposal was accepted; letters of hope and encouragement were written to the disheartened laborers, and prayer went up to Almighty God with tears of sorrow for past unbelief that had made mighty works impossible. And now mark the result. While the vessel that bore these letters was on her way to Tahiti, the ship that crossed her track on the way to England carried the news not only of a beginning of a work of grace, but of the entire overthrow of idolatry, and with these tidings of the new Pentecost bore also the rejected idols of that people! "Before they call I will answer, and while they are yet speaking I will hear." No promise in God's Word was ever more literally fulfilled.

One more instance. In 1853, at Albany, the American Baptist Missionary Union held its anniversary; and the question of the abandonment of the mission among the Telugus in South India was discussed. Here again was a field without any adequate fruit of the long tillage. The missionary (Rev. Mr. Jewett), already there, refused to abandon the field, and Rev. Dr. S. F. Smith wrote a poem, unconsciously prophetic, "Shine on, Lone Star," etc.

Dr. J. E. Clough, then a civil engineer, went to the "Long Star" field. The famine of 1877 came, and his services as a civil engineer came strangely into play in the completion of a half-built canal, by which hungry men got work, wages, and food. In the evenings Mr. Clough would gather his gangs of workmen and preached to them the simple Gospel of John iii, 16; then encourage the converts who accepted it to go and tell the news to others. And so God used even famine as his evangelist. Next year, in one day, two thousand two hundred and twenty-two were baptized; in thirty days five thousand and, within a twelvemonth, ten thousand. Here again it was darkest just before day. God withheld fruits to try the faith and persistence of his people. To have given up the work would have been to have forfeited the greatest pentecostal harvest of all modern times. And it would seem as though just now the Lord of the harvest is proving the faith of his own people; and if faith triumphs, there is in store a world-wide blessing.—Dr. Pierson, in *World-wide Missions.*

Deliverance of the Ecumenical Methodist Conference on Missions.

(The Pastoral Address of the Ecumenical Methodist Conference that met in Washington City, in October last, contained the following.)

Among the foremost objects of our interests are the foreign missions of our church. The motto of our founder, "The world is my parish," has never ceased to echo in the hearts of his spiritual children. Some of the brightest pages in our annals tell the story of the patience, the sacrifice, and the triumphs of our brethren on the mission field. In the present day, when our numbers are increasing and our resources growing, when through the inquiry of scholars, the adventure of travelers, the enterprise of traders, and the spread of the Anglo-American race the world is becoming known and open, and the call of God is loud in every listening ear, it is impossible for our missionary ardor to decline. We acknowledge with joy the increased activity of some of our churches, and especially what our women are doing for their heathen sisters.

Against the trade in spirits and trade in opium, which are doing so much to defeat and discredit our missions in Africa and China, we shall never cease to raise our voice. While loving all them that love God, and desiring closer co-operation with them in his service, we renew our protest against every ecclesiastical system which invades the rights of conscience, which claims to be the only channel of the infinite grace of our Lord Jesus Christ, and which sets up the human priest as an indispensable mediator between the soul and God.

Let us beware of taking a narrow view of our mission and our resources. Let us carry on our work with equal earnestness in sequestered villages and in crowded cities; let us appeal alike to the rich and to the poor; to the cultured and to the illiterate; let us consecrate our wealth by building churches which shall be constant witnesses in our busy streets to the repose and dignity of our religion; and let us preach in the open air. Let us use every means, the pulpit and the press, the school and the university, science and art, social influence and the ballot-box. Let the clear intellect and the loving heart and the strong will have their rightful place. Let order be harmonized with the free play of individuality, and let us impose no limits on reverent inquiry.

The increase of our people in numbers and wealth and power has laid us under a great responsibility. It seems probable that before long Methodists will constitute nearly a fourth of the people who use the English tongue. We are a factor of growing importance in that great race which by a restless impulse is spreading its dominion, its trade, and its civilization over vast regions of every continent. Let us rise to the height of our calling. We ought to go wherever our race goes to multiply our churches, to increase our communications, and so become a bond of union among the wide-spread people of English blood. And we should strive to check that dangerous temper into which adventurous and governing races so easily fall. So shall we do our duty to our fellow-men, and play our part in the great plan of God.

How Much and How Little.

Says the *Independent:*

There are to-day in the United States, including Bible, tract and medical societies, 51 Protestant general societies or boards, engaged either exclusively or partially in the work of foreign missions. There are also 30 woman's boards, which work through the general boards of the denominations they represent; and an uncertain number, not less than 10, probably not more than 20, of individual enterprises, including the various faith missions, so called—the Plymouth Brethren, the Pentecost Bands of the Free Methodist Churches, and the Pioneer Soudan Mission. These all employ in the field not far from 3,000 missionaries (male and female) and about 11,000 native agents, and at home a force of officials, including secretaries and clerks, of which there is no published record, but which can not fall short of 1,000; and they expend annually in the whole work an amount not less than $5,000,000. In Great Britain, Germany, France, Scandinavia, etc., there are about 130 regularly organized independent societies, 30 woman's boards, and perhaps 30 individual enterprises. These are represented on the field by nearly, if not quite, 6,000 missionaries and 40,000 native workers, and expend annually not less than $7,500,000.

It is certainly within bounds to say that the Protestant churches of America, Great Britain and Europe are represented in their work for other lands by 9,000 missionaries and more than 50,000 native workers, and have expended during the past year about $12,500,000. But this is not all. During the past half-century a considerable proportion of the annual expenditure of these societies has been in the form of investments in churches, schools and colleges, dwelling-houses, printing presses, binderies, manufactured volumes of Scriptures, educational and religious books—pretty nearly all the machinery and apparatus of modern aggressive Christianity. The total of this investment has never been even estimated, but could it be done, it would open our eyes as never before to the tremendous force that the churches have put and are putting into the work of foreign missions.

It is said by authority that the American Board in its eighty years of life has received and expended $25,000,000, and received 120,000 converts. Those interested in a question sometimes asked, "What is the cost of a convert?" can easily reckon the answer. It will be found to be $208.33. But the outlay includes a large amount expended in securing property of various kinds—churches, missionary residences, academies, school-buildings, colleges and hospitals. Missionary ships have also been built. How much is to be deducted on this account so as to ascertain how much a convert costs, we do not know. Besides, a large amount of preliminary work has been done which will be fruitful for a long time to come. Whole communities have been lifted to a higher plane of intelligence, their languages have been reduced to writing, and many instructive books have been published. Superstition has been overcome, and an excellent preparation been achieved, which, in due time, will yield a harvest. The extent to which the evils of idolatry have been removed is very marked. The worship of images of wood and stone is far from being the power it was among the nations, even as recently as in the year 1840. It is evident that a great deal has been done which, as God is true and faithful, will yield precious fruit hereafter.—*Intelligencer.*

The poorest place in which the atmosphere is love is more homelike, and, as a consequence, more heavenly than the most beautiful, even where law and order are the elements supreme.—*George Macdonald.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION, - - $1 PER ANNUM.
Ministers and wives of deceased Preachers, $1

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, September 8, 1892.

Death Notice.

Rev. L. W. Wood, our pastor on Scranton charge, died Friday, Aug. 26, 1892, at Pascagoula, Miss., where he was holding a protracted meeting. Bro. Wood died on the field of conflict. His body rests in the Zion Cemetery, in Escatawpa, where he has been living this year. Let prayer be made by the church for the dear wife so sadly bereft.

C. A. POWELL.

Moss Point, Miss.

BRIEFS.

Our Wesleyan brethren are still talking of Bishop Galloway. The *Methodist Recorder*, of Aug. 4, has this paragraph:

On Monday afternoon, immediately after the vote of thanks to the ex-president for his admirable charge, Bishop Galloway bade the Conference farewell. When young men of this generation are grey-headed, they will tell with pride and thankfulness how, at the Bradford Conference, they heard the eloquent Southern Bishop. Many illustrious men, representing the Methodism of the United States, have visited the Conference. Bishop Galloway will rank amongst the ablest, most genial and most eloquent of them all. His address at the Open Session was a masterpiece of reasoning, of historical exposition, of descriptive power, of impassioned appeal. There was not a weak sentence in the address from beginning to end. The power of antithesis and analysis was extraordinary, and the alliterative music of diction threw a charm over the whole which it was impossible to resist. On Sunday morning, at Eastbrook Chapel, the Bishop preached a very remarkable sermon. It was preached from notes, and we were not able, without putting a tax upon our reporting staff heavier than humanity would permit, to secure a report, but we are glad to hear that in an early number of the *Church Record* the sermon will appear. The young ministers who were ordained on Monday morning will never forget the quiet solemnity and deep emotion with which the strong Bishop pleaded with God on their behalf. Bishop Galloway has made a host of friends in this country, and if it should please God to permit him to visit England again, he may count upon receiving a very warm welcome.

"Purify politics!" Yes; but how? Not by "preaching politics," surely. If politics are not pure, it is because the people who are politicians are not pure. All the evil in the world comes out of some human heart. You can't do anything with that evil as long as its place of origin is undisturbed. The way to cleanse a stream is to cleanse the spring whence it flows. Purify the hearts of politicians, and then politics will be pure. We may have pure politics by having pure politicians; and only the gospel of Jesus Christ can give us that sort of people. It is a mighty task the church has set before it; but we have not lost confidence in the power of the gospel. During all this strange and wonderful political campaign let our people live and act the gospel, and let our preachers preach it in its purity, and pray mightily for the power of the Spirit to force the truth upon the consciences of men. The truth of God, apprehended by the mind and appreciated by the heart and practiced in the life, is the only remedy for political and all other ills.

Church Building.

The *New York Christian Advocate* contains an admirable editorial on the subject, "How to Choose a Site for a New Church," which was suggested by the action of the Embury M. E. Church, New York, in choosing a location for a new church they propose building. The method is something rather out of the regular order, but the principle involved we believe to be the plane upon which all Methodism should move. Here is their action as copied from the *Advocate*:

The next step was taken at a meeting of the Official Board, held June 2, last, when resolutions were adopted, which we here print in full. (We copy only the first.—ED.)

Resolved, That a committee of ten members of this Board, of which Charles A. Gay shall be chairman, and one member of the church be appointed by a vote of this Board to confer with a committee of two—with the exception of the Brooklyn Church Society, which shall have a representation of three—to be appointed by each of the following societies, namely: The Brooklyn Church Society, New York Avenue Church, Sumner Avenue Church, Janes Church, Nostran Avenue Church, and Russell Place Church Societies, for the purpose of securing a consensus of opinion as to how the *best interests of Methodism* can be conserved in the *matter of location of a new church*, as a substitute for our present edifice, which it is the purpose of our society to build when, in the judgment of its Official Board, it is deemed proper to perfect arrangements to that end.

Notice, this committee from these six churches was called together to "secure a consensus of opinion as to how the *best interests of Methodism* can be conserved in the *matter of location of a new church*. Methodism is a unit, and churches should be, and, we are glad to say, are, as a rule, placed in the communities where they are most needed.

But the sentence that seems most pertinent is the opening one of the editorial: "Methodism has lost more than any other denomination by unfortunate locations for churches in growing towns and cities." This is a text upon which we can seriously think for quite a while.

In choosing a building site for a church several things must, or ought to, be considered: First, present necessity; second, future requirements; third, parsonage; fourth, and *always*, accessibility and commanding appearance. *This must never be lost sight of.*

A Questionable Policy.

We presume that everybody will agree that the churches *ought* to act wisely in their efforts to advance the interests of the Redeemer's kingdom. We presume that many will agree that, in a great many cases, the churches have pursued a wise policy; for the results of the work show the wisdom of the policy. But there is one thing which they all do, that, from our point of view, not only does not advance the Redeemer's kingdom, but actually hinders its progress. It is strange that all the churches should tacitly agree to this thing, when nobody can see that it advances the cause of the Lord, and nearly everybody sees that it retards progress. This strange action is not a new thing that we have discovered; but it has been going on since the Reformation, and is going on to-day all around us.

This is what we refer to: There are any number of small towns in Mississippi and Louisiana, containing from three hundred to fifteen hundred people, and they contain from three to six different churches, having from a dozen to one hundred members each. A plain man looks at this state of things, and wonders if it is an illustration of church wisdom! He sees clearly that not one of these churches can have any genuine success, nor all of them put together. He sees that with each one it is always a prodigious struggle to merely exist. The fight for mere existence effectually bars out effort in any other direction. The pastors are half-starved; the church-houses fall to decay; the various lines of church work are unoccupied; the kingdom of the Lord advances not. This plain man wonders if the Holy Spirit inspires and sanctions a mode of procedure which results in such a state of affairs!

There is another thing connected herewith. These little churches, seeing they are not making, and can not make, a successful fight against the great world of wickedness, fall to fighting one another. The church member belongs to the *militant* church, and is a fighter by profession, and if he is so situated that he can't fight the Lord's enemies, he will turn upon the Lord's friends. When he fights them he fights furiously. There is no religious battle-field where the clash of arms makes such hideous din as a little town where there are four or five different churches pouncing upon each other in polemic wrath and struggling to exist by destroying each other. Such a state of things is the shame of all the churches. The plain man looks at this, and wonders if Christ "is divided against himself." The world looks at it, and sneeringly exclaims: "See how these Christians love each other!"

We believe this state of things ought to be corrected. But it will not be corrected as long as churches think more of denominationalism than they think of the salvation of souls. A place that can only support one pastor decently should not be afflicted with four or five, because of church rivalry. In many places denominational zeal has eaten up the church of Christ.

The policy of each church running a race with every other church to capture the little towns, and thus filling them with four or five different churches, when *one* can hardly be supported, is a questionable policy, and we are in favor of quitting it.

For the Endowment of Centenary College.

MR. EDITOR: In passing through Atlanta, I visited our aged friend, Bro. C. W. Mills, who, as you remember, gave Centenary College a thousand dollars a few years ago. The old gentleman's heart is yet full of zeal for Christian education. He believes the preached Word is, and is to be, the only salvation of man. He informed me that he intends to divide his property, valued at between five and ten thousand dollars, between Emory College, of Georgia, and Centenary College, of Louisiana. How beautifully does such a man leave a benediction to earth as he departs for heaven!

Others have thought, and are still thinking, of adding to the permanent endowment of Centenary. Her endowment grows and her prospects brighten.

W. L. C. HUNNICUTT.

P. S.—The session at Centenary opens on Sept. 7. Let students who wish to enter come promptly. H.

Death of a Missionary's Wife.

MR. EDITOR: I have just received the sad tidings that one of our missionaries is sadly bereaved. Sister Grimes died, Aug. 23, of cerebral congestion. She was a devoted wife and mother, and five children are left in Mexico without a mother's loving care, and a missionary so sadly denied the comfort of a home and loving companion. Pray for Bro. Grimes and his motherless children. Death is always sad; but, oh! *so sad* in a mission field. Let all Christians remember the stricken ones.

S. G. WEEMS.

Did Moses use the "gold cure" for idolatry? See Exodus xxxii, 20.

The Schools Are Opening.

We find in the last *Central Christian Advocate* some judicious remarks on the subject, "Send the Boys and Girls to College," which we copy for our readers.

Perhaps the most of the young people who are intending to go "off to school" have already formed their plans, and are waiting eagerly and anxiously for the time of departure. There are, however, doubtless, within reach of the *Central*, a multitude of homes, where boys and girls in their teens are not yet decided as to the necessity or value of college training, and it may be taken for granted that there are many parents, even in this age of enlightenment, who hesitate, for one reason or another, to send their children to college. Possibly this article may meet the eye of a father or mother, whose children have been seeking in vain the privilege of college training; who have been cherishing the desire, and longing for the opportunity, of attending some good school. We wish that we might win the consent of the parents, and induce them to plan at once for the higher education of their anxious children.

There are farmers, with competence in possession, with money laid up in bank, with every comfort that a farmer's life commands, and with children needing thorough training, who have hitherto refused them this priceless boon. Were argument the only thing necessary in the case, it would be easy to prove that education of the right sort is worth more than houses, lands, mortgages, stocks, or all other earthly possessions; that the best capital which can be given a worthy boy or girl is a good educational equipment; that a thorough education is the best endowment that can be conferred upon a child. Money invested in acres, in stores, in banks, may be easily lost; but money that is enfibred into character, that is turned into mental discipline, that is incorporated into working power, that is transmuted into intellectual and moral and physical manhood and womanhood, becomes an investment for time and eternity.

Give your boys and girls a chance to go to school, is the message we have to-day for the parents within reach of our voice, within the range of our paper. You will always rejoice that you have put within their reach the facilities and opportunities of the school, and they will rise up to call you blessed because of the service you have thus rendered them.

A Worthy Case.

The following letter from Bro. Blocker, of the Louisiana Conference, explains itself. We will say, by way of preface, that Bro. Foust is a superannuate of the Louisiana Conference. He lost one leg during the war, and about three years ago he lost the other; so he can no longer do the work of an itinerant. He has been aided by friends, and has succeeded in saving enough from this source to almost buy him a permanent home. Surely he ought not to be frustrated in this wish to have a home by a lack of two hundred dollars! Will his friends and ours contribute something? We will gladly receive and forward it.

Here is Bro Blocker's letter:

Rayne, La., Aug. 30, 1892.

MR. EDITOR: I have secured a comfortable and a valuable home for Bro. Foust, of our Conference, in the town of Rayne. We get it at eight hundred dollars, while its real value is fifteen hundred dollars.

Bro. Foust is prepared to pay six hundred dollars; but we must raise the balance, two hundred dollars, for him. He writes me that he has some more money, but it will take something to move him and fit him up for housekeeping. I think the most of this money was raised by you through the ADVOCATE. Now, what I want is, that you make another call. Have the money forwarded to me at Rayne, as early as convenient, as the final payment must be made by the first of November, next.

One of the English archbishops draws a fine distinction between speakers as related to the hearers. He divides speakers into three classes: "The speaker you can *not* listen to, the speaker you *can* listen to, and the speaker you *can not help* listening to."

A Prompt and Generous Response.

My note to the ADVOCATE, of this week, about the library of Millsaps College has prompted a generous friend, who has made us glad on several occasions, to make another liberal and much-appreciated contribution. He sends me a draft for fifty dollars, to be used in the purchase of books of my own selection. For this valuable addition to our collection I felt most grateful. Such large-hearted appreciation of our efforts to establish a Christian college greatly encourages us to redoubled diligence.

From another good friend we are offered a gift to the library, which will add much to its comfort and attractiveness. And so the work goes on. For every offering, however small, and for every word of cheer we are thankful. We are hard at work getting ready for the opening.

And now it is for the friends of Christian education to take advantage of the facilities we expect to afford. In due time the president will announce the programme for opening day.

CHAS. B. GALLOWAY.

Jackson, Miss., Sept. 8, 1892.

Millsaps College—Opening Exercises.

The faculty of Millsaps College will meet for conference in Jackson, Miss., Sept. 14, when all necessary details incident to the various departments of instruction will be arranged.

The formal opening of the college for the reception of students will take place Sept. 29. The Board of Trustees, the faculty and friends and students of the institution will assemble in the college chapel at ten o'clock A. M. Addresses of welcome will be delivered by the governor of Mississippi, Hon. J. M. Stone, and by the mayor of the city of Jackson, Gen. Wm. Henry. Maj. R. W. Millsaps will also speak on the occasion, and an inaugural address will be delivered by the president of the college.

The programme for the dedication service will be announced later. On that occasion addresses will be delivered by Bishop Galloway and others; and a poem prepared especially to celebrate the event will be read by the author, Prof. Wm. R. Sims, of the University of Mississippi.

W. B. MURRAH,
President.

Centenary College.

I have just wound up an extensive tour of north and central Louisiana. I have attended three District Conferences and a number of camp and protracted meetings, and have preached and lectured on Christian Education to congregations ranging from one thousand people down. The people and preachers seem to realize that old Centenary has taken on a new lease of life, and the disposition of the people in all parts where I have been is to rally to her support. The extensive advertising I have done for the college must result in an increase of patronage as well as an increase in the endowment.

ROBT. HARRY, Agent.

There must be something wrong with Congress and our State Legislatures. We have noticed for some time past that when any of these bodies adjourn the country generally and the newspapers in particular draw a sigh of relief. The business world seems to hold its breath during the sessions of these bodies. It is surely a bad sign. It shows a want of confidence in our law makers, and *that* makes things "shaky" to such a degree as to produce uneasiness. We presume the reason for this is to be found in the peculiar political methods by which unqualified men become legislators.

According to Mr. Porter, the Superintendent of the Eleventh Census, there are one hundred and thirty-four religious associations in this country, besides the seven largest denominations. But these one hundred and thirty-four must be quite small, as altogether they represent less than fifteen per cent. of church edifices, and less than eleven per cent. of the aggregate value of church property.

NOTES FROM OUR JACKSON OFFICE.

Rev. W. H. Huntley, of Brandon, spent a Sunday in Jackson, week before last, and delighted us with a short visit.

The Woman's Missionary Society of the Los Angeles Conference, California, have decided to establish a Conference organ, and an editress and assistant editress have been elected.

It is said this country annually spends for bread $3,000,000; for meat, $2,000,000; yet the direct cost to the consumers of liquor is $1,200,000,000—$500,000,000 more than the bread and meat, while the indirect cost of liquor (including loss of labor, etc.) makes a total loss of, at least, $1,800,000,000.

While in Holly Springs, a few days ago, we were being conducted through the well-constructed Methodist Church, and noticed the beautiful tablet which was ordered placed there by the North Mississippi Conference at its last session. It is a worthy tribute to a faithful preacher and pastor.

Some of our young preachers, we fear, are leaning dangerously near plagiarism. Let all such be careful and steer as far clear of it as possible. It is dangerous. We know of almost nothing not grossly immoral that will sooner blast a young minister's prospects as plagiarism. And it should be so.

Bishop Galloway had presented to him while in England quite a number of steel engravings of various incidents in the life of John Wesley. Among them we noted specially, John and Charles Wesley, John Wesley Officiating at His Mother's Burial, The Wesleys and Their Friends at Oxford, The Burning of the Epworth Rectory and the marvelous escape of little John, and the Death of Wesley. These last three are, at least, 19x25 inches, and are the most magnificent collection of steel engravings we have ever seen.

Jackson and community have been saddened recently by the death of two well-known citizens. Mrs. —— Shingler, youngest daughter of ex-Gov. Lowry, died at her home, Monday morning, at four o'clock. She was only nineteen years of age, and had been married just four months. Tuesday morning, Bro. Jesse Barr, a prominent young man, member of the First Methodist Church, died at his home in this city. Bro. Barr has been sick for quite a while, but his death was a surprise to many in the community. Both funerals took place from the First Methodist Church, with quite large crowds of sorrowing and sympathizing friends in attendance.

Some time since while in a town in this State claiming two thousand inhabitants, we heard of a foreign family, consisting of a father, mother and five little children, one an infant not over two months old. The father, babe and two children were sick in bed. The family were destitute of the necessaries of life, having to sleep on one or two old quilts on the bare floor with next to nothing to eat. A man, not a Christian, claiming to be a spiritualist, took the case in hand and began securing money and donations to relieve the utter destitution and suffering. Approaching a certain church member for a contribution, the Christian (?) asked, "What church do they belong to?"—to which the reply was instantly made, "This is not a matter of church, but of *humanity*." Ah! how often our straight-laced sectarianism blinds our eyes to the true ethics of Christianity. Is this an isolated case?

"Faster! faster!" is the cry on every hand. Steam and electricity have created a desire to make everything move with greater rapidity. "Rapid transit" is the universal wish. Everybody hurries. Street cars, railway trains, ships and steamers are rated according to speed. Even a pedestrian on the streets is judged by the celerity of his movements. The day laborer is judged by the quantity of work which he can perform in a given time. Everybody is on a strain to "beat all previous records." The continuous cry of Napoleon to his coachman, when on his way to Paris after the disastrous Russian campaign, was, "Faster! faster!" So it is to day. The momentum is so terrific that when the shock does come we look for everything to be shattered to fragments.

An American pastor, having heard that Mr. Gladstone was not a believer in the divinity of Christ, wrote to the great statesman about it, and received this in reply:

Dear Sir: All I write and all I think and all I hope are based upon the divinity of our Lord, the one centre hope of our poor, wayward race.

W. E. GLADSTONE.

Now in regard to writing: If you can write so that people can't help reading it, send it to us. We desire just this sort of matter for our paper, which our readers will read with glad avidity.

An exchange, arguing the superiority of women over men, calls attention to the fact that nobody ever yet discovered a female tramp.

PERSONAL AND OTHERWISE.

Rev. A. C. Cousy has been transfered from the Montana to the Tennessee Conference.

We are getting them "out of the ruts." One preacher writes that the presiding elder "was with us in trim." We take courage!

There are twenty Methodists in the present House of Commons, and 103 members pledged to support temperance measures.

According to the census there are 99,980 females to 100,000 males in Louisiana. Then why should there be any "old maids?"

The faithful shepherd of the Lord's flock will not only care for the sheep of his fold, but he will keep a sharp lookout for the prowling wolf!

Bro. J. M. Rolline, of Osaka, Japan, has our thanks for his sermon on Regeneration, published in the Japanese language. It *looks* like a very curious sermon, but we presume it is sound.

The preacher who can neither write nor spell correctly his mother tongue, nor will seek to remedy his ignorance, has either found out that he has not the capacity (in which case heaven will be merciful), or is bankrupt in industry and piety, or both.—*Pacific Methodist Advocate.*

The *Tennessee Methodist* recently published an interesting symposium on, "How Can the Weekly Prayer Meeting Be Made a Source of Power?" Twenty-five preachers gave brief articles in answer. We could but wonder if all their prayer meetings were sources of power!

Mr. Thos. B. Harris is a deaf-and-dumb citizen of New Orleans, who is using laudable means to support himself and family. He is endorsed by the best men of all classes. He is now selling "The Little Giant Cyclopedia of 1892," a most useful volume for everybody. We trust our readers will buy his book. It is worth ten times its price.

An interesting and valuable document has been received at this office. It is the 'Fourteenth Annual Report of the Woman's Missionary Society of the M. E. Church, South." This society has done exceedingly well in the past, and its usefulness and power are growing. It has appropriated for the year 1892-1893 for missionary work the sum of $86,810. It has between forty and fifty missionaries employed.

Mr. W. D. Wentz, of Geneva, N. Y., was cured of the severest form of dyspepsia by Hood's Sarsaparilla. Full particulars sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

"The Penny Helper."

We must "leave no stone unturned" to pay the missionary debt. The hundreds of thousands of our Sunday-school children could soon wipe out this debt if they would set their heads to it. Mrs. Daisy Lambuth's device of a beautiful card, called the "Penny Helper," will stimulate them to effort if our Sunday-school workers will introduce it into the schools. Some of our little folks have paid as much as one dollar apiece on these cards. Let pastors talk up missions in the Sunday-school.

J. W. MEDLOCK.

HOME LIFE.

THE REFUGE.

BY REV. W. S. M'KENZIE, D. D.

"God is our refuge and strength, a very present help in trouble."—Ps. xlvi, 1.

When the storm is round thee raging,
And the surges o'er thee roll;
When no human help is near thee,
To support thy sinking soul;
Then to God flee thou for refuge
From the tempest's angry blast;
In his bosom he will hide thee,
Till the dangers all are past.

When thy faith is weak and waning,
Doubts and fears thy hope assail,
When thy sight is dimmed by weeping,
And thy strength begins to fail,
Then to God flee thou for refuge;
At his feet thy burden lay;
In his bosom he will hide thee,
Be thy solace and thy stay.

When the king of terrors cometh,
And the heart with dread shall quake,
When death's valley thou must enter,
And thy lonely journey take;
Then to God flee thou for refuge,
Trust in his unchanging grace;
In his bosom he will hide thee,
Hold thee in his strong embrace.

Marriage Loyalty.

BY MARY R. BALDWIN.

The interpretation of loyalty as related to marriage ranges from the thought of the woman who regards only the letter of the Seventh Commandment, to that of the wife who possesses the insight of pure love associated with the self-sacrificing spirit of the martyr. The old simplicity of woman's purpose offered fewer temptations than the conditions of to-day, when the ideas of individual rights and advancement have been cultivated almost to the point of mania, and the standards of women intellectually are constantly being raised. While no broad-minded person can deny to our sex the right to separate honors and successes, they can not help fearing that in some instances the very things that are rightly appreciated and used might advance the highest interests and insure the happiness of the home, may become a disturbing element when a fine sense of loyalty is lacking. Let me illustrate from an example in real life. A woman possessed of an ambitious mind and a restless nature, at middle-age found herself in that whirlpool of literary endeavor that has in the last years drawn in so many resistless spirits to hurry them on to the vortex through the force of popular impulse, rather than through, in many instances, the power of a true influence. That she had so late met what she called the "fulfillment of her aspirations" instead of calming and deepening, made her more feverish in her desire for "progress," and more and more insensible to those marriage duties that now began to seem like tyrannies. She gained the name in the literary circle of the superior woman, and bore herself in a manner fitting the society's idea of her. Suddenly in the midst of her ambitions she was removed by death from her field of action, and one short-sighted literary sister mourned her departure and eulogized her in this way: "I think a merciful Providence removed her from a trial to come, for she was developing so fast intellectually, and getting so far above her husband, children, and home surroundings, that there could be nothing but unhappiness for her in the future."

This astounding statement did not come from a young and inexperienced girl, nor from an ignorant woman, but from a middle-aged wife who had received good educational advantages, and enjoyed the benefits of travel; it was her sense of loyalty that was at fault, or she would have seen that a development that must separate a wife and mother from her home interests, and cause her to outgrow the purposes of self-sacrifice towards it, and the hope of raising its standards and of refining its atmosphere, and finding a certain satisfaction and joy in it, even though she were superior to its conditions, is not worth the endeavor that it requires.

There is another way in which those who are not delicate in their perceptions of the nature of true loyalty may err, and through the error bring dishonor to the sacred relation of marriage. And this is the whispering by the wife into the ear of a friend those secrets that belong to the two who have promised to cherish and honor each other so long as they live. If only the young wives throughout our land could at the very start in their married life become persuaded that through such a whisper the marriage alienation begins, and if the practice is continued grows into the final loss of respect and love! The two young girls who when heart and hand were free confided in each other the venial faults of their young men for whom they fancied a love, and who before the dish of bon-bons, or between the tastes of ice cream related the particulars of a first quarrel, will when married perhaps be tempted to reveal to the friend of their girlhood the fact that there has been a little difference between them and their husbands; or it may be that they give hints that the husband is not exactly what the lover seemed, not quite up to their ideal. Do such young married people imagine that their own attitude towards the one to whom they have pledged their vows will, after a time become to a certain extent that of the community in which they live? Who has not in listening to the speech of the woman who accords to her husband the highest praise and honor, and in so doing greatly overrates him, been convinced against his will in favor of the man, and felt a growing admiration for the wife, who from her rare loyalty persisted in enthroning one who was really her inferior?

Many an ordinary man has succeeded, in spite of adverse circumstances, in rising to the standard that a brave, true companion has set for him, making her hope and ideal his own, and through her loyalty to him learning loyalty to the very best in himself.—*Christian at Work.*

When and What to Read.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, read James.

If you are losing sight of the future, climb up to Revelation, and get a glimpse of the promised land.—*Selected.*

The Meaning of Blunders.

Some people have an unfortunate propensity to brood over what they call the "mistakes" of their lives. It arises from a false estimate of human judgment and an overstrained idea of the responsibility of their actions.

A conscientious woman of middle-age wrote to a friend, "I am glad to be spared a longer life, that I may spend it in repenting my past mistakes." To spend one's time in lamenting past mistakes seems the worst mistake of all. Life is short at the longest. There is little time to dream of doing, less to mourn over what has been done. To act, to act quickly, to act up to our best instincts and highest aspirations, is all we can do. It is all that is expected. After that our responsibility ceases, and the final result belongs only to God.

The good woman above quoted had always acted according to her best judgment. But, being human judgment, it was fallible. Being human, she could not foresee the full consequences of her actions, but could only do as seemed right at the time. Now, if she was called upon to act to-day, what better could she do than that? Then why regret that she so acted before?

Examining into this matter of blunders a little further, and particularly in tracing the course of the "mistakes—well meant," in our own lives, when we look back upon them with the cooler understanding of later years, we are constrained to confess that the "mistake" must have been intended to be there, as well as the correct action, because the plan of our development has included both. Continuing to study clearly and deeply, we must acknowledge that the mistakes and errors * * * have helped the soul upward; that all have worked together to accomplish the result sought; that they must have been put there, and meant so to be; and so that our "blunders" were not blunders at all, but although we sowed and watered often amiss, there were always some increase given which achieved the good we aimed at, but failed to reach.

And deepest of all we see that the divine love, which saw the end from the beginning, bore with a tender compassion to look upon our struggles, our weeping, our disheartened sighs. Ah, infinitely greater it is, but like to the love we bear our own children, which is so deep and true that we endure to treat them harshly, and with seeming cruelty behold their tears, knowing surely that one day they will comprehend all the kindness!—*Harper's Bazar.*

Give the Children a Chance to Be Natural.

As to keeping children too clean for any mortal use, I don't suppose anything is more disastrous. The divine right to be gloriously dirty a large portion of the time, when dirt is a necessary consequence of direct, useful, friendly contact with all sorts of interesting, helpful things, is too clear to be denied.

The children who have to think of their clothes before playing with the dogs, digging in the sand, helping the stablemen, working in the shed, building a bridge, or weeding the garden, never get half their legitimate enjoyment out of life. And oh! unhappy fate, do not many of us have to bring up children without a vestige of a dog, or a sand heap, or a stable, or a shed, or a brook, or a garden! Conceive if you can a more difficult problem than giving a child his rights in a city flat. You may say that neither do we get ours; but bad as we are, we are always good enough to wish for our children the joys we miss ourselves.

Thrice happy is the country child, or the one who can spend a part of his young life among living things, near to nature's heart. How blessed is the little toddling thing, who can lie flat in the sunshine and drink in the beauty of the "green things growing;" who can live among the other little animals, his brothers and sisters in feathers and fur; who can put hand in that of dear mother nature and learn his first baby lessons without any meddlesome middleman; who is cradled in sweet sounds "from early morn to dewy eve;" lulled to his morning nap by hum of crickets and bees, and to his night's slumber by the sighing of the wind, the plash of waves, or the ripple of a river. He is a part of the "shining web of a creation," learning to spell out the universe letter by letter, as he grows sweetly, serenely, into a knowledge of its law.—Mrs. Kate Douglas Wiggin, in *Scribner.*

Stand Up to Your Pastor.

As you stood before the minister of your church and handed in your name, did you join the church or the pastor? asks a correspondent in the *Methodist Recorder*. I have known some members to stop going to church because they couldn't have the minister they wanted. If religion is mourning for a departed pastor, and not treating the new one with kindness and respect, I have no need of it. Some folks are like Sister B——. When her husband was living he could never do anything to please her. She was fault-finding from morning till night. But one day the poor man thought he would please her once, and quietly drew his last breath. Oh, my! what a change! What a saint the dead husband was! In one short year she prevailed on a good brother to take the place of the late lamented. After that they was no imaginable virtue that number one had not possessed in the superlative degree. That is the way with half the church members. While with them, the pastor they deplore was criticised constantly; then, after cannonading him when present, they canonized him when he went away.

Treat the minister with consideration. But do not "join" him, but "join" the Christ and the church.

THE BIBLE'S SUPREME VALUE.—Let me entreat you not to confuse mere questions of exegetical or scientific learning with the deep, awful, imperishable lessons which the Bible, and the Bible only, can bring home to your souls. In whatever way those questions may be decided, the infinite inner sacredness of God's Word remains inviolate forever. There may be shifting clouds about it, but through them break gleams of the eternal radiance; there may be mingled voices, but clear and loud among them all are heard the utterances of eternal wisdom. Other books may make you learned or eloquent or subtle; this book alone can make you wise unto salvation. Other books may fascinate the intellect; by this alone can you cleanse the heart. In other literatures may trickle here and there some shallow runnel from the "unemptiable fountain of wisdom!"—and even these, alas! turbid too often with human passions, fretted with human obstacles, and choked at last in morass or sand—but in this book, majestic and fathomless, flows the river of the water of life itself, proceeding out of the throne of God, and of the Lamb.—*F. W. Farrar.*

The mind, by a sort of natural magic, raises the ghost of a departed pleasure, and makes it appear without any dependence upon space or time. This almost omnipresence of an advantage is a circumstance of value; it gives opportunity for use and repetition, and makes it so much the more one's own.

OUR YOUNG PEOPLE.

BARGAINS FOR SCHOLARS.

A queer little man kept an alphabet shop,
And out from his counter, hippity hop,
He danced until he was ready to drop,
Singing and shouting with never a stop:
"Come in, little scholars,
With bright silver dollars;
Or if you've not any,
Come in with a penny.
I have humble Bs,
And marrow fat Ps,
Some Chinese Qs,
And Japanese Ts,
A flock of Js,
And lots of Es,
And perfectly beautiful dark blue Cs.
This is the place to buy your knowledge,
At cheaper rates than are given at college!"
Then he'd draw a long breath and spin like a top,
This queer little man in an alphabet shop.

—*St. Nicholas.*

The Boyhood of Jesus.

Let us single out the boy, that we may try and see him as he was—a foot like his brethren, small, growing, and, therefore, slender. His attire was simple; on his head a white handkerchief, held in place by a cord, one corner turned under at the forehead, the other corners loose. A tunic, also white, covered him from neck to knees, girt at the waist. His arms and legs were bare; on his feet were sandals of the most primitive kind, being soles of ox-hide attached to the ankles by leather straps. He carried a stick that was much taller than himself. The boy's face comes to me very clearly. I imagine him by the road-side on a rock which he has climbed, the better to see the procession winding picturesquely through the broken country. His head is raised in an effort at far sight. The light of an intensely brilliant sun is upon his countenance which in general cast is oval and delicate. Under the folds of the handkerchief I see the forehead, covered by a mass of projecting, sun-burned, blond hair, which the wind has taken liberties with and tossed into tufts. The eyes are in shade, leaving a doubt whether they are brown, or violet like his mother's; yet they are large and healthfully clear, and still retain the parallelism of arch between the brow and upper lid, usually the characteristic of children and beautiful women. The nose is of regular inward curve, joined prettily to a short upper lip by nostrils just full enough to give definition to transparent shadows in the corners. The mouth is small, and open slightly, so that through the scarlet freshness of its lines I catch a glimpse of two white teeth. The cheeks are ruddy and round, and only a certain squareness of chin tells of years this side the day the Magi laid their treasures at his feet. Putting face and figure together, and mindful of the attitude of interest in what is passing before him, the lad as I see him on the rock is handsome and attractive. When the journey shall have ended, and his mother made him ready for the court of the temple, he may justify a more worshipful description; we may then see in him the promise of the Savior of men in the comeliness of budding youth, his sad destiny yet far in the future.—Lew Wallace, in *Harper's.*

Honesty vs. Sham.

Because a man's garb is not cut after the prevailing fashion, is that any reason why he should be passed by as unworthy of notice, especially when his character is known to be above reproach? Clothes are said to be the index of character; the manner in which they are worn may be; their texture, however, should be a matter totally dependent upon the depth and size of the pocketbook. Many a villain is clothed in the finest of broadcloth, and because of his fine exterior alone gains the confidence and esteem of those who admire *effect*, but do not trouble themselves to search deeper after cause; while an honest, worthy *gentleman*, if poor, may go without recognition all his days.

Well, be it so; if to gain the world's recognition he have to cheat and lie and play a false part generally. The relentless hand of Truth seldom fails in the long run to acquaint the world of its deception. Wear homespun if that is only what you can afford, to pay for. And if it be clean and always carefully brushed, why be ashamed to wear it? A clear conscience with an honest heart and a fair share of common sense need have no fear of ridicule. It is a man who is *veneered* with a semblance of all the virtues, with manners that would outvie a Chesterfield, and yet who bears about with him the uncomfortable consciousness that a safe distance between his landlady and his tailor must be kept at all hazards. He who struggles to keep up appearances while gratifying every wish regardless of claims and neglecting in the matter of paying just debts, when his turn comes how the world that flattered him once will turn the cold shoulder. After all, this old world really honors honesty and hates shams, whatever may have been said to the contrary.—L. H. M. B., in *Christian at Work.*

Mother Gretchen's Churning Day.

They dearly loved the house-mother's churning day—these three blue-eyed little children—because that was one of the few times that the busy mother could tell them stories; sometimes about the wonders of the Black Forest; sometimes fairy tales; sometimes stories of when she was a little girl; but the stories they loved best were of the old days when Spain did not allow any people in that country to have any Bibles, or to worship God in the simple Bible way. It made them thrill all over to hear of men and women, and even little children, that would die, burning at the stake, rather than kneel to the image of saint or virgin.

"I wish I had lived then," cried Hans, clenching his small fist; "I'd show the Spaniard a thing or two; I would have died shouting rather than to give up to him."

"Ah, Hans, Hans!" said the mother, resting on her dasher, "dost thou not know that God asks of thee something harder than that?"

"Harder than being burned, mother!" exclaimed timid Ernest; "how can that be?"

"Ay, does he! He means thee to live for him, boys. Dying was over in a few minutes; one could make up one's mind to bear that and so go quickly home to the Lord; but living for him means hard trying every hour of every day—oh, so many hours, so many days!"

Then the dasher began its noisy journey again, and Mother Gretchen's three little boys watched it with very sober faces.

Tommy (studying his lesson): "I say, pa, where does the Hudson rise, and into what sea does it empty?" Pa: "I don't know, my son." Tommy: "You don't know, eh? and to-morrow the teacher will lick me on account of your ignorance."

Dumpsey—"Blobson's wife is very small, isn't she?" Popinjay—"Yes; you would hardly believe it, but I have heard it said that she goes through his pockets every night."

SCIENTIFIC.

Length of the Mile.

IT VARIES FROM 1,000 PACES TO 24,318 FEET ACCORDING TO COUNTRY.

It is no wonder that there is some uncertainty about the length of the mile. English-speaking countries have four different miles—the ordinary mile of 5,280 feet and the geographical mile of 6,085, making a difference of about one-seventh between the two. Then there is the Scotch mile of 5,928 feet and the Irish mile of 6,720 feet; four various miles, every one of which is still in use. Then almost every country has its own standard mile. The Romans had their mille passuum, 1,000 paces, which must have been about 3,000 feet in length, unless we ascribe to Cæsar's legionaries great stepping capacity. The German mile of to-day is 24,318 feet in length, more than four and a half times as long as our mile. The Dutch, the Danes and the Prussians enjoy a mile that is 19,440 feet long, three and a half times the length of ours, and the Swiss get more exercise in walking one of their miles than we get in walking five miles, for their mile is 9,153 yards long, while ours is only 1,760 yards. The Italian mile is only a few feet longer than ours, the Roman mile is shorter, while the Tuscan and the Turkish miles are 150 yards longer. The Swedish mile is 731 yards long, and the Vienna post mile is 8,206 yards in length.

So here is a list of twelve different miles, and besides this there are other measures of distance, not counting the French kilometer, which is rather less than two-thirds of a mile. The Brazilians have milla that is one and one-fourth times as long as our mile; the Neapolitan miglia is about the same length; the Japanese ri or mile is two and one-half times ours; the Russian verst is five-eighths as long as our mile, while the Persian standard is a farsakh, four and one-half miles long, which is said to be equal to the parasang, so familiar to the readers of Xenophon's Anabasis.

The league that is familiar to readers of French and Spanish books varies just as does the mile. In Brazil it is three and four-fifth miles long; in France it was three miles; in Spain it was two and two-thirds miles, and once on a time in England it was two and one-half miles long, according to the Pittsburg *Dispatch*. The only measure that is about the same in every country is the meter, and even that varies slightly, for in France it is 39.370-432 inches in length, while in this country it is 39.37-079 inches, a difference to be mentioned, but not to be considered in practice.—*Exchange.*

Mimicry in Animals.

One of the most wonderful facts in nature is the mimicry of plants and animals, or the resemblance which certain species bear to other and very different species, as an aid to their struggle for existence, either by concealing them from their enemies or from their prey, or by attracting other animals which may be useful to them. Examples of this mimicry abound everywhere. There is a very common locust, which is often found in dusty roads, and which is quite conspicuous while flying, but the moment it drops to the ground it is almost absolutely indistinguishable from the dust and dirt in which it rests.

Commenting further upon this remarkable natural fact, *Popular Science News* presents a few instances in illustration of the same, selected from a recently published work on the subject; among them are the following: The caterpillar of the Dicranura vinula shows a curious example of mimicry. When disturbed it puffs up its head—which is surrounded by a red border, and provided with two black spots resembling eyes—in such a manner as to transform the defenceless caterpillar into a ferocious looking vertebrate animal, which thus effectually frightens away any birds or other animals which might otherwise destroy it.

In another form of mimicry an animal may imitate a harmless, but inoffensive form, for the purpose of approaching its prey without alarming it. Thus the two spiders, the Synagelcs picata and the Sinemosyna formica, resemble ants much more closely than they do spiders. The antennæ of the ant are represented by the two front feet, and they often imitate the peculiar zigzag gait of the ant instead of that of the less perfectly disguised spiders. The authority referred to says that we speak of the animals as "imitating" other forms of life; it is not a voluntary imitation, but an inheritance through a long line of ancestors.

If in some remote time the natural tendency of all forms of life to vary had resulted in the birth of a spider, for instance, with a slight tendency to an ant-like form, that spider would have a distinct advantage in capturing his prey, and would be more likely to survive and transmit its peculiarities to its descendants. In the course of ages this tendency to an ant-like form would thus be perpetuated and intensified by successive variations until the forms of the present day would be produced. In a similar way the theory of development explains all other instances of mimicry in plants and animals.—Indianapolis *Sentinel.*

CHANGING CLIMATE.—That Europe is passing through a cold period has been pointed out by M. Flammarion, the French astronomer. During the past six years the mean temperature of Paris has been about two degrees below the normal, and Great Britain, Belgium, Spain, Italy, Austria and Germany have also been growing cold. It is uncertain whether this is a local and temporary effect, or whether the globe is undergoing general refrigeration. The change seems to have been in progress in France for a long time, the growth of the vine having been forced far southward since the thirteenth century; and a similar cooling has been observed as far away as Rio Janeiro, where the annual temperature has been going down for some years. In Denmark, Norway, Sweden and Russia, on the other hand, the last four years have been slightly warmer than the average.—*Exchange.*

The principal difference between cow's milk and human milk lies in the proportions of the protein constituents, the albumen preponderating in the latter and the casein in the former. A German patent has been recently obtained for rectifying this divergence by adding to cow's milk albumen in such a condition as not to be readily coagulated. This is effected by heating albumen from vegetable or animal sources to a temperature of 150 degrees C., whereby it is liquefied and does not coagulate on standing.—*Exchange.*

Few botanical facts are better authenticated or can be more easily confirmed by observation than that the convolvulus, trefoil, pimpernel, wood sorrel, and a host of other wild or garden flowers close or half close before rain, and open in anticipation of sunshine; and the explanation offered is that of the effect of the greater or less intensity of light, or of the electrical condition of the atmosphere, on the petals or leaves of the plant.—*Exchange.*

MARRIAGES.

NESON—CHRISMAN.—At the residence of the bride's parents, Mansfield, Texas, Sunday, Aug 28, by Rev. E. B. Johnson, Mr J. J. Neson, formerly of East Feliciana, La., to Miss Maggie Chrisman.

ALEXANDER—CUNNINGHAM.—At the residence of the bride's mother, near Vicksburg, Miss., Sunday, Aug. 28, 1892, by Rev. W. B. Lewis, Mr. W. C. Alexander and Mrs. Carrie M. Cuneingham.

SUMMERLIN—HOOTH.—At the residence of Mr. Wiley Mangram, Aug. 27, 1892, at 9:30 o'clock A. M., by Rev. I. T. Reames, Mr. Jno. S. Summerlin, clerk of the Sixth District Court, to Miss Aucie Hooth, both of Rayville, La.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

BLANKENSHIP—Let the poet sing as he will of earth's sweet fountains of bliss, and of pleasure's peaceful retreats from life's dull care, and sorrow's melancholy vale; and let the artist trace in unrivaled splendor, in which are portrayed scenes of human greatness and tranquil happiness; yet the true history of man, and the experience of all, bear witness that this world is a "wilderness of woe," and this earth a plague-spot of sin—a place where iniquity holds its dark and unbroken reign, entailing a measure of wretchedness upon all, and, alas! irretrievable ruin upon many. Human language can not tell, nor human tongue utter, the immeasurable bounds and darkness of evil that is wrought under the sun.

The deceitful allurements of pleasure, the enticements to sin, the faithless friendships and jarring discords, the opposition and sneering ridicule of the wicked against the righteous, the snaring delusions and artful temptations of the devil, and the false flatteries of his imps, the oppressive tyranny of the rich and great, the pinching and hopeless poverty of the poor, and the scornful pride of the haughty—all combine to make this world a place of sadness, misery and peril; and I verily believe there can not be found in all the range of Omniscience a spectacle so morally sublime as is seen in the life of one who, having birth and being here, not only preserves a character of unsullied purity for more than half of a century, but who also adorns it with the sweetest graces and highest moral excellences, till that character shines like a brilliant star upon the firmament of darkness, shedding a halo of radiance athwart the dismal gloom of a horrid night.

Such was the character, and so we view the life, of Sister LETTIE F. BLANKENSHIP (*nee* Martin), who was born in North Carolina on Dec. 14, 1836; united in marriage to Samuel P. Blankenship in 1859; was converted and joined the M. E. Church, South, in 1863, and died in great peace at her home near Warren, Ark., March 25, 1892. She had lived many years in Louisiana.

From the time of her conversion till her death she was a "burning and a shining light," and breathed the spirit of her divine Lord, whom she served faithfully in every station to which she was called. In all the work of the church, in the missionary movements abroad, and in the aggressive enterprises at home, in the moral and financial support of the ministry, and in all personal work for the salvation of souls, she was ever active, zealous and unfaltering. It was her life to be thus.

Having served her "generation by the will of God," the time came for her to "fall on sleep." As the hour drew near she waited in the patience of "hope that maketh not ashamed." Her spirit was calm, her soul kept in perfect peace. While she looked upon the tearful faces of affectionate sisters and brothers and loving children, she talked to them of the "New Jerusalem," the everlasting home of her Father, the great King. It was meet that this "daughter of the Lord Almighty," who had shared the labors, borne the burdens, carried the weight of sorrows, and roamed a pilgrim from home for more than a half-century, exposed to all the assaults of earth and hell, should be now released, and be brought home with "songs and everlasting joy" upon her head. As we stood by watching, while waiting the crucial hour, we said to each other, "Here is purity, innocence and love incarnate." The last moment here, it was like breaking an earthen casket to take therefrom one of the rarest jewels God ever made, to transfer it to a distant and better land, where it might distinctly shine in unclouded lustre, with Abraham and Sarah, Moses and Miriam, with Paul and the patriarchs, and with all the innumerable company of the redeemed from the earth.

It seemed as if we could almost hear the choral symphonies, like the voice of many waters, mingling with the seventold, muttering thunders, deep and vast, as they rolled with tumultuous harmony through the vaulted corridors of the eternal heavens, when the blessed God came to take down the old, frail and failing house of clay that it might be laid peacefully, though in mortal ruins, beneath the sod, and let the ransomed spirit soar far above all sin and sorrow here, and her lovely soonet sing, to see the glittering gates of the etereal city open wide, while the shout that shook the throne of God—"Home at last! home at last!"—should greet her welcome to the skies. So may it be with us all!

Affectionately, SAMUEL N. BURNS.

CARTER.—Little THOMAS OWENS CARTER, infant son of Thos. M. and Mattie Carter, was born April 26, 1891, and died May 15, 1892.

His childish character portrayed a future of brightest promise in this life; but ere his little lips could more than lisp "papa" and "mama," they were hushed in silence here, but to break forth on that far-off shore in symphonic strains of eternal song. "And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord," for they shall abide with him forever.

The all-wise God who holds the world in the hollow of his hand, and who has fixed limits to the proud waves of the sea, shall he not mark the boundaries of a human life?

May his Holy Spirit descend in great power to keep us for that reunion of friends and loved ones eternal in the skies!

CHARLES W. CRISLER.

Washington, Miss.

ALFORD—LEROY NELSON, son of W. J. and Mary E. Alford, was born June 10, 1888, and died June 3, 1892.

Little Leroy was a bright, sweet child, dearly loved by his parents, brothers and sisters. It was hard to give him up; but what a comfort to know that out of the bitter sorrows of this sin-cursed world the Savior took him to a beautiful home in heaven, where there is no death, but joys eternal!

He was not a stranger there, but was met at the "beautiful gate" by two other little brothers, who had gone before. Oh, may each one of us so live that we may meet those three in the tearless world beyond! HIS SISTER.

MORTON—Mrs. A. MORTON, daughter of Thomas and Prudence Applewhite, was born in Houston county, Ga., on Sept. 25, 1837, and died at her residence at Cotton Valley, La., Aug. 2, 1892.

Our mother was baptized in the M. E. Church, South, in her infancy. Being raised by religious parents, she was reared with pure and noble principles, and joined the Methodist Church young. She was married to Thomas H. Morton, June 30, 1853, by the Rev. J. J. Twiggs, in Stuart county, Ga., where they lived until November, 1857; then they moved to the State of Louisiana, near Minden. After two years they moved to Cotton Valley. There she was left a widow in 1863.

She was a true Christian. She early taught us to pray and reverence God by her example. We were taught to be always truthful and honorable. The love and respect in which she was held by her neighbors and all who knew her best speaks for her, for she was kind to all. In our earliest recollection she would hold family prayer, and would lead in protracted meeting. It can truthfully be said, she was clothed with the Holy Spirit. She was kind and unselfish to children and grandchildren. She bore her affliction with patience and humility. She was always ready and willing to go to the house of God, if she was able to go. Her death was sudden; sick a few days. She was playing with her grandchildren, when she was taken worse. She laid down; was asked what was hurting her. She said, "Nothing." Her lips could not speak; she turned on her back with a smile, crossed her hands, and went home to reap her reward. Good-by, sweet mama, till we meet above. HENRY M.

COWAN—Side by side in the graveyard at Ocean Springs, Miss., sleep two lovely lilies—mother and child—God's chosen, beloved on earth, but brighter now in heaven than earth's most brilliant gems. LILLIAN LOUISE COWAN, daughter of T. W. and Ann Grayson, was born in Paulding, Jasper county, Miss., March 19, 1862; joined the M. E. Church when a girl; married Aug. 31, 1879, and died July 28, 1892.

During a revival conducted here several years ago, by Bro. J. A. Bowen, she professed to her family to have found that peace which satisfieth the soul, and since her darling little Lillian's death, pride of the family, her thoughts were more and more of heaven. When about to leave her loved ones on earth she said, "I shall soon be with my loved ones in heaven." She was always happy when with her mother and sisters, and would make any sacrifice for her family. Her greatest joy on earth was to know that she was loved by those she loved. Caring little for this world's show, but wrapped up in her family, she found contentment at home.

She leaves five children and a husband to love her, to follow her example; and may God, in his infinite mercy, take us at last to our loved ones! is the prayer of her devoted husband. D. D. COWAN.

ALLEN—EDDIE COOPER ALLEN was born Oct. 22, 1881, and died Aug. 11, 1892, aged ten years nine months and nineteen days.

Eddie had been a member of the Methodist Church about one year. He loved the church and Sunday school, and was one of the most even-tempered, self-sacrificing and industrious boys of his age I ever knew—so devoted to his father and mother and little brother and sister and grandparents; but the blessed Master said, "Suffer little children to come unto me." He has taken him to himself, where the wicked cease from troubling, and the weary are at rest. Dear parents, grieve not; if faithful, we shall all meet Eddie again soon. HIS GRANDPA.

BYRD—SALLIE BYRD, daughter of W. W. and F. E. Byrd, of Yazoo county, Miss., was born July 18, 1885, and died July 21, 1892.

Little Sadie was a precious bud just unfolding its beauties, and its sweet fragrance was sweetening the home and circle of her acquaintances. God bless and save the bereaved ones. J. W. ELLISON.

SHEPHERD—Mrs. MARY, wife of W. R. Shepherd, one of our most faithful members of the Greenwood Church, has been called from labor to reward, Aug. 20, 1892.

"She has done what she could." She leaves husband and seven children. S. H. W.

HARRIS—Dr. J. B. and Ida Harris, of Caddo parish, La., have been bereft of two precious jewels. Little Mavo died July 4, and CLARA CHRISMAN, Aug. 8, 1892.

"God's children are gathering home."

S. H. WHATLEY.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

West Point	Sept. 17, 18
Columbus	21, 25
Crawford	27
Starkville circuit	Oct. 1, 2
Starkville	8
Tibbee	8, 9
Steens	15, 16
Sparta	22, 23
Phœnix	29, 30
Shuqualak	Nov. 5, 6
Mashulaville	8
Macon	10
Hebron	12, 13
Brooksville	19, 20
Columbus circuit	26, 27

T. C. WEBB, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 10, 11
Minter City and Strathmore	17, 18
Oxford station	24, 25
Abbeville circuit, at Abbeville	Oct. 1, 2
Tocopo a circuit, at Lafayette Springs	8, 9
Pittsboro circuit, at Chapel Hill	15, 16
Cherry Hill circuit, at Young's Ch'l	20
Banner circuit, at Salem	22, 23
Grenada circuit, at Spring Hill	25
Chapel Hill circuit, at Chapel Hill	29, 30
Atlanta circuit, at Atlanta	Nov. 5, 6
Coffeeville circuit, at Coffeeville	11
Charleston circuit, at Charleston	12, 13
Tillatoba circuit, at Pleasant Hill	19, 20
Water Valley circuit, at Paleatine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 9 and 24; and see that the Boards of Trustees present reports of the church condition and value of property? Let the local preachers be careful to have written reports, according to our law.

W. P. J. SULLIVAN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Australia	Sept. 10, 11
Cunningham	14
Rosedale	17, 18
Bolivar	19
Friar's Point	24, 25
Lula	Oct. 1, 2
New Salem	8, 9
Clarksdale	15, 16
Cleveland	22, 23
Avon	29, 30
Arcola	Nov. 5, 6
Duncan	12, 13
Jonestown	19, 20
Belen	26, 27

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Walthall	Sept. 17, 18
Maben	24, 25
Louisville	Oct. 1, 2
Ethel	8, 9
Chester	15, 16
New Port	22, 23
Kosciusko and Durant	23, 24
Sallis	29, 30
Rural Hill (Wed.)	Nov. 2
Weir's	5, 6
Pickens (Wed.)	9
Ebenezer	12, 13
Lexington and Tchula	13, 14
Belzoni	19, 20
Poplar Creek	26, 27

B. A. BURNOUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Eagle Springs	Sept. 10, 11
Holly Springs station	17, 18
Myrtle	24, 25
Holly Springs circuit	Oct. 1, 2
Lebanon	8, 9
Red Banks	15, 16
Ashland	22, 23
Byhalia	29, 30
East Holly Springs circuit	Nov. 5, 6
Early Grove	12, 13
Mount Pleasant	19, 20
Olive Branch	26, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 18, 19
Como	25, 26
Senatobia	Oct. 2, 3
Pleasant Hill, at Baker's Chapel	8, 9
Cold Water Miss., at Truslow Chapel	15, 16
Pleasant Grove (Tues.)	18
Cockrum, at Independence	22, 23
Batesville (Thurs.)	27
Courtland, at Chapel Hill	29, 30
Hernando	Nov. 6, 7
Arkabutla, at Brook's Chapel	13, 14
Mt. Vernon (Wed.)	16
Nesbit's	19, 20
Wall Hill (Wed.)	23
Panola, at Mt. Tirzah	26, 27

H. C. MOREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

West circuit	Sept. 24, 25
Sunny Side	Oct. 1, 2
Brooklyn and Dublin	8, 9
Indianola	15, 16
Winona station	17
Lexington	22, 23
Greenwood	29, 30
Sidon	Nov. 5, 6
Winona circuit	10
Valden	12, 13
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen station	Sept. 17, 18
Okolona station	24, 25
Verona and Nettleton station	Oct. 1, 2
Tupelo station	4
Pontotoc	8, 9
Saltillo	11
Tremont	15, 16
Shannon	19
Nettleton and Fulton	22, 23
Smithville	25
Okolona circuit	29, 30
Athens	Nov. 5, 6
Houston and Wesley	12, 13
Prairie	19, 20
Bogue Vista	26, 27

J. B. STOKE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Clarksburg, at Clarksburg	Sept. 30
Morton and Forest, at Morton	Oct. 1, 2
Lake, at Carr's	4
Homewood, at Homewood	5
Shiloh, at Camp Ground	8, 9
Decatur, at Conehatta	15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Hopewell	22, 23
Neshoba, at Philadelphia	29, 30
Marvin, at Weleetka	Nov. 5, 6
Carthage, at Liberty	10
Walnut Grove, at Scotland Chapel	12, 13
Carthage and Walnut Grove, at W. G.	14
Hillsboro	19, 20
Fannin, at Fannin	24
Brandon station	27, 28
Monticello	Dec. 3, 4
Trenton	7
Westville	8
Raleigh	10, 11

C. McDONALD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Porterville circuit, at Burton	Sept. 10, 11
Chunkey circuit, at Spring Hill	17, 18
Marion circuit	24, 25

Attention of the preachers is called to Ques 14 as well as to Ques. 15, to which the notice of Church Conference secretaries is also called. The books should be present for examination. Let the quarterly fasts be observed. Let us continue to pray for the outpouring of the Holy Spirit upon preachers and people.

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

South Bossier circuit, at Dayline	Sept. 10, 11
Mansfield station	18, 19
North Bossier, at Alden	24, 25
DeSoto, at Pelican	Oct. 1, 2
Fort Jesup circuit, at New Hope	8, 9
Many circuit, at Prospect	15, 16
Anacoco and S'th V. M., at H. Grove	17, 18
Red River circuit, at Knox Point	22, 23
Sabine circuit, at Hayes Sele	29, 30
Wesley circuit, at Holly Springs	Nov. 5, 6
Coushatta	6, 7
Grand Cane circuit, at Grand Cane	12, 13
Mooringsport, at Pine Hill (Tues.)	15
Caddo circuit, at Longstreet	19, 20
W. Natchitoches and Prov'l, at P. (F.)	25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	26, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lafayette	Sept. 10, 11
New Iberia	17, 18
Patterson and M. City, at M. C.	24, 25
Franklin and Jeanerette, at F.	Oct. 1, 2
Abbeville, at A.	8, 9
Indian Bayou, at I. B.	15, 16
Lake Arthur	22, 23
Crowley, at Crowley	29, 30
Plaquemine B. and Raine, at Ch. Pt.	Nov. 5, 6
Sulphur Mine, at Vinton	19, 20
Grand Chenier, at G. C.	26, 27
Sabine Mission at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Whittington	Sept. 30
St. Tammany	Sept. 30
Palmer	Oct. 2
Salem	Oct. 6
Leaf River	Oct. 7
New Prospect	Oct. 21

CAMP MEETINGS.

There will be a camp meeting at Salem Camp Ground, Americus circuit, Seashore district, Mississippi Conference, beginning on Thursday night before the second Sunday in October. Preachers are invited and urged to attend. Preachers coming on the L. and N. railroad will get off at Scranton, and then go on hacks to Moss Point postoffice, where they will be met with conveyance on Thursday, to carry them to camp ground.

J. H. HOLLAND, P. C.

New Prospect Camp Meeting will begin Friday night before the fourth Sunday in October. The preachers are invited and will be met at Ocean Springs, Oct. 21, with conveyance, and provided for at camp ground. For particulars write to me at Vaneleave, Miss.

N. B. YOUNG.

Where to Locate New Factories

Is the title of a 150-page Pamphlet recently published by the Passenger Department of the Illinois Central Railroad, and should be read by every Mechanic, Capitalist and Manufacturer. It describes in detail the manufacturing advantages of the principal cities and towns on the lines of the Southern Division of the Illinois Central and the Louisville, New Orleans & Texas Railroads, and indicates the character and amount of substantial aid each city or town is willing to contribute. It furnishes conclusive proof that the South possesses advantages for the establishment of every kind of factory working wool, cotton, wood or clay. For a free copy of this illustrated pamphlet address Mr. J. F. Merry, Assistant General Passenger Agent, I. C. R. R., Manchester, Iowa.

The Intercontinental Railway Commission reports that remarkably good progress has been made by its several surveying parties in Central and South America. Corps No. 1 has just cabled that it has reached San Salvador, having completed the survey of Guatemala. Corps No. 2 has reached Carthagena from Quito and has been ordered by cable to proceed to San Jose, Costa Rica, and survey toward Panama. Corps No. 3 has returned to New York, having completed the survey of the route from Quito to Cuzco, a distance of 2,000 miles. The commission estimates that more than two-thirds of the surveying is now finished.

NEWS OF THE WEEK.

DOMESTIC.

It is announced that a combination has been effected of all the rubber interests in the country.

Rocky Bar, a town in Idaho, was destroyed by fire last week, and 1,500 people were rendered homeless.

A conference of Democratic leaders was held in Chicago, last week, and steps were taken to inaugurate a vigorous campaign in the doubtful Western States.

Several cholera-infected ships have arrived at New York during the past week. The quarantine service in New York is now thoroughly organized, and the vessels were promptly attended to and taken to quarantine station.

Mr. Blaine will make no speeches during the campaign, but is now engaged in writing a letter that is likely to appear any day, which will be devoted to issues which are being discussed in which he takes a deep interest.

According to the statement of the Natchez Cotton Exchange, the receipts of cotton at Natchez to Sept. 1, 1892, were 47,408 bales, 891 bales less than the previous season. It was generally thought receipts would be several thousand bales behind last year.

The Supreme Lodge Knights of Pythias closed its labors, in Kansas City, on Sept. 3, after a session lasting two weeks. Hereafter the ritual of the order will be in the English language only, the Supreme Lodge deeming the language of the country good enough for all Pythians.

The *American Druggist* says: "A great many people are giving themselves unnecessary trouble about cholera. The disease is only formidable where inadequate means exist for grappling with it, and in this country we are fully prepared for it. Deficient and impure water supply is the primary cause of its origin in Asia. Dirt, ignorance and warm weather are the principal transmitters of the disease."

The Treasury Department has received a requisition from Gov. Foster, of Louisiana, for the amount of the direct tax of the State, which is $115,000. The claim is now being examined and has started on its long and tedious journey through the several divisions. Under the recent decisions of the attorney general, interest and penalties involved in the collection of the tax are to be refunded, but not the costs of collection.

President Harrison has issued a proclamation requiring a twenty-days' detention at quarantine of all infected vessels from ports in which cholera is prevailing. The co-operation of the State officials is necessary in order to make the President's action effective, as the authority of the Federal government in this respect is limited. The President has at his disposal a large fund, approximating $200,000, for use in case of epidemics, which may be used in assisting local boards.

FOREIGN.

The first elevated road in Great Britain will be in Liverpool. The road is already in the course of construction.

A Cremation Congress will be held in Baden, Germany, this week. Delegates from various parts of Germany and from other countries will attend.

The Catholic Congress, held at Mainz, Germany, last week, adopted a resolution affirming that the restoration of the Pope to temporal power was an essential condition to the independence of the Holy See.

In view of the widespread ravages of cholera, the authorities of Cuba have decided to take the strictest precautions to prevent the disease from entering and gaining a foothold on the island. Stringent quarantine measures have been adopted.

The official figures issued show that the scarlet fever epidemic that has been raging in London for a long time past shows no sign of abatement. There were, on Sept. 1, in the Metropolitan Asylum and London fever hospitals 3,560 cases of this disease.

An English railroad has just contracted for 10,000 incandescent electric lamps to be placed in their cars. The lamps are in a box placed over each passenger, and by dropping a penny in the slot, the light will burn for half an hour over the passenger's shoulder. It then goes out automatically.

The public alarm in Germany occasioned by the cholera is fast dying out, owing to the limitation of the disease in an epidemic form to the Hamburg district and the confidence that is felt in the vigilance of the authorities. Cool weather and abundant rainstorms are keeping down the ravages of the disease.

The railway through the Andes, between Chili and the Argentine Republic, is so far finished that now through tickets are sold by this route from London to Valparaiso. The railway contractors have constructed a wagon road and put on a line of stages between the two present termini of the railroad, through the mountain pass, and travelers are taken across in two days.

A terrific explosion of fire damp occurred in the Agraffe coal mine in Hainault, Belgium, last week. The explosion caused a heavy coal fall that blocked the galleries of the mine and entombed many of the miners. Nearly all the men have been accounted for. Some escaped uninjured. Twenty-five bodies have been recovered, and eight men alive, though very seriously injured, have been taken from the mine by the rescuing parties.

Our Public Schools

Are the main-stay of our republic in them are being cultivated the minds which are to be our future law-makers and leaders in every walk in life. How essential it is that these minds should be united to strong, healthy bodies! So many children suffer from impurities and poisons in the blood that it is a wonder that they ever grow up to be men and women. Many parents can not find words strong enough to express their gratitude to Hood's Sarsaparilla for its good effect upon their children. Scrofula, salt-rheum and other diseases of the blood are effectually and permanently cured by this excellent medicine and the whole being is given strength to resist attacks of disease.

Malaria Germs

FILL THE AIR AND POISON THE DRINKING WATER.

Each season of the year has its special liability to disease. The months of August, September and October always bring with them more or less malaria, according to the locality. Malaria is due to a little organism which is generated in water, producing millions of spores, or eggs, with which the water is filled. People drinking such water have malaria in them, again, if such water dries up under ground, the spores are left to dry, and they are carried from place to place by the wind, which are inhaled by the people, causing malaria. Everyone is liable to have malaria at this season of the year. Malaria does not always produce a distinct chill and sweating, but for oftener manifests itself by the following symptoms: Slight chilliness and flashes of heat, furred tongue and loss of appetite, continuous dull headache and sleeplessness, biliousness and dyspepsia.

For malaria in all its forms there is no remedy the equal of Peruna. This remedy cleanses the system of the malarial poison and arouses each function of the body to a healthy action. No matter how many failures one may have had to get relief from other remedies, Peruna promptly restores the system to health. The beneficial effects of this remedy are felt at once, although it may have to be continued some time to rid the system of the malarial poison.

For sale at most drug-stores, each bottle accompanied by complete directions for use. Anyone desiring further particulars write The Peruna Drug Manufacturing Company, Columbus, Ohio, for the Family Physician No. 1. Sent free to any address.

Send 15 cents to F. D. Van Valkenburgh for the "Reliable Cook Book," with recipes for canning, preserving, etc.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. E. S. Lewis, H. M. Banks, R. Scarborough (2), H. F. Lewis (3), W. T. Barnett, M. A. Smith, J. W. Hounsell, W. T. Currie, L. G. Adkinson, A. W. Johns, M. H. Hounsell, T. C. Wier, W. J. Dawson, H. R. Caldwell, R. S. Collier, W. C. Black, Thomas R. Clifford, W. H. LaGrade, Benj. S. Rayner, of Early Grove; W. W. Mood, Wm. Wimberly, V. V. Boone, R. C. Morphead, F. G. Freeman, E. E. Langford, D. C. Funst.

Messrs. W. B. Wall, M. W. Coleman, John C. Hamilton, R. T. Hutchins, J. S. White, P. S. Baker, M. C. Diggs, J. M. Billups, R. A. Goodwin, W. H. Gibbs, Ackland H. Jones, D. M. Pyburn, R. G. Hudson, J. M. Wesson, S. E. Hanzler, E. C. Hardaway, M. E. Harper, N. B. Langford, J. A. Batte, W. D. Mooney, E. R. Emmons, E. L. Hill, D. G. Petty, T. H. Dorsey, R. Chapman, J. W. Byrd.

Mesdames S. A. Trotter, J. W. Richardson, Cuzzalia Brignac, S. A. Hays, Mary J. Hancock, M. F. Page, E. D. Benton, Mrs. Dr. Schumpert, J. A. McCaleb, Jno. Whittaker.

Miss Bettie Eaton.

Sept. 6.

Philip Werlein, Esq.—one of the largest dealers in choice Pianos, Organs, Music and Musical Instruments in the South—offers unusual bargains to purchasers at his old stand, No. 135 Canal St., New Orleans. He is doing a large business.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Will Not Let It Die.

BY REV. J. W. HARMON.

How comes it to pass that the champions and schools of infidelity will not let the Bible and Christianity die in peace, and silently rest in the tomb?

From Lord Bolingbroke and Voltaire, down to the present day, eloquent and rhetorical funeral discourses have been delivered with worldly unction, committing the Bible to the tomb.

But how comes it to pass that the essayist, the chronologist, the biographer, the critic and profane skeptics somehow combine in their mental infidelity to keep the eyes of the world fixed upon this marvelous volume?—

With just that lack of practical sense when drunk on the wine of egotism, and which always characterizes such men in matters of religion, God makes use of them to rekindle the volume of Christian zeal.

When French infidelity threatened the destruction of all Europe, overwhelming in blood and devilish frenzy all the landmarks of virtue, just at that thrilling epoch a few men were gathered in a small back room of a mercantile establishment in the city of London, and there organized, in a small way, the British and Foreign Bible Society, launching it, as it were, upon an ocean of blood, the fruit of French infidelity. And now this institution has grown into mammoth proportions, translating the Bible into nearly three hundred and fifty of the babbling languages of this world.

Now, in the face of the Voltaire and Bolingbroke schools of infidelity, supplemented at this late day by the croaking infidels of the United States, this wonderful Bible belongs to the nations, and has become a part and parcel of the history of the world, never to be divorced from its healthful and happy relation to mankind. It is here, whether the messenger of joy or the herald of doom. It is in the world and out of it. It will not go until the sublime object of its mission be perfected under the ministrations of men.

Why don't these money-jobbing infidels let the Bible alone? If they will have none of it, why don't they marry themselves to their secularism, and let its believers die in their chosen ignorance?

But they won't let it alone, because there is a magnetic light gleaming through its pages, flashing ever and anon upon these motley conspirators, that trouble them; and they must fulminate; and placing their bombs and dynamite speeches under this wondrous volume, they wait in vain to witness the explosion.

These men forget that nations and new governments have been born and passed away since this luminous volume was given to the world of literature; that customs and manners and thought have changed with crumbling dynasties, and still this Book, unchanged and unscathed, stands peerless in its power for good.

They seem to forget that linguists have assailed it, that history and geography and geology have hammered at it, that tourists and astronomers, as well as learned fools and ignorant and boorish fools, have all tried their hands to bring reproach upon it; and still it moves on and shines on in its own resplendent light and glory.

This Book shines with a supernatural light into the tomb, and broken-hearted motherhood dries her tears and joys in the reunion of her loved dead.

Mighty battles of intellect have been fought over The Book; but every time the pendulum of unfolding destiny vibrates, it measures the diameter of a larger circumference, and will do so until this fragment of human existence closes with the world's eventful drama. Shooting spindling arrows at thunderbolts is mere child's play in their opposition to this Book of all books.

Dangerous Reading.

A distributor of the specimen pages of a flashy paper was told that such papers had a very bad influence upon the young. His reply was: "What have you to say about the daily papers?" The question was certainly a very pertinent one. We are among the warm friends of the daily paper, but we can not close our eyes to the fact that no small portion of its contents is open to serious objection from a moral point of view. During the past week the daily papers have filled columns regarding a miserable, low-down affair, called a prize fight. The smallest details of the disgusting exhibition have been paraded. Scandals and murders are written up with copiousness and beneath such glaring headlines as to attract instant attention. The sayings and transactions of the sporting class are also duly chronicled as if they were matters of importance to the community. The inevitable effect is that familiarity with vice and crime, especially upon the part of youthful readers, is promoted. This peril is only increased by the fact that the daily paper is a welcome visitor in the household. It goes where in, perhaps, the majority of cases the flashy paper is denied entrance. It is read with interest. It is read by the parents and by the boys and girls. The sensational portions do not usually escape the attention of the more youthful readers.

If such things must be published, a simple, unostentatious mention of them should be sufficient, and, indeed, some of them—prize fights, for instance—should not even be mentioned. Let moral and religious agencies and movements have the benefit of the conspicuous headlines, and not the doings and affairs of a class of people who are generally a curse instead of a blessing to a community. "Is it too much to ask of the mighty press of the land," forcibly inquires one who is familiar with the subject, "that accounts of crimes shall not be wildly sensational nor specific, and especially that those against purity shall not be set forth with prurient minuteness?" Such reading can not be indulged in without leaving an almost ineffaceable stain behind it. It suggests thoughts and imaginings which are not calculated to develop moral strength and purity.

Surely the boys and girls are deserving of jealous consideration. The press, which is such a tremendous power for good or evil, ought to be mindful of their interests, and in view of the grand possibilities which are bound up in their lives, it should sedulously exclude from its columns everything of a debasing character. What our country is to be depends upon the youth of to-day. They are to guide its destiny, give tone to its public opinion, and shape the direction and character of its legislation. If they come to this great task with vitiated tastes and polluted hearts, it will not be long before another Gibbon will arise and the decline and fall of the American republic will be written.—*Mid-Continent.*

FROM THE WORK.

Rev. H. L. Norton, Madison, Miss., Sept. 2: "During the revival season the spiritual condition of Madison charge has been revived. Eleven accessions and a goodly number of conversions to date. Sickness prevails generally."

Rev. H. W. Knickerbocker, Bastrop, Aug. 29: "Have just closed an eight-days' meeting here in Bastrop. Good was done. How much only God knows. Church revived and thirteen accessions, making seventeen this year. My brother was with me. To God be all the glory."

Rev. J. L. P. Sheppard: "Revival fires are burning brightly throughout the Arcadia district. Many souls have found sweet peace in believing since our District Conference. The farmers say that the cotton crop has been greatly injured by the boll-worm; in many places half. The financial pressure here is fearful. Our trust is in the Lord, and he will bring it to pass, etc."

Rev. R. C. Morehead, Argenta, North Little Rock, Sept. 3: "This charge—Argenta station—is in good condition. Have held two protracted meetings, which resulted in 60 accessions to our church to date. We hope to double our membership (and we are in 45 of that member) by the next Annual Conference. These are a good people, and this a goodly land. I enjoy the ADVOCATE's weekly visits."

Rev. Wilson Moore, Bayou Chicot circuit, Sept. 6: "I began a meeting at Fairview, or rather Prosser Schoolhouse, on Friday night before the fourth Sunday in August, and closed on the following Thursday night. Was assisted after Sunday by Bros. Lyons, Vinson and Evans. We had one accession, and the church was greatly revived. My heart was made to rejoice when some of the members declared their intention to live nearer the cross. We begin at this place Friday night."

Rev. M. L. White, Mt. Carmel, Miss., Sept. 2: "Have just closed meeting at Mt. Moriah, in which Dr. West, L. J. Jones and Bro. Wilbern did the preaching. Seven joined the church; several conversions; several young men prayed in public, also several women; young men's prayer meeting organized. Over one hundred dollars spent in the last two months in repairing church here. Newly ceiled, new benches, pulpit and altar, belfry and bell. Will paint it shortly. There is a grand move forward all over the circuit. Forty accessions to date."

Rev. I. T. Resmes, Rayville circuit, Louisiana Conference: "We closed a protracted meeting at Little Creek yesterday, which, I am assured, was a success. I can not say how many were converted, but can say that the church was edified, and several members who had for years been out of the church were brought again into the fold. We received eight into full connection. The cause of our blessed Savior was greatly strengthened by the meeting. I am indebted to Bros. Bogan and Banks for my ministerial help. The latter is a minister of the Presbyterian Church. Brethren, pray for us."

Rev. A. T. Buck, Shuqualak, Miss., Sept. 6: "We have just closed our meeting at Salem with grand results. The awakening on the part of both sinners and lukewarm church members was most wonderful. Sinners prayed and cried aloud for mercy, and Christians shouted the praise of God in the old-time way. Thirty-three have joined the church, and two others to be received. Bro. J. H. Mitchell, of Macon station, was with us two days, delighting the people with four sermons of great earnestness and power, after which my brother, J. E. Buck, of Guntown, joined me, and captivated the people by his usual soul-stirring efforts. Glory to God!"

Rev. H. P. Lewis, Caseyville, Miss.: "Three of our protracted meetings have been held; two of them with good results. Some sound conversions; old members quickened into a more active Christian life. I was called to Adams Camp Ground to preach the funeral of Sister J. P. Carruth a few days since. She was buried on Aug. 31. A pure, good woman gone home, leaving a husband and nine children in deep sorrow. A large congregation at the funeral. Bro. Howard, the pastor, assisted in the funeral service. I am now at home sick. Rev. B. F. Lewis, assistant editor, has gone to Galatia to assist in one of my protracted meetings. I hope to be able to join him in a day or two."

Rev. W. A. Bowlin, P. C., Belen, Miss., Sept. 2: "Have just closed an interesting meeting at Gleason, which resulted in one accession, and the church greatly revived. Quite a number asked for prayer, and promised to live a better life. Having no churchhouse, we preached under the shade of a tree; but at the close of the meeting the good people subscribed enough money to build a nice house, and we hope to have it completed by Conference. We have had our meeting at this place (Belen), assisted by Rev. L. A. McKeown, who preached with great power. Our people were greatly wrought up, and quite a number testified to the power and love of God. Praise the Lord! We begin at Davis Chapel next Sunday. May the good Lord meet with us there!"

W. O. Harris, Alligator, Miss., Sept. 8: "Among the many blessings given in the Greenville district and our Delta country this year may be recorded the results of a revival held at Friendship Church, near Alligator, Miss., by our pastor, Rev. L. A. McKeown, beginning on the fourth Sunday in August and closing the following Friday, by taking into the church 14 members on profession of faith and 1 by letter; also 1 for the Baptist Church. Two children baptized. Two or three more will join our church. The ladies organized a prayer meeting the week before with a little outside help, and met every evening; so, when the preacher came, the work was well under way. All honor to our noble Christian womanhood! Our church of the Delta is getting on higher ground. All praise to our Lord!"

Rev. T. B. White, Morgan City, La., Aug. 28: "Scottsville Camp Meeting commenced Aug. 9, and continued ten days, with no abatement of interest, but a rising tide. Much spiritual power in the conversion and sanctification of many, many precious souls. Love, harmony and peace reigned. A Louisiana home, seventy-two feet long, afforded sleeping apartments for most of our people. It is to be doubled in size by next camp meeting. The doctrines of the church were faithfully preached; and searching, practical sermons, and burning experiences, fervency and importunacy in prayer, and spiritual singing, were the elements of a great meeting. About sixty preachers were in attendance, and multitudes heard the Word with 'gladness of heart,' and 'went on their way rejoicing.' Oh, it was good to be there!"

A Local: "Bro. L. J. Jones, pastor of the Pleasant Grove circuit, commenced a meeting at Pleasant Grove Church on Saturday, Sept. 3, and continued until Thursday night following, with the following results. The presence of the Holy Spirit was manifest at the commencement, and the interest increased to the close of the meeting. The pastor was assisted by Bro. W. G. Brown, a local preacher, and this scribe, Bro. Brown doing most of the preaching, which was earnest and heart searching. There were some conversions. I don't know how many. There were sixteen accessions. The church considerably revived. There had been eleven taken in at this church before, making in all twenty-seven to date. Thanks to Bro. Brown for services rendered."

Rev. Irs F. Hawkins, Anguilla, Miss., Sept. 3: "A good protracted meeting is the best place on this side of heaven. Indeed, it is where heaven for many is created. I have just held a protracted meeting at Bethel. God honored us with his matchless presence, and the Holy Ghost did wonderful things. Many souls resolved to live for heaven's eternity. The backslider began to tug once more up the hill, at the top of which is Christ's prepared mansion. Bro. J. W. Crisler, of Mayersville, did the preaching. His words were as a sledge-hammer, knocking into flinders the dam that kept back the redemptive blood, and welding a chain of gold, which the sinner seized and was drawn up to heaven. God bless you, brother, and may Zion's cause prosper in your hands! Six joined the church, two of whom have been taken in. The other four are waiting for an opportunity to be baptized."

Rev. G. R. Ellis: "Just closed a profitable meeting at Hebron. Church greatly revived. Young men prayed in public who had not done so before. Many rose up in the congregation and witnessed for Jesus, and expressed their determination to lead a better life. There were no accessions, owing to the fact that nearly everyone in the community is already in some church. But, thanks be to God! there was a deep work of grace wrought in the hearts of many lukewarm members. At this place we have a high school, which is progressing finely under the professorship of Prof. Ainsworth. We are making considerable preparations for our approaching camp meeting (Leaf River), which begins on Oct. 7. Owing to the stringency of money matters in this country, the finances of the church are considerably behind, but trust that I may be able to carry up a good report to Conference. My work is gradually on the up grade. Pray for us."

Rev. D. W. Babb, Hebron circuit, North Mississippi Conference, Sept. 5: "Our protracted meeting at Hebron came off a few weeks since, which resulted in calming disturbed elements. One addition, and we trust much other good to be developed. We are all much indebted to Bro. B. F. Phillips, of Booneville and Baldwyn, a former pastor on this work, for ten good sermons preached. May the good Lord reward him! Our third quarterly meeting came off later, at Memphis, which was an occasion of encouragement. Bro. Wier, our presiding elder, preached us three gospel sermons. We all felt better afterwards. Later still: Last night we closed an eight-days' meeting at Memphis, where we had the efficient help of Bro. D. L. Cogdell, who preached from Sunday night until Wednesday night. The meeting resulted in a general revival in all the denominations. Twenty-six additions to our church, two to the Baptist; two prayer meetings—one for the ladies, one for the men—and many family altars organized. To God be all the praise."

Rev. W. G. Backus, P. C., Heidelberg, Miss., Sept. 5: "We have just closed our fourth protracted meeting on this work, with good results. Nineteen accessions, and the church greatly revived and strengthened. The meeting here at Heidelberg was the best known for years. Rev. K. A. Jones, of the North Mississippi Conference, did all the preaching, which was good to the use of edifying. His many friends in this section, where he was raised, were delighted to see him again, and hear him preach. His work will abide. Bros. Rayner, Zachry and N. B. Harmon did most of the preaching at the other churches. These brethren all did good, faithful work, and some of their sermons were of real excellence. Our presiding elder, Bro. Ellis, was not able to be with us at our third quarterly meeting, but Dr. J. W. Harmon came in his stead, and gave us two very instructive sermons. His preaching and visit were enjoyed by us all. Our school opens at this place next Monday, with Prof. W. L. Murray as principal. We bespeak for him and this school a liberal patronage. We have as refined and moral a community as can be found anywhere."

Rev. Geo. A. Mandeville, Calhoun, La., Sept. 2: "Since my last letter, written July 22, I have been confined to the bedside of Katie, my three-year-old daughter. She has had fever since July 15; has been at death's door, and is still in a very precarious condition—weak and emaciated; but we hope for her ultimate recovery. In addition, I have had to nurse my wife and four other children, one of whom had fever fourteen days. All of them are now up, for which I thank God. I tried to carry on a meeting at Indian Village, four miles from here, and though I could not remain with my people, and ran home after every sermon to find Katie fretting for me (as I am the only person she will allow to touch her or administer medicine or food), yet the Lord wonderfully blessed our labors, and the results were: the church mightily shaken and revived, backsliders reclaimed, sinners converted, 15 received into the church, 1 to be received, and 9 baptized—all adults. Glory to God! To him be all the praise and glory! Bros. Crocker, Morris and Griggs rendered efficient service during this meeting. Pray, brethren, for me, for I have been and still am passing through deep waters. Calhoun has had a regular epidemic of fever, with three deaths. Nearly every house has been visited."

Rev. T. L. Mellen, P. E., Meridian, Miss.: "Waynesboro circuit, J. W. Tinnin, P. C.: Pleasant Grove Church—1 accession, several new family altars, and about 20 men and women led of the Spirit to pray in public.... Lauderdale circuit, W. T. Browning, P. C.: Bethel Church—30 conversions and 8 accessions.... Porterville circuit, J. T. Abney, P. C.: Longstreet Chapel—7 accessions.... Linwood circuit, W. J. Dawson, P. C.: Linwood School house—18 accessions, including an Indian; many young people led to pray in public, and some old feuds settled. Prospects good for a nice new house of worship.... Marion circuit, Geo. Bancroft, P. C.: Pleasant Hill Church—3 accessions; all young men of promise. Audrew Chapel—2 accessions.... A fine meeting at Pachuta and a glorious revival at Quitman are now in progress. .... Meridian, East End, N. M. Clark, P. C.: 22 accessions, many conversions, backsliders reclaimed, and spiritual strength of other members renewed.... Clarke circuit, J. N. Ware, P. C.: Andrew Chapel—1 accession, and many backsliders healed. Scott's Chapel—1 accession, and almost every member revived.... DeKalb circuit, R. A. Breland, P. C.: Spring Hill Church—12 accessions; DeKalb, 6 accessions; Pleasant Ridge Church, 9; Blair's Cross-roads, 17.... Shubuta circuit, J. P. Drake, P. C.: Quitman—6 accessions, and many received the witness of the Spirit."

Mary M. Kyes, Clio, La., Sept. 8: "On last Sunday (Sept. 4) we celebrated for the first time Children's Day at Huff's Chapel. The attendance was large for this vicinity. The numbers present I have heard variously estimated from 200 to 300; but I think the last number nearest right. The exercises began with prayer by our Sunday-school superintendent, followed by singing and recitations suitable for the time and place, and very creditably given, after which we had an edifying discourse from our pastor, Rev. H. W. Wallace. Then came dinner on the ground, and the croaker's oft-reiterated saying, that starvation is at our door, was refuted by the bountiful feast spread in the grove for the refreshment of all. I never saw a more orderly assembly. All seemed to feel, if they did not say, 'Blest be the tie that binds,' etc. After some time spent in greeting friends and acquaintances, and exchanging views with them, we again repaired to the church and listened to an able and earnest discourse from our pastor. Surely no right-minded person could fail to profit by his wise and loving counsel, and I have no doubt many of his hearers will 'watch and pray' more constantly for having heard him; and here let me say that we have been blessed in our present minister. He is an able and devout man, and preaches as if constrained by love. After receiving the benediction, we returned home for 'God's blessed boon of rest,' singing, 'God be with you till we meet again.'"

Our correspondent in St. Louis writes: "It has been my pleasure, during my short stay in St. Louis, to attend divine services in the First Methodist Church, where our dear Bro. Carradine is now pastor. The church was packed at the eleven o'clock service. Bro. Carradine preached an impressive sanctification sermon, taking as his text, 'But ye shall receive power, after that the Holy Ghost is come upon you' (Acts i, 8), at the close of which an altar service was held, and there was a sight not to be forgotten. The altar was thronged, insomuch that many knelt at the front pews, anxiously desiring the descent of the Holy Ghost. In the evening the young people's class was well attended, the Sunday-school room being nearly filled with young ladies and gentlemen, with here and there a group of young boys and girls. A young lady led, while two young ladies presided at the piano and organ respectively. After a short song service the leader read a portion of Scripture, upon which she gave a heart-feeling talk. Many experiences followed, all bright, happy and hopeful, showing the sanctified lives of many of the younger members of the congregation. There was no hesitancy; they eagerly jumped to their feet to tell what Jesus had done for their souls. Upon going up stairs for evening service, we listened to the Rev. Dr. Bounds, a former pastor of the First Methodist Church. This church has been wonderfully revived during the past year. Three hundred and fifty persons have joined the church; nearly 300 have been converted in the church and 100 in the mission, and about 250 sanctified. The members are alive, and the many meetings of the Sabbath and week days are well attended. Last evening I attended the sanctification meeting. The room was crowded to overflowing, many turning back because there was no available space to place any more chairs. It was a powerful and impressive time. A grand revival is anticipated this Fall."

Rev. C. McDonald, P. E., Forest, Miss., Sept. 1: "The Lake Camp Meeting was held Aug. 26 to 30. It was a good meeting in many respects. There was quite a revival among the Christians. There were some conversions and three accessions to the church. The order was the best I ever saw at a camp meeting, which shows that the people are civilized and a cultured people. The attendance was good; nearly every tent was occupied. The meeting closed on Tuesday night, with fifty persons, I suppose, at the altar. When, to all appearance, we reached the time to reap the fruit, we closed. The tenters have resolved to stay, at least, six days next year. They also passed a resolution requesting the eastern half of the district to adopt this as its camp ground. With, say, ten circuits concentrated on Lake and ten on Shiloh, we will have two large camps. All the other camp grounds in the district have failed. At Lake we have the use of the Patrons' Union grounds and tents; rent free. A beautiful place, plenty of water, and every convenience. I suppose there are fifty tents to be occupied by families, some of which are large and two stories high—tents that would do to Summer in. The hotel is large and three stories high. There was a piano, an organ and two cornets in constant use with the singers. Our music was good. We had a good preaching force, as there were nine of the pastors in the district and two local preachers. Besides the home preachers, we had Rev. I. L. Peebles and Rev. L. S. Jones. The latter was with us from beginning to end, and did more preaching than anyone. He is peculiarly qualified to take the lead in protracted and camp meetings, and does good, solid work, such as our pastors will approve. Evidently God has a vast work for him to do."

NOT TO THE MAN OF DOLLARS.

BY CHARLES K. SMITHERLY.

Not to the man of dollars
Not to the man of deeds,
Not to the man of cunning,
Not to the man of creeds,
Not to the one whose passion
Is for the world's renown,
Not in a form of fashion
Cometh a blessing down.

Not unto land's expansion,
Not to the miser's chest,
Not to the princely mansion,
Not to the blazoned crest,
Not to the sordid worldling,
Not to the knavish clown,
Not to the haughty tyrant,
Cometh a blessing down.

Not to the folly-blinded,
Not the steeped in shame,
Not to the carnal-minded
Not to unholy fame,
Not in neglect of duty,
Not to the monarch's crown,
Not at the smile of beauty,
Cometh a blessing down.

But to the one whose spirit
Yearns for the great and good;
Unto the one whose store-house
Yieldeth the hungry food,
Unto the one who labors,
Fearless of foe or frown;
Unto the kindly-hearted,
Cometh a blessing down.

—*Yankee Blade.*

Rev. J. H. Gambrell Declines to Accept the Nomination of the People's Party of Mississippi for Congress.

(Editorial.)

About two months ago a People's Party Convention was called and assembled in the city of Jackson, Miss., for the purpose of nominating a State ticket. Among the nominees, we were pained to see the name of Rev. J. H. Gambrell, of Brookhaven, Miss., nominated for Congress from the Seventh Congressional District, and still more so at hearing an intimation that he would accept the nomination.

Mr. Gambrell is a Baptist minister, whose integrity and piety have gone unquestioned. During the heated prohibition campaigns, a few years ago, he stepped to the front and offered his services to the best people of the State to aid them in fighting their cause and downing the liquor traffic. In this capacity, while he made, as a matter of course, many enemies among the whiskyites, yet he made many warm friends among the prohibitionists and best people of the State.

In a recent communication to the committee, which notified him of his nomination, he formally declines to enter the canvass, giving as his reason that at first he did not think his party could elect its candidate, but was willing to enter the canvass to educate the people "to vote on principle and for principle, rather than according to the dictum of bitter partisan and extreme sectional leaders." Afterwards, however, he became "thoroughly convinced that the candidate of the People's party" in his district would be elected next November; hence declines, as he does not feel he can give up the pastorate for two years to enter the halls of Congress.

We agree with Bro. Gambrell that our people need education along the line of the ballot. Any casual observer can see that. But can a minister of the Lord Jesus Christ leave his pulpit and stump his district, or even county, "for two months" in behalf of any political party? Politics is a dangerous instrument in the hands of a minister of the gospel. Mississippi soil already shows enough stranded ministerial wrecks without adding to them. Nineteenth century political stump-speaking and New Testament gospel preaching don't mix. We are glad Bro. Gambrell has declined, but would have been much better pleased had he said emphatically that God called him to the ministry of the gospel, not to the halls of Congress. We long to see the day when the pulpit will teach men, without regard to their political affiliations, that it is their duty to God and humanity to "vote as they pray;" but we will sorrow to see the day when any minister can leave his sacred desk for the political stump.

An Important Notice.

The friends and members of our church will please to take notice that the incorporators of the "Board of Trustees of the Methodist Episcopal Church, South," have secured a charter from the State of Tennessee, and effected their organization as follows: Rev. T. M. Finney, D. D., president; Col. E. W. Cole, vice-president, and Mr. D. C. Scales, secretary and treasurer. Any information that is desired will be furnished by Mr. Scales, whose postoffice is Nashville, Tenn. This is an important matter that ought to have received earlier attention. The failure to incorporate our church has already resulted in the loss of some large bequests. The following points, in particular, should be carefully read:

N. B.—Bequests, gifts, etc., should be made to "The Board of Trustees of the Methodist Episcopal Church, South," the corporate name.

For form of will, see page 239, ¶ 404 of Discipline.

For form of deed of gift, see page 241, ¶ 405 of Discipline.

Japanese Conference.

BY BISHOP J. S. KEY.

[We are indebted to Bishop Key for the following report of the organization of the Japanese Conference, and the outlook among that remarkable people.—ED.]

We have just closed our Japanese Conference, and I catch the first outgoing mail to report.

Upon reaching the field a very slight observation made it clear that this mission should be set up into an Annual Conference; and as the last General Conference had advised it, the way was open to do it. So, on July 20 the Japan Mission Conference was organized, with eight missionaries in full connection present, and two absent—Lambuth and Utley, both desiring their membership placed here. The Conference then consisted of ten members, two preachers in the second year, and three native preachers in the first year. Two were admitted on trial—one native and one foreigner. Besides this Conference force we have two consecrated laymen, and five women engaged in teaching and medical work—all under the direction of the Conference authorities.

The young Conference proceeded at once to business, with a carefulness and intelligence not excelled by any of our old, trained bodies. Standing Boards were appointed, and committees for the present session, and everything went forward with Methodistic regularity. Several questions of weighty import were considered and settled with perfect harmony. The blessed Spirit was manifestly present, and several times the shout of triumph was heard. A saved heathen has a right to shout.

Our school interests demanded the wisest treatment. In this field they are of the highest importance. The institution at Kobe, called "Kwansei Gakuin," a college for boys, is very promising. It has both academic and biblical departments, with wise and efficient men in charge of each. Three of the four native preachers in the Conference were educated here, and a fine class of young preachers is now in training for the future. Our first native preacher (Bro. Yoshioka) returned with me, having spent two years in Vanderbilt University. He takes a chair in the Kobe institution, and we have great hope of him. He is intelligent, pious, practical, and has great influence with his people. We rely on this school to supply us with an educated ministry. In this rejuvenated and ambitious nation, where thought is quickened into new life, where a question is on every tongue, and every subject is being probed to the bottom, we must be careful as to our ministry. Trained men are more needed here than at home, and the church is fortunate, indeed, in having an institution here so well able to meet this want. Besides, we have several other promising young men in America, in our different colleges, getting ready for work here. If they come back wholly consecrated to God, what a power they will be!

In addition, we have a girls' school of much promise at Hiroshima. The building was burned last year, but, by a great effort, a new and better one has been erected, and will be ready for use at the opening of the next term. We thought it best also to remove the Bible Woman's Training-School from Kobe to Hiroshima, and thus concentrate all our work for women at that point.

Mrs. Lambuth, the veteran missionary, continues her school for Eurasian children in Kobe. What a work she is doing! The Conference accepted the school, which she offered to them, and she is continued in charge.

The Palmore Institute is a night-school, with a large patronage, giving us access to a large and mixed class, the fruits of which we are already gathering.

Evangelistic work in the open field is going forward as rapidly as possible. Faithful men are doing their utmost, but no one unacquainted with this language can appreciate the obstacles to be overcome in speaking it. It is said to be more difficult than Chinese. But the workers are bravely struggling to master it. A few are beginning to preach without interpreters, and I trust all will do so soon.

The results of our mission in Japan are in the highest degree encouraging, and fully vindicate the wisdom of the Board in occupying this field. Six years ago Drs. Lambuth, father and son, and Dr. Dukes, came from China and opened this mission. To-day we have a membership of 505, with 87 names on probation; a Conference of 12 missionaries and 5 native preachers; 5 church-buildings, worth $5,200; 2 fine institutions of learning owning their own property, valued at $40,000, besides numerous day-schools taught in connection with pastoral work. There are also 38 Sabbath-schools, with 1,535 scholars and 71 teachers.

I am free to say that the work here is far beyond my largest thought, both in its magnitude and promise. The investment made in Japan by the church has already paid a large return, and the future will be a hundred-fold greater.

Below I give you the appointments for the next year:

KOBE DISTRICT.

W. E. Towson, P. E.

Kobe station, W. E. Towson, P. C.—K. Usaki, assistant.

Kobe circuit, J. C. C. Newton, P. C.

East Kobe, to be supplied (by S. H. Wainright).

Hiogo, to be supplied.

Mikage, to be supplied.

Himaji and Kakogawa circuit, T. W. B. Demaree, P. C.

Kwansei Gakuin—Biblical Department: J. C. C. Newton, dean; T. W. B. Demaree, professor; S. H. Wainright, professor; Y. Yoshioka, professor and chaplain. Academic Department: S. H. Wainright, principal; W. P. Turner, professor; H. Nakamara, Kanji.

Dispensary and Training-school for Nurses, Miss M. Y. Kin, M. D.

Kobe School and Industrial Girls' School, Mrs. J. W. Lambuth.

Palmore Institute, W. P. Turner.

OSAKA DISTRICT.

O. A. Dukes, P. E.

East Osaka and Sakai circuit, O. A. Dukes, P. C.

West Osaka circuit, J. M. Rollins, P. C.

Wakayama circuit, to be supplied.

Kioto circuit, to be supplied.

HIROSHIMA DISTRICT.

B. W. Waters, P. E.

Hiroshima circuit, B. W. Waters, P. C.—Y. Tanaka, assistant.

Yamaguchi circuit, Simeon Shaw.

Hiroshima Girls' School, Miss N. B. Gaines, principal.

Bible Woman's School, Miss L. Strider, Miss M. F. Bice.

MATSUYAMA DISTRICT.

C. B. Moseley, P. E.

Matsuyama circuit, C. B. Moseley, P. C.—E. Aboo, H. G. Hawkins, assistants.

Oita circuit, W. A. Wilson, P. C.—E. Nakayama, assistant.

Uwejima circuit, W. A. Davis, P. C.

Sunday-School District Conference.

HELD AT SCOOBA, MISS., AUG. 25-26, 1892.

The Conference convened at the time and place appointed, and Rev. R. A. Breland presided by the appointment of the presiding elder, Rev. T. L. Mellen. E. G. Mohler was chosen secretary.

The following delegates were present: From DeKalb circuit—Rev. R. A. Breland, Rev. J. A. Moore, Mrs. Otie Clarke, Miss Hattie Smith, Miss Mattie Gully, Miss Essie Creekmore, Miss Roxy Bethany and Miss Mildreth Picket; Binnsville—Rev. J. M. Pugh and E. G. Mohler; Meridian—Rev. C. G. Andrews, Rev. N. B. Harmon and J. C. Cavert; Porterville—Rev. J. T. Abney; Lauderdale—J. D. Porter.

The programme was read and complied with by those present, to whom subjects were assigned for discussion. The absence of so many may be accounted for from the fact that so short a time was allowed for the preparation of papers. Bros. James Watts and A. M. Moore were present, and took part in the discussions.

Bro. J. C. Cavert presented his subject, "How to Open and Close the Sunday-school," and was followed by Bros. Pugh, Andrews, and others.

An excellent paper on "The Relation of the Sunday-school to the Church under the Discipline" was read by Bro. Pugh, and further discussed by Bros. Andrews, Watts and Moore.

Bro. J. T. Abney read a paper on "The Use of the Bible in the Sunday-school and Co-operation with the American Bible Society." The salient point was the tendency to supplant the Bible by the use of Sunday-school literature, and the necessity of placing the Bible in the hands of everyone who could read. The subject was further discussed by Bros. Watts, Breland and Pugh.

Bro. J. A. Moore read a paper on "The Standard Hymn Book in the Sunday-school." It was further discussed by Bros. Harmon, Pugh, A. M. Moore, and others.

The brethren to whom other subjects were assigned were not present, except Bro. Andrews, who preached a capital sermon on "The Duty of Parents," and Bro. Harmon, who greatly interested the audience in a sermon to the children, quite a number of whom presented themselves at the altar for prayer. Bro. Abney gave us a sermon, and Bro. Breland preached two pointed and forceful sermons during the session. Preaching was made prominent. The Conference was pleasant, and ample provision had been made for the accommodation of twice the number by the hospitable people of Scooba.

E. G. MOHLER, Sec.

Report of the Committee on Temperance.

AS ADOPTED BY THE ABERDEEN DISTRICT CONFERENCE, NORTH MISSISSIPPI CONFERENCE.

Intemperance and the liquor traffic are the most powerful enemies of God and humanity. They threaten our institutions, paralyze business, demoralize labor, ruin homes and hinder the church. This bloody foe is well organized to extend its work of destruction, and, in our efforts to save souls, we meet it at every point. The issue is clearly defined. It will ruin us or we must blot it out forever. The grace of God, the constant and uncompromising efforts of the church create a healthy, public sentiment which will ultimately free our country from this fearful curse. The Methodist Church has always been known to be an avowed enemy of the liquor traffic and intemperance, and, we rejoice to know, is now more aggressive than ever. It is understood that no man can engage in the liquor business or sign a petition for the same end be a member of the Methodist Church. It is further understood that no person can drink intoxicating liquors as a beverage and be a member of our church in good standing.

The dram-shop law enacted by our last Legislature has added much to the cause of temperance, and has already reduced the number of saloons in our district. The Grand Lodge of Free Masons of the State, at their last session in February, 1892, spoke in unmistakable terms against the liquor traffic. They say that: "The dram shop is a demon which has wrought untold misery to the human race. It has filled more graves than war and pestilence combined. It has dragged down to hell more men than any other sin. It has cursed and destroyed races and nations. It consumes more money than the combined expenses of all the governments of all the earth. It converts men into brutes and demons, and destroys the likeness which their Maker impressed upon them when he created them. Its trail is one long and never-ending track of blood, crime and misery. The groans and shrieks of the widows and orphans it annually makes, if combined in one horrible diapason, would drown the thunders of heaven itself. Surely we venture nothing when we assert that an occupation which encourages drunkenness, debauchery, profanity, obscenity and gambling is not compatible with free masonry." Surely our beloved Methodism can not afford to stop its war on this evil, and thus fall behind an institution which is not equal to the church!

After careful consultation with the pastors and laymen from all parts of the district, we learn the following gratifying facts:

1. The temperance sentiment is growing rapidly throughout the Aberdeen district.

2. There is decided decrease in the number of church members who drink whisky as a beverage.

3. The cause is being agitated with great success.

4. The new dram-shop law is working well, and has already reduced the number of saloons, and others are on their death-beds.

5. Some of the women are working with us in the great cause.

We suggest the following for your adoption:

Resolved, That we do all in our power to strengthen public sentiment in favor of temperance, as our Discipline directs.

Resolved, That we will use every effort consistent with our calling, as pastors and laymen in the church, to close the remaining saloons in the bounds of the district.

J. S. JOHNSON,
Chairman of Committee.

Resting.

The Master once said to his disciples, "Come ye yourselves apart into a desert place and rest a while." Believing in the wisdom of his teachings, I am now a while away from my work, resting; not in a desert place, however, but amid the mountains, the sacred mountains. I am stopping now on Mt. Moriah; Mt. Zion, of course, is near by, and Mt. Carmel a little further off. This circuit takes its name from the last-mentioned height. Rev. M. L. White is the pastor in charge, and, they say, take him all around, he is the best they ever had, and some of the best, ablest and most popular preachers in our Conference have filled this work. Weems, McLaurin, Rayner, Downer, Guice and Simmons, for instance. Making some allowance for the clean-sweeping of the new broom, and the noted fact that the last big rain was the hardest we ever saw fall, I am inclined to think that these people never had a pastor that they loved more than they do Bro. White. The church here seats about three hundred, and the congregations act here as they do in railroad towns when there is a wedding in the church; they crowd the amen corners and front seats first, and if there is any place unoccupied it is the back seats. They have a splendid Sunday-school here, an excellent graded high school and a thriving community surrounding.

T. S. WEST.

Christian Influence.

I love the CHRISTIAN ADVOCATE because it brings good news from afar; because each week it visits my home with letters from good, Christian men and women; and as I read them I feel spiritually benefited and greatly built up in God. Therefore, I am always anxiously awaiting its arrival. May it continue to live and visit the homes of spiritually needy people as long as time shall last!

Just here I am reminded of the beautiful words of our blessed Savior, when he said to his disciples, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." And, oh! how bright and beautiful shines the light of truth Jesus has kindled in the heart of the young lady who answered the card of invitation to the "ball" in the way she did. Praise God for the young lady who, when she joins the church, gives in that self-same hour her heart and life to the Savior, and assumes the vows of church membership for all they mean. Father, bless and help her unto the end, and grant that in the near future there may be abundantly of such material throughout the land and country! And help us all, as members of the church and as a people, to live in the way thou hast commended us to live, in order that we may set a good example and wield a good influence for each other as long as life endures; to whom be all honor, glory and praise forevermore!

G. W. BARR.

Prismatic, Miss.

Woman's Work.

Miss Annie Linfield reports three auxilieries organized by Mrs. P. A. Johnston, Woodville district: Port Vincent, Wilkinson, Miss., and Percy's Creek.

Miss Sallie Smylie, who labored so successfully in Meridian district last year, has been warmly greeted by the auxiliaries, and, being appreciated, begins the new year with renewed energy and zeal.

The success of the work depends so much on the district secretaries, that it would be well if every auxiliary would write and send a loving welcome to the secretary, pledging help by prayer and work.

On page 53, Annual Report, W. M. S., the $76,859.22, "amount disbursed this fiscal year," means '91-'92. The June quarter's expenses, $11,231.50, deducted from the final $87,149.20, left a clear balance of $75,917.70. The appropriation for the new year, '92-'93, was $86,000, with $3,000 contingent. To aid in supplementing this balance, our Conference representative promised $200 for the new missionaries. One hundred and fifty dollars of this amount has been pledged.

The Board, in annual session, granted Miss A. M. Barnes, editor *Little Worker* and editor of *Leaflets*, the privilege of raising, during the coming year, five thousand dollars among the children of our societies, said funds to go into the general treasury towards the sending of new missionaries.

She has matured plans for the general observance of two nights throughout the bounds of our work—"Children's Nights," somewhat after the plans and methods pursued in the observance of Children's Day. The first of these, known as "Envelope Night," to be observed on Friday, Oct. 7; the second, called "The Reign of the Mites," will be on a more extended scale, and, she hopes, can be observed some time in the Spring.

A clear conception of the plan can be gained by reading the full programme for "Envelope Night" in the September *Little Worker*.

She desires that the observance of "Envelope Night" be earnestly urged upon the lady managers of our Conference.

MRS. E. D. JONES.

Tell Your Pastor.

Tell your pastor when his services have been a blessing to you. His words may have convicted you of sin, warned you in perplexity, comforted you in sorrow, elevated your grovelling desires, brought the very life of God to your soul. Whatever good his words may have conferred upon you, make it known to your pastor. The knowledge will comfort and encourage him. He has many discouragements in his work. Among these is the reticence of his people respecting their appreciation of his services, or of the blessings which, in whatever form, may have come through his words to their souls. There is no danger of pride being engendered in his heart by your cheering words, as it is imagined might be the case with superficial thinkers. Gratitude, praise, joy, are more likely to fill his heart and burst from his lips. Besides, you owe it to your pastor to tell him how you have been benefited by and through him. It is part of the reward allowed him by God for his work. It is only following in the footsteps of the good in all ages, and the example is given by God himself, who will say to each faithful servant, "Well done!" Do not let your pastor, then, be discouraged through your failure to inform him of his agency in your spiritual good. Tell your pastor!—*Exchange.*

SUNDAY-SCHOOL LESSON.—Sept. 18, 1892.

BY REV. W. H. LAPRADE, D. D.

Review.

Acts i-viii.

(A. D. 30-37.

GOLDEN TEXT.—"*And we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him.*" (*Acts v, 32.*)

In the four Gospels we have an account of the life of Jesus, of his teachings, and of his death and resurrection. During the quarter now closing we have studied the history of the organization of the church, beginning with the ascension of Jesus and ending with the conversion of the Ethiopian. In our review we must try to fix the most important truths of each lesson.

I.—THE ASCENSION OF CHRIST.

When Christ ascended to his Father the proof of his divinity was completed.

His ascension, freeing his disciples from the temptation to rely upon his bodily presence, made it easier for them to trust to spiritual forces and guidance.

His ascension, with his glorified body, teaches us that he is ever the God-man, the Mediator between the world and the Father.

His ascension, in bodily form, is the pledge of our ascension, if we are "faithful unto death."

II.—THE DESCENT OF THE SPIRIT.

Heart and mind must be prepared for the Spirit before he comes. Obedience and prayer are the conditions of his coming.

True Christian work is spiritual work, and spiritual work demands spiritual force. We can not properly witness for Christ unless we have the gift of the Spirit.

III.—THE FIRST CHRISTIAN CHURCH.

Repentance and faith are the conditions of church membership. Without these there can be no spiritual union with Christ.

Helpful fellowship, cordial and unselfish, is characteristic of all true Christians, and always wins and holds the confidence of the world.

IV.—THE LAME MAN HEALED.

So long as this world endures, suffering and want will be found, asking help. The *true worshiper* will pause to give aid, even while hurrying to the temple to pray.

In the name of Jesus all good deeds should be done. Without him we are without power.

He who helps the needy gains opportunity to preach Christ. The service rendered drives the doctrine home.

V.—PETER AND JOHN BEFORE THE COUNCIL.

There is no occasion that does not furnish, to brave, true men, an opportunity to teach truth.

The truth the world needs to know is, that there is salvation through Christ, and only through him.

VI.—THE APOSTLES' CONFIDENCE IN GOD.

When the issue is between obedience to God and *anything else whatsoever*, we must obey him, let the consequences be what they may.

God places the seal of his approval upon right conduct, however much the world may condemn.

VII.—ANANIAS AND SAPPHIRA.

Unselfishness is a very great virtue, frequently counterfeited. It is the characteristic virtue of Christianity.

A gift to the church, properly made, is a gift to God. To lie to the church about such gift is to lie to God.

"Sentence against an evil work" is not always "executed speedily," but the execution is no less sure.

VIII.—THE APOSTLES PERSECUTED.

Persecution, in some form, will always follow the disciples of Christ, "till he comes."

Persecution, even to death, is far better than sin. Better die than do wrong.

Christian courage is born of faith in Christ and allegiance to right.

In morals, and in spiritual things, the spirit of compromise is a spirit of evil.

IX.—THE FIRST CHRISTIAN MARTYR.

Those appointed to attend to the secular business of the church are none the less under obligation to witness for Christ.

Unyielding devotion to Christ brings the enmity of the world, sooner or later.

Christ is very near his people, though unseen.

A church suffering "for righteousness' sake" is a conquering church always.

X.—PHILIP PREACHING AT SAMARIA.

To witness for Christ is the one great duty and privilege of his followers, and faithful testimony of lip and of life always convinces the unbeliever.

The purchasing power of money is limited; much more so than most men think. Spiritual things lie far above the financial plane. Real piety will control money for God, but money can not purchase piety.

XI.—PHILIP AND THE ETHIOPIAN.

God's children should be ready to do his bidding without hesitation and without questioning. So Abraham did; so did Philip.

The earnest seeker after truth will find a guide. "Light is sown for the righteous."

Every Christian should know God's Word sufficiently to teach others the way to Christ.

To confess Christ openly is the duty of every believer. To decline to do this, for any reason whatever, is to be untrue to him.

Amusements.

BY REV. S. E. QUINBY.

What amusements are proper for Christians, and can receive the sanction of the church? It is easier to answer this question negatively than positively:

1. Nothing that tends to harm the body; as that which involves late hours or late suppers. "Glorify God in your bodies." "Whether therefore ye eat or drink," etc. This would exclude the theatre, the ball-room, and some other gatherings, without discussing their effect on morals.

2. Nothing that involves extravagant expenditures. We are God's stewards, and must not waste his money.

3. Nothing fascinating or bewitching, that leads the mind to the amusement as an end in itself and not as a means to an end. In Miss Warner's sweet story of Daisy she makes her heroine attend the West Point hops, where everything was the acme of propriety and the inexorable nine o'clock drum summarily closed the amusements. But Daisy soon found that she was losing her relish for her morning hour of quiet Bible reading and loving talk with Jesus. Her mind would wander to the gay pleasure of the previous evening; she was becoming fascinated with the novel experiences, and like a loyal Christian she decided to forego them rather than lose her sweet communion with her precious Savior.

4. Nothing that blunts our relish for spiritual things.

5. Nothing that aids or abets others in a life of sin. If we would shrink from having our son wear the cap and bells of the clown, or our daughter become a member of a circus troop, then we have no right to a seat under the canvas or to encourage our children in attendance. I knew a popular actor who was convicted of sin. He prayed for forgiveness and a new heart. He believed he was saved. Then the question arose whether his profession was a proper one for a Christian to pursue. Must he leave the boards, for which he was fitted by nature and successful practice, in order to live a Christian life? He tried to continue acting and retain his standing in Christ. His conscience troubled him. He often peered out through the curtains, and, seeing prominent church members in the audience, reasoned, "If it is right for them to be there, it is right for me to be here." Who shall say that his logic was faulty? He continued his experiment for more than a year, sometimes falling, then rising again; but he did not obtain assured victory until he renounced the stage.

6. Nothing that leads one into vicious associations. A lady in mi idle life who is not a Christian, and who appears to have no leaning toward religious things, and who knows by extended personal experience the tendencies of dancing parties and ball-rooms, told me recently that she advised her friends not to permit their children to learn to dance.

7. Nothing that teaches gain by chance, or that feeds a love for accumulation without returning a corresponding equivalent. What is the real difference between winning a prize in a progressive euchre and winning directly from an unfortunate opponent? I have seen it stated on good authority that one can not go through a winter of euchre parties and come out with the same keen sense of honor and truthfulness and scorn of cheating as before.

8. Nothing that makes others stumble. "If my meat make my brother to stumble, I will eat no more meat until the day of my death."

9. And, in general, nothing that does not tend to make the participant better in heart and life.

Do these restrictions seem illiberal and narrow? "Strait is the gate and narrow is the way that leadeth unto life."

But suppose it is to be definitely settled what is right and what is wrong; what should be the attitude of the church toward these amusements? It is evident that she must be uncompromisingly hostile to all that is bad. She shall she attempt to supply or provide that which is unobjectionable for her children and young people? There is a theory that she should exercise a paternal care for all that are under her influence. It appears well on paper. An employment bureau, a reading-room, a literary lyceum, a gymnasium, entertainment and amusement. But is it practicable? Can a church attempt so much in her organic capacity? There are many things that are right and need to be done, and that individuals and organizations of which Christians may properly be members can undertake. But there are limits to the ability of the church, whether considered as a local society or as a consolidated whole. Her aim is to save souls and build up spiritual character. If she is faithful in this, will it not occupy all her time and absorb all her energies? She may advise and encourage; she may even use recreations as occasion offers, but to undertake the systematic supply will it not divert and distract, and lessen or destroy her spiritual power? Whatever she may find it right to do in the way of Sunday-school concerts, literary lyceums, social gatherings, and the like, she certainly can not successfully compete with Satan in furnishing worldly amusements, for he has plenty of leisure for such business, abundant resources, and no such inconvenient thing as a conscience to interfere with what he may he pleased to offer.—*Zion's Herald.*

The Gospel, Good Tidings Rather Than Pleasant.

There have been many who have demanded of their prophets that they should prophesy smooth things. And they have not been wanting—the Scriptures themselves supply us with illustrations—in which the prophets have yielded to the temptation, and have proved more eager for popularity than zealous for the truth. The gospel is "Good Tidings"; but that does not mean that it is a word of soothing power coming to the anxious and assuring them that all is well, that everything is right. It is a word of saving power coming to a world at ease, telling it that all is wrong, but that, nevertheless, all may be made right.—*Quiver.*

Notice.

To the Members of the Mississippi Conference Brotherhood—

Dear Brethren: Bro. L. W. Wood is dead. Assessment No. 15 is now due, and must be paid within sixty days. Remit by postoffice money order or registered letter, to I. W. Cooper, at Hazlehurst, Miss. B. F. JONES,

Sec'y Conf. Brotherhood.

Port Gibson, Miss.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

SARA: A PRINCESS. By Fannie E. Newberry. Bradley & Woodruff, Boston.

This is a pleasantly told story that will engage the attention of young, and old too.

THE CROWNING SIN OF THE AGE. By B. D. Sinclair. H. L. Hastings, Boston. Price, 50 cents.

This is a brave, strong book which speaks no uncertain words concerning one of the gravest evils of this time. It deserves universal circulation and reading.

"IMPRESSIONS." By Martin Wells Knapp. Revivalist Publishing Company, Cincinnati.

We have frequently thought that on the subject of "Impressions" there was a good deal of wild fanaticism, and this little book not only confirms our thought, but shows wherein it consists. We have derived satisfaction from reading its pages and also received instruction. We advise those persons who are so often "impressed" to get this book and read it carefully. It is a good book; indeed, it is a wise book. We commend it.

THE LILY OF WOMANHOOD. A Sermon to Young Women. By Rev. Robert A. Holland, D. D. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

One of the finest utterances of the pulpit of our day on the subject of Woman may now be read by a wider circle than the fortunate members of the preacher's congregation in St. Louis. Dr. Holland has gracefully named his great sermon "The Lily of Womanhood," and Thomas Whittaker issues it for general circulation in neat, white covers at 10 cents per copy, or in quantities at $1 per dozen. Every woman in the land will read it and enjoy it unreservedly.

A COMPENDIUM OF THE SABBATH AND RELIGIOUS AND CIVIL LIBERTY. By Rev. R. C. Armstrong, B. D. Barbee & Smith, Publishers, Nashville, Tenn. Price, 25 cents.

This is a pamphlet upon a subject very properly engaging at this time the thoughtful consideration of Christian patriots. The author of this timely book has brought together history, statistics and augments in such a way as to make a whole of convincing power in favor of the uncompromising maintenance of the Lord's day as it has existed with us from the foundation of the republic. He deprecates the coming, and vigorously warns against it, of the Sabbath of Continental Europe, giving as the outcome of the foreign license on that day figures that are most startling and results most damaging to the best interests of the souls and bodies of men.

SEPTEMBER PERIODICALS RECEIVED.

—OUR ANIMAL FRIENDS. New York. Price, $1.

—REVIEW OF REVIEWS. New York. Price, $2.50.

—JENNESS MILLER MAGAZINE. New York. Price, $1.

—THE PANSY. D. Lothrop Company, Boston. Price, $1.

—ST. NICHOLAS. Century Company, New York. Price $3.

—THE CENTURY. Century Company, New York. Price, $4.

—THE TREASURY. E. B. Treat, New York. Price, $2.50.

—THE CHAUTAUQUAN. T. L. Flood, Meadville, Pa. Price, $2.

—WIDE AWAKE. D. Lothrop Company, Boston. Price, $2.40.

—HERALD OF HEALTH. M. L. Holbrook, New York. Price, $1.

—BOOK NEWS. John Wanamaker, Philadelphia. Price, 50 cents.

—MAGAZINE OF ART. Cassell Company, New York. Price, $3.50.

—THE GOSPEL IN ALL LANDS. Hunt & Eaton, New York. Price, $1.

—MISSIONARY REVIEW. Funk & Wagnalls, New York. Price, $2.

—THE FORUM. Forum Publishing Company, New York. Price, $5.

—WOMAN'S MISSIONARY ADVOCATE. Nashville, Tenn. Price, 50 cents.

—LADIES' HOME JOURNAL. Curtis Company, Philadelphia. Price, $1.

—OUR LITTLE ONES. Russell Publishing Company, Boston. Price, $1.50.

—SOCIAL ECONOMIST. College of Social Economics, New York. Price, $2.

—CASSELL'S FAMILY MAGAZINE. Cassell Company, New York. Price, $1.50.

—AMERICAN AGRICULTURIST. Orange Judd Company, New York. Price, $1.50.

—THE MISSIONARY REPORTER. Barbee & Smith, Nashville, Tenn. Price, 50 cents.

—THE CALIFORNIAN ILLUSTRATED. Californian Publishing Company, San Francisco. Price, $3.

The Samoan group in the Pacific have a Christian population of 30,000. It is said that in the largest island there are not more than fifty families that do not have family worship. Last year, besides supporting the gospel at home, they subscribed $9,000 to aid the parent missionary society in London to send the gospel to other islands. That is more *per capita* than is paid by the Methodist Episcopal Church, South.—*Reporter.*

Disfranchisement in Mississippi.

To the discerning observer who tries to note the things of real significance in our political life, by far the most important political event of the season has been the recent registration in Mississippi—the first registration of voters under the State's new Constitution. The important part of the Mississippi Constitution is that which regulates the franchise. It disqualifies those who are unable to read and write, and further excludes from the registration books all who have failed to pay a poll tax. In practice the limit of time for payment of this tax is so fixed as to make necessary a good deal of forethought on the part of the citizen who does not wish to lose his vote. In order that the educational requirement might not work too harshly in the case of a class of citizens who, though unlettered, were not wholly ignorant, it was provided that until 1896 an illiterate citizen might retain his franchise if he were found able to explain a portion of the Constitution of the State when read to him. Such in general are the terms of the new franchise system. Now, for the results. There are by the new census, 147,205 colored men in Mississippi who are above the age of 21, and there are 110,100 white men. All of these men under the old arrangements would be entitled to vote. But the new registration, containing the names of all the men who will be allowed to vote this year, includes only 76,742 men of both races, of whom only 8,615 are of African descent; while 68,127 are white men. It has been asserted that the device for admitting illiterates who could explain the Constitution was intended to be used unfairly against colored men; but of the three or four thousand voters who were admitted in this way, about one-half were actually negroes. The census shows that about 100,000 white men and 37,000 colored men can read and write, and could, therefore, have been enrolled if they had paid the somewhat heavy poll tax at the prescribed time and taken the necessary steps to secure registration. As the matter stands, the result has been the practical elimination of the majority race from the politics of the State, and this object has been achieved with marvelously little disturbance or opposition. We are inclined to think that the State of Mississippi and both races are to be congratulated. The colored race, though numerically possessed of a considerable majority, is not morally entitled to rule in Mississippi, because as yet it possesses a very small minority of the men who have the intelligence and capacity to rule properly. Under the circumstances, the test of literacy becomes a fair working rule. No young Mississippi negro who deserves the ballot need despair of obtaining it. If he is not willing to learn to read and write, and lacks the forethought to step up and pay his poll tax, he may well be permanently disfranchised. The system will encourage manly effort at self-improvement, and will reward those who are deserving. As for the white race, this plan will have relieved them from the fear of ignorant negro domination that they have felt, so that they can now afford themselves the unwonted luxury of disagreeing, and entering into different party organizations. It is to be hoped that Mississippi will be encouraged on all sides to give this new system a fair and faithful trial, avoiding everything that could be pronounced unjust discrimination against colored men, and holding both races rigidly to the terms of the law. Any neglect henceforth of the duty to provide elementary education for all the children of the State, black as well as white, would subject Mississippi to the criticism of designedly proposing to keep the negroes illiterate in order to keep them from attaining the franchise. The North will do well to believe that Mississippi is intending to act for the best interests of the whole population of the State, and that under the circumstances the Mississippians were the best possible judges of what should be done. To say that the measure was adopted in the interest of the Democratic party is to view it superficially. On the contrary, it is just the kind of measure that can give an opposition party a permanent foothold; for it removes the principal ground upon which the Southern Democratic solidarity has rested.—*Review of Reviews.*

THE QUIET GIRL.—The quiet girl! God bless her! No chatter, no giggle, no loud-sounding talk, no attempt at display. But thoughtful, careful, trustful, her influence goes out in constant benedictions. Because she is not always talking you imagine she does no thinking. That shows how poor a judge of character you are. Her eyes are watchful; her mind is alert; and she possesses opinions that have granite foundations. She does not shine in "society;" she does not believe that life is only worth living when associated with powder and paint, and silks and laces; at home she is worth her weight in gold. When a sensible young fellow seeks a wife, he does not select the giddy giggler, but his choice is the quiet, earnest, properly dignified girl. And when he marries her he secures a jewel.—*Epworth Herald.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.
OFFICE: 112 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION, - - $2 PER ANNUM.
Ministers and widows of deceased Preachers, $1.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, September 15, 1892.

BRIEFS.

We once heard an unusually competent and charitable layman say: "No one ever delighted or profited me more than my pastor does in the first third of his sermon. But from that on, when he screams, and whispers, and beats the air, and stamps, and struts, and swaggers—all evidently simply because he has reached the place where the sheet-iron thunder and the mimic lightnings are to play—why, then, the effect is so painful as to destroy the good impressions already made."—*Western Christian Advocate.*

Dr. Magruder, of Baton Rouge, has brought us under obligation to him for the "Report of the Officers and Trustees of the Louisiana Institution for the Education of the Blind." This report shows this excellent institution to be in a healthy condition and doing good work for that unfortunate class of people. The institution is both a school and an industrial home, where the pupils are taught various branches of education and how to do various kinds of handiwork.

According to the census, ten States and the District of Columbia have more females than males, and thirty-eight States and Territories have more males than females. When the census was taken, 1890, there were 32,067,880 males and 30,554,370 females. Of these 53,372,703 were native-born citizens and 9,249,547 were foreign-born. In Mississippi there were 1,281,648 natives and 7,952 foreign-born. In Louisiana there were 1,068,840 natives and 49,747 foreign-born. The ratio of the foreign-born to the natives is increasing all the time. In 1880 it was 15,375 foreign-born to 100,000 native-born; in 1890 it was 17,340 foreign-born to 100,000 natives!

We often hear prayers from well-to-do people for "the poor and needy," but we don't remember to have heard the real, right sort of prayer for that class yet. We have heard, "Lord, bless the poor out of the riches of thy providence;" but we have never heard, "Lord, send the poor to me, that I may help relieve their necessities." We don't remember just now that Christ instructed us to "pray for the poor," but we do remember that he said, "The poor ye have always with you, and whenever ye will ye may do them good." What is the sense of praying to the Lord to do what we can do, and what he has commanded us to do? Such praying is an insult to God, and should be avoided as a snare of the devil. Too many Christians have been caught in that snare!

Opening at Centenary.

We are glad to say that Centenary has opened well, and that her prospects are bright. All her professors and teachers are in their places and new students are coming in daily.

Rev. H. W. Wallace, of Glo, La., has just sent me five hundred dollars of endowment notes for Centenary, gotten by him. If all our preachers would do as well, we should soon be rapidly advancing on our second hundred thousand of endowment. Lovers of Christian education will sign our endowment notes when they have a fair opportunity.

W. L. C. HUNNICUTT.

Endowment for Our Superannuates.

One of the marvels of the history of this country is that Methodism has existed so long and has made such a splendid record of work, and yet has done so little to insure a competent support for those who wear themselves out in making that splendid record. No other organization that we know of has made such a signal failure at such an important point. Other societies make special provision for the support of aged and infirm members, to which those members can look forward with some satisfaction when the days of work are over. Governments, though soulless, are humane enough to provide that when their employees are worn out in the service they shall be "retired" upon a *certain* salary, regulated, perhaps, by the time of service. It may not be large, *but it is certain.* The support of *our* superannuates is a variable quantity, being left almost entirely to the hap-hazard of a penny collection, and that collection sometimes so small that when divided among claimants it amounts to almost nothing.

There has been so much talk in the papers about the "proceeds of our Publishing House at Nashville" being reserved for the support of our Conference claimants, that many of our people are looking forward to the day when those "proceeds" will amount to a great deal in helping in this direction. We do not share in this expectation, and have no hope that much relief will ever come from this source. The business of the Publishing House, under wise management, may largely expand, but it will be found that the overplus arising from expansion will be needed to supply the very necessities which that expansion creates. If the church grows in the future as it as grown in the past, it will take all that the House makes to supply the growing necessities of our people in the matter of good literature. So we think it unwise to wait until the "proceeds of the House" are sufficient to help us out. *We have waited long enough!*

We have come to the conclusion that nothing of permanent value will be done until *each* Conference takes hold of the matter with serious earnestness, and works out the problem for itself. And it is high time to begin. We have borne the reproach of this delinquency long enough. That the men who wrought so faithfully in our ministry and the women who bore so uncomplainingly the deprivations of our itinerancy, and by their works and deprivations brought our church up to its present high position, that the support of *these veterans* in their declining days should be left entirely to the hazard of a collection taken once a year, is a shame and a disgrace which ought to stir every Methodist in the land to go to work to wipe it out!

A few words, now, to the Methodists of Louisiana! You have an opportunity to do something of permanent value towards a competent support for the worn-out preachers and the widows and orphans of your Conference, and we beseech you to act at once and in concert. By the will of the late Mrs. Emmeline Bynum the Conference has come in possession of an estate worth at least fifteen thousand dollars. It was bequeathed to the Conference for the benefit of its widows, orphans and superannuates. Everybody knows that the revenue arising from the investment of fifteen thousand dollars can not amount to a great deal. At the present value of money we would not be justified in expecting a larger income than *one thousand dollars*, and this would not go far in the distribution among the claimants. We have asked ourselves this question: Why may not this fifteen thousand dollars be increased, year after year, by donations or otherwise, until a sum sufficient is raised that *will* yield a handsome competency to our Conference claimants? It looks to us that we have now a good foundation upon which, by care and prudence and persistence, we may build up an endowment fund for our superannuates and widows that will amount to something.

Let the preachers and laymen give this matter the attention which its importance demands, and let everybody go to thinking and talking about it. Give us your views through the ADVOCATE, ventilate the subject freely, keep it in mind continually, and let us all go to Lake Charles determined to wipe out a lifelong reproach by inaugurating a plan for the relief of our worn-out preachers and widows and orphans that will be our pride and the pride of our children for generations to come.

Our Olympic School.

Last week this city was the center of thought for thousands of people throughout this broad land. The railroads brought visitors by the train-load. From the North, East and West they came by hundreds. The streets were full of eager and, in some cases, excited multitudes. Though Summer-time, our town had somewhat the appearance of *Mardi Gras.* The occasion for the assembling of so many people was the "glove contests" that were on exhibition at the Olympic Club. Six trained champions of the "manly art" were to try their *science* in determining who could stand up under the other's slugging the longest time. For three nights in succession this "manly" business was prosecuted in the presence of thousands of anxious spectators. The newspapers kept the outsiders well posted in regard to the progress and result of each contest. In fact, the presidential canvass and the slow, sure, ominous, fearful advance of the cholera were entirely forgotten in the interest awakened by these six champions exhibiting their skill in the "manly art of self-defense." It is safe to say that thousands of dollars were lost and won by the result. Some have more money in their pockets, and others less, and the six heroes were mostly battered about the heads and bodies into a disgusting mass of human jelly.

Now, what has come to our city as the result of this exhibition at the Olympic? Has there been left one single principle, which, as a seed sown, will grow to fruit in the betterment of our people in any direction? Has there been any uplift of our degraded humanity into the regions of true manliness? Has this exhibition had an educational value on the line of true manhood? Has it given anyone a single aspiration to achieve something for the common good? Has it implanted in any breast a noble ambition to develop the high virtues that make up and adorn the best character? We do not believe a single thoughtful man in the town would give an affirmative answer to either of these questions. On the contrary, every such man will say that the result of these contests has been damaging to individual character, and the damage is specially great to our young people. This exhibition has wrought a serious injury to them in the fact that it has educated them downwards. When young people are educated in the direction of barbarism, and such education fostered and abetted by the press of the country, we may look for a steady decline in the development and practice of the nobler qualities of mind and heart! And anyone who reads the accounts of these "glove contests" in the daily papers can but see that they are nothing less than scenes of hideous barbarity. The physical training of men to enable them to stand the pummeling of men similarly trained amounts to zero when compared with the effect upon the character of those who are present when the object-lesson is given in the ring. It amounts to nothing, also, when compared with the injury wrought directly in the minds of those who read the debasing recital of the horrid details.

Another thing about these contests, which lies apparent and prominent all around them, is that they are the occasion for the deepest gambling. The whole atmosphere is impregnated with the gambling spirit, and men, who in ordinary circumstances look upon gambling as dishonorable and dishonest, find themselves drawn into the terrible vortex when they approach the prize ring. The education in this direction is obvious to the most casual observer. We know of nothing so subtle, so insinuating, so debasing to morals, so corrupting to general mental and spiritual health as the mania for gambling, and an education in this direction we regard as one of the direst calamities. There can be no real true manhood, no genuine integrity of character in the person enthralled by its fascinations. The prize ring is one of the most effective gambling schools in this country; and the more it is fostered by press and people the more widespread will be the havoc among our young people, and the more disastrous the effect upon the general good of the whole people.

Therefore, we think that these "glove contests," where the "manly art of self-defense" is exhibited, should be prohibited by the State. If the State, by its strong arm of law, does not protect its citizens from the inroads made upon character by such exhibitions, her very neglect to do so undermines all the foundations of good citizenship, and sends us back to the days of barbaric Rome.

To the Young Preachers of the Mississippi and North Mississippi Conferences.

Dear Brethren: Authorized by Bishop Key, I have been trying by private, personal correspondence to find a missionary for Japan, but, so far, without success, the young brethren appealed to preferring easy positions at home—in the schoolroom or on light circuits—although they say they are willing to go if specially called of God. They seem to forget that the command, "Go ye into all the world!" has never been recalled, and no preacher has any right to set a limit on his field of labor or put a restriction on his commission. The call to preach is a call to the foreign work as well as to the home work—for "the field is the world."

Now, here is an open door! Who is ready to enter in? The Macedonian cry from Japan has been often repeated. A friend has the money ready to send out a missionary and to support him for life. Who is willing to go?

A young man, unmarried, who is a college graduate, whose mind has been disciplined by the study of foreign languages, who is not afraid of work and hardships, healthy, and has a clearly defined religious experience. Some experience in teaching will be an additional qualification. Dr. Walter R. Lambuth says that the great essentials are "grace, grit and gumption."

Address, giving references,

T. L. MELLEN,
1319 N. 22d Avenue, Meridian, Miss.

They were talking about "allowing the preacher" one thousand dollars, but at the "official meeting" they "allowed" him six hundred. When the times began to get a little hard, one of them said: "We would have been in it sure, if we had allowed him one thousand." *We* are pretty certain that the preacher was "*in it*" heels over head and had to flounder out as best he could.

The Cholera.

It can not now be doubted that this dreaded scourge has come to our shores. It seems to have made a sort of all-around attack. New York, Vera Cruz and San Francisco all are said to be threatened. It is reported on shipboard at all these places. It seems scarcely possible for our country to escape its visitation, when its presence is so imminent.

Though this is so, there should be no occasion for fear. Getting scared is the silliest thing that can be done, and it effectually hinders in the battle of defense against the enemy. Least of all should Christian people get frightened. If it does come, there will be abundant opportunity for our religion to exhibit its credentials. Cleanliness and prudence in personal habits and an implicit trust in the over-ruling providence of a good, heavenly Father, we take to be as good a preventive as the whole medical fraternity can devise.

NOTES FROM OUR JACKSON OFFICE.

Rev. R. S. Woodward, presiding elder of the Brookhaven district, Mississippi Conference, has been quite sick, and at this writing is still unable to be out on the district.

We spent last week with Bro. H. P. Lewis at Union Church, Scotland circuit, and renewed many boyhood acquaintances. Bros. B. W. Lewis, of Lebanon, and H. B. Vandenburg, of Meadville, were in attendance on the meeting and reported fine work done in their respective charges.

Kansas, with one thousand more inhabitants than the State of Texas, has no saloons, one penitentiary, with something less than one thousand convicts. Texas, with one thousand less inhabitants than Kansas, has saloons, two penitentiaries, and something over three thousand convicts.—*Union Signal.*

The agreement for the opening of the World's Fair on the Sabbath seems to be somewhat as follows: Workingmen can not visit the Fair and enjoy its educational advantages at the expense either of their own or of their employer's time; they must, therefore, be permitted to do so at the expense of God's law, God's Sabbath, and the Christian character of this nation. The years to come will show what a fearful expense this involves to the citizens of this Christian country.—United Presbyterian, in *Ram's Horn.*

In the year 1863 a train of many cars loaded with soldiers was passing through a tunnel in the Cumberland range of Tennessee. In the center of the rather long tunnel it was the blackness of darkness. "Isn't this dark?" said a soldier. "Never mind, boys," answered another, cheerily; "there's daylight ahead." The answer went to the heart of certainly one man who was in trouble. "Never mind; there's daylight ahead."

Christian, if you are in the darkness of trial, "there's daylight ahead." "Be not faithless, but believing." The dark tunnel is the way to light and safety.—*Selected.*

In the *Foreign Missionary Journal*, published by the Southern Baptist Convention, after speaking of the slight financial embarrassement under which the Board is now laboring, the following remedy is suggested, which we commend to our readers at this time:

The best way in which you, reader, can help the cause is to do your best under the circumstances; your gift may not be large, it may be small; yet it will help bring about a better state of things. A number may be moved to do their best, and all these gifts coming together would relieve the trouble and help forward the work.

The above recalls a circumstance said to have occurred some years ago in a certain town in California. It was needful for various reasons that a canal be dug. The city fathers recognized this necessity, and met to consider the subject. After mature deliberation, they sagely resolved that the digging of the canal was a necessity, and that it must be dug; after which they adjourned. At their next meeting the same necessity confronted them, and again they passed their sage resolution. Thus they met, month after month, until more than a year had passed, when, at one of their meetings, a member who had taken but little active part in previous deliberations arose and offered the following resolutions, which were unanimously adopted:

Resolved, That the digging of this canal is a necessity.

Resolved, That this canal must be dug.

Resolved, That we lay off our coats, take up our shovels and dig the canal.

Everyone heartily entered into the work, and the canal was dug.

There isn't a Southern Methodist who has not resolved repeatedly during the past twelve months that the debt of $118,000 ought, *must* be paid. Suppose now we resolve to lay aside our coats and *pay the debt*, and EVERY MAN AND WOMAN GIVE SOMETHING.

NOTES.

"Methodists at large" is the appella-tion a brother applies to those members who rove from church to church.

That was a curious "reliability" a pastor brought to view when he said of one of his members, "He can be relied on to do *as little* as anybody elsel"

A contemporary throws out this subject for discussion: How a pastor may get forty hours of work in a day of twenty-four hours!

Mr. Gladstone must be a voluminous writer. It is said that the titles of his writings fill twenty-two pages in the printed catalogue of the British Museum.

It sounds almost like sacrilege to read: "The Jerusalem and Jaffa railroad will soon be ready for travelers. Outside of the Damascus Gate stands an electric light, a telegraph pole throws its shadow upon Jacob's Well, and a steam mill puffs near the ancient well in Nazareth!"

Silas Gandorfoot, in one of his racy letters about church people, hits off a certain class very cleverly. Speaking of "Marthy Wurks," he says: "She has a way ov injoyin' religyun that keeps overybody in a hot swell when kums ny her." You have seen "Marthy," haven't you?

Our Northern brethren ask the candidate for church membership the question: "Will you contribute of your earthly substance, according to your ability, to the support of the gospel and the various benevolent enterprises of the church?" That is a good deal more explicit than the question we put to candidates. How anyone can get around the plain obligation which an affirmative answer to such a question imposes is one of the inexplicable mysteries of iniquity!

This, from the *Pittsburgh Advocate*, suits us:

We see a great many would-be pungent paragraphs in the religious press. It is always safe to pause in the consideration of a short, sharp, sweeping item of two lines before it is accepted entirely. A man can with ease compose a well-sounding sentence which will smack sweetly on the lips and deceive thousands of people into taking it as truth. Beware of the paragraphers. Solomon was the only one of them all whose items would bear close scrutiny.

We sometimes draw striking pictures without thinking what we are doing. For instance, what a picture Dr. Hoss draws in the last *Nashville* with the few strokes of his pencil: "Southern Methodism is now in *the throes of a mighty effort to pay a debt of $118,000!*" Just let your imagination take in the *mighty* struggle; each one of us doing our mightiest to raise nine and a half cents! And we intend to raise it, or "hust a trace." Won't we be heroes? Shades of the mighty, how ye will be eclipsed!

The Olympic Club, of this city, is gaining a world-wide reputation in the object-lessons it gives to thousands of our people. Such education has nothing in its favor. The eagerness displayed to see two men batter each other to blindness shows how popular the lessons are, and how prone many people are to seek those things which are degrading and debasing. Alas! for human depravity! If left to itself, it rapidly descends to the brute. But what will be the final outcome of those who send it along in this direction with accelerated velocity?

Judging from this paragraph from the *Alabama Advocate*, we think—well, we don't know what to think. And editorial note in that paper has this:

We need above all things, and first above all, a consecrated ministry. The fact is, there is too much of the old man and not enough of the new in the pulpits of to-day. Too many men are expounders of God's Word who are not exemplifiers of its spirit or letter. In deed, they stand in the sacred desk and preach one thing, and go out upon the street and contradict it by living the opposite. We need men in our pulpits now who have religion enough to practice what they preach.

Pretty strong statement that! Why not "arrest" the characters of some preachers? They will ruin you if you don't!

We are very prone to compare the present condition of the church with its condition in the days of our fathers, and to draw the inference that there is not only no improvement, but an actual decline. Only a wise man can make such a comparison judiciously. Solomon said something on this subject which shows that this same thing was practiced in his day, and was not wisely practiced either. While there are many things that ought to be corrected, we do not believe, with some of our contemporaries, that the devil is running away with the church. We believe the church is just as good as it ever was—and a great deal better. There have been bad men and bad women in it from the beginning, and we suspect some will be in it "when the end comes;" but we don't see that this authorizes a wholesale excoriation of the whole body and a publishing abroad the absurd statement that the ministry and the laity are on the gallop to the devil's dominions. We don't believe it.

PERSONAL AND OTHERWISE.

Bishop Hurst, of the M. E. Church, was married recently to Miss Ella Root.

Dr. Henry A. Butz has been elected editor of the *Methodist Review*, in place of Dr. Mendenhall, deceased.

John Greenleaf Whittier, the Quaker poet, of world-wide fame, died last week in the eighty-fifth year of his age.

Dr. Murrah, president of Millsaps College, gave us a short call last week. He anticipates a fine opening of his school on the twenty-ninth.

Our young friends, Joiner and Bell, gave us a pleasant call last week, *en route* to Jackson, La., to resume their studies in Centenary College.

Our old friend, Dr. Magruder, of Baton Rouge, gave us the pleasure of a friendly visit not many days ago. He is one of the few men who don't seem to grow old.

We are under obligations to Mrs. J. B. Stone for a copy of the Minutes of the thirteenth Annual Meeting of the Woman's Missionary Society of the North Mississippi Conference.

The women of Montana contribute the nail and the women of Nebraska contribute the hammer which Mrs. Palmer is to use in finishing the Woman's Building of the World's Fair.

Let every Louisiana reader be sure to read the editorial, "Endowment for Our Superannuates." We must all work together to make a success of it. Think and talk together about it, will you?

A word to the young preacher! Don't be too much a "picker of other folks' brains." If you give yourself too much to that sort of thing, instead of sermons, you will simply "grind out" homiletic sausage.

The *Free Methodist*, London, says that two Methodists have accepted offices under Gladstone: H. H. Fowler, President of the Local Government Board, and W. A. McArthur, Junior Lord of the Treasury.

"Gliderey" writes:

My pen slipped, or your types tripped, for I said, or intended to say, Rev. R. A. Burroughs had received four-tenths—not four fifths, as you have it—of his salary on the Koselusko district, North Mississippi Conference.

Some preachers are always bound to be ahead! The Water Valley (Miss.) *Progress* has this personal:

Rev. J. W. Price has presented the *Progress* with the first open boll of cotton this season. He brought it in Monday, the twenty-ninth.

Hubert D. Knickerbocker was, last week, recommended by the Dryades Church, in this city, for admission into the traveling connection, and left on Thursday for Ventura, Cal., the seat of the Los Angeles Conference. He will cast in his lot with our Western brethren.

The Woman's Missionary Society of the Los Angeles Conference has started a paper called *The Olive Branch*. It is a monthly devoted to woman's work for woman, edited by Mrs. Milton Wolfskill, assisted by Mrs. W. E. Vaughan. The price is twenty-five cents a year.

Bro. E. P. Mackie, of Carondelet Church, took a prominent part in the last meeting of the International Sunday-school Committee at Chautauqua. Bro. Mackie is fully committed to every branch of church work and gives his time and money freely to help on the Lord's cause.

The Salvation Army now has 11,000 officers; 86 training garrisons; 25 homes of rest; 205 social agencies at work. It occupies 38 countries and preaches the gospel in 24 languages. The annual circulation of newspapers and magazines is 47,000,000 copies; nearly a million per week.

Rev. D. A. Little, presiding elder of the Vicksburg district, preached a splendid sermon at Providence Church last Sunday. His text was taken from St. John iii, 8.—Franklin *Advocate*.

Rev. J. B. Williams, pastor in charge, assisted by Revs. R. S. Collier, S. H. Whatley, L. F. Jackson and Wm. Schuhle, began a protracted meeting at Benton on last Sunday, which will be continued during the week.—*Bossier Banner*, Sept. 1.

The Quarterly Conference for this district was held at Muddy Springs, Saturday, Rev. R. S. Woodward, P. E., presiding. Since then a protracted meeting has been going on, conducted by Pastor Boone, assisted by Bro. Miller, of China Grove, and Rev. M. L. Burton, of McComb. The preaching was very acceptable, and was accompanied with the Spirit's power. Eight accessions were made to the church.—Magnolia *Gazette*.

"A Secret."

In the article, "A Secret," in your last issue, I notice quite a mistake. I wrote hurriedly: "Four of our most prominent brethren; most of them ex-presiding elders or D. D.'s." It should have been: "And then they were not all in this district; indeed, one of the most prominent of them not in this Conference." Yours,

HUMBLE S.

Sept. 10, 1892.

Notice.

To the Members of the Mississippi Conference Brotherhood—

Dear Brethren: Assessment No. 15, called through the ADVOCATE of Sept. 8, and by postal card, is hereby, under the Constitution of the Brotherhood, revoked. Information just received from the treasurer, Rev. I. W. Cooper, necessitates this revocation.

B. F. JONES,
Sec'y Conf. Brotherhood.

Port Gibson, Miss., Sept. 10, 1892.

Do You Know

That there is but *one* paper, perhaps, in the South, and but *two* in the United States, that make a specialty of defending the Christian Sabbath? But little attention is given to this great question even by the religious press. And

Do You Know

That there are *more than a million* laboring men in this land of Bibles who have no Sabbath?

Have You Ever Seen

THE SOLDIER? It is a monthly paper devoted to the revival of an interest in the Lord's day, and to the fight against the liquor traffic.

Let every friend of God and His Holy Day, and every foe to the Whisky Devil subscribe for THE SOLDIER. You can get it a whole year for only 35¢. Subscribe at once. Address

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Rev. S. A. Keen: This is a clear, suggestive, refreshing volume, ably demonstrating that God has given to the world a Book, and that this Book is a treatise on Holiness. One rises from the reading of Bro. Pickett's book feeling that the Bible is instinct with the Divine presence, and that, from the first words, "In the beginning," to its last "Amen," it is so pregnant with the idea, and so radiant with the beauty, of Holiness, that to call it the "Holy Bible" is not a misnomer.

REV. L. L. PICKETT, Columbia, S. C.

HOME LIFE.

TRAFFIC.

BY EDGAR FAWCETT.

Life, the shrewd lapidary, is rich in wares
Whose worth or charm a casual glance may see;
And like perpetual purchasers are we,
Woo by the bounteous opulence he bears.
Here shines a pearl of hope; here suddenly glares
An emerald of revenge; here thrilled we see
A diamond of ambition; here may be
Some ruby of sin that lures us and ensnares.

Continually above this bright array,
As time flows on, we mortals fleck to bend,
Till body and limbs turn frail, till brows grow gray,
Through trading, haggling, bartering without end—
While for the inexorable price we pay,
Months, years, even centuries are the coins we spend.

Sunday Conversation.

To say that in many cases the serious impressions derived from a sermon are dissipated in the church aisle, or the church vestibule, or on the way from the church to the home, is to make an apparently sweeping assertion, and yet it is not an exaggerated statement of a familiar fact; for in the transit from the pew door to the church door there is time for trivial gossip, for an airy criticism on the music, on a friend's new gown or bonnet, or a neighbor's wrap, or a child's change from kilts to trousers—for much that is insignificant. Mrs. E—— was penetrated by an arrow of divine truth as her pastor preached, but Miss D——, herself a professing Christian, withdrew the quivering dart by a thoughtless reminiscence of yesterday's gayety, or an impulsive bit of planning for to-morrow's frolic. No wonder that the minister often reaches Sunday night weary and discouraged, so much of his endeavor being nullified, not by the sinners, but by the saints of his congregation.

In times of revival it is always obvious that there is reformation here. People go and come to God's house, and from it again, and their faces are earnest, their voices hushed, their spirits are absorbed in devotion even while they walk the street. An arrest is for the moment laid on the impulse to worldliness which so interferes with heavenward progress and holy thoughts. As flowers which have withered in a drought spring up anew after the blessing of the rain, so in days of the right hand of the Most High the hearts that love the Master are refreshed and invigorated, and are so brought into touch with Jesus that trifling becomes impossible in hours so sweet and sacred.

Of Sunday conversation at home—not in those exalted moods when it is easy to live on a high plane, and when the soul is conscious of breathing in a divine atmosphere, but in the common experiences of our lives—what shall we say? First, that it should be regulated by principle, and not left to the accidents of emotion. A thoughtful English writer, commenting on the text, "By thy words thou shalt be justified, and by thy words * * * condemned," remarks that our thoughts may be beyond our control, but our spoken words are within our power. To a large extent this is true. We may speak, or refrain from speaking, and we may choose our own themes. To limit our range of talk in the household to strictly religious topics would hardly be possible or desirable, especially since the attempt would result in perfunctory conversation which would have little real vitality; but the spirit of Sunday's talk should be religious, and not secular. Week-day subjects and engagements can be put aside with the week-day work, and the patterns and prices of new gowns, the shortcomings of servants, the comparative merit of different physicians, the enchanting strains of the last concert, the beauties of the art gallery, or the interests of the novel which at present enjoys the greatest popularity, are all secular, and let down our minds and our talk from the higher to the lower levels. It is not absolutely essential to home happiness on the Lord's day that there should be a great flow of talk; even two are somewhat quiet and a little subdued in manner and speech, that might be for our soul's profit.

But I know Christian households to which the pearl of days brings no unwelcome restraint, in which, indeed, the table and the library and the drawing-room are brighter, and wear the air of being ready for a dear and honored guest, even the King of kings. There is soberness, but no sadness; there are loving looks and gentle tones; there is a tender hush before church-time which sends old and young to the sanctuary with hearts prepared for devotion and the reception of instruction; there is an alert, eager interest in the Sunday-school, and the lesson of the day, which furnishes one admirable topic for conversation; there are hours when the older sister or mother sits at the piano and the children gather about her and sing hymns; and often there is outspoken joy and congratulation over the conversion of some wandering soul, over the admission to the church of some one who will henceforth follow Jesus wherever the great Captain leads.

The persons most responsible for the tone of Sunday conversation at home are naturally the parents. They, rather than the young people, may gently erect a standard and maintain what it demands. Father and mother may not be able to think beforehand of topics fit for the day, but they may avail themselves of suggestions from the pulpit or the religious paper. It is a good plan habitually to discuss the sermon after the return from church and at the mid-day meal. If it is the family custom to do this, the listening will be more attentive, and there will be neither confusion nor consternation among the boys and girls if they are asked to repeat the text. I am often grieved at the careless hearing which is evident from the attitude of many church-goers, and only in the family can this be corrected.—*The Congregationalist.*

THE CHURCH OF THE WARM RECEPTION.—Location, corner Sunnyside avenue and Joy streets. A large building, but not particularly grand. The front pews reserved for strangers. A league welcoming committee does duty in the vestibule. Gentlemanly ushers officiate in the aisles. Hymn-books provided for every pew. The choir has no monopoly on the singing, nor the preacher on the praying. Everyone joins. Sunshine all around. No starch. No ice. No false dignity. When the service is over there is no boisterous talking and no Sabbath-like laughing. But the worshipers greet each other most cordially. That saying is especially true concerning the treatment of strangers. How warmly their hands are pressed. "Welcome" seems to greet them upon every side. It is in the very atmosphere. "Come again," the minister says. "Come again," say the "chief pillars." "Come again," echo the attentive young people. And "come again" the stranger will at the very next opportunity.—*Epworth Herald.*

Wrecks Adrift.

A derelict is a thing which has been abandoned. The term has been applied to ships which have been wrecked and abandoned by officers and crew. They have not gone to pieces entirely, nor gone to the bottom of the sea; having been disabled by tempests, they are left to drift whithersoever currents and tides may bear them.

There are many human derelicts. Storms of passion and temptation have handled them roughly. They have lost their self-control and self-respect, and, drifting before currents of appetite and social influence, they are abandoned. Some derelicts are exceedingly valuable. It is said that two million dollars' worth of them are now floating about the Atlantic Ocean. Some of them are laden with the best Mexican mahogany. There is still a possibility of saving them. But who shall compute the value of the human derelicts that drift about in our cities? Brilliant intellects, fine scholars, men of noble impulses, some who, if they were under proper control, might enrich the world with thought and work, may be found among them.

Derelicts are not only abandoned themselves, but they are in the way of others, threatening ruin to all who come in contact with them. One of the chief perils to which ocean steamers are exposed is the derelict which, although almost, if not quite, under water, is not deep enough beneath the surface to allow a ship to pass over it in safety. It is so with human derelicts. Many have crossed their path, only to be wrecked by them.

The place of wrecked vessels is carefully marked, and the direction in which they drift constantly noted by ship-masters. They are avoided as scrupulously as sunken rocks or icebergs. Sometimes expeditions are sent out by the government at great expense with orders to search for them and destroy them. Young people who read these lines should closely watch their steps. Those who have no self-control are not safe companions. They may be brilliant, they may possess splendid social qualities but they are drifting. Beware of derelicts.—*Exchange.*

Band-box Christians.

Some people think that when they become religious they must shut themselves up in a churchly band-box. They will hold no intercourse with the unholy people of this world. They "come out from among them" and are "separate" in the most literal sense. They fence themselves in by a Chinese wall. They become monks and nuns. The "outside world" seldom obtains a glimpse of their saintly faces. It never feels the touch of their sympathetic hands.

Band-box Christians are no good. They are altogether too nice. But is it not right to keep the dust off your religious character? And should not the wrinkles be smoothed out of your personal experience? Yes. But that is not enough. The Christian should not only be good, but "good for something." While not of the world he should be *in the world.* His influence should be felt in every department of life. His presence should rebuke sin and embarrass the sinner. He should go where want and wretchedness and sorrow abound. His hand ought to be filled with good gifts. Lifting up people who are low down should be his delight. That is the way Jesus lived. It is the way the apostles lived. It is the way our fathers lived. It is the way every Christian has lived whose existence has been a positive benediction to the world.

How we would like to upset every band-box in which a child of God is hid away! How we would like to see the well-drilled thousands marshaled upon the broad field of to-day's opportunity, and then hurl them in solid phalanx against the hosts of badness! We would shout our loudest shout when dust began to rise from the battlefield, and the roar of artillery told that the ex-band-box crowd was getting in its deadly work on the devil's army. Dusting uniforms! Polishing buttons! Going through dress parade movements with promptness and grace! That is all well enough in times of peace. But these are times of war—war to the knife, and knife to the hilt. We are members of the church militant still. Arouse ye, oh ban-box multitude! The clarion notes of our Captain's bugle echo over the hills. The long lines are forming anew. The fight is on. To arms! To arms!—*Epworth Herald.*

The Great in the Small.

A modern historian, in treating of Philip of Macedon, says: "He turned to account the lessons he had learned at Thebes; how great things were to be achieved in a small sphere of action, and how quite unobservedly might be trained the nucleus of an excellent army, capable of deciding the course of events when the right moment should have arrived."

That line, "How great things were to be achieved in a small sphere of action," deserves to be written in letters of gold and hung on the walls of every home.

The student to the conduct of his studies can apply that line; the humblest artisan can apply it to his work; the housekeeper to hers, no less than the man of affairs, the statesman, the philanthropist, to his. Epaminondas was not less great when acting as city scavenger than when commanding the armies of Thebes. He honored both offices, that of scavenger mere abundantly.

The great Webster in his early days as a lawyer had a small case submitted to him, and he treated it exhaustively for a small fee. When he became famous and had large interests intrusted to him he used that some brief in winning a case that brought him a fee of $10,000. He could do no better for $10,000 than he could for $10, because he did his best every time.

The family is the unit of the State. The housewife may, if she will, organize her family government as the republic is organized. She has legislative, executive, and judiciary functions. She has various departments under her supervision—the department of state, which has to do with social and outside relations, the department of finance, the department of the interior; if she lives in the country, she may have a department of agriculture, and so of the rest. Now, in the judicious and successful management of all these various interests centered under her control, she may show real statesmanship, she may prove that great things can be achieved in a small sphere of action, and at the same time prepare for action in a larger sphere.—*N. Y. Advocate.*

The work which a Christian man does in his closing years of life often has a spiritual vitality in it which that of his busier manhood had not. Lookers-on may not estimate it so, but perhaps the "witness of the spirit" does. I prize every hour of mellow thought and resting prayer which I sometimes have given to me. A suggestion here, an aspiration there; a bit of poetry, rhythmic or not, now, and a prayer then, seem to betoken a ripening soul, even a coruscation of intellect, struck out by a glowing heart, and to disclose the fact that some of God's best uses of man may come after he has begun to feel most useless himself.—*Professor Austin Phelps.*

OUR YOUNG PEOPLE.

CHILD'S SONG.

BY SARA MAXSON.

Can you count the stars that glimmer
In the azure of the sky?
Do you know how many cloudlets
O'er the world go flitting by?
God the Lord has each one numbered;
Not a star or cloud so small
But his watchful eye has noted:
God the Father knows them all.

Can you count the gnats that hover
In the sunshine, bright and clear?
Do you know how many fishes
Swim within the sparkling mere?
God the Lord calls each in order,
And for each has tender care;
That is why they are so happy
In the water and the air.

Do you know how many children
From bright morn to close of day,
Free from sorrow, toil, and trouble,
Merry-hearted laugh and play?
God in heaven knows and loves them,
Cares for all they say or do,
Guards them in his tender keeping,
And he knows and loveth you.

—*From the German.*

MR. EDITOR: We are getting along splendidly in the Keller's Mission work. We go out there once a week to practice and to be instructed in temperance work. We are going to have a temperance entertainment next month. We are learning how to sing and to recite pieces. I have two to recite, and several others have one also to recite. Sister Hillyord is our teacher, and she seems to take so much pains with us, and she is always talking to us about the Savior. Mrs. Brown and her husband have been with us about three weeks, helping us. Sunday night she asked those who were not saved to come to the feet of the Savior, and give their hearts to him, and recognize his call. But there was only one young man that came up. He is not a sinner, but has some of the pleasures of the world in his heart, and wants to get them out to give his heart to God. We have a good attendance at Sunday-school. I am a little girl twelve years old, and I am a member of Carondelet Street Church. I love to go to Sunday-school and to church, and I hope that my little letter will do some little girl good.

LILLIAN STEEN.

New Orleans, La.

MR. EDITOR: I sit down to-day to write a letter to the dear ADVOCATE. Bro. T. S. West was here this week with us helping Bro. Woodward in a protracted meeting. Bro. West preached very faithfully for us. Everybody fell in love with him, and he left us on Tuesday evening. We were very sorry to see him leave, but we hope to meet him again. I don't blame the people in Wesson to keep him, for he is the best preacher I ever heard preach. Why? Because the love of God was with him. We are to have a meeting here in September and October. Please help us pray for the people here, because they need the love of God in their hearts. Bro. Woodward is working very hard for the Master. I will ask the children a question: Where was Jesus born? Mr. Editor, please publish this in the paper, because I want to hear from Bro. N. B. Young. He was my school teacher six years ago, and when he reads this he will write to me, and I hope to hear from him. Your unknown friend,

JANNIE WELLS.

Pouchatoula, La.

MR. EDITOR: I have not written to your dear paper in such a long time, I thought I would write once. My mother takes the dear ADVOCATE, and I like to read the children's letters in it. I have been on a trip to Alabama, and since I have been back I have had one of my married sisters visiting me. I am not going to school now, but think I will start soon. I will answer Gena Miller's question. The two chapters that are alike in the Bible are II. Kings xix, and Isaiah xxxvii. I will ask a question: What king had an iron bedstead, and how large was it? I will close with best wishes to the ADVOCATE.

Your little friend, ULMIAN CROSS.

Purvis, Miss.

The Little Sweep's Prayer.

A teacher in a Sunday-school one day spoke to his class about the importance of prayer. When he had finished, he asked a little boy of ten years of age, who led a very uncomfortable life in the service of a sweep, whether he ever proyed.

"O, yes, sir."

"And when do you do it? You go out very early in the morning, do you not?"

"Yes, sir, and we are only half awake when we leave the house. I try to think about God, but can not say that I pray then."

"What, then?"

"You see, sir, our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top. Then I sit on the top of the chimney and pray."

"And what do you say?"

"Ah, sir, very little! I know no grand words with which to speak to God. Most frequently I only repeat two verses that I have learned at school."

"Which are they?"

The little fellow repeated with fervor, "God be merciful to me, a sinner;" "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."—*Exchange.*

The Longest Day.

It is quite important, when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several places. How unfortunate are the children in Tornea, Finland, where Christmas Day is less than two hours in length!

At Stockholm, Sweden, it is eighteen and a half hours in length.

At Spitzbergen the longest day is three and a half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and a half hours.

At Hamburg, in Germany, and Dantzig, in Prussia, the longest day has seventeen hours.

At Wardbury, Norway, the longest day lasts from May 21 to July 22, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is nineteen hours, and the shortest five hours.

At Tornea, Finland, June 21 brings a day nearly twenty-two hours long, and Christmas one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal, Canada, it is sixteen.

Father—"That cat made an awful noise in the back garden last night." *Arnold*—"Yes, father, I think that since he ate the canary he thinks he can sing."

SCIENTIFIC.

The Humbug of Overwork.

Busy people like to flatter themselves that they are overworked and that this alone is the cause of their premature breaking down. They seem to think it is a compliment to their industry and devotion to business to labor beyond their strength, but it is nothing of the kind. It is simply proof that they have not adopted the best methods of labor, but are doing everything in a haphazard way. This idea of overwork is all a humbug, a pretension. A majority of the race do not work half hard enough. Now and then one, perhaps one in a hundred or one in five hundred, really does too much labor, but such are the exceptions. Not many months ago an American Senator (Mr. Plumb) died, as the doctors said, of excessive work. Such occurrences have happened before and will again. He did not do half as much labor as Gladstone does, and he was a quarter of a century younger. Why this difference between the two men? Gladstone has a regular system of labor. This work is organized, so everything comes naturally. If he finds he requires it, he spends a day in bed, or a few days on a yacht, leaving all his cares behind, or with his axe in the woods, and then he is ready for labor again. The result is he lives on and on and accomplishes far more than he who never takes any recreation.

An editorial in the *Evening Post* on this subject is so excellent that we quote it here:

"It is not by reason of 'overwork' that Americans in the prime of life break down and die. It is because they do not work intelligently and systematically. An intelligent system of work provides also for a system of recreation. Englishmen in positions analogous to that of Mr. Plumb work as hard as he and last much longer. This is because, to Englishmen, a certain season of exercise out of doors is as much a part of the routine of their lives as their meals. They walk, or ride, or fell trees, or what not, as part of their day's work. The English climate allows one to be abroad more hours in the day and more days in the year than in any other. Exercise to which a man goes as to a task does little good. It must be something that occupies his mind as well as his body. A New Yorker whose physician prescribed a horse for him, and who procured a gentle one that permitted him to worry with business during his rides, experienced no benefit until a lay adviser prescribed a horse that should be a 'handful;' and upon taking this latter prescription he began to improve. If black care sits behind the horseman, his riding will do him no good. The busy man who declares that he can not afford the time for daily exercise and recreation, and for an occasional holiday, is a very poor economist. By attention during all his working hours to secondary business, he comes in time to a breakdown, most commonly preceded by insomnia, and finally by complete collapse. Then he is ordered to a vacation longer than the sum of those that he 'could not afford' to take, and he takes it, not with refreshment, but in a dispirited state that makes enjoyment impossible, and he returns to his work just able to resume, but not able to enjoy it. This is the story of thousands of men who think they are 'overworked.' If they would diminish their daily work by an hour or two, for physical exercise and recreation, they would do more work in what remained than now, and they would enjoy it. If one enjoys his labor it will keep him young far longer than either a feverish and harassed activity or than an inactivity that leaves him no interest in life."—*Herald of Health.*

Science on Sudden Death.

Most people regard death by a fall as one of the most agonizing forms of dying. In a lecture at Zurich, Prof. Heim has declared, says a Berlin correspondent, that this opinion is erroneous. The first fact to be considered, according to the professor, is that the subjective feelings in the various kinds of fall are the same. There are people who have escaped death by a hair's breadth, who reached the stage of unconsciousness, and who are able to report what they felt. Prof. Heim, who has occupied himself with this interesting question for many years, bases his observations on personal experiences, and on a large number of cases which have occurred, not only in the mountains, but also in war, in industrial establishments and in railway accidents. The victim suffers no pain, no paralyzing terror. He is perfectly aware of what is going on. The time seems long to him. In a few seconds he is able to think so much that he can report an entire hour on it. His thinking power is immensely increased. In almost all cases the past seems suddenly lighted up, as if by a flash of lightning. All phases of life pass before the mind's eye, nothing petty or unimportant disturbing the retrospect. Then gentle, soft tones sound in one's ears and die away at last when unconsciousness sets in. One hears the fall of the body, but one does not feel it. It will be remembered that Mr. Whymper, who had a severe succession of falls once in the Alps without losing his consciousness, declares emphatically that as he bounded from one rock to another he felt absolutely no pain. The same thing happens on the battlefield; the entrance of the bullet into the body is not felt, and it is not till he feels the blood flowing or a limb paralyzed that the soldier knows he is wounded. Persons who have had limbs broken by a fall do not know which limbs are affected till they try to rise. At the moment of a fall the whole intellectual activity is increased to an extraordinary degree. There is not a trace of anxiety. One considers quickly what will happen, or may happen. This is by no means the consequence of "presence of mind;" it is rather the product of absolute necessity. A solemn composure takes possession of the victim. Death by fall is a beautiful one. Great thoughts fill the victims' souls; they fall painlessly into a great blue sky.—*Exchange.*

COUNTING BY ELECTRICITY.—Electricity was used in counting the last census of the United States. The method adopted was that invented by Mr. Herman Hollerith, and it saved the government more than $800,000 of the cost of counting by the old method. It was, also, very much more rapid than the old way of counting; the official count of the total population, 62,622,250, having been announced in only one month and two days after the superintendent of the census received the last return from the 50,000 enumerators. Each one of the Hollerith machines is estimated to do the work of twenty clerks under the old system. The last United States census was the first time the people of any nation have been counted by electricity, but now the Hollerith system has been adopted by the Dominion and Australia, and probably no great nation will, in the future, be content to wait for the result of a census by the old method, when a system so rapid, accurate and every way admirable has been discovered.—*The Christian Guardian.*

When very delicate and accurate wire is required to be made, the metal is drawn through holes drilled in jewels, which are harder than the metals. A piece of silver has been drawn through a hole in a ruby .0033 of an inch in diameter into a wire 170 miles long. Had the same wire been drawn through a hole in any soft metal, the constant rubbing would have enlarged the hole, and thus made the wire thicker and shorter.—*Exchange.*

MARRIAGES.

ROBINSON—ANDRUS.—Near Bayne, Aug. 25, 1892, by Rev. R. M. Blocker, Mr. Early Robinson to Miss Jane Andrus, all of Acadia parish, La.

PENN—MINOR.—In the Episcopal Church, Boligee, Ala., Wednesday evening, Aug. 24, 1892, by Rev. A. F. Watkins, Rev. J. V. Penn, of the Mississippi Conference, and Miss Caro. B. Minor, of Boligee.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

FLOWERS—Sister ELIZABETH ANN FLOWERS, daughter of Thomas and Maria Raynham, was born in Cleveland, Ohio, May, 1855, and when four or five years of age removed with her parents to Bayou Sara, La., where in 1882 she was happily joined in marriage to Rev. R. F. Flowers, of Crystal Springs, Miss., who was then a member of the Mississippi Conference, and pastor at Bayou Sara, La. In May, 1885, her husband died. Since then she has lived and engaged in teaching in Crystal Springs till last year. Since then she has taught in Bayou Sara.

In the month of July, 1892, she made a short visit to her friends in Crystal Springs, and from thence went to Monteagle, where after a brief spell of sickness, she closed her eyes on this mortal world, Aug. 27, 1892.

This is a mere outline of a pure and beautiful life; beautiful in its purity and simplicity. Dedicated to God in infancy, nurtured in the fap of piety, she literally grew up a Christian. She never knew when she did not love the Lord.

We have said her life was beautiful; beautiful in her quiet, modest, yet fervent devotion to her friends and to duty. She had a kind word for all, an unkind word for none. She ever sympathized with the erring, the unfortunate. She was kind to all with whom she came in contact. If she had an enemy, this writer has not so learned. She was beautiful in the home relation; devoted to father, brother, sisters. She had the painful misfortune to lose her mother by death in 1878. But, perhaps, her life shone most beautifully in the school-room and the Sunday-school, where the little ones whom she loved, and who loved her, gathered around her. She loved children, and children loved her. She has left an impress for good on the young of every community where she has lived, but especially in Crystal Springs will she be remembered and loved by all.

A large concourse of people assembled in the Methodist Church in Crystal Springs to pay the last sad tribute to her memory, whom they loved. At about five P. M., Aug. 29, 1892, in Hennington Cemetery, two and a half miles from Crystal Springs, she was laid to sleep beside her husband's dust, to await the resurrection morn.

May God comfort the sad hearts of father, brother, sisters and all who mourn for her! Dear friends, she is not lost, only gone before. Let us meet her in that better land, where no sickness, pain or death is, or ever comes.

R. P. NORSWORTHY.

FORD—Sister LOUISA LINDELLE FORD was born in Middleton, S. C., September, 1820; was married to Mr. B. H. Ford, in Monroe county, Miss., Dec. 23, 1856, and died at the home of her son-in-law, Rev. R. A. Burroughs, in Durant, Miss., April 29, 1892.

She professed religion in early life, and remained a faithful Christian till her death. She was brought up in the Presbyterian faith and first joined that church. Not having a church of her own faith in her neighborhood, she united with the M. E. Church, South. Her life was a living example of the power and beauty of the Christian religion over human weakness and infirmities. Her home was the resting-place for the weary itinerant, often keeping her pastor year after year without charge. Her home was the resort for those attending church on preaching days, and for those seeking religion. She was successful in leading her husband, as well as her children and neighbors, to Christ.

She has one daughter in the itinerancy, Mrs. R. A. Burroughs. She was emphatically a woman of prayer. She had her time and place for prayer, often praying in secret for hours at a time. Her faith, or implicit confidence, in God and his Word was very remarkable. She could tell of the wonderful dealings of God with her soul and unmistakable answers to prayer. She appeared to live in heaven, and in almost constant communion with God. It was a benediction to anyone to associate with her, religiously. Her death was quiet and peaceful; she passed away as one going to sleep.

J. F. EVANS.

WILLIAMS—Died in Algiers, La., Aug. 21, 1892, Mr. JAMES BRANFORD WILLIAMS. Mr. Williams was born in Plaquemines parish, Dec. 28, 1837. He was married to Miss Mary A. Allen, in New Orleans, by Rev. T. J. Henderson, July 5, 1855. Eight children were born of this marriage—five daughters and three sons—of whom four daughters and two sons remain with the wife and widow of Mr. Williams to mourn their loss.

Mr. Williams was for many years clerk of the Bar Pilots' Association, at the mouth of the Mississippi, and was, therefore, hindered from attending church; but when Rev. J. F. Scurlock opened up the work on Lower Coast, Mr. Williams' home was one of his stopping-places. About this time he was afflicted with slow paralysis, which finally caused his death. He was a very patient sufferer, and the last year was spent in preparation for the change which he knew was coming. He delighted in hearing the Scriptures read and in hearing hymns sung. Shortly before his death he partook of the sacrament.

May the Holy Spirit sanctify this dispensation of God's providence to the good of the entire household! T. S. JOHNS.

O'BRYANT—Mrs. M. E. O'BRYANT, daughter of A. P. and E. B. Houston, was born in North Carolina, March 4, 1840; removed with her parents, at five years of age, to Panola county, Miss., where she made her home the rest of her life. In young womanhood she was married to John W. O'Bryant. Six children blest this union, five of whom, with their father, preceded our sister to the heavenly home.

At about twelve years of age the deceased professed religion and joined the Methodist Church, and ever afterwards, under the strong Methodist influence of the home, lived a consistent, faithful Christian life. This gentle, quiet, tender-hearted, unassuming Christian woman, so faithful in every relation of life, with a "good name," which is better than great riches, went quietly to sleep in Jesus, Aug. 12, 1892, while an aged father, one brother, one sister, one daughter and countless friends were left to mourn her departure.

Loving hands laid the body to rest in the Chapeltown Cemetery, there to await the resurrection of the just. THOS. CAMERON.

Arkansas Methodist please copy.

REGAN—ALIF FARRAR was born near Franklinton, La., Oct. 20, 1827. She was converted to God while young, and joined the Methodist Episcopal Church. She was married to J. A. Regan, Jan. 5, 1843. To them were born five daughters and two sons. She died at her daughter's home in Natchez, July 22, 1892. She leaves her husband, one son, two daughters, six grandchildren, and one great-grandchild to lament her absence.

In all the relationships of life she bore the fruit of the Spirit. Her husband bears witness that she was for nearly fifty years a devoted and faithful wife, and her surviving children rise up to call her blessed. Hers was an unselfish life. She bore toil, and even suffering, gladly, if thereby she might minister to others. The mind that was in Christ was in her also. She abounded in acts of thoughtful sympathy and genuine kindness. She was a good neighbor, a true friend. Her character needs no toning down to adapt it to the obituary point of view. The writer esteems it a privilege to testify to her worthy life and her peaceful death. WM. RICE SIMS.

VAUGHN—Masonic tribute in memory of our beloved brother, H. L. VAUGHN: born March 11, 1856; died, April 4, 1892.

Again Stonewall Jackson Lodge No. 332 is called upon to record the death of another worthy and much-beloved brother. While the fraternal link has been broken, our loss is Heaven's gain, and joined with other brothers who have gone before. Bro. Vaughn was one of the purest men we ever knew. He was a man of sterling worth, true in all relations of life; his piety was fervent and deep, his energy great; a man of strong convictions—a man who must be known to be appreciated. He always seemed desirous, even determined, to strive for the right, do good, and get to heaven at last.

Resolved, That, whereas it has pleased the Grand Master of the universe to remove from our midst our brother, H. L. Vaughn, we humbly bow submissive to his divine will.

Resolved, That this lodge do greatly sympathize with the grief-stricken family in the loss of their provider and protector. We pray that our heavenly Father be with them in the sad moments of their bereavements and sadness of heart, and remember them at the throne of grace.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE and the *Panolian* for publication, a copy sent to the family of the deceased, and a copy be filed in the lodge. C. D. WELLS, For Committee.

WOOD—Tribute of respect, Zion Sabbath-school, Jackson county, Miss., Aug. 28, 1892:

Whereas, It has pleased God, in his wisdom, to remove our beloved pastor—one whom we regarded with highest esteem, as a man, a Christian and a pastor—who by action evinced always that Christianity lay next to his heart, who by his courtesy and kindness commanded our respect and affection; therefore, be it

Resolved, That we do ever keep in affectionate remembrance the memory of our deceased pastor, treasuring his many virtues as a devoted pastor and as a sincere Christian gentleman.

Resolved, That in the death of Bro. L. W. Wood this Sabbath-school has lost a true friend, one whose life was a shining example of fidelity to principle, devoted to charity, and adherence to brotherly love.

Resolved, That these resolutions be spread on the Minutes of this Sabbath-school, and a copy sent to his bereaved widow, and that they be printed in the CHRISTIAN ADVOCATE.

B. W. LESTER, for Committee.

GOZA—Resolutions on the death of Mrs. A. C. GOZA:

It has pleased our heavenly Father, in his infinite wisdom, to call from the sorrow and suffering of earth our sister and co-worker in the church and Sunday-school, Mrs. A. C. Goza. She was a faithful teacher of the infant class for many years before her death.

Resolved, By the Sarepta (Miss.) Sunday-school that in the death of Sister Goza our church, Sunday-school and community have lost one of their most faithful members.

Resolved, That we tender our sympathies to the bereaved relatives, and that a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. D. E. MCKAY, for Committee.

ZEBAL—*Resolved*, That as our dear friend, OSCAR A. ZEBAL, has been suddenly called from this earth, and left a void in his home and Sunday-school which can never be filled, we, the members of the Louisiana Avenue Sunday-school, do tender our heartfelt sympathy to his loved ones. During his connection with the Sunday-school he has proved himself intelligent, studious, and an earnest worker in "the vineyard of the Lord," and endeared himself to his teacher and fellow class-mates by his bright and amiable ways.

Resolved, That a copy be sent to the parents, and be recorded in the Minute book, and published in the NEW ORLEANS CHRISTIAN ADVOCATE. SUNDAY-SCHOOL.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Episcopal Visitation for 1892 and 1893.

Conference	Date.	Place.	Bishop.
Los Angeles	Sept. 15	Ventura, California	Haygood
Southwest Missouri	Sept. 21	Independence, Missouri	Galloway
East Columbia	Sept. 21	Catonse City, Washington	Duncan
Louisville	Sept. 21	Campbellsville, Kentucky	Fitzgerald
Illinois	Sept. 28	Paris, Illinois	Keener
China Mission	Sept. 28	Soochow, China	Key
St. Louis	Sept. 28	Kirkwood, Missouri	Galloway
Columbia	Oct. 5	Eugene City, Oregon	Duncan
Pacific	Oct. 12	Sacramento, California	Haygood
Holston	Oct. 12	Wytheville, Virginia	Granbery
Tennessee	Oct. 19	Tulip Street, Nashville	Galloway
German Mission	Oct. 28	Houston, Texas	Hargrove
West Texas	Nov. 2	Gonzales, Texas	Hargrove
Northwest Mexico Mission	Nov. 3	Nogales, Arizona	Haygood
Texas	Nov. 10	Calvert, Texas	Hargrove
North Alabama	Nov. 16	Lafayette, Alabama	Keener
Central Mexico Mission	Nov. 16	City of Mexico	Key
Indian Mission	Nov. 16	Ardmore, Indian Territory	Granbery
Virginia	Nov. 16	Norfolk, Virginia	Hendrix
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
Mexican Border Mission	Nov. 24	San Marcos, Texas	Haygood
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 11	Batesville, Arkansas	Wilson
Mississippi	Dec. 11	Natchez, Mississippi	Granbery
East Texas	Dec. 11	Nacogdoches, Texas	Hargrove
Louisiana	Dec. 11	Lake Charles, Louisiana	Galloway
South Carolina	Dec. 14	Charleston, South Carolina	Hendrix
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

West Point	Sept. 17, 18
Columbus	21, 25
Crawford	27
Starkville circuit	Oct. 1, 2
Starkville	3
Tibbee	8, 9
Sturges	15, 16
Sparta	22, 23
Phœnix	29, 30
Shuqualak	Nov. 5, 6
Mashulaville	8
Macon	10
Hebron	12, 13
Brookville	19 20
Columbus circuit	26, 27

T. C. WEIR, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Minter City and Strathmore	Sept. 17, 18
Oxford station	24, 25
Abbeville circuit, at Abbeville	Oct. 1, 2
Tocopo a circuit, at Lafayette Springs	8, 9
Pittsboro circuit, at Chapel Hill	15, 16
Cherry Hill circuit, at Young's Ch'l	20
Banner circuit, at Salem	22, 23
Grenada circuit, at Spring Hill	25
Chapel Hill circuit, at Chapel Hill	29, 30
Attala circuit, at Attala	Nov. 5, 6
Coffeeville circuit, at Goshen	11
Charleston circuit, at Charleston	12, 13
Tillatoba circuit, at Pleasant Hill	19, 20
Water Valley circuit, at Palestine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 9 and 24; and see that the Boards of Trustees present reports of the titles condition and value of property? Let the local preachers be careful to have written reports, according to our law.

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Rosedale	Sept. 17, 18
Bolivar	19
Friar's Point	24, 25
Lula	Oct. 1, 2
New Salem	8, 9
Clarksdale	15, 16
Cleveland	22, 23
Avon	29, 30
Arcola	Nov. 5, 6
Duncan	12, 13
Jonestown	19, 20
Belen	26, 27

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Walthall	Sept. 17, 18
Maben	24, 25
Louisville	Oct. 1, 2
Ethel	8, 9
Chester	15, 16
New Port	22, 23
Kosciusko and Durant	28, 24
Ballis	29, 30
Rural Hill (Wed.)	Nov. 2
Weir's	5, 6
Pickens (Wed.)	9
Ebenezer	12, 13
Lexington and Tchula	13, 14
Belzoni	19, 20
Poplar Creek	26, 27

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs station	Sept. 17, 18
Myrtle	24, 25
Holly Springs circuit	Oct. 1, 2
Lebanon	8, 9
Red Banks	15, 16
Ashland	22, 23
Byhalia	29, 30
East Holly Springs circuit	Nov. 5, 6
Early Grove	12, 13
Mount Pleasant	19, 20
Olive Branch	26, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 18, 19
Como	25, 26
Senatobia	Oct. 2, 3
Pleasant Hill, at Baker's Chapel	8, 9
Cold Water Miss., at Truslow Chapel	15, 16
Pleasant Grove (Tues.)	18
Cockrum, at Independence	22, 23
Batesville (Thurs.)	27
Courtland, at Chapel Hill	28, 30
Hernando	Nov. 6, 7
Arkabutla, at Brook's Chapel	13, 14
Mt. Vernon (Wed.)	16
Nesbit's	19, 20
Wall Hill (Wed.)	23
Panola, at Mt. Tirzah	26, 27

H. C. MORRHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

West circuit	Sept. 24, 25
Sunny Side	Oct. 1, 2
Brooklyn and Dublin	8, 9
Indianola	15, 16
Winona station	17
Leherton	22, 23
Greenwood	29, 30
Sidon	Nov. 5, 6
Winona circuit	10
Valden	12, 13
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen station	Sept. 17, 18
Okolona station	24, 25
Verona and Nettleton station	Oct. 1, 2
Tupelo station	4
Pontotoc	8, 9
Faltillo	11
Tremont	15 16
Shannon	19
Nettleton and Fulton	22, 23
Smithville	25
Okolona circuit	29, 30
Athens	Nov. 5, 6
Houston and Wesley	12, 13
Prairie	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Vossburgh circuit, at Pachuta	Oct. 1, 2
E. and Stonewall, at Enterprise	8, 9
Meridian—West End (night)	15, 16
Meridian—East End	16
Linwood circuit, at Pleasant Grove	22, 23
DeKalb circuit, at Union Ridge	29, 30
Hunsville, at Hunsville (Thurs.)	Nov. 3
Lauderdale, at Lauderdale	5, 6
Porterville, at Porterville (Mon.)	7
Daleville station (Tues.)	8
Leakesville circuit, at Avera	12, 13
Winchester, at Winchester (Tues.)	15
W. and State Line, at W'boro (Wed.)	16
Shubuta circuit, at Shubuta (Thurs.)	17
Clarke circuit, at Manassah	19, 20
Chunkey circuit, at Concord	26, 27
Marion circuit, at Lockhart	Dec. 3, 4
Meridian—Central (night)	5

The attention of the preachers and of trustees is called to Ques. 23, and to Ans. 4, page 122 of Discipline. All local preachers must have ready written reports of "the extent and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MELLEN, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Jefferson Street	Oct. 1, 2
Wesley Chapel	1, 2
Crawford Street	8, 9
S. Vicksburg	8, 9
Fayette, at Fayette (Wed.)	14
Washington, at Washington	15, 16
Hurlburton, at Sarepta (Wed.)	19
Martin, at Cane Ridge	22, 23
Mayersville, at Beulah	29, 30
S. Warren	Nov. 5, 6
Warren	12, 13
Rodie, at Roxie	19, 20
Meadville, at Meadville (Tues.)	22
Angola and R. F.	26, 27
Rocky Springs	Dec. 3, 4
Utica (Thurs.)	8
Port Gibson	10, 11

R. A. LITTLE, P. E.

BRANDON DIST.—FOURTH ROUND.

Clarksburg, at Clarksburg	Sept. 30
Morton and Forest, at Morton	Oct. 1, 2
Lake, at Carr's	4
Homewood, at Homewood	5
Shiloh, at Camp Ground	8, 9
Decatur, at Louisville	15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Hopewell	22, 23
Neshoba, at Philadelphia	29, 30
Marvin, at Weslayana	Nov. 5, 6
Carthage, at Liberty	11
Walnut Grove, at Scotland Chapel	12, 13
Carthage and Walnut Grove, at W. G.	14
Hillsboro	19, 20
Fannin, at Fannin	24
Brandon station	27, 28
Montrose	Dec. 3, 4
Trenton	7
Westville	8
Raleigh	10, 11

C. MCDONALD, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Mansfield station	Sept. 18, 19
North Bossier, at Alden	24, 25
DeSoto, at Pelican	Oct. 1, 2
Fort Jessup circuit, at New Hope	8, 9
Many circuit, at Prospect	15, 16
Anacoco and S'th V. M., at H. Grove	17, 18
Red River circuit, at Knox Point	22, 23
Sabine circuit, at Bayou Sele	29, 30
Wesley circuit, at Holly Springs	Nov. 5, 6
Coushatta	6, 7
Grand Cane circuit, at Grand Cane	12, 13
Mooringsport, at Blue Hill (Tues.)	15
Caddo circuit, at Longstreet	19, 20
W. Natchitoches and Prov'l, at P. (F.)	25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	23, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROUT. J. HARP, P. E.

DELHI DIST.—FOURTH ROUND.

West Monroe, at West Monroe	Sept. 17, 18
Monroe	18, 19
Harrisonburg, at Ieland	Oct. 1, 2
Lind Grove, at Bartholomew	8, 9
Rayville, at Union	15, 16
Oak Ridge, at Good Hope	22, 23
Bastrop, at Bastrop	29, 30
Floyd, at Floyd	Nov. 5, 6
Providence, at Providence	8
Indian Village	12, 13
Waterproof, at Waterproof	19, 20
Oakley, at Jordan	26, 27
Winsboro, at Winsboro	Dec. 3, 4
Delhi, at Delhi	7

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

New Iberia	Sept. 17, 18
Patterson and M. City, at M. C.	24, 25
Franklin and Jeanerette, at F	Oct. 1, 2
Abbeville, at A.	8, 9
Indian Bayou, at I. B.	15, 16
Lake Arthur	22, 23
Crowley, at Crowley	29, 30
Plaquemine B. and Rayne, at Ch. Pt	Nov. 5, 6
Sulphur Mine, at Vinton	19, 20
Grand Chenier, at G. C.	26, 27
Sabine Mission, at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

NEWS OF THE WEEK.

DOMESTIC.

Eight thousand coal miners are on a strike in Pennsylvania.

The Democratic candidate for governor of Arkansas is a Union veteran.

Five steamships from Hamburg, stricken with cholera, are now detained at quarantine at New York.

The record of the five cholera-stricken ships, now at quarantine at New York, was up to Sept. 10: 63 deaths at sea; 19 deaths in port; 48 sick; 130 total cases.

As a result of the feeling among the strikers in Homestead, Pa., parents have withdrawn all their children from a school, because six children of non-union men go to school there.

The announcement has been made at Republican headquarters that each one of the members of President Harrison's Cabinet will deliver four or five speeches during the campaign.

Owing to a dense fog, which prevented signals being seen, a freight train collided with a passenger train at West Cambridge, Mass., on Sept. 10. Nine persons were killed and thirty seriously injured.

At a meeting of the Tammany faction of Democrats in New York, on Sept. 9, the Chicago platform was enthusiastically endorsed. A resolution was adopted pledging their untiring efforts to the support of Cleveland and Stevenson.

The flagship *Chicago*, of the North Atlantic squadron, sailed on Sept. 11 from the Brooklyn Navy Yard for Venezuela. The surrender of six political refugees taken by force from an American vessel will be demanded by the commander of the *Chicago*.

The board of army officers appointed to select a quick firing magazine gun to take the place of the Springfield rifle, with which the United States Army is now provided, has decided, after nearly two years of experiment, to recommend the Danish weapon known from its inventors as the Krag-Jorgenson.

The Surf Hotel and adjoining cottages at Fire Island were bought by the authorities of the State of New York for the purpose of harboring the passengers of the cholera-infected ships while detained at quarantine. In an attempt to land her passengers, the *Cepheus* was driven back by the inhabitants, who are guarding the docks with shotguns.

Rev. Sam Small, who has been stumping the State of Indiana in the interests of the Prohibition party, held a Prohibition meeting, last week, at Hazleton, in that State. The hoodlum element predominated at the meeting, and after trying in vain to reduce the audience to order, and make himself heard, Mr. Small retired. The speaker was shot in the leg, and slightly wounded, during the confusion.

The fire losses in the Union for the eight months of the present year, ending with August, aggregated $87,112,550, which is but a little more than a million short of the figures for the same eight months last year, when exceptionally large totals were reached. Should the rate which has prevailed for the past two months be kept up, there is every probability that the total losses for the present year will exceed those of last year.

The political developments during the past week are regarded as very favorable to the Democrats. The Republicans had hopes of Democratic defeat in Arkansas and upon an increased majority in Vermont. The results in both States were very disappointing. The third party and Alliance made a poor showing in Arkansas, and the Republican majority in Vermont, instead of being augmented, was cut down from 27,000 to 17,000.

The *Picayune* says: "The Louisiana rice crop, taking only the rice received in New Orleans, so as to conform to the statistics of the seaboard, amounted to 344,536 barrels of clean, of a weight of 300 pounds. Adding the production of Louisiana to that of the Atlantic seaboard, it will be seen that the commercial rice crop of last year for the whole country was 497,494 barrels. Louisiana thus produced more than double as much rice as all the other rice-producing sections put together."

FOREIGN.

In Paris and Havre the cholera is still raging.

Mr. Gladstone is about to go abroad for the purpose of spending a couple of months in the south of France.

Dr. Talmage from London goes to Ireland. He intends to sail for New York, Sept. 18, on the *City of Paris*.

The cholera statistics show that 372 cases of the disease and 1,698 deaths occurred throughout Russia on Sept. 10.

It is reported from Egypt that the cotton crop yields 15 per cent. over the highest record, but that the market value of cotton is so low that there is little profit to the cultivator. Twenty-four thousand bales have been exported to America.

The cholera epidemic continues to rage in Hamburg, Germany, and hundreds of persons are daily being stricken with the pestilence, and the total of the death list is growing appallingly larger and larger. On Sept. 10, 310 new cases and 161 deaths were reported.

Official reports show that the cholera has been absolutely stamped out of the United Kingdom. The local government board officers, the authorities at the chief ports and the greatest populous centers concur in the statement that no cases of real cholera, but only a few choleric cases, have occurred. Experts say that though the disease was brought to England from a dozen different points, that it has been limited to persons arriving from infected places.

CAMP MEETING.

The twelfth camp meeting at Shiloh, six miles south of Pelahatchie, on the A. and V. R. R., will commence on Friday, Oct. 7. The meeting will be on the self-sustaining plan. Board and lodging can be obtained at the hotel at very reasonable rates. A gate fee of twenty five cents will be charged all persons over twelve years of age. All ministers are invited to attend, and will be entertained free of charge. Hacks will meet the trains at Pelahatchie. For any further information address the undersigned, at Chapman, Miss.

A. E. MARTIN,
Chairman Board of Trustees.

Camp Meeting Calendar.

Camp Meet'g.	Begins.
Whittington	Sept. 30
St. Tammany	Sept. 30
Palmer	Oct. 2
Salem	Oct. 6
Leaf River	Oct. 7
Shiloh	Oct. 7
New Prospect	Oct. 21

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. G. Cammack, J. I. Hoffpauir, Benj. S. Rayner, of Early Grove; J. W. Dorman, J. W. Cobb, R. D. Norsworthy (2), H. D. Howell, M. L. White, G. A. Guice, J. Wilson Brown, Ira B. Ruberison, J. C. Caroline, E. S. Lewis.

Messrs. A. Evans, C. G. Smith, D. E. Hopkins, W. L. Weber, R. J. McCall, T. M. Heidelberg, Chas. F. Webb, W. L. Ellis, E. D. Drake, H. E. Coats, G. W. Braswell, C. F. Emery, J. P. Short, J. Miller Thomas, Thos. Raynham, M. N. Parish.

Mesdames E. C. Harper, Mary E. Arledge, E. C. Rowan, E. A. Wright, Jennie Hemphill, M. E. Dorsey, F. E. Morrison, M. L. Lightfoot.

Sept. 13.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A New Church at Hickory Flat, Miss.

I have just enjoyed the pleasure of a run to Hickory Flat, Miss., on the Memphis and Birmingham railroad, twenty miles east of Holly Springs. The occasion of my visit was to dedicate a new church in that thriving little town. Hickory Flat is a new town, of three hundred inhabitants, built in the past five years. Every house in the place seems to be new, clean and fresh. It is a lumber town. There are saw mills and planing mills in and around the place.

Here Rev. Jno. W. Boswell, D. D.—formerly editor of the *Arkansas Methodist*, and later assistant editor of the *Nashville Advocate*, now presiding elder of the Holly Springs district—lives. He has built for himself a comfortable home, mainly with his own hands. What a delightful time I had with him and his interesting family! Dr. Boswell has just been elected editor of *The Memphis Christian Advocate and Western Methodist*, to be published in the city of Memphis by the Memphis Conference. He has not yet accepted the position; but, I think, will do so. A prospectus number of the new paper will appear about the first of November, and the regular issues will begin with January, 1893. Memphis is fast coming to be the commercial and social center of West Tennessee, North Mississippi and Eastern Arkansas. It is thought to be a good location for a church paper. Whether such a paper will live and prosper, or go under, time alone will tell. It is literally true, that of making many papers there is no end.

The old village of Hickory Flat, so well known in the annals of North Mississippi Methodism, two miles from the site of the present town, was the center of a large, strong church. The Methodist people in the new town were few in number, and not strong, financially.

Dr. Boswell and the pastor, Rev. O. N. Koon, began agitating the question of building a Methodist Church. At first it was thought to be an impossible task, but the faith and courage of the preachers acted like contagion among the people. Dr. Boswell invested largely in this enterprise. He was determined to have a church for the benefit of his own family. He subscribed liberally, and labored diligently until the last nail was driven and the last stroke of the painter's brush was made. A large part of the mechanical work was done with his own hands. The church is pretty, large enough for the place, comfortable, and as nearly perfect in all its arrangements as a church need be.

Sunday, Sept. 4, was set for the dedication. Before the hour for preaching came every seat was filled, and the windows were crowded with eager listeners who could not get inside the house. The sermon over, the remaining indebtedness was provided for, and then the house was solemnly set apart from all secular and unhallowed uses to the worship of God. It is a beautiful expression of the love and self-sacrifice of our people there, and of the zeal, courage and unconquerable energy of Dr. Jno. W. Boswell. It will stand as a monument to his memory long after he is under the sod. This church will soon be a strong one. The people for miles around will join here, and together they will worship and adore the name of the Lord our God.

GILDEROY.

Much Ado about Nothing.

One would suppose from the facial contortioning, melodramatic sighings, and other manifestations, both of keen interest and mighty performance, as of one

"Swelling up loudly
To a climax, and then dying proudly,"

which precedes and follows our annual collections for church extension, that the Louisiana Conference, so much to be commended for her gifts and economic spirit, gave liberally and even munificently to this object; but, alas! both for appearances, which ought not to be deceitful, and the rarity of the prophetic gift in the average student of statistical tables, this is far from being true. Anyone who will take the trouble to examine the Minutes of our late session will discover directly that our more than twenty thousand Methodists in this State gave twelve hundred dollars for the cause of Southern Methodist Church Extension in the whole world during the past year; all of which, and something over, by the grace of the Parent Board, is to be expended upon her own needy and, in some quarters, well nigh desolate territory. This sum of money, prudently used, is equal to one-half the cost of a fourth or fifth-rate church-building, but no more than that; and in view both of their means and the great amount of good accomplished by it, is not a larger amount than some of our wealthy churches, not to say members, ought to give annually to this object. The latter half of this last observation, which does not require to be proven, will be yet more apparent if we consider that in addition to the common results of such beneficence, as of so many dollars expended in a good cause and so many gospel privileges purchased for the needy and their descendants, that the actual profits on all gifts to this object may be written in decimals. This we have demonstrated frequently, and stand ready to do it as often as the statement may be challenged. Indeed, in no other benefactions which we undertake, as a church, can we so nearly imitate the fecundity of that hand which, with morsels, feeds hungry multitudes to repletion.

It has been the pleasure of the writer during the past season to witness the opening of two beautiful church-buildings at extreme northern and southern points of our territory, as a Conference, neither of which, perhaps, would have been builded without the prospect of aid from this fund, and which can not fail to exert a vast influence upon the fortunes of Methodism in those needy fields. They are both situated upon great thoroughfares, and in the midst of heavy populations inimical to our forms of belief and worship, and, indeed, to those of all Christendom, for that matter, and for this, and other reasons, would have successfully resisted all other methods of evangelization which might have been undertaken by us for many years to come. Yesterday there was none so poor as to do us honor in those localities; to-day we are as completely masters of the situation in both as Gibraltar of the petty strait upon which its gigantic shadow rests. And these two churches for the present year represent the poles, and not the great sphere of church-building enterprise as it is conducted in this State under the auspices of the Church Extension Society. With an hundred thousand dollars in possession, this latter body would cheerfully undertake a contract to duplicate the numbers and wealth of the church in the State of Louisiana within the next five years. In a building age, and in the midst of a building crisis, who will help us? Our Baptist friends are setting us a laudable example in this matter; but, for reasons far higher than those to which sectaries might appeal, it is true that we should both shake off dull sloth and be truly emulous of our great opportunities as a church and Conference. Church extension, as has been abundantly shown, is the kind of evangelism that will make our "waste places to break forth into singing," and our "deserts to rejoice and blossom as the rose."

J. M. BEARD.

Woman's Work.

Miss Sallie Smylie began the work of the district with renewed energy and zeal, having received loving words of encouragement from the auxiliaries, the greater number of them having been the result of her tireless, persistent efforts of the previous year. She now reports: "Miss Bettie Hughes left Friday, Sept. 9, for China. We had a most interesting farewell meeting Thursday evening. She is quite strong, and happy to go to her loved work. She will meet the seven new missionaries at St. Louis."

Miss Annie Linfield reported last month: "Sister P. A. Johnston, of the Woodville district, has organized three adult auxiliaries: Port Vincent, Wilkinson, Miss., and Percy's Creek. One hundred and fifty dollars of the two hundred dollars promised for the new missionaries has been pledged."

The Woman's Board, at the annual session, granted Miss A. W. Barnes the privilege of raising, during the coming year, five thousand dollars among the children of our societies, said funds to go into the general treasury towards the sending of new missionaries. She has matured plans for the general observance of two nights throughout the bounds of our work—Children's Nights—somewhat after the plans and methods pursued in the observance of Children's Day. The first of these, known as "Envelope Night," is to be observed on Friday, Oct. 7. The second, called "The Reign of the Mites," will be on a more extended scale, and she hopes can be observed some time in the Spring. A clear conception of plan can be gained by reading the full program for Envelope Night in the September *Little Worker*. She desires the observance of Envelope Night be earnestly urged upon our Conference.

The Scarritt Bible and Training-School trains for the following missionary work: (1) Foreign Missions, (2) Home Missions, (3) Sunday-school, (4) City Missions, (5) Trained Nurses, (6) Matrons of Benevolent Institutions and Industrial Schools.

Any Christian woman of any church, who may comply with the regulations for admission, may attend. An announcement, prepared for the purpose of giving items of information to those desiring to enter, and blanks for applicants, may be had on application to the principal. The school year consists of thirty-six weeks. Holidays: Christmas and Easter. Tuition is free. One hundred and fifty dollars will cover expense of board, washing, fuel and lights for the year. The cost of books will not exceed $10. Payments are made one-half in advance; the remainder Feb. 1. Miss Belle H. Bennett was re-elected treasurer and agent; Mrs. M. D. Wightman, assistant agent.

From the statement by Miss Mary Helm we obtain: The collections for the year 1891-92 were $22,388.39. Of this amount, $20,000 has been invested at 7 and 8 per cent. as the beginning of an endowment fund. The five lectureships and eight scholarships undertaken as special work by different Conferences, and in varying stages of completion, are as follows: Lectureships—The Olin, Francis Bumpass, Morgan Callaway, Kavanaugh, and Stephen Neland. Scholarships—The Helen Finley, Sam Jones, Fannie Montague, Memorial, North Texas, Weyman Potter, S. Myra Smith, and Texas. Nine rooms have been furnished by individuals, churches and Conferences, and named as follows: The Sue A. Bennett, Helen Barclay, Hoagland, Mississippi, Missouri, Florence Malone, Wesson, and Winfield. Four memorial windows have been placed in the house in honor of Rev. Nathan Scarritt, Dora Rankin, Clara Chrisman and Dona Hamilton. To endow a scholarship requires $2,500; a lectureship, $5,000; a chair, $25,000; to furnish a room, $100; to place a furnished cot in the hospital, $25.

The work now before the Woman's Board and the church is to raise the endowment fund to such proportions that it will bring the advantages of the institution within the reach of any Christian woman who desires systematic training for the Master's service. To this end contributions will be called for during the year, and a day be appointed (probably Easter) for a special service and collection—all money to be sent, as formerly, to Miss Belle H. Bennett, Richmond, Ky.

Send for catalogue and desired information regarding the school to the principal, Miss Maria Layng Gibson, corner of Harris street and Askew avenue, Kansas City, Mo.

MRS. E. D. JONES,
Editor W. M. So., Miss. Conf.

Carlisle, Miss.

FROM THE WORK.

Rev. H. W. Knickerbocker, Bastrop, Sept. 12: "Wrote you an account of my meeting some weeks ago, but it seems that you did not receive it. Held an eight-days' meeting here in Bastrop, with good results. My brother assisted me. Only God knows the actual good done, and I shall not attempt to estimate it. Received 16 applications for church membership, making 21 since Conference. Am praying for and expecting greater things."

Rev. R. T. Nolen, L. P., Benton, Miss., Sept. 10: "We have just closed a glorious meeting at Locust Grove Church, lasting six days. Bro. D. C. Langford was to have come to our assistance on Monday, the second day of the meeting, but was sick, and could not come; but the Lord was with us in great power. Fifteen accessions to the church—from fifteen to sixty-two years old—and the church graciously revived. To God be all the glory."

Rev. C. R. Godfrey, Floyd, La., Sept. 12: "I closed an eight-days' meeting, on yesterday, at Midway Church, Floyd charge, Louisiana Conference. I had no ministerial help, except one sermon from Rev. E. Thorp, Baptist minister. Results are the following: Church graciously revived; additions, twenty-eight; adults baptized, fifteen; children, eleven. Expect to hold first service in new church at Floyd next Sabbath."

Rev. H. D. Howell, Lumberton, Miss., Sept. 12: "The third quarterly meeting for Purvis charge was held at Poplarville, Sept. 3 and 4. Bro. Ellis was in place in the true Spirit of the Master; in feeble health, though improving. The meeting was continued until the following Friday night, resulting in 31 professions of faith in Christ, and 10 were received into the church. Up to date 54 have been received into the church. May the good work go on!"

Rev. E. H. McNabb, Lebrton circuit, North Mississippi Conference, Sept. 12: "Just closed a good meeting at Quiver. Three additions to our church and 4 to the Baptist. Many more say they will keep pressing their cases to the throne of Mercy until they find the pearl of great price. Six children baptized. Not being ordained, Bro. D. M. Miller did the baptizing for me. My faith has been made stronger. God be praised for his goodness to the children of men."

Rev. W. F. Sanders, Ganaville, La., Sept. 9: "On the seventh instant we closed at Brooklyn as fine a revival meeting as I ever had the pleasure of being in. Six conversions, and many shouted the praise of God; backsliders reclaimed and rejoiced in the love of God. I did but little of the preaching, as the quarterly meeting convened the same time at another point, and did not reach Brooklyn till Tuesday night. Bro. P. Burkett managed the meeting, and that to the satisfaction of all and to the glory of God."

Rev. W. S. Shipman, Cleveland, North Mississippi Conference, Sept. 9: "Our meeting is over, with good results. Ten joined the church, new family altars erected, churches revived, and a woman's prayer meeting set going by Sister Clifford. Bro. T. B. Clifford and his good wife did good and faithful work, which was much appreciated by myself and people. I am now at Castalian Springs for a few days, and then hope to meet Bro. and Sister George Lipscomb at Shelby the third Sunday, to assist me in a meeting."

Rev. N. B. Young, Vancleave, Miss., Sept. 1: "Our meetings at McClendon and Pine Grove resulted in great good. The churches much revived, an itinerant prayer meeting inaugurated, and 3 new family altars erected at McClendon. The church much revived; the Sunday-schools strengthened. We have two here. Five or six new family altars and a weekly prayer meeting established, and 3 accessions to the church; one infant baptized. The Lord be praised for his presence in these meetings. We exhort the brethren to persevere."

Rev. Thomas B. Clifford, P. C., Arcola and Hollandale, Sept. 8: "Closed a protracted meeting at Hollandale last Thursday night. Rev. W. S. Shipman, of Cleveland, preached to the large congregations that gathered, resulting in 5 accessions to the church and the spiritual uplifting of many professing Christians. Bro. Shipman is a sweet-spirited, practical Christian and an earnest and effective preacher, and we thank God that we ever knew him. We have received this year on profession of faith, 10; by letter, 6. Have raised in cash and subscriptions $100 of annual collections, and hope to be able to report in full at Conference. We send from this charge one boy to Millsaps College. Our plans are now being formed toward the erection of a parsonage, and ere we leave for Conference we expect to have it built and paid for. God has been good to us, and we take courage and go forward, endeavoring, by his help, to do the work he has given us to do."

Rev. E. S. Lewis, Dublin, Miss., Sept. 14: "Since our last report we have held two protracted meetings. Bro. O. L. Savage assisted very satisfactorily at McNutt. The church there was very much revived, and fourteen were added to our numbers. Four of these, however, joined by letter. We are persuaded that there were some genuine conversions. A German lady in the community had four daughters who wanted to join. Their uncle objected. When we explained to them the benefits of the church, they asked, 'What do you charge for baptizing people?' and, 'How much would we have to pay to join?' We explained, and they joined. We closed a meeting at Auburn Schoolhouse, the tenth. It was a most wonderful meeting. Your scribe preached fifteen times consecutively. Eighteen professed religion, and twenty-two joined the church. Eight family altars were established, four or five subscribers to the ADVOCATE were secured, and a great deal of other good done. Since Aug. 1 fifty-six have joined the church under our ministry—forty-two of these in the Dublin vicinity."

Rev. F. B. Ormond, P. C., Why Not circuit: "This is a work that is just in a formative state. I was appointed by Rev. T. L. Mellen, P. E., to supply this work. On July 23 I took charge of the work, and since then I have been very much encouraged. I have held one meeting on the work. This meeting was held with Why Not Church, and the results that followed were gratifying to all. We closed the meeting on Friday, Aug. 26, with a special service for the children. We had a glorious revival of religion. The church was very much revived; many Christians expressed themselves as feeling that their spiritual strength had been renewed. Not only did the brethren pray in public, but some of the good women of the church would lead in prayer when called on. Taking into consideration the situation of matters in this community, I think we have great reasons to praise God for his goodness, and for the baptism of the Holy Spirit which we have received here. Nearly every one of my members at this point claim that they have been spiritually blessed, and not only so, but we have had testimonies from people of other denominations to the same effect. This circuit, for the present, is bracketed on to Marion circuit, of which Rev. Geo. Bancroft is pastor; so, in connection with the above, I will say that I have been with Bro. Bancroft in two of his meetings, both of which were splendid meetings. The first at Pleasant Hill, held the week following the second Sunday in August. I joined Bro. Bancroft on Sunday night. The meeting was carried on till Friday night. Three accessions to the church. The church was greatly revived at that place, and the community very much benefited. The next meeting was at Curtis Chapel, where we had a glorious revival of religion. The church very much revived; some shouted the praises of God. Six additions to the church at that place. I neglected to give above the results in accessions to my church at Why Not. We had three accessions—one on profession, and two by certificate. On the last day of my meeting Bro. Bancroft came in and assisted me in the closing service, and on that evening he administered the solemn ordinance of baptism. Four children were dedicated to God. For all the above we give God the praise and all the glory, and hope to continue to have not only as good reports as these, but to have much better ones to make in the future. 'Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!'"

Rev. E. H. Mounger, P. E., Jackson district: "I am able to report that all through the year the preachers in the Jackson district have been faithfully at their posts—not hindered by sickness, or any other cause—and doing the work expected of them. In some quarters of late meetings have been held with good success; but in other instances the exceeding wet weather of the last two months has operated unfavorably. There are churches in the district whose prosperity is not affected by the state of the weather; but they have a steady growth both Winter and Summer. I have noticed here, as elsewhere, that pastoral efficiency is a most potent element in ministerial success. Only the preacher who knows his people, and shows his interest in them by going among them and into their homes, draws them to himself and to the church. This involves labor; but the results are sure and good. In the money stringency that has marked the present year some pastoral charges have done nobly—not falling behind the contributions of previous years, but improving upon them. Others keep up their long-time method and reputation, in that they delay payment, for the most part, until near Conference. On these charges that the preachers live until the close of the year is history; but how they live is mystery. I am pleased to record that this state of affairs obtains in only a few instances. This district has an excellent proportion of active, devoted and influential laymen who love the church and labor in her behalf faithfully. Three churches have been completed the present year—one each on Camden, Sharon and Benton circuits. In the entire district I believe there are only two places where liquor is sold—Jackson and Canton—and we confidently expect that in these the sale of it will not be long tolerated. According to the admirable 'dram-shop' law of Mississippi, the opponents of the liquor traffic have now a great advantage, and any community so disposed may easily rid itself of that great curse—the saloon. The good citizens of the two communities above-mentioned are not indifferent, they are not idle, and they will not rest until they have won a complete victory. The saloon will be removed, and the places that now know it will know it no more. With the end of the year two of our preachers will complete a four years' pastorate—Dr. Black and Rev. T. B. Holloman. These brethren have, severally, strongly fixed themselves in the affections of their people, and it will be with great regret that the pleasant relations are severed. Length of time adds to ministerial influence largely.....The opening of Millsaps College, on the twenty-ninth instant, attracts much attention. It will be a notable event in the history of the church in Mississippi. The two Conferences in the State unite in this important enterprise, and it is one that ought to call forth all their zeal and effort. No proper estimate can be made of the loss sustained by the church because of the lack of such an institution in years past. None abroad can take the place of a home institution; and none in the State, however good in all appliances and influences, can do the work of a church school. Our people have long waited for such a movement as has given Millsaps College to them, and they hail with joy its inauguration. We need it for the training of our preachers that are to be, and our young laymen, too, who will thus be prepared for leadership in all places and professions—in law, medicine, commerce, agriculture, journalism, politics, and literature also, if the day of a native literature is to come. The trustees have acted wisely in the selection of a most competent faculty. Dr. Murrah was chosen previously by the suffrage of the people at large, and all the others were highly endorsed and recommended. The site of the college is noble. Altogether, the advantages for intellectual training are of the highest order. The men are thoroughly educated themselves, and they know the best and latest methods of teaching. There will be unsurpassed social and religious influences. No parent can afford to send a boy where these are neglected, or even made secondary; and in Millsaps College the desired conditions will be found. Our church in Jackson is large and influential. The same may be said of the other Protestant Churches; and the social surroundings are of the best type. Besides, Millsaps College will form a community almost of itself. The aim will be to impress all religiously, and to send forth Christian gentlemen from its halls. Bishop Galloway's care in this behalf will be unremitting; and, as he resides near by, students will have frequent opportunity of listening to him in the pulpit and on the platform—a privilege which our people here always prize greatly. All these advantages, with the low terms fixed, should bring many students.....Of other matters of interest, and of the faithful brethren who labor among the churches, I have not time now to write particularly. We have reason for encouragement, but, at the same time, for earnest prayer and work."

THE DEAR LITTLE WIFE AT HOME.

BY MARGARET E. SANGSTER.

The dear little wife at home, John,
With ever so much to do,
Stitches to set, and babies to pet,
And so many thoughts of you;
The beautiful household fairy
Filling your heart with light:
Whatever you meet to-day, John,
Go cheerily home to-night.

For though you are worn and weary,
You needn't be cross or curt;
There are words like darts to gentle hearts,
There are looks that wound and hurt.
With the key in the latch at home, John,
Drop troubles out of sight,
To the dear little wife who is waiting,
Go cheerily home to-night.

You know she will come to meet you,
A smile on her sunny face,
And your wee little girl as pure as a pearl,
Will be there in her childish grace;
And the boy, his father's pride, John,
With the eyes so brave and bright:
From the strife and the din, to the peace, John,
Go cheerily home to-night.

The Relation of the Sunday-School to the Church, under the Discipline.

[A paper read at the Sunday-school Conference, held at Scooba, Miss., Aug. 25, 1892, by Rev. J. M. Pugh.]

It was only a few days ago that I received notice that I was expected to prepare a paper for this meeting, on "The Relation of the Sunday-school to the Church, under the Discipline." The subject presupposes that the Sunday-school and the church are two distinct organizations. But I do not take this view of the question. You might as well take the position that the class meeting and the church are separate and distinct bodies. It is as obligatory upon the pastor to organize the one as the other; for he is the responsible party in the premises. If the position taken at the Sunday-school Conference last year, that the superintendent of the school is the deputy of the pastor, be correct, you can not separate the Sunday-school from the church. Our General Conference, acting under the light which experience had thrown upon the subject, acted wisely when they substituted "*ten persons*" for "*ten children*" in the disciplinary directions for the organization of Sunday-schools. Under the former reading, it was expected that the Sunday-school should be composed only of young children, or catechumens. And this idea so generally prevailed that grown persons got the impression that they were excluded, or that they were too old to be considered Sunday-school scholars; and pupils growing up to be young men and young women thought that they had reached an age when they should retire from the Sunday-school. But under the provisions of our present Discipline the Sunday-school includes all persons, adults as well as children. The Sunday-school is an integral part of the church. So the proper answer to the question, "What is a Sunday-school?" is, "The church and its friends studying the Word of God." Hence, you might have a Sunday-school without a single child as a member. How much better it would be, both for the young and for the adult, could this view of the subject generally prevail among us! We would have more intelligent Christians, parents would be better qualified to instruct their children in Bible truth, and the children of the Sunday-school would no longer consider themselves separated from the grown people. There would be no "missing link" between the Sunday-school and the church; and the problem which has troubled the church: "How to secure the attendance of the children upon public services?" would be solved. They would no longer be considered two distinct organizations.

And here I will consider the use of our standard hymn book in the Sunday-school, as most pertinent to the subject under consideration. By the exclusive use of our hymn book the children would become familiar with the hymns and tunes used in public services, and they would not feel to be strangers in the congregation. Being familiar with them, they would readily enter into the service and consider themselves identified with the congregational singing. But if they are accustomed to singing other songs, they will readily think, "*They* are not *our songs*," and would most naturally decline to sing, not being familiar with the hymns and the tunes. By teaching the children our standard hymns, they would feel identified with the church and recognize them as their personal property. Thus the Sunday-school and the church would be mingled into one congregation in divine service. How readily would their young hearts enter into the service, and their voices chime in with those of the older people. By using other hymns and tunes in the Sunday-school, not published by our church, there is not only a probability that false doctrines and principles will be taught, but that such may be so impressed upon the memory of the young that they would never be forgotten. But if our hymns and tunes are taught to the children, they would be remembered when the silvery threads of age would adorn their temples, and our theology would be woven into their very being. One said, "Give me the making of the songs of a nation, and I care not who may make its laws." If this principle be correct, it must be of some importance that our children learn to sing the hymns of the church, which teach the gospel as proclaimed by us, and learn those songs which shall echo and re-echo in the chambers of the heart, as they journey in the walks of life. But one will say "that many of the hymns are too profound to be comprehended by children." The same objection would apply to the teaching of passages of Scripture. If the children can not comprehend all, they can understand some of them. Then keep singing them until the gospel truths which we teach are stamped upon their very nature. The gospel can be sung as well as preached, and false ideas as well.

There are some good hymns and tunes that I can readily accept found in books published by others, and there are some that are otherwise. If we want to teach our children the gospel as taught by us, as a church, then teach them by song as well as by the preached Word. There are a few songs in our own hymn book that I want to see discarded in the next revision; such as, "Pass Me Not, O Gentle Savior!"

Should we act upon these views, the stereotyped expression, which has almost become a maxim, that "the Sunday-school is the nursery of the church," would no longer have a place in our language, but would be considered a false assumption. It should long since have been relegated to the "moles and bats," and be thought of as a "relic of the past."

The evils resulting from considering the Sunday-school distinct from the church are many, and are destructive of the best interests of the church and the spiritual interests of the children. They would no longer consider themselves as *aliens*, nor be treated as being unworthy of a place in the Christian household. But, being trained in the company of older persons, they would more readily assume the position of intelligent, working Christians; and the line of demarcation which now seems to separate the Sunday-school and the church would be obliterated. Old and young would mingle together in one grand Christian household. The children, having been consecrated to God in the ordinance of baptism, would be trained up in the church, and never think that they were without its pale.

A field, too large for me to enter upon in this brief paper, opens before me. I must leave the Conference to consider the positions taken, and to endeavor to bring the church up to the proper standard in searching the Scripture and disseminating the great doctrines of Christianity, as taught by us, and urge the great end for which the church has been organized—the salvation of the soul. Those doctrines and truths upon which the character should be based, and from which it should be developed, should be impressed upon the minds of all; so that to characters of symmetry and beauty there may be imparted the perfection of a holy life.

Robert Raikes, at the suggestion of Hannah Bell, when he collected a few of the poor children of London on the Sabbath day to give them instruction in the rudiments of language, as well as to teach them the principles of Christianity, wrought much better than he imagined. Could he have had a glimpse of the noonday splendor which the Sunday-school workers of the nineteenth century have accomplished, and are now enjoying in the great Sunday-school work, he would have been amazed, and his soul would have been enraptured as those of the disciples were at the transfiguration of Christ. The greatest results are oftentimes the outcome of very small beginnings. But the grandest results are yet to be achieved and realized. When the Christian world awakes to the truth, that the church—the whole church—from the prattling infant to the octogenarian shall be gathered together on the Sabbath day to study the Word, to learn the science of salvation, and to experience the heavenly glow of consecrated souls, then the rays of the millennial dawn shall shine upon the church militant, and light up the kingdom of Christ.

Scarritt Bible and Training-School, Kansas City, Mo.

To answer the inquiries that are received daily from applicants for admissions as students, and to give wider circulation to the requirements in scholarship, as well as to give information on all points as yet not fully understood, a few statements are here furnished for the benefit of the interested:

1. The training-school, as its name implies, is *not* designed to give to students a literary course such as is furnished by public schools and seminaries, but to prepare students, who have had such preliminary instruction, for practical Christian service.

2. The school is for women alone.

3. Any woman over eighteen years of age, who is a member of any evangelical church, is eligible, provided she can meet the requirements.

4. All students are admitted with the understanding that they enter upon a two months' probation, at the expiration of which their scholarship and general fitness for service will be considered and decided upon by the faculty.

5. All applicants before entering are required to fill out a blank which will be furnished them by the principal, and which must be returned to be acted upon by the Executive Committee.

6. Admission to the training-school is not equivalent to acceptance as a missionary candidate.

7. Tuition is free. The advantages of the full course are offered to all students resident in Kansas City for ten dollars per year, or a contingent fee.

8. It is desirable that students preparing for special work, such as trained nurse or missionary, board in the school, that they may imbibe its spirit, have the advantage of its discipline, and also of its theoretical and practical instruction.

9. Payment is required one-half on entering, and the remainder, Feb. 1. The expenses will be one hundred and fifty dollars per year for board, fuel, lights and washing.

10. Students are requested to bring two sheets, one pair of blankets, one pair of pillow-slips (one yard long, twenty-two inches wide) and one spread; also towels and table-napkins for their personal use. They should also provide themselves with umbrella, overshoes and gossamer. Two students will occupy one room.

Students will find that a beautiful Christian home has been provided for them during their years of training for the service of God. The thought and prayers of many Christian hearts are centering in the school. The earnest co-operation and practical sympathy of all who love the Lord Jesus Christ in sincerity are hoped for. If received, Scarritt Bible and Training-school will achieve a success commensurate with its aim.

MARIA LAYNG GIBSON,
Principal.

Indian Mission.

MR. EDITOR: I see in the last week's ADVOCATE an article from Bro. W. W. Cammack, our Indian missionary, which ought to greatly encourage all the friends of the mission. I am greatly encouraged, and my faith wonderfully strengthened, with regard to the ultimate success of the mission. I had not hoped that he would do very much the first year—starting out without a church, and not even a knowledge of the language of the people to whom he was to preach, and they heathens, and prejudiced against him and us. I could not hope that he would do much the first year; so, when I see from the ADVOCATE that he already received five members, and from a card to me later that he had received four more, making, with Simpson Tubby, the one Bro. Long had received just before, ten received and baptized—good ones, too—and that he has secured a lot and is building a church-house, and that Simpson Tubby is studying for the ministry, and will probably be licensed to preach the next quarterly meeting, and that he preaches, sings and prays so well, both in the English and Choctaw languages, and that he is a good case, and has such an influence for good over the Indians, and that they have two Sunday-schools in successful operation, doing fine work, the Indians learning rapidly, I must say I am greatly rejoiced; and I want to say, here and now: Hallelujah! glory be to God! salvation is rolling on!—and let all that have helped, or would have if they had been able, say, Amen!

But, brethren and sisters, I am sorry to have to tell you that Bro. Cammack out of his small salary is having to buy books; and, after an appeal from myself some time ago for money to educate Simpson Tubby, that he is having to board and educate him at his own expense. I asked for four men, or any number, that would contribute one hundred dollars, to keep him in school one session; and—will you believe it?—I did not get the first response. Surely, brethren and sisters, you did not understand my proposition, or many would have responded readily and gladly. So I hope you will not defer the matter any longer, and that we will not stop at one hundred, but raise one thousand dollars at once, for we need it right now, to educate preachers and teachers, build churches, buy books, and last, but not least, pay Bro. Cammack's salary, a part of which is due right now, and not a dollar in the bank to pay it with. What is one thousand dollars among eighty thousand members in Mississippi, to say nothing of others that might help us, as some have? Surely, we can raise that amount in the next thirty days. Why, if I was a man of any means, I would just say to Bro. Cammack: Select a good location, and I will furnish the means to build a neat little chapel, where they may be preached to and taught; or I would say: You select and recommend, and I will pay for the education of one for the ministry.

Now, God will call and furnish the man, or men (Choctaws), if we will furnish the means to educate them; and God will, in answer to our prayers and by our faithful labor, convert and prepare them to be organized into churches, if we will only furnish the houses for them to worship in.

Now, if we expect to do anything, we ought to do it at once; and if we expect to accomplish much, we will have to build houses, and educate preachers and teachers of their own race, for if we leave it to the State, they may be infidels when educated; and if we wait for other churches to educate them, they will naturally go to other churches. How soon we might have two or three circuits, and two or three circuit riders (Choctaws) in the Mississippi Conference, if we would only do our duty!

Brethren, sisters, let us rise up and take these people for Christ. They ought to be, even the whole nation, born to God almost in a day, surrounded, as they are, by Christian influence and civilization. What would hinder if we would only get on our knees before God, with our pocketbooks in hand, and ask the good Lord, What wilt thou have me do? Surely the work would be done. Oh, my brethren, just think how many of them have already died and gone on to the judgment, and will be there to face us at that great and dreadful day! May God have mercy upon us for neglecting them in the past, and help us in the future to do our whole duty!

Now, just any amount from five hundred dollars down to twenty-five cents. We wait anxiously to see who will respond first; and be assured that every cent, after Bro. Cammack's salary is paid, will be wisely used to the glory of God and for the salvation of the poor, lost Indians. Send cash or subscription, to be paid this Winter, by time of your Annual Conference, if possible; and if any are willing, subscribe to be paid annually for a term of five years; and if any desire to do so, they may say what disposition to make of the amount given—whether to pay Bro. Cammack's salary, or build churches, or for education; and we ought to give Simpson Tubby a few dollars to encourage him in his work. I reckon you had better send amounts to me, as I am the regularly authorized agent, and will be expected to make a report to the next session of our Conference. It might get up confusion to pay to two or three different ones. However, if anyone wishes to do so, he might hand amounts to Bro. Cammack, and he can send me receipt. So send on as before to me at Barlow, Copiah county, Miss., and I will acknowledge through the ADVOCATE as before.

Brethren and sisters, when you read this, send me something at once, and greatly oblige,

Your brother in Christ,
A. D. MILLER.

Barlow, Miss.

Louisiana Institute for the Blind.

To Parents and Guardians of the Blind—

This is a school for the blind. It is neither a hospital nor an asylum. If a blind boy or girl is admitted into the institution, it must be for the *express purpose of attending school.*

No blind persons are allowed to remain in the institute after they have completed the prescribed course of studies. All the pupils go home during the Summer vacation, except those who are homeless.

No blind person over twenty will be admitted to attend school; but any blind man not under twenty, nor over thirty-five years of age, will be admitted to learn a trade.

A parent, parish officer or friend applying for the admission of a blind person, must write to the principal, and send a certificate of responsible persons, stating that the name of the blind person is —— ——; age, — years; is healthy, of sound mind and good character, and can not see well enough to attend the ordinary schools.

The session begins on the first Monday in October, with a full corps of teachers, and improved opportunities in every department. Persons are admitted at any time during the session.

Everything here is free of charge—board, washing, tuition, books, instruments, medical attendance, etc. If the person is too poor to pay traveling expenses or furnish clothing, the certificate should state the fact.

In the school-room are taught, carefully and thoroughly, all the branches of a first-class high school education. In addition, the boys are taught music—vocal and instrumental—piano tuning; broom, mattress and pillow-making, and chair-seating with cane or rattan. The girls learn to sew by hand or with the machine, to crochet and do other fancy work, and are taught music and calisthenics.

Parents should not allow their blind boys to smoke or chew tobacco. They should encourage them from infancy to move about the house and grounds without a guide; should teach and require them to dress themselves, and to comb and arrange their own hair; to eat with knife and fork, and to sit and walk erect. The object of the school is to render the blind self-reliant, self-helpful and self-supporting, and parents should begin the work at home.

The institute is pleasantly situated. The grounds are extensive and beautiful, the buildings are elegant, convenient and comfortable, and, whilst in a retired part of the city, are easily accessible by street cars running immediately by the doors. The discipline is parental, and every care is taken to secure the comfort and health and happiness of the inmates.

It is the earnest desire of the school and the State to extend its benefits to every blind person in the State, and it is earnestly requested not only of parents, but of parochial officers, physicians and ministers of the gospel, to notify us of any eligible blind persons they may know or hear of.

All communications or enquiries will receive prompt attention when addressed to

W. H. N. MAGRUDER, Prin.

A Notable Exception.

We often receive word that a claimant does not need help. It is not an unusual thing for a good sister to write: "Now that I am young and in good health I can provide for myself; give what you have to those who are more needy."

So far as known to the writer, twice have the sons of worthy claimants said, "We will provide for mother," or "We will provide for our parents;" but, so far as known to us, never but once, and that during this Conference year, has the message ever come, "I will provide for my mother-in-law."

We rejoice in this token of a revival of pure and undefiled religion. It has both pained and grieved us to know that so many of our brethren have left to the world a heritage of children, who have said to the gray hairs of their widowed mothers, "Corban."

The Book says (1. Tim. v, 16): "If any *man* or *woman*, that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed;" and again (1. Tim. v, 4): "But if any widow have children or nephews, let them learn first to show *piety at home and to requite their parents*, for that is good and acceptable before God." The General Conference has shaped its action for the relief for our superannuates, widows and orphans on these plain passages of Scripture.

We are often angrily rebuked because we make an allowance to certain claimants. Let this be an answer, full and complete. We are compelled to do for these dear souls what filial affection fails to do; and so these claimants find that when son and daughter cast us off, "then the Lord will take us up." Shall not the love of Christ constrain us? Shall we withhold our hand?

Shall we not be better than seven sons to Naomi? We feel that every loyal heart answers, "We will continue to care for these."

After all, brethren beloved, the greater part of our claimants are absolutely dependent upon us. Many of them have neither meat nor drink, only as the kindly hand of charity or the Joint Board provides it.

We plead with you to help the Board now. In two weeks many eyes will begin to watch for the letter which will bring their third quarter's pay. Brethren of the ministry, our funds are exhausted. Forward us what you can at once. Let us all work together. Remember it is not the glory of the Board or your own honor which is at stake, but food for the hungry and clothes for the naked.

JOHN W. CHAMBERS,
Chairman of Joint Board.

Program.

Program for the Theological and Pastoral Society of the Sardis district, North Mississippi Conference:

The Fall meeting comes off at Neabitt, Thursday and Friday, Oct. 6 and 7.

1. "The Relation of Baptized Children to the Church"—T. W. Dye and R. G. Porter.

2. "Can the Church Dispense with Revivals? If Not, What is the Best Way to Promote and Conduct Them"—C. W. Perkins and B. P. Jaco.

3. "Would the Incorporation into Our Economy, the Office of Evangelist, Be Consistent with the Genius and History of Methodism?"—R. O. Brown and J. W. Poston.

4. "The Best Method of Studying the Bible"—J. W. Malone and A. Brasswell.

5. "The Best Method of Preparing a Sermon"—J. Ritchey and R. P. Gosr.

6. "In What Sense is the Ministry Called of God to Preach, and How Should They Prepare for that Work?"—Thos. Cameron and W. H. Eckles.

7. "A Full Exposition of the Parable of the Tares (Matt. xiii, 24-30)"—Eugene Johnson and H. P. Gibbs.

8. "What Attitude Does the Church Hold to Entertainments for Raising Money for Church Purposes?"—H. C. Morehead and W. W. Williams.

9. "What Attitude Does the Church Sustain to Worldly Amusements?"—J. M. Wyatt and J. T. Howell.

Sermons on baptism, Thursday, 11 A. M., by T. W. Dye; on dangers of apostasy, Thursday, 7.30 P. M., by Thos. Cameron; and sanctification, Friday, 11 A. M., by H. C. Morehead.

Come, brethren, everyone of you well prepared! We shall be *truly glad* to see *many* visitors.

JOHN RITCHEY, Pres.
J. M. WYATT, Sec.

SUNDAY-SCHOOL LESSON.—Sept. 25, 1892.

BY REV. W. H. LAPRADE, D. D.

The Lord's Supper Profaned.

1. Cor. xi, 20-34.

GOLDEN TEXT.—"*Let a man examine himself, and so let him eat of that bread.*" (Ver. 28.)

The great purpose of Jesus in the institution of the Sacrament of the Lord's Supper was to keep alive in the mind of his disciples the fact of the incarnation of God in him, and the atonement he made for man. They were never to forget the body and the blood; nor that the body was broken, the blood shed, *for them*. Other, and very precious, lessons were taught in it, but these were the chief ones.

The Corinthian converts, accustomed to the revels of Grecian worship, mistook the nature and purpose of this Christian sacrament, giving it the type of a heathen festival; and, long accustomed to excesses in eating and drinking, disgraced themselves and degraded the occasion. St. Paul writes to correct this, with a number of other errors of doctrine and wrong habits of life. The Corinthians had been reared in the midst of great corruption, and had very low views about many things.

Vers. 20, 21. That is: You misapprehend entirely the object of your coming together, as is evident from your preparation, and from the distinction you make between the rich and the poor. You regard it as an ordinary feast.

Ver. 22. Their conduct seemed to St. Paul to indicate that these feasting Corinthians either desired to awaken envy in the minds of the poorer members, or else that they had a feeling of contempt for the assembly—for the word, "church," refers to the membership, not to the building.

Vers. 23-26. This is St. Paul's statement of the institution and purpose of the Lord's Supper, as revealed directly to him. The leading facts and suggestions are:

1. The body of Christ was assumed and slain for man. (Ver. 24.)

2. The blood of our Lord was the seal of the Covenant of Grace as distinguished from the Covenant of Works. (Ver. 25.)

3. The service was to be in perpetual memory of Jesus. (Ver. 25.)

4. It was to be a constantly repeated proclamation to the world of the fact of the atonement, and of the faith of the church in Christ as Redeemer. (Ver. 26.)

Ver. 27. "Unworthily" has reference to the object for which the sacrament is observed, and the spirit in which it is done; not to any feeling of personal unworthiness. None of us merit God's favor—a "broken and contrite heart" be "will not despise."

Ver. 28. The examination of self is not to ascertain whether we are perfect, or meritorious, but whether we are sincere in motive, appreciate the nature of the sacrament, and are properly reverent in spirit and manner.

Ver. 29. This verse has, through wrong interpretation, given honest, but timid, Christians great trouble. The Revised Version, following the best manuscripts, reads: "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." The idea, in either version, is, that he who partakes without discerning that the bread and wine represents the body and blood of Jesus, condemns himself in so doing.

Ver. 30. Probably St. Paul regarded the bodily ailments of afflicted members as judicial punishment.

Vers. 31, 32. If we made necessary preparation, we would not be condemned; but, if the Lord should punish us, it is for our good.

Vers. 33, 34. Let all preparation be made for solemn and general observance of the Lord's Supper, as a religious duty and privilege, not as a common feast. Other things connected with worship he would arrange in person.

A spirit of deep humility, of profound gratitude to God for the gift of his Son, of tenderest and most reverent love for Christ as Savior and Friend, of sincere repentance of sin, of simple trust in Jesus, of love for the brethren and charity toward all men, is the spirit in which the Lord's Supper should be taken. It is, then, a source of great comfort and strength to the Christian, and an object-lesson of great worth to the world.

TEACH THE CHILD A SONG.—Encourage your little ones to sing. Many lessens care and heartache. Often and often the words of a song, the sweet melody, linger in the heart after the voice is silent, and keep alive the courage which had almost died; anxiety and heart pain cause heart disease, and after that quickly comes death. Song sweetens toil, and it is imperative that parents and teachers should aim to increase this means of happiness for the children, if for no other reason than to strengthen their minds and hearts for the labors to be borne in mature years.—*Jewish Messenger.*

Foolish Customs at Weddings and Funerals.

BY SARAH K. BOLTON.

Some one has said that "society is a terrible engine of oppression." Doubtless we are too much influenced by the example of others. We build better houses than we can afford, because our neighbors build them. We wear finer clothes than need be, because our friends wear them.

"The eyes of other people,
Are the eyes that ruin us."

We do not need to point to the thousands of cases every year of forgery and dishonest dealing, to show that men and women live beyond their means. We see it early in the young man who takes a young woman to a party, hiring a carriage in which to bring her, when the street cars are good enough for both, and quite all he can furnish her after they are married; buying a bunch of expensive roses for her because society seems to demand it, when in the store or office or bank where he works, he earns very little more than enough to pay his own board.

Fortunately a young woman sometimes has the good sense to think of a man's pocketbook, and is unwilling that any person should spend a large amount for her pleasure. A selfish girl makes a selfish woman, and where love has not made eyes too blind, it can be seen by the young escort.

She dresses better than her parents can afford—the mother often making too great sacrifices for the daughter, and the father spending other people's money on her. We could learn from the English a more simple and wiser fashion of dressing young girls.

Especially are we foolish in our wedding expenditures. Wedding presents have come to be a burden, and, to a considerable extent, simply a matter of pride. Said a lady to me recently: "We don't know very intimately the parties to be married, but our presents will be exhibited among the others, and we should be ashamed not to have them as elegant as those of our neighbors." And this same lady could ill afford to buy things for her own household, saying nothing of a thousand ways in which she could better have spent the money.

It is useless to reason that people need not give presents. As long as we have such a needless fashion, they will feel obliged to give, just as they do at Christmas, when half the time they have little heart or pleasure in it.

The recipients always know that, in the years to come, they also will be obliged to give presents in return; spoons, sugar-bowls, butter-dishes, that often are in duplicates, and of no use to the possessor.

This society fashion for people who are in ordinary circumstances is indeed a social oppression. It is pleasant to give and pleasant to receive; but not when you are certain that many are unable to give, and do so only because it is the custom.

If society would use the money expended for wedding presents in proper tenement-houses, or free baths for the poor, or public parks, or to send boys and girls to college, the results in happiness would be increased a thousand-fold. Of course, it is argued that the making of these costly things give work to the poor. A five-thousand-dollar clock may give work to the poor, but it is scarcely an open question whether five thousand dollars used in the making of nails or plows would not give much more work, and in a much more useful way.

A five-thousand-dollar dress might help somebody, but the results of the five thousand in sending two boys or girls through college, with their consequent usefulness, or the building of three houses for hard-working poor people, are above comparison with the dress.

How could the fashion of promiscuous wedding gifts be changed? Just as the fashion about flowers at funerals has been changed. Heretofore, people who cared comparatively little about a person, felt obliged at his or her death, in many instances, to send a five-dollar wreath, because they had met in "good society." A single line in the press: "Friends are requested not to send flowers," has stopped all this willing or unwilling giving.

When shall we see at the bottom of wedding invitations: "Friends are requested not to send gifts?" The outside world would breathe a sigh of relief, while the father would not be debarred from giving his child a ten or a hundred thousand-dollar check, or the groom a beautiful home to his bride.

If a wedding is an occasion of rejoicing, as it should be if the parties are well suited to each other for the life journey, surely our funerals should be occasions of quiet and respectful sorrow for our dead. The display of flowers has largely ceased, but not the idle curiosity that makes scores of persons eager to attend a funeral, and at the proper time "view the remains."

Why hundreds who knew a person not at all intimately in life should be welcomed at the house of death to look upon a face worn by disease and pallid in the not attractive hue of death, I can not understand, save that custom unfortunately has made it a part of the funeral ceremony to look at the body.

It seems to me that no one should see our precious dead except the half-dozen or more to whom they were especially dear; and at a funeral (usually the smaller and more quiet the better) the coffin should be closed.

"But," said a person to me, "you would have a small attendance if people could not look at the corpse."

Think of this curiosity being welcomed in the house of death! It is better that most of us be remembered, even by those who loved us, as we were in life. The world is, or ought to be, too busy to spend much time in attending funerals. Let us be laid to rest by the few who really love us, and not by the multitude who know us little and care for us little, but come to the house of mourning because it is the custom.—*Independent.*

Celebration of Columbus Day.

In obedience to an Act of Congress, the President, on July 21, issued a proclamation recommending that October 21, the 400th Anniversary of the discovery of America, be celebrated everywhere in America by suitable exercises in the schools.

A uniform programme for every school in America, to be used on Columbus Day, simultaneously with the dedicatory exercises of the World's Columbian Exposition grounds in Chicago, will give an impressive unity to the popular celebration. Accordingly, when the Superintendents of Education, last February, accepted *The Companion*'s plan for this National Public School Celebration, they instructed their Executive Committee to prepare an Official Programme of exercises for the Day, uniform for every school.

To enable preparations for the National School Celebration in every community to begin *immediately*, the Executive Committee now publish through *The Companion*

THE OFFICIAL PROGRAMME

FOR THE NATIONAL COLUMBIAN PUBLIC SCHOOL CELEBRATION, OF OCTOBER 21, 1892.

NOTE.—*The instructions for the proper conduct of these exercises are given in small type, the successive exercises themselves in the large type.*

The schools should assemble at 9 A. M. in their various rooms. At 9:30 the detail of Veterans is expected to arrive. It is to be met at the entrance of the yard by the Color Guard of pupils, escorted with dignity to the building, and presented to the Principal. The Principal then gives the signal, and the several teachers conduct their pupils to the yard, to beat of drum or other music, and arrange them in a hollow square about the flag; the Veterans and Color Guard taking places by the flag itself. The Master of Ceremonies then gives the command, "Attention!" and begins the exercises by reading the Proclamation.

1. READING OF THE PRESIDENT'S PROCLAMATION,
by the Master of Ceremonies.

At the close of the reading he announces: "In accordance with this recommendation by the President of the United States, and as a sign of our devotion to our country, let the Flag of the Nation be unfurled above this school."

2. RAISING THE FLAG, *by the Veterans.*

As the Flag reaches the top of the staff, the Veterans will lead the assemblage in "Three Cheers for 'Old Glory.'"

3. SALUTE TO THE FLAG, *by the Pupils.*

At a signal from the Principal the pupils, in ordered ranks, hands to the side, face the Flag. Another signal is given; every pupil gives the Flag the military salute—right hand lifted, palm downward, to a line with the forehead, and close to it. Standing thus, all repeat together, slowly: "I pledge allegiance to my Flag and the Republic for which it stands: one Nation indivisible, with Liberty and Justice for all." At the words, "to my Flag," the right hand is extended gracefully, palm upward, towards the Flag, and remains in this gesture till the end of the affirmation; whereupon all hands immediately drop to the side. Then, still standing, as the instruments strike a chord, all will sing AMERICA—"My Country, 'tis of Thee."

4. ACKNOWLEDGEMENT OF GOD.
Prayer or Scripture.

5. SONG OF COLUMBUS DAY,
by Pupils and Audience.

Contributed by *The Youth's Companion.*

Air: Lyons.

Columbia, my land! all hail the glad day
When first to thy strand Hope pointed the way;
Hail him who through darkness first followed the Flame
That led where the Mayflower of Liberty came.

Dear Country, the star of the valiant and free!
Thy exiles afar are dreaming of thee.
No fields of the Earth so enchantingly shine,
No air breathes such incense, such music as thine.

Humanity's home! thy sheltering breast
Gives welcome and room to strangers oppress'd.
Pale children of Hunger and Hatred and Wrong
Find life in thy freedom and joy in thy song.

Thy fairest estate the lowly may hold,
Thy poor may grow great, thy feeble grow bold,
For worth is the watchword to noble degree,
And manhood is mighty where manhood is free.

O Union of States, and union of souls!
Thy promise awaits, thy future unfolds,
And earth from her twilight is hailing the sun,
That rises where people and rulers are one.

THERON BROWN.

6. THE ADDRESS, "The Meaning of the Four Centuries."

A Declamation of the Special Address prepared for the occasion by *The Youth's Companion.*

7. THE ODE, "Columbia's Banner."

A reading of the Poem written for the occasion by Edna Dean Proctor.

Here should follow whatever additional Exercises, Patriotic Recitations, Historic Representations, or Chorals may be desired.

8. ADDRESSES BY CITIZENS, and National Songs.

EXECUTIVE COMMITTEE.

Francis Bellamy, Chairman, representing *The Youth's Companion*, Boston, Mass.
John W. Dickinson, Secretary of the Massachusetts Board of Education.
Thomas B. Stockwell, Commissioner of Rhode Island Public Schools.
W. R. Garrett, Superintendent of Public Instruction of Tennessee.
W. C. Hewitt, Superintendent of Michigan Educational Exhibit at World's Fair.

SPECIAL NOTICE.—This Official Programme, printed on a four-page sheet, including the songs and the President's Proclamation, will be supplied by *The Youth's Companion* at $1.00 per hundred. The songs entire should be in the hands of all the audience. With every order will be sent single copies of the Ode and the Address; also a four-page sheet containing suggestions on "How to Observe Columbus Day." An abbreviated and simplified form of the Address will be supplied for Primary Schools.—*Youth's Companion.*

Mr. Gladstone's Vigor.

It must be interesting to inquire how it is that Mr. Gladstone, although eighty two years of age, has shown himself capable of leading a political contest in which he has taken the most active part, without injury to his health, and apparently without experiencing great or even inconvenient fatigue. From inquiries we have made, we believe Mr. Gladstone's astonishing robustness to be due to three causes: a sound constitution, which he has had the wisdom to husband and protect; a devoted wife, who has allowed nothing to prevent her from giving the closest continuous attention to the well-being, preservation, and protection from worry of her husband; and the fact that, thanks to a grateful patient of the London Hospital, Mr. Gladstone's health has been committed to the medical charge of a physician, Sir Andrew Clark, than whom no one is better qualified, by high scientific attainment and sound common sense, to shield a man of affairs from the many risks which have in past times frequently cut short the career of eminent statesmen. A man is, after all, very frequently his own best physician, although it has been said with truth that self-doctors have fools for their patients. Still no medical care can equal the precautionary measures a man can take where his own health is concerned. All of us need every day not too much, but at the same time enough good food, and an adequate time in bed and asleep, sleep being the rock on which many men go to pieces in these days of hurry and rush.

Now, to be certain of securing sleep, it is essential to take each day a sufficiency of outdoor exercise, so that the system may become physically tired. Hence, Mr. Gladstone's love of tree-felling has probably done more than anything else to conserve his wonderful staying power. In such matters as diet and sleep—and anyone normally sound in health who attends to them is nearly sure to be free from serious illness—each of us ought to be capable of adequately providing for himself. In the case of ordinary mortals a few simple precautions will secure, that the individual shall live, and not merely exist, seeing that life is not to live, but to be well. All this Mr. Gladstone has discovered and learned to believe, and so he has come to be to-day a phenomenal instance of the best physical type of our race. The family of Mr. Gladstone have devoted themselves to their father's interests for years. Everything is so regulated as to secure to Mr. Gladstone the minimum of worry, and he is saved from all avoidable fatigue. If work is wanted to be done, there are always willing hands free to undertake and complete it, without delay or remonstrance. All correspondence is carefully sorted and weighed, and none but important letters are brought to notice on busy days. Mrs. Gladstone's solicitude for and care of her husband is a notable example for all wives, and to her care Mr. Gladstone has often attributed his escapes from illness, and not a little of his continuous good health. Yet Mrs. Gladstone never neglects her other duties. We can, speaking from personal experience, declare that Mrs. Gladstone, at the very busiest time of the year, has most cheerfully and effectually aided the hospitals by her pen, while her convalescent home at Woodford is one of the most economically conducted institutions in the world.

The premier of the British Empire has little time to think of himself or his own health and requirements. The strain upon mind and body is truly appalling to those who have a precise knowledge of the duties and responsibilities of this high office of state. So the duty of conserving and maintaining the health of the head of her majesty's government is by no means a light one, but Mr. Gladstone's condition today proves that Sir Andrew Clark is *facile princeps.* The physician in charge of such a patient has to look after the regime, diet, exercise, the hours of rest, to see that there is no undue strain in any one direction, and to exercise sufficient tact to win his patient to like the ways, which in his case tend to the continuance of sound health. All this and much more Sir Andrew has successfully accomplished in Mr. Gladstone's case, and the credit of this remarkable success must be shared by Mrs. Gladstone, to whom Sir Andrew would be the first to acknowledge his indebtedness.—*London Hospital.*

The Soul's Sense of Guilt.

The first thing which is felt by the soul of man when once it begins to know what itself is and what God is, is the sense of guilt and dread. Nothing is idler than the assertion that it is only Christianity which has cast over the human race the awful gloom caused by the sense of guilt. All history, all literature refutes the allegation. The shuddering sense of guilt in man's heart, attested by human sacrifices, and horrible self-tortures, is found in every form and even every travesty of religion, from the fetish-worship of the South Seas to the horrors which crept even into skeptical paganism down to those perversions of mediæval Christianity which degraded it from "glad tidings of great joy" into the religion of priestly usurpation, ascetic self-torture and ghastly fear. Fear is the centre of all false religious systems. Men have shuddered in a sense of guilt. They have felt through all their being a troubled sense of the tremendous thought of God. They have had no real gospel, they knew no true doctrine of remission of sins. Men feeling guilt and ignorant of its remedy, the votaries of pagan systems sometimes sank either into utter uncleanness or to utter despair, and gave themselves up to ghastly dread. But Christ has not given us "the spirit of bondage again to fear, but the spirit of adoption whereby we cry Abba Father." In Christ "perfect love casteth out fear, because fear hath torment." Christ alone taught us to approach our heavenly Father with boldness, and to say, "Forgive us our trespasses, as we forgive them that trespass against us."—*Archdeacon Farrar.*

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Thursday, September 22, 1892.

Conference Claimants.

The Conferences universally raise the money to keep their claimants from starvation by an annual collection. It is said by many preachers that this is the easiest collection to take, and yet we never get enough money by this means to *support* those dependent upon us. That something more ought to be done for this worthy class is apparent to everyone who thinks on the subject.

Our brethren of the M. E. Church have their troubles on this line as well as we, and some of them have taken the matter in hand to devise a plan which will result in increased funds for the claimants. Dr. Jay Benson Hamilton, of that church, has formulated a plan and sent it to the Annual Conference for adoption. We give our readers this plan, that they may see what he proposes, and consider if something of the kind would suit our latitude and circumstances. The plan strikes us favorably, excepting the last resolution. We do not think it quite the right thing to require every preacher to pay the *same* amount. We think each one should contribute, but the amount contributed should be a rate per cent. on salary, and not a fixed amount. With this exception, we think the plan proposed will be an improvement on the present plan.

Here is the plan:

I.—COLLECTION.

Each congregation shall observe a Sunday, to be known as Veterans' Day, upon which the pastor shall present this cause to the members of the church and emphasize their obligations to the Conference claimants. A collection shall be taken in the public congregation for the support of the Conference claimants separate from any other interest.

II.—DISTRIBUTION.

All money received for annual distribution in aid of the support of Conference claimants shall be divided into two sums: The first, consisting of seventy-five per cent. of the whole, shall be called the Annuity Fund; the second, consisting of twenty-five per cent. of the whole, shall be called the Necessitous Fund. All superannuated ministers, the widows, and children under fifteen years of age, of deceased ministers, shall be Conference claimants, unless the claim be voluntarily relinquished.

The Annuity Fund shall be divided among the claimants upon the following basis: Each minister shall receive annually ten dollars for each year of his effective service; each widow shall receive one-half her husband's claim; each child shall receive one-fifth its father's claim. These claims shall be paid *pro rata* from the money in hand.

The Necessitous Fund shall be divided among the claimants, whether superannuates, widows or children, whose annuities are insufficient for their needs, in such proportions as the Committee on Conference Claimants may deem equitable.

The gross allowance to each claimant from the above fund shall be reported to, and approved by the Annual Conference.

Whereas, The carrying out of this plan will require an increased income for the support of Conference claimants; therefore, be it

Resolved, That each member of the Conference, except those who are superannuated, will be expected to contribute, at least, five dollars annually to the above funds.

Pursuing Fleas.

Fleas are sometimes very troublesome things; and yet it is not always a profitable employment to hunt fleas. The little fellows have such a springy way about them that just when you think your search is about to be rewarded with success, away they hop and leave you disappointed and fretted, and you come to the conclusion that inasmuch as "you thought you had him and didn't," it has been time and patience spent for nothing. In graver matters this same process too frequently prevails. People are too often pursuing fleas when larger things should be the chief object of pursuit.

It was very fine irony that David used to Saul when he asked him if he came out to pursue a flea. A king might find, and could find, something more noble to do! Why leave important affairs of state to spend days and weeks hunting a young stripling among the mountain fastnesses? There are many people like Saul now spending their time in frivolous pursuits, when nobler aims should fill their souls and good, brave deeds mark the course of their lives. The lives of many people amount to nothing more than a pitiful frittering away of precious time and golden opportunities.

When there is so much need for men and women with lofty aspirations and burning enthusiasm to throw themselves with full weight upon the side of righteousness and aid in the great work of lifting our degraded humanity out of its woes, it is discouraging to see them act the Saul and go hunting for fleas. The need of the hour is manliness—womanliness—backed by wise courage to do the noble part in the redemption of the world. Great opportunities are opening all around, great privileges everywhere invite action and great duties press with unwonted weight upon every soul; then why be content to spend life hunting fleas?

The most serious thing in this world is living; and no one can afford to make that consist mostly in things insignificant and unworthy. No one can afford to waste power in pursuing trifles when there is occasion everywhere to use it in projecting and carrying forward plans for the betterment of men around us. The loss of manhood and womanhood in the scramble for worthless things is a serious loss to the forces at work for good and noble things. Real men and women should be about graver matters than "hunting dead dogs or pursuing fleas!"

According to the *Independent*, "The program for the dedicatory ceremonies of the World's Fair has been completed. They will commence on Wednesday evening, Oct. 19, with a reception by President Harrison, his Cabinet and other guests at the Auditorium. On Thursday the civic celebration will occur, beginning with a procession of tableaux representing the ages and different events in the political and economical history of the Continent. Friday will be dedication day, the services to occur in the afternoon, including the orations by Judge Breckenridge and Chauncey M. Depew, and the dedication of the building by President Harrison. Saturday there will be military maneuvers and parades, and on each evening there will be brilliant displays."

The M. E. Church has in this country 102 Annual Conferences and 9 Mission Conferences. They have 22,884 churches, with a seating capacity of 6,302,708. They have 2,873 halls, etc., with a seating capacity of 275,444. The value of this church property is $96,723,408. The number of communicants is 2,240,354. These figures we take from the Census bulletin, as published in the *Independent*.

The Olympic's Early Fruit.

The object-lessons in the "manly art" given a short time since at the Olympic Club, in this city, are already beginning to bring forth fruit. Just as we predicted, the effect is seen first upon the young men. The schooling of young, promising manhood toward bruteship and beastliness has begun in Mississippi. Two young men of eighteen years each, "highly respectable citizens of Scott county," had a regular prize fight the other day. The papers say "it was a regular prize fight, fought strictly by all the rules, with the exception that no stake was put up or any charges made for seats." These two "highly respectable citizens of Scott county" "went into hard training" for the contest. At the appointed time, in the presence of "many spectators," these "highly respectable citizens" met and beat and banged and cuffed and mashed each other for twenty-seven rounds, when one of them was "knocked senseless." And this is said, by the paper reporting it, to have been "a scene of much amusement, witnessed in the little city of Forest by many spectators." The opinion of the reporter is that the victor "will develop into a regular prize fighter." How thorough the lesson must be, and what an apt scholar he is, when the transition is made so easily and quickly from a "highly respectable citizen" to a "prize fighter!" The seeds sown by the Olympic Club are germinating and springing up.

A Card.

Grateful to God beyond all expression for restored health, I desire to express something of my grateful appreciation of marked kindness and wise treatment received from my physicians, Dr. C. W. Harris, of Hattiesburg, and Dr. J. B. Chamberlain, of Moss Point, and from the specialist, Dr. Beall.

I must mention gratefully the tender solicitude, the loving prayers and the kind and helpful bearing of the preachers of my district and many of the laymen. Also brethren and friends from other parts of the Conference have comforted me by their communications of sympathy.

And now, with renewed devotion to the Master and renewed love to my fellows, by the grace of God, I mean henceforth to be a more godly and useful man.

By correspondence and by partial visitations I have been able to keep in touch with the pastors and churches of the district, and have been extremely gratified to see that preachers and people seemed determined that no detriment to the work should ensue from any lack of service by me. High praise is due them on this ground.

Carefully and prayerfully I have been husbanding my strength for the important fourth round of quarterly meetings, and have good prospects of meeting all the appointments. I beg of the preachers and laymen of the Seashore district that they continue to pray for me, and that they rally with me on this fourth round for the best possible results. Let each Quarterly Conference have full attendance, each member bringing the best possible report. God has been good to us all. There is no reason that perfect reports at Annual Conference should not close and crown the mercies of the Conference year.

Our Bro. Wood has fallen at his post. Promptly his work is taken up by other and efficient hands. I commend his widow to the sympathy and care of our people.

JOHN A. ELLIS,
Presiding Elder of Seashore District.

Here is a question for our astute statesmen to solve: Is it not an absurd thing to license the drink-shop, and then tax the people for means to care for the criminals which the drink-shop turns out?

Millsaps College.

The faculty of Millsaps College met in the city of Jackson, Miss., Wednesday, Sept. 14. All the members were present, and the work of arranging, in all the details, the courses of study leading to the degrees of B. A., B. S. and M. A. was satisfactorily accomplished.

The B. A. Course, as indicated in our Announcement, will be the equivalent of that prescribed in the best colleges. Our B. S. Course is a most excellent one. The amount of work required in order to compass it, and the mental training involved, will make it equal to the B. A. Course. Students who take this course will be required to study French and German each for two years, instead of Greek and Latin. If they choose to do so, they may elect Latin in the B. S. Course instead of French or German. One of the modern languages, however, will be required in addition to Latin. In the classical course the modern languages will be allowed as electives in place of Latin and Greek after the sophomore year.

It gives me pleasure to state that the prospects for the opening of the college are bright and encouraging in a high degree. The accommodations for the boarding pupils are admirable. After personal inspection, I can say that our "Students' Homes" will furnish the very best conditions for the health and comfort of the students. The rooms are large and well ventilated, and supplied with new furniture.

Students expecting to enter the college are urged to be present on the twenty-ninth, as the work of classifying will begin immediately after the opening exercises.

I take this occasion to extend to the friends of Millsaps College a most cordial invitation to be present at the opening ceremonies.

W. B. MURRAH,
President.

The Chautauqua College.

The Chautauqua College, a department of the Chautauqua educational system distinct from the reading circle, offers the regular college curriculum and special college and preparatory courses to students at home who are no longer able to attend school or college. The work is accomplished through a system of correspondence between individual students in all parts of this and other countries, and professors in leading American institutions.

From time to time the instructor sends the student instruction papers to guide him in his study of the prescribed textbooks and to indicate the questions which are to be answered in writing. The work of the student is carefully corrected, with such notes, suggestions and references as may be needed in each case, and returned to him for review. The method requires more work on the part of the student, but as he must write out on paper the whole of every lesson it must be thorough. An advantage of this system is that each student may cover the ground rapidly or slowly, as his own circumstances may determine, without being hurried or hindered by class-mates.

The annual calendar of the college, which has just been published for this year, shows courses adapted to students of all grades, from those who have only a common-school education to the most advanced. It also shows the professional record of the instructors.

Although the office of the college is located at Buffalo, N. Y., the college itself extends from the eight or ten colleges and schools, where its instructors are engaged, to all the villages, towns and cities where its individual students are working.

A Good Backing.

MR. EDITOR: Your editorial on "Endowment for Our Superannuates" is a strong and timely call for action in regard to a matter of the greatest importance. What you suggest seems to be entirely practical, and I doubt not that, with proper effort, our $15,000 start toward an endowment might be run up to $50,000, or even $100,000. The Conference Minutes show that last year our presiding elders received $6,491.42, and our preachers in charge $47,774.13, making a total of $54,265.55. Now, two per cent. on this amount would add $1,085.31 to the present $15,000. So, if every preacher in the Louisiana Conference would at Conference pay into this endowment fund only two per cent. of his receipts, there would be a yearly gain to that fund of more than one thousand dollars. Paying his two per cent., let every preacher throughout the year get from the laity all possible amounts, running from one dollar upwards, for this endowment. In all of our charges there are those who have money ability and who, after a personal and thorough presentation of the matter, might be induced to increase the fund by the gift of handsome sums.

There are various legitimate plans by which we Louisiana Methodists can raise a creditable endowment fund for the benefit of our worn-out preachers, and yet in no way lessen our regular collections for Conference claimants. It might be that the putting of a competent man in the field would quicker accomplish the desired object. However, it is well for the brethren to do as you suggest: At Lake Charles, in December, settle upon some good plan, and then faithfully work that plan to a success.

JOHN T. SAWYER.

Sept. 15, 1892.

NOTES FROM OUR JACKSON OFFICE.

"The light of nature is sufficient to tell us that the soul is immortal, so that the infidel who doubts it is a worse fool than the heathen, for he, before revelation was given, had discovered it."—*Spurgeon.*

Miss Bettie Hughes passed through Jackson, Friday, Sept. 9, *en route* to St. Louis, where she was to meet the other seven missionaries who go out under the auspices of the Woman's Board of Missions. The party of eight were to have sailed from San Francisco, Cal., on the *City of Pekin*, Saturday, the seventeenth. May the prayers of the church go up for their prosperous journey and abundant success in the far-off land to which they go.

Bro. Barnabas Pipkin, well known personally to the older men of the church in Mississippi and Louisiana, and to the rest of us in history, was asked when on his death-bed if he had any message for his brethren of the Mississippi Conference. "Tell them," said he, "to preach Christ and him crucified, and guard the door of the Conference." After a moment's thought he said: "Possibly that last remark needs explanation. The time is coming when preaching will become a profession instead of a calling, and men seeking easy places will enter the Conference to make an easy living." Have we any evidences that there is any likelihood of this prophecy becoming true?

We have heard the statement made that Bishop Galloway and Bro. Watkins entered into a compact with the citizens of Jackson that the location of Millsaps College would never interfere with the whisky traffic of this city. We have not had an opportunity of consulting either of these brethren; but, knowing them to be men of unimpeachable Christian integrity, we take the liberty of emphatically denying such a report. We think we know whereof we speak when we say no understanding of any kind was ever had between the whisky element of Jackson and the Board of Trustees. The Board of Trustees of Millsaps College is composed of *Christian gentlemen* and *ministers of the gospel*. Your own conclusions can be drawn as to whether there is foundation for such a report.

Millsaps College opens next Thursday, just one week from this date. The last report from the boarding-houses was that they were being rapidly filled with students. It is not yet too late to make arrangements, but try and have your boys here to witness the opening ceremony. This is the place for the Mississippian to send his boy. Jackson, while not a paradise, is not worse than the average town of the State, and not near so bad as some we have visited this year, *all reports and publications to the contrary*. A boy who has been raised properly by his parents will be in no greater danger here than at Centenary, Vanderbilt, Greensboro, or any other school. Come and see for yourself if you have any doubts, and don't let hasty and thoughtless remarks keep you from improving this golden opportunity.

NOTES.

It has been said of Wilbur Fisk that he "considered whatever he undertook to be the greatest thing in the world."

"Ecclesiastical pugnacity" is in more favor with some Christians than the charity of which Paul discourses in his first letter to the Corinthians.

"Christianity distinctly declines to be proved first and practiced afterwards. Its practice and its proof go hand in hand. Its real evidence is its power."

In a little sketch of Aaron Burr, which we read the other day, the writer said that Burr was the author of the phrase, "The right man in the right place."

Don't be too hard on the secular papers. We would never know half of what the devil is doing if we didn't have those papers. They are his "bulletins," so to speak.

"A little envy, a little malice and a little tale-bearing" is a first-class prescription to hinder a preacher's work and put a spot upon his reputation and destroy his usefulness.

Fix in your mind the real meaning of lying; now run over in your past the number of people who are convicted of that crime by the very meaning of the word, and you are bound to exclaim with Falstaff, "How this world is given to lying!"

We are inclined to think that there are too many "brilliant" young men coming into the ministry. We prefer to see some of the old-time "plodders" *work their way in*. When a man works his way in he generally sticks. When he vaults in, he just as easily vaults out. Give us dull plodders, not jumping brilliants.

Dr. Alexander MacLaren is considered by many good judges as the foremost preacher in Great Britain. He was recently asked to give the public his method of making sermons. His reply is worth pondering by every preacher: "I know no method, except to think about a text until you have something to say about it, and then to go and say it, with as little thought of self as possible." Let every maker of sermons consider carefully that big sentence.

The *Alabama Advocate* has this:

The character of the clergy determines the character of the church. "Like priest, like people," has been ridiculed no little, but there is more truth than poetry in the old adage for all that. Show us a godless pastor and we will show you a godless church.

We dislike to spoil so good a thing as that, but we must modestly suggest that our contemporary has "the old adage" exactly backwards. If his argument is good, if he will turn the adage around as it is given in the book, then the conclusion will be, "Show us a godless church and we will show you a godless pastor." Moral: Verify your quotations before you build on them.

The following obituary notice will be read with tearful, and at the same time, we trust, with profitable interest: "DIED.—In Laodicea, the Prayer Meeting, aged three years and one month. The health of this little Meeting was poor most of last year, during which its life was often despaired of. A few anxious friends kept it alive, and at times it would so revive as to encourage them. Discouragement at last prevailed and the Meeting died from neglect. Over forty Christians were living within a quarter of a mile, and not one was there. Had two been there its life might have been saved, for 'where two or three are gathered together in my name,' etc. Two-thirds of the forty might have been there, had they been so disposed, but they were not, and the Prayer Meeting died." Now, this is an old notice, but how many prayer meetings of the present day does it describe?—*Mid-Continent.*

We want our people to see how they treat a faithful servant. The political parties of our State are not doing one-tenth as much for the interests of the people as this church is doing, and yet they can have their newspaper organs by the score, and almost hundreds, liberally patronized and supported; while our church, with all its great work before it, has but one organ, and that not reaching half of the members even, and hence not doing half the good it should.

Now, what does all this mean? Plainly that the spirit of loyalty to politics is stronger than to the church. Men talk politics and talk it until they feel that they must have the political organ in order to see how the thing is going. Why not talk the grander work of church, and continue to talk it until all must have the church organ that they might know the success of the kingdom of heaven? And why should we not let God and man know that we appreciate the work of Christ, and appreciate it above all other.—*Wesleyan Christian Advocate.*

PERSONAL AND OTHERWISE.

Rev. J. W. Medlock sends us five dollars for Bro. Foust's home.

It is a rare sort of knowledge to know what you can not do!

Dr. J. D. Vinoll has been secretary of the Missouri Conference thirty years!

There were *nine* brides in attendance on the recent session of the Missouri Conference.

Twelve preachers were admitted on trial in the Missouri Conference at its late session.

Dr. Beard lately closed a good meeting at his mission school on Annunciation street, which resulted in fifteen accessions to the church.

Rev. Robert Randle, our pastor at Alexandria, La., has had a serious spell of bilious fever. We are glad to report his convalescence.

It is said that the 8,400 saloons of New York City average $6,500 receipts a year. Figure that out and see what an enormous amount it is.

It has been estimated by Senator Lawley that forty millions of people petitioned Congress against opening the World's Fair on Sunday.

We are glad to learn from Bro. Mills' card, in another column, that he is improved in health, and all who know him and his good wife will rejoice with us.

Rev. J. S. Parker, our pastor at Hattiesburg, Miss., spent an hour with us last Thursday. He had come thus far with his son, who was on his way to Centenary College.

The *Youth's Companion*, of Sept. 8, publishes "The Official Programme for the National Columbian Public School Celebration of Oct. 21, 1892." See it copied on third page of this paper.

While the preachers are busy gathering up their Conference collections, let them remember that some of their people are in debt to the ADVOCATE. We hope they will gather that in, too.

The missionary secretaries of the M. E. Church have called upon the pastors and members of that church to observe the week from Sept. 25 to Oct. 2 as self-denial week, in the interest of missions.

John Walter Lee was licensed to preach the gospel by the Quarterly Conference of the Lower Coast Mission, last Saturday. He expects to apply for admission into the Louisiana Conference at its next session.

The great tent revival meeting by the celebrated and successful revivalist, Rev. George Inge, will begin on next Thursday, Sept. 15. The tent, it is thought, will be located south of Cemetery street, and will be amply large to accommodate the vast attendance expected.—Water Valley *Progress*.

Rev. W. H. LaPrade, of New Orleans, gave the *Wesleyan* office a pleasant call last Saturday. He is looking well and gives a cheerful account of Methodism in his great city. He and his wife are spending a few weeks among friends in Georgia. They receive a cordial greeting, and old Georgia is still warm in their affections.—*Wesleyan Christian Advocate*.

Another Methodist preacher ahead! The *American*, of Lake Charles, La., speaks thus of one of our pastors in that little city:

Rev. J. B. Kent returned last Monday from his regular appointment at Calcasieu and brought with him to this office two fine stalks of cane. They were grown on Capt. James Root's place, on land which had been in cultivation six years. No fertilizers were used. The longest stalk measured nearly eight feet, with fifteen joints.

The *Webster Signal*, Minden, La., speaks thus of the public school of that town:

Minden has one of the best public schools in the State. Free tuition for ten months for all living in the incorporation; a faculty of seven teachers and an enrollment the first week of one hundred and fifty. Can any town the size of Minden in the State do better, or show a better record in public schools?

That is a gratifying note, and the example is commended to all our towns. Why not have such a school in every town?

Revival Notes from Meridian District.

Marion circuit, Rev. G. Bancroft, P. C.: Lockhart Church—3 accessions.

Why Not circuit, Rev. Fletcher B. Ormond, L. P.: 4 accessions and 4 infants baptized.

Linwood circuit, Rev. W. J. Dawson, P. C.: Pleasant Grove School-house—6 accessions and 7 children baptized.

Vossburgh circuit, Rev. B. S. Rayner, P. C.: Pachuta Church, 6 accessions; Central Church, 4 accessions.

Chunkey circuit, Rev. P. Howse, P. C.: Sagoville Church, 4 accessions; Concord Church, 1 accession.

Daleville station, Rev. R. F. Witt, P. C.: 1 accession.

East End, Meridian, Rev. N. M. Clark, P. C.: 1 conversion and accession at prayer meeting, making four conversions this year at Bro. Clark's regular Wednesday night prayer meeting. T. L. MELLEN, P. E.

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff, and scalp sores.

Notice.

Brethren wishing blank "applications for aid" to the Board of Church Extension of the North Mississippi Conference will please write to Rev. T. B. Hargrove, secretary, Greenwood, Miss., for them: J. D. CAMERON, Ch'n.

Winona, Miss.

Receipts for Mississippi Conference to Pay Missionary Debt—Lambuth Plan.

MERIDIAN DISTRICT.

Vossburgh circuit.....$50
Meridian, Central..... 1

Time is passing, brethren. Let presiding elders and preachers in charge cordially co-operate with the district solicitors and press the collections vigorously. Let the plea of "hard times" be overruled. Let the work of the Master go forward.

Bro. M. H. Moore, solicitor for the Seashore district, writes that his success so far has been due very largely to the co-operation of the pastors in the places visited by him. God bless every one of those dear brethren.

T. L. MELLEN,
Miss. Conf. Solicitor.

Opening at Whitworth.

The friends of Whitworth College are elated this morning over the splendid opening. The number of new girls entering the college exceeds the most sanguine expectations of the president, and nearly, or quite, all those who were there last session are returning. In view of the stringency of the times, this is a remarkable showing, as well as a high compliment to the untiring efforts of President Fitzhugh to give his pupils the best advantages money and experience can secure.

J. M. WEEMS.

Brookhaven, Miss., Sept. 19, 1892.

This note explains itself:

Shreveport, La., Sept. 15, 1892.

BRO. BLOOKER: Enclosed please find money order for $5 for Bro. Foust, to be used in purchasing a home.

FROM A FEW ADVOCATE READERS.

HOME LIFE.

THE POET'S PRAYER.

BY J. G. WHITTIER.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the work I plan,
Let me be the thing I mean,
Let me find in thy employ,
Peace that dearer is than joy;
Out of self to love be led;
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

Four C's.

How shall our young people succeed in religious work? In what way can they become more effective? What past mistakes can be avoided? What methods will win? Many are very anxious to know. We will write down four words that always stand for success. Each begins with C:

1. *Conviction.* Christian service should not be a mere whim. It should not be a matter of convenience. Its *oughtness* should be keenly felt. Personal responsibility should be realized. Every word spoken and every act performed must be based upon a conviction of the rightness of the thing, and our personal obligation to speak or do. Away with sentiment! Away with impulse! Away with mere emotion! Do duty because of the conviction which burns like a hot fire in the soul.

2. *Courage.* Courage is imperial. It undergirds true achievement. Unless we have moral nerve to live out our convictions, they are of small account. The church can spare young people of flimsy vertebræ. She needs the kind who dare to do what they believe to be right. Backbone is a Christian virtue. Wabbling workers never win. Perpendicular Christians count. They are not afraid to stand with the minority. They command respect, and bring things to pass.

3. *Concentration.* Once it was popular to sneer at the man of one idea. They do not do so now. The one-idea man has shown himself to be a power. This is an age of specialties and specialists. The "jack of all trades is master of none." Guns that scatter bring down no game. Focused light makes heat. Steam diffused is tireless, but, confined and compacted, it can do marvels. The principle holds good in the Christian life. He who tries to do twenty things at the same time does nothing at all. But he who plans and prays and toils for one specific result generally secures it. Condense. Compact. Take aim.

4. *Consecration.* Is God's cause worthy of your service at all? Then it is worthy of your best. Give yourself to him utterly. Cut loose from worldliness. Cut loose from besetting sins. Pay the price. Give body, spirit, talents, time, possessions, friends, influence—*all*. Have no mental reservations. Surrender unconditionally. Surrender to-day.—*Epworth Herald.*

Authors Poorly Paid.

There is nothing more severely tested by time than literature. If a book holds its place among books through a century, we may conclude that it has something that can not be destroyed by time. There are many books that have come down to us through one, two, or three centuries, that are still as fresh as the day they were first published. Indeed, they are prized more highly to-day than when they were first sent forth.

These valuable works, which have been so severely tested, brought very little pecuniary profit to their authors. After the earnest labor of Calvin with his pen, death found him in the possession of a library and about three hundred crowns. How poorly paid were Baxter and Bunyan for the works which are still sent forth by nearly all our publishing houses. When Locke received thirty pounds for his essay on "The Human Understanding," and Milton a few pounds for "Paradise Lost," neither of them probably thought that time would reverse the judgment of the publisher; but the many editions which have been sent out in the years which have passed show that their worth can not be computed.

Horace Greeley spent twenty years in contribution to his able paper before he attempted to send forth a book. But notwithstanding all the preparation of this thoughtful, inauspicious man, his book yielded him no return in money. His second venture was no more successful, and the third and fourth brought but little beyond their cost.

Wordsworth once told Matthew Arnold that his poetry had not brought him enough to buy shoestrings. Longfellow laughingly remarked to a literary friend: "Ah, you young fellows have had the luck to come along at a time when good prices prevail. You would think differently, if you had written as many poems for five dollars apiece as I have." Carlyle said: "My books were not, nor ever will be popular, productive of money to any but a contemptible degree." Sheridan, a man of some ability as a writer, said: "I have no time for law studies. Mrs. Sheridan and myself were often obliged to keep writing for our daily leg or shoulder of mutton, otherwise we should have had no dinner."—*Christian at Work.*

A Chief Cause of Crime.

Often when I have been asked what are the causes, or what is the particular cause, that sends most of our men to prison, I have of late years invariably answered, "The want of family discipline."

The indulgence of the father and mother, who allow the child to grow up without any disciplinc to form character, leads almost inevitably to evil ways and, consequently, to prison.

The child, even of tender years, who is indulged in its natural waywardness, and who is allowed to say to its father or its mother, "I will," or, "I wont," is in a fair way to become an inmate of our penal institutions.

Parents are also responsible for the waywardness of their children which leads them into crime, from a practice of deceiving them.

The intelligent child when deceived by its parent in small things, is likely to form evil habits, which in its future life will not be easily eradicated.

This can not be better illustrated than by the growth of fruit and other trees. If they are allowed in the first year of their growth to become crooked, distorted and out of shape, it is found nearly, or quite impossible, in later years to bring them into symmetry and to make perfect trees of them.

So with the child. Its early training lasts for a lifetime, and unless there are elements in its character, and will power, to correct its evil bringing up, it naturally grows worse and worse as it grows older.—*Ex-Warden A. A. Brush, of Sing Sing.*

Remarkable Memories.

There was a Corsican boy who could rehearse 40,000 words, whether sense or nonsense, as they were dictated, and then repeat them in the reversed order without making a single mistake. A physician, about sixty years ago, could repeat the whole of "Paradise Lost" without making a mistake, although he had not read it for twenty years. Euler, the great mathematician, when he became blind, could repeat the whole of Virgil's "Æneid," and could remember the first line and last line of every page of the particular edition which he had been accustomed to read before he became blind. One kind of retentive memory may be considered as the result of sheer work, a determination toward one particular achievement without reference either to cultivation or memory on other subjects. This is frequently shown by persons in regard to the Bible. An old beggar man at Stirling, known fifty years ago as "Blind Allick," afforded an instance of this. He knew the whole of the Bible by heart, insomuch that if a sentence was read to him he could name the book, chapter and verse, or if the book, chapter and verse were named he could give the exact words. A gentleman to test him repeated a verse, purposely making one verbal inaccuracy, Allick hesitated, named the place where the passage was to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the ninetieth verse of the seventeenth chapter of the Book of Numbers. Allick almost instantly replied: "There is no such verse. That chapter has only eighty-nine verses." Cassendi had acquired by heart 6,000 Latin verses, and in order to give his memory exercise he was in the habit of daily reciting 600 verses from different languages.—*Spare Moments.*

Words.

In a choice article entitled "Silvern Speech and Golden Silence," in the November number of *The Quiver*, Felix Ferry says some wonderful things regarding the wonderful power of words in the common uses of every-day intercourse and tells the following interesting anecdote:

That is a beautiful anecdote of a compassionate, pardoning word which is related of the great composer, Liszt, and a young girl pianist in a foreign capital. The beginner had never met Liszt, but was tempted by the urgent need of success to describe herself on her programmes as his pupil. He was far away, and not likely to hear of the deception. But before the day of the announced concert Liszt by accident arrived in the city; and the miserable girl learned the fact from the newspaper. She dreaded a deserved and fatal exposure. Remorse led her to a right act. She went straight to the composer, told him of her temptation and her fall, and threw herself on his grace. Liszt questioned her, commanded her to play, corrected her execution of his music, then gently said: "Now, mademoiselle, you can truthfully say that you are a pupil of Liszt, for you have had your first lesson. You may also put on your programmes that you will be assisted by your master, who will play two pieces at your concert." With a rare magnanimity Liszt had saved the girl from disgrace and disaster. It is such treatment that often makes repentance deep and sincere. * * * Words of encouragement to the weak, and of solace to the sad, of forbearance and large-hearted charity, heaping coals of fire on an offender's head; these belong of indefeasible right to the province of speech that is silver. So do the words of the peacemaker, of the faithful friend, and, above all, of the gentle Christian teacher who would point young aspirations heavenward.—*Christian Weekly.*

The Sin of Fretting.

There is one sin which it seems to me is everywhere, and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech—so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes a more or less complaining statement of something or other, which probably everyone in the room, or on the stage, or car, or street corner, as it may be, knew before, and which, most probably, nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are born to trouble as sparks fly upward. But even to the sparks flying upward in the blackest of smoke, there is a blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—*Helen Hunt Jackson.*

AMERICAN EFFEMINACY.—The mass of our population walk less than the French, German, or English. In the country, every farmer's boy who wants to go a half mile "hitches up," instead of using shank's team; and plows are now made which carry the plowman instead of compelling him to follow. In cities, people will, on the flimsiest pretext, jump on horse-cars, or clamber up to the elevated trains. Our forefathers had good legs, but ours are not so good. A nation to be a great nation, should be well set on its pins. The English are, in this respect, the best equipped of the European peoples. They love walking and pursue it.—*Julian Hawthorne.*

What is so beautiful as holiness? It is the heart cleansed of defiling desires; the heart filled with divine sweetness, lifted into the atmosphere of God, breathing his breath, wearing his expression, speaking his language, dwelling in his arms. Such a soul "abhors the thing unclean" with an instinctive and powerful detestation which knows no restraint, no limitation. Its whole being shrinks appalled from the very sight or thought of sin. No child fears or flies a wild beast so swiftly; no woman hides from deadly pursuers so closely. What a drop of vitriol is to the rose-tint, what a grain of prussic acid is to the sensitive tissues of the stomach, what a murderous blow is to him before whose awakening eyes the knife in the robber's hand is seen descending—this, and more, is sin to a holy soul.

Burdette concludes an article on smoking with these words: "So don't smoke, my boy. It makes you stupid, so it doesn't help you in your studies. It is bad for the heart, so it doesn't advance you in athletic sports. It makes you nervous, so it doesn't make you a better shot. It makes you smell like a tap-room, so it doesn't make you pleasant company. It doesn't do you one particle of good; it makes you appear silly and ridiculous; it is as disagreeable and offensive to yourself as it is to anybody else; you don't get a bit of comfort out of it, and you know it; so don't smoke!"

OUR YOUNG PEOPLE.

OLD RHYME ABOUT BIRTHDAYS.

Monday's child is fair of face,
Tuesday's child is full of grace,
Wednesday's child is full of woe,
And Thursday's child has far to go;
Friday's child is loving and giving,
And Saturday's child works hard for its living;
But the child that is born on the Sabbath day
Is bright and bonny, good and gay.

A Touching Incident.

There are often wells of thought and feeling in childhood of whose depths parents little dream. We are so accustomed to think of our children's tastes, desires and will as being reflections of our own that we too often forget to study their natures, recognize their individuality, and treat them as sentient beings. With such reflections I listened to the relation of the following touching incident:

A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked:

"Your birthday is near; perhaps your mama will buy it for you for a birthday present."

A tinge of sadness rested on the sweet young face as she quickly answered:

"She could give me something else I would rather have, something I would rather have than anything else in the world!"

"Well, I'm sure," said her aunt, "your mama will get it for you if it does not cost too much."

"It will not cost money," replied the child; "it will not cost anything."

But she could not then be persuaded to tell what it was. After a long time the shrinking little spirit said:

"Auntie, I will tell you part; it is something she gave me before little brother came. It is just not to do something for that one day; now don't you know?"

The discerning aunt drew the little one to her, and asked:

"Is it that mama should not scold you on your birthday?"

A trembling "Yes," and long the dear head rested on the bosom of that loving, patient aunt.

May the reading of this little story do other mothers good as the writing of it has done me good. That mother is a precious woman. I know she loves her little daughter as tenderly as I do mine. She just didn't think how each impatient word was wearing a sore in that sensitive little heart. She didn't think she was robbing her child's future of the sweet memories of a beautiful childhood. She didn't think how she was cramping the powers of a lovely spirit that needed a continual sunshine for their development. Mothers, pause and reflect!—*Herald and Press.*

Good Words for Boys.

Be gentle, boys. It is high praise to have it said of you, "He is as gentle as a woman to his mother." It is out of fashion to think if you ignore mother and make a little sister cry whenever she comes near you, that people will think you belong to the upper stratum of society. Remember that, as a rule, gentle boys make gentle men (gentlemen).

Be manly, boys. A frank, straightforward manner always gains friends. If you have committed a fault, step forward and confess it. Concealed faults are always found out sooner or later. Never do anything which afterward may cause a blush of shame to come to your face.

Be courteous, boys. It is just as easy to acquire a genteel, courteous manner, as an ungracious, don't care style, and it will help you materially if you have to make your own way through life. Other things being equal, the boy who knows the use of "I beg your pardon," and "I thank you," will be chosen for a position, three to one, in preference to a boy to whom such sentences are strangers.

Be prompt, boys. It is far better to be ahead of than behind time. Business men do not like tardiness. They realize that time is valuable. Five minutes every morning amount to half an hour at the end of the week. Many things can be done in half an hour, besides, disastrous results often follow lack of punctuality.

Be thorough, boys. Black the heels as well as the toes of your shoes, and be sure that both shine. Pull out the roots of the weeds in the flower beds. Don't break them off and leave them to spring up again when the first shower comes. Understand your lesson. Don't think that all that is necessary is to get through a recitation and receive a good mark.—*American Youth.*

From Father to Son.

One day a young man entered a merchant's office in Boston, and, with a pale and care-worn face, said: "Sir, I am in need of help. I have been unable to meet certain payments, because certain parties have not done as they agreed by me, and I would like to have ten thousand dollars. I came to you because you were a friend to my father, and might be a friend to me."

"Come in," said the old merchant, "come in, and have a glass of wine."

"No," said the young man; "I don't drink."

"Have a cigar, then?"

"No, I never smoke?"

"Well," said the old gentleman, "I would like to accommodate you, but I don't think I can."

"Very well," said the young man, as he was about to leave the room, "I thought perhaps you might. Good-day, sir."

"Hold on!" said the merchant. "You don't drink?"

"No."

"Nor smoke?"

"No."

"Nor gamble, nor anything of that kind?"

"No, sir. I am superintendent of the Sunday-school."

"Well," said the merchant, "you shall have it, and three times the amount if you wish. Your father let me have five thousand dollars once, and asked me the same questions. He trusted me, and I will trust you. No thanks; I owe it to your father's trust."—*Presbyterian.*

A SECRET FOR BOYS AND GIRLS.—As soon as you see this, without waiting a moment, and without saying much about it to anyone, look about you, and see if you can find something to do for somebody else. To your surprise you will probably have a chance inside of two minutes. No matter what it is, or how trifling or unpleasant it may be, do it. Keep this up until bed time, and you will find that you have had the pleasantest day of your life.—*Christian Advocate.*

If ever Christianity appears in its power, it is when it erects its trophies on the tomb; when it takes up its votaries when the world leaves them, and fills the breast with immortal hope in dying moments.—*Robert Hall.*

SCIENTIFIC.

The Next Great Problems of Science.

The greatest of all our problems to-day is the making of the utilization of the forces of nature more general, more efficient and more fruitful. Could the engineer find a way of producing steam power at a fraction its present cost; could he transform heat energy directly and without waste into dynamic; could he find a method of evolution of light without that enormous loss now inevitable in the form of accompanying heat; could he directly produce electricity, without other and lost energy, from the combustion of fuel—could he do these things to day, the growth of all that is desirable to mankind and the advancement of all the interests and powers of the race would be inconceivably accelerated.

Every animate creature is a machine of enormously higher efficiency as a dynamic engine than his most elaborate construction as illustrated in the 20,000 horse-power engines of the *Teutonic* or the *City of Paris*, or in the most powerful locomotive. Every gymnotus living in the mud of a tropical stream puts to shame men's best effort in the production of electricity; and the minute insect that flashes across his lawn on a Summer evening, or the worm that lights his path in the garden, exhibits a system of illumination incomparably superior to his most perfect electric lights. Here is nature's challenge to man! Man wastes one-fourth of all the heat of his fuel as utilized in his steam boiler, and often ninety per cent. as used in his open fireplaces; nature, in the animal system, utilizes substantially all. He produces light by candle, oil lamp or electricity, but submits to a loss of from one-fifth to more than nine-tenths of all his stock of available energy as heat; she, in the glow-worm and fire-fly, produces a lovelier light without waste measurable by our most delicate instruments. He throws aside as loss nine-tenths of his potential energy when attempting to develop mechanical power; she is vastly more economical. But in all cases her methods are radically different from his, though they are as yet obscure. Nature converts available forms of energy into precisely those other forms which are needed for her purposes, in exactly the right quantity, and never wastes, as does invariably the engineer, a large part of the initial stock by the production of energies that she does not want and can not utilize. She goes directly to her goal. Why should not man? He has but to imitate her processes.—Prof. R. H. Thurston, in the *Forum.*

EXERCISE FOR A FEEBLE GIRL.—Mrs. F. writes: "My daughter Jennie was not strong, but tall and slender, and every effort seemed to exhaust her. Her father said, 'We must do something for that girl, or we shall lose her.' What could we do. We did not believe medicines of any kind were needed. We had read in the *Herald of Health* of the value of out-door life for delicate children and resolved to try it. How should we begin? The gardener offered to take her with him in his daily work, and keep her busy and happy among the plants and trees. A little wheelbarrow was made in which she could wheel dirt, stones, and anything that was wanted. The gardener was kind, sympathetic and intelligent, and answered all her questions, and encouraged her in her work. When trees were to be set out she aided in various ways. When flowers were to be planted, she was with him to learn and help. If the lawn needed cutting, she helped him drive the mower. When insects were a trouble she helped apply the spray or powder to kill them. When plants required water, she learned how to do it. She even gathered up small stones and got them into piles for the cart. If she became tired, she rested in her hammock or under the trees. She even went barefooted and did not mind the sun or wind. 'Oh, what a happy time I am having,' she said often and often. Her appetite became splendid, her sleep good. She was as brown as a nut and grew stronger and stronger every month, and to-day she is altogether another girl, healthy, happy, joyous, even beautiful, and all from out-door life, and we learned it from the dear *Herald of Health.*"—*Herald of Health.*

A SUBSTITUTE FOR GLASS.—A glass manufacturer of Vienna, Austria, claims that he has produced a new substitute for glass. In an account of his invention he says: "I dissolve from four to eight parts of collodion wool in about one hundred parts by weight, of ether or alcohol or acetic ether, and with this I intimately combine from two to four per cent. of castor oil or other non-resinous oil, and four to ten per cent. of resin or Canada balsam (soft rosin). The compound when poured upon a glass plate and subjected to the drying action of a current of air of about 50° Centigrade, solidifies in a comparatively short time into a transparent glass-like sheet or plate, the thickness of which may be regulated as required. The sheet or plate so obtained has substantially the same properties as glass, as it will resist the action of salts and alkalies and of dilute acids, and, like glass, is transparent and has no smell. On the other hand, it has the advantage of being pliable or flexible and infrangible to a great degree, while its inflammability is much less than that of the collodion substitutes. The compound, as will be readily comprehended, is of such a nature that any desired color or shade of color may be imparted to it by the admixture of the necessary pigment. The pigments should be soluble in the solvent used in the preparation of the compound, if incorporated therewith; but the color may be imparted to the substance by surface application, aniline dyes or colors being employed, so that the sheets or plates may be used in lieu of stained glass. The material may also be ornamented by printing any desired design thereon."—*American Manufacturer.*

A RAILROAD IN THE ARCTIC.—The Swedish and Norwegian railroad, which is now building from Lulea, on the Gulf of Bothnia, to Lofoden, on the North Sea, is partly situated in the Arctic circle and 1,200 miles further north than any railroad in Canada. The Winter, however, has not been found too severe by the English employees and their wives, and the snowfall is less than in some more southern latitudes, while the darkness of the long Winter nights is partly compensated by the light of the aurora. The line is being built by an English company in order to tap the enormous deposits of iron ore in the Gellivera Mountains. It is feared that the ore in the Bilboa district is nearly exhausted, and as this is the main source of supply for many steel works in the United States and Europe, a new field of non-phosphoric ore suitable for steel rail making is needed.—*Exchange.*

Bishop X—— had officiated in the college chapel one Sunday morning, and though his discourse was most excellent in itself, it had no obvious connection with the text with which he introduced it. At dinner, Professor Y—— was asked her opinion of the bishop's sermon. "Dear old man!" she exclaimed. "It was truly apostolic. He took a text, and then he went everywhere preaching the gospel."

MARRIAGES.

WHITE—WHITE.—In the Methodist Church, Abbeville, La., Wednesday, Sept. 7, 1892, by Rev. J. F. Scurlock, Mr. James E. White to Miss Mary Joe White.

SMITH—GLASSCOCK.—At the residence of the bride's father, Aberdeen, Miss., Sept. 7, 1892, by Rev. J. A. Bowen, Rev. L. A. Smith (Baptist), of Thomasville, Ala., and Miss Mattie E. Glasscock.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

PATTON—KERON H. PATTON was born in Jasper county, Ga., Sept. 2, 1814, and died July 30, 1892.

She was married to Alvah Patton, May 26, 1836, who is left on earth, still working for a home with his dear companion in heaven. They moved to Lafayette county, Miss., in 1838, where she lived a useful and faithful life, and died a triumphant death.

She joined the M. E. Church, South, at the age of fourteen; was a consistent member for more than sixty-four years, and then fell asleep in the arms of Jesus, surrounded by her children and friends, who, with sad hearts and tender hands, laid her body to rest at Liberty Hill Cemetery with her brothers and sisters, to await the resurrection morn.

A more devoted, consecrated life I never knew; a more cheerful, faithful, useful Christian mother I never expect to see. She had a faith that would not doubt. She has left her lasting holy touch upon all her children, and now she is gone. They have the richest heritage ever left the orphan in this world—a life unshaded by shame, or untouched by sin, all-hallowed of God, and full of faith and of the Holy Ghost. Many a weary itinerant has found her home a precious spot on earth, and many whose hearts have been cheered and whose faith strengthened dwell with her pure spirit in the sweet beyond.

The first sermon the writer ever preached was in her presence, and the power of her prayer and consolation of her words were, and has been, a brace to me all these years. Oh, bless God for such a woman of prayers! Oh, the power of her prayers and the sweetness of her voice in congregation and at the camp meetings still linger in the hearts of the hundreds who have been brought to Christ by her faithful work! Eternity alone will reveal the good she has done.

For several years before her death she was afflicted; often unable to attend church; but always there when able. Often would she praise her Savior at her home. Thank God, we shall meet her again! C. C. GRISHAM.

Nashville Advocate please copy.

CARRUTH—MARY ELIZABETH WELLS was born Oct. 10, 1841. She was converted under the ministry of Rev. E. A. Flowers, and joined the Adams' Church, Amite county, in 1864 or 1865. On Feb. 16, 1865, she was happily married to John P. Carruth, and passed to her reward, Aug. 30, 1892, aged forty-seven years, ten months and twenty days.

Sister Carruth was a granddaughter of the late Judge Kit Hoover, of Pike county, a man who ranked high both as a citizen and a Christian gentleman.

Soon after uniting with the church, Sister Carruth developed into a useful member, and was never known to swerve from the highest standard of Christian rectitude. The writer visited her home for the first time during the month of January, 1878, and was her pastor for five successive years, and the ties of friendship and brotherly love have strengthened each succeeding year. Her home was ever the home of the weary itinerant, who found in her always a true friend and sister in Christ Jesus.

As a neighbor, she was surpassed by but few, if any. In her the sick of the neighborhood always found a sympathizer, ready to minister to their comforts. To her husband and children she was all that a wife and mother could be, aiding the former in his Christian life, and bringing up the latter to the nurture and admonition of the Lord. To the church she was a burning and shining light.

She was a sufferer for five or six months before her death, but never murmured. "It was the Lord" whose hand was recognized. On Friday, a week before she died, she sang a part of the first verse of the "Home of the Soul." On the following Friday she sang the second verse of the same, which was her last song on earth. It was my privilege to be with her when she died. Her end was peace.

On Wednesday, Aug. 31, at half-past two o'clock, we laid her body to rest in the graveyard of the old Adams Church, her husband and nine sorrowing children, together with a host of friends of all denominations, assembling to pay the last sad rites.

H. P. LEWIS.

DOUGHTY—Died, on the sixteenth day of May (at the residence of her son, Mr. K. W. Frenchuss, in Terry, Miss.), Mrs. VIRGINIA ANN DOUGHTY, in the sixty-sixth year of her age.

My dear sister gave herself to her Savior in early life, joined the Methodist Church, and ever after lived a modest, consistent, faithful Christian life. Her death was sudden. Before her loved ones realized her condition, she was falling asleep in the arms of Jesus as quietly as a child in its mother's arms, for so "he giveth his beloved sleep."

Among the many traits that adorned her character was her devotion to her family, especially to her two children. For them no labor was too fatiguing, no sacrifice too great. Oh, how they loved and respected her! She was greatly beloved by her grandchildren, and "Grandma" will be sadly missed by them.

As a friend, she was true and sincere; so void of duplicity or hypocrisy. She loved her Bible; loved to go to the house of God; was attending and enjoying a protracted meeting when she was taken sick. Oh, how we shall all miss her! How lonely to be the last of a once large and happy family of brothers and sisters! Farewell, loved sister, till we meet again! Blessed be God for that sweet hope that whispers to the heart, "Be still; you shall again see and know your loved ones in heaven." Glorious thought! "No night there." If the spirits of the beloved departed are permitted to watch our loved ones here, then, dear "Sis," look down and smile upon your bereaved SISTER.

BOON—Died at the residence of his son, R. F. Boon, Aug. 25, W. W. BOON, aged seventy-five years.

A good man has gone to rest; a beautiful life has closed at the sunset bars; but his life, like the sunset, cast its richest glow at eventide. Just before he died he told his dear wife to meet him in heaven. Oh, what a glorious meeting for her to look for!

In his death he leaves many hearts to mourn for him—a loving wife, precious children, and dear grandchildren, and a host of friends; but he has loved ones and a precious Savior who were waiting to welcome him into the city of the saved. FLORENCE.

NOEL—Miss LAURA VICTORIA NOEL was born in Scott county, Miss., Sept. 22, 1861, and died in Vicksburg, Miss., Aug. 30, 1892.

Miss Noel joined the Methodist Church in Vicksburg, in the Spring of 1878, under the ministry of Dr. (now Bishop) C. B. Galloway. She developed in Christian character in the use of the means of grace, and when the South Vicksburg Mission Sunday-school was projected she tendered her services as a teacher, and for five years did faithful service in that inviting field of Christian work.

Her health began to fail about a year ago, or more, and the last times she was able to leave home she attended church at Crawford Street, Vicksburg, where she held her membership. This was Nov. 8, 1891. For many weary months she was confined to her room and bed, and her sufferings were beyond the power of language to express; but through them all she was a marvel of Christian patience. Her faith grew stronger, her hope brighter, and her spirit more joyous as the end approached. Others besides her pastor found it a means of spiritual enjoyment to visit her and talk with her during these months of patient suffering. Her victory over the fear of death was complete, and she came to look longingly for the coming of her Lord.

The last conversation I had with her was as satisfactory as any interview I ever had with a dying saint in a ministry extending over a period of more than thirty years. Just a few hours before her departure she said to her sister and mother, "I will go home to rest tonight." She retained consciousness almost to the last, but never wavered in her confidence.

Her surviving relatives and friends have much consolation in the assurance they have of her thorough preparation for heaven.

W. B. LEWIS.

DELAFIELD—SAMMIE A. DELAFIELD, son of J. F. and Dorie Delafield, was born Dec. 20, 1886; died July 8, 1892. On the eighth of July, as the sun was sinking behind the golden clouds, and the last bright rays was fading away, the spirit of Sammie Delafield took its flight from this world to the city where the sun will never cease to shine.

Little Sam was a sweet and affectionate child, and a great favorite with all who knew him. He was sick only a few days, and suffered great pains; but during the time not a murmur passed his lips. It was a sore trial for the loved ones to give up their darling. Grieve not, fond mama, brother, sister and grandma, for your little pet is now at rest. Home is desolate without him, and his sweet voice calls mama no more; but we know he is with his Savior now at rest, and, with a sweeter voice, he calls you loved ones to that home above, where he waits with papa and Tommie, where tears are unknown and parting comes no more.

COUSIN VASHTI.

SHEPHERD—The following preamble and resolutions were adopted by the special committee of the M. E. Church at Greenwood, this, the fourth day of September, 1892:

In the death of Mrs. M. T. SHEPHERD, which sad event occurred on Aug. 13, 1892, our Greenwood Sunday-school has sustained a serious loss. She loved the Sabbath day, and, although her domestic cares were numerous and laborious, she dispatched them with Christian fortitude in time to put in a good day's work for the Lord. As a teacher of the intermediate class, she was kind, gentle, and her instructions thorough, showing a familiarity with the lesson that indicated prayerful study. The memory of her influence and Christian efforts should prompt some of us to receive her mantle.

Wishing to give expression to the sadness now in our hearts; therefore, be it

Resolved, That we realize with sorrow the loss our Sunday-school has sustained, and we, in our daily walk of life, an exemplary Christian worker and friend. The bereaved husband and seven motherless children we commend to him "who tempers the wind to the shorn lamb."

Resolved, That a copy of these resolutions be sent to her husband and members of the family, and a copy to the NEW ORLEANS CHRISTIAN ADVOCATE. C. C. PHILLIPS, Chairman of Committee.

Wesleyan Christian Advocate (Macon) please copy.

MAGEE—Died in Copiah county, Miss., July 12, 1892, little OLIVE, daughter of Jack W. and Lena Magee, aged seven months and nine days.

Weeping parents, mourn not for your departed idol; she is gone forever from this earth, but she is at home in heaven with parent, where pain and sickness will never more be felt. Let the remembrance that our heavenly Father does all things for the best be your consolation. He that afflicts will heal the sorrow, though the loved one is sleeping in death.

H. P. LEWIS.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Columbus	Sept. 21, 25
Crawford	27
Starkville circuit	Oct. 1, 2
Starkville	3
Tibbee	8, 9
Sturges	15, 16
Sparta	22, 23
Phœnix	29, 30
Shuqualak	Nov. 5, 6
Mashulaville	8
Macon	10
Hebron	12, 13
Brooksville	19, 20
Columbus circuit	26, 27

T. C. WIER, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Oxford station	Sept. 24, 25
Abbeville circuit, at Abbeville	Oct. 1, 2
Tocopola circuit, at Lafayette Springs	8, 9
Pittsboro circuit, at Chapel Hill	15, 16
Banner circuit, at Salem	22, 23
Grenada circuit, at Spring Hill	25
Chapel Hill circuit, at Chapel Hill	29, 30
Cherry Hill circuit, at Young's Chap.	Nov. 1
Atlanta circuit, at Atlanta	5, 6
Coffeeville circuit, at Gilmen	11
Charleston circuit, at Charleston	12, 13
Tillatoba circuit, at Pleasant Hill	19, 20
Water Valley circuit, at Palestine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 9 and 94; and see that the Boards of Trustees present reports of the titles condition and value of property? Let the local preachers be careful to have written reports, according to our law.

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Friar's Point	Sept. 24, 25
Lula	Oct. 1, 2
New Salem	8, 9
Clarksdale	15, 16
Cleveland	22, 23
Avon	29, 30
Arcola	Nov. 5, 6
Duncan	12, 13
Jonestown	19, 20
Belen	26, 27

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Maben	Sept. 24, 25
Louisville	Oct. 1, 2
Ethel	8, 9
Chester	15, 16
New Prospect	22, 23
Kosciusko and Durant	28, 24
Ballis	29, 30
Enral Hill	(Wed.) Nov. 2
Weir's	5, 6
Pickens	(Wed.) 9
Ebenezer	12, 13
Lexington and Tchula	13, 14
Belzona	19, 20
Poplar Creek	26, 27

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Myrtle	Sept. 24, 25
Holly Springs circuit	Oct. 1, 2
Lebanon	8, 9
Red Banks	15, 16
Ashland	22, 23
Byhalia	29, 30
East Holly Springs circuit	Nov. 5, 6
Early Grove	12, 13
Mount Pleasant	19, 20
Olive Branch	26, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Como	Sept. 25, 26
Senatobia	Oct. 2, 3
Pleasant Hill, at Baker's Chapel	8, 9
Cold Water Miss., at Truslow Chapel	15, 16
Pleasant Grove	(Tues.) 18
Cockrum, at Independence	22, 23
Batesville	(Thurs.) 27
Courtland, at Chapel Hill	29, 30
Hernando	Nov. 6, 7
Arkabutla, at Brook's Chapel	13, 14
Mt. Vernon	(Wed.) 18
Nesbit's	19, 20
Wall Hill	(Wed.) 23
Panola, at Mt. Tirzah	26, 27

H. C. MORRHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

West circuit	Sept. 24, 25
Sunny Side	Oct. 1, 2
Brooklyn and Dublin	8, 9
Indianola	15, 16
Winona station	17
Lebanon	22, 23
Greenwood	29, 30
Sidon	Nov. 5, 6
Winona circuit	10
Valden	12, 13
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 24, 25
Verona and Nettleton station	Oct. 1, 2
Tupelo station	4
Pontotoc	8, 9
Saltillo	11
Tremont	15, 16
Shannon	19
Nettleton and Fulton	22, 23
Smithville	25
Okolona circuit	29, 30
Athens	Nov. 5, 6
Houston and Wesley	12, 13
Prairie	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Yoesburgh circuit, at Pachuta	Oct. 1, 2
E. and Stonewall, at Enterprise	8, 9
Meridian—West End	(night) 15, 16
Meridian—East End	18
Linwood circuit, at Pleasant Grove	22, 23
DeKalb circuit, at Union Ridge	29, 30
Binnsville, at Binnsville	(Thurs.) Nov. 3
Lauderdale, at Lauderdale	5, 6
Porterville, at Porterville	(Mon.) 7
Daleville station	(Tues.) 8
Leakesville circuit, at Avera	12, 13
W'boro cir., at Winchester	(Tues.) 15
W. and State Line, at W'boro	(Wed.) 16
Shubuta circuit, at Shubuta	(Thurs.) 17
Clarke circuit, at Manassah	12, 20
Chunkey circuit, at Concord	26, 27
Marion circuit, at Lockhart	Dec. 3, 4
Meridian—Central	(night) 5

The attention of the preachers and of trustees is called to Ques. 23, and to Ans. 4, page 122 of Discipline. All local preachers must have ready written reports of "the extent and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MELLEN, P. E.

SEASHORE DISTRICT—FOURTH ROUND.

Moss Point	Sept. 24, 25
Scranton, at Zion	24, 25
Wittington, at Palmer Camp G.	Oct. 2, 3
American, at Salem Camp G.	8, 9
Ocean Springs, at Biloxi	15, 16
Bay St. Louis, at Bay St. L.	(Mon.) 17
Vancleave, at New Prospect Camp G.	22, 23
Pearlington	29, 30
Eastabuchie	Nov. 5, 6
Ellisville, at Ellisville	(Tues.) 8
East Pearl	12, 13
Purvis, at Purvis	(Tues.) 15
Parry, at Smith's Chapel	19, 20
Hetzelberg, at Philadelphia	(Tues.) 22
Columbia	26, 27
Mt. Carmel	(Wed.) 30
Williamsburg	Dec. 3, 4
Hattiesburg, at Hattiesburg	(Wed.) 7

JOHN A. MILLS, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Wilson, at Gayden	Oct. 8, 9
Jackson, at Jackson	9, 10
Bayou Sara, at New Hope	11
North Wilkinson, at Grange Hall	14
Woodville, at Woodville	15, 16
Percy's Creek, at Percy's Creek	16, 17
Zachary, at Deer Ford	21, 22
East Baton Rouge, at Bay Ridge	23, 24
Clinton and Slaughter, at Clinton	29, 30
St. Helena, at Center	Nov. 1
Franklinton	3
Amite City, at Amite City	5, 6
Springfield	8
Port Vincent, at Bayou Barbary	12, 13
Live Oak, at Palmetto	14
Gloster and Centerville, at Centerville	19, 20
Tallahala	25
Covington	26, 27
Amite, at Cedar Grove	Dec. 3, 4
East Feliciana	10, 11

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Jefferson Street	Oct. 1, 2
Wesley Chapel	1, 2
Crawford Street	8, 9
S. Vicksburg	8, 9
Fayette, at Fayette	(Wed.) 14
Washington, at Washington	15, 16
Burtonton, at Sarepta	(Wed.) 19
Martin, at Cane Ridge	22, 23
Mayersville, at Beulah	29, 30
S. Warren	Nov. 5, 6
Warren	12, 13
Rodie, at Roxie	19, 20
Meadville, at Meadville	(Tues.) 22
Anguilla and R. F.	26, 27
Rocky Springs	Dec. 3, 4
Utica	(Thurs.) 8
Port Gibson	10, 11

D. A. LITTLE, P. E.

BRANDON DIST.—FOURTH ROUND.

Clarksburg, at Clarksburg	Sept. 30
Morton and Forest, at Morton	Oct. 1, 2
Lake, at Carr's	4
Homewood, at Homewood	5
Shiloh, at Camp Ground	8, 9
Decatur, at Conehatta	15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Hopewell	22, 23
Neshoba, at Philadelphia	29, 30
Marvin, at Wesleyana	Nov. 5, 6
Carthage, at Liberty	11
Walnut Grove, at Scotland Chapel	12, 13
Carthage and Walnut Grove, at W. G.	14
Hillsboro	19, 20
Fannin, at Fannin	24
Brandon station	27, 28
Montrose	Dec. 3, 4
Trenton	7
Westville	8
Raleigh	10, 11

C. MCDONALD, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Sugar Town, at Spring Hill	Oct. 1, 2
Spring Creek, at Camp Ground	8, 9
Centerville, at Trout Creek	15, 16
Melville and Big Cane, at Melville	22, 23
Bayou Chicot, at Elm Bayou	29, 30
Colfax and Boyce, at Boyce	Nov. 5, 6
Pineville, at Fellowship	12, 13
Ada, at Palestine	19, 20
Columbia, at Columbia	(Wed.) 23
Castor Mission, at Master's Chapel	26, 27
Montgomery	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Downsville, at Mars Hill	Sept. 24, 25
Farmerville, at Farmerville	Oct. 1, 2
Summerfield, at Harmony	8, 9
Homer, at Homer	15, 16
Tulip, at Foster's Chapel	21, 22
Valley, at Pleasant Valley	29, 30
Haynesville, at Colquitt	Nov. 5, 6
Vienna, at Vienna	12, 13
Gardenville, at Antioch	15, 16
Vernon, at Long Straw	19, 20
Sparta, at Bear Creek	26, 27
Hingsgold, at Andrew Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

North Bossier, at Alden	Sept. 24, 25
DeSoto, at Pelican	Oct. 1, 2
Fort Jessup circuit, at New Hope	8, 9
Many circuit, at Prospect	15, 16
Anacoco and S'th V. M., at H. Grove	17, 18
Red River circuit, at Knox Point	22, 23
Sabine circuit, at Bayou Scie	29, 30
Wesley circuit, at Holly Springs	Nov. 5, 6
Coushatta	8, 7
Grand Cane circuit, at Grand Cane	12, 13
Mooringsport, at Pine Hill	(Tues.) 15
Caddo circuit, at Longstreet	19, 20
W. Natchitoches and Prov'l, at P. (F.)	25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	26, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

DELHI DIST.—FOURTH ROUND.

Harrisonburg, at Island	Oct. 1, 2
Lind Grove, at Bartholomew	8, 9
Rayville, at Union	15, 16
Oak Ridge, at Good Hope	22, 23
Bastrop, at Bastrop	29, 30
Floyd, at Floyd	Nov. 5, 6
Providence, at Providence	8
Indian Village	12, 13
Waterproof, at Waterproof	19, 20
Oakley, at Jordan	26, 27
Wineboro, at Winsboro	Dec. 3, 4
Delhi, at Delhi	7

H. C. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Patterson and M. City, at M. C.	Sept. 24, 25
Franklin and Jeanerette, at F.	Oct. 1, 2
Abbeville, at A.	8, 9
Indian Bayou, at I. B.	15, 16
Lake Arthur	22, 23
Crowley, at Crowley	22, 30
Plaquemine B. and Rayne, at Ch. Pt.	Nov. 5, 6
Sulphur Mine, at Vinton	19, 20
Grand Chenier, at G. C.	26, 27
Sabine Mission, at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

Where to Locate New Factories

is the title of a 150-page Pamphlet recently published by the Passenger Department of the Illinois Central Railroad, and should be read by every Mechanic, Capitalist and Manufacturer. It describes in detail the manufacturing advantages of the principal cities and towns on the lines of the Southern Division of the Illinois Central and the Louisville, New Orleans & Texas Railroads, and indicates the character and amount of substantial aid each city or town is willing to contribute. It furnishes conclusive proof that the South possesses advantages for the establishment of every kind of factory working wool, cotton, wood or clay. For a free copy of this illustrated pamphlet address Mr. J. F. Merry, Assistant General Passenger Agent, I. C. R. R., Manchester, Iowa.

NEWS OF THE WEEK.

DOMESTIC.

The Republican Leagues of the United States met in convention in Buffalo, N. Y., last week.

The amount of $314,000, the direct tax due Louisiana by the general government, has been sent to Gov. Foster.

The thirty-seventh Annual Convention of the Roman Catholic Central Society was opened in Dubuque, Ia., on Sept. 18.

Lieut. Peary's expedition to the Arctic regions has terminated successfully, and, with but one casualty, the party has returned all well. Lieut. Peary was accompanied by his wife.

A powerful electric search light, the most brilliant in the world, similar in construction to that recently erected on Mount Washington, has been ordered by the government for the colossal Statue of Liberty in New York harbor. It will be 50,000 candle power and will cost $4,000.

The Twenty-sixth Annual Reunion of the Grand Army of the Republic was formally opened by Vice-President Morton on Sept. 19. About 15,000 veterans are in attendance. Owing to the serious illness of President Harrison's wife, he was unable to participate in the opening exercises.

The cholera appeared in New York City last week, and so far has been confined to a few sporadic cases. The mayor, in a proclamation, says: "The health department and the department of charities and correction are fully equipped to arrest and care for every case and stamp it out of the immediate locality in which it is discovered."

The Commissioner of the New York Bureau of Labor Statistics was arrested last week for destroying public documents. The charge is that certain statistics received from the manufacturers of the State, from which to compile his report on the effect of the McKinley tariff on wages and production, have been removed from his office and destroyed.

The Census Bureau has issued a bulletin upon the general subject of irrigation in the Western States. It is shown that of the 124,808 farms enumerated in the arid region in June, 1890, 52,154, or 42.13 per cent., contained land on which crops were raised in 1889 by the artificial application of water, the entire area of land irrigated being 3,564,416 acres.

The Trades and Labor Assembly of Chicago has declined the invitation by the World's Fair directors to take part in the parade during the dedication exercises next month. Several speeches were made for and against the acceptance of the invitation. It was finally declined on the ground that workingmen could not indorse the fair as long as its gates were closed on Sundays.

It is said an air-line railroad will be built between New York and San Francisco, which will shorten the distance over 800 miles. It will be built by English capital. The work of grading for the roadbed and laying rails will commence in 1893, and the entire road will be completed and in operation in the year 1900. The cost of the division from New York to Chicago will be $100,000,000, and from Chicago to San Francisco $600,000,000.

An interesting bulletin has been issued by the Census Bureau, showing the national debt and the combined State and local bonded debt of the United States, the amount of interest, etc. Louisiana's combined debt in 1890 was $28,133,222, against $38,643,462 in 1880. The annual interest charge in 1890 was $1,728,859, or 1.55 *per capita*. The combined debt is made up of $11,759,500 State debt, $46,500 county and $16,527,222 municipal. Mississippi had a combined debt of only $3,229,785, upon which the annual interest charge was $193,400, a *per capita* of only fifteen cents. The State debt was $902,439, the county $164,988, and the balance municipal debt.

FOREIGN.

The Spanish government has decided to declare Oct. 12 a perpetual national holiday in commemoration of the discovery of America.

Spain is seeking to induce the Pope to command Spanish Catholics to adhere to the reigning dynasty, with the view of suppressing the Carlist agitation.

The returns received in St. Petersburg in regard to the progress of the cholera throughout Russia show a steady decrease in the virulence of the scourge.

The cholera epidemic in Hamburg, Germany, shows no abatement. The figures for last Saturday are 703 new cases, 224 deaths and 329 burials, and for Sunday 668 new cases, 201 deaths and 230 burials. The number of patients in the hospital is 5,031.

A lottery has presented itself for public favor in Honolulu, and a bill was introduced in the Legislature, Aug. 30, granting an exclusive franchise to certain parties in Chicago, St. Louis and Honolulu to establish a lottery in Honolulu for a term of twenty-five years. The company is to pay for the franchise $500,000 each year, in quarterly installments, the minister of the interior to disburse this sum for specified purposes. The bill has caused much discussion, and though there is strong opposition the appearances are in favor of the passage of the bill.

A number of immigrants from Europe are in Quebec with through tickets for the United States. The railway companies absolutely refuse to allow the immigrants to board the trains, and the immigrants are simply stranded in the provincial city. They want to take possession of the federal immigration buildings, but the government requires these buildings for Canadian immigrants, hence the foreign-bound arrivals are thrown on their own resources. The difficulty will, it is thought, only be solved by the steamship company taking these people back to Europe.

A New Mill.

NEW ORLEANS, Sept. 14, 1892.

Editor Louisiana Planter: Your readers will, doubtless, be interested to know that we are manufacturing a large three-roller double-geared sugar mill, and steam engine to drive same, of which the following are the prominent dimensions:

One double-geared three-roller mill; rollers 5 feet long, 30 inches diameter; thickness of shells, 5 inches. Hammered iron shafts 14 inches diameter in all of the rollers. All journals of rollers 12½ inches diameter, 14 inches long. French housings 12 inches thick. Bed plates for mill and gearing 12 inches high, averaging 1¾ inches thick. King bolts, 3½ inches diameter in the middle, 4 inches on ends. Brass nuts, 8½ inches diameter by 5½ inches thick. Main spur wheel, 8 feet diameter, 14 inches face. Second wheel, 7 feet diameter, 12 inches face. Intermediate wheel, 28 inches diameter, 14 inches face. Engine pinion, of cast steel, 18 inches diameter, 12 inches face. Crown wheels of mill are 14 inches face. Diameter of main spur wheel shaft, 14 inches. Intermediate shaft, 12 inches. Engine shaft, 9 inches. All shafts are of hammered iron. All gear wheels are shrouded. Seven and eight-foot wheels have eight arms. Engine, 20 inches bore by 48 inches stroke. Fly wheel, 16 feet diameter and weighing 16,000 pounds. Gardner's class "A," patent automatic stop-action governor for 6-inch pipe.

This mill is to be placed on Highland plantation, Bayou Lafourche, in this State, of which plantation Messrs. Kent & Weill are the proprietors. We received the order for this mill last May, since which time we have made the drawings and the patterns here in our shops. We expect to ship the mill and engine so they can be placed in position in time to commence grinding next month. While we have done considerable foundry work for many other sugar houses and plantations, including complete steam trains for Roth & McWilliams, of Plaquemine, and O. Daspit, agent, Houma, and general repairs to the mills and steam engines on both of these places, also repairs and machinery for Geo. M. Murrell & Son's Tally-Ho plantation, repairs for John D. Murrell's Glenmore plantation, and Alexander McCollam's Ellendale plantation, among numbers of others, we are particularly proud of this machinery we are building for Messrs Kent & Weill, because this is a complete outfit of sugar mill and steam engine of modern strong dimensions and heavy weights, which will prove that we possess facilities for building this heavy sugar plantation machinery properly, promptly and at competitive prices.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED.

—*The Louisiana Planter and Sugar Manufacturer.*

The mixed commission of engineers appointed to re-establish the boundary position between the United States and Mexico has decided the limit would be changed on account of the alterations in the current of the Rio Grande. The work of the commission has not yet been begun, owing to the failure of the United States to provide funds to defray the expenses of their representatives.

Send 15 cents to F. D. Van Valkenburgh for the "Reliable Cook Book," with recipes for canning, preserving, etc.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Whittington	Sept. 30
St. Tammany	Sept. 30
Palmer	Oct. 2
Salem	Oct. 6
Leaf River	Oct. 7
Shiloh	Oct. 7
New Prospect	Oct. 21

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. H. Hill, B. F. Lewis, R. Bradley, N. B. Young, J. W. Cobb (2), I. W. Cooper, G. W. Bachman, J. White Davis, H. Mellard, G. E. Greene, R. M. Walker, J. L. Bowling, W. B. Lewis, Will P. Jones, Christian Keener, C. G. Andrews, D. D.; B. R. East, T. W. Lewis, J. C. McWhorter, Ben Jaco, T. H. Hollingman.

Messrs. W. M. Adams, Jno. C. Park, H. B. McGee, J. S. Hodges, S. C. Moore, M. L. Tyler, L. T. Fitzhugh, Rufus Shoemaker, C. J. Nugent, Eph. Myers, S. W. Colline, C. E. Moore, C. E. Cornell, J. H. Evans, W. L. Shull, E. W. Cue, T. A. Carson.

Mesdames N. E. Warren, M. B. Norwood, J. Huey, S. C. Culer, B. P. Linhorn, A. V. Barnes, Mary Pipes, A. E. Pearce, M. L. Hazard, S. M. Padelford.

Misses Angie Patton, M. Baker.

Sept. 20.

Christian Advocate.

VOL. 39.—NO. 39. NEW ORLEANS, THURSDAY, SEPTEMBER 29, 1892. WHOLE NO. 1884.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

The A. and M. College of Mississippi.

This institution has been the subject of sharp animadversion in late newspaper articles by "Gilderoy," whose contention with the college seemed based, chiefly, on the action of the college management during the late commencement, in that Bro. Randolph was not invited to take part in any of the public exercises calling for the services of a minister. This action, as explained by the president, was in accordance with a custom of the college, on such occasions, to invite visiting ministers forward rather than the pastors of the town, who are, by custom also, chaplains to the college. Accepting this explanation, Bro. Randolph published a note of correction in the ADVOCATE, in a manly way expressing regret that there should have been any misapprehension. "Gilderoy," however, seems disposed to maintain his contention with the college, as apparent from a later communication to the ADVOCATE. His first articles, published in several papers, and in different States, were such as to mislead the public mind—unwittingly, it may be, on his part—and to do injury to an institution which is doing much for the young men of Mississippi.

Having had opportunity to become well acquainted with the college, by some years' residence in Starkville, and having been one of its chaplains for two years, I may be permitted to say something of the character and workings of the college.

The president, Gen. Stephen D. Lee, is a worthy member of the Baptist Church, of liberal spirit towards other churches, and much interested in the moral and spiritual welfare of the students, as well as in their college training. A majority of the professors are members of the different denominations. Two, or more, of the faculty are members of the Methodist Church. Prof. D. Lipscomb is the excellent superintendent, and Prof. J. H. Connell a teacher, of our Sunday-school at Starkville. Altogether, the moral and religious advantages and surroundings of the students are excellent. By the usage and courtesy of the college, the pastors of Starkville serve as chaplains, preaching in rotation every Sabbath afternoon in the spacious chapel. At the close of each service the officiating minister is presented with an envelope containing a five-dollar bill—by no means an objectionable part of the program. An efficient Young Men's Christian Association is maintained among the students, having a commodious hall for its use. Under the auspices of this association, continued services, conducted by Rev. G. H. Lipscomb, of the North Mississippi Conference, in December last, resulted in great good. Many of the students were interested, and quite a number professed conversion. When Sam Jones was holding a meeting in Columbus, several years ago, many of the students, at the suggestion of the president, attended. Returning, they began to hold prayer meetings in the college, and a great revival followed, resulting in the conversion of about one hundred of the students. Gen. Lee said to me that he regarded Sam Jones as the greatest evangelist in the world. When he held his first meeting in Aberdeen, over two years ago, the students were again permitted and encouraged to attend, the president saying to them that if they had no interest in religion, it would be "well to go and see a man who is such a master of assemblies."

As the name implies, the institution is industrial in its design, and its curriculum is arranged with reference to such design, including, however, an extensive scientific and literary course. The young man who enters upon its course, and will set himself earnestly to secure its advantages, may come out well furnished and equipped for usefulness and success in life. Many of its graduates are already filling honorable and remunerative positions.

From the beginning, under its present able management, the success of the college has been almost phenomenal. It has had an average annual enrollment of about three hundred students, and has become widely and favorably known as occupying the front rank—if not, indeed, the foremost place—among the industrial schools of the land.

T. C. WIER.

Starkville, Miss.

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.—*Beveridge.*

Camp Meeting Associations.

I have seen many references in our papers to these associations, and inquiries like these have arisen in my mind: What is such an association? What relation does it sustain to the church? Wherein is the necessity for such an organization? Is there not danger ahead of us in this direction?

I can imagine a District Conference, a Quarterly Conference, or a Church Conference, appointing a committee to organize and run a camp meeting; and in this I can see no possible evil, for the committee would be under the supervision of the Conference by which it was appointed, and it would be amenable to said Conference for all its acts. Now, if these camp meeting associations are established in this way, the fears I have been led to entertain are without foundation.

But are they organized in this way? Are they not, rather, self-constituted bodies, without connection with the church and without responsibility to it? What is their relation to the church? Does the presiding elder have any official relation to them, or are they under the pastoral oversight of any preacher in charge? Who is responsible for supplying the pulpit? If this is wholly in the hands of the association, then if the presiding elder, or any other church authority, provides the preaching, it must be purely by sufferance. Have not some of these associations already invited preachers from abroad to hold their meetings without consulting the presiding elder or any preacher in charge, and in that way ignored them altogether?

If these associations are self-constituted bodies, what assurance have we that what is known as a Methodist camp meeting this year will be such next year? Being independent bodies, without responsibility to any church whatever, they have a right, as a matter of course, to hold a Methodist, Presbyterian, Baptist, or any other kind of meeting on their grounds. The fact that the members composing these associations are loyal Methodists today is not a sufficient safeguard against danger, for they may not be loyal to-morrow.

If there is danger ahead of us, and there seems to be some reason for fear, the sooner attention is called to this matter the better it will be for the church.

DIONYSIUS.

Scarritt Bible and Training-School.

The Scarritt Bible and Training-school was dedicated in Kansas City on Wednesday, the fourteenth instant. The addresses were delivered in Melrose Methodist Church, the chapel of the school not being large enough to accommodate the audience which assembled at ten o'clock. Bishop Hendrix presided, the Scripture lesson was read by Dr. Palmore, of St. Louis; Dr. Haines, of Nashville, offered prayer, and hymns were read by Dr. Vassar and Dr. Rankin, of Kansas City. After some introductory remarks by the presiding Bishop, Miss Maria Gibson, principal of the school, read an interesting paper setting forth the hopes and ideals for the institution. Miss Elizabeth Holding, head of the department of Bible study, followed with earnest, enthusiastic words upon the importance of the work she represented; and Dr. Geo. Halley, dean of the medical staff, spoke of the need of foreign missionaries with nurses' qualifications, and of the training that would be given in the hospital connected with the school. The main address of the day, by Bishop Charles Galloway, of Mississippi, was an amplification of the principle that the life of service is the only true Christian life.

At the close a line of march was formed, Bishops Hendrix and Galloway leading, to the handsome brick building two blocks away, and in the chapel. Mr. W. O. Scarritt, chairman of the Building Committee, formally handed the institution over to the trustees, who received it through their chairman, and in turn presented it for dedication to the Bishops, who read the service and the prayers. The benediction was pronounced, and the Scarritt School had been consecrated to "the worship of God and the service of humanity." In response to the invitation to inspect the building, the hundreds of people were soon scattered about the pleasant parlors, the dining-rooms, where tables were in readiness for the students' luncheon, the convenient kitchen, the library, with its already good collection, the prettily furnished sleeping apartments, and the sunny hospital wards, with their white beds. Work begins immediately, a number of students having entered for examinations.

Of the beauty of situation, the fitness of the structure, the plan of management, and the purpose to fit women as missionaries for home and foreign fields, as well as workers in other lines of Christian activity, account was given in the *Central*, of July 6. Bishop Hendrix announced that the property of the institution, including ground, building, furnishings and endowment, amounted now to $101,000. There are seven departments of instruction, as follows: Bible Study, Moral Philosophy and Christian Evidences, Church History, Nurse-Training, Industrial, City Mission Work, General Instruction. Members of any evangelical denomination are received as students, and an Advisory Board, representing different denominations, is being chosen. While the school is under the auspices of the Methodist Episcopal Church, South, it is an aim to make it of benefit to all. It will prove a local centre of good as well as one whence will go out help to distant lands.—*Central Christian Advocate.*

Notice.

To the Members of the M. E. Church, South, in the Winona District, North Mississippi Conference:

On Sept. 1, I received notice from Col. E. W. Cole, president of our Board of Missions, that I had been appointed solicitor for the Winona district, to aid in securing funds with which to pay the missionary debt. I at once prepared a circular letter, which, with an explanatory statement from Dr. Lambuth, I have mailed to several members of our church in the various pastoral charges of the district. In that circular letter I ask each one for a contribution. Of course, it is impossible to make a special appeal to each of you; hence I take this method of informing you of my appointment as solicitor, and of asking your co-operation in raising the money. I deem it unnecessary to attempt any argument on this subject. It has been fully explained and laid on the consciences of the readers of the ADVOCATE—thanks to Bro. Mellen and others. Let each of you, upon reading this, send me at once a contribution to this cause. Those receiving the special appeal sent out will greatly assist me and will forward the cause by giving my letter immediate attention. Send money by bank check, or postoffice money order, to me at Carrollton, Miss. I am glad to report that I already have in hand one hundred dollars. Do not delay, but respond at once.

J. R. BINGHAM,
Solicitor for Winona Dist.

Volunteers to the Front!

Bishop Key writes from Kobe, Japan, Sept. 14: "Everything is promising, but we are not pressing the battle as we should. Time is precious in our work in this field. We must go forward. We need two men, and should have them as soon as possible." A woman is wanted who can teach instrumental and vocal music.

In China we are needing two men, one of them to be a physician. The funds are available for any or all of these. Let us have immediate responses from those who will say: "Here am I; send me." Let those who can not go find those who can, and thus do the next best thing.

JAPAN.

Three missionaries wanted—two men, one woman.

CHINA.

Two missionaries wanted—one of these a physician. Let the call go through the church.

I. G. JOHN,
Cor. Sec. Board of Missions.

A Note from Jackson.

MR. EDITOR: In order to correct a misapprehension, I desire to state through your columns that board can be had at Millsaps College for $12 per month, including lodging, fuel, lights and everything except washing.

We are to have a series of services here soon conducted by Rev. R. G. Pearson. Bro. Pearson will begin his operations on the third Sunday in October, and will remain with us for ten days at least. We hope for large results.

First Church has had this year up to date fifty-four accessions.

W. C. BLACK.

Jackson, Miss., Sept. 25, 1892.

FROM THE WORK.

Rev. W. J. Burt, P. C., Marietta circuit, North Mississippi Conference, Sept. 16: "I closed a meeting last night at Palestine Church. Bro. B. R. East, of Saltillo circuit, did the preaching. The church enjoyed much of the Spirit and love of Christ. There was quite a number of conversions. Twenty-three joined the church."

Rev. J. W. Chambers, P. C., Enterprise and Stonewall circuit: "We have had a successful meeting at Stonewall station. Rev. J. P. Drake and Rev. Robert Zachary did the preaching. The Holy Ghost blessed the men and their message. Seven accessions. Nearly all the membership alive to God."

Rev. J. M. Johnston, Big Cane, Sept. 21: "The Big Cane and Melville work has not advanced much this year. The overflow has injured the crop prospect very materially. A good deal of sickness, but not much of it fatal. We have a good Sunday-school at Melville, and a children's prayer meeting. We have a Woman's Missionary Society organized here by Sister B. F. Alexander."

Rev. J. F. Wynn, Pineville, La., Sept. 24: "Have just closed a six-days' meeting at Slash Bayou, assisted by Bro. R. M. Walker. Twenty-five received into the church, about 20 conversions, 13 children baptized, some new family altars erected, and the community advanced spiritually. Eighty-two members received and 66 children baptized on my circuit this year."

Rev. H. B. Trevilion, P. C., Baker, La., Sept. 20: "On the fourth Sunday in August we dedicated a neat little chapel in Ascension parish, near Hope Villa, and named it 'Meader's Chapel,' and protracted the services some days. The church was greatly revived, and nine were added to the church. This has been one of the very hard places in the Conference, but there is now an upward tendency, spiritually and mentally. In this field, indeed, 'the harvest is white.'"

Rev. H. Armstrong, Lafayette, La., Sept. 15: "Last week the faithful R. M. Blocker was with us from Monday until Saturday, preaching day and night. Results: 5 bright professions, several accessions, with more to follow. We have but little material here that Protestants can utilize. Any amount of 'gum logs' in the town and vicinity. Our fourth quarterly meeting followed, Bro. J. A. Miller presiding. Every dollar of his salary at this place was paid. Good for him, and good for our little church."

Rev. A. D. Miller, Barlow, Miss., Sept. 19: "We have just closed a very fine meeting at Pleasant Valley Church, Bowerton circuit, Mississippi Conference. We began with our third quarterly meeting on Saturday before the second Sunday in September, and closed on the next Friday. Church wonderfully revived, and four promising young men joined the church. The preaching was done by our presiding elder, Rev. R. S. Woodward; Rev. H. P. Lewis, Dr. I. W. Cooper, B. W. Lewis and the writer, and all except the writer did good preaching; very fine. Many thanks to the brethren, and all the praise to God."

Rev. D. G. W. Ellis, Decatur circuit, Mississippi Conference, Sept. 23: "The outlook for this work is not encouraging. I have held three protracted meetings, resulting in some accessions and in some good to the membership. Besides my own meetings, I have assisted in four outside my own work. I have been almost constantly engaged since the fourth Sunday in July, and, notwithstanding incessant labor during the heated term, I have not missed a single appointment. The financial prospect is gloomy. Not quite one-sixth of my assessment has been paid. The farmers say there is not more than one-third of an average crop of cotton made, and for this they are offered only 6½ cents per pound."

Miss Sallie M. Phillips, Collegio Piracicahano, Piracicaba, Brazil, Aug. 13: "Our work of both Boards in this place flourishes, and the spiritual condition of each is very encouraging. Last week we buried a faithful old brother and servant. Just a few weeks before this all his children joined the church. He died firm in the faith, and beautifully. His death was a triumph for the church; and thus all our members die. This is an encouraging fact for the people at home to know, for mission work, though slow, is sure, and many are receiving the glad tidings. Ever, ever, we need more workers, both men and women. Though Brazil is a Catholic country, the people are here perishing without Christ, just as much as in China and Japan. Think of this, and pray for us."

Rev. R. A. Davis, Downsville, La., Sept. 19: "On Aug. 6 my series of protracted meetings commenced on the Downsville circuit, and closed Sunday night, Sept. 11. Held services at five regular appointments, resulting in the entire membership being revived, 58 accessions to the church, and between 60 and 100 conversions; whereof we are glad. Bro. Charles Staple was at one appointment a part of the second week. Bro. Charles Atkinson was with us a part of the first, second and fifth weeks, at three appointments. These brethren did very efficient service for the church. Our finances are far behind to date, and the fourth Quarterly Conference for this circuit is appointed for the twenty-third and twenty-fourth instant. Cry of 'no money.' Pray for us."

Rev. C. W. Perkins, Nesbit, Miss., Sept. 20: "I have finished my meetings. Have had a glorious revival at each charge, except Pisgah. Our meeting there was closed by sickness. We have received 71 members up to date, and a good prospect of paying for the parsonage at this place; and as soon as the parsonage is paid for, then we will commence to build a church here. I am asking the Lord for 100 members, and to help us out on the parsonage, and to get a church commenced, and to get the Conference collections in full; and I believe we will do it. The people here are raising more hog and hominy than ever before, and I think they will be in a better condition next year. The preachers' theological institute will be held here some time in October, and we hope that every preacher in this district will come. We want to continue two days, and have preaching at eleven o'clock and night of both days, besides the discussions. We are praying for and expecting a glorious outpouring of the Holy Spirit. Brethren, be sure to pray and come."

Rev. R. B. Downer, P. C.: "Ellisville circuit protracted meetings are now ended. At Laurel, Rev. Dr. J. W. Harmon aided me in an eight-days' meeting, preaching with all the life and enthusiasm of his palmy days. The time embraced the third quarterly meeting. We were pleased to have Rev. John A. Ellis, P. E., with us, although too feeble to preach. There were 3 accessions. At Sandersville we had an eight-days' meeting. Revs. Geo. H. Thompson and B. H. Rawls did most of the preaching. Their ministry was well received, and most profitable to the people. The merchants of Sandersville, without solicitation, closed their stores during service hours. One feature about the meeting was the hearty participation of all Christian people, regardless of denominational ties. The singing was equal to any city choir. There were five additions, among them a Sunday-school scholar. Nelly Parker celebrated her twelfth birthday by uniting with the church of the Lord Jesus Christ. The first Sunday in September, at Ellisville, we were honored with two sermons from the eloquent Alex. F. Watkins, and the third Sunday Rev. J. W. McLaurin delivered one of the most impressive sermons at eleven o'clock that I have heard in many days. He also preached at night. Our brick school-house is rapidly being completed. Graded school will begin, perhaps, Nov. 1."

Rev. G. R. Ellis, Eastabuchie, Sept. 17: "Held my third Quarterly Conference at Pardue's on the tenth and eleventh instant. Had a good meeting. Nine accessions and 5 adult baptisms. On account of continued feeble health of Bro. John A. Ellis, the presiding elder, he could not be with us, but sent in his stead Bro. J. S. Parker, of Hattiesburg, who filled the chair with ease and dignity. Bro. Parker preached us three sermons full of holy fire and gospel truth, which had a telling effect on the congregations. The Conference granted Bro. H. B. Gilmore, of Eastabuchie, license to preach. The revival spirit is beginning to move upon the hearts of the people on my work. As our camp meeting approaches, the people become more enthused. We are anticipating a glorious time, and are making considerable preparations for the meeting by building new tents, a rostrum, and putting an addition to the tabernacle. At no distant day the Leaf River will rank among the most prominent camp grounds within the bounds of the Mississippi Conference. The good people of Eastabuchie presented their pastor with enough cash, a short time since, to purchase him a nice suit of clothes; and a few days afterwards brought him under additional obligations to them by driving a two-horse wagon up to the gate of the parsonage, freighted with coffee, sugar, rice, flour, meat, and many other things that I can not mention here, and leaving them for the preacher and his family. May God bless them and help me to serve them faithfully! Come to our camp meeting."

Rev. J. R. Whittington, Bayou Sara circuit, Mississippi Conference, Sept. 20: "We have had three protracted meetings, with 27 accessions and about as many conversions. Our collections are all in hand, either in money or subscription, except a few dollars. We will carry all the collections ordered by the Conference. As to the preacher's salary, much depends upon the exertions of the Board of Stewards; and while we are considerably behind, I think this will be paid in full. We have failed to hold any revival services in Bayou Sara on account of the church being under water for three months; and later I failed to get any help. I think, as a whole, we are doing well, for we have had one of the most bitter local elections, as well as fighting the lottery, and, as a matter of fact, a great deal of hard feelings was engendered. Our Sunday-schools are good, as well as our prayer meetings; many family altars. We observed Children's Day at three churches with fine results. Our conclusion is, there is as many consecrated church members on Bayou Sara circuit, in proportion to membership, as you will find anywhere; and I think on this circuit is one of the most faithful stewards in the Mississippi Conference. For years he has been a delegate to District Conferences, and has never failed to go. As a district steward, he is always on hand, and has not failed more than once or twice in fifteen years to be at quarterly meeting; and more, he brings up the assessments. Pray for us. I am thankful to Bros. J. J. Smylie, Wm. Currie and Petty for valuable services rendered in my protracted meetings."

REVIVAL ITEMS FROM MERIDIAN DISTRICT.

Stonewall and Enterprise charge, J. W. Chambers, P. C.: Stonewall, 7 accessions.

Lauderdale circuit, Rev. W. T. Browning, L. P.: Brogan Chapel, 4 accessions; Soule Chapel, 6 accessions. Membership at both places greatly revived.

DeKalb circuit, R. A. Breland, P. C., Jno. A. Moore, junior P. C.: Fountain Branch brush arbor, 30 accessions; Stonewall School-house, 4 accessions. Plans and subscriptions on foot and in hand to build four new houses of worship before Conference.

T. L. MELLEN, P. E.

NORTH MISSISSIPPI CONFERENCE ITEMS.

West Point has had a good revival in the church.

Rev. J. C. Park goes to Millsaps College, and Rev. L. Brayls, L. P., will supply Prairie circuit until Conference.

Rev. Amos Kendall and wife are taking a much-needed rest with friends at Verona.

Malone College and Grenada Collegiate Institute have both opened encouragingly, "in spite of the hard times."

Bro. Lester reports 60 additions to the church on Chester circuit this revival season. This is a good closing of a four-years' pastorate term.

Death has recently deprived the church in these quarters of some valuable members, among whom we note with sadness: Col. R. A. Anderson, of Durant; Bros. Perry Porter and David S. Glass, of Sallis circuit; Bro. McDaniel, of Buena Vista circuit, and Sister Mollie B. Atkins, of Kosciusko, who was the "Dorcas" of the Methodist Church and town where she had spent all of her life. "These all," we believe, "died in the faith," and have gone to the "Christian's home in glory." "The righteous shall be in everlasting remembrance."

G. W. B.

TO-DAY—TO-MORROW—YESTERDAY!

BY JOHN M'MILLAN.

What is to-day? or what is yesterday?
Or, in its turn, what is it that we call to-morrow?
"Time is—time was," and there shall come a time
"When time itself shall not be."
* * * * * * *
And here am I—between to-day, and yesterday, and to-morrow.
The bell which marks, in yon cathedral spire,
The nimble hand of time is now
Upon the stroke of midnight; 'tis to day;
To-day, with all this word may mean
Of opportunity and action; just one little tick,
One swing of that huge pendulum—one pulse beat—
The merest disappearing bubble, bursting on time's ocean—
And that which I, whose voice has scarce ceased its vibrations,
Called "*now-to-day*," is then—is past—'tis "*yesterday*."
I say, "'tis yet to day," and the great bell
In solemn tone doth answer, "Yes,
It is to-day!" Only that flash of time,
That flutter of my eyelid, that shiver of an autumn leaf,
And what I called 'to-day" has vanished and become
A memory—with all its doings, good or ill,
Unalterably written in that book in which
The recording angel keeps the history of things terrestrial,
Against the day—the *great* day of the "Last Assize."
* * * * * * *
Now, I say "yesterday"—
"Such and such things *were yesterday*;"
"Such opportunities for service of my King;"
"Such failures, such successes"—*all* were "*yesterday*."
And now, that which I called "to-morrow," by that tick,
That imperceptible second of my clock,
Becomes "to-day," with other haps and chances:
With other opportunities. This to-morrow,
Which some have said can never be;
Which carries all our hopes and all our fears—
(For fears *to day*, and hopes *to-day*, we have none,
The time being *present*, and bearing naught
But facts and stern realities, whether of joy or sorrow)—
This to-morrow—next moment—that which is not yet—
That jot of time—indefinite, unknown—
In which so much *may* be—and so much *will*,
* * * * * * *
I am confused; I stand in awe—in *awful* awe,
Between this now and then. The *then* that's past;
The "now" that is, the "then" that is to come;
"To-day" is here—and *I* am here;
And yesterday, I *was*;
And, till this moment, much I might have done,
And much I *should* have done, for God and man.
Why not? I am ashamed to face this question:
No word have I of palliation or excuse
For my shortcomings or gross failures.
But for to-morrow, I am all at loss;
I know not; and I ought not care;
"My times are in His hand," and He
Will see to-morrow safely to its end;
And it, in turn, shall be *to-day*, and *yesterday*
* * * * * * *
And so I stand and look upon my clock,
And think that there is coming *one* to-day
When the next tick will be eternity;
For *me* there shall be no more *time*; one little pulse-throb,
And my friends shall say, "He's gone."
* * * * * * *
To-day—to-morrow—yesterday!
* * * * * * *
What then remains? what may I do? "The days
Are evil," and but one alternative there is for *me*.
Therefore I must "redeem the time" that now is mine;
What, but on yesterday, was my to-day, has gone;
What now is my to-day shall, in its turn,
Be my unalterable yesterday;
And my to-morrow? Well, that is *not* mine;
To-day—just now—no more, no less. No other time
Is mine; and in this now, I must, or never,
Like man acquit me."
* * * * * * *
So may to-day be bright with joyous service,
And memories of yesterday recall no chances wasted;
Then for to-morrow's outlook I shall have
Bright hopes that in my doings
My Lord and Savior may be honored,
As not before in *all* my yesterdays.
Thus honoring Him, what shall there be to me
Of fret or worry in the words
Men use to mark the lapse of time—
To-day—to-morrow—yesterday?

Brooklyn, N. Y.

A Special Missionary a Special Blessing.

How shall we turn the young people away from the ball-room and other worldly amusements? Answer: Give them something to do for Christ. Said a pastor of a prominent church: "I had a number of dancing young members in my charge. I organized an Epworth League and put them to work. To-day I haven't a dancing member in my church."

Work for Christ calls the young heart away from the world to find its pleasure in higher and better things. Get the young people converted; then give them church work to do, and you will keep them converted.

But how can I give work to all? This is the puzzle with many a pastor. Answer: First—*Determine to do it.* Second—Organize them into Epworth Leagues, missionary bands and other bodies, from the infant class upward. Then give them work. Home mission work, foreign mission work, charity work, and other church work. *Do this.* Though it cost time and painstaking and care. *Do it.* And your church work will be done on all lines, your young people will find their pleasure in this rather than in the world's frivolities, and the very "babes in the church" will be taught and trained to work for Christ.

Two years ago the Annual Conferences began to adopt "special" missionaries in the several foreign fields. The pastors were asked to raise money to support them by pledging shares of ten dollars each, to be raised in a special way. Having this extra money to collect, they had work for the young people and children. They put the matter before their Epworth Leagues and Sunday-schools and other organizations, and asked them to raise these pledges. And what has been the result?

Pledges have been secured to the amount of $67 000. Forty-five thousand dollars have been paid into the missionary treasury, while there is a constant income from the unpaid pledges. Much of this has been procured from persons who give nothing to missions in the regular way.

Secondly. Thousands of children and young persons have been blessed in doing this work. It has made them to feel that they are of some value to the church, and has helped in training them to work for Christ. And in doing this work, multitudes of young people have been drawn away from the frivolities of the world and closer to Christ.

The pastor who gives his young people work to do in the church will have no trouble with them on worldly amusements. Here is the answer to the vexed question, "How shall I keep my young members from forbidden worldly amusements?" Give them work to do for Christ and humanity. This brings them to feel that their church membership is not a mere name without meaning; but that they are factors in, and necessary to, the success of the church.

Brethren of the pastorate, let me beg of you that you do not pay the "special missionary" pledges out of your own means. This is not the design. This thwarts one main object had in view. For the pastor to pay the "ten-dollar pledge" will bring no blessing to his people. For the sake of your people, take the trouble to explain to them the nature and object of these pledges, and let them have the blessing that comes from the work of raising this money. They may get it in dollars, dimes, or pennies. They will get much of it from those who have never been interested in mission work. This turns the thoughts of the collectors to the great harvest field of humanity, while those from whom they get the money will be led to think and talk of their part in saving the race.

Nothing has ever drawn the church and the several mission fields so close together in sympathy and feeling as this work of caring for a living missionary as their own, whom they know by name, of whom they think, and for whom they pray. Nothing has so reached and touched the great heart of the church. Why did our church pay $53 000 more to missions last year than the year previous? Last year the hardest of years? How is this? Answer: The heart of the church is opening and warming toward the foreign fields, just in proportion as these fields are brought closer by the living ties (special missionaries) which connect them with the several Conferences. And even individuals are now supporting "special" missionaries of their own.

Is not God in it all? The missionary debt (regarded as such a misfortune), has it not brought about this better state of things? That same debt sent out eleven missionaries into the field at first. That same debt forced the necessity out of which the "special" missionary enterprise was born. It has taken the majority of all the missionaries off of the Board and put them in "special" and closer relation to the Conferences and the church at home. It has blessed multiplied thousands by giving them work to do in raising these pledges. And, better still, it has so opened the heart of the church, and brought it into living touch and heart-beat with the mission fields, that we realize that China, Japan, Brazil and Mexico are no longer foreign, but part and parcel of each Annual Conference at home. Has not this debt been a blessing, and has it not wrought a work that had not otherwise been done?

Out of seeming misfortune God uplifts and brings blessing and success to his servants and his church.

The debt was made by appropriating $325,000, with $225,000 in sight with which to pay it. That is now paid. We now have an appropriation of $263 000 to meet ($62,000 less), while our increase in collections last year was $53 000. Hence (as stated recently to the church by the secretary and treasurer of the Board of Missions), "We have but to raise the assessments this year, with $31,000 additional by the secretaries in the field, and the debt will be paid."

Then, brethren, the light is ahead. Hold your "special missionaries" in the field, and thus continue the work which brings blessing at each end of the line. Blessing those who raise the pledges, and blessing those to whom the money is sent, and soon the debt will be gone, and the church at home and the church abroad will be *one* in a sense never felt before.

Atlanta, Ga. H. C. MORRISON.

The Sin of Silence.

BY REV. JOSEPHUS STEPHAN.

The tongue is a much-abused member, but the abuse is all on one side. It is a most common thing to condemn it as the source of multiplied forms of evil when in active use—as an instrument which separates friends, ruins reputation and blasts the hopes of men. But who ever thinks of it as an evil thing when in non-use, and the source of equally as much harm?

Silence is just as great a sin before God, under certain circumstances, as is talking under others. There are times in everyone's life when withholding our words becomes a positive sin, for which there can be no justification. Hence one of the highest accomplishments in the life of a Christian, and, at the same time, the best test of a true Christian character, is found in the way he uses his tongue. How easy to offend with the tongue—in suppressing it as well as using it, in carelessly remaining silent as well as deliberately hushing it in the face of known duty.

The forms of its guiltiness are manifold; as the tongue is represented in its positive side as "a fire," "a world of iniquity," "an unruly evil full of deadly poison," so in the negative side there is evil, and it is evil in the most unsuspected forms.

One manifestation of this guilt is *in keeping back the word which might save a soul.* To refuse to speak then is a sin. It is hard to estimate the power of a wisely-spoken word at certain critical and responsive periods in people's lives. Sometimes they have wrapped up in them untold comfort, the reshaping of a whole after-lifetime and the destinies of multiplied individuals. A student at Brown University, by the name of Malcom, was one day accosted in a kindly way by a teacher: "Make one honest effort for your soul's salvation!" The words were opportune, and they took hold. He found no rest until the rest of forgiven sin came in answer to his struggles and faith. That loving speech was greater than could be imagined. His preaching and influence in after years was wide-extending; scores were saved, among them ministers of the gospel, and good done which eternity alone will reveal. Who can tell what possibilities are hidden in the silence of a moment when some soul could be influenced! The time comes in every life when that irrepressible monitor is heard exhorting us to speak, and not to speak then is to bring our soul into condemnation. False delicacy and fear of giving offense do not mitigate or excuse our sin.

Our silence is a sin *in failing to defend the truth and announce our honest convictions.* "Truth may be outraged by silence," and to day it lies in the dust, trampled upon and gainsaid because its expected advocates are hushed in cowardly silence. It has always been the case that truth has suffered because it had to stand alone and without proper vindication. How true is this more especially of the claims and principles of the religion of the Lord Jesus Christ. Why has it been so slow in making progress in the world? Why do men treat its provisions so indifferently and hesitate in accepting its needed blessings? One cause undoubtedly lies in the guilty silence of its professed adherents.

It may be considered unmanly for one in the midst of life's conflicts to fail to put in definite shape his personal convictions, but for a Christian it becomes a case of real guilt. No man can sustain relations with God and receive from him any promised blessings of his Word, and at the same time be silent and secret about it. He ought to be "a city set on a hill." It matters not how much opposition he may meet and how much persecution he may suffer, it is his solemn duty to stand boldly, clearly and outspokenly for the truth. There can be no equivocation, no uncertainty here; we must assert to the world just what we are, what we believe and where we stand. Questions are arising constantly on which we must take a position, however disagreeable the task may be. We owe it to God, to ourselves and to our fellow-men.

This duty is not so much one of defending the truth by reasoning and philosophizing as by witnessing. It is an easy thing to talk and theorize about religion, and there is no persecution attending; it but it is the highest test of our allegiance to Christ to testify to the inward experience and work of the Holy Spirit. Here is where multitudes have lost their hold on God and brought themselves into condemnation.

There is, strange to say, a prevailing opposition on the part of many good people in the church to any testimony which declares the fact that God can save *to the uttermost*—a work which is called by various terms. But this very opposition makes it a greater sin when we withhold our testimony to a conscious and undoubted work of this kind in our own hearts. Like the apostles, immediately after Pentecost, we must say, "We can not but speak the things which we have seen and heard," and, as obedient followers of Christ, we must heed his words, "Ye are my witnesses." We have nothing to do with what men may think or speculate or say concerning our testimony; we are, however, bound to faithfully testify to "that we do know" in a modest and becoming way, as the Spirit will inevitably lead us to do.

The last form of this sin we mention is *that of failing to discountenance and reprove the wrong.* It is just as much the Christian's duty to use his tongue in faithfully and persistently, but discreetly, putting down the wrong as it is in upholding and defending the right. Many an otherwise successful life has been ruined forever and many an absolute wrong has been perpetuated because some one's timely words of reproof were not spoken at the critical moment. The encouragement given to wrong-doing, both in private and public life, by the silence of those who ought to speak is beyond all computation. How many children have become helpless victims to baneful habits and tendencies in life, because their superiors refrained from plainly warning them of their danger! How many evils stalk through our land with irresistible sway simply because of the silence of those commissioned and obligated to speak! What a tide of worldliness sweeps the churches of the land to-day because so many voices are hushed in guilty silence!

One of the most disagreeable duties we have to perform is to reprove a fellow-man in the commission of a sin or the unwisdom of an action, and yet it is the highest expression of kindness and good-will. As a surgeon, in amputating a limb, must give pain, but he does so out of kindness and with the intention of saving a life. He who knowing a thief or an incendiary to be lurking about your house with a design to kill, or rob, or burn, and would conceal it from you by his silence, is committing the greatest sin and treachery. Can it be any more sin or treachery not to acquaint one of the destructive effects of an unwise or evil course when we may do so? Such silence, however great our reluctance to speak, is bound to be criminal. There is a way of reproving sin which, however, accomplishes no good, but only evil, and itself is a sin. It is reproof administered out of season, in the presence of others or in the wrong spirit. There is a loveless, repelling mode of reproving which tends to shut the heart rather than open it to a better and right course of action.

While it is the unmistakable duty of a Christian to reprove private sin privately there are a class of sins which deserve public condemnation. These are those glaring and gross and bold forms of sin common in every community, and which thrive and multiply under the very shadow of the civil law. No Christian man has a right to see the age in which he lives characterized by corruption, nor his country nor his community grow in Sodom-and-Gomorrah wickedness, without raising his voice to save it. Especially is this the case in a land like our own, where the people make their own laws and see to their administration by the election of officers. In a despotic government we have no voice, and hence no responsibility; but under our own we become traitors and accomplices to all the wrong perpetrated by our silence. Every citizen is thus guilty, but the Christian citizen is doubly so; for if he neglects the public welfare, what can be expected of those who are not guided by his principles? He ought to be a breakwater to all kinds of evils and mischiefs.

There are also times, in our relations to the church, when we must speak or else favor what is detrimental to her interests, and be untrue to ourselves and to God. It is easy to plead to ourselves our obscurity, and that all we could say would have no weight—to fear the disfavor of others and the unpleasantness of the task; still there can be no excuse for not uttering a protest and expressing God-given conviction. How much wrong has been tolerated and how many questionable things connived at in the past, simply by keeping quiet. Prudence and policy, humility and timidity, have too often taken the place of a true obedience and Christian boldness. In matters wherein principle is involved and the real interests of the cause of Christ are at stake no man has a right to be silent nor to fear anyone but his Judge.

Why is it that so many of us have been guilty of committing this sin of silence? Why are there not more to use the tongue at proper times and in proper ways for the good of our fellow-men and the glory of God? Evidently because too many fail to realize their privilege and duty to receive, as the heritage of believers, *a tongue of fire.* This was the conscious need of Isaiah when after he had had that vision of infinite purity, he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." And he realized what was this tongue of fire when "one of the seraphims," "having a *live coal* in his hand, which he had taken with the tongs from off the altar," "flew unto" him and "*laid it upon his mouth*, and said, '*Lo, this hath touched thy lips, and thy iniquity is taken away, and thy sin purged.*'" How appropriate this symbol on the day of Pentecost—the visible tongue of fire—the sign of an inward work, which was manifest in the wonderful transformation of their speech.

This baptism of fire is absolutely necessary to extract from the tongue all acid, the glorification of self, all vacillation and deception, and every form of lip sins; it makes the tongue a faithful witness to the condition and experiences of the soul, and bold and loyal and conscientious in advocating the truth. It becomes the tongue of love, but the tongue of perfect fidelity.

Festus, Mo.

Indian Mission.

I want to report through the ADVOCATE that I have received $19 on or for building the church for Indians—$18 raised by Rev. P. A. Johnston, P. E., of Woodville district, Mississippi Conference. He is an untiring worker for the mission. Wish we had many more like him. Thank you, Bro. Johnston. And $1 from Miss Hattie Collins, Cotton Valley, La. Many thanks to Miss Hattie. I also wish to report $1 on Bro. Cammack's salary sent by Mrs. R. A. Harris, Oak Ridge, Miss. Many thanks. Brethren and sisters, we are behind with Bro. Cammack's salary. Please remit it at once. A. D. MILLER.

Barlow, Miss.

Theism and Evolution.

"It requires," says Prof. Huxley, in a recent deliverance of his, "some depth of philosophical incapacity to suppose that there is any logical antagonism between Theism and the doctrine of Evolution." That might depend somewhat upon the manner in which "the doctrine of evolution" is expounded. If evolution mean, as certain theorists of that school certainly do make it mean, that there is "nothing else in the universe but matter and force and necessary laws," the most incapable philosopher, who still is endowed with common sense, is quite equal to a determination of the point whether there is room there for theism, or the belief in God. Nor is it much better when the principles of scientific evolution are so interpreted as to conclude that the existence of God, if it be a reality, still can not be known. It is quite certain that materialistic science has had both these results: has made atheism almost popular, and agnosticism the welcome refuge of thousands who do not wish to know whether there be a God or not.

It seems to be taught by Prof. Huxley and others that there may be "a Christian evolutionist" who shall hold "that the Almighty Father created just so much or so little as in his infinite wisdom he knew to be sufficient to evolve the existing universe." This position Huxley declares is "inexpugnable by science." The concession may be accepted, with thanks; but it should be recognized what a wide margin remains of conception as to *how much* such acts of creation may be assumed to cover. If the advocates of evolution would limit themselves to the absolutely ascertained, and not demand so much of accepted theory as to evolutionary process, the matter would be much simplified. For example, as to the origin of man. A "Christian evolutionist" will surely draw the line there, until, at least, there is something in the nature of ascertained fact, far beyond any evidence yet afforded, that man is only a higher stage of brute development.

It seems clear, at all events, that thinkers like Prof. Huxley find, after all, that they can not, even as students and teachers of science, do without God. That is something; and it may be hoped that when those extremists who carry the theories of Darwin and Huxley so much farther than they themselves would have carried them, have sufficiently wearied the world with proofs of their own "philosophical incapacity," we shall be allowed to read our Bible as a reliable book, and as teaching what it seems to teach. —*Standard.*

SUNDAY-SCHOOL LESSON, Oct. 2, 1892.

BY REV. W. H. LAPRADE, D. D.

Saul of Tarsus Converted.

Acts ix, 1-20.

TIME.—A. D. 37.

PLACE.—Near Damascus first; afterwards, within the city.

GOLDEN TEXT.—"*Except a man be born again, he can not see the kingdom of God.*" (*John iii, 3.*)

Saul was present at the stoning of Stephen and "was consenting unto his death." He comes first into notice then, but from his own statements we learn:

1. He was born at Tarsus, a city of Cilicia. (Acts xxii, 3.)

2. His father was a Roman citizen, so that Saul was a Roman born. (Acts xxii, 28.)

3. He was of the tribe of Benjamin, and of the sect of the Pharisees. (Phil. iii, 5.)

4. That he was very strict in conformity to Jewish law, and very zealous in his defense of the Jewish Church. (Phil. iii, 6.)

Saul was the leader of the aggressive movement against the disciples of Christ. He was probably about thirty-five years of age at the death of Stephen; an earnest, enthusiastic, talented, learned man, full of Jewish prejudices. An unregenerate religionist, intense by nature and narrowed by rabbinical teaching, he waged war against the followers of Jesus under the impulse of mistaken zeal. The word "yet," in the first verse of our lesson indicates that he had previously been leading the persecution at Jerusalem.

Vers. 1, 2. The authority of the high priest was recognized everywhere among the Jews, and, in ecclesiastical matters, his exercise was permitted by the Romans. The high priest issued letters authorizing arrest of heretics, the Sanhedrim approving.

Damascus was at that time ruled by Aretas, an Arabian, but was tributary to Rome. The Jewish population was large, probably more than forty thousand. Numbers of Jews who were converted at Pentecost, or soon afterward, had, no doubt, gone there when the persecution began.

Ver. 3. The light was from the immediate presence of Jesus; it was the brightness of his inherent glory, like that of the Transfiguration. Saul, no doubt, saw the glorified body of Jesus in the midst of the light, as he claims (I. Cor. xv, 8) to have seen him after his resurrection.

Ver. 4. Persecution of the followers of Jesus is persecution of Jesus himself, and he so regards it. Saul's education, and the prejudices of his association with the Sanhedrim, made it necessary for him to have a special revelation. Our Lord's revelation is always adequate to our need.

Ver. 5. Saul's question indicates that he had not yet been convinced that Jesus was the Lord; he was not conscious that his prejudice hid that truth from him. He was like a stubborn ox, kicking against the sharp goad which was meant for his guidance. Supposing himself to be doing God's will, he was really self-willed and obstinate.

Ver. 6. Trembled with fear; was astonished that the Jesus whom he had regarded as an imposter was really the Lord of Glory. Convinced by this revelation, he humbly sought to know what he ought to do. To wish to do God's will is to open heart and mind to all truth.

Direct revelation is made only so far as actually necessary; after that Saul must hear the truth from Christ's witnesses, like any other man.

Ver. 7. The company heard a sound, but did not hear articulate speech, nor did they see Jesus as Saul did.

Vers. 8, 9. Saul was truly *convicted;* he was not yet a *converted* man, as that word is commonly used. Faith was dawning, heart and mind were stirred. Blind, fasting, praying (see ver. 11), he was preparing for the greater work.

Ver. 10. A human messenger is sent. He is prepared and appointed to preach, just as Saul was prepared, by the same power, to hear preaching.

Vers. 11, 12. The great fact here stated is that Saul *was praying.* He cried for help; Jesus sent the help, making known to him, to aid his faith, the messenger who should bring relief.

Vers. 13, 14. Ananias hesitated to go to the great persecutor; he wished to be fully assured that he *must* go before he went. His statement was intended to call forth further instruction. Many whom we regard as beyond reach are hungering for the gospel.

Vers. 15, 16. Whatever fears Ananias may have entertained, Jesus knew that Saul was ready for instruction. Just such a man he needed for his work among the Gentiles as well as among the Jews. He had chosen Saul for this work, and appointed him to the high honor of suffering for him. This choice has reference to Saul's life-work, not to any "unconditional election" to salvation.

Ver. 17. "Jesus hath sent me." He who goes so sent, and in such spirit, will be heard. Jesus says to all his disciples, "Go ye;" we are not to hesitate because of any opinion we may have formed of those to whom we may be sent. The words, "Jesus hath sent me," will give us entrance if we have his spirit also. Ananias lost himself in his message; he placed Jesus at the front.

Ver. 18. Saul's faith, strengthened by his three days of fasting and prayer, and by the vision concerning Ananias, responded to the message. Immediately he saw with physical and spiritual eyes—and confessed Christ in baptism. It was not the miraculous scene outside the city that wrought his salvation; it was his faith in Jesus, of whose divinity he was, in that scene, convinced. Repentance and faith with him, as with everybody else, were the conditions of salvation.

Vers. 19, 20. Exhausted by long fasting and great mental excitement, he needed food. He began at once his work, testifying that Jesus Christ is the Son of God. He came to persecute Jesus; he ended by preaching him. All redeemed powers belong to Christ. No man has the right to simply cease to *oppose;* he must *aid.* There is a sense in which each of us is a "chosen vessel." Each convert is thereby made a witness for Christ.

A Proposition.

To the Members of the Mississippi Conference Brotherhood, and Others Whom It May Concern—

Rev. Lewis Wallace Wood, deceased, was a member of the Brotherhood, but, for lack of means, had failed to keep his mortuary fees paid as the assessments were made and as the Constitution requires.

In order to express our appreciation and sympathy for the bereaved and chastened wife, I propose to receive by mail, in sums of one dollar and more, for Sister Wood's benefit, that which you may see fit to contribute.

A list of the names of the donors and the amounts will be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication. Address,

C. A. POWELL.

Moss Point, Miss., Sept. 19, 1892.

A Parable.

And the man which had the writer's inkhorn by his side spake a parable unto them to this end, that men ought always to show love by sacrifice; saying there were in a certain city a good man and his wife who walked daily in all the ordinances of the Lord blameless. And there were born unto them, as unto God's servant, Job, seven sons and three daughters. But, unlike the man in the land of Uz, there were unto them no sheep, nor camels, nor yokes of oxen, nor she-asses. They had a small house and a large family. This poor man did eat his bread in the sweat of his face. From the rising of the sun until the going down of the same he did make and mend shoes for the people of that city, and his wife did look well to the ways of her household, and she ate not the bread of idleness. She did rise also while it was yet night and gave meat to her husband and children. She sought wool and flax and did work willingly with her hands, using the spindle and the distaff. And they did teach God's commandments diligently unto their children when they sat in their house and when they walked by the way, when they lay down, and when they rose up. They prayed to the God of heaven for their children, morning and evening, that they might not walk in the ways of evil men. They also taught them to pray, and to love and obey their Creator in the days of their youth. They gave wages to teachers to instruct them in the wisdom of their generation. They sought skillful physicians to heal them when sick. They went hungry in order that they might give food to their children when there was a famine in the land, because the fig tree did not blossom, and there was no fruit on the vines, and the labor of the olive failed, and the fields yielded no meat. They were clad in vile raiment, in order that their sons and daughters might wear goodly apparel among the youth of that city.

The toil and self-denial and prayers of these parents were not in vain. All their children turned their feet into the ways of piety. By their industry and frugality one came to riches, and all the others to a sufficiency of the good things of this world. The sons took unto themselves wives of the virtuous women of that city, and their sisters were married to men which feared God and eschewed evil. But their parents were now naked and destitute of daily food. They were no longer able to work, because they had worn themselves out for their children. At first those showed their gratitude by giving each ten shekels every year to their aged father and mother. With these one hundred shekels they were kept from perishing with hunger. At length some of their children neglected to bring their yearly gifts of silver, and Johannes and Hannah, the more thoughtful and loving children, took upon them to visit their brothers and sisters to stir up their pure minds by way of remembrance of their needy father and mother. They were grieved to find that the yearly gifts were given grudgingly, because of an eager desire to lay up their money against a time of need.

As years passed by, this state of things waxed worse and worse, and the hundred pieces of silver were gathered with more and more difficulty. At last Demas, the wealthy son, invited all his brothers and sisters to a feast in his own house. They all came. Johannes and Hannah urged the others to take better care of their worthy parents by giving more money, and by giving regularly, for the needs of their parents were increasing with their years; and besides this, their house was falling into decay and must be repaired. They all with one accord began to make excuse. One had bought a farm, and had not quite paid for it. Another, who was a merchant, needed more silver to buy more merchandise, for his trade was increasing. Another was just then making a great wedding feast for his daughter; and still another was now paying double money yearly that his heirs might receive more thousands of shekels when he should die. After these excuses Demas said: Go to now, my brothers and sisters; I have a plan by which more silver will be gathered for the sustenance of our dear parents and for the repair of their house, and at the same time our burdens will be lightened or wholly removed. Let us on the coming birthday of our father invite all the people of this city to a public benefit given to our parents, commonly called a fair, and, more recently, a sale. Let us send our wives and daughters through the city to ask of all the people to give, the women of their needlework and cakes full of sweet fruits, the bakers of their loaves, the merchantmen of their silks and fine linen, the marketmen of their savory meats, and the vineyard men of their choicest wines. Let our women prepare broth of venison and messes of pottage for the many young Esaus in our city, who will come each with a half shekel in his hand to pay to the gay maidens who will minister at the feast. Let other maidens sell chains, and bracelets, and bonnets, and rings, and earrings, and changeable suits of apparel, and mantles, and wimples, and crisping pins, and glasses, and hoods, and veils, and perfumes. The merchants will not refuse to give these things; for are they not nourished by our trade? Let us send heralds to proclaim this fair and to write it on the gateposts of our city. To this they all agreed, except Johannes and Hannah, who were grieved even to tears, because it showed a lack of love to their parents, and because it would bring reproach upon the good name of the family. Thus these children were divided, and the more part called the less part over pious and Puritanical, and the two sorrowed that the eight had lost their first love.

The fair was holden two days and nights in a great tent just within the city gate. Many people attended, and two hundred shekels were gathered and put in a bag and brought by Demas to his parents, with words of cheer, because of so many pieces of silver for their needs. The blind old mother went, not for joy, but for sorrow. With difficulty she sobbed out: "I never thought we would come to this; it is next to being on the town." The crippled old father picked up his crutches and hobbled into his bedroom, deeply sighing while he attempted to utter an old Semitic saw—

"How sharper than a serpent's tooth
To have a thankless child!"

Johannes and Hannah came in soon after and laid down double their yearly gifts, and their father and mother were comforted in their love.

Do my readers say, "Declare unto us the parable of the parents and children"? The inkhorn replies: "Know ye not this parable? And how then will you know all parables?"—Dr. D. Steele, in *Zion's Herald.*

O for the Old Prophetic Fire!

A godly purpose to cultivate the early Wesleyan spirit would do our church untold good. We run to organization. We should almost require a chairman, secretary and treasurer to open a street meeting. We are bylawed and officered to distraction. We are readier for anything than personal effort. Personal inquiries after our spiritual experience, even from the best of men, we avoid as unpleasant or repel as impertinent. Consequently—and not because of advanced intelligence—class meetings nowadays are an antiquated fad. Professors' pantaloons rarely wear out at the knees. Works *about* the Bible are read, but seldom the Bible itself. Even the children have "quarterlies" and "lesson leaves," but neither carry nor study the Book.

We would have men saved, if they will oblige us with being saved by atmosphere, and let us, in the exclusiveness of our costly churches and elegant homes, exhale the atmosphere.

Vulgar work is slumming. An invasion of personal liberty is direct approach, even to members of our own set, on the subject of religion. Let others see us—how we practice temperance and honesty and church-going. Is this not enough? In the Church of the Golden Lilies we would rather not have either strikers or Pinkertons—and unkempt alley flotsam and jetsam, not even in the galleries.

Beloved, a hand is reaching for our candlestick! Take care! We have a name to live, and are dead. Breathe on us, O Divine Spirit, that we may live! Breathe on us that we may work! Breathe on us that we may yearn for souls as those who shall give an account! Open our eyes that we may see urgent opportunities which the Lord hath set before us! Where are our Holy Clubs? our Grace Murrays? our John Fletchers? We must have them, and our entire communion must awake and put on salvation, and cry out to rich and poor, or the elements of selfishness and worldliness now at work among us will disintegrate and destroy our church. When the heart no longer beats, the body speedily decays.—*Western Christian Advocate.*

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color, and beauty. It will please you.

KEEP CLIMBING.—Man is progressive. He is ever striving to reach something higher. No matter how great his attainments he constantly feels the spurs of a divine discontent. There is no standing still in life. The call is "Onward!" That which is already attained becomes an incentive to new achievement. It is stated of that brave youth who climbed up the Natural Bridge in Virginia and carved his name higher than anyone had done before, that he found that it was impossible for him to descend, and that his only alternative was to go on and scale the height. His only safety was at the top. So with us all. There is no going down. "It is climbing or falling." Every advance step demands another. We must ever keep moving ahead or fall. This is especially so in the religious life. Progress is demanded. To cease to grow is to die. The whole discipline of divine providence is calculated to secure advancement. It is like climbing a ladder in which each round is broken as fast as we leave it. We must go up. There is no coming down except by a fall which would cause injury or death. Each day is to contribute its mite toward the development of a perfect soul. And so it is to be until the aspirations of time are consummated in the fruition of eternity.—*Epworth Herald.*

HUSBANDS AND WIVES.—A good husband makes a good wife. Some men can neither do without wives nor with them; they are wretched alone in what is called single blessedness, and they make their homes miserable when they get married; they are like Tompkins' dog, which could not bear to be loose and howled when it was tied up. Happy bachelors are likely to make happy husbands, and a happy husband is the happiest of men. A well-matched couple carry a joyful life between them, as the two spies carried the cluster of Eshcol. They are a brace of birds of Paradise. They multiply their joys by sharing them, and lessen their troubles by dividing. This is fine arithmetic! The wagon of care rolls lightly along as they pull together, and when it drags a little heavily, or there's a hitch anywhere, they love each other all the more, and so lighten the labor.—*John Ploughman.*

Why Is Gambling Wrong?

BY ARCHDEACON SINCLAIR, D. D.

Why is gambling wrong? First, because it is selfish. The law of Christian love is that we should wish the good of others rather than our own. The lust of gambling is exactly the reverse; it craves eagerly for our own gain, at the direct expense of our neighbor. If it be said that the man who gambles with you risks the same as yourself, and that, therefore, the thing is equal, that statement only reminds us that it is a double evil.

Secondly, because it is covetous. There could be no more absolute and direct transgression of the tenth commandment than the lust of gambling. The excited desire to win is the passion for possessing another man's money. "Betting," said Charles Kingsley, one of the very manliest of men, "tempted me to company and to passions unworthy not merely of a scholar and a gentleman, but of an honest or rational bargeman or collier. Of all habits gambling is the most intrinsically savage. Morally, it is unchivalrous and unchristian; the devil is the only father of it."

Thirdly, because it maddens and unsettles the mind. Perpetual excitement is like living on intoxicating stimulants. It has been well said that no youth who has once begun to burn with the ardor of the gambler will ever be of much use in the common business of life. He will live in a world of unwholesome delirium, which will gradually destroy all faculty for honest, simple work.

Fourthly, because it is ruinous. The gambler never knows when to stop. Nothing can be more calamitous to a young man than to win the first few times when he risks his money. He is led on and further on. At every fresh failure he becomes more and more certain that the next chance will restore his luck; and so at last he stakes all, and is beggared.

Fifthly, because it is an immoral use of money. Money is given us by God to be used strictly in his service for good and useful ends. We are as directly responsible to him for the use of our money as we are for that of our time, health, position, and abilities.

Sixthly, because it is the enemy of true manhood. To get money without work or right to it, saps the moral fibre. It destroys industry, it discourages the wholesome discipline of steady and persistent effort, it arouses vain and slightly hopes, it unfits a man, by sudden flits of depression and elation, for the healthy discharge of humble and regular daily duties.

Lastly, because it is so utterly unreasonable, so unutterably silly. You always expect to win? But how can everybody win? Do you not see that in order that one man may gain anything considerable, a number of others must lose? Does not that show you that by no possibility can the majority of gamblers win? Sir George Chetwynd, who must be credited with a knowledge of the subject, says that the outsider never wins.

Suffer me to add a few weighty expressions of opinion from well-known authorities. "The gamester," said Horace Smith, "begins by being a dupe, speedily becomes a knave, and generally ends his career as a pauper." "Gambling," says Walter Savage Landor, "is the origin of more extensive misery than all other crimes put together." "Gambling," said an American writer, L. C. Judson, "blots out all the nobler powers of the heart, paralyzes its sensibilities to human woe, severs the sacred ties that bind man to man, to woman, to family, to community, to morals, to religion, to social order, and to country; it transforms men to brutes, desperadoes, maniacs, misanthropists, and strips human nature of all its dignity." "No passion," said the German philosopher, Knigg, "can lead to such extremities, or involve a man in such a complicated train of crimes and vices, and ruin families so completely, as the baneful rage for gambling; it produces and nourishes all imaginable disgraceful sensations; it is the most fertile nursery of covetousness, envy, rage, malice, dissimulation, falsehood, and foolish reliance on blind fortune; it frequently leads to fraud, quarrels, murder, forgery, meanness, and despair; and robs us in the most unpardonable manner of the greatest and most irrevocable treasure, time."—*The Young Man.*

BROWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility.

ADVICE TO PREACHERS.—The way to preach down error is to preach up truth. Never tackle Satan unless you are sure you can lay him. A great many men, by opposing an error, have magnified it, have given dignity to a hitherto unseen and comparatively unknown foe. The most that church-going people have learned of some forms of error, they have learned from the Christian pulpits. Now, the Christian pulpit is not erected to preach evils, but to preach the glory of God. Infidelity is noisy, but it is shallow. A little time ago, in the history of New York, Thomas Paine said, "In five years there will not be a Bible in America." How we smile to-day when we read his words?—*Dr. R. S. Storrs.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, September 29, 1892.

BRIEFS.

One good reason for raising an endowment for our Conference claimants is the fact that the number is constantly increasing. In a few years the present plan will be as burdensome as it is inefficient. Brethren, let us do something.

Our Lord spoke in a language so elegant, and in a style so clear, that the learned people who heard him wondered how and where he acquired them. In this he is an example to all preachers. If any man will follow his Lord in this matter, why should he be made a target for little folks to shoot their pop-guns at? It is only little souls that find fault with elegant language.

Bro. Sawyer's little pamphlet, "The World in the Church," has been issued in good form from our Publishing House, and can be had for twenty-five cents a copy. Bro. Sawyer treats an old threadbare subject in a sprightly way. A good portion of the treatise is culled from various sources, but the ground is very well covered, and the whole makes quite a readable tractate.

It has been suggested that in view of the national school celebration on the following week, Oct. 16 be observed as Columbus Sunday, and that on this occasion special emphasis be given to the inestimable value of our common-school system, which is one of the crowning results of the discovery of America. The suggestion is wise, and we commend it most heartily to our Methodist ministry.—*Central Christian Advocate.*

Our mission work in this city, while going forward under the patience and energy and self-denial of those immediately concerned, is not progressing as rapidly as we wish to see it. We are grateful for the cheering words and the prayers of our Christian friends. They do us good in keeping up hope; but we would be delighted to receive some crisp bank-bills from our well-to-do members. They are the real life of mission work. We stand ready to announce and boldly to promulgate the awful heresy that no mission can live on prayers. Some things *grow* beyond the praying-point, and some *start* beyond it in the first instance. Help is needed and needed now. Will you give it?

Judge Ferguson, of our Criminal Court, deserves special commendation. Some time ago he charged the grand jury in a general way on the subject of gambling-house keepers and gambling, but nothing came of it. The houses were not closed and gambling went on as usual. Last Thursday the Judge called the grand jury before him and gave them a special charge on the same line. There was nothing general about that charge. He read to the jurymen their oaths, then he read the law against gambling-houses and gambling, and then pointed out where several such houses existed, giving street and number and names of proprietors, and said any amount of proof can be had. The consequence was that within an hour after this charge by the Judge, the chief of police had issued his orders to all his subordinates to close up all such houses! That shows what can be done by a faithful officer. Judge Ferguson deserves the thanks of the community.

Our Hymn Book.

We are sorry to know that our people are not using our own hymn book as extensively as they should. As we travel around we find other hymn books occupying the place which ours should occupy, and those others are, in our judgment, far inferior in the correct statement of doctrine, in the expression of religious experience and in poetic merit. Especially in the social meetings and in the Sunday-schools do we find strange hymn books in use. Those who are in charge of these services, besides discounting their own church hymnal, are, by the use of such books, educating their young people, and older people too, away from the use of the best hymns in the English language. The very best judges of hymns have said that our collection, if not the best, is as good as the best; and we believe in using the best of everything. We want our children to read the best books, to hear the best preaching and to learn the best songs. In regard to the young, it is a very short-sighted policy to be content with anything below the best on every line.

Everyone acquainted with the history of Methodism knows that no small part of its success is due to its glorious hymns. These hymns ought never to wear out. They ought never to grow old. There is no phase of Christian life, no degree of grace, no attainment in religious experience which they do not express in accurate terms and in the highest poetic merit. The great doctrines of the Word of God, and especially those upon which Methodism has laid the strongest emphasis, receive statement in our hymns as definite and as accurate and as scientific as they have ever received from the pen of Richard Watson or of W. B. Pope. What do our people mean, then, when they suffer our hymn book to be superseded by the namby-pamby stuff that is flooding the land? We have no patience with such a course of action. Nor do we think we are bigoted in the stand we take in regard to our book. For our people, especially for our young people, we plead for the very best of everything that can be had. Competent critics declare our hymn book to be as good as the best, and we want all our people to become familiar with it for that very reason. The developing, educating power of the best things is too little appreciated.

A glance at the arrangement of our book will show its complete adaptedness to any religious service. For use in the social meetings its sections on "Communion of Saints" and "Prayer," are unexcelled—yea, unequaled—by any hymnal. Its provisions for any kind of service on the Sabbath are so appropriate that they add mightily to the power of the pulpit in its rebukes of sin and its edification of believers. So much is this the case that the pastor who does not use our book harms his people, and the Sunday-school superintendent who uses any other in his school is switching his young people off the Methodist track.

Our Bishops are men of piety and learning; they are men of large observation and experience, and their united voices must be worth something. Their judgment must carry weight wherever and whenever it is rendered. Now, they have spoken about our hymn book, and Methodists ought to heed what they say. Hear them:

We can not urge too strongly the vital importance of diffusing in the homes of our beloved Methodism the unwasting fragrance of these hymns as a daily tribute to him, all whose "garments smell of myrrh, and aloes, and cassia, out of the ivory palaces."

Let our congregations hold the theology which has brought life to myriads, as it is embalmed in these measures. Let our children in the Sabbath-school be trained to lisp in advance the melody of the skies. Let us render to our Methodism the glory of having furnished from its own resources a psalmody unequaled in its rich statement of Christian experience through all stages of nascent and perfected life, which has become the inspiration of youth and the treasure of age with God's people of our own and other churches; and let us exclude from pulpit and prayer-room every utterance in song that would displace the doctrines and hymns of our Zion.

The choice hymns of Montgomery, Newton, Cowper, and other ancient and modern poets, will be found to have contributed to the classic and spiritual value of the book; but to the gifted muse of Charles Wesley, the sweet singer of Methodism, is this volume mainly indebted for its excellence.

It has been truly said that "every phase of Christian experience—its gloom, its struggle, its victory, its peace, its joy—finds in a Wesleyan hymn some true Castalian, almost seraphic, utterance. He wrote his poems in a style so immediately available that they rose upon the air while the ink was hardly dry; and now, after a century and a half, they are sung in every land and in most of the languages of the world. They hold the essence of sermons, and serve as the liturgy of our churches. Christian hearts can never let them die."

Now, let every one of our preachers and Sunday-school superintendents see to it that our own hymn book is used in *all our services.*

Bacteria.

The results of scientific research in extending the range of human knowledge are the pride and wonder of our time. In every field of investigation rich fruits have been garnered as the reward of plodding endeavor and patient toil. In no realm has such rapid advance been made and such wonderful facts discovered as in that realm which opens only to the microscope. While new methods of research and new telescopes are bringing new stars and suns and systems into view, and thus overawing the mind with the vastness of creation and the mightiness of God, the microscope, turned in the opposite direction, discloses a realm where the little and invisible things, under a law as inexorable as gravitation, sway a supreme scepter.

The microscope has opened a new world below us, and the microscopist is to-day attracting as much of public attention as any other toiler in the fields of humanity. So far has he pushed his investigations and so plain are some of the results and so obvious are the bearings of those results in certain directions, that the medical fraternity is dependent upon his researches for a correct diagnosis of certain diseases. The unexpected things which are discovered and revealed and the unexpected bearings of those discoveries and revelations upon living issues border very closely sometimes upon the marvelous. And there is nothing more so than the minute and invisible propagators of various diseases which have come to light under modern scientific research.

Science knows these little fellows as bacteria. It is evident that they have life, but whether it is a plant or a fungus or an animal is not yet determined. They assume three phases or forms: the micrococci, the bacilli, the spirilla—the first having the form of a berry, the second that of a rod, and the last that of a spiral. Some have a flagella at one end, some at both ends. Some are curved like a comma, some like a semi-circle, and some like the letter S. Some are parasitic and some pathogenic. All of them have the thickness of a micromillimeter. These are the terms in which the bacteriologist describes these little pests, and are, doubtless, very clear to learned people; but we plain folks stand in wide-eyed and open-mouthed wonder before such an array of scientific terminology. And when we are assured that these things, which frighten us by their terrible names, are disclosed by the microscope everywhere and in everything and upon everything, we feel that the science that has extended our knowledge has at the same time limited and contracted our sphere of action. We see that we are hedged in by these little rascals on all sides, and some of us are getting afraid to eat or drink or handle anything at all. So much has been published about bacteria and their ubiquity and the deadliness that lurks in their presence that we are beginning to think that everything should be labeled with a danger signal. And when we are told that two hundred species have been identified, how is a plain, unsophisticated man to know when he is in dangerous proximity to these invisible, yet death-dealing foes? The disclosures of science are thus undermining our sense of security. How can any man feel safe when such facts—deadly facts—as these stare him in the face? If it was an open enemy, we could have some heart; but who can fight the invisible? The food we eat, the water we drink, the air we breathe, the clothes we wear, the books we read, the seats we occupy, everything is infested with them. Now, all this we could, perhaps, worry along with, but the ambitious little fellows have reached out and taken possession of another sphere. We are assured by those who know that these scamps infest even our money. It is said that one greasy bank-bill contains 10,000 bacteria. So the startling fact is announced that our money is a dangerous thing to handle; that death lurks in the creases of our bills, and our pocket-books are nothing less than death-traps. Now, what does this mean, but that these bacteria have gone into politics, for death-laden bank-bills are the strongest argument for free silver—that is, silver free from bacteria? Now, taking all these things together, we are confidently looking for another discovery in regard to these bacteria? We expect to hear it announced soon that they have entered the spiritual realm and are the destroyers of personal religion. Indeed, there are many professors who have such a peculiar religion that we are forced to think that some invisible mite is preying upon it and eating away its life and vigor. Look out for the bacteria, the all-pervading, invisible deadly enemy of life, physical and spiritual.

The Fight of the Churches against the Liquor Law.

Vicksburg, Miss., Sept. 19.—[Special] The Crawford Street Methodist Church is torn from center to circumference over a resolution which was passed by the Board of Stewards yesterday. It reads as follows:

Whereas, The Methodist Church, South, condemns the sale of spirituous and vinous liquors as a beverage; therefore, be it

Resolved, That the members of this congregation are requested and expected not to sign any petition for license to sell intoxicating liquors as a beverage.

This action outlines the policy of the church in regard to the new liquor license law, which requires a petition of a majority of the legal voters to obtain the necessary license. It seems that one of the prominent stewards of the church, who is also a prominent merchant, attached his name to a liquor petition, and he was charged with violating the tenets of the church in so doing. He declared his opposition to prohibition, but his action created a storm, and he was given to understand plainly that if he sinned again he would be requested to leave the church. He then promised to withdraw from all petitions.

This is the first gun in the fight which the churches will make against the saloons here, and its effect is anxiously watched, as the rule applies to all members of the church as well as the stewards.—*Picayune.*

MR. EDITOR: The above slip from *Picayune*, Sept. 20, is from beginning to end a tissue of misstatements, if not willful perversions, of fact, and is calculated to do harm. But for this tendency to do evil, it might form companion-piece to that historic description of the crab as "a little red animal that walks backward." The *facts* are that at a special meeting of Board of Stewards, Crawford St. Church, held after morning service, Sept. 18, after the business for which they were called had been disposed of, the matter of signing "liquor petitions" was brought up—several members having signed what are known as "wholesale petitions"—and after a full, free and frank consideration of the question, the following was *unanimously* adopted:

The M. E. Church, South, condemns the sale of liquor; therefore, the members of our church are requested not to sign any petition for the sale of liquor.

During the discussion, lasting some half-hour or more, all present took part; the Discipline was consulted and action of last General Conference referred to; but no threat of charges to be preferred was made, and no word spoken which could wound or offend.

So far from the church being torn by dissensions, we are only too quiet on *this*, as well as other burning questions of the day. The probability is that the majority of our members do not know this question has been considered. As yet, only "wholesale petitions" are in circulation, and the writer of the special is exercising his prophetic faculties in announcing that the resolution adopted is "the first gun in the fight to be waged by the churches against the saloons." The covert attack on our brother steward bears mark of malice in intent and purpose. He signed a wholesale petition because his business requires "alcohol" as a leading element in manufactures, but announces that he would, under no circumstances, sign a retail petition. As the *Picayune* has a large circulation in the Valley, we ask your aid in informing the brethren of the Mississippi Conference that—the *Picayune* and its mendacious report to the contrary—peace, harmony and brotherly love prevail in the Crawford Street congregation.

Respectfully, W. G. PAXTON,
For Com. of Board of Stewards.

An Appeal.

To the Brotherhood of the Mississippi Conference—

Brethren: You have seen the call for Assessment No. 15 on account of the death of Rev. L. W. Wood, and the revocation of the same, Bro. Wood having failed to keep up his membership. His widow, in her sad bereavement, would be greatly benefited by a voluntary contribution from us, and we propose that each member of the Brotherhood send the amount of $5, more or less, to Rev. C. A. Powell, Moss Point, Miss., to be given by him to her. We suggest this as a free-will offering to the widow of a brother who fell at his post of duty; and it need not be confined to the members of the Brotherhood.

W. B. LEWIS, President,
I. W. COOPER, Treasurer,
B. F. JONES, Secretary.
J. A. B. JONES,
Chair'n of Ex. Com.

Some interesting statements were made before the Oriental Congress at its recent meeting in London, and some remarkable discoveries were reported. The history of Canaan a century before Joshua's conquest has been read on the tablets excavated at Tel el Amarna, Egypt. The daughter of Pharaoh who rescued Moses has been identified as Queen Wakara Hatasu, daughter of Thothmes I. The Chinese language, hitherto of an unknown origin, has been traced to its Babylonish source. Prof. Sayce feels sure that the civilization of Babylon antedates that of Egypt even, and that the Egyptians were familiar with Babylonian cuneiform writing in the days of Moses, and used it in their diplomatic correspondence with the Assyrians. A papyrus manuscript of portions of the Old Testament books of Zechariah and Malachi, discovered a few months ago in Egypt, and believed to rank with the oldest manuscripts extant of the Septuagint version, was submitted to the Congress. The "digging force" in the East was never so numerous and well equipped as now, and the coming year is expected to be one of "unrivaled discoveries."—*Zion's Herald.*

A BEAUTIFUL CUSTOM.—We call the Chinese heathen, and yet they have some customs that would do credit to any Christian people. New Year's morning, each man and boy, from the emperor to the lowliest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station, thanks her for all she has done for him, and asks the continuance of her favor for another year. They are taught to believe that mothers have an influence for good over their sons all through life.

GOD IN ALL.

The blue skies smile, and flowers bloom on,
And rivers still keep flowing;
The dear God still his rain and sun
On good and ill bestowing.
His pine trees whisper, "Trust and wait!"
His flowers are prophesying
That all we dread of change of fate
His love is underlying.

NOTES.

The *St. Louis Advocate* represents Bishop Galloway as saying: "I like to feel the thrill and mighty undertone of motion." Surely the reporter must have made a mistake. We don't believe Bishop Galloway uttered any such ridiculous nonsense as that!

The latest new thing in the towns and cities in higher latitudes is "Young Ladies' Walking Clubs." If they are for the purpose of inducing young ladies to exercise in walking, they are to be commended. Street cars, etc., in our towns and cities are doing our people harm in keeping them from the healthful exercise of walking.

We might undertake to give several reasons why Christians should fast, but none are better or so good as the example and teaching of Christ. He was the Son of man and represents to us the best humanity possible. We can never go wrong when following him. He taught how we should fast as he taught us how we should pray. He certainly did not teach us how to go through a useless performance.—*Texas Advocate.*

Some speakers and writers take every occasion to marshal the martyrs before their hearers and readers, and point to them as good examples of fidelity to truth. What a beautiful picture it is, to be sure! And yet those same speakers and writers are just as eminent examples to illustrate the virtue of not tempting providence by exposing yourself to danger.

Our observation has been that, other things being equal, there is no bushel big enough to hide a shining candle. The pastor who buries himself in his work is by his work lifted up to wider fields. The prime necessity is success—legitimate, permanent success. The church is hunting, lynx-eyed, for such pastors. All the presiding elders in the cabinet, and all the Bishops on the bench, could not successfully interfere, even if disposed. Nay, nay; they too would say: "There is your man."—*Western Christian Advocate.*

The salaries given to their cooks by some of the New York clubs is simply ridiculous; as much as $10,000 to $15,000 a year, to tickle the palates of these gourmands. But Mr. Pierre Lorillard has engaged a jockey, William Simms by name, to ride for him during the season of 1893 at a salary of $12,000. Another jockey for the Oneck stables gets only $8,000. Think of it, ye senators and judges and governors and professors and ministers of the word! But then would ye like to be cooks and jockies with $12,000 a year to place in your greasy pockets?—*Southern Churchman.*

There are decidedly too many "doleorous croaks" in the church! If these "prophets of evil" would cease their croaking and put their hands to some kind of Christian work, they would soon see that there is strong, solid foundation for a hopeful faith in regard to the future. If ever anybody had cause for "fears for the future," it was Jesus when forsaken by all his disciples. But his faith in the future never wavered. He went forward to the end of his mission and is conquering the world to-day. Drive away doubt by earnest Christian work and be a happy disciple of your Lord.

The heathen teach our people how to give for the support of the gospel. Says the *Examiner*:

Not all the Chinese carry all their money to China. The 161 Chinese Christians of California raised last year for benevolent purposes $6,290, or $39 for each; for the expenses of their own association they raised another $2,029, or $12 for each member. They raised $1,913 for home missions and $3,181 for foreign missions. One Chinese Sunday-school (30 members) in Brooklyn, N. Y., has given the last year $150 for foreign missions. A Boston Chinese Sunday-school gave $114 for the same work.

To quote from Jesus or Paul, and then continue by saying, "He might, with equal truth, have said so-and-so," is a little too gratuitous. It leaves the impression that if Jesus and Paul had *thought* of it, they would have said it, and then comes the inference: Jesus and Paul forgot something they ought to have said, and then, "What a wise man we have; he can tell us what Jesus and Paul would have said and ought have said;" "His words are supplemental to the deficiencies of Jesus and Paul." Take care how you speculate upon what our Lord or his apostles *might* have said. Your business is with what they *did say.*

"The old paths." This is a favorite hobby with many, and when they mount and give the rein to their steed, everybody else must "take to the woods." Where are these "old paths?" Forty years ago we heard people talking of the "old paths." Turning back the pages of history, we find that people in the days of Adam Clarke and John Wesley were exhorting others to return to the "old paths!" Go back to New Testament times, and there is the same kind of talk. Go back to the prophets, and they are full of the same exhortations to return to the "old paths!" Go back to Moses and the patriarchs before him, and there it is again! We confess to some confusion on the subject of these "old paths," and to a private opinion, now made public in this note, that those who are continually exhorting us about returning to the "old paths" have no very clear and distinct idea of what they are after.

PERSONAL AND OTHERWISE.

We have received $2 for Bro. Foust's home from Georgia Brewer, of Liberty, Miss.

Friends in Homer, La., have contributed $21.25 for Bro. Foust's home. So says Bro. Blocker.

It is a great mistake for preachers to take the notion that the churches are built for *their* special accommodation.

Friend Cason, editor of the Monroe (La.) *Times*, does us the honor to copy entire our article about the recent prize fight in this city.

Bro. LaPrade returned last week from his vacation. He and wife are much improved in health. They are warmly welcomed back.

Greenville, Miss., is worth as follows: Realty, $2,579,145; personalty, $668,-435; solvent credits, $419,000; banks, $300,552.62. Total, $3,967,832 62.

Dr. D. L. Phares, who was a member of the first graduating class of the old Louisiana College (now Centenary College) in 1837, died recently in Madison, Miss.

The State Industrial Institute and College, at Columbus, Miss., opened with 200 girls in attendance, and the A. and M. College, at Starkville, opened with 173 boys.

Bishop Granbery had to undergo a surgical operation on the jaw recently, but is reported improving. We trust he will be able to meet his appointments in our territory.

Rev. J. B. Robins has brought out a *fourth* edition of his valuable little book, "Christ and Our Country." We spoke favorably of the first edition, and this also commands our favor.

"The two sermons he preached last Sunday would have done credit to an older divine." So says a country exchange. Take care, young preacher! Don't you believe a word of that. It isn't so.

A note from Rev. T. J. Newell, president of Grenada Collegiate Institute, says his school opened well, and prospects brighten every day. President Newell had quite a spell of sickness, but is again up and at work.

Regular daily passenger trains have been put on the Kansas City, Watkins and Gulf railway between Lake Charles, La., and Alexandria, La. This is a great convenience to the people of Southwestern Louisiana.

According to Superintendent Easton, there are in our city public schools, 8,-449 white boys, 9,224 white girls, 2,610 colored boys and 2,826 colored girls. The public schools are to celebrate Columbus Day, which is Oct. 21.

Our Conferences are coming on soon, and we exhort every preacher to do his best to be ready, and to pray for enough grace to prevent him from "posing as a martyr" for six months after the appointments are made.

Judge James T. Fant, of Holly Springs, Miss., has been compelled by continued ill-health to resign his office as circuit judge of the Third District. Judge Fant is a prominent member of our church in Holly Springs.

If you write with a pencil on a postal card, the writing may be so marred by rubbing in the mail bags as to be illegible by the time it reaches this office. We have some experience in trying to make out what is written that way on postals. For the sake of peace, don't do it any more.

A card from Rev. W. D. Dominick informs us that Rev. J. N. Tucker has been appointed colporter for the Woodville district. We trust the brethren all over the district will cooperate heartily with Bro. Tucker in the laudable effort to extend the circulation of good books and periodicals.

Rev. H. E. Partridge, from Florida, passed through our city last week, *en route* to Natchez, Miss., having been appointed by Bishop Hendrix to Jefferson Street Church to fill out Bro. Nicholson's unexpired term. We heartily welcome Bro. Partridge, and trust his coming may bring great good to our Zion.

The Water Valley (Miss.) *Progress*, Sept. 17:

The Inge tent revival opened up Thursday night under favorable auspices. A much larger congregation was present than was anticipated and considerable interest was manifested from the beginning.

A dispatch in the *Times-Democrat* from Tallahassee, Florida, Sept. 20, says:

Rev. H. E. Partridge, for many years an able and faithful preacher of the Florida Conference, M. E. Church, South, leaves this week to accept an appointment to the Jefferson Street Church, at Natchez, Miss.

The *Texas Advocate* has this note from a presiding elder:

The revival in Greenville goes on with unabated interest. The greatest meeting I ever saw. There have been 336 conversions, and the end is not yet. What I said of the Farmersville meeting is true of this. No sensationalism, no cheap John in doctrine nor method. They all go to the altar. Many episodes connected with this meeting would make fine reading, but I desist.

Ten cents for a dictionary with 30,-000 words; five cents for an elegantly illustrated primer, and other books in proportion. F. D. Van Valkenburgh, 106 Camp street.

Notice.

Applicants for admission on trial into the North Mississippi Conference will please meet the Committee of Examination at the Methodist Church in Corinth, at three o'clock, Monday afternoon, Nov. 28.

The committee will expect the applicants to be well prepared on the topics prescribed in the Discipline, and will make the examination strict. "Ordinary branches of an English education" are construed to mean English grammar, composition, spelling, geography and arithmetic. Failure on one topic will be sufficient to reject the applicant. The committee will give to the class a subject on which to write a composition, and from that the merit in grammar, spelling and composition will be chiefly determined.

Let candidates for our itinerant work seek all possible scholastic training before they enter the itinerant field.

W. T. J. SULLIVAN, Chair'n.

Notice.

I have appointed the following as solicitors for the raising of our portion of the missionary debt, in accordance with the instructions of the Bishop:

Aberdeen district,	Jno. Trice.	
Kosciusko	"	J. B. Streeter.
Winona	"	J. R. Bingham.
Grenada	"	T. J. Newell.
Holly Springs	"	T. W. Lewis.
Greenville	"	Thos. Mount.
Columbus	"	Dabney Lipscomb.
Corinth	"	Dr. Worsham.
Sardis	"	J. M. Wyatt.

I trust that these brethren will govern themselves accordingly, and that all will do their share toward removing this obstacle to the progress of the church. Yours fraternally,

R. M. STANDEFER,
Conference Solicitor, N. Miss. Conf.
Greenville, Miss.

Receipts to Pay Missionary Debt—Dr. Lambuth's Plan.

Brookhaven district—per M. L. Burton, solicitor.....$38.50

Some liberal subscriptions have been taken in the Brandon and Meridian districts, but only cash is being reported.

The letters from the district solicitors are generally full of faith in God and hope to bring up the full amounts expected from their districts. Dr. Lambuth writes encouraging letters to me from the other Conferences in our great church. A ministry full of holy zeal, with knowledge of the needs of our mission fields, and knowing who are able to pay, will always succeed. We have been asking men for $1 who were able to pay $100, and calling for $25 where there was ability for $1,000. We are about to quit playing at missions and are going to work.

T. L. MELLEN.

Buy your school books from Bro. Van Valkenburgh, 106 Camp street.

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Each number consists of a complete serial story for young people, varying from 50 to 100 pages.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
Columbia	Oct. 5	Eugene City, Oregon	Duncan
Holston	Oct. 12	Wytheville, Virginia	Granbery
Northwest Mexico Mission	Oct. 12	Nogales, Arizona	Haygood
Tennessee	Oct. 19	Tulip Street, Nashville	Galloway
Mexican Border Mission	Oct. 19	San Marcos, Texas	Haygood
Central Mexico Mission	Oct. 27	City of Mexico	Haygood
German Mission	Oct. 28	Houston, Texas	Hargrove
West Texas	Nov. 2	Gonzales, Texas	Hargrove
Texas	Nov. 10	Calvert, Texas	Hargrove
North Alabama	Nov. 16	Lafayette, Alabama	Keener
Indian Mission	Nov. 16	Ardmore, Indian Territory	Granbery
Virginia	Nov. 16	Norfolk, Virginia	Hendrix
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
South Carolina	Nov. 23	Charleston, South Carolina	Hendrix
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacogdoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

HOME LIFE.

THE SPIRIT OF NATURE.

BY RICHARD REALF.

Oh, Earth! Thou hast not any wind that blows
Which is not music; every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedge-row flower that grows,
And every little brown bird that doth sing,
Has something greater than itself and bears
A living word to every living thing,
Albeit it holds the message unawares.
All shapes and sounds have something which is not
Of them; a spirit broods amid the grass,
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
And touch of an eternal presence thrills
The fringes of the sunset and the hills.

Beautiful Girls.

BY MRS. MARGARET BOTTOME,
President of the King's Daughters.

How natural it is to desire to be beautiful! I listened to a lecture a short time ago on physical beauty. The lecturer insisted that it was our duty to be physically beautiful, and she made it out a real business to go into. She thought it right to take the mirror and examine carefully whether any wrinkles were coming about the eyes, and if the slightest wrinkle were there, to declare it should not be there; and then you should commence to rub until they were rubbed away. So much was said about wrinkles that there seemed a deeper meaning than I had seen before in the words "not having spot, or wrinkle, or any such thing." Now, I admire beauty, and I believe in obeying all the laws of hygiene in order to preserve beauty if one has physical beauty; but I want to say a few words to you, dear girls, about the beauty that is spoken of in the forty-fifth Psalm. And if you will take your pencil, you can draw it under these words: "*The King greatly desires thy beauty.*" Now, of course, that must be beauty of character, for beauty is the only imperishable thing. It makes no difference how much attention you may pay to making yourselves beautiful, physically, there will come a time when it will pass away, and unless there has been a cultivation of soul beauty, it will pass away, leaving the old age without a trace of the early beauty. I remember once having a Bible class of young ladies, and they were exceedingly plain-looking. One day I said, "Girls, would you like to be beautiful old ladies?" They smiled and said "Yes." "Well," I said, "now is your chance. Not a day must be lost. Character begins to tell on the face after awhile." I know old ladies who are really beautiful. The soul beauty has struck through the face.

I was glad to hear the lecturer say that a fit of anger would mar the face more than almost anything else. Think of the girls who have fits of vexation, who sulk, who can not bear a disappointment. I wish such would think, "I will spoil my beauty of soul and body if I indulge in these thoughts that make me gloomy." Many of you know that I am connected with an order that emphasizes "little things"—"the little courtesies of life."

I often wonder we do not hear more sermons from "Be courteous;" and this courtesy shown in the home, in the school-room, in the store, everywhere. Carry a sort of delightful perfume wherever you go. If you will look closely into the same forty-fifth Psalm, you will see that of the King it was said, "All thy garments smell of myrrh and aloes"—perfume.

Oh, how we do need in the every-day life these perfumed Christians. How we do need the perfume of Christ-like kindness in our homes. I gladly consented to talk a little to the girls in *The Epworth Herald*, because I felt sure that I should thus have access to the girls in the Methodist Episcopal Church; and the very word Epworth takes me back to the days of my girlhood, when the dream came to me of entire devotion to Christ. A wise pastor of our church at that time said to me one day: "I advise you to read religious biographies;" and I read the lives of the Wesleys and of the devoted worthies of my own church, and I gave up the trashy novels of those days, and began to take in high ideas of life and the vision of a pure heart and a pure life were before me. I can not say I have attained, but the dream, the vision, I have never lost sight of, and of course it brought me into companionship with the best, the truest, by the very law of affinities, so that what are called the pleasures of the world—the ball-room, the theater—had no attraction for me; but life has become a wonderful theater to me, and I have realized that I must act well my part on the stage of life. As I write I feel like drawing you dear girls closely to me, and saying some earnest words to you. I may never have another opportunity. You are living in a wonderful time. You have opportunities that, as a girl, I did not have. All the doors of usefulness are opened to you, and, believe me, there is only one life that is worth calling life, and that is a life of entire consecration to Christ. The life he lived upon earth is your example.

He went about doing good. You will go about. What for? Will your ideal be his? Will you be an influence, a power for good? Will you consecrate all the education that you have received, all the gifts that have been given you to his service? You say, "Such intense devotion will make me singular; I shall be unlike the other girls." How that takes me back to the early days when the same thought came to me, but I should not be speaking to the thousands of girls I talk and write to these happy Autumn days of mine if I had not been willing to follow, to obey Christ at any sacrifice in those girlhood days. There are fascinations that hold us for a time, and then pass away. But the fascination of a life of trust and love has been with me for nearly a lifetime, and is with me still. There is nothing so beautiful as purity of heart and life. This was the one thought in the founding of our Methodism, and the founder of our Christianity, the Lord Jesus Christ himself, is our divinely appointed pattern. I think we should be so thankful for all the helps that have come to us in these days—the Epworth League, the Christian Endeavor, the King's Daughters, and the King's Sons—all so helpful; and yet, knowing as I do the power there is in organization, I feel the danger as well; I feel it in the order of King's Daughters. Our glory is not in our great organization; our glory is in the spirit we had before we dreamed of organization. The desire for a deeper spiritual life and increased helpfulness for others, and the glory of your Epworth League is the glory of Methodism—the spirit of the Wesleys, who had one thought—the loving God with all our hearts and our neighbor as ourselves. May God keep us true to the Spirit. Keep ever the high ideals before us, and our motto ever be, "Onward and upward."—*Epworth Herald.*

A fanatic is a man who takes a burning interest in something we don't like.

Public Education in America.

While educators and pupils enjoy a moment of repose in the vacation season, it is proper to glance at the great advantages American citizens enjoy of an educational kind. Of the many things of which America may be proud, the free school system is one of the best. It is designed to reach the whole people, and to be at once a defense of free institutions and a force for the building of individual character.

The geographical breadth of the system is a marvel. It is co-extensive with the Republic. The plan, put in operation in Massachusetts in 1647, has extended to every State and Territory in the Union. Its force has not been spent by wide diffusion. The distant States vie with the original thirteen in the excellence of their educational provisions. Colorado, though anchored to the Black Hills and verging upon the desert, has a most admirable system of public education.

The quality of the teaching is admirable. If not perfect, the American people will be satisfied with nothing short of the best. The advance in grade is hopeful. If Colorado leads to-day, it may be South Carolina, or distant Texas to-morrow. The States are in the race, and it is hard to determine which will first touch the goal. The present climbs upon the shoulders of the past, as the future will find in the present an important stepping-stone.

The array of numbers is almost incredible. The 353,797 teachers in the public schools is an army of occupation mightier than that of Cæsar or Hannibal. They touch and influence the inner life of the people. The child, as wax in their hands, is molded into the man and the citizen. The 12,362,080 pupils is something incalculable. The mind does not readily grasp it. They are four times as many as all the people of the thirteen colonies at the Revolution. The number equals that of the inhabitants of the Confederate States when they undertook the Rebellion. They are twice as many as the people of the great State of New York. In addition to this, there are in America 830 colleges and higher institutions of professional education, with a corps of 11,273 professors and 138,902 students.

The cost of the school system is enormous. Besides the school plants and apparatus the annual expenditure to keep the schools running is very great. On the high schools, supported by the States, $10,000,000 are annually expended, and on the common schools not less than $130,000,000. Education is expansive, the bills for it running up towards those for public defense by means of the army and navy. But a well-educated people will have less occasion for military defense than one untaught.

A system so admirable, and capable of such service to the people of the nation, is worthy of the utmost care and protection. No enemy should be allowed to harm the tree whose leaves are for the healing and whose fruit is for the nourishment of the nation. Millions more of the children of our Republic should be allowed to enjoy its shade and refreshment. A foreign enemy has already come in and sowed tares, in pulling out which some would persuade us the wheat will be plucked up. The mistake will be found in the end. There are tares in every field, but they do not preclude an abundant harvest. The opposition to the public school is small when compared with the mighty forces enlisted in its favor. The system of public education is the favorite of the American people. They swear by this; they will fight for this. To touch this is to touch the apple of the eye. A real peril at any point has never failed to rouse public interest and indignation. The repose of the American people under the attacks of priests and infidels is an evidence of strength rather than of indifference or weakness. The people know how firmly the system is intrenched and what an effort would be required to heave it from the base. But, though they do not fear, they will observe Cromwell's advice and keep their powder dry.—*Zion's Herald.*

Give the Boys a Trade.

Go where you will, you will find youths entering manhood without any equipment for the struggle before them. Tens of thousands of them hope to become merchants, when they have no aptitude whatever for commercial affairs, and are doomed to lives of bitter toil and grinding poverty. This ought not to be. Everybody in America is justly entitled to a trade, and he ought to have the chance to master one. Many sons of poor parents and many orphan boys are compelled to forego the inestimable benefits of apprenticeship, and these ought to be assisted by wise philanthropy; but very many more fail to improve the great opportunity of becoming a skilled worker, and so drift into the laboring army, to become helpless victims of poverty all their lives. Boys in town and country, learn a trade. It will be your surest and best friend through life. Parents, in whatever else you come short, don't fail to see to this matter. You will be assuring the happiness and comfort of your sons, the welfare of those who come after them, and discharging a solemn duty you owe to society and the country.—*Farm and Fireside.*

Two Sermons.

It is fair to judge of a sermon, not only by the pleasure which it gives a hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experiences. "I can not exactly define the flaw in the morning's discourse," remarked one friend. "It was able, brilliant, and, in a certain sense, spiritual; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord and implore him to make me the man he designed me to be, and then send me forth to wider service for the blessing of mankind." One preacher stimulated the mental faculties; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired?—*Congregationalist.*

SPIRITUAL HABITS.—Physically, we are constantly doing things without any thought. That is, we have done certain things so often that we continue to do them from force of habit. There should be a cultivation of spiritual habits in the same direction. What more practical and beautiful prayer could be offered than the one Dr. Arnold, of Rugby, prepared for his daily use before going into the schoolroom? It was as follows: "O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to thee. Do thou bless them, and keep their work thine; that, as through thy natural laws my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind can not consciously turn to thee to commit each particular thought to thy service."—*Young Men's Era.*

OUR YOUNG PEOPLE.

THAT'S THE WAY.

Just a little every day,
That's the way
Seeds in darkness swell and grow,
Tiny blades push through the snow,
Never any flower of May
Leaps to blossom in a burst;
Slowly—slowly at the first.
That's the way!
Just a little every day.

Just a little every day,
That's the way!
Children learn to read and write,
Bit by bit and mite by mite,
Never anyone, I say,
Leaps to knowledge and its power;
Slowly—slowly hour by hour.
That's the way!
Just a little every day.

—*St. Nicholas.*

Thoughts at Leaving Home.

Dr. Carter has agreed to publish, and you have promised to go with me in imagination from Enterprise to Matsuyama, and there stay a while. Find on your maps Enterprise, in Eastern Mississippi, a half-hour's run from Meridian by either of two railroads. A directory in the "Empress of Japan" library gives it a population of 1,320; but it is not quite so well off. Yet no more can we judge of a town by its numbers than of life by its years. Better one honest toiler than a thousand idle lookers-on. The citizens of the old village do their part, not as God would have them, but so well that the men needs to be careful who would cast a stone at them. They share the realm of poverty with the vast majority of human creatures; nevertheless they have often been able to aid the right.

Many young people in the South, and, perhaps, all over the world, neglect opportunities for education and advancement, and Enterprise has its share of these; but when the circumstances demand it, they will look at life more earnestly and do better. Passing over the efforts that are being made to use the iron and wood of the region, and other things that give a surer prospect, we may look upon the Enterprise High School, now beginning its third session, as that which will give the next set of young people who come upon the stage of action implements with which to cleave their way in the world. The Southern youths need to know and think. They have before them life in a society where, among other problems, there is one of wrongs within wrongs—things wrong, and yet right at the same time. Ask your parents, or your teacher, to tell you how this has been so from the time when the negro was kidnapped and sold to the Southern planter until his existence at present as a free American citizen, making necessary two distinct sets of schools and churches, even in the sparsest settlements. The negro is responsible for much of Southern misfortune; but some people have a way of charging him with them all, thus making the negro the most important personage in the country, holding in his hands both weal and woe. At any rate, instead of wholesale condemnation of black dishonesty and worthlessness, it may be well sometimes to seek to learn if God did not have a purpose in choosing the South as a place for the negro.

You did not agree to read all this moralizing. When Christmas comes, take advantage of the occasion to study the life of Him whose birth it celebrates. When Spurgeon dies, let it be a chance to impress upon your mind the characteristics of the man and the causes of his success. I have made your humor to listen an opportunity to moralize a little. Now, do you, please, make this an occasion for studying geography and traveling. If you were going from Mississippi or Louisiana to Japan, what preparation would you make? What routes could you take? Which one would you prefer? Your friend, H. G. HAWKINS.

Matsuyama, Japan, Aug. 25, 1892.

One Girl's Work.

A few years ago a little girl applied to a pastor in one of our large cities for admission into his Sunday-school. She was told that the classes were so full there was no room for her, and that the church was so small that no more classes could be organized. Much disappointed, the little girl began to save pennies—her family was poor—for the purpose of enlarging the church in order that she and other children like her might be accommodated. She told no one of her ambitious purpose, however, so that when the pastor of this church was called to her bedside a few months later, to comfort her, in her severe illness, he saw nothing unusual, only a frail child of six and a half years. The little sufferer died, and a week later there were found in her battered red pocket-book, which had been her savings bank, fifty-seven pennies, and a scrap of paper that told, in childish print, the story of her ambition and the purpose of her self-denial.

The story of that little red pocket-book and its contents, and of the unfaltering faith of its little owner, got abroad. It touched the heart of saint and sinner alike. Her inspiration became a prophecy, and men labored and women sang and children saved to aid in its fulfillment. Those fifty-seven pennies became the nucleus of a fund that in six years grew to two hundred and fifty thousand dollars, and to-day this heroine's pleasure, life-size, hangs conspicuously in the hall-way of a college building at which fourteen hundred students attend, and connected with which there is a church capable of seating eight thousand, a hospital for children named for the Good Samaritan, and a Sunday-school room large enough to accommodate all the boys and girls who have yet asked to enter it. A fairy story? It reads like one, but happily it is not one. The little girl's name was Hattie May Wiatt, and the splendid institutions described are located in Philadelphia.—*Harper's Young People.*

THREE USEFUL BOYS.—Here is a joke from Indianapolis which small boys will be sure to appreciate. A certain Mrs. Watts said to her maid-of-all-work, Mary Ann by name, "Mary Ann, these bannisters seem always dusty. I was at Mrs. Johnson's to-day, and her stair-rails are clean and smooth as glass." To which Mary Ann replied: "Yis, mem; she has three shmall boys."

"I want to ask one more question," said little Frank as he was being put to bed. "Wait," acquiesced the tired mama. "When holes come in stockings, what becomes of the piece of stocking that was there before the hole came?"

Little Dick: "School teachers hasn't any feelin's at all." *Mama:* "What is the matter now?" *Little Dick:* "My teacher borrowed my new knife to sharpen her pencil so she could give me a demerit mark."

SCIENTIFIC.

The Spreading Oak.

The extreme limit of the age of the oak is not exactly known, but sound and living specimens are, at least, 1,000 years old. The tree thrives best in a deep tenacious loam with rocks in it. Stagnant water is one of its aversions. It grows better on a comparatively poor sandy soil than on rich ground imperfectly drained. The trunk, at first inclined to be irregular in shape, straightens at maturity into a grand cylindrical shaft.

The oak does not produce good seed until it is more than six years old. The acorn is the fruit of the oak; the seed-germ is a very small object at the pointed end of the acorn, with the future root uppermost. The acorn drops, and its contents doubtless undergo important molecular and chemical changes while it lies under its Winter covering of leaves or snow. In the mild warmth of Spring the acorn swells, the little root elongates, emerges from the end of the shell, and no matter what the position of the acorn, turns downward. The root penetrates the soil two or three inches before the stalk begins to show itself and grow upward. The "meat" of the acorn nourishes both root and stalk, and two years may pass before its store of food is entirely exhausted. At the end of a year the young oak has a root twelve to eighteen inches long, with numerous shorter rootlets, the stalk being from six to eight inches high. In this stage it differs from the sapling, and again the sapling differs from the tree. To watch these transformations under the lens is a fascinating occupation.

If an oak could be suspended in the air with all its roots and rootlets perfect and unobscured, the sight would be considered wonderful. The activity of the roots represent a great deal of power. They bore into the soil and flatten themselves to penetrate a crack in a rock. Invariably the tips turn away from the light. The growing point of a tiny outer root is back of the tip a small distance. The tip is driven on by the force behind it and searches the soil for the easiest points of entrance. When the tips are destroyed by obstructions, cold, heat or other causes, a new growth starts in varying directions. The first roots thicken and become girders to support the tree, no longer feeding it directly, but serving as conduits for the moisture and nourishment gathered by the other rootlets, which are constantly boring their way into fresh territory. These absorb water charged with soluble earth, salts, sulphates, nitrates, phosphates of lime, magnesia and potash, etc., which pass through the larger roots, stem and branches to the leaves, the laboratory of new growth. An oak tree may have 700,000 leaves, and from June to October evaporates 226 times its own weight of water.—*Ohio State Journal.*

WHY DO THE LEAVES FALL?—It is generally supposed that leaves fall in the Autumn because they die. This is not a correct view. If we break off a leafy branch the leaves will soon wither, but not drop off. In fact, they will cling to the dried branch with greater tenacity than when they were green and alive, requiring some force to wrench or twist them off. In tropical climates they remain green much longer than in temperate countries, and their fall, when it does take place, is not just before the cold season, but during the hot dry season. Many of our own trees, as oaks and hornbeams, retain their leaves dried and withered till the pressure of the new distending bud in Spring displaces them.

As in man, the seeds of his decay are born with him, so in the leaf bud there may be discovered the rudiments of a very delicate layer of cells whose plane is at right angles to the plane of the leaf. When the time comes this upright growth of cells enlarges, pushing from above downward, cutting through the woody fibres of the stem like a knife blade. Thereafter,

"At every gust how the dead leaves fall!"

—*Harper's Bazar.*

OBSTITIES ABOUT THE RIVER NILE.—The Nile has a fall of but six inches to the thousand miles! The overflow commences in June every year and continues until August, attaining an elevation of from twenty-four to twenty-six feet above low water mark, and flowing through the "Valley of Egypt" in a turbulent body twelve miles wide. During the last thousand years there has been but one sudden rise of the Nile, that of 1829, when 30,000 people were drowned. After the waters recede each year the exhalations from the mud are simply intolerable to all except natives.

This mud deposit adds about eight inches to the soil every century, and throws a muddy embankment from twelve to sixteen feet into the sea every year. This being the case it is plain that the mouth of the river is thousands of feet farther north now than it was in the time of the Ptolomies, and it is only a question of time when the sediment will make a dam entirely across the Mediterranean Sea.—*St. Louis Republican.*

ORIGIN OF "FOOLSCAP."—Everybody knows what "foolscap" paper is, but everybody does not know how it came to bear that name. In order to increase his revenue, Charles I. granted certain privileges amounting to monopolies; and among these was the manufacture of paper, the exclusive right of which was sold to certain parties, which grew rich and enriched the government at the expense of those who were obliged to use the paper. At that time all English paper bore the royal arms in water marks. The Parliament under Cromwell made sport of this law in every possible manner; and among other indignities to the memory of Charles, it was ordered that the royal arms be removed from the paper, and that the fool's cap and bells should be used as a substitute. When the Rump Parliament was prorogued, these were also removed; but paper of the size of the Parliamentary journals, which is usually about seventeen by fourteen inches, still bears the name of "foolscap."—*Harper's Young People.*

TIME-TELLING FLOWERS.—Almost every flower has a time for opening or closing its petals, and a particular way of doing it. But there are some flowers which are regular clocks and others are regular barometers. The common "chick-weed" is sensitive to cloudy weather, and the "pimpernel," or poor man's weather-glass, hangs its head at the approach of a storm. There is a flower called "four o'clock" which opens at that hour. The "morning glory" opens at three o'clock in the morning and closes about nine or ten, according to its location. The "evening primrose" opens between five and seven o'clock in the evening. Plants sleep just as animals do. When the little "marsilia," a water-plant, goes to bed, its four leaves meet with a "click" that can be heard. Some petals droop in slumber and others fold crossways, while a few curl up lengthways.—*Exchange.*

MARRIAGES.

LINK—MILLER.—In New Orleans, La., Sept. 15, 1892, by Rev. H. S. Johns, Mr. C. J. Link to Miss Lena Miller, all of New York.

COLE—ELLIOTT.—At the residence of Mr. S. D. Elliott, the bride's father, near Olla, La., Aug. 4, 1892, by Rev. W. G. Evans, Mr. W. H. Cole to Miss Ellen D. Elliott.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in the order, comply with this rule. Count the words, and send one cent for each word over 200.

HORTON.—In San Antonio, Texas, on Feb. 14, 1892, after a weary and prolonged illness, EUGENE F. HORTON passed away, leaving to his surviving wife and the friends at his bedside the most gratifying assurances of his faith in God and his confident expectation of rest eternal.

The deceased was a son of Mr. and Mrs. T. M. Horton, formerly of Panola county, Texas. His mother preceded him many years to the better land; his father still lives an honored member of our church. Eugene was born in DeBerry, Texas, Feb. 16, 1857; consequently lived within two days of his thirty-fifth birthday. He joined the M. E. Church, South, during a protracted meeting at Waskum, Texas, in 1885 in the communion of which he remained to the time of his death. He was a steward in Cadde circuit, and treasurer of the Board at Greenwood for some years.

A question which he was accustomed to ask his pastor repeatedly is a key to his character. It was: 'How are you off for money?' Many a time, when there was nothing to the credit of the circuit, and when he had already paid his full share, he advanced the amount needed to relieve his pastor without being asked to do so. Since his death a sister, who was a leader in religious and benevolent activities, said to the writer, "I never found Bro. Horton too busy to listen to the presentation of a claim of religion or benevolence." He always gave, but would frequently ask: "Now, is that enough? Is it as much as I ought to give?" and say, "If you do not get all you need, come back." What Bro. Horton did for the church and the poor was done so unostentatiously that but few persons were aware of the extent to which he practiced this grace.

The almost unremitting ill health of our brother (as far back as our acquaintance extended) was a source of great trial, of which he spoke repeatedly to his pastor. Of an active and enterprising temperament, and burdened with the cares of a prosperous business, he chafed under the limitations imposed by failing strength and bodily suffering. He realized, however, in the end that the chastening of the Lord, though for the time "grievous," "nevertheless afterward yieldeth the peaceable fruits of righteousness." Toward the close his life mellowed into a beautiful submissiveness, and the sun went down on a serene horizon.

A sad loss to the young wife, to the church and the community, but, as we believe, to him everlasting gain. May our heavenly Father sanctify it to the everlasting gain of relatives and friends! is the prayer of his former pastor.

RUFT. J. HARR.

BRETT—D. W. BRETT was born in Washington county, Ga., Dec. 10, 1819, and moved to Attala county, Miss., in the year 1840; from there to Amite county, Miss., in 1836, where he died May 17, 1892. Bro. Brett was first married to Mrs. Polly Adams, who died Aug. 4, 1882, by whom was born to him five children—two of whom are yet living. He was again married to Mrs. S. A. Kenna, May 10, 1883, who still survives him.

He was a member of the M. E. Church for some fifteen or twenty years, during which time he was faithful to the cause of his Master. His was the home of the preacher. When there many were the kind favors and hearty welcome to the writer by this dear brother and his kind Christian wife, which will be held in sweet memory of them until death. Other preachers will no doubt, when they read this think of the happy hours they have passed in the sweet, happy home of Bro. and Sister Brett.

Bro. Brett was a great sufferer for about two months, though he bore it as only a Christian could do. He said he was ready and not afraid to die. Bless God for such testimony! His death was peaceful and triumphant. By his request I conducted the funeral service. The large number of people who followed his remains to the grave showed their respect and love for one who had loved and served God to the end. "Be thou faithful unto death, and I will give thee a crown of life." He has gone to receive that crown. To the family and loved ones herein we would say, Sorrow not, but live for Christ, that you may meet him by and by in the city of our God, where the weary are at rest.

M. FERRELL.

CLARK—The subject of this tribute, Miss OLA T. CLARK, was born in Butler county, Ala., Nov. 3, 1872; joined the M. E. Church, South, at St. Tammany Camp Meeting, September, 1890, during the pastorate of the writer; departed this life near Madisonville, La., surrounded by sorrowing friends and loved ones, July 9, 1892, aged nineteen years and eight months. She was the youngest daughter of Bro. J. I. and Sister Mary J. Clark.

When the angel of death enters the family garden and culls a flower even faded by age, our hearts are made sad indeed, and when he enters and plucks the tender bud before it has put forth its sweet fragrance and beauty, we feel sad. Oh, how sad! But when that death-angel comes and claims for his own the flower that is blooming in all its beauty and loveliness, our hearts are crushed, and we feel an aching void which nothing but the blessed Comforter can fill.

Sister Ola was not the bud, not the faded, but the blooming flower which has been removed beyond the river. Then, fond loved ones, if you would find the missing flower, you must go to the garden of God to find it, for we believe it is there blooming in beauty immortal. May God comfort the bereaved ones!

G. R. ELLIS.

STONE—I take my pen to write of the death of little AVIE STONE, aged eight years, the daughter of M. J. and M. J. Stone, who are members of our church at Endora, Miss.

She was, indeed, a bud plucked from earth to bloom in heaven. She was a sweet, obedient and affectionate child—a child that loved God and loved the preacher. She loved the Sabbath school, and won the prize twice for good lessons and punctuality. When I came on this work I found this parsonage considerably in debt, and I gave Avie a mite-box to get money. She had collected $2.31 when she got sick. She had some more her papa had given her; and when they saw she was going to die they asked her what she wanted done with the money, and she said put it in her mite-box, and the whole amount was $5.15. She is not dead, but gone to live with Jesus and lean upon his bosom.

Weep not, brother and sister, for your precious one; she is in safe hands, who will take care of your darling until you come.

Her pastor, C. W. PERKINS.

CALLOWAY—REV. M. C. CALLOWAY was born in old Pendleton district, December, 1814, of Baptist parentage; was converted in a neighborhood prayer meeting in June, 1827, and joined the Methodist Episcopal Church shortly afterward, drawing with him his mother. Before he was fourteen years of age he was made class leader and steward, and shortly afterward was licensed exhorter. He served these different positions and offices with credit to himself and profit to the church, till about the year 1831. He was ordained deacon by Bishop Andrew, and later on was ordained elder. He exercised the duties of these offices till his death, which occurred the first day of September 1892.

He was a perfectly consecrated man of God. It was the love of human souls that caused him to forsake home, family, and all, and go far and wide to do the work of the Master. His happiest moments were those which were spent in the contemplation of death. He died in the triumph of the faith. He was experimentally acquainted with personal and perfect consecration.

He left a wife and three children, with a great number of friends, to mourn their loss. He was preceded by two wives and ten children. M. C. Calloway, who died a member of the Mississippi Conference, stationed at Jackson, La., was his son, and his true, devoted Christian character is the fruit of a true Christian home. Bro. Calloway's daily walk was such as to emphasize his public ministry. What is our loss in his death was his eternal gain.

C. H. PITTMAN.

The following resolutions were adopted by the Quarterly Conference of which Bro. Calloway was a member:

Whereas, Our heavenly Father, through his kind providence, exchanged the cross so valiantly borne by our Bro. M. C. Calloway for a glorious crown in heaven, on the first day of September, 1892; therefore be it

Resolved, By the third Quarterly Conference of the Mashulaville charge, Columbus district, North Mississippi Conference, now in session, that we bow submissively to this seeming affliction, believing that all things work together for good to those who love the Lord.

Resolved, Having full confidence in the efficient manner that our beloved brother held up the crucified Savior to so many sin-sick souls, and through the grace of God so successfully pointed them to that Redeemer who died to save them, many of whom are waiting at the beautiful gate to clasp his hand, saying that he, through God's power, was instrumental to the salvation of their souls.

Resolved. The length of time (sixty-five years) that he had been in the service of our precious Savior, never faltering, but looking heavenward at all times, convinces us that God leads us all the way, and will give us grace for every trial.

Resolved, That body tenders its sympathy to his disconsolate family, pointing them to God, who alone is able to comfort them in their sad bereavement.

Resolved, That this preamble and resolutions be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE, requesting publication, and a copy thereof be sent to his family.

Resolved, That a page in the journal of this Quarterly Conference be set apart in fraternal remembrance of our deceased brother.

(Signed) T. E. WIER, P. E.

WM. H. PUCKETT, Sec'y.

MCDONALD.—We regret to chronicle the death of little ALICE OLIVIA, the daughter of Mr. William and Mittie McDonald. She was born May 5, 1886, and died July 22, 1892.

Little Alice's earthly pilgrimage was short. God is gathering up his jewels. He says, "For of such is the kingdom of heaven." She now breathes a pure atmosphere in climes high above. Little Alice is missed at home by father, mother and sisters, and earth is robbed, but heaven is made richer. May God bless the loved ones who remain, heal their wounded hearts and bring them to that home where all may meet to sing the praises of God! Alice has left you with sad hearts; but we do not mourn as those who have no hope. We do not see her around the home to-day; we no longer hear her childish voice in prattle around the hearthstone; no longer will mama hear her sweet voice. She used to tell her mama that she wanted to live to be God's child. Yes, she was a good girl, and you miss her so much; but she is better off. God is caring for her and she is happy. Parents, cheer up; be faithful, for little Alice is the fourth child that is at the beautiful gate waiting and watching for you.

G. E. FANN.

GUICE—JESSE C. GUICE, youngest son of Dr. N. A. and ROSA T. Guice, died Aug. 3, 1892, aged one year seven months and one day.

Sweet little Jesse was a sublime ray of sunshine in that happy Christian family; but the God who gave him saw fit to take him; and blessed be his holy name!

IRA B. ROBERTSON.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchell, Publisher.

The Russian government has granted $200,000 for a medical school for women, to be established at St. Petersburg. The site has been given by the city.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Starkville circuit	Oct. 1, 2
Starkville	8
Tibbee	8, 9
Sturges	15, 16
Sparta	22, 23
Phœbe	29, 30
Shuqualak	Nov. 5, 6
Mashulaville	8
Macon	10
Hebron	12, 13
Brooksville	19, 20
Columbus circuit	26, 27

T. C. WIER, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Abbeville circuit, at Abbeville	Oct. 1, 2
Tocopola circuit, at Lafayette Springs	8, 9
Pittsboro circuit, at Chapel Hill	15, 16
Danner circuit, at Salem	22, 23
Grenada circuit, at Spring Hill	25
Chanel Hill circuit, at Chapel Hill	29, 30
Cherry Hill circuit, at Young's Ch'l	Nov. 1
Atlanta circuit, at Atlanta	5, 6
Coffeeville circuit, at Gilshen	11
Charleston circuit, at Charleston	12, 13
Tillatoba circuit, at Pleasant Hill	19, 20
Water Valley circuit, at Palestine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 9 and 94; and see that the Boards of Trustees present reports of the titles condition and value of property? Let the local preachers be careful to have written reports, according to our law.

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Lake	Oct. 1, 2
New Salem	8, 9
Clarksdale	15, 16
Cleveland	22, 23
Avon	29, 30
Arcola	Nov. 5, 6
Duncan	12, 13
Jonestown	19, 20
Belen	26, 27

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Louisville	Oct. 1, 2
Ethel	8, 9
Chester	15, 16
New Port	22, 23
Kosciusko and Durant	23, 24
Sallis	29, 30
Rural Hill	(Wed.) Nov. 2
Weir's	5, 6
Pickens	(Wed.) 9
Ebenezer	12, 13
Lexington and Tchula	13, 14
Belzoni	19, 20
Poplar Creek	26, 27

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs circuit	Oct. 1, 2
Lebanon	8, 9
Red Banks	15, 16
Ashland	22, 23
Byhalia	29, 30
East Holly Springs circuit	Nov. 5, 6
Early Grove	12, 13
Mount Pleasant	19, 20
Olive Branch	26, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Oct. 2, 3
Pleasant Hill, at Baker's Chapel	8, 9
Cold Water Miss., at Truslow Chapel	15, 16
Pleasant Grove	(Tues.) 18
Cockrum, at Independence	22, 23
Batesville	(Thurs.) 27
Courtland, at Chapel Hill	29, 30
Hernando	Nov. 6, 7
Arkabutla, at Brook's Chapel	12, 14
Mt. Vernon	(Wed.) 16
Nesbit's	19, 20
Wall Hill	(Wed.) 23
Panola, at Mt. Tirzah	26, 27

H. O. MORENEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Sunny Side	Oct. 1, 2
Brooksburn and Dublin	8, 9
Indianola	15, 16
Winona station	17
Lebanon	22, 23
Greenwood	29, 30
Sidon	Nov. 5, 6
Winona circuit	10
Valden	12, 13
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Verona and Nettleton station	Oct. 1, 2
Tupelo station	4
Pontotoc	8, 9
Saltillo	11
Tremont	15, 16
Shannon	18
Nettleton and Fulton	22, 23
Smithville	25
Okolona circuit	29, 30
Athens	Nov. 5, 6
Houston and Wesley	12, 13
Prairie	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Vossburgh circuit, at Pachuta	Oct. 1, 2
E. and Stonewall, at Enterprise	8, 9
Meridian—West End	(night) 15, 16
Meridian—East End	18
Linwood circuit, at Pleasant Grove	22, 23
DeKalb circuit, at Union Ridge	23, 30
Binnsville, at Binnsville	(Thurs.) Nov. 3
Lauderdale, at Lauderdale	5, 6
Porterville, at Porterville	(Mon.) 7
Daleville station	(Tues.) 8
Lookeeville circuit, at Avera	11, 12
W'boro cir., at Winchester	(Tues.) 15
W. and State Line, at W'boro.	(Wed.) 16
Shubuta circuit, at Shubuta	(Thurs.) 17
Clarke circuit, at Manassah	18, 20
Chunkey circuit, at Concord	26, 27
Marion circuit, at Lockhart	Dec. 3, 4
Meridian—Central	(night) 5

The attention of the preachers and of trustees is called to Ques. 23, and to Ans. 4, page 122 of Discipline. All local preachers must have ready written reports of "the extent and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MALLERY, P. E.

SEASHORE DISTRICT—FOURTH ROUND.

Whittington, at Palmer Camp G	Oct. 2, 3
Americus, at Salem Camp G	8, 9
Ocean Springs, at Biloxi	15, 16
Bay St. Louis, at Bay St. L.	(Mon.) 17
Vancleave, at New Prospect Camp G.	22, 23
Pearlington	29, 30
Kastabuchie	Nov. 5, 6
Ellisville, at Ellisville	(Tues.) 8
East Pearl	12, 13
Purvis, at Purvis	(Tues.) 15
Perry, at Smith's Chapel	19, 20
Baldelberg, at Philadelphia	(Tues.) 22
Columbia	26, 27
Mt. Carmel	(Wed.) 30
Williamsburg	Dec. 3, 4
Hattiesburg, at Hattiesburg	(Wed.) 7

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Crystal Springs	Oct. 1, 2
Brookhaven	8, 9
Magnolia	15, 16
Caseyville	22, 23
Providence, at Georgetown	29, 30
Hazlehurst	29, 30
Summit circuit, at Johnson	Nov. 5, 6
Brookh'n cir., at Helms Mill.	(night) 6
Holmesville	11
Chloe Grove, at Tylertown	12, 13
Gallman	12, 13
Lebanon	18
Bowerton, at Beheloth	19, 20
Terry, at Spring Ridge	24
Adams circuit, at Adams	26, 27
McComb City	(night) 30
Wesson	Dec. 3, 4
Pleasant Grove circuit	10, 11

R. S. WOODWARD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Wilson, at Gayden	Oct. 8, 9
Jackson, at Jackson	9, 10
Bayou Sara, at New Hope	11
North Wilkinson, at Grange Hall	14
Woodville, at Woodville	15, 16
Percy's Creek, at Percy's Creek	16, 17
Zachery, at Deer Ford	22, 23
East Baton Rouge, at Bay Ridge	23, 24
Clinton and Slaughter, at Clinton	29, 30
St. Helena, at Custer	Nov. 1
Franklinton	3
Amite City, at Amite City	5, 6
Springfield	8
Port Vincent, at Bayou Barbary	12, 13
Live Oak, at Palmetto	14
Gibsland and Centerville, at Centerville	19, 20
Tallahala	25
Covington	26, 27
Amite, at Cedar Grove	Dec. 3, 4
East Feliciana	10, 11

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Jefferson Street	Oct. 1, 2
Wesley Chapel	1, 2
Crawford Street	8, 9
S. Vicksburg	8, 9
Fayette, at Fayette	(Wed.) 12
Washington, at Washington	15, 16
Hurlston, at Sarepta	(Wed.) 19
Martin, at Cane Ridge	22, 23
Mayersville, at Beulah	29, 30
S. Warren	Nov. 5, 6
Warren	12, 13
Roxie, at Roxie	19, 20
Meadville, at Meadville	(Tues.) 21
Anguilla and R. F.	26, 27
Rocky Springs	Dec. 3, 4
Utica	(Thurs.) 8
Port Gibson	10, 11

D. A. LITTLE, P. E.

BRANDON DIST.—FOURTH ROUND.

Clarksburg, at Clarksburg	Sept. 30
Morton and Forest, at Morton	Oct. 1, 2
Lake, at Carr's	4
Homewood, at Homewood	5
Shiloh, at Camp Ground	8, 9
Decatur, at Conehatta	15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Hopewell	22, 23
Neshoba, at Philadelphia	29, 30
Marvin, at Wesleyana	Nov. 5, 6
Carthage, at Liberty	11
Walnut Grove, at Scotland Chapel	12, 13
Carthage and Walnut Grove, at W. G.	14
Hillsboro	19, 20
Fannin, at Fannin	24
Brandon station	27, 28
Montrose	Dec. 3, 4
Trenton	7
Westville	8
Raleigh	10, 11

C. MCDONALD, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Sugar Town, at Spring Hill	Oct. 1, 2
Spring Creek, at Camp Ground	8, 9
Centerville, at Trout Creek	15, 16
Melville and Big Cane, at Melville	22, 23
Bayou Chicot, at Elm Bayou	29, 30
Colfax and Boyce, at Boyce	Nov. 5, 6
Pineville, at Fellowship	12, 13
Ada, at Palestine	19, 20
Columbia, at Columbia	(Wed.) 22
Castor Mission, at Master's Chapel	26, 27
Montgomery	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Farmerville, at Farmerville	Oct. 1, 2
Summerfield, at Harmony	8, 9
Homer, at Homer	15, 16
Tulip, at Feeler's Chapel	21, 22
Valley, at Pleasant Valley	29, 30
Haynesville, at Colquitt	Nov. 5, 6
Vienna, at Vienna	12, 13
Gamville, at Antioch	15, 16
Vernon, at Long Straw	19, 20
Sparta, at Bear Creek	26, 27
Ringgold, at Andrew Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

DeSoto, at Pelican	Oct. 1, 2
Fort Jessup circuit, at New Hope	8, 9
Many circuit, at Prospect	15, 16
Anacoco and S'th V. M., at H. Grove	17, 18
Red River circuit, at Knox Point	22, 23
Sabine circuit, at Bayou Scie	29, 30
Weaver circuit, at Holly Springs	Nov. 5, 6
Coushatta	6, 7
Grand Cane circuit, at Grand Cane	12, 13
Mooringsport, at Pine Hill	(Tues.) 15
Caddo circuit, at Longstreet	19, 20
W. Natchitoches and Prov'l, at P. (F.)	21
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	26, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

DELHI DIST.—FOURTH ROUND.

Harrisonburg, at Island	Oct. 1, 2
Lind Grove, at Bartholomew	8, 9
Harville, at Union	15, 16
Oak Ridge, at Good Hope	22, 23
Bastrop, at Bastrop	29, 30
Floyd, at Floyd	Nov. 5, 6
Providence, at Providence	8
Indian Village	12, 13
Waterproof, at Waterproof	19, 20
Oakley, at Jordan	26, 27
Winsboro, at Winsboro	Dec. 3, 4
Delhi, at Delhi	7

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Franklin and Jeanerette, at F	Oct. 1, 2
Abbeville, at A	8, 9
Indian Bayou, at I. B.	15, 16
Lake Arthur	22, 23
Crowley, at Crowley	29, 30
Plaquemine B. and Rayne, at Ch. Pt.	Nov. 5, 6
Sulphur Mine, at Vinton	19, 20
Grand Chenier, at G. O.	26, 27
Sabine Mission, at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

NEWS OF THE WEEK.

DOMESTIC.

There are said to be 1,142 patent remedies for cholera in the list at the United States Patent Office.

It is said that half of the 400 street railroads in the United States are now operated by means of electricity.

The situation at the quarantine station of New York is improving daily, and the cholera is apparently stamped out.

Ex-President Cleveland's letter of acceptance of the nomination to the presidency was made public on the twenty-seventh.

The order of the Iron Hall has been reorganized and Freeman D. Somerby, of Philadelphia, has been re-elected supreme justice.

On Sept. 22, 36,217 sacks of rice from various plantations were received in this city. This is the largest receipt for one day on record.

A daring plot to hold up an express train near Irondale, Ala., on Sept. 24, came to the ears of railroad officials, who, by sending out a posse of armed men, foiled the attempt.

Senator Hill, of New York, is stumping his State in advocacy of Cleveland and Stevenson. Gen. Stevenson is making an extended tour in the South, and his speeches are received with much enthusiasm.

During services in a New York synagogue, on Sept. 23, a cry of fire created a stampede among the worshipers, and in the rush for the street many were injured. Four people were trampled under foot and killed.

A carload of dynamite in a Philadelphia and Reading freight train exploded near New Hartford, Ct., blowing five cars to atoms. The track was torn up and a hole twenty feet wide and ten feet deep left where the car stood.

Cardinal Gibbons has been tendered an invitation from the Joint Committee on Ceremonies of the World's Columbian Commission and the World's Columbian Exposition to offer up the closing prayer at the dedication ceremonies on Oct. 21.

The World's Fair officials are in trouble about the length of the dedicatory programme, and are seriously considering the advisability of omitting the ode. Without it the programme would consume five hours, and the ode contains 2,000 words.

Between forty and fifty persons in the central portion of Cincinnati were seized with symptoms of arsenical poison, on Sept. 22, after having drank milk from two dairies. All the victims have recovered. It is thought that the milk was made poisonous by absorbing germs in an ice chest, which also contained decomposing meat and vegetables.

FOREIGN.

The death-rate from cholera in Europe, last week, showed a large decrease.

The centennial of the founding of the first republic of France was celebrated in Paris on Sept. 22.

An American merchant in Monterey, Mexico, has been expelled from the republic for criticising the administration of President Diaz.

The Chamber of Deputies, constituting the electoral college, has declared Porfirio Diaz President of Mexico for four years dating from Dec. 1.

It is announced that the young Duke of Orleans will start in a few weeks on a trip around the world, arriving in due time at the Chicago Exposition.

The Mexican government has decided not to put in force sanitary regulations against cholera on the northern frontier until cholera has really obtained a foothold in the United States; but everything is in readiness for work in that direction at a moment's notice.

The Scotch members of the House of Commons, who are among the staunchest supporters of Mr. Gladstone, declare that unless home rule is subordinated, and measures pertaining to their affairs are given consideration, they will refuse allegiance to the premier.

Despite the declared discontent on every side against the new law restricting Sunday trading in Germany, the government has decided to maintain it, but will authorize communal authorities to relax its provisions where they really interfere with the personal comfort of the inhabitants.

It is said that the Austrian Empire is likely to adopt pure nickel as the material for its smaller coins. The alloy commonly in use contains but 25 per cent. of nickel and 75 per cent. of copper. It is easier worked than pure nickel, but the latter, despite its hardness, can easily be coined, and possesses many advantages over the alloy.

It was rumored in Rome that the Society of Jesus held a meeting on Sept. 24, and elected a new general of the order. It is said that the name of the member selected for this office will be announced on Oct. 22. The members of the society were required to take an oath that they would not reveal the place were the meeting was held.

Mr. Chanler's expedition to explore a region of eastern Africa has set out from Zanzibar. It will ascend the Tana river to Mount Kenia, a constantly snow-clad mountain 18,000 feet above the level of the sea. Thence the explorers proceed for Lake Rudolph, taking observations and securing much scientific knowledge of the country.

Mr. Morley, Chief Secretary for Ireland, is keeping in closest touch with the leaders of the Irish party. He has decided to release all prisoners convicted under the coercion act, excepting those who are offenders under the common law. Circulars have been sent to the local authorities, asking for information concerning evictions in their districts. The Chief Secretary will personally examine the cases and determine the methods of relief.

The Two Elements in Prayer.

Every true prayer has its background and its foreground. The foreground of prayer is the intense, immediate desire for a certain blessing which seems to be absolutely necessary for the soul to have; the background of prayer is the quiet, earnest desire that the will of God, whatever it may be, should be done. What a picture is the perfect prayer of Jesus in Gethsemane! In front burns the strong desire to escape death and to live; but behind there stands, calm and strong, the craving of the whole life for the doing of the will of God. In front, the man's eagerness for life; behind, "He that formeth the mountains and createth the winds and declareth unto man his thought, that maketh the morning darkness, and treadeth upon the high places of the earth." In front, the teeming plain; behind, the solemn hills. I can see the picture of the prayer with absolute clearness. Leave out the foreground—let there be no expression of the wish of him who prays—and there is left a pure submission which is almost fatalism. Leave out the background—let there be no acceptance of the will of God—and the prayer is only an expression of self-will, a petulant claiming of the uncorrected choice of him who prays. Only when the two, foreground and background, are there together—the special desire resting on the universal submission, the universal submission opening into the special desire—only then is the picture perfect and the prayer complete!—*Phillips Brooks.*

Mr. Powderly, Grand Master Workman of the Knights of Labor, in a public letter, has attacked the Democratic party, which he denounces as a foe of labor.

Camp Meeting Calendar.

Camp Meet'g	Begins.
Whittington	Sept. 30
St. Tammany	Sept. 30
Palmer	Oct. 2
Salem	Oct. 6
Leaf River	Oct. 7
Shiloh	Oct. 7
New Prospect	Oct. 21

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. B. F. Phillips, A. B. Jones, J. W. Cobbs, F. P. Spencer, J. T. Abney, Robt. Selby, W. W. Edge, C. McDonald, J. B. Scruggs, J. W. Sandell (2), W. B. Lewis, Geo. P. McKeown, Walter Dunstan, G. R. Ellis, B. F. Lewis, Thos. W. Brown, W. L. Linfield, W. J. O'Bryant, R. H. Barr, M. J. Miller.

Messrs. J. W. Matthews, Elbert Miles, U. T. Blacksher, L. A. Magruder, Prof. H. A. Dean, L. W. Howell, J. W. Hubbs, S. H. Westbrook, B. F. Bonny, O. D. Gunn, R. Griffith, J. A. Powell, J. T. Trusty, H. C. Montgomery.

Mesdames N. M. Knight, A. L. Miller, C. E. Goza, Katie Palmer, E. W. Cunningham, S. J. Barnes, F. J. Stinson, N. E. Rutledge, Anna Shutts, Frances E. Willard, Annie S. Blake, Mittie Doty, Carrie Thornburg.

Sept. 27.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

EARLY AUTUMN.

We love these sweetly passing Autumn days,
Though they do speak to us of sure decay;
We love the fragrant air, the mellow haze,
Which makes the season one delightful day.

The rythmic music of the thresher's flail
In measured cadence falls upon the ear;
The wains come creeping up each hill and dale,
And fill the barn and granary with good cheer.

The golden-rod flings forth its knightly plume,
And everywhere we catch its flashing gleam;
The cardinal sends up its brilliant bloom,
And, like a sentry, guards each winding stream.

The asters make each path a royal road,
With purple splendors lavished far and wide,
And every tangled hedge lifts up its head
Of clematis, where fairies love to hide.

The grapes give forth their perfume, rich and rare;
The orchards bend with fruits which feast the eyes;
The wayside trees and forests everywhere
Take on the tints of glorious sunset skies,

The shy birds skim the air on scurrying wing,
To bid farewell to each familiar place:
The katydids their rasping challenge fling
From every bough as night comes down apace.

But soon, too soon, the frost will do its work,
And all this wealth of beauty fade away;
For even in these lovely days there lurk
The forces which insure its swift decay.

And yet we love this time which crowns the year,
And though we read its prophecy aright,
With each return it ever grows more dear,
And still reveals an ever fresh delight.

—*Selected.*

Rev. Levi Pearce.

Rev. Levi Pearce was born in Johnston county, N. C., Oct. 28, 1808, and died in Jackson, La., July 26, 1892, just before completing his eighty-fourth year.

He was reared in Anson county, N. C., where he professed religion and became a member of the M. E. Church in 1828. In 1832 he removed to Madison county, Miss.; was licensed to preach by Rev. Thos. Griffin, Sept. 12, 1834, and was admitted on trial in the Mississippi Conference in December, 1835. After a year's service he was discontinued at his own request, but was readmitted in 1838, and continued to be a member until his death—a period of about fifty-five years, including twenty-three of superannuation. For more than thirty years Bro. Pearce was a most zealous and devoted itinerant preacher, filling with great acceptability and usefulness all the varied appointments, from the humblest mission to the highest station, and all the offices from preacher on trial to presiding elder and president of an Annual Conference. His appointment in 1835 was Opelousas, La., and between 1838 and 1854 he filled the following appointments: Grand Gulf, Fayette, Woodville, Port Gibson, Vicksburg, Natchez, Yazoo district, Yazoo circuit, and Yazoo City. During the next eight years he was the presiding elder of the Yazoo and Vicksburg districts. He served Vernon in 1863, and, after the war, filled Madison circuit in 1866.

No man in his day wielded a greater influence than he in the Mississippi Conference. The last year, but one, that he traveled among us—1865—his brethren honored him with an almost unanimous election to the presidency of the Conference, which, in the absence of the Bishop, he conducted to the close, making the appointments to the general satisfaction.

Soon after the termination of the war, in which he felt that the Southern people had staked and lost their all, he made up his mind that he could not longer remain in the United States; hence he removed with his family, in 1867, to British Honduras. Here, while he escaped the peculiar inflictions and oppressions of the reconstruction period, he, no doubt, encountered hardships that were more endurable to those only who had determined to endure them. In Honduras he found plenty of good, cheap land, covered by unbroken forests, where tropical productions of great market value grew almost spontaneously. By hard labor he opened lands and settled homes for himself and his children.

It must not be supposed that Bro. Pearce lost interest in the work of the church by his expatriation. He was ever active in preaching the gospel to those around him, and saw in Spanish as well as in British Honduras mission fields ripe unto the harvest.

He had his own house registered as a place of public worship until his circumstances enabled him, with the aid of his children, to erect a church. This, with several acres of land, he donated to the Wesleyan Mission, that being the only society of Methodists in the colony. Here he often preached in the absence of the pastor, even when his health was so broken that he was compelled to abandon all business.

Writing and asking the Mississippi Conference to send missionaries to that region, he says: "Central America constitutes a fine field for missionary operations; quite as good as Mexico." Again he says: "There is a plantation about seven miles from here where preaching is very much needed, with a population of 300 persons; and a village of 800 people with no Protestant worship of any kind. Twenty miles from here is Livingston, in Guatemala, with a population of 1,000, without Protestant worship. Then the whole of Spanish Honduras is open to the gospel, and in some places anxious to receive it. The church in our neighborhood will be a nucleus for missionary operations in the surrounding country." Thus we see that his heart was ever in the great work of his life—the preaching of the gospel for the salvation of men.

Bro. Pearce was a strong man in every sense of the word. Physically large, he was mentally powerful, and had a will that carried all his weight with an irresistible momentum against whatever his judgment opposed. He attacked wrong wherever found with a dauntless intrepidity. "In his warfare with sin he made no compromise with Satan. Among minds of smaller mold this, of course, made him enemies, as those who go to war with a prince ever find enemies among his subjects." He was a man of strong common sense, superior judgment and invincible courage; he was never known to back out. Few men could have ruled an empire or led an army to victory with more skill and certainty than he; yet he was an humble, teachable child of the Lord Jesus Christ, and a lover of peace.

He was several times elected to the General Conference, and once stood at the head of his delegation. He was twice married: first, in his nineteenth year, to Miss Frances Valentine. To them two children were born, one of whom still lives. His second marriage was to Miss Maria L. Henderson, in 1836, who is now living. To them were born six children, four of whom are living.

One of his reasons for leaving the United States was the hope of finding relief in a tropical climate from a serious throat trouble under which he was suffering. He informed me that the warm climate, in a measure, relieved, but did not remove this disease which impaired the power of his voice. He suffered with it to the last.

About a year before his death his health gave way, and he was confined for some time to his room; but he was induced to come to this country in the hope that a cooler climate might give him relief. During these months of confinement he read the Old Testament once, the Psalms twice, and the New Testament nine times, finding, as he said, new light and fresh comfort with each reading.

Last November he reached Jackson, La., and spent the remainder of his days with his wife and daughter, who had preceded him to this country in search of health for the mother. Bro. Lyman Carley was with him much during his final days. His loyalty to the Mississippi Conference was intense. "God bless the Mississippi Conference!" was frequently on his lips, and he expressed an earnest desire to meet with them once more, though he felt the meeting must be to him a sad one, since so many of his beloved companions had joined the church triumphant. The mere mention of his ministry in connection with that body, or the quotation of Scripture by Bro. Carley, would quiet him when nothing else could, and often, when his mind was not clear on any other subject, "he would give a piece of church history with accuracy, or trace a doctrinal argument, to the astonishment of all who watched over him eager to catch whatever might comfort when he should be gone." Thus died this aged minister of the gospel, trusting in and comforted by the faith which it had been the business of his life to preach to others.

W. L. C. HUNNICUTT.

Do I hourly seek to avoid all occasions of sin, and is the temper of my mind habitually like the example of my Savior?

An Appeal.

To the Auxiliaries of the Mississippi Conference Woman's Missionary Society within the Bounds of the Seashore District—

Dear Sisters: I hope you all read carefully the soul-stirring battle-cry of our newly-elected president, Miss Addie V. Marshall, in a recent number of the NEW ORLEANS CHRISTIAN ADVOCATE. Especially would I recommend to your prayerful attention that portion of her letter referring to the district secretary, and your duties to her. To every word of it do I say, "Amen!"

Deeply have I felt the impossibility of keeping in touch with the auxiliaries in this district, from the fact that they do not, with one or two exceptions, report to me, or keep me informed by letter of the status of their society. This is of the utmost importance, if you would have your district secretary put forth "her best efforts." Her hands are, in some measure, tied, unless you co-operate with her; and especially is this true in the Seashore district, where our auxiliaries are scattered "from the rivers to the ends of the earth," as it were.

Your secretary would need to be a woman of both ample means and leisure to visit you all once a quarter; and I assure you she has a very limited supply of both. But, in order to measure up to her own duty, she ought to know the status of every auxiliary once a quarter.

Dear sisters, write and let me know whether you are dead or alive. It is in my heart to have a district meeting at some suitable time to be hereafter announced. Other districts are moving on gloriously. Let us not lag behind because of our peculiar difficulties.

Suffer one word more: After some study of the obstacles which seem to impede our progress in certain localities, I am satisfied that our greatest need—always excepting a deeper spirit of consecration—is a better acquaintance with our missionary literature. I am simply appalled, sometimes, at the ignorance of our work displayed by so called intelligent people and *Methodists*. Our *Woman's Missionary Advocate* is only fifty cents per annum. Its low price puts it in reach of *all*. Do subscribe for it, I beg. May God bless you! Yours for better work, and more of it,

MRS. J. S. PARKER,
Seashore District.

Hattiesburg, Miss., Sept. 28, 1892.

To the Members of the Mississippi Conference.

Dear Brethren: While other interests are demanding your care, we would call attention to and urge full collections on the church extension assessments. The amount is small, and is greatly needed to meet the demands upon us. While we have done remarkably well with what has come into our hands, we have not been able to nearly meet all the applications for aid. At our last Conference we were able to pay just fifty per cent. of amounts applied for, giving to some churches a bare pittance, and refusing others altogether.

Running back over the Minutes since our organization, nine years ago, I find that there has been a gradual increase in the collections, from $400 up to more than $1,000, to our share. During this time the amount disbursed within our territory aggregates nearly $7 000, and aid has been given to 88 churches. What an impetus this movement seems to have given to the spirit of church building! Nearly ten churches per annum! We risk the statement that more churches have been built during these nine years than during double the number previous. Another fact: All of these houses are neatly built, according to plans of the Board, and belong to the Methodist Episcopal Church, South; no union houses and no combinations with secret fraternities using one part and the church the other, but absolute, *bona-fide* property of our church.

Brethren, we will need every dollar of the assessment made at the last Conference. Applications already are being made to the secretary for blanks for aid.

One feature is very noticeable: the fact that every district in the Conference has received quite an even share in the distributions made. If possible, let's raise the collection in full.

T. B. HOLLOMAN,
President of the Board.

Do I daily strive to deny flesh and sense, take up my cross and aim to follow Christ?

Important Notice.

To the Members of the M. E. Church, South, Columbus District, North Mississippi Conference:

As the duly appointed solicitor for this district under the "Lambuth plan" for raising the missionary debt of our church independently of the regular collections in each charge, I take this means of calling the attention of our people to this important matter, and inviting their active and hearty co-operation in an effort which can not but meet their warm approval. From this time to March 31, 1893, by personal solicitation and by correspondence, I shall vigorously prosecute the work, and shall expect prompt and cheerful aid from every charge in the district. The pastors of the various charges would greatly assist me, as also would others who may read this, by sending me lists of those who they think would most likely contribute. I hope to have help in this way, for the work will have to be done largely by correspondence.

Brethren and sisters, we must not, and will not interfere with the regular collections; but, by this time, you have either paid or subscribed the amount you thus intend to give. What, now, out of the abundance or the little with which God still blesses you, will you offer as an additional voluntary contribution toward the liquidation of our missionary debt? For over a million Methodists the sum is insignificant, and should be fully paid before this year shall close.

Give the subject the consideration it deserves, and then out of a grateful heart send your contribution to this righteous cause. Other districts are responding nobly and liberally to this missionary call. The Columbus district, I believe, will likewise do its duty. Every member, young and old, of every charge should esteem it a privilege to have, at least, a small share in this worthy undertaking.

Correspondents will please address me at Agricultural College, Miss., but postoffice money orders enclosed should be drawn on the Starkville office. Earnestly and respectfully,

DABNEY LIPSCOMB,
Solicitor for Columbus Dist.

Oct. 1, 1892.

Missionary Debt.

"Penny Helpers" is the name of the beautiful star card adopted by Daisy Lambuth to interest the children in the effort to pay off the missionary debt. And the dear little children are so willing to use them. Two cards have been filled, and $1 has come to me from each of these little girls at Lockhart who are so brightly "shining for Jesus." Others are at work and saving their pennies and their nickels and their dimes, and doing what they can to "turn many from sin unto righteousness." God bless the children in this good work! And God bless the good woman who is leading in the work for Jesus and for souls!

T. L. MELLEN.

FROM THE WORK.

Rev. W. J. Porter, Farmerville, La., Sept. 30: "I returned home this evening from Freeman Chapel, where the Lord hath done great things, whereof we are glad. Three accessions to the church, 4 professions of conversion, and 5 sanctifications; and in answer to prayer and the exercise of faith, on Sunday morning I was instantaneously healed of a disease which had been in my body three months."

Rev. J. P. Drake, Shubuta, Miss.: "We had a real good meeting at Quitman, Miss., beginning Aug. 26 and closing Sept. 3, 1892. Bro. T. L. Mellen and Bro. J. V. Penn (one at a time) did most of the preaching, and it was faithfully and effectively done. Best of all, God was with us, by his Spirit's power, to demonstrate the truth of his blessed Word. Five united with our church, while several who had been members for years found God precious to their souls for the first time. There was a general searching of hearts and reaching after higher things."

Rev. J. E. Buck, Guntown charge, Corinth district, North Mississippi Conference: "Closed my revival campaign on the night of Sept. 23, at Double Springs School-house, where we organized a church of 43 members. During the season 63 were added to the church, 31 adults baptized and 9 infants. Children's services, love feasts and sacrament of the Lord's Supper, at every place, were services attended with great revivals of 'old-time religion.' We are indebted to Revs. B. F. Phillips, J. A. Randolph, C. A. Barkley (L. P.), W. S. Lagrone and A. T. Buck, Methodists, and Reynolds, Baptist, for efficient work. God be praised!"

Rev. B. W. Lewis, Lebanon work, Brookhaven district, Mississippi Conference, Sept. 30: "We are moving on finely. I have held a meeting at all my appointments with good success. Bro. G. A. Guice, of Rocky Springs, helped me at Lebanon. He did good preaching. The Spirit of God was with him, and he preached with power. There were 9 accessions, and the church greatly revived. My father (H. P. Lewis, of Caseyville work) helped me at Mizpah. The Lord was with us there. The preacher preached with power, and the Lord blessed his labors. There were 5 accessions, and the church revived. Rev. W. H. Lewis, of Utica, helped me at Blue Hill. We had a fine meeting there. God was with the preacher, and blessed him in his preaching. Great and lasting good was accomplished; 7 accessions. Pray for me and my work."

Rev. E. H. McNabb, Lexington circuit, Winona district, North Mississippi Conference, Oct. 1: "We closed a protracted meeting last Tuesday night at McLemore School-house, which had been carried on for seven days at Sandy Bayou. We moved for the convenience of some. The meeting resulted in thirty-one additions to our church, and twenty-six of that number were by profession of faith. We had a genuine baptism of the Holy Spirit and the old-time Methodist shouting. One man, a sinner, could not stay in the house, the Spirit was so powerful. We were ably assisted by Bro. D. M. Miller, local elder. We organized a church at McLemore School-house with twenty-three members. How is that, Mr. Editor, for up in the woods, where one can hear the panther scream out at night while the minister is preaching? We give God all the praise."

Rev. G. D. Anders, P. C., East Feliciana circuit, Mississippi Conference, Sept. 26: "We have held four protracted meetings on this work, with glorious results. Quite a number of sinners converted, and as many backsliders reclaimed. I have been ably assisted in these meetings by the following-named brethren: Bros. J. A. B. Jones, W. W. Simmons, N. J. Roberts, J. J. Smylie, Jobie Roberts, and J. S. Hodges. Our beloved presiding elder has made the quarterly meeting occasions a great factor for the advancement of Methodism in this section. Eternity alone can estimate the good results of our last Quarterly Conference. Considerable time has been given to revival work, and every effort has been honored of God; but, if we could have given double the time, the work done would be more abiding. The good people of this circuit stand by their preacher, and have been very helpful in fighting the battles of the Lord."

Rev. F. N. Sweeney, L. P.: "Bro. C. F. Stapics and I began a meeting at Johnson's Bayou on the Saturday before the second Sunday in September, which resulted in 6 accessions to the church, and the altar was crowded with penitents at every service. Men that were never known to be moved before came up, promising to lead better lives. Bro. Stapics baptized 10 infants. This is a new field, and was considered the hardest place 'going' to establish a Methodist Church, as the people were Baptist inclined, and were very much prejudiced against Methodists. Their pastor would not have anything to do with us; but we planted Methodism there, and she is there to stay. We had to close on Thursday night, so as to reach Oak Grove Church on Saturday, at eleven o'clock, where we anticipated holding a few days' meeting. We had the largest congregations there I ever saw before, and more interest manifest. We were compelled to close this meeting on Sunday evening, on account of the illness of my mother. We believe much good has been accomplished in the name of our blessed Master, to whom be all the glory."

Rev. J. C. Ellis, P. C., Hillsboro, Miss., Sept. 30: "I will endeavor to give a short monograph of Hillsboro's protracted meetings since our last report. Since our protracted meeting at Mt. Zion three have joined our church there. At Oak Grove three joined our church and one joined the Presbyterian Church. This being a union meeting, hence assisted by Rev. Mr. Ashmore, the Presbyterian pastor, besides some of the local brethren. At Good Hope six joined our church, Rev. J. C. Long doing all the preaching, except one little sermon. At Central nine joined our church. Assisted there by Bros. Meador and Tadlock, they doing about half of the preaching. At Hillsboro two joined our church and seventeen persons agreed to erect family altars. Assisted by Revs. J. M. Morse, M. H. Lack and W. P. Meador, Bro. Morse doing all the preaching after he arrived. Twenty-three have joined our church since our last report. I am glad we have had more conversions than accessions, yet there are many in the church yet to be converted. Pray for us."

Rev. J. R. Roy, Lower Coast mission, Sept. 26: "Our third Quarterly Conference convened Sept. 17 and 18. Our much-appreciated presiding elder was with us in the power of the Spirit. Our Quarterly Conference was of great interest to us. We licensed a young brother (J. W. Lee) to preach the gospel. He will make application for admission into the Conference at its next sitting. Bro. Lee was converted to God this year; so you see God is able to raise up preachers even on missions. Praise the Lord for what he has done for us. By solicitation, Bro. J. M. Henry, of Carrollton (New Orleans), came down on Monday, Sept. 19, and continued with us until the Saturday following, preaching every night, ably handling the Word of God. His preaching was plain and practical, so that all could understand. We had no accessions to the church, but we are persuaded that great good was done. The church was strengthened spiritually. So our meeting was a success after all. In addition to this, since our second Quarterly Conference, of July 3, we have built a parsonage, or a house for the preacher. Our parsonage is not quite completed yet, but comfortable for the present season. The brethren talk of finishing it in the near future. So we are getting along pretty well. Praise the Lord for his loving kindness and tender mercies toward us. I am in very feeble health, and have been for some time; but, praise the Lord! he is my strength. In him will I put my trust."

Rev. S. S. Bogan, Oakley circuit, La., Sept. 28: "It is with joy that I pen a few lines to you through the ADVOCATE. I know that many of the brethren are acquainted with old Oakley, and, no doubt, would love to hear of her success and exaltation at the hands of God, and will rejoice with me when they hear that 15 have accepted the gospel of our Lord Jesus Christ, united themselves with the church, and have taken up their cross to follow the meek and lowly Jesus; and I most heartily thank God that the old church, which could boast of but one male member for so long, has now six of the leading men of this community to support it, who have the glory of God and salvation of souls at heart, and who love and delight in the prosperity of Zion and the establishment of the kingdom of God among men. There has also been a good work done among the young. Several have taken up the cause of the Master, and I have no doubt but what they will make good and useful laborers in the Master's vineyard. I am satisfied that the work will not stop here. God alone can tell, while eternity must prove the great good that has been and will be accomplished through and by this meeting. We had fine congregations throughout the entire meeting, which continued for ten days. Bros. Reneau, Moore and Day rendered me good service, and the Lord has blessed their labors. Oakley circuit has made several advances Zionward this year. There have been added to the church up to date 24, and 10 children and 5 adults have received baptism. Thanks be unto God, who has not left himself without a witness in these parts, but has many who love and adore his great and holy name—to whom be all the glory forever and ever, and to us everlasting salvation. Brethren, pray for us."

AFTER A NIGHT OF WEEPING.

When the long night of weariness and pain
Is full of bitter thoughts and doubts that sting,
Do we not long to hear some holy strain
That far off angels sing?

When every golden deed the heart hath planned
Is darkened by the fear of falling powers,
And all our life seems like a barren land,
Unbless'd by sun and showers;

When every word that loving lips have said
Sounds, to the morbid fancy, falsely sweet,
And every truth that we have heard or read
Seems poor and incomplete;

When the one thing whereon our hopes are set
Is still withheld, although we pray and weep,
Until we murmur, "Can the Lord forget?
Or doth the Master sleep?"

When the old sin that we had nearly crushed
Arrayed in all its fearful might appears,
And yearning voices that we thought were hushed
Call from departed years;

Then, like an evening wind that, unperceived,
Beareth an odor from the rose's breast,
Comes the remembrance: "We which have believed
Do enter into rest."

And our eyes close, and all the phantom throng
Of doubt and troubles vanish into air;
And the one face that we have loved so long
Smiles on us calm and fair

The face that in our darkest hour is bright,
The tranquil brow that never wears a frown,
The steadfast eyes that never lose their light
Beneath the thorny crown.

So at His word the clouds are all withdrawn,
The small, sharp pains of life are soothed away;
After the night of weeping comes the dawn,
And then His perfect day.

—*Sunday Magazine.*

An International Sunday-School Building, in Connection with the World's Columbian Exposition.

At the meeting of the Executive Committee of the International Sunday-school Convention, in connection with the Conference of Sunday-school Workers, held in Chautauqua, New York, Aug. 13 to 16, 1892, the plan previously proposed for the erection of a Sunday-school building, in connection with the World's Columbian Exposition, was duly reconsidered.

In answer to Circular No. 1, about $1,500 was contributed or pledged, but from all parts of the United States and Canada came earnest protests against the opening of the Exposition on the Lord's Day and against the erection of a Sunday-school building until that question was settled. These answers, without exception, gave promise of hearty co-operation in case the decision should be reached, that the Exposition would be closed on the Lord's Day. The action of Congress accepted by the directors of the fair has settled the question that the gates of the Exposition are to remain closed upon the Lord's Day. This action fairly binds the Sunday-school workers of the United States and Canada to erect this building, and the conference unanimously decided that the effort should be made.

The delay was so great that it has prevented our securing a site for the building within the grounds of the Exposition; more than all the space at the disposal of the commissioners has already been applied for. It is further believed that the closing of the Exposition on the Lord's day will make the building more serviceable if erected without the grounds, but conveniently near to them.

In the proposition previously made it was expected that the building would be erected of wood with a fire-proof coating known as "staff," similar to that used on the Exposition buildings; but the erection of the building without the grounds will require that it shall be built of brick, which will increase the expense, and it will also be necessary to lease the ground for this purpose.

The Conference decided that it would be desirable to enlarge the building so as to accommodate large gatherings of Christian people, and to make it the center of evangelistic efforts in connection with the Exposition. A large committee of well-known Sunday-school workers was appointed, with an auxiliary committee of ladies selected from the primary teachers, this committee to have power to add to their number.

The outline of the work proposed is as follows:

First. To exhibit a model Sunday-school building as an illustration of our work, and as a specimen that may be copied by others.

Second. In this building by maps, charts, plats, tables, pictures, books, papers, etc., to show the present condition of Sunday-school work in different parts of the world.

Third. To illustrate the growth and progress of the Sunday-school.

Fourth. To use the building as a "Sunday-school headquarters and reception room" during the Exposition, and, if possible, to use it as "headquarters for colporteur work," and "personal Christian work" on the ground.

To arrange for holding special Sunday-school conferences, and talks; addresses by well-known and qualified workers in various departments of Sunday-school work; for evangelistic meetings conducted by well-known evangelists and ministers, and to use it for such other purposes as may be determined by the International Executive Committee.

It is proposed to offer premiums of $500, $250 $150 and $100, respectively, for the four best plans of a building, the awards to be made by a committee appointed by the International Sunday-school Executive Committee; the plans chosen to be the property of the committee and to be placed on exhibition in the building.

It is proposed to raise the sum of $50,000 for the building, and an additional sum for expenses, by contributions from Sunday-schools and individuals, the collections to be made as follows:

Each Sunday-school is requested to give an amount equal to not less than ten cents for each officer and teacher, and one cent for each scholar connected with the school (this is the smallest amount, and schools are requested to give a larger amount if able to do so).

Contributions of not less than one dollar, and for as large an amount as possible, to be solicited from individuals.

As soon as possible after the plans have been selected, engraved certificates, containing a picture of the building, will be sent to each school contributing not less than the amount named above, giving the name and location of the school, and the amount given toward the building. And similar certificates will be sent to all individuals contributing one dollar or more. All contributions will be acknowledged by mail, and a record of the names of all schools and individuals, and the amount given by each, will be kept in the building during the fair.

The Conference unanimously approved of a vigorous effort to secure the funds necessary, and recommended the raising of $50,000 for the building by contributions from the Sunday-schools, young people's societies, churches and individuals. They also recommend that the time for taking the collection be *as near as possible to Oct 21*, the anniversary (corrected date) of Columbus' first landing in the New World.

As the Building Committee will need all the time they can obtain for the perfection of their plans, etc., prompt action is requested from all contributors, and friends of the cause are urged to forward individual contributions at once.

The special committee appointed at Chautauqua to take charge of the matter, have selected R. W. Hare, a well known business man of Chicago (also treasurer of the Illinois State Sunday school Association), to act as treasurer of the building fund. Therefore all contributions for the "World's Fair Sunday school Building" should be forwarded to R. W. Hare, treasurer, No. 240 Fifth avenue, Chicago, Ill.

In sending your contribution give the name of your Sunday school, the place where it is located, the denomination to which you belong, the total number of officers and teachers, the total number of scholars (all ages) and the amount of your contribution.

When contributions are sent from individuals, give the name and address of each person who contributed one dollar or more, and the amount given by each.

The earnest co-operation of all the officers and members of the Executive Committee of State, provincial, territorial, county or parish, and township organizations, and all pastors, officers and teachers engaged in Sunday school work is solicited.

In behalf of the International Sunday school Executive Committee and Conference.

B. F. JACOBS, Chair'n.
FRANK WOODS Sec.

The Woman's Temple.

Dear Readers: We have never made an appeal through your columns for the greatest of our enterprises, the Woman's Temperance Temple at Chicago, now about completed, and declared to be the most attractive business building in the world. Besides being the headquarters of the World's W. C. T. U., the National W. C. T. U., and the Woman's Temperance Publishing House, it is also used as a banking and office building, four of Chicago's largest banks having their quarters in it. The rent roll from the building already amounts to $140,000, although it has only been occupied since the first of May. When it is entirely filled, which we expect will be within a year, the rental will be something over $200,000 annually. The Temple has a frontage on La Salle street of 196 feet, and is 13 stories high. It contains a beautiful memorial hall on the ground floor. Here every day in the year will ascend prayer and supplication for the salvation of the drunkard, and the speedy overthrow of that traffic which is the world's greatest curse. Within its sacred precincts the wanderer far from home, amid temptation, will find its doors ever open, with motherly and sisterly hearts and hands ready to help and lead the erring to Him who can save to the uttermost.

The capital stock of the Temple is $600,000. We are using every effort to gain possession of the entire stock, for, of course, those who own the stock receive the income from the rentals, and are the true owners of the building. We are glad to say that through gifts from our white ribboners, and the sale of Temple trust bonds, Mrs. Matilda B. Carse and her Board of Trustees now hold for the National W. C. T. U. $275,000 worth of stock, almost half of the entire capital.

The object of this letter is to ask your influence and help for the Woman's Christian Temperance Union, which has done so many helpful things for every temperance paper in the land, always showing a sisterly spirit of good-will to all ventures, journalistic and otherwise, that promised help to the temperance reform. We believe that the editor will be willing and glad to print this letter. We wish to ask if there are not scores and hundreds among the readers of this paper who will be glad to send one dollar to Miss Esther Pugh, treasurer of the National W. C. T. U., the Woman's Temple, Chicago, as a token of their interest in this great movement whereby the World's and National W. C. T. U. have a beautiful home for their work, and a prospect of such sure income from rents as shall enable them greatly to enlarge and strengthen the movement which is now extending, not only throughout our own land, but to every corner of the civilized world. A dollar is but little for any one of us to give, while the aggregate of these small gifts, if promptly sent, would make the Temple our own before the National Convention meets in Denver, Col., Oct. 28, 1892.

It is a moderate request that I make here and now, but it represents purpose and power for the great society which must have, not only a name, but a local habitation; not only an inward spiritual life, but outward form and substance. The world has never had an object-lesson in philanthropy that appealed so strongly to the eye as this noble pile standing on one of Chicago's most notable streets, not a stone's throw from the Chamber of Commerce, and capable of bringing in such a noble revenue. This, however, can not be done until we own all the stock. Will you not, good friend and brother, earnest-hearted white ribbon sister, whoever you may be, purchase a postoffice order for one dollar, the next time you have opportunity, and let it go in to swell the constantly deepening current of that money power which must be an element in every good cause, as well as every evil undertaking on the face of the earth? The touch of that fabled king, Midas, turned everything to gold. Give us this little wedge of gold, and we will turn it into everything good for the great reform that means purity and patriotism, progress and prohibition, health and happiness.

Yours for God and home and every land, FRANCES E. WILLARD.

Chicago, Sept. 12, 1892.

The "Practical Politician"—A Product.

The days now upon us are the days when the practical politician may be seen at the height of his power and glory. He is now the chief among ten thousand, though far from being "altogether lovely." Now, for a time he outranks even Presidents, ex-Presidents, and governors of States, and none is so lofty and so powerful as not to do him reverence. In his various capacities as campaign manager, chairman of executive committees, district leader, etc., even the princes and merchant princes of the land tremble at his nod. His word or touch is full of strange potency. Money chests, "barrels" and coffers, obdurate to all other appeals, fly open at his bidding, and yield up their treasures. Men who have never been known to invest a single dollar in charity, or in any agency of Christian beneficence and good-will, cheerfully subscribe their hundreds and their thousands when he speaks the magic word. He collects more money in a single day, and that without troublesome questions being asked, than would suffice to establish a good-sized orphanage, or a well-equipped college, or to supply all the needs of a denominational mission board for a whole year. Hundreds of thousands are given; but no one, except the practical politician, knows exactly how and where it is spent. Many who give had rather not know the particulars. It would not add to their peace of mind if they did.

The practical politician is a great man in his way. The law of the land is suspended or nullified as may suit his purposes or his practices; and as for the moral law and such old-fashioned things as the Ten Commandments, he laughs them to scorn. He will have "no Sunday-school" in this business. It is all very well to talk about honesty, truthfulness, and fair dealing in business and the ordinary affairs of life; but in the sphere of practical politics the simple mention of these things marks a man as either a "crank" or a specimen of innocent verdancy. Such words are not to be found in the vocabulary of the practical politician—he has no use for them. There are laws upon the statute books against bribery, fraud, stealing, false pretences, illegal registry, and various other crimes against the suffrage; but everyone knows that the practical politician cares nothing for such trifles as these. There are, indeed, few laws upon the statute books that he may not break with impunity, providing it helps him to votes. This is the supreme thing; this the ultimate test as to method, conduct, and success; this the aim above all aims; get votes—it is for this that the practical politician lives, moves, and has his being. For this all things in heaven and earth are subordinated—conscience, honor, truth, manliness, pride of character, laws civil, laws moral, and laws divine. Nothing is counted too dear as the price of votes.

Our characterization may seem harsh, but we do not think it is exaggerated. The code of conduct as practiced by the professional politician in a political campaign is a direct importation from the realm of the devil himself. There is no other phrase more applicable to it. It is a code that sanctions the invasion of the privacy of homes, the besmirching of character, the befouling of good names, the basest of lies, and the most contemptible of tricks. Under this code knaves are exalted to seats of power and honest men kicked into the ditch; under it one grog-seller is counted as worthy of more consideration than a score of "parsons," or threescore of common, but upright men. The "parson" and the common man are only good, as a rule, for one vote each; the grog-seller can guarantee ten or more—that makes all the difference. One is a vote getter, the others are not—that is the explanation.

We have spoken of the practical politician as a product of our political system. He is, more correctly speaking, an excrescence, the outcome of unhealthy and unnatural conditions. He is the product of the system as it is combined with the weakness, indifference, and neglectfulness of the mass of American citizens. Given a political system like ours, where every man in the eye of the law is a sovereign, but where, as a matter of fact, great numbers of men never exercise the prerogatives of sovereignty; a system where every citizen has the right of suffrage and an equal voice in the making of laws and the regulation of public affairs, but where, as a matter of fact, great multitudes of intelligent citizens never take the trouble to vote or to exercise their influence in public life—given all this, and you have a system that generates the practical politician and his code as naturally as a swamp generates miasma and fungus. The practical politician is an excrescence. He exists simply by the sufferance of the mass of Christian citizens. For all the vile and shameful things that come from the workings of his infernal code of conduct they are quite as much to blame as he. They have only to exercise themselves in political affairs and bring into the arena of political action the same virtues, the same qualities of honor and manliness which they exercise in other avenues of life, and the practical politician as he is known today would forthwith cease to be.—*Christian at Work.*

"Sanctified Common Sense."

We do not for a moment believe that the general level of goodness among our ministers is less to-day than in former ages. In many respects it is decidedly and considerably higher. So long as our ministers imagine that they are rendering the slightest service to God and man by platonic confessions of shortcomings they will do nothing to grapple with the real problem. The reason why Methodism generally does not make more progress is not because our ministers are less Christian to-day than in former generations, but simply because too many of them obstinately persist in shutting their eyes to the signs of the times, and suicidally refuse to adapt their methods and agencies to the practical necessities of a new era. To idolize the methods of former generations, and to offer an unreasoning resistance to all reforms and innovations, is to depart absolutely from the practice of John Wesley, and to offer a formidable obstacle to the progress of the church. Of course, if we do not make progress the fault is in ourselves. Human nature is not worse to-day than it was in former generations, and our facilities and opportunities of successful work are immeasurably greater. But we must not shirk the real question by simply saying that what we want is "more religion." That sort of confession does no good to anybody.

The serious fact of the hour is that wherever our methods have been adapted to new circumstances we have witnessed triumphs equal to anything that our fathers ever saw. There is not a single instance of failure where we have used sanctified common sense. Anyone who ignores this profoundly significant fact assumes an awful responsibility. The question is no longer open to debate. The success of new methods conceived in the spirit of Wesley is an accomplished fact. The truth is so patent that no one has any excuse now for ignoring it. Let our ministers everywhere study the problem of evangelism as it presents itself in the particular locality in which they live. Let them, then, proceed to use such methods as their own experience, or the experience of others, prove to be the most effective in those particular localities, and we shall speedily witness such an extension of the work of God as neither we nor our fathers have ever known. Our people are simply yearning and pining for a great advance. Stimulated on one hand by the revival of the Church of England, and on the other hand by the Salvation Army, they are ready, and more than ready, to respond to any appeal that we may make to their energy and their enthusiasm. Improvement in religious service always takes a very practical form. It is not by cultivating sentiment or using fine words, but by doing our "first works" and "bringing forth fruits meet for repentance" that we shall fill our sanctuaries and evangelize England. But it is to be feared that this will be realized only by those ministers of religion who resolutely refuse to live either in the past or in small coteries, but come into actual touch with the present generation and move freely among all sorts and conditions of people. We must implore God to assist us by his Holy Spirit to escape from everything that is conventional, artificial, perfunctory, and unreal. We must come into actual contact with the real life of our own day and our own country. Then we shall find that the gospel of Jesus Christ, intelligently and discreetly taught, is still, and more than ever, the power of God unto salvation to all who hear it.—*Methodist Times*, London.

Religious Newspapers.

We use the plural advisedly. We are not referring to this paper. The *Occident* is the one religious paper which we do not read for spiritual profit. We trust the reasons for this are obvious, involving no discredit to the paper. We refer to religious newspapers as a class, and in particular to each one of the sixty or more that reach our exchange table. Some of these are Methodist, some Baptist, some Episcopalian, some Lutheran, some Independent, some even non-evangelical. It is our duty to glance over all these, week by week, and our privilege to read what catches the attention or appeals to the conscience or judgment as particularly timely and valuable. This incidental privilege brings to the writer more satisfaction and profit than he finds in any other reading, the Bible only excepted. He is sure to discover something in every issue of each of these weeklies that either nourishes his own religious nature, strengthens his convictions, stimulates him to holy purpose, or guides him in Christian conduct. The actual reading accomplished in this way every week amounts probably to little more than the average contents of two or three of the best of the number. The rest is merely glanced over. But some devotional excerpt, some bit of choice religious verse, some extended article or editorial of uncommon merit or uncommon aptness to the reader's personal need, is sure to catch the eye and refresh mind and heart.

Often the best pieces reappear again and again, passing through a number of exchanges. In such cases there is frequently a reperusal with increasing profit. This suggests the proper use of a religious paper in the average home. It should be read by installments, and with so much leisure as the reader can command. In this way the essence of Christian thought, so carefully prepared, selected and presented, will find the more secure lodgment in the mind. The very poorest, thinnest of these exchanges often furnishes the present writer welcome spiritual food. Not one of the number but seems to us worth vastly more than its subscription price. The conclusion reached as the result of the personal experience herein indicated is, that no Christian family can afford to do without, at least, one carefully edited religious weekly. We are convinced that the strength of the church lies, more and more, in the households that take pains to procure, and the Christians who take pains to digest, the Christian counsel providentially supplied the church in these days by religious journalism. We are not here advertising any one newspaper. We are simply stating the conclusions forced upon us by personal experience.—*Occident.*

BOOKS AND PERIODICALS.

BOOKS.

THE PREACHER'S DAUGHTER. By Amelia E Barr. 12mo. 395 pages. $1.25. Bradley & Woodruff, Boston.

This is, no doubt, the best, most interesting and most powerful book ever written by this popular author.

MICHAEL AND THEODORA. A Russian story. By Amelia E. Barr. 16mo. Illustrated. 190 pages. 75 cents. Bradley & Woodruff, Boston.

This is a singularly strong and impressive story of child-life among the aristocracy of Russia.

THE ORGAN SCORE ANTHEM BOOK. By J. R. Sweney and W. J. Kirkpatrick. J. J. Hood, Philadelphia. Price, 60 cents, or $5 per dozen.

We suppose this to be a good collection of anthems, as the authors are men of note in their profession. We are not competent to pass judgment on this kind of sacred music.

HEREDITY; OR, HARRY HARWOOD'S INHERITANCE. By Mary C. Woodbury. The McDonald & Gill Co., Boston. Price, 75 cents.

This story portrays the picture of an intemperate life, and thus points to the most gigantic evil of the day, the sale of intoxicating liquors, especially in saloons. It is hoped that it will add its weight in the great fight against the liquor power.

GULF AND GLACIER: The Peroivals in Alaska. By Willis Boyd Allen, author of Pine Cone Series, etc. 12mo. Illustrated. $1. Boston: D. Lothrop Company.

An excursion to Alaska has more the charm of novelty than the beaten tracks so often gone over, and this delightful record of an actual journey will be found exceedingly entertaining apart from the interest attached to the story. We enjoy the daily travel, the amusing incidents, the gay life inside the car, and the sight-seeing that goes on whenever opportunity offers. The author's felicitous style makes the record of every day a fresh delight. There is plenty of graphic incident, and the boys' adventure with a "silver tip" forms a thrilling episode.

THE MAKING OF A MAN. By Rev. J. W. Lee, D. D. Cassell Publishing Company, New York. Price, $1.50.

This is the biggest little book we have read since Bishop Haygood's "Man of Galilee." It is stimulating, refreshing, broadening and thought-provoking. It is scientific, philosophical, religious. It easily knocks some conclusions of scientific writers into flinders, and as easily shows that the foundation of our religion is as solid as granite. God's greatest work is man, and Dr. Lee shows how great that greatest work is! The second chapter is the finest argument for missions we have ever read, and yet the subject is not mentioned. We would like to give some extracts; but our space is so limited, and the difficulty of selecting from such rich materials so great, that we must content ourselves by exhorting the reader to procure the book and read for himself.

OCTOBER PERIODICALS.

—THE CENTURY. Century Co., New York. Price, $4.

—ST. NICHOLAS. Century Co., New York. Price, $3.

—CASSELL'S FAMILY MAGAZINE. New York. Price $1.50.

—THE CHAUTAUQUAN. T. L. Flood, Meadville, Pa. Price, $2.

—THE PULPIT. Edwin Rose, Buffalo, New York. Price, $2.

—HERALD OF HEALTH. M. L. Holbrook, New York. Price, $1.

—POPULAR SCIENCE. D. Appleton & Co., New York. Price, $5.

—MISSIONARY REVIEW. Funk & Wagnalls, New York. Price, $2.

—MAGAZINE OF ART. Cassell Publishing Co., New York. Price, $3.50.

—MISSIONARY REPORTER. I. G. John, Nashville, Tenn. Price, 50 cents.

—LADIES' HOME JOURNAL. Curtis Publishing Co., Philadelphia. Price, $1.

—THE CALIFORNIAN ILLUSTRATED MAGAZINE. Californian Publishing Co., San Francisco, Cal. Price, $3.

SUNDAY-SCHOOL LESSON.—Oct. 9, 1892.

BY REV. W. H. LAPRADE, D. D.

Dorcas Raised to Life.

Acts ix, 32-43.

GOLDEN TEXT.—"*This woman was full of good works and alms-deeds which she did.*" (*Verse 36.*)

The spirit of persecution lived on among the unbelieving Jews, notwithstanding the loss of their most earnest and influential leader; but, for a time, it became largely inoperative. St. Luke says, "The church . . . had peace and . . . was multiplied."

St. Paul had been sent to Tarsus because of the efforts of the Jews to kill him. St. Peter, whose headquarters were still at Jerusalem, and who had been preaching much in Samaria since the death of Stephen, extended his preaching tour throughout the Holy Land, wherever believers had gone during the period of persecution, confining his operations to the Jewish population.

In the great plain of Sharon, about nine miles from Joppa, and twenty-two miles northwest of Jerusalem.

Vers. 32, 33. There were believers at Lydda, but whether Eneas was one of them we can not tell. Probably not, as he had been bed-ridden for eight years, and his conversion through the preaching of the scattered saints, after Pentecost, would, no doubt, have been mentioned. His disease rendered him perfectly helpless.

Ver. 34. What preparatory conversation Peter had with Eneas, if any, is not recorded. Evidently Eneas had heard of Jesus, and that wrought in his name. The apparent abruptness of Peter's language is thus explained.

To "make his bed" would prove the fact and completeness of his cure.

Ver. 35. Saron may have been a village near by, or the term may have been applied to the plain of Sharon lying adjacent to Lydda. The people were profoundly impressed by the miracle, and acknowledged the power of Jesus. Doubtless, many of them were genuinely converted.

Ver. 36. Joppa (now Jaffa) was, and still is, the port of Jerusalem. Tabitha, or Dorcas ("a gazelle," the word means), seems to have been the leading spirit among the disciples there, and gave undoubted testimony of her love for them by her good deeds. The spirit of Christ evidently was hers.

Vers. 37, 38. The burial of Dorcas, it would seem, was delayed in order that the messengers might have time to bring Peter, from whom they expected comfort. Perhaps their faith even grasped the miracle which was wrought on her through him.

Ver. 39. W. F Lewis says: "When a good man falls asleep, the world mourns his loss; but when a disciplining dies, *for once he does well.*" Dorcas touched other people in order to help them. No wonder they sent for Peter. By her good deeds Dorcas illustrated the *teachings* of Jesus; by "making his bed" Eneas had testified to his power.

Vers. 40, 41. Our most earnest, most effectual prayers are offered when we are alone with God. Peter had great need to pray. He, by himself, was powerless; "all power is given" to Jesus, and by him to us as we pray with faith. Peter, doubtless, had first some token that his prayer was heard; then he gave command for his Master. Christ gave back the life; Peter simply acted for him.

Such manifestations of power, appealing to the senses, opened the way for spiritual truth. God approaches men on the level of their understanding. Joppa knew Dorcas—knew that she died. When she moved about again, alive and well, Joppa would be ready to hear of Him whose power had raised her to life.

Peter made no effort to have himself "lionized;" he simply presented her to her friends, and went on with the Master's work.

Ver. 42. Sure enough, when Joppa found out all about Dorcas, its mind and heart went out to Him whose disciple she was. A great work of power, wrought through faith, is a convincing sermon, and, when coupled with a godly life, is almost irresistible.

Ver. 43. *Simon the tanner!* The house to become forever main rule at the scene of that great object lesson by which Peter, so full of faith and yet so narrow in his conception of the scope of the gospel which he preached, was taught the universal brotherhood of man, and the saving grace of God to the Gentiles. Here, at Simon's house, we will find him in our next lesson.

Money without Fairs.

Like many other churches, the First Methodist Episcopal Church of South Bend, Ind., had recourse for years to suppers, fairs, and entertainments, as a means of raising money for different purposes. It was finally decided to abandon all these things, and try divine methods of giving. There were not a few, and many of them good people, who hesitated to take this step, lest we should not be able to raise certain sums of money needed. Besides, a considerable amount had been invested in the culinary department of the church; such as cooking stove, tables, dishes, knives, etc. What would become of these? Then, would not the sociability of the church be impaired? In short, all the usual objections in a discontinuation of these things were brought forward. But some insisted that the more nearly we bring ourselves into harmony with the divine method of money-raising, the greater would be our financial success. So it was finally decided to try another method.

Three small, neat boxes, something like letter-boxes, were secured, and marked "Church Improvement Fund," and were placed in a conspicuous place in the vestibule of the church. Envelopes bearing the same mark, with spaces for name and date, were placed in the holder on each box. A quantity of printed pledge-cards were scattered throughout the auditorium of the church. The pastor took a Sunday morning hour to preach on Christian giving, in which he deplored the introduction into many of our churches of fairs, suppers, and entertainments, believing that they tended to destroy, not only the spirit of benevolence, but also spirituality, and urged right methods of giving. At the conclusion of the discourse he explained the meaning of the boxes, envelopes, and cards, and called on all to pledge at least one half-penny a day, and as much more as they desired, to the fund for the coming year, the amounts to be paid weekly or in any other way to suit the convenience of the donor. None subscribed over six cents, and the majority gave one cent per day. The offerings are placed in the envelopes, the name and date given thereon, and dropped into the Church Improvement Fund boxes. A lady, appointed for the purpose, at the conclusion of the day's services, takes charge of the amounts deposited, and in a book provided for the purpose gives each one due credit. The trial year closed several weeks ago, and when the whole amount received in this way was counted, it footed up $652, being an average of over $50 per month, and more than the average receipts from the old method! We are so pleased with our success that we have entered on our second term, extending this time over fourteen months in order to make the year correspond to the Conference year.

The kitchen stove, tables, and so on, have been moved out and disposed of. Our ladies have been relieved of the hard and disagreeable work connected with these things, and have more time for home duties and legitimate church work. More money has been given for all church purposes this year than any other of its history. The sociability of the membership is not one whit lessened, but rather increased. The prayer and class meetings and preaching services have been more largely attended than before, and the spirituality of the church has greatly increased and is rapidly growing. The best of all is, God is with us; and his seal of approval is upon our plan.—*Western Christian Advocate.*

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The President's Proclamation.

Whereas, by a joint resolution approved June 29, 1892, it was resolved by the Senate and House of Representatives of the United States of America, in Congress assembled, "That the President of the United States be authorized and directed to issue a proclamation recommending to the people the observance in all their localities of the four hundredth anniversary of the discovery of America on Oct. 21, 1892, by public demonstration and by suitable exercises in their schools and other places of assembly;"

Now, therefore, I, Benjamin Harrison, President of the United States of America, in pursuance of the aforesaid joint resolution, do hereby appoint Friday, Oct. 21, 1892, the four hundredth anniversary of the discovery of America by Columbus, as a general holiday for the people of the United States. On that day let the people, so far as possible, cease from toil and devote themselves to such exercises as may best express honor to the discoverer and their appreciation of the great achievements of the four completed centuries of American life.

Columbus stood in his age as the pioneer of progress and enlightenment. The system of universal education is in our age the most prominent and salutary feature of the spirit of enlightenment; and it is peculiarly appropriate that the schools be made by the people the center of the day's demonstration. Let the national flag float over every school house in the country, and the exercises be such as shall impress upon our youth the patriotic duties of American citizenship.

In the churches and in the other places of assembly of the people let there be expressions of gratitude to Divine Providence for the devout faith of the discoverer, and for the divine care and guidance which has directed our history and so abundantly blessed our people.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 21st day of July, in the year of our Lord one thousand eight hundred and ninety-two, and of the independence of the United States the one hundred and seventeenth.

BENJAMIN HARRISON.

By the President.

JOHN W. FOSTER,
Secretary of State.

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REPORT OF MRS. J. R. BINGHAM, TREASURER.

Dr.

Apr. 27.	To Balance on hand at Annual Meeting			$ 64 91
28.	" Cash from Greenwood	$ 5 00		
30.	" " Strongs	3 15		
May 9.	" " Greenville	11 00		
20.	" " Holly Springs	56		
28.	" " Brooksville	1 50		
30.	" " Nesbitt	50		
	" " Bolivar	5 00		
June 1.	" " Cleveland	1 05		
2.	" " Black Hawk	5 00		
6.	" " Kosciusko	1 50		
10.	" " Macon	3 50		
15.	" " Cold Water	1 95		
16.	" " Lula	2 00		
18.	" " Pleasant Grove	5 00		
	Total receipts for quarter			$ 46 71
				$111 62

Cr.

Apr. 28.	To cash pd., expenses Record'g Secretary	$ 80		
	" " " District Secretary	3 90		
	" " " " "	3 60		
May 18.	" " parsonage at Shuqualak	75 00		
June 21.	" " Mrs. Kendrick, one-half of receipts for quarter	23 35		$106 65
June 21.	" Balance on hand			$ 4 97

Dr.

June 21.	To Balance on hand			$ 4 97
	" Cash from Jonestown	$ 1 25		
July 4.	" " Grenada	1 50		
5.	" " Strongs	3 70		
26.	" " Greenville (Minutes)	1 80		
Aug. 18.	" " Kosciusko	1 47		
	" " Grenada	3 45		
	" " Rosedale	2 00		
22.	" " Nesbitt	1 00		
24.	" " Brooksville	2 75		
	" " Aberdeen	10 00		
26.	" " Greenville	6 25		
	" " Cleveland	4 05		
30.	" " Iuka	5 00		
Sept. 1.	" " Pleasant Grove	1 45		
8.	" " Durant	1 50		
	" " Holly Springs	5 50		
11.	" " Macon	1 50		
	" " Moon (Minutes)	1 50		
	" " Greenville Home Builders	2 00		
	" " Water Valley	7 50		
15.	" " Strongs	5 40		
	" " Oxford	3 25		
	" " Black Hawk	1 25		
19.	" " Cold Water	1 65		
	" " Carrollton	5 00		
	Total receipts for quarter			$ 82 62
				$ 87 59

Cr.

June 25.	By amount paid Barbee & Smith, for printing Minutes	$12 50		
	" amount sent Mrs. Kendrick—one-half of receipts for quarter	39 66	—$ 52 16	
	To balance on hand			$ 35 43

Columbian Sunday.—Letter to the Ministers of America.

The Executive Committee of the national celebration of Columbus Day, October 21, beg respectfully to address the ministers of the gospel in America upon the subject of a religious recognition of America's 400th anniversary.

The first formal step toward a popular celebration was taken by the American Superintendents of Education at their Brooklyn meeting last February. In order to impress upon our people and the world the republic's profound obligation to the system of free and universal education, a movement was inaugurated to ask every community in the United States to make the public school the center of a popular celebration on Columbus Day. This committee was at the same time created to conduct the movement, and to prepare a uniform program for use in the schools of every locality.

Congress, at the instance of this committee, directed the President to set apart October 21 as a holiday, "to be observed with suitable exercises in the schools and other places of assembly." The following extracts from the President's proclamation show how truthfully he followed the spirit of this act:

"Columbus stood in his age as the pioneer of progress and enlightenment. The system of universal education is in our age the most prominent and salutary feature of the spirit of enlightenment, and it is peculiarly appropriate that the schools be made by the people the center of the day's demonstration. Let the national flag float over every school-house in the country, and the exercises be such as shall impress upon our youth the patriotic duties of American citizenship.

"In the churches and in other places of assembly of the people, let there be expressions of gratitude to Divine Providence for the devout faith of the discoverer and for the divine care and guidance which has directed our history and so abundantly blessed our people."

The indications at this early date are that this public school celebration is to be national in the widest and best sense. The response from educators and from the people generally has been earnest and wide, even beyond the hopes of the first promoters of the movement.

This movement originated in the desire to bring out into fitting prominence the public school as the most characteristic product of the four centuries of American life. The public school is the people's institution—closest to the people, most characteristic of the people, and fullest of hope for the people. The public school may also be presented as the largest expression of the principle of enlightenment which Columbus grasped by faith. Our system of free and common education is the master-force which, under God, has been filling the American people with their ideas of equality, justice and liberty. It seems to be, moreover, the institution upon which America must depend for the proper training in good citizenship of the coming generations. While unchecked waves of un-American sentiment are spreading themselves over our country, the common school alone has a sure command of the future; its education in intelligent patriotism, its training in the duties of citizenship, are forces which can be trusted to Americanize the huge armies of alien immigration.

The ministers of America have been invariably the friends of education. It is, therefore, with a degree of confidence that American educators turn to the churches, and respectfully solicit their co-operation in impressing upon the people America's dependence upon the system of public enlightenment.

May the committee suggest to the pastors of the churches of America, without distinction of creed, that October 16, the Sunday preceding Columbus Day, be observed as a "Columbian Sunday;" that not only the popular services of the day give recognition to Divine Providence which has so marvelously led, but abundantly blessed, this people; but also that the sermons of the day, in view of the national celebration of the following Friday, give special emphasis to the educational idea which has with such wisdom been made the center of all the local celebrations. With deep respect, we are

FRANCIS BELLAMY,
Chairman,
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JOHN W. DICKINSON,
Secretary of the Massachusetts Board of Education.

THOMAS B. STOCKWELL,
Commissioner of Rhode Island Public Schools.

W. R. GARRETT,
Superintendent of Public Instruction of Tennessee.

FERRIS S. FITCH,
Superintendent of Public Instruction of Michigan.

The Executive Committee.

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Jos. Ruby.

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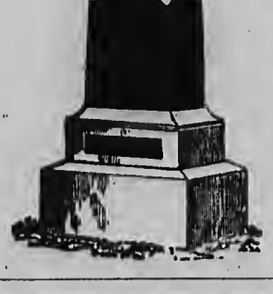

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LOUISIANA CONFERENCE.
REV. J. M. BEARD, D. D.
REV. S. S. KEENER.
REV. J. B. A. AHRENS, D. D.

MISSISSIPPI CONFERENCE.
REV. W. C. BLACK, D. D.
REV. W. B. LEWIS.
REV. R. J. JONES.

NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D
REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

Thursday, October 6, 1892.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting in the ADVOCATE building, 112 Camp street, New Orleans, on Wednesday, Oct. 26, at 11 A. M. J. M. BEARD, Chairman.

Millsaps College Formally Opened.

OVER ONE HUNDRED STUDENTS MATRICULATED.

Millsaps College was formally opened last Thursday, Sept. 29, at eleven o'clock. Quite a large crowd of visitors from home and abroad were in attendance. Nearly every section of the State was represented by visitors and students. Presiding elders, ex-presiding elders, pastors, local preachers, laymen, students, editors, statesmen, old and young, were there. (The youngest had reached the ripe age of four months.) It was a gala day for Jackson, and one ever to be remembered in the history of Mississippi Methodism. For over three years with indefatigable energy have Bishop Galloway and Bro. Watkins labored assiduously to endow and equip this institution of learning. When President Murrah stepped upon the rostrum and announced that the doors of this long-cherished college were formally thrown open for the reception of students, a feeling of pride and joy without alloy swept over the audience and rolled over the State until from center to circumference it was felt.

The audience was called to order by Dr. Murrah, and the devotional exercises were conducted by Dr. C. G. Andrews, of Meridian, vice-president of the Board of Trustees, who read the thirty-eighth chapter of Job, and offered a prayer in which he earnestly besought our heavenly Father that, as he had furthered our desires and purposes thus far, so would he bless the work of the college to the moral and spiritual, as well as intellectual, welfare of every student. President Murrah then introduced to the audience Col. C. E. Hooker, one of our Congressmen from the State, who made a few brief, but well-chosen, remarks on the general subject of education, referring to the present influence and possible beneficial effects resulting from the establishment of this college. He was followed by Mayor Wm. Henry, who, on the part of the citizens of Jackson, spoke of the pride felt by them on the opening of the college. Dr. Murrah then made the address of the occasion, delivering what has been universally pronounced one of the finest discourses ever spoken from a rostrum in the Capital City. For nearly, or quite, one hour the audience sat in rapt attention; nor did they lose one word. We would like to make some extracts; but as it would be impossible to do justice to the address in this way, and as it is the Doctor's purpose to put it in pamphlet-form, we reluctantly refrain. We may be permitted to say in advance, however, that when it does appear it will bear more than a casual perusal.

Major R. W. Millsaps, to whose beneficence and liberality the college owes its existence, feelingly referred to its past, present and future, and threw in the well-timed advice that we were not to rest on our laurels if we would become a complete success. Much, very much, was yet to be done.

Letters were read from Bishop Galloway, who was unavoidably detained in Missouri on official business, and also from Dr. Carter, editor of the ADVOCATE, who was also to have taken part in the exercises. It was an additional cause of regret that Gov. J. M. Stone, who was to have delivered the opening address, was physically unable to be present. The exercises lasted a little over two hours, but the audience did not weary. At one o'clock the benediction was pronounced by Bro. Mellen, of Meridian, and all went home feeling that they had been well paid for the time spent. Those who missed the formal opening of Millsaps College have missed an occasion to which they could ever have looked with gratification and pride.

At this writing the enrollment of students is going on. Over one hundred have matriculated, and there are more to follow. The professors are in their several rooms, surrounded by classes which they are arranging; the president is up to his ears in work, and everything betokens a successful session and propitious future. Some time later the buildings will be formally dedicated and the corner-stone will be laid. When this auspicious day shall come, let every loyal Methodist in Mississippi be present.

MR. EDITOR: Millsaps College has entered the educational arena under the most favorable auspices, and with the most flattering prospects for success and prosperity. She will have no infancy, but, like Minerva leaping full armed from the brain of Jove, she springs from nonentity to measure lances with the oldest and best-equipped colleges in the land. While we look forward with pleasure to her assured success, let us not forget the patient laborers to whom this success is due. The man who first advanced the idea of a Methodist College for Mississippi was our beloved Bro. T. A. S. Adams, who was taken from us while yet in the prime of life by that "reaper whose name is death," e'er he beheld the realization of this dream of his life. And the thanks of the church are especially due our untiring and efficient agent, Rev. A. F. Watkins. For the past three years he has given his entire time and attention to this work, faithfully performing his numerous duties with unflagging patience and conscientious exactness. He carried into the work a zeal and enthusiasm which could not have been other than infectious, and which crowned his efforts with well-deserved success. Quietly and unostentatiously he has labored, sparing not himself, but devoting time and energy to the work so near his heart. The labors which have been so faithfully performed are at an end, and as long as Millsaps College exists the Methodists of Mississippi will owe him a debt of gratitude.

LAREDO.

[This is not too much, *by any means*, to say of Bro. Watkins' efforts in behalf of Millsaps College.—ASS'T ED.]

It is said that Mr. Vanderbilt intends to spend $1 000 000 a year for ten years in building and beautifying and adorning his palace near Asheville, N. C. If Mr. Vanderbilt would use that money to help the struggling colleges of the country, it would be much more sensible and would be a monument to his memory long after his palace has crumbled to dust.

The Enforcement of Law.

Judge Ferguson's move against the gamblers of this city, of which we made brief mention last week, shows what can be done toward the suppression of that sort of crime when the officers of the law stand up for the Law. Gambling has been carried on openly in this city for years without molestation. As it was known by the many, the presumption is strong that it was well known by the police. The veriest ignoramus knows that it is prohibited by law. The inference can not be evaded that it was connived at and fostered by the very men whose sworn duty it was to suppress and destroy it. Many judges had brought the matter to the attention of grand juries, but nothing was done but to let the abominable practice go on ruining those entangled in its fascinations. But when Judge Ferguson called up the grand jury the other day, and read to them their oaths and the law in the matter, and then pointed out by name and number of street the places where everybody knew gambling was carried on, that body "smelt the battle," and sent an order to the Chief of Police to close up the gambling dens. The gamblers also "smelt the battle," and before the police could arrive every place indicated by the Judge had closed out, and all the paraphernalia pertaining to the business were in some mysterious way spirited away! So far, good. But is it not a strange thing that men in official position have to be threatened with prison bars before they will perform their official duties? Is it not a strange thing that officers of the law are so unmindful of their oaths that it requires a special charge to bring those oaths to memory? We can account for this only by the fact that non-enforcement of law educates people to break the law. "A stream of tendency" making for wickedness is set in motion wherever law is not enforced, and very many people are not unwilling to go with that stream. The longer this non-enforcement continues the stronger the stream and the more powerful the momentum. According to Judge Ferguson, this gambling stream has been moving with very little obstruction for a score of years, and in that time has swept many men from their moorings and destroyed the happiness of many homes. The loud and deep curses of the ruined victims as they flounder down the stream, the pitiful wail of woe from wrecked families along its banks, the young manhood that floats out on its perilous bosom to certain destruction, the outraged moral sense of the better portion of the community—all these are hooted at and execrated by those who ply this nefarious business. Of all the heartless things the devil ever invented the gambling spirit bears the palm. Childhood in its innocence, womanhood in its purity, manhood in its beauty—all go down before the devastating storm of avarice which the spirit of gambling fosters.

Judge Ferguson has begun to obstruct this dreadful stream none too soon. So far he has done a good work, for it is said that at present there is not a gambling-house running. But this class of people require very close and vigilant surveillance, and we hope the Judge will persist in the course he has adopted until our city is thoroughly purged of this vile iniquity. He will find that in his efforts to destroy this abomination the honest people of the town are at his back. They are commending in high terms what he has already done by inaugurating this war, and he has only to go ahead and finish up the business, as its demerits deserve, and he will secure a meed of praise that very few judges in New Orleans have secured.

In the meantime we commend to judicial officials all over the State his example, and trust that, "for their oath's sake," they will make a vigorous warfare upon all law breakers. It is known that the Sunday law is openly violated in almost every place in the State; and if judges of criminal courts will take the matter vigorously in hand, these violations can be stopped and the violators punished. It is all "fol-de-rol" to say that convictions can not be had, and, therefore, prosecutions had better not begin. That is, "Let the education of our people in the worst form of wickedness the devil ever concocted go on rather than fail a few times in suppressing it." Failure at one time or point does not mean failure at every time and at every point. The people have been deluded into the idea that this matter depends upon juries. Its success or failure depends upon the attitude of our criminal judges toward the matter.

Croakers.

We don't mean the croakers that you catch in the sea. They are very fine and palatable. The only objection we have to *them* is, we don't see them often enough. Our caption has reference to the dry-land croaker, the church croaker. He is getting too noisy and too numerous. We have been meditating an editorial on him, but we find something pertinent to the subject in an exchange, which we give our readers:

Pessimism: "I am left alone—and they seek my life."

Realism: "What saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. Even so, then, at this present time also, there is a remnant according to the election of grace."

God has a few even in your ecclesiastical Sardis who have not defiled their garments, and they shall walk with him in white; for they are worthy.

So you are not the only good, but persecuted, person that is left on the face of the earth. There are thousands as good and as brave as you. God has reserved such to himself. Your fancied loneliness and unexampled goodness and courage are all an outcome of your own little self-conceit. Just as the prophet's discouraged servant, when his eyes were open, saw God's horsemen and chariots of fire all around his master and himself to defend them in their hour of peril, so you are too blind to see and know God's great reserved host who have not bowed the knee to the image of Baal, or to any other image.

Therefore, cheer up; quit your moaning and croaking, sighing and groaning; take courage; all the prophets are not even yet killed; all God's altars are not even yet digged down. You may be thinking the church is worse than ever before, and the world is "going to the bad," and everything is cheerless and hopeless, because you know no better, because you can not see what God sees, because you are destitute of faith and hope, because you do not give God's reserved and stalwart thousands the credit they ought to have. Where and what you can not see, trust—trust God and man—trust the church and your fellow-Christians—trust the ministry and the divinely powerful gospel they preach—trust the means of grace and the hope of glory—trust the atoning blood of Christ and the convicting, converting and sanctifying operations of the Holy Ghost—trust the prophecies and promises and power and providence of God—trust the divine willingness and purpose and ability to put rings in the snouts of his adversaries—trust him that saves you that he will save others to the uttermost, here and forevermore.

And remember that your little village or your little church, where you feel so lonely in "the fullness of the blessing of the gospel of Christ," is, after all, a part of God's great world of life and light and love. If few or none just around you seem to be in sympathy with you, yet you are in fellowship with the saints of all ages and places. "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written ('enrolled,' marg.) in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel."—*Christian Standard.*

Centenary College.

Centenary College has opened with bright prospects for a good, successful year. We have more new students up to date than we had last year. The faculty is strong and equal to the occasion; the president is hopeful and confident of success; the endowment has been increased since January to nearly one hundred thousand dollars. Now, with the endowment increasing at this rate, and with the extensive advertising that is being done by the agent in the field, there is nothing to prevent Centenary College from becoming one of the grandest educational institutions in the South. She is situated on one of the most beautiful spots in one of the most beautiful States in the South, with magnificent buildings, worth one hundred and fifty thousand dollars, with not one dollar of debt upon them. In regard to health and morals, she has a record that can not be surpassed, if equaled, by any other school in any other State in the Union. Now, it has been estimated that with an endowment of two hundred thousand dollars Centenary College could educate every boy who chose to go there free of charge. That would enable us to compete with State schools, and nothing short of this ought to satisfy us; and if all the Methodists in Louisiana whom God has permitted to prosper would do their duty, it could be done very easily. Ten or a dozen more men of the same calibre as John Pharr and Peter James and Philip Werlein and Andrew J. Gay would accomplish the work. May God open the hearts of the people, and may they take hold of this important part of the great work that is being done for the salvation of the world!

ROBT. HARRY, Agent.

Millsaps College.

Millsaps College opens with more than one hundred students present. A full account of the opening exercises will be furnished the ADVOCATE. I desire, however, in this note to express our deep gratitude for the gift of a handsome Bible, presented to the college by Mrs. P. T. Callicott, of Cold Water, Miss.

The church at Como, Miss., presents us with a handsome desk for the president's office. For this valuable gift we are especially indebted to Rev. J. M. Wyatt and Hon. J. L. McGehee. These remembrances from North Mississippi touch us deeply.

W. B. MURRAH.

NOTES FROM OUR JACKSON OFFICE.

"As for me and my house, we will serve the Lord."—*Joshua.*

The nearest approach to heaven in this life is a Christian home.—*Alabama Christian Advocate.*

Millsaps College opened with flying colors last Thursday. See full account in another column.

Rev. Henry Anderson Gatlin, son of Mr. Z. B. Gatlin, of Johnson station, Miss., was the first matriculate of Millsaps College.

Brandon station is soon to have a new parsonage. The property has been selected, and by this time, no doubt, the contracts have been closed.

Two thirds of our troubles are a few miles ahead of us at the bridge we never reach. All around us the birds are singing, the flowers blossoming, the sun is shining, all nature is rejoicing.

Mrs. C. A. Bonds, Bogue Chitto, Miss., has sent Bishop Galloway for the library of the college a box of books which formerly belonged to her brother-in-law, Rev. D. W. Bonds, Liberty, Miss.

Dr. Murrah's address at the opening of the college was one of the finest of its kind it has ever been our pleasure to listen to. It is his purpose to put it in pamphlet form. It should be read by all lovers of Christian education.

Quite a number of brethren from the State visited the branch office last Thursday while in the city. Wish we could have met them all. They were just as welcomed, however, as if we had not been at the college, but at the desk.

Mrs. P. T. Callicott, of Cold Water, Miss., presented Millsaps College with a handsome Bible, which was on the stand for opening day. It is engraved:

"Millsaps College, Sept. 29, 1892."
"From Mrs. P. T. Callicott, Cold Water, Miss."

Mrs. Reid Bingham, of Carrollton, has sent $100 to Bishop Galloway with which to furnish the library of the college.

It is rumored that Bishop Granbery has been importuned to transfer two first-class city pastors for two of our city stations. Alas! has it come to this? Is the Mississippi Conference so barren of talent that it must already be imported? When Bishop Granbery visits this Conference in December, if, in his godly judgment, two transfers or more are *necessary*, the Conference will cheerfully accept them; but if this is a scheme concocted by one out of the bishopric, it is a reflection on the ministry of the Conference, and should be repudiated at once.

The entire Mississippi Conference will be grieved to learn that Bro. D. A. Little, presiding elder of the Vicksburg district, has been called upon to give up his little son, Mac. We have as yet heard none of the particulars of his death, except that it was very sudden. Bro. Little left Port Gibson on Friday to attend a Quarterly Conference, and by Monday was summoned home to the funeral. Little Mac. was only eight or nine years old, and during his four years' stay in Jackson made many warm friends among both young and old. (Since writing the above, a letter from Bro. Little brings the news that Mac. died of congestion, after only an hour or two of illness.)

NOTES.

Advice to the preachers: "Take time to get ready" for your Sabbath services!

George Eliot says: "No blessing over comes twice in the same guise and in the same voice and with the same offer." Then quickness to apprehend every blessing that comes is the highest wisdom.

Another item of advice to the preachers: Conference is coming on soon; see to it, then, that you ask the Master to so order his providence that you may be sent to the place where God can use you to the best advantage!

There are wire-working preachers and wire-working laymen. The former work the wires for *place*, the latter for *men*. They both need one thing very much, and that is "the one thing needful." Both would overturn the Methodist system, and give us congregational *practice* on a connectional *theory*.—*Holston Methodist.*

How prone we are to exaggerate! It may be excused in some people because they don't know the real meaning of the words they use. In others, though they know the meaning of the words, they don't think of their meaning at the time they are used. We often find ourselves saying: "Does he really mean what he says?"

One of the surprises which constantly meet the student of church history is the ease with which men can accept the most unreasonable and fantastic doctrines, while rejecting the sober statements fortified by abundant evidence of the religion of the New Testament. The man who professes himself unable to accept the miracles of Christ will often be found to champion the most absurd accounts of spirit-rapping, mind cure and theosophy. And frequently one who professes to doubt the perfection of the character of our Lord will give the most implicit admiration to a fellow-man or woman, whose personal life would not stand the scrutiny of a police court for five minutes.—*Watchman.*

The strangely interesting fact is related that a fortune of many thousand dollars has recently been extracted from the wooden floor and rubbish of a New York business building. The New York representatives of the Waltham Watch Company for many years carried on the manufacture of watch cases on three floors of this building, melting from $1,000 to $3,000 worth of gold every day. A few months ago they moved to another place, and on their departure had the floors taken up and carried to smelting and refining works. There were 60 000 cubic feet of lumber that had been undisturbed for nineteen years. Special wagons to transport the timber were built so that no particle should drop to the ground. The wood was burned to ashes, which were sifted, and the gold was then extracted by a chemical process. The result realized by the watch firm was about $67,000. A fact like this is worth remembering in connection with Christian life and influence. There is no waste in God's economy. That which, as it were, may be thrown off from us as we pursue our rounds of Christian service, these little influences which we may esteem of little value, God saves up and utilizes and makes them tributary to our own and others' good.—*Mid-Continent.*

PERSONAL AND OTHERWISE.

The editor's second daughter, Lizzie May, was married to Rev. Arthur D. McVoy, of the Louisiana Conference, last week, in Louisiana Avenue Church. The rite was performed by the editor, assisted by Rev. A. D. McVoy, Sr., president of Mansfield Female College. A large company of friends came together on the occasion and pronounced heartfelt benedictions upon the young couple.

Dr. Anson West expects to bring out his "History of Methodism in Alabama" early next year.

A train of thirty carloads of rosin left this city recently by the Texas and Pacific railway for Denver!

Several residences were burned in Meridian, Miss., last week. The fire is attributed to an incendiary.

Lake Charles, La., has opened a system of water works. We suppose she is getting ready for the Conference.

Rev. D. O. Shattuck, who years ago was connected with Centenary College, died recently in Sonoma, Cal., aged ninety-three.

Millsaps College was opened with appropriate ceremonies on the twenty-ninth ultimo. See account of it in another column.

Rev. D. Atkins, formerly president of Corvallis College, Oregon, is now associate editor of the *Raleigh Christian Advocate*.

Dr. A. W. Jones, president of Memphis Conference Female Institute for forty-five years, died recently, aged seventy-six years.

The Methodist is a sprightly paper published monthly at Danville, Va., for 25 cents per annum, by the Methodist Laymen's Union.

There is talk of a railroad from Clinton, La., to connect with the Illinois Central at Amite City. Good project for St. Helena parish!

Dr. Longking, who has been connected with the Methodist Book Concern in New York longer than anyone else, is in his eighty-sixth year.

The women of Mississippi are preparing a novel exhibit for the World's Fair. It will be a pyramid of twenty-five bales of cotton raised by Mississippi women.

The Mississippi Delta Medical Association was organized at Greenville, last week. Dr. Lucas, of Leflore county, is president, and Dr. Schudder, of Issaquena county, is secretary.

A note from Rev. B. F. Jones brings the sad news that death has visited Rev. D. A. Little's family. His little son, McNeil, died of congestion on Sept. 26. We sympathize with our bereaved brother.

Our young friend, Hubert D. Knickerbocker, was received on trial in the Los Angeles Conference, and appointed junior preacher with R. H. Parker on the Carpenteria and Santa Barbara circuit. He is a New Orleans boy.

Are there not a few families on your charge, brother, who do not take our paper? Could you bestow a greater and more lasting blessing upon them than to induce them to subscribe? Will a lover of Christ *neglect* to bestow a blessing when he can?

For sale—a giraffe. How much am I offered for him? His neck is long and he can feed out of an elevated rack. He is a good-natured fellow, pulls well in harness, never kicks. We would like to have $6,000 for him, but must have three thousand or no sale. Who'll say, and how much?—*Holston Methodist.*

A strict examination of church records would show that the tragic death of Ananias and Sapphira was not a sufficient remedy to stop the increase of their progeny, though it shows God's hatred of their sin. The canceling of deficits by the expiration of the Conference year, and the many professions to pay as much as ability will allow while only stinginess and not ability dictates the amount, together with the unpaid subscriptions which burden the archives, shame the ancient prevaricators. Why does not the Almighty kill them all? That question will be answered in the final day, when there will be a general tumble of all liars into the lake.—*Texas Advocate.*

The Winston *Signal* gives this:

Quite an interesting service was held at the Methodist Church, on the night of Sept. 16, by Rev. W. W. Cammack, who has been sent by the Methodist Church as a missionary to the Indians in this State, assisted by Simpson Tubby, a converted Indian of the Choctaw tribe, who is assisting him and acting as his interpreter. The service consisted of a sermon by Rev. Mr. Cammack and a talk by Simpson Tubby, both in Choctaw and English, also songs, prayers and reading in the Choctaw language. A number of Indians were present, and the service was greatly enjoyed by all present. A collection was taken up to aid in building a church for the Indians near Mr. C. C. McLeod's place, in this county.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

Ten cents for a dictionary with 30,000 words; five cents for an elegantly illustrated primer, and other books in proportion. F. D. Van Valkenburgh, 106 Camp street.

Missionary for Japan.

At Jackson, last Thursday, a gifted young man said unto me: "Bro. Mellen, I have seen your card in the ADVOCATE, and I am thinking very seriously about offering myself for the work in Japan." God bless him.

Another writes to me: "If my education were sufficient, I would not hesitate about accepting the call; but I have not a classical education. I feel that I could meet every requirement but that one. Besides, I have been impressed very forcibly that it is my duty to go. But I do not put this in as an application where there are so many who have the required education. Rather, I feel that I would be putting myself in the way to offer, knowing there are many who can meet every requirement mentioned, when I can not. I only mention it to let you know my feelings on the great question of missions, and my burning zeal for the spread of the gospel. I am ready to go anywhere to work for the Master." Is there not a place in Japan for him and for other workers like him? T. L. MELLEN.

An Appeal.

To the Brotherhood of the Mississippi Conference—

Brethren: You have seen the call for Assessment No. 15 on account of the death of Rev. L. W. Wood, and the revocation of the same, Bro. Wood having failed to keep up his membership. His widow, in her sad bereavement, would be greatly benefited by a voluntary contribution from us, and we propose that each member of the Brotherhood send the amount of $5, more or less, to Rev. C. A. Powell, Moss Point, Miss., to be given by him to her. We suggest this as a free will offering to the widow of a brother who fell at his post of duty; and it need not be confined to the members of the Brotherhood.

W. B. LEWIS, President,
I. W. COOPER, Treasurer,
B. F. JONES, Secretary.
J. A. B. JONES,
Chair'n of Ex. Com.

Missionary Debt.

A letter from Dr. Walter R. Lambuth, Sept. 28, says:

Your letter of Sept. 22, with check for $38 50 (from Brookhaven district) inclosed, received.....You are a stirring set down there!

Just back this morning from Southwest Missouri Conference. Had a rousing missionary collection. Raised at eleven o'clock in Conference session $3,700, and that night at the anniversary brought it up to $4,395.49. Many gave $100; Palmore, $500. He is the solicitor; and says he will get $4,000 of the amount at least. It was glorious. *We will make it this year.*

Now, let every district solicitor in our Conference make a thorough canvass, and let everybody contribute as the Lord hath prospered him; so that our $4,000 will be in hand by Conference. T. L. MELLEN,
Solicitor for Miss. Conf.

Programme for the Holly Springs District Preachers' Meeting.

TO BE HELD AT HOLLY SPRINGS, MISS., OCT. 12, 1892, AT 7 P. M.

1. "What Is the Tithing System? and How Much Do We Owe the Lord?"—B. S. Rayner, W. W. Bott.
2. "Adoption"—J. J. Brooks, S. B. Myers.
3. "Consecration"—Joseph Johnson, J. W. Poston.
4. "What Are the Best Revival Methods?"—J. B. Harris, O. N. Koon.
5. "Apostasy"—J. C. Lowe, W. D. Burroughs.
6. "Preparation and Delivery of a Sermon"—J. W. Boswell, G. H. Jacobs.
7. "The Extent of the Atonement"—J. L. Bowling, H. C. Edmundson, S. A. Ellis.
8. "Sanctification"—J. W. Honnoll, B. C. Gray.
9. "The Epworth League"—T. W. Lewis.

It is hoped that all the preachers in the district will be present.

T. W. LEWIS, Sec'y.

"It is Truly a Great Remedy," is what Rev. Sam Jones says of Germetuer.

HOME LIFE.

A RECIPE FOR A DAY.

BY AMOS R. WELL.

Take a little dash of water cold,
And a little leaven of prayer,
And a little bit of morning gold
Dissolved in the morning air.

Add to your meal some merriment,
And a thought for kith and kin,
And then, as your prime ingredient,
A plenty of work thrown in.

But spice it all with the essence of love,
And a little whiff of play;
Let a wise old book and a glance above
Complete the well-made day.

Domestic Happiness.

Domestic happiness will not come; it must be brought about by self-sacrifice and consideration for the one with whom you live. The wife has her little ways all her own, and the husband has his "pets;" they are endured for a time, but the trial to the temper is too great and they quarrel—where is the expected happiness? Even the strongest will repine at his lot and imagine it it were different he could be happier and more useful. There is nothing makes the lives of the people around us such an interesting study as to note the ways in which different people accept the inevitable. It requires an effort to live, whether married or single, and sometimes the struggle brings more trouble and fatigue than comfort and enjoyment. Do not let trifles ruffle your serenity. "We are born to trouble as sparks fly upward." But through the darkest cloud the sun still shines; fretting is only time wasted on the road, and becomes a habit which is difficult to overcome. It is well worth the effort to look upon things in a cheerful light, for the comfort of those around you. A thoughtful consideration for others nowhere exercises such a beneficial influence as in the home. It encircles one with an atmosphere which gives happiness to those who come into it. All great souls live for something besides self. Wives want to receive the same attention from their husbands that they had from their lovers, but they forget that love dawned not in the hearts of their husbands when they were fretting, careless women, but when they were all smiles, and when they did not forget the neat dress, collar and arrangement of the hair. Husbands expect the same welcome as in former days; but how often now they forget the favorite flower, book or paper? How much more blessed we would be if some of the considerations of lovers were retained and introduced into our homes. It would smooth the rough edges of every-day life without a brutse to the feelings of any member of the household. There is often an entire change of behavior after marriage which would have caused a separation if indulged in before. As a rule, people are not so careful to restrain the tendency to introduce the disagreeable as in the early courting days. Be agreeable in your family. Let your voice and words be oiled with the oil of love; keep "an infinite amount of flattery," which means we must study how to please. Gentleness and amiability will win in the absence of wealth and beauty. We never grow so cold or old but that the voice of complimentary appreciation is the sweetest we can hear from our loved ones. "She openeth her mouth with wisdom and in her tongue is the law of kindness." Are you always kind and loving when nothing but your own bad temper prompts cross words? Have you done all in your power to make life pleasant for yourself? Have you not expected more than you were willing to give? Have you not borrowed trouble and then sat down in the gloom of imaginary misfortunes? The "bugbear" of married life will disappear by the use of good principle, good nature and common sense. Don't dispute and contradict. Don't parade the faults of each other. Diffuse sunshine that will melt away the other's bad temper. The pouting wife or the cross husband could not keep a gloom look under the fire of affection. Enjoy outside amusement together. Sacrifice pride and let there be peace. Strive to be happy for and with each other and your marriage will be for the better.—*Word and Works.*

The Dignity of Housekeeping.

The girls who have just graduated have an opportunity now to learn housekeeping—a branch of accomplishments which is a crown of womanhood. Many of these young women have, fortunately or unfortunately, as the case may be, no need to learn any self-supporting vocation. They have comfortable homes, and are sheltered from many of the cares and burdens which are incumbent upon others. But, whether they are in riches or poverty, whether they have a competence or not, if they are at home for the next few months or years, and whether in the order of Providence it may or may not be their lot ever to be married—they should learn to be good housekeepers. With the aptness and intelligence which their school training has conferred let them set to work to study the science and art of domestic economy, using the latest books, periodicals, and other appliances that may be within their reach, besides practicing in the kitchen, in the parlor, "upstairs and downstairs, and in my lady's chamber."

Let no young woman in this age pinme herself with the thought that her position in society, her wealth, her education, her literary proclivities, her public vocation, or her church duties, relieve her of the duty of learning to be a housekeeper. Alas for her who excuses herself from this work with the flimsy pretext that her tastes, forsooth, lead her to higher things! Where may we find higher or nobler things in this world than the things which pertain to the comfort, the order, the beauty, and the health of the home? Whatever literary tastes a young woman may have secured, whatever station in society she may attain, whatever work she may do in the church, whatever public place in the new order of womanly activity she may occupy, she should remember that there is no higher station for a woman, there is no nobler accomplishment, there is no better field, than that which is afforded in the making of a well-ordered home. Girls, whatever else you may learn, aspire to be good housekeepers.—*Central Christian Advocate.*

There is some act you are questioning about to-morrow or to-day. If Jesus were at hand, you would go out, and ask him, "Is it thy will that I should do it, O my Lord?" Can you not ask him now? Is the act right? Would he do it? Will it help your soul? It is not often that a man really is in doubt who seriously wants to know the answer to any of these questions. And if the answer to them all is "Yes," than it is just as truly his command that you should do that act as if his gracious figure stood before your sight and his finger visibly pointed to the task.—*Phillips Brooks, D. D.*

Who Was to Blame?

The following is from the New York *Times:*

"A half-distracted housewife, who had sought or three or four weeks without success to find a girl to do general housework, applied with much hopefulness to a church missionary society. She had visited intelligence offices and had used the advertising columns of the newspapers in vain. One day a friend, who was interested in charitable works, said to the disheartened housewife: 'Why don't you inquire among the local missionary workers of your church? Surely they must know of worthy women who desire employment.' The suggestion was acted upon at once, and with immediate promise of success. The chairman of a church relief society assured the housewife that she knew of 'just the right women'—a poor, deserving and pious person.

"An interview was soon brought about, and the 'poor, deserving and pious person' impressed the housewife so favorably that she made a tender of employment on the spot. 'But I must have an understanding about my days and nights off,' said the poor woman. 'I can not work on Sundays. I have my Bible class Wednesday evening, my sewing circle Thursday afternoon, and my prayer meeting on Friday night. Of course, I can not give those up.' The tender of employment was withdrawn, and the housewife is still looking for a girl."

Who was to blame? Without question, the exacting housewife was to blame. The "poor, deserving, pious person" was mortal and had a soul. She was not a machine. The "half-distracted, discouraged" housewife was too exacting and exorbitant. She wanted a perpetual motion, india-rubber maid. Up in the morning with the sun; sweep and scrub, wash dishes and dust all day long, scarcely time to get her meals and no moment to sit down and rest; push on till dark; no evenings to herself, but keep afoot till bed-time; toil and sleep; no outing, no good time: three dollars a week and kept; called a "servant," a "domestic," a "house-maid" and "help;" her mistress sleeping late in the morning; lounging about all day or making languid tours of inspection and criticism; issuing orders as a directress; being waited on; too idle or easeloving to lend a helping hand. Also not willing to give her maid any hours she could call her own; not wanting her to have any company of either sex at home, or to go out to meet friends elsewhere; no cheer; no change to relieve the spirits and refresh the mind and heart. It is this cold-blooded, inconsiderate spirit of mastership and disregard of the humanity of those who serve, this protrusion of class and rank, that is driving girls from house service into shops and factories and stores and making it next to impossible to secure domestic service in the home. The quality of mercy is wanting. There is no doing to others as one would be treated. The idea that servants should simply slave day and night with no let-up, no religious privileges and soul-rest, is making housewives "half-distracted and discouraged."—T., in *Mid-Continent.*

Penmanship of Authors.

Thoreau was a careless writer, and his manuscript was difficult to read, but Longfellow furnishes us with an elegant autograph, free, rounded, backward, sloping, and somewhat dashing, but very legible. Edgar A. Poe's signature is bold, dashing, irregular, and full of originality. His manuscript was a model for neatness, clearness, correct paragraphing, and the like. Hawthorne's handwriting indicated genius. It was an easy, flowing hand, but often illegible. His manuscript, however, was as clear and free from interlineation or italicised words as Poe's.

The writing of Henry B. Tuckerman is graceful and even, with plenty of room between the lines. A smooth, half-angular hand, written with great ease, the words being frequently connected by hair lines, sweeping on from the one just finished to begin the next. It is suggestive of culture and refinement.

Victor Hugo wrote a flusnt, hasty hand, quite legible, and not at all commonplace. One of its peculiarities is the formation of the small "v," which is generally larger than the other letters and looped like the capital "V" of the signature. N. P. Willis wrote in a rather heavy, angular, even, firm style. Tennyson's writing would be taken at once as that of a genius. It is elegant, but decidely original. George P. Morris' manuscript was hailed with delight by the printers. He wrote a very handsome running hand, and the sheets always had the same clear, fair, legible appearance. The letters were of generous size, the space uniform, and the margin broad. Nothing could be finer.

John G. Whittier wrote in a bold, dashing, but irregular and uneven style, as different as you can imagine from the plain, precise, unassuming Quaker that he was.

Emerson's penmanship was plain and legible, with a ruggedness and practical business style that was consistent with the Concord philosopher, who combined Greek acuteness with Yankee thrift and Roman strength

P. B. Shillaber—Mrs. Partington—wrote in a facile and legible, but irregular style, the letters sloping both ways. Mark Twain's handwriting possesses the first requisite of caligraphy, distinctness, and is eminently a literary hand. It is strongly individual, running ever and anon into twists and conceits that no other man would make. His capital "T" is not a capital at all, simply a small "t" with a straight stroke above it.

Lowell's chirography is hard to read, but it shows character, and is fine and elegant.—*Selected.*

A True Wife.

It is not to sweep the house, make the bed, darn the socks and cook the meals, chiefly that a man wants a wife. If this is all he needs, hired help can do it cheaper than a wife. If this is all, when a young man calls to see a lady, send him into the pantry to taste the bread and cake she has made, send him to inspect the needlework and bed-making, or put a broom in her hand and send him to witness its use. Such things are important, and the wise young man will quickly look after them. But what the true man wants with a wife is her companionship, sympathy and love. The way of life has many dreary places in it, and a man needs a wife to go with him. A man is sometimes overtaken by misfortunes; he meets with failures and defeat; trials and temptations beset him, and he needs one to stand by and sympathize. He has some hard battles to fight with poverty, enemies and sin; and he needs a woman, that, when he puts his arm around her, he may feel that he has something to fight for; she will help him to fight; that will put her lips to his ear and whisper words of counsel, and her hand to his heart and impart inspiration. All through life, through storm and through sunshine, conflict and victory, through adverse and through favoring winds, man needs a woman's love.—*Selected.*

"What drove that poor man insane, doctor?" "He tried to figure out his wife's reason for setting the clock ahead whenever she wished to get up early."

OUR YOUNG PEOPLE.

THE REASON WHY.

BY MARY E. BRADLEY.

"When I was at the party,"
Said Betty (aged just four),
"A little girl fell off her chair
Right down upon the floor;
And all the other little girls
Began to laugh, but me—
I didn't laugh a single bit!"
Said Betty, seriously.

"Why not?" her mother asked her,
Full of delight to find
That Betty—bless her little heart!—
Had been so sweetly kind
"Why didn't *you* laugh, darling?
Or don't you like to fall?"
"I didn't laugh," said Betty,
"'Cause it was me that fell!"

—*St. Nicholas.*

Starting.

You have before now had a problem to solve, and in your mind it seemed that you had almost as well not try it; but afterwards, having decided to solve it, you set upon it and found it easy. First, then, must be the determination to do; this insures effort, and after we start anything to going it almost runs itself. This will be the case with you, if you ever go abroad; and some of you who read this will be apt to go far from home in the years to come, even across the ocean. Where Providence may place you is not known. Be ready.

Rev. Y. Yoshioka, our first licensed native Japanese preacher, and I, being at Wesley Hall together, had decided to leave for Japan in July; but we were hesitating between the ship lines from San Francisco and Vancouver when the college of Bishops met in May, fixed the time for the annual meeting of Japan Mission, July 20, and placed Bishop Key in charge. Our Bishops have to be men of *decision.* It was so in this case; and soon Bro. Yoshioka and I, in order to go with the Bishop, were making our plans to leave for Vancouver in time for the *Empress of Japan*, sailing June 26.

The following is clipped from a letter sent by Rev. C. B. Mosely, our missionary at Matsuyama. Several letters from him and frequent talks with Dr. W. R. Lambuth, and Bros. Yoshioka and Masuo at Vanderbilt, made it easy for me.

"1. For your bed you will want a pair of the heaviest wool blankets. Cost here about 12 yen." (A yen is about 75 cents.) "A mosquito-net is indispensable for a large part of the year; but you can get that as well here as at home. Cost here 6 yen.

"2. For study, if you have a student-lamp and office chair, I think you would do well to bring them with a supply of extra fittings for lamp. If you are particular about a good heating-stove, it might be well to have one shipped from San Francisco; if not, one that will do can be had here. If you went immediate access to your books, you will, except what you may be able to bring with your baggage, have to send by quick express or mail. Bro. Utley sent by mail, and I think found it quite as cheap and far less trouble.

"3. In wearing apparel, American hats and shoes are more durable and satisfactory than the English which are brought here. Your linen supply would much better be brought with you. You will want the heaviest flannel or wool underwear for Winter. You may be able to do as well or better here in these goods.

"4. Board may be had with us if desired at about 20 yen, or whatever is the actual cost at the end of the month. Lack of room in our Japanese house might make it desirable to have your own house and have your meals only with us."

Having spent a week with loved ones at home, and having told many friends "good-bye," Monday afternoon found me on the Q. and C. train at Enterprise, Miss., starting to Japan. H. G. HAWKINS.

Matsuyama, Japan, Aug. 25, 1892.

Obeying Pleasantly.

Little Harry had seen some older boys fly their kites from the tops of the houses, and he thought it would be nice fun if he could do so too—so he came to his aunt, and said:

"Aunt Mary, can I go up to the top of the house and fly my kite?"

His aunt wished to do everything that was proper to please him, but she thought this was very unsafe, so she said:

"No, Harry, my boy; I think that is very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be obedient as that.

"Harry, what are you doing?" said his mother on one occasion.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

"All right!" shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to the store this morning?" said Harry, one day at breakfast. "I want to see those baskets again that I was looking at yesterday."

"O yes, Harry," said his uncle; "I shall be very glad to have you."

"But I can not spare you to-day, Harry," said his mother; "I want you to go out with me; you shall go to the store another time."

"All right," said Harry, and went on eating.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was, "All right." He never asked, "Why can't I?" or "Why mustn't I?" Harry not only learned to obey, but he had learned to obey in good humor.

HOW TO GET AN EDUCATION.—Boys say to me: "We want an education, but we can't get it; so we are going to learn a trade, or go into a store, or do something else." Now, let me say that every boy who wants an education, if he will bend his force to it, can get just as good a one as he wants. The way is open. Education doesn't come through academies, colleges, seminaries, though these are helps; but it comes by study and reading, and comparing; and all the schools, and colleges, and seminaries in the world will not make a scholar of a man without these; and with them a man will be one, if he never sees a college. And what is true of boys, is of girls; and what is true of this pursuit, is of any other. The force must be in yourself, and you must develop it. It is that indomitable "I can" that sets man astride in the world.—*Onward.*

Nothing is great enough for him to admire who is infinite Majesty; nothing is mean enough for him to despise, who is infinite Mercy.

SCIENTIFIC.

The Niagara Falls' Power.

There is good reason to believe that the great power of Niagara Falls is soon to be turned to practical use. The plans for so doing were made some time ago, and work in the direction of the accomplishment of these plans has been going on for some time, though the general public has had little knowledge of it. The utilization of this great power is now, however, almost an accomplished fact. The canals have been dug, the tunnels bored, the shafts sunk, and the work nearly completed. The works of the Cataract Construction Company, which has undertaken the utilization of Niagara's power, are some distance above the falls. At that point the water is taken from the river by a large canal, and this is distributed to the sites of the mills and to the power stations, all these points being close to the river. The method of distribution is described by a correspondent of the New York *Times*, as follows:

"At each of these points perpendicular shafts are sunk in the rock to a depth of about 150 feet. At the bottom of these are placed the great turbine wheels from which the power is derived. The water is brought to them in steel pipes, running from the canal down the shafts to the wheels. The water, after passing through the turbine wheels and producing the power, is conveyed by small tunnels, running from the foot of each shaft, to the great main tunnel, which takes the water back to the river, emptying it below the falls. Thus the great tunnel is really the tail race for all the turbine wheels.

"These turbines are placed at the very lower edge of the vertical shafts, each of which is 150 feet deep. Directly upon the upper edge of the shafts are the dynamos used to produce electricity. If the shafting, necessarily of great weight, rested upon the bearings at the bottom, the resulting friction would be very great. It would take considerable power to overcome it, and this power could not again be utilized.

"The engineers discovered the solution of the problem in a peculiar construction of the turbine wheels, by which the water entering them is made to buoy them up. Thus the great weight of the shafting is supported; and, in fact, there is very little friction except the rolling friction on the guides at intervals throughout the length of the shafting. This is a most ingenious contrivance that brings the water down the shaft and throws it up into the wheel. It is one of the most noteworthy triumphs of the whole work of construction.

"The big tunnel that is built to carry off the waste water is driven a distance of over 7,000 feet, over a mile and a half, and all the way through solid rock. It is an immense undertaking. The width is 19 feet and the height 21 feet inside the brickwork. It has a cross section of 38 square feet. Throughout its entire length it is lined with four courses of hard brick laid in a strong hydraulic cement. The grade of the tunnel is seven feet in each 1,000, and it will carry sufficient water to develop at the turbine wheels 100,000 horse power."

The amount of power which may thus be utilized is almost incomprehensible. It is by far the greatest water power which it has ever been attempted to control, and the enterprise is the greatest one for the development of a water power ever undertaken. Its special excellence lies in its unfailing uniformity. The completion of these great works, so near at hand, will be awaited with eager expectancy by the public.—*Evangelist.*

The Mount Washington Search-Light.

If the accounts which we receive from Mount Washington of the operation of the electric search-light there are true, it is evident that a most important advance has been made in the art of signaling. The distance from the summit of Mount Washington to Portland, Me., is about eighty-five miles in a direct line, but, although the beam of light was directed above the heads of the observers in Portland, it was plainly visible to their upward gaze as a needle-like beam shooting across the sky. When it was ascertained at Mount Washington by telegraph that the beam of light was visible in this manner, it was arranged to flash it so as to spell out with the telegraphic alphabet the words "Mount Washington," which the Portland operator found no difficulty in reading. Other words were successfully deciphered, apparently without any difficulty or delay. What makes the fast more astonishing is the fact that in order to avoid low clouds the light was directed at an angle of forty-five degrees from the air-line between the summit of Mount Washington and Portland, so that the operator in that city saw the beam at a point 80 miles above his head, and 110 miles from its source. The most obvious advantages in this mode of telegraphing are that it requires no system of poles and wires, and that through its means intelligence can be simultaneously diffused over an immense area, for everyone familiar with the telegraphic code could interpret the flashes as they passed above him. There is something impressive in the idea of hundreds of thousands of human beings participating at once in these silent conversations in the skies, and at times of great public excitement the possibilities of spreading important news in this manner are illimitable. In time of war, too, it is evident that much use might be made of such a system of signaling, although a secret cipher would have to be employed. But, as the system is closely limited in its operation to night and to fair weather, it will apparently not be available for ordinary use.—New York *Evening Post.*

HOW A MIRROR IS MADE.—A large stone table is used, which has underneath it a screw, by means of which the table can be inclined when desired. Around the edge of the table is a groove, the use of which will be made known presently. While the surface of the table is perfectly level, tinfoil is carefully laid all over it. A strip of glass is then laid on each of the three sides of the foil, and quicksilver is poured on until it is nearly a quarter of an inch deep. The affinity of the quicksilver for the tinfoil, and the obstruction made by the strips of glass, prevent it from flowing off. The plate of glass, having been carefully cleaned, is now slipped in upon the quicksilver through the side where no glass strip is placed, and is held firm while the table is inclined by means of the screw, so as to let the superfluous quicksilver run off into the groove along the edge of the table. That having been done, the table is brought back to a level, heavy weights are put upon the glass, and it is then left for several hours. The next step is to take the glass from the table and put it in a frame, the coated side up. The coating—or amalgam, as it is sometimes called—soon becomes so dry as to allow the plate to stand on its edge, but it can not be used for several weeks longer. This method of making mirrors is the best in use, and was invented by the Venetians in the sixteenth century.—*Young Men's Era.*

The way to fame is like the way to heaven—through much tribulation.—*Sterne.*

MARRIAGES.

HACKET—DOLAND.—In the Methodist Church, Grand Chenier, La., Sept. 6, 1892, by Rev. C. F. Staples, Mr. A. L. Hacket, of Cameron, La., to Miss Amanda E. Doland, of Grand Chenier, La.

AVERIA—CAMPBELL.—At the residence of Mr. A. Sid Byrd, State Line, Miss., Sept. 18, 1892, by Rev. J. V. Penn, Mr. John P. Avera, of State Line, to Miss Emma Campbell, of Shubuta, Miss.

WATSON—ALEXANDER.—Sept. 8, 1892, by Rev. J. A. B. Jones, Mr. C. L. Watson, of Iuka, Miss., and Miss Nettie Alexander, of Bolton, Miss.

MYERS—GRIFFING.—At the home of the bride's brother-in-law, Mr. Henry Flowers, Franklin county, Miss., Sept. 15, by Rev. E. A. Flowers, Mr. Bentou V. Myers and Miss Lonia Griffing, of Franklin county, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

WILLIAMS—ELIZABETH, daughter of Jediah and Obedience Barfield, was born in Robinson county, N. C., June 6, 1819. Her husband, Rev. H. H. Williams, was born in the same neighborhood a few years before, and when mere children at school they were sweethearts and plighted their faith either to other.

While but a little girl her father moved to Mississippi, and settled in Marion county, where she grew up to womanhood. In 1837 her husband, having moved to and settled in a distant part of the State, sought her home and claimed her hand, and they were happily married Dec. 26, 1837. During the next year they settled some eight miles from the present town of Winona, where they lived till their death. They raised a large family of sons and daughters, all of whom are highly respected and useful members of the church, and one, Rev. W. W. Williams, a useful member of the North Mississippi Conference.

The writer became acquainted with Sister Williams in 1846, when her husband was but an exhorter; but was licensed as a local preacher the next year, and for the twenty-two years of his ministry no man, whether itinerant or local, did more, if as much, for the church as he did. For that glorious work the church is deeply indebted to Sister Williams, who entered fully into her husband's work, cheering him with her smiles, and caring for their children while he labored for the good of others.

In 1869 her husband died, and the care of the family was thrown upon her, and well did she meet the obligation and discharge the duties thus imposed, leading her children in wisdom's pleasant paths. Her seat was ever filled in the house of God, and his servants found a hearty welcome in her home. Indeed, so blameless was her life, that during an intimate acquaintance of near fifty years, we never heard her speak an unkind word of any person; and, in return, everybody spoke only good of her. How true it is that earth's purest ones are often found in the humbler walks of life!

Early in the present year Sister Williams' health began to fail, caused by heart trouble; but her family little thought her end so nigh. On April 22 she was rather worse than usual, and the family physician was called in, and prescribed for her. Her daughter proposed sitting up to give the medicine, but she said, "Put it where I can reach it, and I will take it without your sitting up at midnight." She took the medicine soon after. Her daughter, hearing her bringa long breath, called a brother, who arose and went to her bed, but the spirit had flown to join loved ones in fair climes on high.

On April 24 the writer conducted her funeral service, after which we laid her beside loved ones, there to rest in full assurance of a glorious resurrection morn. W. H. HOLMES.

Winona, Miss.

PETTUS—Mrs. INA PETTUS, wife of Willie Pettus, was born Aug. 26, 1866, and died Aug. 24, 1892, in Yazoo county, Miss. In early life she joined the Methodist Episcopal Church, South, at Locust Grove Church, Yazoo county, Miss., and continued a faithful and exemplary member until death. Through months of painful affliction she suffered much, but never complained. She was resigned to God's will, and was ready to depart and be with Christ. All was done which medical science or skill could do to restore her. Loving hands and generous friends administered to her wants and necessities, but to no avail. God took her to himself where "the weary are at rest."

She was a kind and affectionate wife, a loving mother and a good neighbor. She was quiet in disposition, modest in deportment, affectionate and friendly to all; consequently won the hearts of those who knew her. She has left a devoted husband, an affectionate little son and many relatives to mourn their loss; but their loss is her gain. To the bereaved husband and son, so soon bereft of wife and mother, words from a human standpoint seem unavailable; yet there is a hand on high beckoning you over, so that if you will heed it, you will "some sweet day" grasp "her beautiful, beckoning hand." Oh, how sad is such a separation; but how sweet the reunion will be beyond this world of sin, suffering and death!

Her body was consigned to its last resting-place in the graveyard near by Locust Grove Church, in hope of the resurrection and eternal life. Sleep on, Ida; sweetly sleep, till the trump of God shall wake your slumbering dust to life and everlasting bliss.

WILLIAM H. LYON.

Holmes county, Miss.

GUSTINE—In the annals of Jefferson parish no name is more worthy of record than that of Dr. STEPHEN DUNCAN GUSTINE, who died at his late residence, Elk Horn Place, Sept 7, at 2:30 A. M., aged forty-nine years.

As intelligent and courteous gentleman, of aristocratic birth, none better understood the meaning of the term, "*Noblesse oblige.*" He might have been called the physician of the poor, for he always respondad to the call of those to whom others refused to minister, and his hand was ever extended in help to the needy.

Dr. Gustine held membership in the Methodist Church for thirty years, being for the last two years a member of the Carondelet Street Methodist Episcopal Church, New Orleans, there being no Protestant Church in his parish. He did not, however, realize full evidence of pardoned sin until two years ago, when his soul was filled with peace, one day, when alone with his wife. Bros. Frank and Gerald Parker administered the sacrament of the Lord's Supper a short time afterwards, and took him into the membership of the Carondelet Street charge. During five years of patient suffering his life has been purified and prepared for the abundant rest into which he has entered.

His last hours were full of agonizing suffering, and those who love him, though they grieve his absence from their midst, rejoice in his release from suffering, knowing that he shall arise to be with his Savior. M.

WYATT—Miss ROSA MAUD MIMS was born in Oktibbeha county, Miss., June 12, 1868. She was the daughter of Matthew and Mrs. Susan Mims; was married to Dr. R. R. Wyatt, April 18, 1892; died of typho-malarial fever, Sept. 6, 1892.

She joined the Methodist Church, South, when quite young and lived a devoted member until death. She was ever interested in all that concerned the church. She was one that did not think it was enough to simply be a member of the church, and felt that she must be "born again," and sought until she obtained this great blessing. Being thoroughly converted, she lived religious, and walked with God. Though young and of a cheerful disposition, she never forgot her obligations to her God. We do not know now, but may know hereafter, why one so young and lovely—why the bride of a few months—why the idol of aged parents, brothers and sisters—why the joy of life of a devoted husband—should be so soon taken and transplanted in the better land. Her last hours of consciousness were spent in talking of her heavenly home and consoling loved ones on her departure, bidding them meet her where parting will be no more. Her aged father being absent, and thinking she might die before he reached her bedside, she said, "Tell pa I will be there to open the golden gate for him when he comes."

Kind, sweet, loving and much loved in life, she was peaceful, grand and happy in death. After a funeral sermon by the writer, who also baptized her in infancy, and married her, we laid her precious remains to rest in the Carr Cemetery at Crawford, Miss., and after the grave was, by loving hands, covered with flowers, we all turned away sorrowful, leaving her loved body to rest until God should bid it rise, while her sweet spirit had gone to God who gave it. Our hearts are sad. Her rest is sweet. K. A. JONES.

YARBROUGH—The little daughter of H. Q. and M. A. Yarbrough was born Nov. 23, 1889; died Aug. 12, 1892, aged two years eight months and nineteen days.

ANNIE PEARL, one of earth's brightest jewels, has faded from our sight; but it is brighter now in heaven than earth's most brilliant gems. Little Addie was a precious bud just unfolding its beauties, and its sweet fragrance was sweetening the home and loved ones of those who cherished it so fondly. Oh, how fondly the heart loves the little ones of earth—how sorrowfully it grieves when they are taken from our loving embrace while yet so young, so fair, so tender! But, grieve not, fond parents; though your home is made sadder, heaven is made happier.

May God comfort you in this sad affliction, and may he help us all to so live that we will meet this little angel in the sweet by-and-by.

HER AUNT.

CROSS—The subject of this sketch, JOHN E. CROSS, was born Aug. 25, 1873, and died Aug. 2, 1892.

It has been the writer's privilege to know him intimately for more than two years. I speak the truth when I say he never had an enemy. He was an obedient son, an affectionate brother, and, as a school-boy, he was popular among his companions, faithful to his studies and respectful to his teachers.

Though not a member of the church, yet he was a model of morality and uprightness. During his sickness he said he was not afraid to die. Two members of this family have passed into the great beyond this year.

May the God of our fathers guide and comfort them in all the conflicts and bereavements of life. "Blessed are they that die in the Lord." His teacher, W. N. LEWIS.

BUNCH—Mrs. MARTHA D. BUNCH was born near Nashville, Tenn., Jan. 11, 1834, and died in Van Buren, Ark., on Sept. 3, 1892, while on a visit to her daughter, Mrs. Allee Williams.

I was Sister Bunch's pastor in 1884, 1885 and 1886. I knew her to be a true disciple of our Lord. Her home was the home of preachers. It could be truly said of her that she let her light shine. A true friend, a kind neighbor, a loving wife, an affectionate mother and devoted Christian, of her it can be said, She ordered well her own house. When death's messenger came it was no surprise to her. It found her ready. She died in the triumph of the Christian faith while singing, "O bless me, Lord." To her bereaved children I will say: She awaits you on the other shore. Meet her there. C. T. MUNHOLLAND.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee	Oct. 8, 9
Sturges	15, 16
Sparta	22, 23
Phœba	29, 30
Shuqualak	Nov. 5, 6
Mashulaville	8
Macon	10
Heaton	12, 13
Brooksville	19, 20
Columbus circuit	26, 27

T. C. WIER, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Tocopo'a circuit, at Lafayette Springs	Oct. 8, 9
Pittsboro circuit, at Chapel Hill	15, 16
Banner circuit, at Salem	22, 23
Grenada circuit, at Spring Hill	25
Chanel Hill circuit, at Chapel Hill	29, 30
Cherry Hill circuit, at Young's ch'l	Nov. 1
Atlanta circuit, at Atlanta	5, 6
Coffeeville circuit, at Coffeeville	11
Charleston circuit, at Charleston	12, 13
Tillatoba circuit, at Pleasant Hill	19, 20
Water Valley circuit, at Palestine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 9 and 24; and see that the Boards of Trustees present reports of the titles condition and value of property? Let the local preachers be careful to have written reports, according to our law.

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

New Salem	Oct. 8, 9
Clarksdale	15, 16
Cleveland	22, 23
Avon	29, 30
Arcola	Nov. 5, 6
Duncan	12, 13
Jonestown	19, 20
Belen	26, 27

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Ethel	Oct. 8, 9
Chester	15, 16
New Port	22, 23
Kosciusko and Duraut	23, 24
Bailis	29, 30
Rural Hill (Wed.)	Nov. 1, 2
Weir's	5, 6
Pickens (Wed.)	9
Ebenezer	12, 13
Lexington and Tchula	18, 14
Belzoni	19, 20
Poplar Creek	26, 27

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Lebanon	Oct. 8, 9
Red Banks	15, 18
Ashland	22, 26
Bybalia	29, 30
East Holly Springs circuit	Nov. 5, 6
Early Grove	12, 13
Mount Pleasant	19, 20
Olive Branch	26, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Pleasant Hill, at Baker's Chapel	Oct. 8, 9
Cold Water Miss., at Truslow Chapel	15, 16
Pleasant Grove (Tues.)	18
Cockrum, at Independence	22, 23
Batesville (Thurs.)	27
Courtland, at Chapel Hill	29, 30
Hernando	Nov. 6, 7
Arkabutla, at Brook's Chapel	13, 14
Mt. Vernon (Wed.)	16
Nesbit's	19, 20
Wall Hill (Wed.)	23
Panola, at Mt. Tirzah	26, 27

H. C. MORRHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Brooklyn and Dublin	Oct. 8, 9
Indianola	15, 16
Winona station	17
Leherton	22, 23
Greenwood	29, 30
Sidon	Nov. 5, 6
Winona circuit	10
Valden	12, 16
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Pontotoc	Oct. 8, 9
Saltillo	11
Tremont	15, 16
Shannon	19
Nettleton and Fulton	22, 23
Smithville	25
Okolona circuit	29, 30
Athens	Nov. 5, 6
Houston and Wesley	12, 13
Prairie	19, 20
Buena Vista	26, 27

J. H. STONE, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Canton	Oct. 8, 9
Yazoo City	15, 16
Mount Olivet, at Mount Olivet	22, 23
Camden, at Camden	29, 30
Edwards	Nov. 5, 6
Silver Creek, at Hillsdale	12, 13
Lake City and Lodi, at L. C. (Wed.)	16
Sharon, at Sharon	19, 20
Madison, at Madisonville	20, 21
Yazoo cir., at Mount Carmel (Thurs.)	24
Benton, at Midway	26, 27
Raymond, at Bolton (Wed.)	30
Jackson—First Church	Dec. 3, 4
Jackson—Capitol Street	8, 4
Flora cir., at Flora (Wed.)	7
Pocahontas circuit	10, 11

Trustees are hereby requested to be ready with their reports on all church property.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

E. and Stonewall, at Enterprise	Oct. 8, 9
Meridian—West End (night)	15, 16
Meridian—East End	16
Linwood circuit, at Pleasant Grove	22, 23
DeKalb circuit, at Union Ridge	29, 30
Binnsville, at Binnsville (Thurs.)	Nov. 3
Lauderdale, at Lauderdale	5, 6
Porterville, at Porterville (Mon.)	7
Daleville station (Tues.)	8
Leakesville circuit, at Avera	12, 13
W'boro ctr., at Winchester (Tues.)	15
W. and State Line, at W'boro. (Wed.)	16
Shubuta circuit, at Shubuta (Thurs.)	17
Clarke circuit, at Manassah	18, 20
Chunkey circuit, at Concord	26, 27
Marion circuit, at Lockhart	Dec. 3, 4
Meridian—Central (night)	5

The attention of the preachers and of trustees is called to Ques. 23, and to Ans. 4, page 122 of Discipline. All local preachers must have ready written reports of "the extent and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MELLEN, P. E.

SEASHORE DISTRICT—FOURTH ROUND.

Americus, at Salem Camp G	Oct. 8, 9
Ocean Springs at Biloxi	15, 16
Bay St. Louis, at Bay St. L. (Mon.)	17
Vancleave, at New Prospect Camp G.	22, 23
Pearlington	29, 30
Eastabuchie	Nov. 5, 6
Ellisville, at Ellisville (Tues.)	8
East Pearl	12, 13
Purvis, at Purvis (Tues.)	15
Parry, at Smith's Chapel	19, 20
Heidelberg, at Philadelphia (Tues.)	22
Columbia	26, 27
Mt. Carmel (Wed.)	30
Williamsburg	Dec. 3, 4
Hattiesburg, at Hattiesburg (Wed.)	7

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Brookhaven	Oct. 8, 9
Magnolia	15, 16
Caseyville	22, 23
Providence, at Georgetown	29, 30
Hazlehurst	29, 30
Summit circuit, at Johnson	Nov. 5, 6
Brookh'n cir., at Helms Mill (night)	8
Gilmerville	11
China Grove, at Tylertown	12, 13
Gallman	12, 13
Lebanon	18
Bowerton, at Hebronville	19, 20
Terry, at Spring Ridge	24
Adams circuit, at Adams	26, 27
McComb City (night)	30
Wesson	Dec. 3, 4
Pleasant Grove circuit	10, 11

R. S. WOODWARD, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Wilson, at Gayden	Oct. 8, 9
Jackson, at Jackson	9, 10
Bayou Sara, at New Hope	11
North Wilkinson, at Grange Hall	14
Woodville, at Woodville	15, 16
Percy's Creek, at Percy's Creek	16, 17
Zachary, at Deer Ford	22, 23
East Baton Rouge, at Bay Ridge	23, 24
Clinton and Slaughter, at Clinton	23, 30
St Helena, at Center	Nov. 1
Franklinton	3
Amite City, at Amite City	5, 6
Springfield	6
Port Vincent, at Bayou Barbary	12, 13
Live Oak, at Palmetto	14
Gloster and Centerville, at Centerville	19, 20
Tallsheck	25
Covington	26, 27
Amite, at Cedar Grove	Dec. 3, 4
East Feliciana	10, 11

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Crawford Street	Oct. 8, 9
S. Vicksburg	8, 9
Fayette, at Fayette (Wed.)	12
Washington, at Washington	15, 16
Hurlburton, at Sarepta (Wed.)	19
Martin, at Cattle Ridge	22, 23
Mayersville, at Beulah	29, 30
S. Warren	Nov. 5, 6
Warren	12, 13
Rolle, at Rolle	19, 20
Meadville, at Meadville (Tues.)	21
Angolia and R. F.	26, 27
Rocky Springs	Dec. 3, 4
Utica (Thurs.)	8
Port Gibson	10, 11

D. A. LITTLE, P. E.

BRANDON DIST.—FOURTH ROUND.

Shiloh, at Camp Ground	Oct. 8, 9
Decatur, at Conehatta	15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Hopewell	22, 23
Neshoba, at Philadelphia	29, 30
Marvin, at Wesleyana	Nov. 5, 6
Carthage, at Liberty	11
Walnut Grove, at Scotland Chapel	12, 13
Carthage and Walnut Grove, at W. G.	14
Hillsboro at Good Hope	19, 20
Fannin, at Fannin	24
Brandon station	27, 28
Trenton, at Pelkville	Dec. 1
Montrose, at Mt. Zion	3, 4
Westville, at Hall's Creek	8
Raleigh, at Raleigh	10, 11

C. McDONALD, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek, at Camp Ground	Oct. 8, 9
Centerville, at Trout Creek	15, 16
Melville and Big Cane, at Melville	22, 23
Bayou Chicot, at Elm Bayou	29, 30
Colfax and Boyce, at Boyce	Nov. 5, 6
Pineville, at Fellowship	12, 13
Ada, at Palestine	19, 20
Columbia, at Columbia (Wed.)	23
Castor Mission, at Master's Chapel	26, 27
Monroe, at Monroe	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Summerfield, at Harmony	Oct. 8, 9
Homer, at Homer	15, 16
Tulip, at Fisher's Chapel	22, 23
Valley, at Pleasant Valley	29, 30
Haynesville, at Colquitt	Nov. 5, 6
Vienna, at Vienna	12, 13
Gantville, at Antioch	15, 16
Vernon, at Long Straw	19, 20
Sparta, at Bear Creek	26, 27
Ringgold, at Andrew Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Fort Jessup circuit, at New Hope	Oct. 8, 9
Many circuit, at Prospect	15, 16
Anacoco and S'th V. M., at H. Grove	17, 18
Red River circuit, at Knox Polut	22, 23
Sabine circuit, at Bayou Scie	29, 30
Wesley circuit, at Holly Springs	Nov. 5, 6
Coushatta	6, 7
Grand Cane circuit, at Grand Cane	12, 13
Mooringsport, at Pine Hill (Tues.)	15
Caddo circuit, at Longstreet	18, 20
W. Natchitoches and Prov'l, at P. (F.)	25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	26, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

DELHI DIST.—FOURTH ROUND.

Lind Grove, at Bartholomew	Oct. 8, 9
Rayville, at Union	15, 16
Oak Ridge, at Good Hope	22, 23
Bastrop, at Bastrop	29, 30
Floyd, at Floyd	Nov. 5, 6
Providence, at Providence	8
Indian Village	12, 13
Waterproof, at Waterproof	19, 20
Oakley, at Jordan	26, 27
Winsboro, at Winsboro	Dec. 3, 4
Delhi, at Delhi	7

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Abbeville, at A.	Oct. 8, 9
Indian Bayou, at I. B.	15, 16
Lake Arthur	22, 23
Crowley, at Crowley	29, 30
Plaquemine B. and Rayne, at Ch. Pt.	Nov. 5, 6
Sulphur Mine, at Vinton	12, 20
Grand Chenier, at G. C.	26, 27
Sabine Mission at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

The new insurance law requires foreign companies doing business in the Mexican Republic to furnish double guarantees to Mexican policy holders. The pledge required must be real estate or cash deposits. As regards the latter, $10,000 must be paid on a company's commencing business, and $10,000 when $2,000,000 in policies have been written, and for every $1 000 000 of policies or fraction thereof greater than this amount, $5,000 must be paid.

NEWS OF THE WEEK.

DOMESTIC.

The State health officer of Texas has issued a proclamation raising quarantine against passengers and freight from New York.

On account of the entire absence of cholera in New York City since Sept. 19, the health authorities there will issue no more bulletins.

At the session of the German Catholic Congress, held in Newark, N. J., the laymen voted down the priests' resolution advocating the opening of the World's Fair on Sunday.

The new Chicago University makes no distinction as to the color of applicants for its advantages. It is stated that quite a number of negroes, of both sexes, have applied for matriculation.

The powder mills at Schaghticoke, N. Y., blew up on Oct. 1. The entire plant of seven buildings, covering several acres, was completely destroyed. The workmen had just left the building and it is not known that anyone was hurt.

Twenty-five new Baptist missionaries have sailed from Boston on the steamship *Pavonia* for the foreign fields. The party includes sixteen for the Telugu mission in India, two for Assam, four for Burmah and three for the Congo.

A remarkable specimen of silver ore has just been obtained from the Mollie Gibson mine at Aspen, Colo. It is a block 22 inches long, 18 inches wide and 8 inches thick, weighs 400 pounds and is said to assay 88 per cent. silver. It is to be polished and exhibited at the World's Fair.

The sugar bounty division has figured out the acreage in sugar this year at about 250,000 acres, against 245 000 acres last season. Thirty-seven thousand acres will be reserved for planting. The division is sending out drafts for sugar made from last season's cane after the close of the fiscal year.

Estimates based on the September report of the Department of Agriculture make the total wheat crop for this year a little less than 500 000 000 bushels, the oats crop 600 000 000 bushels and the corn crop 1,600,000 000. Compared with the crops of last year, wheat has fallen off over 100 000,000 bushels, oats over 135,000 000 bushels and corn over 400,000,000.

The official figures exhibit the smallest movement of cotton during September since 1888, and the shrinkage is shown equally by the ports, interior towns and the overland movement. The total movement of the crop in sight during September was 531,619 bales, as compared with 832,317 bales during last September, a decrease of 300 696 bales, or 36 per cent. The port receipts decreased 272,264 and the overland movement fell off 9,915 bales.

The design for the 5,000,000 souvenir half dollars has been agreed upon by the World's Fair people and Mint Director Leech. The face of the coin will contain a head of Columbus and the reverse side two caravels, under which are two globes. Across the globes will be the figures "1492." Under the globes will be the year in which the coin is struck, 1892, or 1893. Director Leech hopes to have 1,000,000 of these pieces struck this year and the remaining 4,000 000 early in 1893.

The situation of Mars in the last opposition was unfavorable to astronomers north of the equator, but much better opportunities will be had at the next opposition, which occurs in 1894. The detailed reports of the observaitons of the professor in charge of the Harvard College observatory at Arequipa, Peru, are looked forward to with interest by astronomers. The observatory is situated at an altitude of 8,000 feet, and this, in connection with the fact that the opposition was naturally seen to better advantage in the southern hemisphere than in the northern, will, it is thought, make the result obtained at Arequipa more satisfactory than those secured north of the equator.

FOREIGN.

Twenty-three new magistrates have been appointed for Ireland. They are all followers of Mr. McCarthy.

According to the statistics from the cholera infected cities of Europe, there is no change in the situation.

Padre Marilne has been elected Jesuit general. He is a native of Borgos, is of humble parentage, and is forty-four years old. He is a distinguished scientist.

It is said that a strong party has been formed in Brazil to re establish the empire. If the party should gain the ascendency, it is proposed to proclaim Dom Pedro's grandson emperor.

A Roman Catholic has been elected Lord Mayor of London. Strenuous opposition was manifested toward his election before the Court of Alderman. The new mayor's speech of acceptance was made inaudible by the storm of dissent which prevailed.

The Irish National Federation met in Dublin, on Sept. 29. Mr. Justin McCarthy presided. The federation approved the issue of a manifesto addressed to Irishmen in America and Australia. The manifesto says: "The prospect now before us is full of cheer and should inspire renewed and redoubled effort, for it shows the sure way to victory as the result of the general election at which the supreme question was home rule."

The German Reichstag will reopen Oct. 22, and immediately the session begins there will set in gravest danger of a ministerial crisis. The government has determined not to delay the presentation of the budget, which includes the credits arising on account of the army bills. Prince Bismarck's friends announce as a certainty that the ex-chancellor's long expected reappearance in the Reichstag will at last occur. He will appear as a hostile critic of the government's proposals.

LITERARY NOTES.

A Great Work.

The most magnificent illustrated work ever placed before the public for lovers of the beautiful in nature and art, has been issued under the auspices of The Natural Science Association of America, 114 Fifth Avenue, New York—an association supported entirely by voluntary contributions in carrying out its object: "To disseminate and promote natural science information."

We refer to The Birds of North America. It contains one hundred and nineteen artistically engraved plates, on which are represented all our birds, in their various colors of plumage, and botanical surroundings, true to nature. The text gives a clear and interesting account of their habits and characteristics. The systematic table, arranged according to the classification adopted by the American Ornithologists' Union, includes all the additions and corrections of our North American species which have been made to date, with an index to page, plate and figure of each species according to the A. O. U. number.

This superb work was undertaken to supply the want in America of a good illustrated work on Ornithology at a reasonable price. Audubon's magnificent book, originally sold at a thousand dollars, is now very scarce, and only rich men can afford to buy it. An edition of Wilson's work is now to be had of a Philadelphia publisher for about a hundred dollars. Baird's "North American Birds," of which three volumes have appeared, is sold at twenty dollars per volume, the plates, however, showing only the heads of the birds. The public is now offered a work in every way worthy of the subject, and attainable by all lovers of birds, at the exceedingly low price of $40, handsomely and substantially bound in fine half bindings, or $45 for fine full bindings—Russia, Seal or Turkey Morocco.

It is emphatically an original work, *original in design and execution*, and whether in letter press, illustrations or price, it is unapproached by anything of the kind in existence.

It is recommended by the highest scientific, ecclesiastic and educational authority as being the most attractive, meritorious, pure and ennobling exposition of our ornithology yet given to the public.

Dr. Elliott Coues, author of "Birds of the Northwest," says: "It is a really notable work." Prof. C. J. Maynard, author of the "Birds of Eastern North America," says: "It contains the best pictures of the species which I have ever seen." Thomas G Gentry, author of "Life Histories of Birds," and "Nests and Eggs of Birds of the United States," says: "It is the cheapest and best publication on ornithology in this country. The drawings are of a very high order, and rivals in beauty of design and finish the more costly works published abroad and in this country. It should be found in our homes and in libraries generally."

This edition of the work which is limited to one thousand copies, is being subscribed for readily for use for the Holidays, the good reason as Dr. Theodore Gill, a member of the National Academy of Sciences, says: "It is not only a meritorious volume, but is altogether so handsome as to make it a very appropriate presentation book or ornament for the family table."

We bespeak for it your kind and favorable consideration as being a very useful and appropriate addition to the home and reference library, and for presentation purposes generally. Samples of plates and text can be had, by sending twenty five cents in postage stamps to the above named address.

World's Fair Dedication.

REDUCED RATES TO CHICAGO VIA ILLINOIS CENTRAL.

For the above occasion, the *Central Route* will sell round-trip excursion tickets to Chicago, from stations on its lines between Villa Ridge, Ill., and Medina, Tenn., inclusive, at $14; from all stations south of Medina, at one fare for the round trip. Tickets on sale Oct. 19th to 22nd, good to return until Oct. 24th, inclusive, from Villa Ridge to Cairo, inclusive; from stations south of Cairo, the tickets will be on sale Oct. 16th to 19th, inclusive, good to return until Oct. 31st, inclusive. Call on your local ticket agent for specific rate and train time, or address (from stations north of Cairo), F. B. BOWES, G. N. P. A., 194 Clark Street, Chicago, Ill.; from points south of Cairo, J. W. COLEMAN, A. G. P. A., New Orleans, La.

Camp Meeting Calendar.

Camp Meet'g.	Begins.
Salem	Oct. 6
Leaf River	Oct. 7
Shiloh	Oct. 7
New Prospect	Oct. 21

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. Q. A. Oales, J. A. Parker, I. T. Reames, T. L. Mellen, J. R. Roy, James Berwick, W. G. Backus, J. P. Drake, Samuel N. Burns, A. W. Langley, J. R. Morris, G. J. Mortimer, B. H. Sheppard

Messrs. W. R. Jefferson, Thos. Raynham, Dr. E. D. Besch, S. J. Holmes, R. L. Robertson, J. B. Rawls, Jr.; T. G. Moore, J. L. Daniel, S. C. Conly, J. W. Drake, J. H. Hinton, J. A. Cochran, M. A. Garner, R. W. Carter, Levi Spiller, H. Elliott, S. A. Lewis, Erbin Cooper, J. W. Dwyer.

Mesdames J. H. Lakin (2), C. S. Anderson, Jane Patton, Thos. Hamilton, R. R. Nicholson, L. A. Laughlin.

Misses F. Williams, Lizzie Paxson, Maggie Weaver.

Oct. 4.

Christian Advocate.

VOL. 39.—NO. 41. NEW ORLEANS, THURSDAY, OCTOBER 13, 1892. WHOLE NO. 1886.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Tennyson.

The death of Alfred Tennyson, on Thursday, Oct. 6, robbed the world of her greatest English poet since Milton sang.

Tennyson was born at Somersby, Lincolnshire, England, in the year 1809. His father and his maternal grandfather were clergymen of the English Church—men of culture and deep piety. In his mother were blended beautifully the homely virtues of the housewife with the refinement of taste for which her poet-son became so distinguished.

About the time of Tennyson's birth Byron was writing "Childe Harold;" Scott was happy in the praises lavished on "Marmion," fresh from the publisher; Shelley was beginning, at early manhood, that mad career in which coarseness of moral sentiment, enthusiasm of scientific investigation, rashness of conduct and exquisite beauty of poetic expression equally characterized him; Wordsworth was writhing under the criticisms of Jeffrey, in the *Edinburgh Review;* while Pope and Burns had ceased to sing and had gone to rest.

The earlier poems of Tennyson, written before manhood, did not give promise of the greatness afterwards achieved. An expectation of something worthy was stirred, however, in the English mind, and when, in 1842, he published, in two volumes, "English Idyls and Other Poems," critics and readers alike acknowledged that a great genius had arisen in the world of letters. Of the poems in these volumes "Locksley Hall" is probably the most widely popular. All of them are characterized by pure sentiment, and by a finish and completeness of form that could have been secured by only the highest art.

In 1847 appeared "The Princess; A Medley," in blank verse—a poem remarkable for the skill with which the old and the new views of woman's sphere are sifted, the best from each selected, and the true relation of woman to society suggested without dogmatism and with simple faith in the plans of God. Its tone, like that of all his poems, is high, true, and well-sustained.

From that date until the death of the great poet, his pen has been prolific, each volume adding to his already great renown. Of these the "Idyls of the King"—four stories based on the legends of King Arthur—and "In Memoriam"—a collection of elegiac poems in memory of Arthur Henry Hallam—are confessedly the finest. Upon the latter, I think, the fame of Tennyson will finally rest.

Tennyson is the poet of purity; of worth as distinguished from mere position; of the triumph of the good and the true. He deals much, as do all true poets, with the affections, but leaves no stain. Into the mysteries of love he saw farther, and deeper, than Scott, whose verse, though fresh and pure, danced about always on the surface of life; or Byron, whose vision of love was dimmed always by the fogs from the fens of lust; or Wordsworth, his immediate predecessor as laureate poet, who *thought* much, but *saw* very little. How true to the highest, best manifestations of love is this, from "Locksley Hall:"

"Love took up the harp of Life, and smote on all its chords with might;
Smote the chord of Self, that, trembling, passed in music out of sight."

In all literature there is no sweeter love-song than the XXII. Canto of "Maud." It is full of the freshest and strongest passion, is exquisite in finish, has all the *abandon* of ardent, inexperienced youth—and yet there is not a line of it that is low in sentiment or coarse in suggestion.

Tennyson is the poet for youth. He is full of high enterprise; of noble scorn for the low and false; of a wise optimism that is not blind to existing evil nor threatening danger, but trusts in God and believes in humanity. He sees the shallowness of Society, and its insincerity; but he knows there are depths farther on, and truth there, too. If, moved to passion, he cries out:

"Cursed be the social wants that sin against the strength of youth!
Cursed be the social lies that warp us from the living truth!"

He does not cry as one hopeless, but tells us also:

"This fine old world of ours is but a child
Yet in the go-cart. Patience! Give it time
To learn its limbs: *there is a hand that guides.*"

If he pictures the temporary triumph of worthless wealth, and the baseless claims of inherited titles, he hastens to add:

"Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind words are more than coronets,
And simple faith than Norman blood."

I have spoken of the unfailing faith with which Tennyson looks into the future. This faith is not occasional simply, like the spiritual cravings and graspings of Moore; nor superficial, like the pious sentimentality of Scott; nor a thing thrust forth in the nature of an apology to the public, like the commonplace moralizings that Byron sometimes threws over his poetic dirt—it is *faith in God.* It is a faith which pervades the whole man, making him to be patient amidst tumult and wrong, and is to him the pledge and the prophecy of the triumph of right. He felt that he grasped God, and God grasped all things, and so he believed that, with Him, he would, one day, be satisfied.

So he says:

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

Tennyson and Gladstone, so long contemporaries, are England's best gift to the world in this nineteenth century. Each in his place—the one in the field of poesy, the other in the arena of politics—has represented the highest type of manhood. Men of convictions, men of courage, men of honest worth, men of simple and yet sublime faith, they, and others, less, but of the same type, are the real jewels in England's crown. And they were such because, to quote the great poet once more, they both leaned upon

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

WM. H. LAPRADE.

Kentucky Correspondence.

Tidings from the Conferences, as their sessions are held, are desirable, not only as the appointments of the preachers are given and the statistics are stated, but, in regard of pulpit ministrations and anniversary addresses and discussions of prudential and educational measures, have drawn out exceptionally fine utterances from those who say something when they talk. For years many of our church *Advocates* and *Methodists* have been furnished me in consideration of occasional contributions to their columns, and, in some cases, from special personal regard; and it has been my pleasure throughout this first day of October, 1892, to briefly recount for several of them the salient facts transpiring at the recent session of the Louisville Conference, at Campbellsville, Ky. From the time Walter C. Harris, F. M. Grace, Mark S. Andrews and others, with myself, entered the itinerancy in the Fall of 1853, at Marion, Ala. (Bishop Capers presiding), the NEW ORLEANS CHRISTIAN ADVOCATE has come to my desk. Forty years! McTyeire, C. C. Gillespie, J. C. Keener, Parker, Galloway!—these, previously to the present editorial supervision and ministration, were the power that made the NEW ORLEANS ADVOCATE exceptionally edifying and attractive as a literary factor along the line of pastoral and evangelic progression. It has gleamed as a jewel upon the fringe of the gulf, sparkling in radiance of beams of thought and sentiment, pure and powerful; and memory of the men and of their editorial radiations and reflections of the light of knowledge and wisdom seems as electric touch that brings upon me a shower of stars. Men are of measureless worth! Each, that is worth at all, if not infinite, is conduit to the infinitudes; and through the varied individualities of persons we get glimpses of what is curtained off by the firmament, lest excess of glory might smite the soul with blindness. Paul said, "And they glorified God in me!"

As the shadows of the afternoon of life creep up to the pathway along which I'm passing, in expectation, the power of the men of the past is cumulative. It is a marvel to me that McTyeire *could* die. I find him, full length, in my thought, as in a casket—not dead, but asleep.

However, I was to write of the Conference, and not of the years agone! In a dream, as I lay by the side of I. W. Emerson (God bless him!), last week, at Conference, I was pleading for the readmission of Walter C. Harris into the Conference. The little fellow stood, in look of anxiety—grown old!—and was picture of dependence. As I urged my plea on his behalf, McTyeire entered, as he appeared in the days when his hair was black and his person slender; when his eyes seemed pickets on outpost of inquiry as to men and measures; and I turned to him, and asked: "Do you not remember the contributions of this man to the NEW ORLEANS CHRISTIAN ADVOCATE when you were its editor?—and that you told me he was the Chrysostom of the church?" McTyeire responded affirmatively, and I felt assured. In imagination, now, the picture of little Wat, as he stood by my side, in that dream, before the Conference, as if expectation of his soul hung on my plea, is so clearly defined! The scene shifted, and in my dream I was seated in a buggy drawn by two noble steeds, by the side of McTyeire, who held the lines—of course! We were entering a stream that crossed our road, swollen, but clear—the water from the main channel coming out on either side, as if forming of the creek a liquid crucifix; and as the wheels deepened toward the middle of the stream, and apprehension arose that the current we were approaching might be above our depth, McTyeire asked, "Cottrell, don't I drive well?" I awoke, and found Emerson awake. He let me do the talking—of the past! of McTyeire! of Harris! of Tom Abernethy, Jr! Oh, the agony and delight of grief and love! Clouds whose shadows darken the earth most densely sheathe showers that most enrich it. The shadows that fall across our pathway are of the trees of paradise! Their boughs are burdened with celestial fruit. In plain language, caskets, shrouds and cemeteries are a necessity to us, as also are hospitals, asylums, jails and penitentiaries! The retributive law of the government of a Father is one of love—not one of vindictiveness and vengefulness! Hallowed be his name!

The above item of the Louisville Conference session, though not in the line of appointed procedure, operated a qualifying influence in the experience of one soul—yes, two—for Emerson's eyes were red, as I remarked them at the breakfast table.

The salient points of Conference action were in respect of educational enterprise and progress. An hour was appointed for special consideration of the recently ordained and inaugurated Conference Training-school at Elkton. After an address from Prof. Gross Alexander, of scholarly excellence, void of any pedantry, Bishop Fitzgerald clinched the cause by a talk, and by a tilt at the pockets of the throng of preachers and people that crowded the aisles and pews and windows and doorways, and pressed up to the pulpit and into the altar, and the profusion of bequests brought surprise up to a fringe of astonishment! (Is the rhetoric of this simile legitimate?) A scheme for a ministerial life insurance policy, well matured by some of the Louisville brethren, was offered by Dr. J. H. Young, of the Conference; but Morton brought his nose and chin into impact with those lips of precise and powerful protest, utterly demoralizing the forces arrayed in support of the measure. His statement of considerations why there should be no such fetch for providing against possibilities of need was encyclopedic and overwhelming. By a vote of 60 to 57 it went under. Two of the most prominent laymen of Louisville gave their influence on behalf of the measure—Esquire Long and John A. Carter; but, in spite of so considerable a force, and notwithstanding the grace and deference with which Dr. Young presented it, it could not make headway against Morton's merciless bombardment.

There was apprehension that from fermentation of the elements—experimental, affectational, conceitful (if there be such a word) and zealous (not to name jealous!)—there might come an effervescence, if not an explosion; but some of us were enough backslidden, and others sufficiently sanctified, to bring the extremes together, and harmonize through tacit agreement to behave better. The tact and cunning of the Bishop's benevolent soul, and skill of his flexible tongue, mainly wrought the harmonization, if not unification; so that the Conference came in on the home-stretch gloriously. It was the pleasantest I've ever known.

I take no appointment this year. Rest and rove! I'll lecture, preach, write, eat oysters (raw!), and recuperate. Brethren must be patient if I do not come to them as speedily as they desire. JOSEPH B. COTTRELL.

Cloverport, Ky.

Rev. Walter Dunstan.

Rev. Walter Dunstan, a supernumerary of the Louisiana Conference, died in this city, Saturday night, Oct. 8. He had been in a low state of health for several years, being for two years past placed on the supernumerary list on that account. From the *Picayune* we gather the following information in regard to Bro. Dunstan before he connected himself with our Conference:

Walter Dunstan was born in London forty-one years ago. His father was a prominent railroad man, and it was his intention that his son should follow in his steps. As a preliminary, Walter was put in the shorthand school of the celebrated Isaac Pitman, whence he graduated at the age of fourteen. Instead of entering a railroad office, he preferred to travel, and in 1874 he came to this country.

Engaged first in the United States navy, Dunstan afterwards became known as an expert court stenographer. About eight years ago he gave up court reporting and began teaching, soon establishing himself as one of the most popular teachers in the South.

The short time Bro. Dunstan was in active service in the ministry showed him capable and industrious; but, his health failing completely, he took a supernumerary relation in hope of recovering. But this hope was not realized. He, however, did not give over in despair. He went back to his former work of teaching shorthand and type-writing. As a teacher, he was eminently successful.

He was buried from Carondelet Church, Monday afternoon. The service was conducted by the brethren of our church in the city according to our ritual, and the remains were laid away in Washington Cemetery to await the resurrection of the just.

Death of the Rev. F. F. Aguilar.

El Evangelista has to-day received sad news that will cause sorrow throughout all our Mexican Church. The Rev. F. F. Aguilar, presiding elder of the Puebla district, Central Mexican Conference, died on yesterday. We have not learned the nature of his disease. We only know that he was sick but a few days, and that on yesterday (Sept. 28), at 5 o'clock in the morning, has passed into his eternal rest. He was at his home and with his family in the town of Xochiaca, where he has resided for the past year. One of the first converts to our holy religion, and one of the first ministers, and a true and faithful worker in the Conference, we shall greatly miss him when we meet again.

Rest in peace, our brother, and may the rich consolations of Divine grace be with his afflicted family, and the many others who shall feel this affliction.

We hope some gifted pen will prepare an extended notice of the life and labors of this worthy brother for the columns of this paper.—*El Evangelista*, Sept. 26, 1892.

J. M. WEEMS.

Brookhaven, Miss.

FROM THE WORK.

Rev. H. M. Young, P. C., Booneville, Miss., Oct. 1: "We have closed our protracted meetings on the Blackland circuit with good results. We have had 60 conversions and 67 accessions to the church."

Rev. R. M. Blocker, Rayne, La., Oct. 3: "Since writing up the Rayne meeting I held service last night, and the power of God was remarkably manifest. Two men professed conversion, and the church revived; a refreshing from the presence of the Lord. The weather is fine, and the farmers are busy harvesting their rice. The health of the country is generally good."

Rev. R. M. Blocker, Rayne, La., Sept. 30: "We have just closed a meeting at this place of nearly two weeks. The Lord gave us glorious victories, and saved souls. Six professed conversion, and 8 joined the church, Bro. H. Armstrong assisted us the three last days, preaching to the satisfaction of all. I shall preach again in Rayne next Sunday night, and may continue the meeting. Please pray for us."

Rev. M. J. Miller, China Grove circuit, Mississippi Conference, Oct. 1: "Our third Quarterly Conference was held Sept. 23. Our efficient presiding elder was with us, and preached us a very excellent sermon on the subject of a well-rounded, symmetrical Christian character. In it was much food for thought. We had a very pleasant Quarterly Conference after a nice and plentiful dinner. I have held another meeting since I reported. We had a good meeting. The church revived. There is a great cry of 'hard times' in this country. Can't see the end yet. We will do the best we can."

Rev. J. A. Leech, Louisville circuit, North Mississippi Conference, Oct. 8: "We closed our last meeting on this work last night. This is my fifth year on this work, and has been the best of the five. Have held four revival meetings, resulting in 66 accessions to our church. Baptized 11 children (with more to follow). We had our presiding elder with us at Louisville, who gave us two excellent sermons. Were not able to get any other ministerial help; but the Lord and good people stood by us, and 22 were added to our church here. The Lord be praised!"

Rev. F. P. Spencer, Shannon, Miss., Oct. 1: "We have just closed a most profitable meeting at this place. Bro. J. A. Bowen, of Aberdeen, was with us in great power. His preaching was clear, systematic, and accompanied with the power and demonstration of the Spirit. We have had 15 conversions, the church greatly revived, and the whole town powerfully awakened. A religious atmosphere pervades the entire community. For which, with grateful hearts, we thank God, take courage, and press onward in the great work. Bros. Tumlin, of Verona, and Blanton, of Nettleton, were also in attendance, and did us good service."

W. N. Lewis, Kilmichael, Miss., Sept. 26: "On Sunday, Sept. 11, our pastor, assisted by Bro. D. Fly, began a series of services at this place, which continued eight days. After the first day the meeting was moved to the Normal Hall. Large crowds were in attendance, and the interest increased till the very last service. The preaching was of the good old kind—plain, practical, pungent. There were many conversions, and 28 accessions to the various churches—25 to the Methodist Church. Of this number, 24 are pupils of our normal school. We like Bro. Jones, and Bro. Fly made many friends. It was a slight long to be remembered—all denominations working together in perfect harmony."

Rev. R. O. Brown, Courtland circuit, Oct. 4: "This is my first report from Courtland; so will give a brief synopsis of the work for the year. Have purchased a parsonage at a cost of $450—five good rooms, out-house for servant, barn, cow-house, buggy shelter, garden, orchard, and pasture—all worth, at least, $800, situated in the town of Courtland. Have furnished the house partially at a cost of $115. Have completed one church; cost about $300; worth about $500. Have repaired old 'Shiloh,' and re-established appointment there. Have had 35 additions. Held six meetings, and, although the 'Macedonian cry' was echoed far and wide, had help only at two. We are indebted to Bro. Woollard for help at Pope's station, and Bro. Jones, a local preacher, for assistance at Chapel Hill. Long will these brethren be remembered for their efficient work. Courtland circuit is on the up-grade, spiritually. Have a good, kind people to serve, and have received nothing but kindness and thoughtful care at their hands this year. The preacher read out for Courtland at next Conference may expect a pleasant year. We have good Sunday-schools and prayer meetings at all the appointments except one. The work is large—six appointments—and, owing to continued bad health, I have not been able to do as much as should have been done, but have only missed one appointment this year. Finances somewhat behind, but hope to be up by Conference. I am thankful to God for the manifestation of his presence, and for his kind providence that hath been about us. My health is improving. Will have one applicant for 'admission on trial' at Conference."

Rev. C. McDonald, P. E., Forest, Miss., Oct. 1: "On Sept. 17 and 18 we held the third quarterly meeting for Westville circuit at Pleasant Grove, in Covington county. We had a pleasant and good meeting. Bro. Barr is doing a good work here. This is where I joined the church, and from which I was recommended to the Quarterly Conference for license to preach thirty-five years ago. Of course, I feel partial toward this church and people. A few of the old landmarks remain. Thos. Stubbs and wife, King and Edward Bird, Mrs. Powell, Mrs. Lucas, and a few others. Since my day there the Calhouns have nearly taken the country, and a blessed take it is. The spiritual condition of this church is always good, and it meets every demand made of them. I visited the old homestead where I was reared from two to fifteen years of age. It is about seven miles south of the church. Took a drink of water from the spring with a gourd which reminded me of my boyhood days. When I was a boy there were in this section wild deer, turkey, wolves, and a good range for the stock. Now it is becoming thickly settled, and the pine woods growing up in bushes. I went to see the big open cave and the double pine. I will describe it. It is of the long-leaf variety. Two pines, standing about four feet apart, united together in a perfect union some fifteen or twenty feet above the ground. Above the union the one body is smooth and straight. The two at the ground would measure in diameter, one eighteen, and the other twenty inches, and above the junction the body is, at least, twenty inches in diameter. The height of the tree is about seventy or eighty feet. About forty-five years ago my father had an Indian named Jim, who only had one eye, splitting rails, and he chipped the larger one and helted the smaller one nearly around. Since then the fire, in burning the rosin, has charred the out places, and has marred the beauty of the tree, but it still lives. It is about five and one-half miles from Williamsburg, on the south side, and in a few feet of the Jonesville road, where every passer-by can see this rare curiosity."

NOTES FROM OUR JACKSON OFFICE.

Adam forced an entrance into the grave; Jesus Christ made a passage through it.—*Selected.*

Bishop Galloway has returned to Jackson for a few days' rest, after his first series of Conferences.

It took two years to make the first convert to Christianity in Corea, but during the next four years more than one hundred were added to the church.

The Memphis Conference is to have an *Advocate* called *The Memphis Christian Advocate and Western Methodist.* Rev. J. W. Boswell, D. D., presiding elder of the Holly Springs district, North Mississippi Conference, has been elected editor and business manager.

News has just reached us of the death of Rev. E. Byron O'Quin, a very promising young minister from the Martin circuit. He had just graduated from Greensboro, Ala., and would have applied for admission into the Mississippi Conference in December. We have heard none of the particulars.

From a private communication we learn that Port Gibson Female College has opened well. "The college is well organized in all departments, and teachers and pupils have entered upon the session to do thorough work in all branches. . . . There is room for a few more girls." Parents in Southwest Mississippi and Eastern Louisiana will find this the very place for their girls.

We spent Sunday, Oct. 2, with Bro. D. C. Langford at New Hope, Deasonville, and Ellison's Chapel (only one church, however), and enjoyed the hospitality of those good people very much. We were much pained to learn of the death of Bro. Prentiss Swayze, one of the staunchest men on the work. He was buried on the first. Bro. Swayze was forty-two years of age, and will be greatly missed!

We understood, while passing through Meridian the other day, that Bro. Pearson was having a fine meeting there. The whole city had been canvassed from center to circumference by the evangelical churches, and he found everything ripe for a revival. He will be in Jackson, Oct. 16. Bro. Jones is having preparatory services in West Jackson, and the churches in East Jackson are now engaged in union prayer meetings. All are looking and praying for a gracious revival.

A WOMAN'S WISH.

Would I were lying in a field of clover,
Of clover cool and soft, and soft and sweet,
With dusky clouds in deep skies hanging over,
And scented silence at my head and feet.

Just for one hour to slip the leash of worry
In eager haste from thought's impatient neck,
And watch its coursing, in its heedless hurry,
Disdaining wisdom's whistles, duty's beck.

Ah, it were sweet where clover clumps are meeting,
And daisies hiding, so to hide and rest;
No sound except my own heart's steady beating,
Rocking itself to sleep within my breast.

Just to lie there, filled with the deeper breathing
That comes of listening to a free bird's song!
Our souls require at times this full unsheathing—
All swords will rust if scabbard kept too long.

And I am tired! so tired of rigid duty,
So tired of all my tired hands find to do:
I yearn, I faint for some of life's free beauty,
Its loose beads with no straight string running through.

Ay, laugh, if laugh you will, at my crude speech,
But women sometimes die of such a greed,
Die for the small joys held beyond their reach;
And the assurance they have all they need.

—*Selected.*

Cane River Circuit.

It seems to be a general belief that this circuit is among heathens—a missionary land. Perhaps it is. It's just owing to what the term "heathen" signifies. But I would like to unveil the eyes of a few, and show them the condition of the white citizens of this river country. I would have them dismiss the idea that we were born and reared in the woods and cane brakes, with no associates save the wild animals, or nature in its crude state. We were born of civilized parents in civilized lands, and, if we have not all a finished education, we have lived among educated people long enough to know and appreciate education and refinement. True—alas! too true!—we, as a people, are greatly lacking in morality; but we would like to be improving in that direction, and we want good men to help us—men in the prime of their intellect, preachers of fair education and experience, who practice their teachings in their daily walk.

Is it right for Conference to send inexperienced men to practice upon the ears and hearts of people who so greatly need the quickening power of God's grace to aid them in their struggles upward?—who are starving, as it were, for light to guide them heavenward? Wouldn't it be a better plan to send the new workmen into old fields, where the labor has been commenced, and where they will find "good old fathers and mothers of Israel" standing firmly in the faith, ready to give them help and encouragement?—and to send the well-read men of experience—those in the prime of vigorous manhood—into the new fields, where the wickedness of the young is backed by the immorality of the aged? Is it not likely that the last-named workman would best understand how to administer the words of light and life to the souls in a new field? I ask that the subject be carefully and prayerfully considered. Why are the preachers of the broadest education, the ablest preachers, sent to the best paying circuits or districts? Surely it can not be that the broader a man's education the more money it requires to support him. Is it not the duty of Conference to send preachers to where they can accomplish the best results, the most good for Christ's kingdom? And is the amount of good that can be accomplished in any one place measured by the amount of money in that place?

Perhaps it will be said: "The better the workman the more he is worth—the better price he can command; and the ablest preachers are sent to the wealthiest places in order to induce others to better prepare themselves for work."

Now, is it God's will that men be hired, bribed by the glitter of silver and gold to prepare themselves for his work? Is there no higher motive to which to appeal? Is it not enough that men be inspired by a divine love of the work, a love of the truth, a desire to do right for right's sake, a desire to save souls, and the hope of obtaining as a reward the crown of life eternal? Has the world, indeed, reached such a "Golden Age" that men must be lured by the clink and sparkle of gold to do right, to follow Christ?

"But," you say, "preachers of the Word must live physically as well as spiritually, and they can not live without a reasonable amount of money."

Certainly, no one will deny a truth so evident. But no able preacher can live on just as little as one who is young and weak in the cause.

How is the money collected for home missions appropriated? I should think it would be a good investment for, at least, a part of it to be used in helping to pay the laborers in the newly planted vineyards, where the vines are still few in number and weak in their returns for care bestowed upon them.

This circuit on Cane river is one of the "newly planted vineyards." The members of its churches are but few, and the most of them are new-comers to this country. A few have established their homes here. Others are merely renters, contemplating a final settlement in this fair land. But they are, as a general thing, people of refined tastes. They are making efforts to build up the country; to get it settled by good, honest, refined people; to organize schools and churches, and to build houses for the use of these organizations. We want to hear good sermons, and, though we are yet scarcely able to support our preacher and ourselves, we are ready and willing to do what we can cheerfully. We are a hearty, whole souled people, and we think our country is too beautiful and too fertile for an industrious man to starve in.

Pray for us, that our moral and spiritual natures may grow broader and deeper by a divine revelation of God's goodness to us—by a new love shed abroad in our hearts.

A MEMBER.

Millsaps College Opening.

Millsaps College has opened, and its friends, devoutly thankful for this auspicious beginning of its great work, are being congratulated on all sides. The opening was more gratifying than the most enthusiastic friend of the college was justified in expecting. On the morning of the opening more than one hundred boys were on the grounds, and the work of matriculating the students will show by next Monday morning, probably, not less than one hundred and fifteen names enrolled. The attendance of visitors from the city, showed the high estimates placed by the citizens of Jackson upon the institution located in their midst; the number of preachers and prominent laymen from different parts of the State gave evidence of the interest felt by Mississippi Methodists in their school; and the throng of students, accompanied, in many cases, by parents or guardians, bore testimony to the confidence that our people have in the merit of the new college: all combined to give prophecy of a splendid and blessed future.

Everything was propitious—the day was fair, the building and grounds were beautiful, the members of the Board of Trustees looked proud; Dr. Murrah was complacent, Major Millsaps gracious, and the agent happy; the speeches were able, the audience appreciative, and everybody, from the "grand marshal," and other members of the faculty to Jake, the accommodating and industrious janitor, surrendered to the enjoyment of the happy day.

May God bless Millsaps College, and make it a center of loyalty to all that is good and an inspiration to grand achievement and high and holy life! How tenderly has it touched the heart of our people, and how strongly has it linked to itself the different parts of our State! The handsome Bible speaks of a consecrated woman in Coldwater, the English lecture-room tells of generous Natchez, the president's desk greets us in the name of Como, and the library will call to mind Carrollton and Vicksburg, while every chair and table and desk and bench and book will speak of the love of our people for their college.

Now for the endowment fund. This most important element of the success of the college must not be neglected. Proud as we may be of the success of the great enterprise, we must not lose sight of the fact that the one essential element of its usefulness and its very existence is this one hundred thousand dollar endowment fund. The college may be thronged with students and yet the institution languish unless this endowment fund is completed. Its splendid faculty, its commodious and attractive buildings and its ample grounds will be in vain unless this one condition of its success is supplied. We have notes enough to pay the deficit; but unless the notes *are paid*, the deficit can not be met.

These notes are being paid, but all too slowly. Let our people deny themselves, if necessary, rather than cripple in its very inception this important enterprise. These notes are nearly all for small amounts and could be paid without hurt, while a failure to pay them will imperil the success of the college.

I appeal to the friends of Christian education and to the Methodists of Mississippi in behalf of this sacred claim.

A. F. WATKINS.

Announcement.

MEMPHIS CHRISTIAN ADVOCATE.

In accordance with the action of the Memphis Conference of the M. E. Church, South, at its last annual session, the Committee of Publication, appointed by that body, have made very satisfactory arrangements for the publication of a Conference paper in the city of Memphis, to be called the *Memphis Christian Advocate and Western Methodist*. In fact, the paper will be a revival of the official organ of the church so long known among us, first as the *Memphis Christian Advocate*, and later as the *Western Methodist*. As it was with the paper for many years, so it will be hereafter—all pecuniary responsibility will be borne by the persons having charge of the publication, with the understanding that in return the ministry and membership of the church in our bounds will extend to the paper a liberal patronage. Surely by zealous, active and faithful effort in all our charges throughout the Memphis Conference, with its 50,000 members, we may calculate upon a subscription list quite sufficient to meet expenses. Besides, it is reasonable to expect many subscribers from other Conferences, adjacent to us—that is, to such an extent as will be consistent with their official relations to other church papers.

The Memphis Conference, by a unanimous vote, authorized and provided for the publication of the paper, and surely will stand by it, because needing it as an official local organ, true alike to all home interests and to the interests of the connection.

The Committee of Publication, being fully authorized and empowered, have, after careful inquiry and deliberation, elected Rev. J. W. Boswell, D. D., of the North Mississippi Conference, editor and business manager, and he will associate with himself in due time a worthy layman whose service will be devoted to the business management of the paper. We are assured that Dr. Boswell's special gifts and acquirements, his editorial experience and his reputation throughout the church, especially in Tennessee, Kentucky, Mississippi and Arkansas, indicate that a wise and happy choice has been made by the committee.

It is intended that the *Memphis Christian Advocate* shall, the subscription price considered, compare favorably with our other church papers. It will be mailed to subscribers at $1.50 a year—to preachers, $1.

A specimen number will be issued about the first of November. There will be a large edition for free distribution through pastors and others to whom packages will be sent by mail.

The regular weekly issue will begin with January. Now, without delay, let pastors and others go to work for the success of the paper.

Address all letters and remittances for the editor and business manager to Rev. J. W. Boswell, D. D., Memphis, Tenn.

R. H. MAHON, Chair'n.
H. B. JOHNSTON, Sec.

To Rev. T. C. Wier, M. D.

I have no "contention" with the A. and M. College. My fight was made on card-playing on the college campus and among some of the professors. That was the question. The treatment of Bro. Randolph was by way of illustration. I am glad the trustees put a stop to the card-playing, and glad, too, that the information furnished me as to the treatment of Bro. Randolph was not correct. I have never uttered a word or written a line against the college. I animadverted on things that hurt the college, not on the college. The A. and M. College is doing a great work in a special field. It has no competition in this State.

My "contention" and the contention of Bro. Randolph was "chiefly" against the "blind tigers" of Starkville—not against the town, but against the evils in the town. Starkville is a good town, and it would be far better if these "blind tigers" were out of it.

Bro. Randolph has shown himself to be one of the truest and best friends the college and the town has ever had. Some people, like the Gadarenes, when they suffered the loss of a few dimes on the sale of whiskey wanted Bro. Randolph to depart out of their coasts. They would imperil the salvation of every young man in Mississippi for the sake of a little money.

My dear friend, your own grand jury reported that "the law was wantonly and persistently violated in the sale of whisky, and that they were unable to reach the evil by indictment." What an appalling statement to be made in a civilized community, in a Christian town like Starkville, and right under the shadow of a State college! If the Starkville nest is fouled, it was fouled by your own grand jury, not by me, nor by Bro. Randolph. The man who stirs up the people to put away this evil, to drive away from you these blind tigers, where "the law is wantonly and persistently violated," is a true friend, whatever some of your people may think of him. He is doing the town, the college and the boys of Mississippi a service. The Christian people of Mississippi, of all denominations, are glad that Bro. Randolph has taken this matter in hand. They do not want their sons ruined by drunkenness to fill the coffers of a few "blind-tiger" men in Starkville.

My dear friend, do not try to cover up the real points at issue; do not divert attention from the "chief" point of "contention." Join with me and with Bro. Randolph in stopping at the college and in putting out of the town things—moral evils—that ruin and damn the boys of Mississippi. In this way we will do the A. and M. College the greatest possible service.

Now, my friend, let me say again that I have never said a word or written a line against the A. and M. College, nor against the town of Starkville. Except her "blind tigers," Starkville is one of the best towns I know of in the State. They are blotches and blurs on her fair name.

Your friend, GILDEROY.

Some Solution of a Great Problem.

Not long since I had the pleasure of helping Bro. J. W. Chambers in a protracted meeting at the neat little factory town of Stonewall, on the M. and O. railway, three miles south of Enterprise. My "headquarters" during those days and nights was at the delightful home of Mr. George D. Case. Through his many courtesies and those of Bro. Wesley Zachry, I learned somewhat of the general management and workings of this wide-awake company.

The town has a beautiful site on rolling land, sloping toward the railroad. Adorned with nice shade trees and beautifully carpeted with grass, it presents a pleasing picture to the eye. The large and growing factory, which gives employment to about 300 people, is the center of business attraction. All its appointments are of new and improved style. Everything that can be done to secure the comfort, health and security of the operatives seems here the rule. Within the grounds is a well-stocked and ably-tended store. Everything is worked systematically. In "the office" Supt. Wainwright and his right-hand man, G. D. Case, have all modern appliances needful for expeditious and accurate work. Telegraph wires and type-writers at their elbows put them in easy touch with the world. The company owns all the land and houses in the town, takes pride in keeping up appearances, and provides many of the most solid conditions for the welfare of their tenants and employees. Wells of nice water abound on the streets, as well as on back galleries. The appearance and conduct of those who work in the factory was very pleasing to a stranger. Peace, quietness and general contentment seem to prevail. Of course, no intoxicating liquor is sold on the ground. But that which conduces most to the sweet orderliness of the place is the church life there throbbing. Much might be said in praise of our Baptist brethren, who, through liberal aid of "the company," have built a handsome house of worship, gathered a large membership, and maintain preaching once a month. I know more of the work our Methodists are doing. Through the abounding energy and push of Bro. Chambers, somewhat aided by the Church Extension Board, they have been able to build a *beautiful* and well furnished church. Here the people delight to gather and worship, listen, praise and pray. They have Sunday-school and weekly prayer meeting, also an Epworth League in regular operation, and preaching three or four times a month. Their pastor is as diligent in visiting the sick and cheering the sorrowing as if they were millionaires.

Here, then, we have some solution of the great problem of labor and capital. Common sense and justice by employers, moral character, educed by religion among the workmen, brings much of peace and prosperity. Let these things continue and *increase*; then shall "righteousness break forth as the light" among all our people, and "our own God shall bless us" more abundantly.

J. P. DRAKE.

Indian Mission.

BY REV. W. W. CAMMACK.

The Lord is honoring and blessing our work among the Choctaws. We have succeeded far beyond our expectations. We now have fifteen members—seven at Tubby Rock and eight at Talladchulak. The first convert at the latter place was under the ministry of Rev. W. J. Dawson, of the Linwood circuit. We are under many obligations to him and his people at Linwood for help in more than one way. We have started two Indian churches—one in Winston, the other in Kemper county. We have part of the lumber on the ground at each place, and about $50 in cash and subscription to build these houses. All of this (except one dollar given by a good lady living at New Prospect, North Mississippi) has been given by the people living in the communities where these churches are to be built. This shows the interest the people at home are taking in our work, and I am glad to say that these Indians are doing their part toward building these houses. I mean those who are directly interested. When they come into the church they go to work at once by praying, singing and talking to others. They also begin at once to prepare a place for worship by building bush arbors, and then they begin hewing out timbers and splitting boards with the view of building houses of worship. They will make any reasonable sacrifice to attend preaching. Last week six young Indians walked forty miles to one of my appointments. They "show their faith by their works." Joining the church and being baptized means something with them. As an example of this, last Sunday I had several applicants for baptism, and just before services began one of them, a man about forty-five or fifty years old, called me to one side, and, through an interpreter, told me that he thought he ought not to be baptized on account of financial embarrassment; said that he owed some money, and did not think he could pay it. He then asked my opinion about it. I was put to it to know just how to answer him. I asked him if he wanted to cheat the man whom he owed. He said, No. I then asked him if he wanted to pay him, and if he would do all he possibly could to pay him. He said, Yes. I then told him to come along and be baptized, and try to live right, and ask the Lord to help him pay his debts. This satisfied him, and he said nothing more about it, and was baptized.

Indian Mission.

I received a card from Bro. Cammack this evening (Sept. 30), stating that he had received four more members, making fifteen to date, and that he or they were starting another church-house; had some lumber already on the ground. Oh, how I rejoice at every indication of success! May God bless Bro. Cammack in his work, and bless and save the Indians! And as the work goes on, let brethren and sisters send on the money necessary to foot the bills.

A. D. MILLER.

Barlow, Miss.

Columbus Day.

PROCLAMATION BY THE GOVERNOR.

Whereas, the President of the United States, by authority of a joint resolution of Congress, has appointed Friday, Oct. 21, A. D. 1892, the four hundredth anniversary of the discovery of America by Columbus as a national holiday; and, whereas, it is meet and proper that it be celebrated with exercises expressive of honor to the bold and daring discoverer, and commemorative of the four centuries of American life and marvelous progress.

Now, therefore, I, Murphy J. Foster, Governor of the State of Louisiana, do recommend Friday, Oct. 21, A. D. 1892, as a general holiday, and suggest that appropriate historical lectures be delivered in every school-house throughout the State, that the patriotism and heroism of the fathers may be kept alive in the hearts of the children, and that services be held in the various churches in acknowledgment of the divine blessings which have been so bounteously bestowed on the New World.

In testimony whereof, I have hereunto set my hand and caused the seal of the State to be affixed, at the City of Baton Rouge, on this the 22nd day of September, A. D. 1892, and of independence the one hundred and seventeenth.

MURPHY J. FOSTER,
Governor of Louisiana.

By the Governor:
GEORGE SPENCER,
Assistant Secretary of State.

Proclamation by Gov. Stone.

Whereas, the Congress of the United States has designated Friday, the 21st day of October, 1892, as the four hundredth anniversary of the discovery of America by Christopher Columbus, and the President having issued his proclamation declaring that day a national holiday and recommending that it be fittingly celebrated as such, now, therefore, I, J. M. Stone, Governor of the State of Mississippi, do recommend that Friday, Oct. 21, 1892, be observed as a general holiday throughout the State, and earnestly request that the people lay aside their usual avocations and unite in a patriotic celebration.

I urge especially that in all the schools of the State, both public and private, appropriate exercises be held; that the youths of the State may be impressed with the grand and beneficial results flowing from the discovery of America, and in our accustomed places of divine worship let us all with grateful hearts render praise and thanksgiving to Almighty God for his manifold blessings.

In testimony whereof, I have hereunto set my hand and caused the great seal of the State to be affixed.

Done at Jackson, this 5th day of October, A. D. 1892.

J. M. STONE.

By the Governor:
GEORGE M. GOVAN,
Secretary of State.

Archdeacon Farrar deplores the fact that sometimes at the "splendid tables of the wealthy the good old simple, beautiful English practice of saying grace before meat is falling into neglect." This good old practice and likewise the custom of having family prayers are falling into quite general neglect in this country. For years there has been complaint that the family altar no longer holds its place in Christian households. Many pastors would probably be astonished to learn how few families in their churches have the family altar. Is it not worth while to endeavor to revive this important part of our holy religion?—*Mid-Continent.*

SUNDAY-SCHOOL LESSON.—Oct. 16, 1892.

BY REV. WM. H. LAPRADE, D.D.

Peter's Vision.

Acts x, 1-20.

GOLDEN TEXT.—"*Of a truth I perceive that God is no respecter of persons.*" (*Acts x, 34.*)

About forty miles north of Joppa, on the Mediterranean seacoast, Herod the Great built a city which, in honor of Augustus Cæsar, he called Cæsarea. Afterwards it became the official residence of the governor, and was garrisoned by soldiers from Italy. Cornelius was an officer commanding (as his title, "centurion," indicated) a company of one hundred men. He was, doubtless, an Italian, probably a Roman.

Vers. 1, 2. There is no evidence that Cornelius had become a proselyte to Judaism; it is certain, however, from the narrative that he had learned from the Jews to worship Jehovah, the only one and true God, to whom only he offered prayer. The word "devout" means sincerely and deeply religious. Almsgiving was an expression both of earnest piety, so far as his knowledge of God reached, and of broad sympathy with the people unusual with a Roman officer.

Ver. 3. "Light is sown for the righteous." Cornelius was "living up to his light," and was, therefore, ready for greater revelations. God is found by the sincere seeker. From verse 30 we learn that Cornelius had been fasting, and that he was praying in his own house when the angel appeared to him.

Ver. 4. The term "Lord" here simply indicates a superior. His worship, because sincere, was accepted; his almsgiving, because the love of his heart went with his gifts, was approved and honored. These things showed that he was ready for more truth.

Vers. 5, 6. Peter lingered at Joppa after the restoration of Dorcas to life. The angel was not commissioned to preach the gospel, but simply to show where the preacher could be found. Peter did not yet comprehend the Lord's will sufficiently to go without being sent for.

Vers. 7, 8. The earnestness of Cornelius, as a true, devout man, is shown in the fact that "all his house" feared God, and that "a devout soldier" waited on him, as well as by his prayers and almsgiving. His servants were in sympathy with him also. His promptness in obedience was soldierly; it showed, also, his purpose to do right.

Vers. 9, 10. As Saul of Tarsus and Ananias were each prepared for the other by revelation from Christ, so Cornelius and Peter. As Cornelius was at prayer when the angel came to him, so Peter, after his prayer, fell into the trance. A Syrian housetop was flat, cool, retired—a good place for prayer and meditation.

Vers. 11, 12. Cornelius actually *saw* the angel, and conversed with him; Peter *seemed to see* the great sheet and its contents. Among the Jews some beasts, and birds, and insects were held to be ceremonially clean, others unclean; both kinds were seen now, mixed indiscriminately, in the great sheet.

Ver. 13. Peter, a hungry man, was invited to kill and eat, without reference to the law concerning unclean things. So he understood, as his reply shows.

Ver. 14. He had kept the Jewish law touching meats. His Jewish conscience, not yet fully delivered from bondage to the merely ceremonial law, would not permit freedom in this matter. So he replied, "Not so."

Vers. 14, 15. As God had made the law of meats, so, now that the object of Jewish separation had been accomplished in the coming of Christ, he revoked that law. National separation was the old plan and purpose; the brotherhood of man the new doctrine. In Christ Jesus, the "Son of Man," all peoples should now come together, both Jew and Gentile. Peter did not yet understand, but he saw it later on. Three times the invitation was given, that the teaching might be clear, emphatic, deeply impressed.

Vers. 17, 18. The appearance of the messengers from Cornelius just at this juncture was of God's purpose; he had prepared Peter for them, so that he would understand that between the vision and their coming there was some close relation, afterward to be disclosed.

Vers. 19, 20. Although the messengers had called for him, Peter, who was still on the house top, had not been informed of it. As the three men were Gentiles, sent by a Roman, Peter would probably have refused to go with them but for the command of the Spirit. Now he could not fail to understand that God had some great purpose in view, connected with his wonderful vision.

Our next lesson reveals that purpose to us, as the incidents of it revealed to Peter—that the Gentiles also were to find salvation in Christ Jesus.

Missionary Department.

CONDUCTED BY REV. J. P. DRAKE.

Two Thrilling Things.

First we may note, in the liberal extracts from the October issue of our *Missionary Reporter*, which we subjoin, that the mission work enterprised by our church is in healthful operation. Through other like reports, too many to print herewith, we gather that our faithful band of heroes on the frontier are accomplishing great and good things for the Master's cause. Doors are opening on every side, and the heathen hand is seen beckoning us over the sea and across the border. There has never been a time in our history when all things seemed so favorable—the harvest fields so ripe for the sickle of Truth. The accounts of revival fire in Japan make "our hearts burn within us," to know that we have even a small share (indirectly) in this blessed awakening. A new Conference there organized is reported to us, by the Bishop on the ground, as in a most hopeful condition. The noble response of our ascended Lambuth brushes away the blinding tears of bereavement to go forward in the work which was his consuming passion living and dying.

Miss Bettie Hughes, just recovered from serious sickness, which brought her home for a while, goes back to China, *rejoicing* in the privilege of telling "the story of Jesus and his love." She is joined by seven other consecrated women bent on the same blessed errand of mercy. In these heathen lands the little leaven is beginning to work. But, oh! how many souls are dying while waiting for the light of life, and how like a cruel sting it must be to those devoted men at the front to know how little we are doing to raise the means for their sustenance, or to send them the reinforcements they so sorely need!

Here comes in the second startling fact: Our missionary collections for this year are fearfully behind. Witness what Dr. John, our Secretary, says, as quoted below. Study the latest statement of our Treasurer at Nashville. Disbursements far in excess of receipts. Indeed, the latter hardly go beyond $5,000 for the month of August. And this from a million and a quarter of Southern Methodists! Brethren, how can we either eat or sleep with such figures staring us in the face? Let us wake to effort! Despite the cry of "hard times" our people are hoarding up the Lord's money, or turning it into a stupefying smoke, or chewing and spewing it out of their mouths (sometimes led on by the preacher himself), or they are consuming it on some other *needless* self-indulgence. What a *shame!* Let preachers and people awake, and no longer plead poverty to him who hath given us so freely and richly all things to enjoy. *Now* is the time for a mighty and a persistent effort. God will give a right result.

An Appeal to Every Pastor.

The treasurer of one of our leading Annual Conferences recently announced in the Conference organ that though three quarters of the year were passed only about one-tenth of the assessment for foreign missions had been paid. Consequently, during the last quarter 90 per cent. of the assessment must be raised, or the Conference will report a heavy deficit.

This Conference is not alone. The books of the General Treasurer show that one of our strongest Conferences has reported only two per cent. of its assessment, and has now only about three months in which to bring up nearly its entire assessment. Another has reported four per cent., another seven, several less than twelve. Not one Conference in our connection, up to present date, has paid twenty five per cent. on its assessment for foreign missions.

The books of the treasurer also show that since April 1 to the present date the collections for foreign missions are less by $9,082 than during the same months of 1891.

These facts show that the mission work of our church is imperiled. The chief burden of raising the collections has been crowded into the last few weeks or months of the present Conference year. How many contingencies may interfere with the collections during the last quarter! The sickness of the pastor and his family, a heavy rain or snow storm, may defeat his plans, and he will report a deficit at Conference.

The Secretaries are endeavoring by special appeal to clear away the debt; but should the regular collections decline, their efforts to that extent will be defeated.

May we not ask, in view of these facts, that each pastor will make a special effort to collect every dollar of his assessment? Should he report an excess, it will hasten the time when our debt shall be removed and the way opened for the re-enforcement of our mission fields. Men are waiting to go. Let the church be ready to "send."

Dr. Pentecost in India.

Dr. Pentecost writes home almost in a strain of exultation over the success of missions in India. "I am impatient to tell you," he writes, "of some of the direct fruits of labor which are being gathered in no small sheaves and in no small quantities from every part of the mission field. Even if there were nothing to report besides those results which can be tabulated and printed in the missionary reports, the survey would be gratifying; but these are only the smallest of the results. They bear no more relation to the real fruits of missions than do the pictured advertisement of the merchant to his wares. One has to be on the field to see the native converts and compare them with the native still in heathenism to understand what the gospel is doing. One needs to stand with the missionaries in the bazaars, in the midst of their native Christian congregations on a Sunday, to visit the native Christian home, to enter into the Christian schools, to converse with the native Christians themselves, to begin to know what the gospel is doing in this land. What figures can tell or show of all this? Almost nothing. Then in surveying this living picture one must needs see it with the dark, the black, background of the awful heathenism against which the living Christian picture is set, to understand yet more fully what it all means. All this I have seen, have studied, have rejoiced over, have fairly laughed and cried over for joy and gladness. It is believed confidently," he adds, "that there will have been added to the roll of converts this year in India between twenty-five and forty thousand souls. Besides, it is well known that where one heathen is being baptized there are twenty knocking at the door of the churches asking for baptism. Indeed, the number of heathen offering themselves for baptism is so great, and the number actually being baptized is so great, that missionaries themselves are becoming greatly alarmed; so that the lament over 'so few baptisms' is being changed into a warning cry of danger growing out of the fact of 'too many baptisms and too hasty baptisms.'"—*Free Church Monthly.*

A Syrian convert was urged by his employer to work on Sunday, but he declined. "Boi," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day, he may pull him out?" "Yes," answered the convert. "but if the ass had the habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell the ass."—*Missionary Review.*

Temperance Department.

CONDUCTED BY REV. JOHN T. SAWYER, D. D.

The Inter-Collegiate Prohibition Association is being organized throughout the West and East. Our college young men in the South do not seem as yet to be in the movement; but, doubtless, they will ere long catch the spirit of the age in this matter and organize for prohibition work. The educated young men of America, if once fully enlisted in the cause of prohibition, must become a mighty force, indeed, in that uncompromising war against the saloon which should be unceasingly waged and end only in a Waterloo defeat for King Alcohol.

N. O. W. C. T. U.—Attention!

Says the *Issue:*

The Woman's Christian Temperance Union of Chicago has placed a "slot drinking machine" in the postoffice building of that city. "A penny put in the slot causes it to hand out a drink of cool water."

Just One Side for the Christian.

The *Tennessee Methodist* says:

No religious man can afford to be put down on the same side of the liquor question with the saloon keepers and their outlawed set. B. Fay Mills, the evangelist, says: "Sometimes a person will insult me by asking me which side of the temperance or prohibition question I am on. Which side am I on? Well, you go to the drunkards and thieves and borglars and gamblers and saloon keepers and makers of the accursed stuff, and find out which side they are on, and then put me down on the other side."

Liquor and Labor.

The *Evangelical Messenger* points out in the following that it is not capital, but liquor, that hurts labor:

If the money spent by wage earners for liquor were kept for home building, enough would be saved in a few years to put a roof over the heads of every workingman's family between Maine and California. The saloon is the cause of more strikes than are capitalists. The saloon keeper is a worse tyrant over laborers in this land than any other man can ever be. All the combines that can be formed can not rob the wage earner as heartlessly and systematically as the rum-seller does. We want a strike against the great American dictator—the saloon. Such a strike would result in unparalleled prosperity to the industries and the working classes of the land—if it were widespread and continuous.

Cholera and Whisky.

The *Texas Christian Advocate*, writing on the above subject, concludes a thoughtful editorial with these words:

Yet we have in our midst an evil in comparison with which in the destruction of human life and the production of misery the Asiatic cholera sinks into insignificance. The liquor traffic is destroying more people every year in the United States, we doubt not, than the cholera destroys in its tour around the whole world. Not only does it outstrip the cholera in its ravages on human life, but it adds crime and poverty more damaging than all the traveling pestilential diseases of the whole world. And this evil beast, and crime-producer, and wealth consumer, and misery-maker, is stalled and fed as a political and governmental pet. The best citizen in the country must surrender his personal liberty and his money to quarantine disease, and this is right; but the personal liberty of the bar keeper, whose business brings no one any good, but contributes to crime, immorality, the destruction of life and property, can not be touched. The difference between the cholera and the liquor traffic is that the cholera have no votes and pays no license fees. If this dread disease could add to the majority of partisan votes, no doubt it would have noble advocates in the first statesmen(?) of the land, and the expense of quarantine would be regarded as an infringement on the personal liberties of the noble citizen. We wonder now how Coke, Mills, Clark and Hogg, who did more than any other four men in Texas to perpetuate the reign of the whisky devil in the State, can harmonize quarantine regulations with their doctrine of personal liberty, or rather their doctrine of public slavery miscalled personal liberty?—*Tennessee Methodist.*

Rev. Dr. J. B. Gambrell, of Mississippi, at a Baptist meeting in Detroit, Mich., speaking of the saloon power in the South, said:

We are very fond of talking about our great country and our freedom, yet there is not as much freedom in the South as there would seem to be, because the saloons practically control the cities. Men are slaves to them and are afraid of them in business transactions. Indeed, one saloon in the South has more power in municipal government than three churches. In Jackson we have twenty churches and eleven saloons, but the latter dictate who shall be elected mayor, marshal, or to any other city office.

The editors of Southern papers are also slaves to the saloons, and seem to have gone out of the business of telling the truth and refuse to take any stock in religion.

We fight them there on the local option plan, and both sides are very easily distinguished. Right here let me say that the colored preachers and the educated colored people are always on the side of sobriety, while the great mass of uneducated people are on the opposite side. With us temperance is a question of Christianity, humanity and intelligence, and whether the money a father and husband earns is to go to his family or be spent in a saloon. We have made a good deal of progress in the line of temperance education, but we can and ought to do more. The Baptists and Methodists control 95 per cent. of the people in my State, and could, with united work, crush out the saloon. It is hard for me to say so, but these two denominations are responsible for the saloons that are running in Mississippi. Some time ago there was a constitutional convention at Jackson, and I tried to have a temperance plank introduced into the platform. There were a number of Baptists and Methodists present, but out of 130 of them only seventeen voted for my measure, and their excuses were that it was not a proper time.

The saloon exists to day because Christian people allow them to exist, and if they did not support them they would not exist.

Hon. Henry M. Grady, in his address in Atlanta, November, 1887, said:

I assume to keep no man's conscience; I assume to judge for no man; I do not assume that I am better than any man, but that I am weaker. But I say this to you: I have a boy as dear to me as the ruddy drops that gather about this heart. I find my hopes already centering in his little body, and I look to him to-night to take to himself the work that, strive as I may, must fall unfinished at last from my hands. Now, I know they say it is proper to educate a boy at home; that if he is taught right at home he will not go wrong. That is a lie to begin with, but that don't matter. I have seen sons of some as good people as ever lived turn out badly. I accept my responsibility as a father. The boy may fall from the right path as things now exist. If he does. I shall bear that sorrow with such resignation as I may, but, I tell you, if I were to vote to recall bar rooms to this city, when I know that it has prospered in their absence, and that boy should fall through their agency, I tell you—and this conviction has come to me in the still watches of the night—I could not, wearing the crowning sorrow of his disgrace, and looking into the eyes of of her whose heart he had broken—I could not, if I had voted to recall these bar-rooms, find answer for my conscience or support for my remorse.

As the soil, however rich it may be, can not be productive without culture; so the mind, without cultivation, can never produce good fruit.—*Seneca.*

One may gain the whole world, or all that the world counts desirable, yet if our minds are not elevated and enabled, of what true profit shall it be?

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.
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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, October 13, 1892.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting in the ADVOCATE building, 112 Camp street, New Orleans, on Wednesday, Oct. 26, at 11 A. M. J. M. BEARD,
Chairman.

BRIEFS.

The temperance lunch-house, organized some time ago by the W. C. T. U. of this city, has been a success from the beginning. Lately the matter has undergone some changes. It has become a stock company, with a Board of Directors, the shares being fixed at $25. At the meeting of the W. C. T. U. last week, the report of the Board of Directors was that the prosperity of the lunch-house was satisfactory and its finances on a sound basis. The outlook for the coming Winter season is quite auspicious. We congratulate the union on the success it has achieved in this direction, and trust that so much success shall be won as will justify the establishment of like lunch-houses in other parts of the city.

In the East, North and West preachers and church workers have an advantage in Bible study and teaching, of which we in this lower latitude are deprived. We refer to Bible Institutes, which are held during the summer months for the purpose of familiarizing church workers with the teachings of the Word of God. Many of our preachers and lay workers would be glad to receive the benefit which these Institutes confer, but they are not in reach of them. Can not something be done towards inaugurating such an Institute that will be easy of access to our people? Three weeks during the Summer, when the ordinary business of daily life is not so pressing, might be spent to great advantage. What say our brethren, preachers and laymen, to this suggestion?

We never could make it out why a member of the Methodist Church should have any doubts about our teachings on the subject of temperance. Since the days of Wesley we have stood square in all our utterances upon a total abstinence platform. Our General, Annual and District Conferences, time after time, have promulgated our total abstinence principles in clear, unmistakable language, and for a Methodist to rise up and inquire for our position on the subject shows an ignorance that is not only gross, but unpardonable. It shows that our preachers ought to preach more on temperance. Prohibition is not temperance. Many a "regular drinker" favors prohibition. We need a revival of temperance, and we can't have it without agitation. Prohibition is good, but temperance—that is, total abstinence—is better. Paul preached "of temperance." Let our preachers sound out the gospel on this point. There is much reason for it. There is more liquor consumed than ever before, notwithstanding all the prohibition campaigns that have been carried on during the last twenty years! We have neglected temperance while endeavoring to foster prohibition. We need a genuine, enthusiastic total abstinence crusade, and the preachers should be the leaders of it.

Some Reflections Suggested upon the Approach of Conference.

The Conference year is rapidly drawing to a close. Only two months now, and all will be over for the ecclesiastical year 1892. The meetings at Conference will be replete with joy and gladness. Some faces we were wont to see will be absent, it is true; and while this will cause a tinge of sadness, we know where to find them. As the year's work draws to a close some reflections crowd themselves upon us germane to the season.

Are all the collections ordered by the Conference up in full? Why not? Has each member on every charge been *personally* approached and asked for his or her contribution to these collections; and if hesitancy is visible, has the pastor labored to show the moral obligation of every church member to contribute? An average contribution of *fifty cents* each will pay all claims ordered by the Conference. Has each member been asked for his four cents per month for this cause? It is to the credit of very many pastors that they always "report in full;" but it is sadly noticeable that so many members never contribute one cent to this cause. Is it altogether their fault? Has the pastor asked them personally for this money? Whose fault, then, is this neglect of duty?

But another question of equal importance confronts us. The pastor's salary. How many charges will pay in full this year? How many will fall behind? Have the stewards, who are supposed to be men of solid piety, who both love and keep the rules of the church, done their full duty in this particular? You promised your pastor last January $600 on which to live. To date only $200 has been paid. You will, in all probability, raise $200 by Conference, leaving a deficit of $200. Your pastor, depending on your word of honor as Christian gentlemen of integrity, started out to live on the $600. He now finds himself owing $300, expecting the church to be true to its promise. If the church does what the president of the Board of Stewards expects it to do (many Boards don't have presidents), it will pay the preacher $200, out of which he is to pay his groceryman, and more. He goes away owing $100, and the cry is made (and the church cries as loud or louder than the merchant), "A preacher who don't pay his debts!" Whereas, if the church had done *her* duty and paid *her* debts, the pastor could have paid all he owed and had $100 in his pocket on which to move.

Who is to blame for this? Let us ask: Has each steward seen that every member of the church has been asked personally for the one or two dollars which, contributed by each, would have *overpaid the assessment?* Let us ask again: Has the pastor set the example by approaching each member for a contribution for Conference collections? This is a many-sided question, and it is to be sincerely hoped that we will all "think on our ways" in order that we may do better next year.

"Softness or Needless Self-Indulgence."

BY REV. J. B. WALKER, D. D.

Webster gives us a dozen definitions of softness. His fifth definition is "effeminacy; vicious delicacy." Mr. Wesley defines, as we have quoted from the General Rules, that it is "needless self-indulgence." This is one of the habits of body and mind that Methodists are expected to avoid. The increase of labor-saving machinery, of manifold comforts and luxuries, with the means to secure these so-called "improvements," greatly tends to this "vicious delicacy."

I suppose it is one of many examples of Satan's devices to so use the good so as to make it an evil. I have thought I have seen a good deal of zeal shorn of its energy and activity by this needless self-indulgence. The character has often been so enervated that most all duties that have involved activity of body or mind have "proved a task," and have been shrunk from or ignored altogether. Let us consider some practical examples. There are persons who are eminently fitted to be successful Sunday-school teachers. They have the leisure, the capacity, the culture, and the facility of easy and lucid expression, are apt to teach; but to do so would infringe upon their self-indulgent and luxurious habits. They would have to rise earlier, get ready to go out, take breakfast sooner, give some thoughtful consideration to the lesson. They would have to give up the sofa, or easy rocker and the morning paper. They would have to devote an hour to the care and instruction of children. All this would involve some mental and physical labor, and run square across the smoothly graded and coolly shaded path of self-indulgence. They never do the good Providence has put it into their power to do—needless self-indulgence is the hindrance.

I have sometimes noted in homes where the father and head of the house was a God-fearing man and daily led his household in family prayer, that the full-grown sons and daughters often did not attend, though in health and able, but were too fond of ease to use any diligence to come. Such people will never endure hardness as good soldiers, will never *run* the race set before them so as to win the prize.

Instances of this softness and needless self-indulgence are but too common in connection with Sabbath-school and church attendance. Children are sent to secular schools and are expected, with the exception of a short recess, to remain at their studies six hours. To say it was too much, that it was hard on the children, would not be tolerated. But these children, after having Saturday for holiday, are said on Sunday to be unable to bear an hour, or an hour and a half, in the easy and diversified exercises of Sunday-school, and then public service for an hour, or hour and a half—three hours in all—and, "poor things," they must go home or into the streets. Many under this theory are growing up without the church-going habit at all. This is a sad outcome of this softness and needless self-indulgence.

The excuses that are often made for non-attendance on the services of the church are the inspiration and the outcome of needless self-indulgence, and they are often such excuses as no sensible person would give for the neglect of the ordinary duties and social claims of life. The weather, in all the variety of its phases, is frequently made the excuse for neglecting the duties that belong to a Christian profession. Men and women all the week go out to meet the business and social claims of their station. But it's too hot to go to church; it's too dusty; it's too cold to go to church; it's too damp to go to church—but not too much in any of these regards to meet and attend to the material interest or pleasures of life. Then health, in some of its conditions, is made the excuse for neglecting the duties connected with our religious life. The headache, the indigestion, the rheumatism in their slight attacks, that would not keep us away from the pleasure of making money, the pleasure of agreeable company, or attractive places of amusement, are often given as the substantial reason for our absence from God's house. The love of ease, the shrinking from duty, because it involves some labor or some self-denial, is the real cause.

The good Book warns us not to be deceived. God is not mocked. We may succeed in deceiving ourselves, but we can never deceive God. He reads our inmost hearts and knows the real causes that have influenced us. If we want to be "at ease in Zion," if we seek self-indulgence, whatever else we may allege, God knows the real cause.

Our College—Another Word.

MR. EDITOR: I have returned from more than a month's absence in Missouri, to find that Millsaps College has opened most encouragingly. Indeed, considering the financial depression in this cotton section, the patronage is rather remarkable. I believe the number present is one hundred and sixteen, with others expected next week. We have about twenty or twenty-one candidates for the ministry, one of whom, by invitation of the student body, will preach tomorrow in the college chapel. These it shall be my privilege to give some special aid in their collegiate work.

Attending the chapel exercises this morning, I had the pleasure of being presented to each student, and of welcoming all to the halls of our institution. The work of organization and classification progresses satisfactorily, and in a few days everything will be moving on smoothly as a college with a long history and thorough equipment. Fortunately our faculty is composed of trained men, who have had thorough post-graduate and professional advantages, and valuable experience as educators. They are young, ardent, ambitious, ready for hard work, alive to the importance of making this first term a marked success, and anxious to co-operate heartily in all our plans.

The splendid opening day, with the exceptionally able inaugural address of President Murrah, is yet the talk of the city. And our people seem desirous of making the college worthy of the State and the State's capital. No violation of rigid college discipline will find condonement in the community, but rather a positive purpose to sustain the authorities in guarding the morals of the young men. All of which is most gratifying.

A Young Men's Christian Association is to be organized today, and a college prayer meeting among the students during the week. With profound gratitude for the success thus far achieved, and inspirited to attempt larger things for the future, I send this word of greeting to the patrons and friends of Millsaps College.

CHAS. B. GALLOWAY.

Jackson, Miss., Oct. 9, 1892.

An Earnest Call.

Will you not help us now? We need $400 at once, in order to pay the salaries of our superannuates and widows and orphans.

Brother, read this report, and then forward your money to W. M. Thornton, Lake, Miss.

Rev. T. Y. Armstrong is fast failing in body and mind. His vision has so much failed him that he can not read and can hardly see his way. His spiritual vision is clear. He loves the brethren and loves the church, nor does he believe her brightest days are in the past. He is not the least bit sour. The quarterly payments have been sufficient to keep him and his wife very comfortably.

GEO. H. THOMPSON, P. C.

Bro. Armstrong is eighty years old. He has been faithful and earnest, yet he and many others equally worthy must go unpaid, *must suffer*, unless you help us *now*.

Brethren, let us have the $400 we need at once.

JOHN W. CHAMBERS,
Chair'n Joint Board.

Some Late Editorial Utterances.

The *Alabama Christian Advocate*, in an article on "Growing Old," gives comfort to us old folks after this manner:

But because we know that at most we have not many years to live, yet this is no reason why we should fold our arms and give up in despair. The intellectual forces of some men never reach maturity before they are fifty. Such men, by the temperate exercise of their faculties, conserve their mental energies and win their splendid and brilliant achievements from fifty to eighty. Sir James Crichton-Browne, writing on this subject, says: "I point you to-day to the intellectual giants of the country—all with white locks—our poets and orators, statesmen and bishops, judges and philosophers, whose splendid minds have not been dimmed by age nor their genius waned by the roll of years."

One of the greatest preachers in the South said, not long since, in his pulpit that the love of God is very largely shown in the fact that man is created with the ability to form habits. The *Nashville Christian Advocate*, of last week, gives an utterance on the same line:

By all that believe in the existence of a wise and gracious God, the law of habit must be regarded as instituted for beneficent ends. If it be perverted from its original design, the fault is in those who are guilty of such folly. What is this design? Let us take a concrete instance. When a little child is first beginning to learn his letters, his whole stock of mental power is concentrated upon that one task; but incessant repetition makes him familiar with it. He learns it, as we say, by heart. Having done so, his faculties, which meantime have been sharpened by exercise, are turned loose to attempt other and more difficult undertakings. Habits, then, are simply permanent achievements or acquisitions. They ought to be achievements in virtue, but they may be acquisitions in vice. When, for example, we have succeeded by patient and persistent effort in overcoming a given temptation to do wrong, and have learned, even in the face of the most appealing solicitations, how to put it under our feet and trample upon it, we may safely set up a banner of conquest—though always with due humility—and turn our attention to something else.

On the subject, "Wilderness Education," the *Wesleyan Christian Advocate* has these two paragraphs, to which we call attention:

Our boys and girls need to be educated with the direct purpose of making men and women. It would seem that all education would tend to this end, that all enlarging and training of the mind would lead to developing manhood and womanhood; but such is not always the case. We have many learned men and women, occupying prominent positions, who have little of the manly and womanly elements in their character. They are brought up and educated amid the busy turmoils around them, and they become creatures of circumstances, and regulate their lives by those circumstances rather than by principles within. They are moved and controlled by the events of the day, instead of being masters and makers of events. There is nothing concrete or reliable in their lives.

The rapidly transpiring events around our young people are so conflicting and dissipating that we are forced to believe that it would be well for all of them, at some time during the formative period of their character, to have a season of instruction and education away from all turmoil. There should be a few years when they are shut off from the bewildering influence of the world, and shut in with those books, teachers and influences that would bring them in vital contact with truth and the higher life. Experience has taught us that we do but little in the way of solid education in the midst of the marts and the surging world. We need schools remote from the centers of life, with only enough contact with the world to keep the pupils in trend with important events, and then with opportunity to study the true philosophy of life as a whole. This principle is recognized by all of our schools and colleges in a measure; but not sufficiently so.

NOTES.

What is the meaning of the fact that such a large number of our preachers have left Missouri this Fall? Ten from Southwest and ten from St. Louis Conferences have transferred to other Conferences!

Prune thou thy words that o'er thee roll,
Nor let thy speech be long;
They will condense within thy soul
A purpose sure and strong.
But he who lets his feelings run
In soft luxurious flow,
Faints when hard service must be done,
And fears to meet the foe.
—*Cardinal Newman.*

Eureka! Eureka! One of the "old paths" has been discovered to us by one of our correspondents. And who would have thought it lay just in that region? We discovered it lurking in the thoughts published in another column on Cane River Circuit. That "old path" is in the fact that the educated and experienced minister in the brave old days went to the weak and unorganized circuits! We now call for volunteers to return to this "old path."

The fact becomes apparent that our pastors generally are giving but small attention to the Epworth League movement. It is a serious blunder, and if persisted in will become fatal at points. The young people of Christendom are moving. They look for leaders. If a pastor will not volunteer to lead, then they will select leaders of their own. This is disorder to begin with, and discomfiture in the end. The Epworth League is a response to the general forward movement of young Christianity. It is the pastor's grand opportunity.—*Pacific Methodist Advocate.*

While our enemies are crying out for "culture" as the salvation of the people, the church is ready to confess that culture may be as selfish as the lowest barbarism. A half saint in the hospital, nursing the sick, is better than a canonized saint on the top of the pillar. We may have fewer cathedrals than they of the twelfth century, but we build more mission chapels. Even Bagster can not produce a Bible comparable with Fra Angelico's missale. The church of to-day is more profoundly interested in the ministries of religion than in its mysteries. Its hero is not the "Doctor Eruditissimus," but the "Missionarius Indefatigabilis."—*N. Y. Evangelist.*

The writer has been superintendent of a Sunday-school for over a decade, which begins its session at 12:15. Sometimes the preacher preaches forty minutes; sometimes a long service reaches high noon before the audience is dismissed. On one occasion the service extended to ten minutes past twelve. But never has the slightest difficulty been encountered in holding the school session after the church service, nor do we believe there ever will be. If the preacher should preach as long as Paul did when Eutychus tumbled to the ground because he would persist in sitting on the window-sill, still an abridgment of a hymn or a little earlier dismissal would be all that would be required. The 12:15 service of the Sunday-school, especially in the country, is a grand success.—*Christian at Work.*

Mrs. S. Suydam has come to the front with another novel World's Fair scheme; one that will be of much practical use to country folks and foreigners. Mrs. Suydam is an English woman, and is now in this city. She says: "I propose to establish a guide bureau for the Fair. I will relieve the hotels of the necessity of supplying guides for their guests. In the first place, with no central head, the guide business would be unsatisfactory and men would get into it who would fleece the unwary. My staff of guides will all be young ladies. These girls, or women, will all be worthy, and will need the remuneration which such positions will give them. They will all be dressed in neat, but attractive uniforms, and will become thoroughly conversant with Chicago, the World's Fair grounds, and all the displays."—*Exchange.*

The appeal to experience in answer to the doubts of men on religion is a valid appeal when properly made. Religion is life, and where there is life there is experience. But then experience is not simply an "excited state of feeling." It has been definitely defined as "a permanent transformation of the whole moral, intellectual and physical being of man." When the appeal is made to that sort of experience, it is not only valid, but the argument is as cogent as it can be made. That sort of experience is the highest credential of the truth of religion. That was the appeal our Lord made when he sent word to John that "the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them."

It seems that in the "Old Country" they are guilty of the same folly that we practice in America. The Rev. Newman Hall gives this of a town in Scotland:

The second Sunday has come and was greatly enjoyed, attending communion at the United Presbyterian Church and listening to two very thoughtful and impressive sermons by Mr. Young, of Glasgow. The town has about 2,000 inhabitants. There are three Presbyterian Churches—the Established, the United Presbyterian and the Free. There is also a very ritualistic Episcopal Church attended by about a dozen people. I was assured that one of the three Presbyterian buildings would hold all three congregations. Alas for the waste of money, labor and influence, and the insufficient stipends of pastors, resulting throughout Great Britain from such needless multiplication of what some designate "Causes and Interests!"

PERSONAL AND OTHERWISE.

Dr. R. G. Pearson, the evangelist, is holding a two weeks' meeting in Meridian, Miss.

The cost of firing one shot from one of our largest cannons would support a missionary in Japan two years!

In those wonderful days morality seems to be a matter of latitude and longitude, with a great many people.

Bishop Galloway will hold the Indian Mission Conference, Nov. 16, Bishop Granbery not being able to hold it.

The poorest business in this world is to grieve over the good fortune of other people, and yet very many of us are engaged in it.

The papers report Bishop Granbery as improving, but it is also stated that Bishop Fitzgerald holds the Holston Conference in his stead.

Over one hundred persons joined the various churches as the result of the revival meeting held recently by Evangelist Inge, in Water Valley, Miss.

We sympathize with our Bro. J. M. Huggin, of North Mississippi Conference, on the death of his father, C. C. Huggin. He died, Oct. 2, in Spartanburg, S. C.

Rev. R. W. Bailey has been transferred to the Mississippi Conference from the Los Angeles Conference. The *Pacific Methodist Advocate* speaks of him as "one of the most efficient young men in the Los Angeles Conference."

The *Western Christian Advocate* published recently a supplement containing a symposium of ministers and laymen on the camp-meeting questions; as to open gates on Sunday and gate fees. The opinions seem to be about equally divided on both points.

Our brethren of the M. E. Church, according to resolution of the General Conference, will on Oct. 16 take a collection in all their congregations in aid of the American University at Washington, D. C. Such a universal collection ought to yield a handsome sum.

A private note from Bishop Galloway says:

I will hold the Indian Mission Conference for Bishop Granbery, and then come by New Orleans. On my way back may take in a few appointments in Louisiana in the interest of Centenary College and its endowment per request of the Board of Trustees in June.

The staid *Evangelist* is guilty of this:

In a recent notice of the dedication of a new church, the reporter says that the tint given the walls and ceiling is "of a character to agree with almost any complexion!" Now, if he can only guarantee that the preaching in it shall "agree with almost any conscience," there should be no trouble in filling its pews.

The latest from Bishop Granbery is this from the *Episcopal Methodist*, of Baltimore:

Bishop J. C. Granbery, who has been under treatment at Johns Hopkins Hospital, this city, for the past six weeks, has gone to his home at Ashland, Va. A large abscess had formed in his throat, caused by a decayed bone, which has been successfully removed. The Bishop is quite weak and will not be able to preside at the Annual Conferences assigned to him for this Autumn and Winter.

Whisky Petitions.

The answer of Bro. Paxton, of Vicksburg, to the *Picayune's* special's criticisms of the Crawford Street Methodist Church, furnishes food for thought for all Christians. And just at this time when we are to operate under a new or amended statute, it should be prayerfully considered by every member of our church. It is exceedingly unfortunate when we, as Christians, have to offer apology to the world for our actions. I don't see how anyone who realizes their responsibility as a Christian could think of signing a whisky petition of any kind, and I confess I don't see why there should be a discrimination made between a wholesale and retail petition. Indeed, if there is a difference, the wholesale would be the worst because of its extended opportunities of disseminating whisky among the people.

It would also be well if we could realize that it is just as much a sin in the sight of God for a layman to do that which is wrong as it is for an official or a minister, and the harm it does the cause of Christ is only commensurate with our influence.

L. A. POWERS.

West, Miss.

The Foust Home.

Mrs. C. Higginbotham	$ 5 00
Mrs. Fannie Williams	5 00
Mrs. S. C. Waters	10 00
George Moore	5 00

Help Rendered.

MR. EDITOR: Please publish the following statement of amounts received for Sister L. W. Wood to date:

Rev. John A. Ellis	$ 5 00
Rev. C. D. Cecil	5 00
Rev. J. A. B. Jones	5 00
Rev. W. M. Sullivan	5 00
Rev. L. Carley	5 00
Mr. W. C. Vaught	1 00
Mr. J. W. Stewart	5 00
Mr. H. C. Abney	1 00
Mr. Ellis Fairbanks	1 00
Mrs. N. Finn	1 00

Fraternally, C. A. POWELL.

Moss Point, Miss., Oct. 10.

Notice.

To the Preachers and Members of Woodville District, Mississippi Conference—

DEAR BRETHREN: The Conference year is drawing to a close. We are on the last round. God has graciously poured out his Spirit upon us, and many souls have been saved. In our poverty, let liberality abound. There is not a collection ordered by the church but ought to be paid. As far as practicable, let the pastors exchange pulpits, and preach on the subject of missions, and take a special collection to pay the missionary debt, after the regular collections have been raised.

This special collection is not to interfere with the regular collections. Ten cents per member would pay our part of the missionary debt. Let the pastors forward to W. M. Thornton, Lake, Miss., the Conference fund. Our superannuates, widows and orphans ought to be paid. Surely God has been good to his people. We have no famine in our land. The cholera has been stamped out. The land has yielded its increase. Now, let us honor God with our substance. Please suffer this word of exhortation.

Fraternally, P. A. JOHNSTON.

Jackson, La.

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PUBLISHED BY THE

Publishing House of the M. E. Church, South.

New Harp of Columbia, contains a variety of most excellent Psalms and Hymn-tunes, Odes and Anthems, adapted to Church Services, Singing-schools and Societies. Selected by M. L. Swan. Shaped notes only. Boards, per dozen, $7.20.

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The Emerald. By R. M. McIntosh. Round notes, 30 cents; character notes, with rudiments of music, 30 cents; without notes, in paper, 10 cents.

The Gem. By R. M. McIntosh. In character notes only. 30 cents.

Grace and Glory. By D. F. Dortch. Round notes, 30 cents; character notes, 30 cents; without notes, in boards, 10 cents.

New Life. By R. M. McIntosh. Round notes, 30 cents; character notes, 30 cents; without notes, in paper, 10 cents; without notes, in boards, 15 cents.

New Life No. 2. By R. M. McIntosh. Round notes, 30 cents; character notes, 30 cents; without notes, in boards, 10 cents.

Lob Gottes. (German.) Edited by J. B. A. Ahrens. Round notes, 30 cents; No. 2, paper binding, 10 cents; Nos. 1 and 2, bound together, 35 cents.

LIVING SONGS. A New Sunday-school Song Book—*the Best Book of the Kind We Have Ever Published.* The Hymns and Songs Edited by Dr. W. G. E. Cunnyngham, Sunday-school Editor, Methodist Episcopal Church, South. The Music Composed, Procured and Edited by Prof. R. M. McIntosh. 8vo. 224 pages. Price, board covers, in both round and shaped notes, single copy, 35 cents, or $4 per dozen, postage prepaid; $30 per hundred, not prepaid. Same without notes, in board covers, $1.50 per dozen, postage prepaid; $10 per hundred, not prepaid. Do not fail to send for a copy of this book; you will be pleased with it.

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HOME LIFE.

THE DEBT UNKNOWN.

BY ROBERT M. M'CHEYNE.

When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story;
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I stand before the throne,
Dress'd in beauty not my own,
When I see thee as thou art,
Love thee with unsinning heart;
Then, Lord, shall I fully know—
Not till then—how much I owe.

When the praise of heaven I hear,
Loud as thunders to the ear,
Loud as many waters' noise,
Sweet as harps' melodious voice,
Then, Lord, shall I fully know—
Not till then—how much I owe.

The Angel of Youth.

BY REV. J. W. HARMON.

The bright Angel of Youth, in his glorious mission to our world, has chiseled over all the gateways to eternity the sublime doctrine, "The soul never grows old."

With such an inspiring truth throned in the human mind, no possible apology can be accepted from anyone why the heart should not be kept cheerful and rosy as the morning sunbeam. Therefore, to get the cream out of this earthly life, there should be no contraction of our friendships, no loss of our loves, but an ever-enlarging circumference of our sympathies, affections and prayers. Physiology and mental philosophy teach that these contribute largely to mental vigor and bodily health. To get the most good out of this old world we must, with advancing years, discipline our feelings, affections and thoughts, and study in the school of Christ the lessons of faith, good humor and racy wit.

But what a sad picture mars the canvas of our social and religious life when we meet those who once greeted us with cheerful smiles, while words of genial laughter came rippling over their lips, telling us that the Angel of Youth was crowned in their hearts; but now, with advancing years, disappointed hopes and blighted expectations, all is changed. The Angel of Youth has spread his wings and fled away. Now no words of cheerfulness greet you; all is pinched, contracted and despondent. A sunny, far-away look tells us that brightness has turned to sadness, and gloomy words smite the ear with a dull thud. But why this change?—this burial of hope? Many of us have been tossed on stormy seas, and heard the roar of the breakers. Many of us have met with cruel disappointment as well as they; but we held on to the bright Angel of Youth, and kept the vestal flames burning brightly. Well, what if you have met with misfortunes? So have we. What if it was a friend who lifted his voice and influence against you? Others have suffered in like manner. What if friendships proved heartless and false? Is that a good reason why you should sour on the sweeter sympathies of life, and turn your heart into an iron rolling-mill, and grind the rest of the world to haggasse?

Is there any lordly manhood or motherhood in all this, that you should divorce yourself from all cheerfulness, turn your back on the Angel of Youth, and commit heart suicide by wearing an iron-clad face and a steel-clad heart?

Wake up, man of temper and volcanic snappishness; you haven't spoken a kind word to your wife or children for a month. Wake up, chronic grumblers, with your stereotyped and ragged editions of fault-finding, and apologize on your knees to the Angel of Youth. Wake up old Father Stinginess, with your bilious croakings about so many collections; you have hung long enough, like an incubus, on the church and the preacher. Poor old fellow. I know you. Buy a new coat and go to church next Sunday. Wake up, men of indifference, for the Angel of Youth is abroad writing on all the door-jambs, "The soul never grows old!" Rise up to the dignity of your origin and the grandeur of your immortal destiny, and crown the Angel of Youth in your heart.

Systematic Giving.

What is meant by systematic giving? It means giving in accordance with a system—having an orderly plan in giving. A great many people, perhaps most people, give in a haphazard kind of way. If an appeal stirs their feelings, they are liberal. If they happen to have some small change in their pockets when an offering is made, they give something in order to appear respectable. Systematic giving is opposed to this sort of thing. It calls for system, order, method in giving. Your pastor says you are a workingman. Do you go to your work, or stay away from it, according to your feelings? Of course, if you are sick in bed, you can't work. Your idleness would then be a matter of necessity, not feeling. Much of the world's work would come to a stop if men acted according to their feelings. And that is why so much of the church's work is stopped—because men give to it only as they feel like it.

And when you go to your work you go about it in an orderly way. You don't lay your hand by chance upon this tool, and after using it a few minutes pick up the one that happens to lie near it and work away with that until the desire seizes you to try a third. No, you have a clean-cut, straight-away day's work before you, and you do it by going at it, and keeping at it in an orderly, systematic manner.

And if you are working in a shop or factory, you find system everywhere. No business can be successful without it. Each man has his place and task. It is only as each man is in his place and performs his task that the business prospers.

It is just this kind of system that is needed in the benevolent work of the church. Its great benevolent work, as any business would be, is crippled for lack of it. Everyone who professes to love God and desire his glory has a responsibility in this matter. Decide for yourself what that responsibility is, and then discharge it. If it is five cents or five dollars a week, which you ought to give for the church and its work, give it. Give it regularly. If you are necessarily absent from the church a Sunday, put twice the amount on the collection plate the next Sunday. Go about this matter as you go about any other matter. This is systematic giving.—*Christian Steward.*

It is one of the revelations of Scripture that we are to judge angels; sitting above them on the shining heights. It may well be so. Those angels are the Imperial Guard doing easy duty at home. We are the tenth legion, marching in from the swamps and forests of the far-off frontier; scarred and battered, but victorious over sin and death.—*Roswell D. Hitchcock.*

Daily Manna.

Daily with the dew fell the manna, white like hoar frost, in the camp of Israel. Daily the people gathered and appropriated it. God could have endowed it with qualities that, eaten once, it would have supplied strength for forty years. But he did not. The supply had to be retaken day by day. The manna is a symbol of food for the soul. It also must be eaten daily. Fresh and frequent supplies from heaven is the condition of spiritual life and growth. To-day's eating will not suffice for to-morrow's need.

There are some who do not seem to realize this truth. They have a vivid recollection of the time of their conversion and of the heavenly manna received on that glad day, and they seem to think the supply then obtained will last till the end of life. Others try to make the Sabbath's supply of grace do for the whole week. They are so busy during week-days they have no time to think of the privileges and obligations of religion. So they crowd all their religious activities into one day. They attend two preaching services, the Sunday-school, the class meeting, and, perhaps, the league devotional meeting, and stock up for the week. On Sunday they do their religious thinking, reading, praying, repenting, believing, and make all the personal religious effort of their lives. Thus the Sabbath becomes a day of religious surfeiting. Suppose such people would try this method on their bodies? What a dyspeptic, hungry, and lean generation we would have! There would be weakness and starvation all around. It is so with the soul. When the living bread is not partaken of daily, religious energy dies out. The graces decline. Interest in religious things flags. The world, the flesh, and the devil conquer. There can be no vigorous, aggressive, victorious service.

That style will not do. Day by day is the law of Christ. Daniel did the right thing. Three times a day he fed his spiritual nature. It was none too often. Let us do like that prince of God. Feed upon the manna of heaven hour by hour and day by day. The supply is inexhaustible. The Divine Giver is most generous. Giving abundantly and constantly makes him no poorer. He delights to supply the greatest needs of his children. Ask him. Ask largely. Ask for the best things. Ask daily. It is they who wait often upon the Lord who renew their strength, mount up with wings as eagles, run and are not weary, walk and are not faint.—*Epworth Herald.*

The Duty of Bible Study.

Christian men and women must read and study the Word of God. No pressure of Christian work in all the manifest activities of the present day should prevent the daily devotional perusal of God's holy Word. Christian efforts can not be substituted for thoughtful and serious attention to what we are taught of God in his holy Book, and by which we are, to be renewed and sanctified. We must be filled with divine truth if we are to grow in the divine life. Our Christian activities, furthermore, can only be sustained and enlarged by much communion with Christ through his Word. The sources of great rivers are hidden away in mountain and glen. Fountains burst out in secluded places, and gentle brooks run through shaded ravines. They meet at length, and mingling in their onward flow, set at work industrial activity in a thousand shapes and forms. But what would keep all these activities in motion if the foundations should fail, and the brooks be dried up? What shall sustain, steadily, the long-continued effort of the church of Christ to recover the world for its Master and King, save the feeding of each member of the elect body in the green pastures of the divine Word? The real power to do great things for Christ must come from the secluded places where men commune with God and gather motives, duty and incitements to effort from his words. Inspiration to enlarged Christian enterprise, in the conversion of the world to Christ, can be supplied steadily only by the enlarging of the "truth as it is in Jesus," and by the impulse to all duty and work which is generated only by daily contact with the Word of the living God.—*Christian Endeavor.*

JEWELS OF A WOMAN'S LIFE.—There are so many jewels that may be worn day and night; so many gems that are always and only your own, that you need not grieve for those that show their brightness only by day. There is the jewel of Consideration, that you may wear just over your heart; there is the moonstone of Hope, that may glitter over your brow, filling your eyes with brightness; there is that brilliant stone of Sympathy, the emerald that makes you put out your right hand of help; and there is the beautiful one of loving Kindness, that makes the left hand help the right. But, above all, overshadowing all, pinning down your tresses is the diamond of true Love—love which endureth all, suffereth all, hopeth all. Are not these better than jewels dug out of the earth? For, indeed, these jewels come from the heaven above.

SLANG.—This "sermonette" is especially for you, dear girls. Our advice could be put in three words—don't do it. Possibly there might come an occasion—say, once in a lifetime—when a good round hit of the genuine article "slang" would prove funny. But to hear vulgar words used by a gentle girl, is almost invariably shocking. There is plenty of good, strong English to give expression to wit, drollery, indignation, or sympathy, without recourse to the phrases which belong to horse-jockeys, gamblers, tipplers, and vagabonds. The street Arab picks up slang, as he does the ends of old cigars, from the gutter. Surely a well-bred girl is not on the same level, in her speech and manner. Why should she use vulgar words, any more than she would stain her hands?—*Harper's Young People.*

SEED SOWERS.—Teachers are seed sowers. They must not expect the harvest without previous sowing of the Word. They must water what has been sown, watch the germination, and care for the fruit as it matures. We too often become impatient for results. We want the reaping immediately upon the sowing; but grace takes time in bringing about the harvesting. We must sow in patience, beside all waters, and at the appointed period conversions and sanctifications will occur. As God's workers, we can afford to wait spiritual developments.

The more I think of it, the more I find this conclusion impressed upon me, that the greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see.—*Ruskin.*

The end of *learning* is to know God, and out of that knowledge to love him and to imitate him, as we may the *nearest* by possessing our souls of *true virtue.*—*Milton.*

That all who are happy are equally happy, is not true. A peasant and a philosopher may be equally satisfied, but not equally happy.—*Johnson.*

OUR YOUNG PEOPLE.

THE MODEL LITTLE GIRL.

Frisky as a lambkin,
Busy as a bee—
That's the kind of little girl
People like to see.

Modest as a violet,
As a rosebud sweet—
That's the kind of little girl
People like to meet.

Bright as is a diamond,
Pure as any pearl—
Everyone rejoices in
Such a little girl.

Happy as a robin,
Gentle as a dove—
That's the kind of little girl
Everyone will love.

—*Presbyterian.*

MR. EDITOR: I am a reader of the sixth page in the ADVOCATE, which good paper papa has been taking a long time. All of us love to read it. Our protracted meeting began on Sept. 17, with Bro. Ira Hawkins as pastor. I have never written before, and hope my first effort will not be overlooked. I will close by saying that I am fifteen years old, but am still small enough to be Your little friend,
NORA ALLEY.
Enola, Miss.

MR. EDITOR: As I have never seen a letter from any one of the little cousins in this section of the country, I thought I would write one. I am a little boy ten years old. I have one little brother and three sisters. I have no pet, but have a little sister, the sweetest of all. We have a nice little Sunday-school, and our pastor is Bro N. B. Norwood. We all like him very much. I will close by asking the little cousins where "milk" is found in the Bible. Hoping this will not be put in the waste-basket, I am, Yours, DAVE GERMANY.
Bayou Poydras, La.

Cured of a Terrible Disease.

The story is told of a father who cured his son of verbal grandiloquence. The boy wrote from college, using such large words that the father replied with the following. Although somewhat circumlocutory, hyperbolical, and superbombastic in his language, the father is something of a phraseur himself. Here is the letter:

In promulgating your esoteric cogitations, or articulating superficial sentimentalities, and philosophical or psychological observations beware of platitudinous ponderosity. Let your conversation possess a clarified conciseness, compacted comprehensibleness, coalescent consistency, and a concatenated cogency. Eschew all conglomerations of flatulent garrulity, jejune babblement and asinine affectations. Let your extemporaneous discantings and unpremeditated expatiations have intelligibility, without rhodomontade or thrasonical bombast. Sedulously avoid all polysyllabical profundity, pompous prolixity and ventriloquial verbidity. Shun double entender and prurient jocosity, whether obscure or apparent. In other words, speak truthfully, naturally, clearly, purely, but do not use large words.—*Exchange.*

Jimmy and the Calf.

Once there was a little boy named Jimmy, and he was thought to be a very brave little fellow by all his relations and friends, because he was not afraid of the dark and did not seem to be afraid of anything else. Jimmy himself often boasted of his courage, and quite looked down on those of his playmates who did not dare go out of the house after nightfall. But the time came when his pride had a fall. Having occasion to step outside of the door one evening, he had scarcely closed it behind him when his parents heard a shrill scream. Then came a rush and a scramble, followed by the bursting open of the door, and Jimmy's appearance on the threshold with pale face and dilated eyes. "Why, Jimmy," asked the father, "what is the matter?" "Oh!" replied Jimmy, in a voice he tried to make steady, "how I *did* scare that calf! I scared him awful." It seems a little calf had chosen the sheltered corner of the house for a lodging-place that night, and, startled by Jimmy's sudden appearance, it sprang suddenly to its feet, nearly knocking the small boy over as it did so. Jimmy has never heard the last of scaring the timid little calf, although he is a man now.—*Detroit Free Press.*

An Impertinent Conductor.

This little girl is not found in duplicate in every city and town of our country. It is quite likely, however, that she dwells within gunshot of Bunker Hill monument.

It was a little girl who entered the street car, but there was about her a noticeable dignity. Her feet did not reach the floor by several inches, but her composure was that of maturity. "Fare, please." The little girl demurely dropped three pennies into the conductor's hand. "Eh, my dear!" The man looked skeptical. "Aren't you more than seven years old?" he inquired pleasantly. "Sir!" A deep flush suffused the face of the child, and her black eyes snapped. "Come, now, little one, you are more than seven," persisted the conductor. The childish lip curled with scorn. "Here." Disdainfully she plunged into her pocket and produced a nickel. "No gentleman"—her manner of speech was jolly severe—"would ask a lady her age. I would much rather submit to the imposition of a full fare than to engage"—she tossed her head haughtily—"in an odious discussion. Let me off at this block." On the next trip but one the conductor was quite himself again.—*Ex.*

Five Kinds of Pennies.

A boy who had a pocket full of coppers dropped one into a missionary box, laughing as he did so. He had no thought in his heart about Jesus or the heathen. Was his penny not as light as tin?

Another boy put in a penny, and looked around to see if anybody was praising him. His was the brass penny; not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself: "I suppose I must because others do." That was an iron penny. It was the gift of a cold, selfish boy.

A fourth boy dropped his penny into the box. His heart said: "Poor heathen! I am sorry they are so poor, so ignorant, and so miserable." This was a silver penny, the gift of a heart full of pity.

But there was one scholar who gave his, saying: "For thy sake, Lord Jesus. O let the heathen hear of thee, the Savior of mankind!" That was a golden penny, because it was the gift of faith and love.—*Exchange.*

Realism.—"And do you love Dolly as much as ever?" "Not quite, auntie; we've got a real live baby at home now."

SCIENTIFIC.

The Fahrenheit Thermometer.

In a note published in the Proceedings of the Cambridge Philosophical Society, Mr. A. Gamgee investigates the principle according to which Fahrenheit constructed his thermometric scale.

The author remarks, in the first place, that although Fahrenheit's thermometer has for a long time been employed in England and America, and that its use therein is general, technical books have not, up to the present, given any accurate information as to the principles that presided in the establishment of its scale. In his treatise upon heat, Mr. Tait has, it is true, given the opinion, afterwards admitted by several scientists, that Fahrenheit divided his scale from 32° to 212° into 180° in order to imitate the division of the arc of a quarter circle. This theory is based upon an incorrect supposition, viz., that, before Fahrenheit, Newton had proposed as the basis of the scale the freezing and boiling points of water, the interval between these two points being divided into equal degrees.

Mr. Gamgee thinks that, in his *Scala gradorum calorics*, Newton advances nothing that Mr. Tait attributes to him, and, besides that, Fahrenheit fixed the basis of his scale and constructed a large number of thermometers long before Amantons discovered the fact (confirmed and pointed out precisely by Fahrenheit) that the boiling point of water remains constant under a constant pressure.

According to Mr. Gamgee the first thermometers constructed by Fahrenheit were alcohol ones, and were closed and provided with a scale whose two points were fixed. The zero of the scale, indicating the lowest temperature that it was possible to reach, was obtained by plunging the bulb of the instrument into a mixture of ice and salt, while the highest point of heat was determined by placing the thermometer under the armpit or in the mouth of a healthy man. The interval between these two points was divided into twenty-four parts, each of which corresponded to well-marked differences of temperature, and each of these divisions was divided into four. In his later alcohol and mercury thermometers, the twenty-four principal divisions were suppressed, and were replaced by a scale of 96°, from ice to human heat. The 32° of these thermometers were obtained by plunging the bulb in melting ice.

Fahrenheit was led to construct mercurial thermometers on making some researches upon the boiling point of water. With mercury it became necessary to increase the scale above to 600°.

The figure 212, the degree of heat necessary for the boiling of water at a mean atmospheric pressure, was a result that *experiment alone* brought out.

Upon the whole, Mr. Gamgee thinks that Fahrenheit took, as the basis of his thermometric scale, the duodecimal scale, which he was accustomed to use.—*Revue Scientifique.*

A Vibrating Helmet.

Prof. Charcot, of *La Salpetriere*, was the author of a novel method for curing nervousness by means of artificial vibration. This nervous disease, which he has cured for many years in the manner indicated, is one which is characterized by constant trembling of the hands, a stooping position and a strange, shuffling gait, which makes it seem as if the afflicted were in danger of falling head foremost. This form of paralysis, called agitans, or trembling palsy, is very painful, robbing the unfortunate victims of sleep and repose.

A long time before hitting upon the plan of treating this disorder, as he has since done, Prof. Charcot followed up observations that persons afflicted with this malady experienced marked relief when traveling in railway coaches or in carriages which shook and rattled considerably. Increased speed of the train, a jerking, trembling motion, or the rattling of a carriage over the roughest kind of a pavement, increased this feeling of relief. After a trip of this kind the afflicted always felt better, and in some cases the improvement was a permanent one.

Based upon these experiences, carefully gathered from many sources and computed with the science of a man with superior knowledge in matters of this kind, Charcot conceived the idea of constructing an appliance by which he could produce artificial vibration, instead of sending palsy patients on long and tedious railway journeys, or ride them up and down over the worst paved streets of Paris. He made an armchair which could be set to motion by means of a wheel and axle with electric power. This movement caused a series of torcline shocks. To a person in good health such treatment would be unbearable, but to those afflicted with palsy it is a veritable boon. After a seance with Charcot, which lasted from one-quarter to one-half hour, they were always greatly improved.

Charcot's method has since been vastly improved by Dr. Gilles de la Tourette, one of his pupils. In connection with Hantier and Larat, a vibrating helmet was constructed with which they cure neuralgic headaches. The helmet is modeled after those ancient casques which one sees on the Roman heroes of old. It is made of steel and fits the head perfectly. On top of the helmet a small motor has been attached in the form of a crest. The current alternates 600 times a minute and cause a uniform vibration which extends along the steel bars inside the helmet and transmits itself to the cranium and the entire vertebra. The sensation is not at all disagreeable and can be varied to suit the requirements of each individual case.

Of late this vibrating helmet has been used in curing many disorders of the neurasthenic kind, and in nearly every case it has been applied with success.—*Exchange.*

SOME CHARACTERISTICS OF WAVES.—The friction of the wind upon the sea-surface, the convulsions of deep-seated earthquakes, and the attraction of the heavenly bodies, give rise to three different kinds of sea-waves. If the wind blows directly parallel to the sea-surface, says a writer in *Chamber's Journal*, the friction may cause an ocean-current without wave disturbance. As a rule, the direction of the wind is inclined to the sea-surface, and its immediate effect is to produce a depression, which relieves itself by means of a wave to leeward and another to windward. This latter elevation is opposed by the wind, and gradually dies away, while the leeward wave is correspondingly accelerated. Each undulation shelters the water under its lee from the wind, which consequently impinges upon the sea a little in advance of the newly formed wave; and thus we get a series of parallel ridges and hollows, provided the wind remain steady in direction and intensity. There is no necessary connection between the advance of a wave and the forward movement of the water composing it, as may be seen by running the fingers along the keys of a piano. An inverted wave travels along, but the keys merely move up and down. Similarly, a wave may often be observed running along the ripe ears of golden grain while the stalks are firmly rooted in the soil.—*Exchange.*

MARRIAGES.

SMILEY—COPES.—At the home of the bride's mother, Wednesday, Sept. 28, 1892, by Rev. V. V. Boone, pastor of the Methodist Church, Mr. Edward Smiley, of Ramsey, La., and Miss Mary Copes, of Magnolia, Miss.

GILMORE—PARKER.—At Longstreet Church, by Rev. G. Bancroft, Mr. Joseph G. Gilmore to Miss Eula Parker, both of Kemper county, Miss.

TAYLER—WILLIAMS.—At the residence of Col. C. W. Williams (the bride's father), Sept. 28, by Rev. B. F. Phillips, Miss Ada J. Williams, of Alcorn county, Miss., to Mr. George C. Tayler, of Nashville, Ark.

FEAUQUIER—BAKER.—At Oak Grove Church, in Avoyelles parish, La., Oct. 1, 1892 by Rev. J. F. Wynn, Mr. William A. Feauquier to Miss Mary L. Baker.

NICHOLSON—HOGHAN.—At Union, Miss., Sept. 28, 1892, by Rev. J. G. Cammack, of Sumnit, Miss., Mr. F. B. Nicholson and Miss Elmo Hoghan, all of Newton county, Miss.

ROBERTSON—CALDWELL.—At the residence of the bride's uncle, near Shannon, Miss., Sept 28, by Rev. J. C. Mimms, Mr. G. L. Robertson, of Blue Springs, Miss., to Miss Madie Caldwell.

CARROLL—BLACKWELL.—At the residence of the bride's father, near Saltillo, Miss., Sept. 29, by Rev. J. C. Mimms, Mr. G. F. Carroll to Miss Minnie Blackwell.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

MACY—The first obituary ever recorded told all that has since been chronicled of death or the grave! The announcement of the death of the first man, as the federal head and representative of his race, was the prophetic record of the doom of living millions; and "Adam lived 930 years and he died." This sentence is the first line; it is the caption of the world's epitaph. Death now claimed the earth as his empire, and mankind as his prey, and in the midst of a world on which the eye of God once rested with rapture, where all was beauty to the vision, music to the ear, and luxury to the heart. In the midst of this fair world, in the Spring-time of its glory, Death erected his throne and spread his insignia, and in the execution of the sentence, "Dust thou art, and unto dust shalt thou return," he has successfully plundered earth of her families and time of his generations, and relentlessly dragged to his chariot wheels the conquered millions of men; and having, up to the present generation, housed them all in the grave, he moves his dark banner in gloomy triumph over the undistinguished ruin!

Yes, he stole into the happy home of Bro. FRANK MACY, and tore away his precious mother; but she had lived out her threescore and ten years, and was ready to go to her reward. Under the preaching of Melvin, Jones, Applewhite, Moody, and other pioneer preachers, she was led to Christ more than fifty years ago, and has lived a consistent member of the M. E. Church to the day of her death. In battle with the last enemy, her faith was unwavering, and it bore her over the surging waves.

"We grieve and yield to sadness
When saints leave earth's employ;
But, thrilled with holy gladness,
They rise on wings of joy.
Their Savior calls to realms of light,
Their death is precious in his sight."

Thus we trace the path and progress of the Christian until we see her resting in death, tranquil as the moon moving through the deep, still ocean of heaven; like the magnificent sun of Summer, setting slowly and serenely amid the blessings of a grateful world! With her the pilgrimage of life is closed, and futurity opens to her eye the radiance of a sublime state of being. D. C. RAWLS, P. C.

ANDRUS—Mrs. CATHERINE ANDRUS died at her home near Rosa, St. Landry parish, La., July 25, 1892, in her eighty-first year.

She was born in St. Landry parish, and never lived out of the parish. She joined the Methodist Church at about fifteen years of age. For sixty years she tried to lead a Christian life. The writer had known her for seventeen years; visited her often during her five months' affliction. During all this time I never heard her utter one word of complaint. She was perfectly resigned to the will of her Savior; she was timid, yet brave; unostentatious, yet she shone like a lighted candle, a city on a hill, to her family; chaste in conversation, retiring in disposition, dignified in demeanor, simple in dress; best of all, pure in heart. In confirmation of this, I asked her, a few days before she passed away, did she feel the Lord to be her shepherd. She seemed to smile as she looked at me in the face, and said, "O, yes!" Thus passed away a mother loved by her children and grandchildren, who showed their appreciation of her by their devotion to her during her protracted illness; for there was nothing left undone that could have been done to relieve and stay the hand of death. This mother taught her children how to live; at last she taught them how to die in peace.

May her loved ones left behind follow the light left them, and their last days be like their dear sainted mother's!

J. M. JOHNSTON.

UPTON—PRENTISS DAVIDSON UPTON was born near New Iberia, La., April 9, 1886, and died in Rayville, Richland parish, Sept. 15, 1892.

Prentiss was a bright and affectionate little boy, and one who is greatly missed by the parents, and remaining children as well. While he leaves three little brothers and one little sister, yet the circle is broken and the home seems sad without Prentiss. But should we desire his return? No, never! He is now safe in the arms of Jesus, who continues to call the lambs to his heavenly fold and leads them to fountains of living waters. While the parents mourn their loss, yet they will meet him again in the "eternal city," where parting is no more. In concluding I quote the words of the sorrowing father: "Six years of gladness and joy, then God gathered home his jewel." May God sustain the fond parents in this affliction!

I. T. REAMES, Pastor.

BUCHANAN—EVANS MADISON BUCHANAN, the son of Duncan and Ann Buchanan, was born Oct. 29, 1891, and departed this life, Sept. 7, 1892, aged ten months and eight days. The mother of this sweet little boy departed this life in a few hours after he was born, and left him, with six others, to the care of the grandparents.

Evans M. Buchanan was a bright and beautiful child, but too bright and intelligent for this world. The Master has called him from this world and has only transplanted him in that beautiful world where his mother lives and he lives, where partings are no more. May God grant that all the rest of the children, with the father, may be servants of God, and all may meet in heaven to part no more.

JOHN H. EVANS.

ALLEN—On the morning of Sept. 3, 1892, our community was greatly saddened by the death of Mrs. SALLIE B. ALLEN.

When such as she passes away not only are we saddened, but the world seems poorer. One so bright, so cheerful, so full of faith and hope, was calculated to do much for the Master's cause and to relieve the sorrows and burdens of others about her. She was born of Methodist parents, near the city of Memphis, in October, 1869. Her maiden name was Rutland. On Feb. 7, 1890, she was married to Mr. Frank E. Allen, of Madison county, Miss.

Though her illness was long, her death was sudden. She died like Christians always die. When informed that she could live but a short while, her prompt reply was, "I'm ready; I've been preparing for this a long time." Thus with full assurance she entered the valley and the shadow of death. She died at the home of Mr. M. Allen, in Canton, Miss.

Though her stay among us was short, she drew many to her who now sorrow with the loved ones in their sore bereavement.

T. B. HOLLOMAN.

MONTGOMERY—Mrs. SUSAN MONTGOMERY was born in Noxubee county, Miss., July 19, 1854, and passed from this world, Sept. 10, 1892. Sister Montgomery united with the M. E. Church, South, while attending school in Meridian, Miss. She, with her parents, removed to Richland parish in 1871, and on Nov. 24, 1887, was happily married to Mr. Lawson Montgomery, who survives her.

She was a dutiful daughter and an affectionate wife. Her home was a place this itinerant loved to frequent, as she always made him feel welcome to the comforts which were in her power to bestow. She was a great sufferer for several years past, but no murmuring was heard concerning these "light afflictions." She seemed to be conscious of her approaching end, and among her last words were these: "I'll soon be at rest."

May God, in compassion, visit and comfort the surviving friends in this sore bereavement!

I. T. REAMES, Pastor.

JEFFRIES—Mrs. JEFFRIES lived in our community for about ten years. Last Fall she and her husband went to visit their daughter, Mrs. Waits, of Orange Lake, Fla., and God saw best that she should not return. On the morning of Aug. 6 the angels came and claimed her as their own.

Earth has lost one of the noblest of Christian characters, but heaven has gained a rare and precious jewel. What a sweet influence she exerted over the lives of those with whom she associated. Self was always last thought of. How sad are the hearts of her loved ones!—but they have the promise that the Savior has gone to prepare a place for those that love him, and they can be united with her where parting is no more.

I sincerely pray that her husband, son and four daughters may so live that they will meet her in heaven.

One of her young friends. B.

WOODWARD—ANNA ELISE, infant daughter of Jno. C. and Mary P. Woodward, was born at Saudersville, Miss., April 26, 1891, and died June 16, 1892.

This sweet babe came as a bright sunbeam to lighten the gloom that had shadowed this home since the removal of little Lionel, her brother. A little over thirteen months' sojourn on earth endeared every heart toward Elise. On last "Children's Day" she had the freedom of the church-house, and amidst the ornamental exotic plants, laden with their treasury of blooms, she walked, yet not offering to mar by touch of hand. Some thirty days more of earthly life were given, when the angels came to take the darling home. The fairy touch of her hand, the bright smile of her countenance, will never be forgotten. While memory lests Elise will live.

R. B. DOWNER.

LARIMORE—Mrs. MARY S. LARIMORE died in St. Louis, Sept. 13, 1892.

Resolved, That we, the members of the L. A. S., M. E. Church, South, Baton Rouge, deeply sympathize with the bereaved family in their affliction. Mrs. Larimore was a member of this society and church for many years; a ready worker in every good cause in the church, the home and society. In all the walks of life she was the true and trusted, for in her heart was the law of love, and in her mouth the law of kindness. And thus closed a beautiful exemplary life, with a bright hope of a joyful resurrection. "Blessed are the pure in heart, for they shall see God." MRS. ABBOT, For Committee.

Baton Rouge, La.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

A contemporary publishes a half column under the head "In Free Simple," and never mentions the waiter once.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Sturges	Oct. 15, 16
Sparta	22, 23
Phœbe	29, 30
Shuqualak	Nov. 5, 6
Mashulaville	8
Macon	10
Hebron	12, 13
Brooksville	19, 20
Columbus circuit	26, 27

T. C. WIER, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Pittsboro circuit, at Chapel Hill	Oct. 15, 16
Banner circuit, at Salem	22, 23
Grenada circuit, at Spring Hill	25
Chapel Hill circuit, at Chapel Hill	29, 30
Cherry Hill circuit, at Young's Ch'l	Nov. 1
Atlanta circuit, at Atlanta	5, 6
Coffeeville circuit, at Coffeeville	11
Charleston circuit, at Charleston	12, 13
Tillatoba circuit, at Pleasant Hill	19, 20
Water Valley circuit, at Palestine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 9 and 24; and see that the Boards of Trustees present reports of the titles, condition and value of property? Let the local preachers be careful to have written reports, according to our law.

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Clarksdale	Oct. 15, 16
Cleveland	22, 23
Avon	29, 30
Arcola	Nov. 5, 6
Duncan	12, 13
Jonestown	19, 20
Belen	26, 27

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Chester	Oct. 15, 16
New Port	22, 23
Kosciusko and Durant	23, 24
Sallis	29, 30
Rural Hill (Wed.)	Nov. 2
Weir's	5, 6
Pickens (Wed.)	9
Ebenezer	12, 13
Lexington and Tchula	13, 14
Belzoni	19, 20
Poplar Creek	26, 27

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks	Oct. 15, 16
Ashland	22, 23
Byhalia	29, 30
Early Grove	Nov. 5, 6
East Holly Springs circuit	12, 13
Munnt Pleasant	19, 20
Olive Branch	23, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Cold Water Miss., at Truslow Chapel	Oct. 15, 16
Pleasant Grove (Tues.)	18
Cockrum, at Independence	22, 23
Batesville (Thurs.)	27
Courtland, at Chapel Hill	29, 30
Hernando	Nov. 6, 7
Arkabutla, at Brook's Chapel	13, 14
Mt. Vernon (Wed.)	16
Nesbit's	19, 20
Wall Hill (Wed.)	23
Panola, at Mt. Tirzah	26, 27

H. C. MORREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Indianola	Oct. 15, 16
Winona station	17
Leherton	22, 23
Greenwood	29, 30
Sidon	Nov. 5, 6
Winona circuit	10
Valden	12, 13
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tremont	Oct. 15, 16
Shannon	19
Nettleton and Fulton	22, 23
Smithville	25
Okolona circuit	29, 30
Atheus	Nov. 5, 6
Houston and Wesley	12, 13
Prairie	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Yazoo City	Oct. 15, 16
Mount Olivet, at Mount Olivet	22, 23
Camden, at Camden	29, 30
Edwards	Nov. 5, 6
Silver Creek, at Hillsdale	12, 13
Lake City and Lodi, at L. C. (Wed.)	16
Sharon, at Sharon	19, 20
Madison, at Madisonville	20, 21
Yazoo cir., at Mount Carmel (Thurs.)	24
Benton, at Midway	26, 27
Raymond, at Bolton (Wed.)	30
Jackson—First Church	Dec. 3, 4
Jackson—Capitol Street	3, 4
Flora cir., at Flora (Wed.)	7
Pocahontas circuit	10, 11

Trustees are hereby requested to be ready with their reports on all church property.

E. H. MOUNGER, P. E.

WOODVILLE DIST.—FOURTH ROUND.

North Wilkinson, at Grange Hall	Oct. 14
Woodville, at Woodville	15, 16
Percy's Creek, at Percy's Creek	16, 17
Zachery, at Deer Ford	22, 23
East Baton Rouge, at Bay Ridge	23, 24
Clinton and Slaughter, at Clinton	29, 30
St. Helena, at Center	Nov. 1
Franklinton	3
Amite City, at Amite City	5, 6
Springfield	8
Port Vincent, at Bayou Barbary	12, 13
Live Oak, at Palmetto	14
Tallsheck, at Camp Ground	18
Covington, at Slidell	19, 20
Gloster and Centerville, at Centerville	26, 27
Amite, at Cedar Grove	Dec 3, 4
East Feliciana	10, 11

F. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia	Oct. 15, 16
Caseyville	22, 23
Providence, at Georgetown	29, 30
Harlebursk	29, 30
Summit circuit, at Johnson	Nov. 5, 6
Brookh'n cir., at Helms Mill (night)	6
Holmesville	11
China Grove, at Tylertown	12, 13
Gallman	12, 13
Lebanon	18
Bowerton, at Rehoboth	19, 20
Terry, at Spring Ridge	24
Adams circuit, at Adams	26, 27
McComb City (night)	30
Wesson	Dec. 3, 4
Pleasant Grove circuit	10, 11

R. S. WOODWARD, P. E.

BRANDON DIST.—FOURTH ROUND.

Decatur, at Conehatta	Oct. 15, 16
Newton and Hickory, at Newton	17
Rose Hill, at Hopewell	22, 23
Neshoba, at Philadelphia	29, 30
Marvin, at Wesleyana	Nov. 5, 6
Carthage, at Liberty	11
Walnut Grove, at Scotland Chapel	12, 13
Carthage and Walnut Grove, at W. G.	14
Hillsboro, at Good Hope	18, 20
Fannin, at Fannin	24
Brandon station	27, 28
Trenton, at Polkville	Dec. 1
Montrose, at Mt. Zion	3, 4
Westville, at Rial's Creek	8
Raleigh, at Raleigh	10, 11

C. McDONALD, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian—West End (night)	Oct. 15, 16
Meridian—East End	16
Linwood circuit, at Pleasant Grove	22, 23
DeKalb circuit, at Union Ridge	29, 30
Blunsville, at Blunsville (Thurs.)	Nov. 3
Lauderdale, at Lauderdale	5, 6
Porterville, at Porterville (Mon.)	7
Daleville station (Tues.)	8
Leakesville circuit, at Avera	12, 13
W'boro cir., at Winchester (Tues.)	15
W. and State Line, at W'boro. (Wed.)	16
Shubuta circuit, at Shubuta (Thurs.)	17
Clarke circuit, at Manasseh	19, 20
Chunkey circuit, at Concord	26, 27
Marion circuit, at Lockhart	Dec. 3, 4
Meridian—Central (night)	5

The attention of the preachers and of trustees is called to Ques. 23, and to Ans. 4, page 122 of Discipline. All local preachers must have ready written reports of "the extent and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MELLEN, P. E.

SEASHORE DISTRICT—FOURTH ROUND.

Ocean Springs, at Biloxi	Oct. 15, 16
Bay St. Louis, at Bay St. L. (Mon.)	17
Vancleave, at New Prospect Camp G.	22, 23
Pearlington	29, 30
Kastabuchie	Nov. 5, 6
Ellisville, at Ellisville (Tues.)	8
East Pearl	12, 13
Purvis, at Purvis (Tues.)	15
Perry, at Smith's Chapel	19, 20
Heidelberg, at Philadelphia (Tues.)	22
Columbia	26, 27
Mt. Carmel (Wed.)	30
Williamsburg	Dec. 3, 4
Hattiesburg, at Hattiesburg (Wed.)	7

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Washington, at Washington	Oct. 15, 16
Hurtonton, at Sarepta (Wed.)	19
Martin, at Cane Ridge	22, 23
Meyersville, at Beulah	29, 30
S. Warren	Nov. 5, 6
Warren	12, 13
Roxie, at Roxie	19, 20
Meadville, at Meadville (Tues.)	22
Anguilla and R. F.	26, 27
Rocky Springs	Dec. 3, 4
Utica (Thurs.)	8
Fort Gibson	10, 11

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Centerville, at Front Creek	Oct. 15, 16
Melville and Big Cane, at Melville	22, 23
Bayou Chicot, at Elm Bayou	29, 30
Colfax and Boyce, at Boyce	Nov. 5, 6
Pineville, at Fellowship	12, 13
Ada, at Palestine	19, 20
Columbia, at Columbia (Wed.)	23
Castor Mission, at Master's Chapel	26, 27
Montgomery	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Homer, at Homer	Oct. 15, 16
Tulip, at Foster's Chapel	22, 23
Valley, at Pleasant Valley	29, 30
Haynesville, at Colquit	Nov. 5, 6
Vienna, at Vienna	12, 13
Gansville, at Antioch	15, 16
Vernon, at Long Straw	19, 20
Sparta, at Bear Creek	26, 27
Ringgold, at Andrew Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Many circuit, at Prospect	Oct. 15, 16
Anacoco and S'th V. M., at H. Grove	17, 18
Red River circuit, at Knox Point	22, 23
Sabine circuit, at Bayou Scie	29, 30
Wesley circuit, at Holly Springs	Nov. 5, 6
Coushatta	6, 7
Grand Cane circuit, at Grand Cane	12, 13
Mooringsport, at Pine Hill (Tues.)	15
Caddo circuit, at Longstreet	18, 20
W. Natchitoches and Prov'l, at P. (F.)	25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	26, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

DELHI DIST.—FOURTH ROUND.

Rayville, at Union	Oct. 15, 16
Oak Ridge, at Good Hope	22, 23
Bastrop, at Bastrop	29, 30
Floyd, at Floyd	Nov. 5, 6
Providence, at Providence	8
Indian Village	12, 13
Waterproof, at Waterproof	19, 20
Oakley, at Jordan	26, 27
Winsboro, at Winsboro	Dec. 3, 4
Delhi, at Delhi	7

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Indian Bayou, at I. B.	Oct. 15, 16
Lake Arthur	22, 23
Crowley, at Crowley	29, 30
Plaquemine B. and Rayne, at Ch. Pt.	Nov. 5, 6
Sulphur Mine, at Vinton	19, 20
Grand Chenier, at G. C.	26, 27
Sabine Mission, at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

The American Newspaper Annual—1892.

THIRTEENTH EDITION.

The best obtainable knowledge of the American advertising field is always to be found in the AMERICAN NEWSPAPER ANNUAL. No effort or expense has been spared to make and maintain this work as the standard book of reference on all matters pertaining to American Newspapers. This single purpose furnishes the reason for its existence, and, we believe, for its success as well.

We invite attention to the opening paragraphs of the Introduction, page 11, and to the article on page 7. Price, $5.00, carriage paid.

N. W. AYER & SON,
Newspaper Advertising Agents,
PHILADELPHIA.

NEWS OF THE WEEK.

DOMESTIC.

The Mississippi Baptist Association convened at McComb City on Oct. 7.

The Prohibitionists of Alabama have put out a full electoral ticket, making four electoral tickets in the field in the State.

Prof. Pickering, of the Harvard branch of the observatory at Arequippa, says that he has discovered forty small lakes in Mars.

Forest fires occurred in South Dakota last week, causing much damage. The country devastated is thickly settled by farmers, who have lost everything.

A disastrous fire occurred in New Iberia, La., on Oct. 9. Owing to prevailing high wind, the fire spread rapidly. Loss estimated at $25,000; insurance, $15,000.

William Penn is to be honored in Philadelphia with a bronze statue 37 feet high, to stand on top of the City Hall tower. The figure has been cast and will soon be in place.

The Democratic National Committee has issued an address calling for means, "not only to spread the truth among the people," but to "prosecute and punish crimes against the ballot."

A south-bound train on the Mississippi Valley railroad ran into a burning trestle near Hays station, forty-one miles south of Vicksburg, on Oct. 7. Four cars were wrecked and the fireman killed. The passengers escaped uninjured.

It is said that the remains of Christopher Columbus have been offered to the United States as security of a loan of $100,000 at six per cent. interest. The offer, made by the President of San Domingo, was rejected by the authorities in Washington.

In the sub-treasury in New York there is on deposit more than $3,000,000, representing outstanding money orders, and of this amount more than $2,000,000 represents money orders which are overdue and which may never be presented for payment.

An unsuccessful attempt was made on the night of Oct. 6 to blow up a boarding house occupied by non-union men in Homestead, Pa. About forty men were in bed at the time. Dynamite was the agency resorted to, and that it failed was due to the force of the explosion being expended downward. No one was killed.

The Republican National Campaign Committee has given to the press a statement charging the Democratic National Committee with conspiring to colonize in New York City, for election purposes, large numbers of negroes from Philadelphia, Boston and Washington, and also to buy up thousands of floaters in the City and State of New York. The Republican National Committee say they will spare no effort for the detection of all these contemplated frauds on the franchise, and will leave nothing undone to punish the offenders.

FOREIGN.

The Sultan of Turkey has just issued a revised edition of the Koran adapted to his own views.

The German exhibit for the Chicago Columbian Exposition is so nearly completed that the imperial commissioner says it will be finished next month if necessary. It will, perhaps, be shipped then.

It is officially announced that the International Monetary Conference will meet at Brussels, Nov. 22. Sixteen governments have accepted the invitations of the United States to send delegates to the conference.

After some wavering M. Hielard, vice-president of the Paris Chamber of Commerce, has decided to give up the management of the new Panama Canal to a syndicate projected to undertake, with a capital of 150,000,000 francs, the completion of the work.

It is reported from London that the chances of the American divine, Dr. Pierson, succeeding to Mr. Spurgeon's vacant pulpit, are very much lowered by the bringing forward of certain utterances of Mr. Spurgeon which intimate that his wish was for his son to succeed him.

The government troops in Venezuela have been defeated, the government overthrown, and Gen. Crespo has entered Caracas at the head of a victorious army. It is said if Crespo assumes the dictatorship, another war is certain. It Crespo calls Congress to elect a new President, all will be quiet; but if he sets himself in power, there is sure to be more bloodshed.

Through the medium of confidential agents the Vatican is prosecuting its negotiations with the Italian government with reference to the projected pilgrimage on the occasion of the episcopal jubilee of Leo. III. The Pope desires to obtain positive assurances that the Italian government will maintain order and prevent the recurrence of the disturbances which caused the greatest anxiety on a previous occasion to the whole Catholic world.

The agitation in favor of the annexation of Canada has not made many friends in this country. It appears to be, however, a very important issue in the Dominion, and is causing the officials there no little trouble. The theory of the annexationists is that Canada can not continue to develop her resources as long as an artificial barrier is maintained between that country and the United States by differences of administration and a prohibitive tariff.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. A. Moore, J. B. Williams, J. R. Roy, T. S. West, W. B. Lewis (2), James Healey, J. P. Drake, John O. Keener, S. L. Boyd, J. T. Watts, W. B. Hines, J. B. Ware, M. D. Fly, L. G. Adkinson, B. F. Lewis, W. A. Bowlin, W. W. Hurst, J. P. Drake, R. D. Norsworthy, I. W. Cooper, T. B. Rayner, H. M. Banks, J. M. Pugh, Jno. W. Boswell.

Messrs. J. S. Batt, R. L. Beasley, J. T. Fellow, W. B. Jones, S. S. Holladay, Dr. A. P. Sims, President L. T. Fitzhugh, A. W. Tults, D. M. Foster, J. W. Dozier, A. L. Denham, T. A. Glass, J. L. Peete, J. R. Griffith, Byron Smith, Dr. R. A. McCallum.

Mesdames I. Palmer, Fanny Cash, Geo. H. Hall, A. M. Sawyer, J. M. Noble, Jeoole Williams.

Miss R. Carter.

Oct. 11.

Special Notice.

I beg to inform my friends and the public that I will hereafter be connected with the extensive Clothing House of H. B. Stevens & Co., 122 and 124 Canal street. I respectfully solicit the patronage of my friends, to whose wants I will give my personal attention. I particularly ask the clergy to give me a call, and will guarantee satisfaction in every particular, as the house is famous for keeping the best quality of goods. Also keep Boys' and Children's Clothing, Shirts, Underwear and Hats. Give me a call, or send your orders.

WM. H. PIERSON,
122 and 124 Canal St.,
Formerly Wheeler & Pierson.

An Appeal.

To the Brotherhood of the Mississippi Conference—

Brethren: You have seen the call for Assessment No. 15 on account of the death of Rev. L. W. Wood, and the revocation of the same, Bro. Wood having failed to keep up his membership. His widow, in her sad bereavement, would be greatly benefited by a voluntary contribution from us, and we propose that each member of the Brotherhood send the amount of $5, more or less, to Rev. C. A. Powell, Moss Point, Miss., to be given by him to her. We suggest this as a free-will offering to the widow of a brother who fell at his post of duty; and it need not be confined to the members of the Brotherhood.

W. B. LEWIS, President,
I. W. COOPER, Treasurer,
B. F. JONES, Secretary.
J. A. B. JONES,
Chair'n of Ex. Com.

Pilcher's Studio of Music.

On Monday, last, the seventh Annual Commencement of Pilcher's Studio of Music was held at Grunewald Hall, in New Orleans. The spacious auditorium was filled; the music was charming, highly artistic. It was executed with skill by Prof. Wm. H. Pilcher and his pupils.

Rev. Dr. Thos. R. Markham delivered an excellent address and delivered the diplomas and gold medals.

Pilcher's Studio deserves the liberal patronage it receives.

World's Fair Dedication.

REDUCED RATES TO CHICAGO VIA ILLINOIS CENTRAL.

For the above occasion, the *Central Route* will sell round-trip excursion tickets to Chicago, from stations on its lines between Villa Ridge, Ill., and Medina, Tenn., inclusive, at $14; from all stations south of Medina, at one fare for the round trip. Tickets on sale Oct. 19th to 22nd, good to return until Oct. 24th, inclusive, from Villa Ridge to Cairo, inclusive; from stations south of Cairo, the tickets will be on sale Oct. 16th to 19th, inclusive, good to return until Oct. 31st, inclusive. Call on your local ticket agent for specific rate and train time, or address (from stations north of Cairo), F. B. BOWES, G. N. P. A., 194 Clark Street, Chicago, Ill.; from points south of Cairo, J. W. COLEMAN, A. G. P. A., New Orleans, La.

Send 15 cents to F. D. Van Valkenburgh, 106 Camp street, and buy "The Handy Reliable Cook Book."

Christian Advocate.

VOL. 39.—NO. 42. NEW ORLEANS, THURSDAY, OCTOBER 20, 1892. WHOLE NO. 1887.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

COLUMBUS.

1492–1892.

No man that we have read of has been more honored than Columbus is being honored by the people of Europe and America to-day. The millions of our citizens are to-day recognizing his fame and honoring his name. It seems as if we had just waked up to the importance of the service which he performed for mankind. Four hundred years have passed away since the intrepid and undaunted sailor made his way across the unknown sea in search of the East Indies, and discovered a new world, and it has taken all that time to bring the world up to a fitting recognition of his mighty achievement. But its importance has at last made itself felt, and our people during last week and this week have shown some appreciation of it. During last week all our cities and larger towns celebrated with becoming and imposing ceremonies the four hundredth anniversary of the great event which opened a new world to the East. To-morrow millions of children and grown-up people will unite to do honor to the name of Columbus. Thousands of Christians will assemble in their places of worship to thank God for bringing such a man upon the scene of human activity, and giving him the courage to persevere through all obstacles and amid almost universal lack of faith in his project, till the great aim of his life had been achieved. The obstacles in his way and the discouragement which he encountered on every hand would have killed the hope of any ordinary man; but, despite poverty and rebuffs and obstructions and discouragement, he went steadily forward until his feet pressed the soil of a new world, and thus proved the correctness of his theories. At such a distance of time we can hardly appreciate the difficulties he had to encounter and overcome. Prescott, in his History of Ferdinand and Isabella, says:

It is impossible to peruse the story of Columbus without assigning to him almost exclusively the glory of his great discovery; for, from the first moment of its conception to that of its final execution, he was encountered by every species of mortification and embarrassment, with scarcely a heart to cheer, or a hand to help him. Those more enlightened persons, whom, during his long residence in Spain, he succeeded in interesting in his expedition, looked to it probably as the means of solving a dubious problem, with the same sort of vague and skeptical curiosity as to its successful result, with which we contemplate, in our day, an attempt to arrive at the Northwest passage. The common people regarded, not merely with apathy, but with terror, the prospect of a voyage, that was to take the mariner from the safe and pleasant seas which he was accustomed to navigate, and send him roving on the boundless wilderness of waters, which tradition and superstitious fancy had peopled with innumerable forms of horror.

Princes and kings, one after another refused him assistance, but he would not give over his project. There was in him a spirit that was simply unconquerable by adverse circumstances. When in deepest adversity, a woman came to his rescue and furnished the resources essential to the execution of his life-plan. Speaking of this, the historian above quoted says:

Isabella undertook the enterprise when it had been explicitly declined by other powers, and when probably none other of that age would have been found to countenance it; and that, after once plighting her faith to Columbus, she became his steady friend, shielding him against the calumnies of his enemies, reposing in him the most generous confidence, and serving him in the most acceptable manner, by supplying ample resources for the prosecution of his glorious discoveries.

So, after all, the world is indebted to a woman for the discovery of the Western Hemisphere! No one who reads an intelligent biography of the great navigator can fail to admire the faith and constancy and indomitable spirit which carried him triumphantly through all the difficulties of his undertaking. In spite of princes and ecclesiastics—in defiance of dangers and death—he moved forward with the steady step of one who had faith in his own convictions, and courage to work and wait for the time of victory. The result proved the greatness of the mind which conceived the project, and he saw all his difficulties behind him, and all his hopes realized, and all his enemies at his feet. On the twenty-first of October, 1492, he had achieved his great work, and the world to-day greets his achievement with the honor it deserves.

It has been so long since many of our readers read the story of Columbus, that to freshen their memories we append some biographical facts:

Christopher Columbus was born at Genoa, 1435 or 1436, the exact date being uncertain. He was sent to the University of Pavia, where he studied mathematics and the natural sciences. At fifteen he determined to become a sailor, and the first years of his life were spent upon the sea. He says: "Wherever ship has sailed, there have I journeyed." In 1470 he married a Portuguese lady, the daughter of a sea captain, and from the maps and charts and papers of his father-in-law he seems to have arrived at the conclusion that much of the world was undiscovered, and finally to have conceived the design of reaching Asia by sailing westward. His design could not be carried out by himself, as he had no means to fit out an expedition; so he applied to his native city for help. This was refused. The scheme was too chimerical for the grave senators of Genoa to give countenance to. He then applied to the King of Portugal, and was referred to the Committee of Council for Geographical Affairs, and they rendered an adverse decision. After presenting himself to various persons of authority without success, he was prevailed upon to lay his scheme before Queen Isabella of Castile, and, after many weary months of waiting and anxiety, he was furnished with three small vessels and 120 men, and on Aug. 3, 1492, he set sail upon his memorable voyage. On the twenty-first of October he landed upon the new world. The discovery added new impulse to the work of the world, and immigration began towards the Western Hemisphere which has not ceased to this day.

Columbus made four voyages to the new world he had discovered.

The second voyage was begun Sept. 25 1493, with seventeen vessels and 1 500 men, among whom were twelve missionaries of the Benedictine order. This expedition reached the Western world Nov. 3.

The third voyage begun May 30, 1498, with six ships, and Aug. 1 Columbus first sighted the mainland of South America. The end of this expedition was that the great man was loaded with irons, and sent back to Spain. But as soon as he could get the ear of Isabella, this was all changed, and he was loaded with honor and gifts.

His fourth and last voyage begun May 9, 1502, with four ships and 150 men. During this last voyage he was absent from Spain more than two years. His hardships and mishaps we have no room to recount. His discovery changed the whole business of the world, and its results are not ended yet. Columbus died May 20, 1506, at Valladolid. He was buried there, thence his remains were removed to Seville. In 1536 his remains and that of his son were removed to San Domingo; but on the cession of that island to the French, they were transferred to Havana and interred in the cathedral, where they yet remain.

In person, Columbus was tall and shapely, with auburn hair and a beautiful complexion. He became quite grey at thirty years. He was temperate in eating, drinking and dress. His piety was earnest and unwavering. It entered into and colored alike his action and his speech. He was pre-eminently fitted for the task he created for himself, and he has been more talked of in the past two weeks than any man the world ever saw.

The Environment of Columbus.

About thirteen hundred years ago, when Attila the Hun, called "the scourge of God," was overrunning the falling empire of the Romans, some of the noblest citizens of the small cities of the Adriatic fled, with their families and effects, to the inaccessible marshes and islands at the extremity of that sea, and formed a permanent settlement. They became fishermen and small traders. In process of time they united their islands together by bridges and laid the foundation of a mercantile state. Thither resorted the merchants of Mediæval Europe to make exchanges. Thus Venice became rich and powerful, and in the twelfth century was one of the prosperous states of Europe, ruled by an oligarchy of the leading merchants.

Contemporaneous with Dante, one of the most distinguished citizens of this mercantile mart, Marco Polo, impelled by the curiosity which reviving commerce excited and the restless adventure of a crusading age, visited the court of the Great Khan of Tartary, whose empire was the largest in the world. After a residence of seventeen years, during which he was loaded with honors, he returned to his native country, not by the ordinary route, but by coasting the eastern shores of Asia, through the Indian Ocean, up the Persian Gulf, and thence through Bagdad and Constantinople, bringing with him immense wealth in precious stones and other Eastern commodities. The report of his wonderful adventures interested all Europe, for he was supposed to have found the Tarshish of the Scriptures, that land of gold and spices which had enriched the Tyrian merchants in the time of Solomon—men supposed by some to have sailed around the Cape of Good Hope in their three years' voyages. Among the wonderful things which Polo had seen was a city on an island off the coast of China, which was represented to contain six thousand families, so rich that the palaces of its nobles were covered with plates of gold, so inviting that odoriferous plants and flowers diffused the most grateful perfumes, so strong that even the Tartar conquerors could not subdue it. This island, known now as Japan, was called Cipango, and was supposed to be inexhaustible in riches, especially when the reports of Polo were confirmed by Sir John Mandeville, an English traveler in the time of Edward III.—and with even greater exaggerations, since he represented the royal palace to be more than six miles in circumference, occupied by three hundred thousand men.

In an awakening age of enterprise, when chivalry had not passed away, nor the credulity of the Middle Ages, the reports of this Cipango inflamed the imagination of Europe, and to reach it became at once the desire and the problem of adventurers and merchants. But how could this El Dorado be reached? Not by sailing around Africa; for to sail south, in popular estimation, was to encounter torrid suns with ever increasing heat, and suffocating vapors, and unknown dangers. The scientific world had lost the knowledge of what even the ancients knew. Nobody surmised that there was a Cape of Good Hope which could be doubled, and would open the way to the Indian Ocean and its islands of spices and gold. Nor could this Cipango be reached by crossing the Eastern Continent, for the journey was full of perils, dangers, and insurmountable obstacles.

Among those who meditated on this geographical mystery was a young sea captain of Genoa, who had studied in the university of Pavia, but spent his early life upon the waves—intelligent, enterprising, visionary, yet practical, with boundless ambition, not to conquer kingdoms, but to discover new realms. Born probably in 1436, in the year 1470 he married the daughter of an Italian navigator living in Lisbon; and, inheriting with her some valuable Portuguese charts and maritime journals, he settled in Lisbon and took up chart-making as a means of livelihood. Being thus trained in both the art and science of navigation, his active mind seized upon the most interesting theme of the day. His studies and experience convinced him that the Cipango of Marco Polo could be reached by sailing directly west. He knew that the earth was round, and he inferred from the plants and carved wood and even human bodies that had occasionally floated from the West, that there must be unknown islands on the western coasts of the Atlantic, and that this ocean never yet crossed, was the common boundary of both Europe and Asia; in short, that Cipango could be reached by sailing west. And he believed the thing to be practicable, for the magnetic needle had been discovered, or brought from the East by Polo, which always pointed to the North Star, so that mariners could sail in the darkest nights; and also another instrument had been made, essentially the modern quadrant, by which latitude could be measured. He supposed that after sailing west, about eight hundred leagues, by the aid of compass and quadrant, and such charts as he had collected and collated, he should find the land of gold and spices by which he would become rich and famous.

This was not an absurd speculation to a man of the intellect and knowledge of Columbus. To his mind there were but few physical difficulties, if he only had the ships and the men hold enough to embark with him, and the patronage which was necessary for so novel and daring an enterprise. The difficulties to be surmounted were not so much physical as moral. It was the surmounting of moral difficulties which gives to Columbus his true greatness as a man of genius and resources. These moral obstacles were so vast as to be all but insurmountable, since he had to contend with all the established ideas of his age—the superstitions of sailors, the prejudices of learned men, and general geographical ignorance. He himself had neither money, nor ships, nor powerful friends. Nobody believed in him; all ridiculed him; some insulted him. Who would furnish money to a man who was supposed to be half crazy—certainly visionary and wild; a rash adventurer who would not only absorb money, but imperil life? Learned men would not listen to him, and powerful people derided him, and princes were too absorbed in wars and pleasure to give him a helping hand. Aid could come only from some great state or wealthy prince; but both states and princes were deaf and dumb to him. It was a most extraordinary inspiration of genius in the fifteenth century which created, not an opinion, but a conviction that Asia could be reached by sailing west; and how were common minds to comprehend such a novel idea? If a century later, with all the blaze of reviving art and science and learning, the most learned people ridiculed the idea that the earth revolved around the sun, even when it was proved by all the certitudes of mathematical demonstration and unerring observations, how could the prejudiced and narrow-minded priests of the time of Columbus, who controlled the most important affairs of state, be made to comprehend that an unknown ocean, full of terrors, could be crossed by frail ships, and that even a successful voyage would open marts of inexhaustible wealth? All was clear enough to this scientific and enterprising mariner; and the inward assurance that he was right in his calculation gave to his character a blended boldness, arrogance and dignity which were offensive to men of exalted station, and ill became a stranger and adventurer with a thread-bare coat, and everything which indicated poverty, neglect and hardship, and without any visible means of living but by the making and selling of charts.

Hence we can not wonder at the seventeen years of poverty, neglect, ridicule, disappointment and deferred hopes, such as make the heart sick, which elapsed after Columbus was persuaded of the truth of this theory, before he could find anybody enlightened enough to believe in him, or powerful enough to assist him. Wrapped up in those glorious visions which come only to a man of superlative genius, and which make him insensible to heat and cold and scanty fare, even to reproach and scorn, this intrepid soul, inspired by a great and original idea, wandered from city to city, and country to country, and court to court, to present the certain greatness and wealth of any state that would embark in his enterprise. But all were alike cynical, cold, unbelieving, and even insulting. He opposes overwhelming, universal and overpowering ideas. To have surmounted these amid such protracted opposition and discouragement constitutes his greatness; and finally, to prove his position by absolute experiment and hazardous enterprise makes him one of the greatest of human benefactors, whose fame will last through all the generations of men. And as I survey that lonely, abstracted, disappointed and derided man—poor and unimportant, so harassed by debt that his creditors seized even his maps and charts, obliged to fly from one country to another to escape imprisonment, without even listeners and still less friends, and yet with ever increasing faith in his cause, utterly unconquerable, alone in opposition to all the world—I think I see the most persistent man of enterprise that I have read of in history. Critics ambitious to say something new may rake out slanders from the archives of enemies, and discover faults which derogate from the character we have been taught to admire and venerate; they may even point out spots, which we can not disprove, in that sun of glorious brightness, which shed its beneficent rays over a century of darkness—but this we know, that whatever may be the force of detraction, his fame has been steadily increasing, even on the admission of his slanderers, for three centuries, and that he now shines as a fixed star in the constellation of the great lights of modern times, not alone because he succeeded in crossing the ocean, when once embarked on it, but for surmounting the moral difficulties which lay in his way before he could embark upon it, and for being finally instrumental in conferring the greatest boon that our world has received from any mortal man, since Noah entered into the ark.—Dr. John Lord, in *Beacon Light of History.*

Pan-Presbyterian Alliance.

Ninety-one distinct organizations were represented in the recent ten-days' meeting of the Pan-Presbyterian Alliance in Toronto, Sept. 21 to 30. These bodies include, besides the various churches of the Reformed faith in this country marching under the Presbyterian banner, similar communions all over the world—in Continental Europe, Africa, Australia, New Zealand, the West Indies, Persia, Japan, China, Ceylon, Brazil, Surinam, Tahiti. The object of these triennial (sometimes quadrennial) gatherings is to promote unity and discuss topics of common interest. Legislation, of course, has no place in the scheme. The most eminent ministers and laymen of the individual organizations are chosen as delegates to these council meetings, and though the total number of adherents to Presbyterian Churches throughout the world was announced to be about 20,000,000 by Secretary Matthews, only about 300 persons are selected to represent this vast army at these gatherings. The first council of the Alliance was held in Edinburgh in 1877, the second in Philadelphia three years later, the third in Belfast in 1884, and the fourth in London in 1888. The attendance at this fifth council in Toronto was somewhat diminished by the cholera scare with its quarantine possibilities, but the quality was choice. The churches represented this year have no reason to be ashamed of their standard bearers. Prof. W. G. Blaikie, of Edinburgh, was there; and Prof. Thomas Lindsay, of the Free Church College, Glasgow; and Dr. Monro Gibson, of London; and Prof. Bavinck, of Holland; and Prof. M. Leitch, of Belfast; and John G. Paton, "the apostle of the New Hebrides;" and Rev. Dr. MacDonald, of Calcutta; and Rev. Dr. MacKechan, of Bombay; and Rev. Dr. Laws, of Central Africa; and Rev. Griffith Ellis, of Wales—all these, with many lesser, and some equally bright lights from abroad; while the home delegates, led by such men as Dr. Talbot Chambers, of New York City, and Prof. Henry M. Baird, helped to form a constellation of unusual brilliancy. The subjects discussed covered a broad range. The Protestant Reformation held, of course, a leading place, and its influence was traced in various lines—religious, moral, intellectual, political and individual—by some of the ablest speakers present. A whole enthusiastic day was given to missionary topics and operations. Principal William Caven, of Knox College, Toronto, preached a strong sermon on the absolute need of the Spirit in Bible study. The work of the American churches among the negroes, among the Indians, among the Asiatics, and among European emigrants, was lucidly portrayed in a series of papers. Practical economic and social questions, like those of Wages, Land, Opium, Sunday Observance, were adequately treated. The attempt to commit the council to an affirmation of the belief in the historic and supernatural character of the Old and New Testaments, on the ground that sufficient reason has not yet been adduced to deny their divine authorship, was ruled out as "unwise." The new president of the Alliance is Dr. Talbot Chambers, of New York.—*Zion's Herald.*

To the Preachers and Members of the Louisiana Conference.

In accordance with the plan adopted by our Board of Missions for the liquidation of our missionary debt, solicitors have been appointed in every Conference and every district to raise the requisite amount by a system of personal solicitation. The system is co-operative on the part of the Conference solicitor and the several district solicitors, and requires the hearty support of pastors and members. If all unite earnestly in this matter, the object of the Board will be easily achieved. The following have accepted appointments as solicitors in our Conference: Rev F. N. Parker, Conference solicitor; Rev. W. H. LaPrade, New Orleans district; Rev. T. K. Faunt LeRoy, Shreveport district; Rev. R. Randle, Alexandria district; Rev. F. S. Parker, Opelousas district. Solicitors for Arcadia and Delhi districts will be announced as soon as possible, two having been appointed, but were unable to accept. The method adopted for raising the money will be determined by the district solicitors in their several districts. In general, we have this to say: The amount to be raised by us is quite moderate, being about *twelve and a half* cents per member, the total being $2.561. If the people care to do this thing, it can be done; if they do it not, sin lies at the door. The cause of our Lord and Master, the integrity of our church, and the guarantee of the presence of the divine blessing in our future operations as a church, demands that we arise and put an end to this debt. This thing is a personal matter to you who may read these words. What about your own consciousness of loyalty and obligation to Christ?

It may, and doubtless will, require self-denial on the part of many to contribute to this cause. And this is what we must do. In a note concerning self-denial in the Salvation Army, published in the last *Nashville Advocate*, it is stated that the Army raised $100 000 for mission work during self-denial week. This in the light of the fact that no officer in the organization receives more, and many of them less, than $6 per week. Let us be stimulated by their example. Let our pastors and people fully and liberally co-operate, and we will more than succeed in raising our share of this debt money before the next meeting of the Board of Missions, if not by the time of the Annual Conference session.

F. N. PARKER,
Solicitor for La. Conf.

FROM THE WORK.

Rev. W. J. Burt, Marietta circuit, North Mississippi Conference, Sept. 8: "We closed a meeting yesterday at Hodges Chapel. Bro. L. A. McKeown was with us. We had a sweet revival in the church; 25 accessions. Bro. McKeown preached twice a day for five days. The people enjoyed his sermons, and fell in love with him. Praise God for every blessing!"

Rev. J. A. Poe, Belzona, Miss., Oct. 7: "We held our third Quarterly Conference, Sept. 3 and 4; but our presiding elder could not be with us, on account of sickness. We have received 13 members, and some churches considerably revived. We have one prayer meeting and four Sunday-schools in our work. Collections all behind, and money very scarce; but we hope to have a good collection by Conference, God being our helper. Pray for us. My health is not good."

Rev. Geo. H. Thompson, Rose Hill, Miss., Oct. 7: "Our protracted meetings have all been held with one exception. I think I can safely report 30 conversions and many reclamations. About one dozen new family altars have been erected, and 20 members gained. About 300 have covenanted to live better lives. A better state of affairs, I feel, has been brought about, and a more brotherly feeling pervades the community. The Lord has been very gracious to me, and the year has brought me nearer my God."

Rev. J. M. Weems, Brookhaven, Miss., Oct. 11: "We have just closed a meeting of two weeks that resulted in the spiritual upbuilding of the church, and three accessions, with others to join soon. Most of the preaching was done by Bro. M. L. Burton and our presiding elder, R. S. Woodward. All the assessments will be paid in full, and some old debts on the church liquidated. Whitworth College is doing grandly; has more boarders than at any time last year, and they are still coming in."

Rev. J. T. Hewell, P. C., Pleasant Hill, Miss., Oct. 13: "Doubtless a report is in order. Have held a series of services at all of the four churches on the work. Visible results: 51 accessions to the church; many who never before were active in church work have come boldly to the front and say, 'We will try, if we fail,' which means success if persevered in. Quite a number of family altars erected. Prayer meetings hitherto dull and almost lifeless, vigorous and growing in interest. Some conversions since the meetings closed. The meetings at Baker's Chapel and Lewisburgh were the more productive of good results. The majority of the conversions were at the altar on their knees, heartily repenting and turning away from their sins; the Holy Spirit testifying to the same. To God be all the praise. We were kindly assisted in these meetings by Revs. C. W. Perkins, B. P. Jaco, W. W. Williams, T. W. Dye and T. Cameron, for which we feel grateful."

Rev. R. A. Burroughs, Kosciusko district, North Mississippi Conference: "I am on my fourth round of Quarterly Conferences, and am very much encouraged with the outlook; think the district will make a good report at Conference, considering the great financial depression that is upon the people of this country. The preachers of the district have all done faithful work, and, as a result, we have had some great outpouring of the Holy Ghost; many conversions and additions to the church. If the collections are short at Conference, it will not be because they have been neglected by the presiding elder or pastors. The matter has received careful attention in the Quarterly Conferences, and the pastors have kept them before the people all the year. If the pastors are not paid in full, it will not be because the people are indifferent to that great duty, but because of the financial condition of the country. My health is very good, and I am hard at work. Have missed four Quarterly Conferences on account of ill health during the Summer. The preachers and people are doing hard work getting ready for Conference. Pray for us."

REVIVAL ITEMS FROM THE MERIDIAN DISTRICT.

Why Not circuit, F. B. Ormond, L. P.: Causeyville—Membership greatly revived, neighborhood troubles adjusted, new family altars erected, several persons induced to lead in prayer, and a weekly prayer meeting established.

Lauderdale circuit, W. T. Browning, L. P.: Lauderdale Church—9 accessions, more than that number of conversions, membership generally revived.

DeKalb circuit, R. A. Breland, P. C.: Pleasant Springs—25 accessions and many conversions, and people graciously revived. This makes 160 accessions on this circuit this year.

Marion circuit, Geo. Bancroft, P. C., assisted by Rev. R. F. Witt: Marion Church—28 accessions, and probably 50 conversions and reclamations.

Enterprise and Stonewall, Jno. W. Chambers, P. C., assisted by Rev. N. M. Clark: Enterprise Church—Almost the whole town brought to Christ, accessions to every church, 26 to ours, and probably 100 conversions and reclamations. Such a revival was never seen there before.

Waynesboro and State Line, J. V. Penn, P. C.: 12 accessions, and 20 conversions and reclamations; a sweeping revival; a deep, wonderful work of grace. T. L. MELLEN, P. E.

Oct. 14, 1892.

A SONG FROM THE HEART OF THE SEA.

BY L. A. FLETCHER.

I sing of the ocean anthems,
A song from the heart of the sea,
From over the great white billows
It was wafted, wafted to me.

It seemed like the voice of a prophet,
In tremulous tones and sweet,
Bidding me list to its message,
As it rippled and sang at my feet.

At times its voice seemed silenced,
And it sank to a whisper low,
And then like the sound of a trumpet
It pealed from its heart below.

And the rosy sun in its splendor
Flashed westward his parting light,
And then sank silently downward,
For the day had taken its flight.

And anon the stars in their glory
Crept out of the silence above,
While the great, glowing heart of the ocean
Still sang its wild song of love.

Till at last a golden bright moonbeam
Made trackless a shining way,
While ever the music seemed floating
Like the voice of an angel's lay.

And my thoughts grew strangely misty,
And my feet seemed to touch the shore
Of God's great sweet eternity.
And I heard His "*Forevermore,*"

And *the redeemed ones' hallelujah,*
And *the great triumphant throng,*
While the voice of the mighty billows
Mingled in glorious song.

Some Novelties in California.

If choice could always control, I would have remained well content among the swamps and mosses, sugar cane and genuinely warm-hearted Southern *folks* of Louisiana; but, since wishes don't rule, Sept. 8 found me aboard the California express "bound for the wild and woolly West." For several hundred miles we had confined on the train so much of New Orleans' atmosphere that I didn't feel at all lonesome or homesick. The principal effect of the said air, or rather manifestation of it, was the transformation of many of my fellow-passengers into illustrative pugilistic automatons and fistically-inclined reportorial phonographs. I never heard so much prize-fighting comment and criticism in my life; but happily for the suffering air, one by one we got rid of these "pug" sports, and would look back to see them on the depot platform delighting the local and less fortunate "gentry" with graphic descriptions of "how Sully got done up."

The rolling plains of Texas met our expectations, with rich pasturage flecked with flowers for several hundred miles. Then we came to the border-land of such a drear, dry and desolate region as we have imagined the arid waste of Sahara to be. For hundreds of miles past El Paso, Texas, is a desert which, counting its barren borders, reaches clear into California—a dry, rocky, sandy, hot and hotter plain, relieved by thirsty-looking mountains and shifting sand-hills; *deserted* by all forms of vegetation except shrivelled patches of grass and that vegetable salamander and air-eater, the Mexican cactus. Now and then we'd pass a "village" of furry, frisky prairie-dogs, that sat guard at the door of their warrens, and with knowing look inspected our speeding monster. These, and one or two lonely doves that seemed pitifully helpless in this kingdom of want, were about all the animal life to be seen, with two notable exceptions. The first of these was a flock of crows, which I hereby claim the honor of naming as a new variety. They are *haversack* crows, and I am prepared to assert on presumptive evidence, they everyone had a knapsack of "three days' provisions" strapped under their wings. This region, like the wake of Sherman's march, has developed this *rara avis*. The other exception was the dirty, tangled-haired, brown-skinned, sombreroed Mexican greaser. I admire the splendid business faith of a railroad company like the Southern Pacific, that had courage to project its line through a land of such co-ordinate line as this—greasers, prairie-dogs and cacti. There are no farms or ranches or houses to be seen from the railroad, except where there is a station, and even these, few and far between, are inhabited and supported by railroad men. This reversion of affairs—the railroad supporting the country instead of *vice versa*—reminded me very forcibly of the two Yankees, so thrifty that they got rich while in jail by swapping jack-knives. I asked a young man what they raised around El Paso; what supported the town. Said he: "Oh, the Mexicans plant melons and a few grapes, and such truck." And I, used to boxes and bales and hogsheads of staples, as a town's visible support, pressed him further, and got, as my best answer, that the city was a railroad center. Maybe some one else can solve this economic problem; I can't.

Before reaching California, we passed out of the *border*-land we have been describing into the *hot* realities of the Arizona desert. Here the siroccos, blasting hot, sweep continuously across the almost seething sand; and all day shut in the sweat-box cars, we literally sweltered. The only enjoyable experience we had was our view for the first time of that strange phantom sight, the mirage. The blazing white light of the fiery sun beat upon the radiating sand, and far away through the darting beams of heat could be seen a cool and placid lake, whose pellucid depths mirrored the graceful drooping of the trees along its shady border. So vivid was the illusion that this mock water presented to the eye, that when I saw real water in Salton Lake, miles away, I still thought it was a mirage. My mind involuntarily pictured the mockery to death that this desert will-o'-the-wisp has been to many a weary, thirsty pilgrim of '49, whose bones now parch in a winding sheet of sand.

After three days we arrived in California, a wonderland of wonders, into whose bourne no traveler ever enters—so says the East—and brings his veracity back with him. In the first place, the climate here is winterless, and also summerless. We have weather served in courses. First course in the morning, shivering; second course, pleasant; third course, cool and cooler, until at night we have Winter again. The best generalization I can give of the climate is to mix Summer and Winter together, and sprinkle on some Spring; then divide by two, and you have it. I don't mean to say the climate is not delightful. It is—*sometimes*, most always, generally—delicious. We have fruits, strawberries, etc., and vegetables the whole year round, and you can sing Mayflower songs appropriately in Winter, after the rains. And, by the way, it only rains at intervals during four months of the year. For eight months there is no rain, but along the coast heavy fogs prevail. Thus it is that rainless California is treeless, and, therefore, practically birdless. I am now speaking of Southern California, where wood is raised as a crop, and sells at prices ranging from $10 to $15 a cord. They plant the eucalyptus twigs, and sometimes in five years have a tree two feet in diameter. The eucalyptus is further peculiar in that it sheds its bark instead of its leaves, which are very much like the oleander.

The soil here is amazing. In some places, on what they call peat lands, it is about fifteen feet deep, and so rich you can use it to fertilize other land. You can plant corn on it almost as thick as you can sow it, and I'm afraid to give you the climax of how many bushels you will get to the acre. I now feel that I approach delicate ground, and, in telling you a few facts about this land's productiveness, I already feel my veracity trembling in the balances of your judgment.

When I first got here, upon my guileless ear were poured stories such as seemed to rival Baron Hyperbole's wildest fictions. I've *heard* of seventeen beets that weighed a ton; of one pumpkin that weighed five hundred pounds; of a ten-acre lot of growing pumpkins, over which you might walk—*on* the pumpkins—without setting foot on the ground; of a grape vine two feet thick, which bore in one year 4,000 pounds of grapes, etc.; and I'm prepared to believe it all, for I have seen with my own eyes plots of pumpkins that nearly tallied with the above story; and in the Chamber of Commerce, at Los Angeles, I saw a pumpkin, 9x6 feet, and weighing 200 pounds; a squash 2½ feet in diameter; beets about 2½ feet long and nearly a foot through; immense Irish potatoes, yielding 150 sacks to the acre; a watermelon weighing 121¾ pounds; cornstalks 15 feet high; and I've seen giant cactuses, or *cacti*, about 2 feet in diameter and 30 feet high. I know this sounds like yarning, but it is true, nevertheless.

Haven't space to describe the novelties of Los Angeles and its ag- and con-glomerate society. I will at a future time, if you desire it.

I am now in Santa Barbara, where I was stationed on joining the Los Angeles Conference. This is a celebrated sanitarium, and is, in many respects, a second and miniature edition of Boston, as it is the resort of New Englanders. The town has about 9,000 inhabitants, is down by the Pacific, and is supported by its yearly crop of tourists. I have a gem of a $9,000 church, with eleven memorial stained glass windows in it. I am not puffed up, however, for I won't say how many members I have. The work is disciplinary, hard, and spiritually muscular.

Now, Mr. Editor, permit me to say a private word of farewell to some of my dear Southern friends (that word *Southern* means more to me now than it ever did), then I am done. Written on a page in my Bible, and also on a tablet in my memory and heart, I find these names, showing where, in my short local ministry, I have preached Christ's gospel to God's loved ones, in revivals and protracted meetings: Clear Creek, Gilead, Simmesport, Homer, Mt. Zion, Greenaboro, Ala.; Flat Woods, Ala.; Plantersville, Bastrop, and Baton Rouge. To you, dear brethren, of these places to whom I have preached, I say, "Good-by," which means, "God be with you." I remember you all with love and tenderness, heightened because I'm far away. Let us be true to God and "faithful unto death," and then, if we meet no more, in time will clasp hands again in the great beyond.

HUBERT D. KNICKERBOCKER.
1223 Santa Barbara St., Santa Barbara, Cal.

Letters from O. B. Diah.

ECONOMY.

My Dear Cousin Jack: I was much gratified to learn from your letter of recent date that the Conference had taken you in on trial, and that you had been sent to a circuit. Of all the things to be done in the world, I think to preach the gospel is the best. If you will now only be true and keep yourself pure, why, you can do a great deal of good in the world! I write this to you as your inexperience might mislead you. I heard of a man once who evidently wanted to make money. He set up a family grocery store. He had many customers, but when pay-day came they did not turn up. He was disgusted and said he would get at something else. So he studied medicine and did a large practice, but got no pay scarcely. He then went about saying that people would not pay to live either way—by way of eating or taking medicine. He has soured of life and become a hermit.

So, dear Jack, you will find that many people will not pay for the most sacred things of life; so I write to inform you and get you to begin right by practicing economy.

The first years of my ministry were only sufficient to enable me "just to come out" by the help of socks given by the good sisters and a suit of clothes given by a brother for being very attentive while his dear wife was sick and writing an obituary when she was dead, and a pair of fine shoes by a brother who was just elected as a delegate to the Annual Conference. Let me see: The first year I received $166. The next year I was on the same circuit and got $155. The third year I was on another circuit, as the Bishop saw I might have gone to the wall had I been sent back for the third time. I tell you, cousin, our itinerant system is a glorious thing! Well, to tell you, I had to pay board, horse-feed, washing, buy my books and clothes and give my tithes (do not ever fail to pay your tithes, though you are a preacher), traveling expenses to Conference, etc.

How did I do it? Well, here was my plan: My board was so much, with time only to be counted when I was there, and I made it "convenient" to respond to all the invitations extended, of course, always avoiding the limit—*i. e.*, staying too long at a place. Fortunately, it was in the country, and the invitations were plentiful. It was a big circuit, with nine appointments, fully fifty miles long, and the widest place about twenty. It was diamond-shaped. Then I was a junior preacher and only got around every two months, so the friends I made were glad to see me. I was nearly equal to the presiding elder! He comes quarterly.

So each of those years were spent in peace and happiness, studying and preaching, visiting from house to house. And my board bill was, I think, for each year about $75, including horse-feed and washing. So I came out all right and bought a new suit of clothes for Conference and a new saddle and bridle for the faithful horse.

Of course, I am thankful for all the little presents I got while on that circuit. In my next I will tell you how I came out when I got to be a "station" preacher, married, and with rent to pay. Your cousin,

O. B. DIAH.

The Theological and Pastoral Society of the Sardis District, North Mississippi Conference.

The Fall meeting of this society has just been held, Oct. 6 and 7, at the hospitable little town of Nesbit. There were nine members present and several laymen from different charges in the district. The meeting lasted two days, with morning and afternoon sessions. Each session was largely attended by the good people of Nesbit. Papers were read on the subjects assigned the different members, and, after each essayist had presented his paper, the subject was given general discussion. Some of the questions before us elicited considerable discussion. This was by far the best meeting the society has had since its organization over two years ago. The idea of such an organization was a happy thought. It did not originate with us, but ours has the honor of being the first organized in the North Mississippi Conference. And we see much good resulting from it. The meeting together of the preachers in a district twice a year—and the laymen are now beginning to attend—is of itself very profitable. But each member is expected to prepare carefully, at least, one paper for each meeting and to come prepared to enter into the discussion of every subject on the published programme. It is safe to say that we have no preacher so advanced either in years or learning that a society of this kind would not be very helpful to him. The absence of T. W. Dye and T. Cameron made a change necessary in the programme for the preaching services of the first day. Bros. Richey and Johnson preached in their stead and gave us excellent sermons. At the morning hour of the second day Rev. H. C. Morehead gave a sermon on "Sanctification," as per published programme. His discourse was clear, strong, convincing, and was accompanied with the Divine Spirit. Indeed, God's approval was manifest in all that was said and done. The old-time fire came on us when the subject of revivals was being discussed, and at the conclusion of each preaching service some one was received into the church, and nearly every Christian present was made to rejoice.

The people of Nesbit are not only kind and hospitable, but they are religious. May the debt on the parsonage soon be lifted, and their anticipated and much-needed church be erected in the near future and dedicated to the service of God!

The next meeting of the Theological and Parsonage Society of the Sardis district will be held some time next Spring at the town of Courtland.

J. W. MALONE.

The W. C. T. U.—The National Convention.

To the Editor:

The National Woman's Christian Temperance Union's nineteenth Annual Meeting will be held in the M. E. Church, Denver, Col., Oct. 28 to Nov. 2, inclusive. The national president, Miss Frances E. Willard, will preside, refreshed by her recent sojourn in England with Lady Henry Somerset. This charming president of the British Woman's Temperance Association, who won the American heart last Winter, will accompany Miss Willard to the New World, and again be a member of our National Convention. William T. Stead and his gifted wife will also cross the waters to honor the annual gathering of the clans. Among these and other distinguished guests the W. C. T. U. would like to welcome the editor and staff of your able journal.

Believing in the educational powers of the press, and knowing that as many men read so they think, and realizing the urgent need of public education upon the temperance questions of the day; believing in your sympathy with the creation of a universal sentiment in favor of all movements which tend to ennoble men and broaden the life of women—as exponents of the greatest power that broods over the people, the American newspaper—we ask your co-operation in giving wings to the work of this National Convention, as well as to all efforts of the Woman's Christian Temperance Union for the betterment of human condition. With cordial appreciation of past courtesies, I am, with best wishes,

Very sincerely,

HARRIET B. KELLS,
Nat. Supt. Press.

A Day of Fasting and Prayer.

The Friday before Thanksgiving Day has been chosen as a day for fasting and prayer by the Parsonage and Home Mission Society, and all the members are earnestly requested to keep it in true humility before God. All who desire greater consecration and more earnest work for Christ are asked to unite with us in prayer on the day appointed.

The greater the cause for thankfulness for the material blessings bestowed upon our country, the deeper should be our penitence for failures in duty to God and our fellow-men. The subject of prayer for the day is, that Christ may reign in our land. A special prayer should be made that God will use our society as an instrument in his hands for hastening the coming of his kingdom; that we, the women of the Methodist Church, South, may be awakened by the Holy Spirit to a fuller realization of our responsibility for the spiritual poverty of a land so rich in this world's goods. Let us not, like Cain, bring as a thank-offering the first fruits of the earth while the blood of our dying brother rests upon our souls, but, trusting in the blood of the Lamb, humbly make our confessions before Almighty God, and renew our vows of consecration to his service in the salvation of souls. We most earnestly desire that all the auxiliaries shall on that day hold special meetings for prayer.

MRS. E. E. WILEY, Pres.
LUCINDA B. HELM,
Gen. Sec. P. and H. M. Society.

A Call from Simmesport.

How I would like to possess the ready pen of "Bill Arp" to write this letter; for the extent of the impression lies more in *how* we say anything than in what we say.

I would like for some of our good Methodist friends to visit this country and take a view of it for themselves. One is more inclined to believe what he sees than in what he hears, however little conceit there is in his nature.

The engineers are dreadfully timid about approaching the banks of the Atchafalaya. They have located the lines for the new levees back of a great many residences, consequently the inmates will be thrown out to the merciless waters. Some have left; others extremely desirous of leaving; but it requires something besides a great desire to defray expenses in moving. The water this year was slow, but sure in coming; crevasses numerous; crops destroyed.

Our especial trouble is that we, the Mite Society of the Simmesport M. E. Church, feared that the frequent overflows would undermine our church, and at the beginning of the year, when our country had bright prospects, we engaged a mechanic, purchased lumber and built a more solid foundation, etc. Since, computing all expenses, we find that we are one hundred and fifty dollars on the debit side of the account. We thought best to have no pugilistic combat or entertainment of any kind, but to inform our liberal brethren of the more prosperous lands of our condition, and ask for assistance in this, our hour of need. Give us a little aid, and when our levees are high and strong enough to bid defiance to the mad waters, we will not be slow in responding to a like appeal.

MRS. N. NORWOOD,
Secretary Simmesport Mite Society.

Letter from Texas.

MR. EDITOR: Some time in June—I think it was—I wrote you a long, glowing letter from this part of Texas, giving you my idea of the country and its many advantages. That letter was written in perfect honesty, looking at the country and its surroundings at that time of observation. I think though now that it would be unjust to my friends of the ADVOCATE—who read my first letter—to withhold a little further information on the subject that I have gathered by experience and observation since that letter was written. The Summer here has proved very trying on my family. On account of the intense glare of the sun on the prairie, we have lost about twenty per cent. of our eyesight since coming here. Another item that our people ought to be told about is, that water during the Summer is so scarce that nearly all the cisterns give out and the people are compelled to drink tank (pond) water for several weeks, sometimes months, through the Summer. Of course, you need not be told that this water is the prolific cause of a great deal of sickness. This is a very unhealthy country through the Summer, and will be until the people stop drinking tank water.

All I wrote in my first letter was true, looking at things as I saw them at that time; but I hope you will publish this as a postscript, so that any of my friends who might intend to come here on my recommendation of the country may do so with the advantages and disadvantages clearly set forth on both sides.

This is a good country; but, like every other, it has its lights and shadows. With kind regards to you and my friends of the ADVOCATE, I am,

Yours sincerely,

H. BRADFORD.
Wortham, Texas, Oct. 5.

Missionary Debt—Mississippi Conference.

It is greatly to be desired that these closing weeks of the Conference year be marked by thank-offerings to God for his goodness and the multitude of his mercies to us. Let the people be encouraged to "trust in the Lord, and do good;" to lean on his arm, confide in his word, and do their duty. "So shalt thou dwell in the land, and verily thou shalt be fed."

The district solicitors will visit various points and personally solicit contributions. Letter writing seldom pays—seldom satisfies. "According as the Lord hath prospered," so let our gifts be.

T. L. MELLEN.

Famine has killed its thousands; pestilence its tens of thousands; and war its hundreds of thousands. But intemperance, according to Mr. Gladstone, has killed more than war, pestilence, and famine combined. For famine, great shiploads of grain; for pestilence, rigid quarantine; for war, dreibunds and triple alliances. But for intemperance, legalized saloons on every street corner. "What fools these mortals be!"—*The Voice.*

SUNDAY-SCHOOL LESSON.—Oct. 23, 1892.

BY REV. WM. H. LAPRADE, D.D.

Peter at Cesarea.

Acts x, 30-48.

GOLDEN TEXT.—"*Through his name whosoever believeth in him shall receive remission of sins.*" (*Verse 43.*)

On the morning following the arrival of the messengers from Cornelius, Peter, accompanied by "certain brethren from Joppa"—six of them he tells us in Chap. xi, 12—went with them to Cesarea. The day following brought them to the house of Cornelius, who met them at the door and would have worshiped Peter had the apostle not stopped him at once, assuring him that he, himself, was only a man. Entering the house, Peter found "many that were come together," called by Cornelius to meet and hear the message promised by the angel.

Without loss of time Peter at once made known how that God had taught him that he "should not call any man common or unclean," and asked the purpose of Cornelius in sending for him.

Vers. 30-33. Replying to Peter's question, Cornelius states the circumstances recorded in our last lesson, expresses his great gratification that Peter had come to him, and presents himself and all the assembled company as ready to be taught according to the purpose of God.

The prompt, open manner of Cornelius in the whole matter indicated great earnestness and sincerity.

Vers. 34, 35. This declaration does not seem startling to us now, but it was a most remarkable thing for a Jew to say in that day. In the very heart of Jewish thought was the belief, nourished and strengthened since the days of Moses, that God was a "respecter of persons." Never before had Peter said such a thing; never before believed it even. To the Gentiles, represented by the company there, it was the beginning of a new era. To Jew and Gentile it meant a revelation of the moral character of God, of the great brotherhood of man, of the universal application of the principles of justice and mercy. From that time it was known that on the basis of life and character, not of race nor nationality, all men should be judged.

Vers. 36, 37. Peter supposes that Cornelius and his associates could not be ignorant of the leading facts of the life of Jesus, and of his death and resurrection, and refers to these things by way of introduction.

Ver. 38. Let us note the facts Peter here mentions as characterizing Jesus:

1. He was anointed with the Holy Ghost.
2. He was anointed with power.
3. He went about doing good.
4. He healed those who were oppressed of the devil.

The source of all this power and goodness Peter states, finally—"for God was with him."

Ver. 39. Note the personal, direct testimony of Peter. He does not simply state these facts as being generally known, but assumes responsibility for the statement. "We are witnesses," he says. To be witness for Jesus is the chief duty of Christians—witness of regenerating grace, as well as earthly life. The cross is frequently spoken of as a tree, both in the Old and the New Testament.

Vers. 40, 41. The fact and the proofs of the resurrection of Jesus, Peter gives plainly and boldly. Again he claims to have witnessed these things. The claims of Jesus to divine power and nature rest finally on the fact of his resurrection; so Peter emphasizes this. He leaves no room for the theory that the disciples were deceived. They, himself included, "did eat and drink with him after he rose from the dead."

Ver. 42. Read Acts i, 7, 8, and Matthew xxviii, 18-20. To declare what Jesus had said, to testify as to what he did—to do this as *having heard and seen*—is the sum total of witness-bearing by speech. For the rest the life must declare.

Christ is judge in a double sense. His life is the standard; his decision concerning us determines our destiny. "Quick and dead" means *all.*

Ver. 43. Read Jeremiah xxxi, 33, 34, and Isaiah iv, 67. As Cornelius was a worshiper of Jehovah, Peter assumed that he was acquainted with the prophets, and knew that salvation should come through the Christ. That Jesus was the Christ he had just declared. The offer, through Christ, of salvation to every man is clearly stated, Peter now understanding that the *Gentiles* were also *men.*

Ver. 44. Here was the proof that God approved Peter's interpretation and application of both the commission to preach and the vision of Joppa. "The Holy Ghost fell on them all," Gentile and Jew alike. The doctrine of exclusive privilege was gone forever; any man of faith became "of the seed of Abraham;" Jesus was the Son of man, dying for *man*, not the son of David dying for the Jews. Peter's hearers believed, and God honored their faith, without "respect of persons."

Vers. 45, 46. The Jews, six of them, who came with Peter from Joppa. They properly judged that this strange proceeding was introductory to the general incoming of the Gentiles, and was not to be regarded as special to Cornelius and his company. This was a revelation to them. It was counter to all their Jewish notions; no wonder they were astonished.

Vers. 47, 48. Water baptism is typical of the baptism of the Holy Ghost. If God had baptized with his Spirit, why should not Peter with water? Why should not these Gentiles be formally received into the church, if they were, as clearly they were, accepted of God? In the name of the Lord (Jesus) they had believed; in the name of the Lord he commanded that they be baptized.

From that moment a new meaning was seen in the words of the great commission, "Go ye into all the world and preach the gospel to every creature." Judaism received its death-blow when the Holy Ghost fell on Cornelius.

A Wife in a Barrel.

BY MRS. L. CRARY SADLER.

Away down the ages, in an Augustinian convent at Nimptschen, Germany, some nuns were gathered together, discussing eagerly the wonderful things that were then transpiring and agitating all Germany.

The fire that the bold Reformer kindled was lighting up some of the darkest corners in the land, and the light of divine truth shone in on some of the almost impregnable strongholds of superstition, which the Church of Rome promulgated in the name of religion, and exposed their true character. It had even then penetrated some of the cloisters and convents that were so thickly scattered wherever enough of the faithful, but deluded, men and women could be made to believe that they could serve God only by renouncing the world and immolating themselves in a convent or cloister. Monks and nuns, awakened and emboldened by Luther's example, were reading the Bible for themselves, though many of them had to do so by stealth.

"If Luther is right and the Bible is true, then we are wrong....Do men light a candle and put it under a bushel?" said Elizabeth von Canitz. "To-day I read in that blessed Book this passage: 'Let your light so shine before men that others, seeing your good works, may be led to glorify your Father which is in heaven.'"

"Yes, indeed," said Margaretta von Staupitz; "that is the command of the good God—and how can we obey him immersed in these cloisters?"

"I wonder at you, Margaretta, staying so contentedly here, and your cousin, Dr. Stanpitz, so valiant a reformer and the tutor of the great Martin Luther!" said Eva von Schonfield. "I mean to get away out of this just as soon as I can."

"It is all a mistake, a terrible mistake, shutting up ourselves here in a convent in order fully to serve God," said Catharine von Bora, excitedly. "I believe one could serve him far better by mingling with the world and doing good to his creatures. There are poor people enough around Stein Lansaig, my home, and in Bitterfield to occupy all my time. I wish I was there at this very moment."

"Why do you not go then?" said Veronica von Zesehan, niece of the prior of the Augustinians in Grimma.

"O sister," said Margaretta von Zeschau, lifting up her hands in holy horror at the impiety of such a speech; "what will our uncle say? Only think of the solemn and sacred vows we have taken!"

"We had better break a vow or a promise that we made in our ignorance than keep it against our conscience, and I am determined to leave this place just as soon as I can get away, as Eva says she will, for I am miserable here," said Veronica.

"And I, too, sister," said Margaretta von Staupitz; "and Eva Gross and Lauretta von Gohlitz say the same, and we have written to our parents that our remaining here is incompatible with the salvation of our souls."

"And did they say you could leave?" said Catharine von Bora, earnestly.

"Nay, indeed," answered Margaretta von Schonfield; "but I am not disheartened by their refusal. God has enlightened us as to our duty, and he will open a way for us to leave this place in the face of all opposition."

"Let us ask the good God to help us, for the light that is shining in on our souls and burning within our hearts must not be hidden behind a convent door," said Elizabeth von Canitz.

"That we will do, and when we meet to-morrow who knows but that the good God may speak to some of us and show us an open door whereby we may go out of this place in answer to our prayers!" said Veronica von Zesehau.

When the morrow had come, and they were assembled "with one accord" in the same place, Catharine von Bora was the first to break the silence. "Sisters," she said, "while I was wrestling with the good God in my cell, just before the morning dawned, something whispered, as it were, in my ear, and said, 'Go to your good friends, Leonard Koppe and Wolff Tomitzb, and they will help you to escape from this place.'"

"That, indeed, does seem to point to a way out of our perplexity; but how will you go to them?" said Margaretta von Staupitz.

"I will speak to Leonard Koppe myself," said Catharine.

"Not Leonard Koppe, the senator!" said Eva, in surprise. "Surely so wealthy a citizen would not dare to aid us!"

"The very same!" said Catharine von Bora. "Listen to me. I have a plan, and I am confident my plan is a good one. If you all really desire to escape to your friends, it will be very easy. I will ask Wolff, who is a devout Christian man, to aid us, and I will tell him how to do it; and he will surely like my plan."

"What is your plan, Catharine? We are all ready to acquiesce in it, whatever it may be," said Lauretta von Gohlitz.

"It is this," said Catharine. "I will tell Wolff to bring empty barrels to the refectory, and these shall be our chariots of state. There are just nine of us who are determined to get away from these walls at all hazards. The stout horses of Citizen Tomitzb will easily convey this precious cargo to a place of safety."

The pious nuns all clasped the hands of Catharine von Bora and, with one accord, bid her God-speed, crossed themselves and scattered to their respective duties with hearts aglow with the thought of deliverance so near at hand. Catharine von Bora, while going through the daily routine of her monotonous tasks, watched her opportunity, and, under pretext of visiting a sick woman, went where she knew she would be likely to see Wolff Tomitzb on the way; and sure enough she saw him coming toward her. Without much preliminary explanation, she unfolded her plan. He could hardly believe what he heard, but applauded her proposal and promised that he would surely help her carry it out to the very letter. He would go immediately to Leonard Koppe, and he knew that he would lend his aid and help him get the barrels. In two days she might be ready with her sisters to fill each one of them. As Catharine von Bora bid Wolff good-day, she said: "Remember; there are just nine of us."

As Wolff supposed, Leonard Koppe was only too glad to be of assistance to the nuns in their laudable efforts to be freed from the superstitious dominion of Roman priest-craft that had so long veiled their mental vision, and so it happened that two days thereafter the country people looked up from their tasks and saw the capacious wagon of Citizen Tomitzb rolling along with its heavy freight of barrels toward Torgau. Leonard Koppe sat gravely by his side, and within each barrel an escaped nun sat trembling with apprehension while she was rapidly nearing a place of freedom.

When it was told to Martin Luther, he rejoiced that so many slaves to superstition had been emancipated; but he little thought that his future wife was among that precious cargo. Like some of the other reformers, although he strongly advocated the marriage of the clergy, he was not yet ready to follow his own teachings. He met this fair bevy of girls in the role of escaped nuns and rejoiced with them over their freedom; but he said afterwards that he had not the remotest idea that either of them would ever be more than a sister in Christ to him. Years after he confessed that "if he had thought of marrying at that time, he would have chosen Eva von Schonfield, for he had a suspicion that Catharine von Bora was very proud and haughty." It was a good thing for him that he showed a better judgment later on. Melanothon and Carlstadt were married, but Luther writes: "Our Wurtemberg people are giving wives to the monks; but they shall not force one upon me."

But Luther could not stem the tide that was setting on in this direction. His sovereign, who favored the Reformation, wished him to confirm his precepts by practice. His friends and his aged father added their entreaties. More than all, the thought came to him: "Marriage is the ordinance of God. Celibacy is ordained of Rome." His mind was made up. And then his thought immediately turned to Catharine von Bora. He had seen and heard enough of her to know that his former impression concerning her was erroneous. It was she that had planned and executed the escape from the convent. She was the leader of those nuns. She would make a good wife. But when his *friends* learned of his decision, then a great opposition arose. They wanted him to marry, but not a nun; for there was a popular superstition that many believed, that "anti-christ should be born of the union of a monk and a nun." But opposition only strengthened his determination. To his opposers he said: "I'll do it. I'll play this trick to the world and to the devil. I'll content my father and marry Catharine."

Not acquainting his *most intimate* friends, Luther took Brugenhagen, Cranach, and Apel, a lawyer, and repaired at once to the house of Reichenbach, the town clerk, and sued for the hand of his foster-daughter, Catharine. The fair maiden was so taken by surprise that she thought the great Doctor was only amusing himself at her expense; but, finding that he was in earnest, she consented to become his wife, and, Mrs. Cranach with Dr. Justus Jonas soon after appearing, the ceremony was performed by Brugenhagen. This unique courtship and marriage took place when Luther was forty-two and Catharine twenty-seven, June 13, 1525. A few friends were invited to dinner the following day, and two weeks afterward Luther publicly conducted his wife home, where he made a feast to which his parents and some distant friends were invited. Spalatin, Amsdorf, and the good Koppe, who had brought him unknowingly his future wife in a barrel, were there among the guests.

This union of hands and hearts brought about so strangely was one of the most lovely marriages known. Luther was never weary of praising his Kate, and labored often with her when she could not be with him in his study. The great Martin Luther had been her beau ideal of perfection for years, and it was a joyous surprise when he asked her to be his wife. He, writing to his friend, Stiefel, of her, says: "Kate, my rib, sends you her greeting; through mercy she is well, and is complaisant, obedient and obliging in a greater degree than I could have hoped for—God be thanked!—so that I would not exchange my poverty for the wealth of Crœsus." When he was writing his "Exposition of the Epistles," he says of her: "She is my epistle, to which I have betrothed myself; she is my Catharine von Bora." The beautiful, happy married life of this renowned couple was a greater argument in favor of the marriage of the clergy than all of Luther's sermons and arguments combined, and the noble character of Catharine was shown and proven to the world by Luther's continued praise of her, even on to the end of their grand and well-spent lives. In 1538 Luther writes to a friend: "If I were a young man, I would rather die than marry again, though a queen were offered me, after my Kate."

When Catharine von Bora planned the escape for herself and sisters from the convent at Nimptschen, in the barrels, little did she think of the great honor that was in store for her; but God was leading her and showing Luther the path by which he might walk by her side. Luther found his wife in a barrel; but a barrel of gold or diamonds could not have bought her, for he said: "I value her more than the kingdom. I love my Kate: yes, more than I love myself. She is the gift of God."

Twenty-one years they lived in connubial happiness. Though troubles assailed them, they never caused a cloud to darken the horizon of their domestic bliss. At Eisleben, where Luther was born, he sleeps the blessed sleep. At Torgau, where Tomitzb and Koppe delivered their precious cargo of barrels, sleeps for aye his "blessed widow," Catharine von Bora.

BOOKS AND PERIODICALS.

OCTOBER PERIODICALS.

—BOOK NEWS. John Wanamaker, Philadelphia. Price, fifty cents.

—THE GOSPEL IN ALL LANDS. Hunt & Eaton, New York. Price, $1.

—GOOD HOUSEKEEPING. C. W. Bryan & Co., Springfield, Mass. Price, $2.40.

—THE AMERICAN AGRICULTURIST. Orange Judd Company, New York. Price, $1.50.

—THE REVIEW OF REVIEWS, New York. Price, $2 50. This is one of the best monthlies that comes to our table.

—OUR LITTLE ONES. Russell Publishing Company, Boston. Price, $1.50. This is the best magazine for the "wee little ones" that we know.

—THE BOOK-BUYER. Charles Scribner's Sons, New York. Price, $1. If you want to know about books, this is the monthly for you to have.

—THE FORUM. Forum Publishing Company, New York. Price, $5. We think so much of this monthly that we have had it bound from the beginning.

—THE TREASURY. E. B. Treat, New York. Price, $2.50. This is a first-rate periodical for preachers, to whom it will be sent for $2. We commend it heartily.

—CHRISTIANITY IN EARNEST. A. J. Kynett, Philadelphia, Pa. Price, fifty cents. This is a bi-monthly devoted to church extension, and the organ of the Church Extension Board of the M. E. Church.

As you increase in years, it will be a joy to be conscious that you have endeavored, however feebly, to walk with God.—*T. D. Woolsey.*

Believe me, the talent of success is nothing more than doing what you can do well, and doing well whatever you do.—*H. W. Longfellow.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION, - - $1 PER ANNUM.
Ministers and wives of deceased Preachers, $1

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, October 20, 1892.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting in the ADVOCATE building, 112 Camp street, New Orleans, on Wednesday, Oct. 26, at 11 A. M. J. M. BEARD, Chairman.

BRIEFS.

"Real estate agents are swarming into Jerusalem!" Think of that, will you?

Christianity says, "We seek not yours, but you." The world says, "We seek not you, but yours."

A marvelous statement is made concerning the Boston *Advertiser*. It is said that it "gave nine lines to the Sullivan-Corbett fight, and three and a half columns to the poet Whittier!"

Our preachers' meeting selected Dr. Beard to preach the sermon on Columbus Day. The service will be held in Felicity Street Church. We trust our people will all attend. The service will begin at 11 A. M.

The University of Chicago is in luck. A rich man of that city, C. T. Yerks, has authorized it to purchase a telescope with an objective of 45 inches in diameter, and to cost $600,000. It will be the biggest instrument in the world, and wonderful discoveries are expected from its use.

Will Bro. Carter, of the NEW ORLEANS, please note that we are now one ahead? A Texas preacher in charge starts off in the usual rut: "Our beloved presiding elder presided with his usual dignity, and looked into the church interests"—but here he jumped the deep-cut track and made a square turn into the new—"in a heartfelt manner." —*Texas Advocate.*

That "heartfelt manner" *is* a little ahead; but as soon as our presiding elders get deep into the meshes of the "fourth round" —then listen.

The *Richmond Advocate* and the *Nashville Advocate* have both spoken favorably of our suggestion that each Annual Conference formulate a plan for the better support of our Conference claimants. The *Richmond* says:

We applaud Dr. Carter's suggestion. Let each Annual Conference adopt the best plan its liberal-hearted men can devise to secure a larger and more reliable fund for the support of our invalid ministers and for the families of the dead. Out of the abundance of counselors will come the safety of a thoroughly good plan which may then be adopted by the General Conference.

We hear that several of our preachers in Louisiana are contemplating a transfer to some other Conference. If we understand the obligations of a minister, these brethren are making a mistake. There is at this time more need for ministerial service in Louisiana than at any time during the past twenty years. Can a preacher pick up and leave a needy field without incurring a very serious responsibility? Is a minister of Christ to look after his own welfare before he looks after the welfare of the church of Christ? We hope our brethren will consider these points before they finally determine this matter.

Opening the Scriptures.

There is a great deal of preaching these days. The number of preachers and the number of sermons they preach every week are simply enormous. But it is a fact that a great deal of what is called preaching is so called by compliment. It does not measure up to the standard, and, therefore, we judge it is not true preaching!

But where is the standard? We are afraid that some men in the holy vocation have gone to the wrong place for a standard by which to measure their sermons. There are numbers of books by very many writers on the subject of preaching. We have seen and read more than a few. Some of these books are interesting and, in some points, valuable. According to the learning and experience and skill of their authors, they tell us how to build a sermon so that every part, from exordium to peroration, shall fit into every other part, and present at last a complete structure, strong and beautiful. These books on "the composition and delivery of a sermon" have so captivated some ministers of the gospel that they have become slavish followers of the rules laid down, and an attentive hearer can detect the same rules governing the make-up of every sermon they deliver. The art of the sermon-maker is apparent in all the work, and that fact weakens the effect of preaching upon the mind and heart of the thoughtful hearer. These preachers have gone to the wrong place for the standard of preaching. They make sermons by the rules laid down in human books and deliver them according to the formulas of human elocution, and the result does not pay for the effort put forth. For it is evident to everybody that there is a great deal of preaching that amounts to nothing at all. It is as if the preachers were "beating the air" or "speaking to the wind." This is saying a good deal; but the facts bear out the assertion, that where *one* sermon accomplishes the object for which preaching was instituted, *ten* sermons accomplish nothing towards attaining that object.

Every true thing has its counterfeit, and there is as much counterfeit preaching as there are counterfeit dollars. The only difference is, the man who makes the counterfeit dollars does it with a wicked heart, while the man who does the counterfeit preaching does it because he follows wrong models. He has allowed himself to be deceived and does not know it. We have often asked ourselves the question: "Why is not our preaching more effective?" And we have come to this conclusion: If preaching is ordained of God for the conversion of sinners and the edification of saints in holiness, and if these results do not follow our preaching, then there is something *defective* about our preaching. Then the plain duty is to discover and remedy the defect. At this point we need not refer to our text-books on preaching to find out what is the matter with our preaching, for that would be simply to go deeper into the error.

There is a very simple narrative in Luke's Gospel which clears away all the obscurities and pours light upon this whole subject of preaching. In that narrative the Master-preacher exhibits the true model, and the effort of every preacher should be to copy that model as nearly as his natural endowments and the equipments of grace will allow him.

Redemption was completed in the great fact of the resurrection of our Lord, and the *first* preaching after redemption became a fact was by our Lord himself, and is, in the nature of things, the model by which all preaching must be measured. When the Master set the example it is folly to follow some one else. He does not give us rules by which to preach, but shows us by preaching what preaching is.

The narrative to which we allude is in the twenty-fourth chapter of Luke's Gospel, and the preaching was done to the two disciples who went from Jerusalem to Emmaus. One verse describes the preaching: "And beginning at Moses and the prophets, he expounded unto them in all the Scriptures the things concerning himself." There is more in that short verse than can be found in all the books that have been written on the subject of preaching. The Master gives here the key to all true preaching. It is simply expounding the Scriptures concerning Christ. Rightly understood, we believe this excludes from the pulpit many themes that are very popular with preachers and people. There is much preaching *about* the Scriptures. That should be relegated to the theological seminaries. There is much preaching of personal experience. That should be confined to the experience meetings. The one great theme for gospel preachers is, "Christ as he is presented in the Scriptures," and it is large enough for every mind. The purpose of the Scriptures is to show Christ to the world. He said of them, "They are they which testify of me," and true preaching is "expounding in all the Scriptures the things concerning him."

The results of that first gospel preaching showed it to be of the true kind. Said those hearers afterwards: "Did not our heart burn within us, while he talked to us by the way, and while he opened to us the Scriptures?" By that "expounding of the Scriptures" they got a view of the Christ which set their hearts aflame, and they recognized the fact that the power of that preaching was in the "opening of the Scriptures to them concerning Christ." The Holy Spirit is not pledged to make any preaching effective, but that which opens the Scriptures concerning Christ. He *is* pledged to give point and power to the preaching which presents Christ as He has presented Him in the Scriptures which He has inspired.

Brethren, expound the Scriptures, open the Scriptures so that the hearts of your hearers may catch the holy flame.

Millsaps College Opening.

As previously announced, Millsaps College had its opening and began its work on Thursday, Sept. 29, 1892. The day was lovely, fair and bright. The college grounds are ample, the situation beautiful and commanding, and the buildings substantial, commodious and admirably adapted to the purposes for which they were erected. How so much was done for so little money is hard to understand. Not a single inch of space in the entire building has been wasted. Every square inch has been utilized to some useful purpose. When landscape gardening has had time to do its work, Millsaps College campus will be one of the loveliest spots on the soil of Mississippi. This it should be.

At the hour of ten A. M. the college chapel was filled with an eager and expectant multitude, some five or six hundred in number. The religious exercises were conducted by Rev. C. G. Andrews, D. D. He read the twenty-eighth chapter of the Book of Job, and led in an appropriate prayer. On the rostrum were seated the president and faculty of the college, the members of the Board of Trustees present, the orators of the day, with as many distinguished visitors as could be accommodated. Near by sat the representatives of the secular press. It was a matter of general regret that Gov. J. M. Stone was sick and could not deliver the address that was expected of him. However, Col. C. E. Hooker, "the silver-tongued orator of Mississippi," took his place, and made a short address, which, in the way of beautiful diction and felicitous expression, was a model along that line of speaking. Mayor Henry, of the city of Jackson, was then introduced, and in a few well-timed remarks expressed the gratification of the citizens of Jackson at this auspicious opening, and outlined briefly their hopes for the future of this institution.

Then came the address of the occasion—the inaugural—by the president, Rev. W. B. Murrah, D. D. This address was broad, deep, clear, comprehensive and massive. It was a full and masterful statement of the work to be done by an institution like this. It was manifest to all present that Dr. Murrah had a full and comprehensive view of the work he had undertaken, and of the purposes for which this college was erected. Like a wise general, he has a complete map of the campaign before him. The large and intelligent audience present hung with silent, yet eager, attention on every word of this inaugural. It must have made a powerful impression upon the minds of the one hundred and more students who were present. They were there to take in the measure of the man with whom they were to deal for a term of years. They felt that he was a man among men. Dr. Murrah is not less gifted than Col. Hooker in the correct use of the choicest words and in well-rounded and finished periods. This address, taken as a whole, was both a promise and prophecy of great things for Millsaps College and for the young men who attend it.

Maj. R. W. Millsaps, for whom the college was named, and whose munificent gift of fifty thousand dollars to the endowment fund has stirred the hearts of Mississippi Methodists to the building and endowment of this institution, made a telling and wise speech as to the present needs and future wants and prospects of this college. He takes a sensible and business view of the situation. As viewed by him, the work of this college is only begun—the tree has just been planted, and it will be judged by its fruits.

Letters of congratulation and encouragement from Bishop Galloway and Dr. C. W. Carter were read by the president. The benediction was pronounced by Rev. T. L. Mellen.

This correspondent caught sight of the following preachers from the Mississippi Conference: Dr. W. C. Black, L. S. Jones, W. B. Lewis, B. F. Lewis, T. L. Mellen, T. B. Holloman, R. D. Norsworthy, E. H. Monnger, R. S. Woodward, A. F. Watkins, W. D. Ferguson, M. L. Burton, Dr. C. G. Andrews, Ransom Jones and J. D. Crymes. Perhaps others were present, but I did not see them or get their names. Of the North Mississippi Conference I saw the following: G. W. Bachman, J. A. Randolph, J. M. Wyatt and W. H. Sanders. Others may have been on the ground. Prominent and influential laymen were present from nearly every section of the State.

One thing I noted with great pleasure: The students present came from all parts of the State. The patronage is general, not local. This is as it should be.

I am confident the college will open with one hundred and twenty-five pupils, perhaps more.

If our people will only rally to this school, and give it the support it ought to have, the time is near at hand when its halls will all be full and the college will be the pride and glory of our Methodism in this State. The outlook is full of promise and radiant with hope. There ought to be full four hundred boys and young men here every year. That is the mark—four hundred.

GILDEROY.

[If it had not been for an inexcusable oversight on the editor's part, this communication would have appeared two numbers ago. We beg the pardoning grace of "Gilderoy" and Millsaps College.—EDITOR.]

Millsaps College.

The remarkable opening of Millsaps College is not only a source of satisfaction to the Methodists of Mississippi and the people of Jackson, but it is a fact suggestive of several not unimportant thoughts. That a college in Mississippi should at this time enroll, within two weeks of the beginning of its initial term, one hundred and twenty-one boys is a significant, as well as gratifying, fact. Sixty students at the opening, seventy-five in thirty days, and one hundred by the end of the first session, might well have satisfied every expectation; but the actual enrollment goes far beyond this, and, while necessitating new calculations as to the results, provokes thought as to reasons and causes.

In the first place, Millsaps College is a conspicuous witness to the value of liberal and judicious advertising. It is, for its age, the most extensively advertised college in the South. From the inception of the enterprise, and before the college had actual existence, the pulpits and the press had been brought into requisition to bring it before the public. The secular and religious press have contributed largely to the success of this promising institution.

In the next place, the wisdom of the Board of Trustees in locating the college in Jackson has received endorsement from the people in all sections of the State. The student body is representative of every part of our commonwealth, and the desirability of the location in respect to accessibility, healthfulness, morality, and so forth, is demonstrated.

Again, the necessity for the establishment of the college is clearly shown. Other colleges in the State have opened with their usual number, and the students now receiving instruction in Millsaps College are practically a net gain to the number of Mississippi boys attending college. A glance at the matriculation roll will show that a very small proportion of the students is from other colleges. Most of the boys are registered as having attended the public schools and high schools scattered over the State. They have, with few exceptions, been to no other college, and many of them would never attend college but for the establishment and endowment of Millsaps. The institution is cultivating a new field, working a new mine, and its success ought to be hailed with joy by every citizen of our State.

Finally, it is an evidence of the growing appreciation on the part of our people of the value of education, which is prophetic of good. Never before has the demand for educated young men been so great, and never before have our young men so fully realized the importance of a college training.

The agitation of the subject of education during the canvass for the endowment of Millsaps College has been largely instrumental in bringing about this encouraging state of things, and the young men who, as graduates from the college, will in a few years become teachers of our schools or fill positions of honor and trust in professional and commercial life, will contribute largely to the improvement of our people.

W. M. C.

NOTES.

"When you are nearest God, you are nearest man."—*F. B. Myer.*

It requires no courage to abuse people, nor does it require any brains. Abuse is a cheap commodity, but no just man or woman ever makes use of it.—*Baptist Record.*

Toronto, Canada, is a city of 200,000 inhabitants, with seventy-five saloons and one hundred and fifty churches! Is there any city or town in the United States that has twice as many churches as saloons?

What a curious world this is! There are some people who act as if sinners were too good to be damned; and there are others who act as if sinners were too contemptible to be saved! May the Lord save us sinners from both these classes!

We can conceive of circumstances when a conscientious Christian can vote for a Democrat or a Republican or a Third Party man or a Prohibitionist; but it is beyond our conception that circumstances can ever justify a conscientious Christian in voting for a man who denies the Christian religion.

The question in the literary world in England is, Who will be poet laureate in place of Tennyson? Several men are mentioned as being likely to succeed to that dignity. Among them Swinburne, Robt. Buchanan, Sir Edwin Arnold, William Morris and Lewis Morris, each of these having qualifications for that post of honor.

It is said that during the past year eight thousand five hundred churches were built in this country. That is a very curious use for our people to put their money to, when we are assured almost every day that religion is dying out here! Twenty-three churches per day looks like the facts are against the assertion that religion is dying out.

No matter how much money a man is worth, if he don't make his boys earn their own living, he may rue it in the end. Mr. Cyrus W. Field, on his dying-bed, said:

My life is a wreck; my fortune gone; my home dishonored. I was so unkind to Edward when I thought I was being kind. If I had only had firmness enough to compel my boys to earn their own living, then they would have known the meaning of money.

"The law is made for the lawless," and not for the law maker. One of our esteemed exchanges published this:

We do not want any long communications from anybody on any subject. Let our contributors consult brevity. The age is too busy to read an article of three columns that might be condensed into twenty lines.

This pungent paragraph of law was followed in the same issue by a *three-column editorial!*

We have seldom, if ever, known an Annual Conference to so completely take a city as the late Pacific Conference did California's beautiful capital. By the Sabbath every avenue of life in a municipality of twenty five thousand people had become impressed with the presence of a religious assembly. The daily papers gave wide and generous publicity to its proceedings; all the evangelical churches were open to our ministers, and the preaching produced a profound effect and interest. A leading layman of one of the largest churches in the city told us that the like had hardly ever been known before. Southern Methodism and the pure gospel it preaches are commanding a more generous attention on the Pacific Coast every year. It is the beginning of what we are yet to see.—*Pacific Methodist Advocate.*

One of the most touching scenes of the Conference session was the calling of the roll of superannuates. Few of them were present; but the messages which they sent were fragrant with love and faith. The honored names of Grewell, Rice and Russell stood in this relation. Bro. Russell addressed the Conference, reviewing his labors of nearly fifty years, and expressing heroic confidence for the life eternal. During his address the Holy Ghost came down in a baptism on all hearts. The Conference tendered to Bros. Russell and Rice a spontaneous offering of over two hundred dollars. We have rarely witnessed such a demonstration of mighty and brotherly feeling as followed. The men of the heroic days who remained with us embraced each other in memory of the past and in blessed hope of the crowning day to come.—*Pacific Methodist Advocate.*

The ignorance of the denominations of each other's law and usages is very marked. The following from the *Mid-Continent*, an able Presbyterian paper, is in proof:

In the Methodist Episcopal Church the surplus men are made supernumerary or superannuate. In our church the names of many of these ministers are kept on the rolls, and hence we are credited with scores of unemployed ministers who are either supernumerary or superannuate.

It would be a new thing for the Methodist Church to have a "surplus" of preachers! For the enlightenment of our esteemed contemporary we will define the terms used above. A supernumerary preacher is one who is temporarily disabled in body and can not, therefore, do full work. A superannuated preacher is one who is worn out in the work. Our "surplus," then, consists in the disabled and the worn-out preachers, and their "names are kept on the rolls" until they die and go to heaven.

PERSONAL AND OTHERWISE.

The Methodist Church at Wilson, La., is undergoing repairs.

Bishop Keener returned home last week, having stood his three weeks of work very well.

In Homer, La., a large fire occurred recently. The new jail was burned, and several other houses.

Rev. H. R. Singleton, of the Pacific Conference, has been transferred to the Mississippi Conference.

City property in Alexandria, La., has advanced $35 000 over last year. It is now valued at $563,228.

Will those brethren who promised us matter for our "special editions" please send forward the same?

Bro. N. B. Norwood has been helping Bro. Roy on the Lower Coast Mission, and reports good work done.

Rev. R. M. Blocker, Rayne, La., Oct. 13, writes: "Received on the Fund home from Mrs. Rouge, $5."

The People's Bank at Summit, Miss., has been organized with a capital of $25,000. It will be ready for business, Nov. 10.

West Point, Miss., had a $70,000 fire last week, in which among other buildings the Methodist Church was destroyed.

Rev. J. M. Henry, who has been assisting Rev. C. B. Carter in a meeting at Crowley, La., reports a good attendance and good results.

That was quite a contrast: Walter Scott died listening to Lockhart reading the Bible; Tennyson died with a copy of Shakespeare in his hand!

The Whole Family is the name of a new monthly published by the Russell Publishing Company, Boston. The first number is excellent and gives promise of a good magazine for the whole family. Price, 75 cents per annum.

This is what Bro. Duhose says of Bishop Haygood's Pacific Conference talks: "The Bishop's deliverances were singularly sinewy and strong. His address to the graduates was a masterpiece of logic, sound speech and good sense."

The papers had this refreshing dispatch from New Iberia, La., last week: "District Attorney Broussard is waging an unrelenting warfare against the violators of the Sunday law and the law against carrying concealed weapons." The attorney is doing his duty, that's all.

Just as soon as a little leisure is afforded, Bishop Galloway will resume his letters about British Methodism. We venture to predict that these will be most instructive and interesting letters. Get your people to subscribe right away, that they may get this great benefit.

Dr. Hunnicutt, president of Centenary College, spent several days last week in our city. He preached on Sunday in Rayne Memorial Church to the edification of the people. He represents the college as making satisfactory progress in the work of this new session.

NOTES FROM OUR JACKSON OFFICE.

The Shiloh Camp Meeting has just closed. There were about fifteen accessions and about the same number of conversions.

Three more new students at Millsaps College last week. The number now is 121, and, at least, five more expected this week.

Millsaps College Library has a complete set of the *Methodist Magazines* and *Quarterly Review* from 1818 to date, the gift of Rev. A. F. Watkins.

One of the first, if not the first, weekly paper published in Mississippi was published in Natchez by Col. Andrews Marschalk, over ninety years ago.

Bros. A. D. Miller, of the Bowerton circuit, and A. B. Nicholson, from Hazlehurst, gave us a pleasant call on their way from the Shiloh Camp Meeting. They both look well, and Bro. Miller seems in good trim for Conference.

From the *New York Christian Advocate* we learn that two of the missionaries from the M. E. Church have recently died. Bro. James Baume, of the South Indian Conference, and Miss Mary E. V. Pardoe, of the Woman's Board, in Japan.

The public schools of Jackson have enrolled to date nine hundred and ninety scholars. Five hundred are in the school for whites and four hundred and ninety in the school for blacks. This is a fine record, and portends a future for Jackson.

The missionary work among the Choctaw Indians has been encouragingly successful. During the past year, starting with nothing, there are now fifteen members, two churches, two Sabbath-schools, and at the next Quarterly Conference a native preacher will be licensed to preach. The salary of the missionary has been paid to date except $12, and a portion of that is on hand. Now, let those who have promised to aid in this good work come forward and pay their subscription, so that the fourth quarter salary of our faithful missionary can be paid.

We notice in the proceedings of the Pacific Conference that Rev. H. R. Singleton has been transferred to the Mississippi Conference. Bro. Singleton is remembered with pleasure by his brethren east of the Mississippi, and we extend to him and his family a cordial welcome among us again.

Bro. R. P. Lake, whose official headquarters in a large insurance business has been in Jackson for over a year, will move his family from Grenada in a few days and make this his permanent home. He and his family will occupy the house of the late Chief-Justice Chalmers until their own home is built.

Bishop and Mrs. Galloway entertained the faculty of Millsaps College at tea one evening last week. President Murrah, Professor and Mrs. Weber, Professors Patillo, Swearingen, and Black were present on the delightful occasion. The faculty have made a fine impression as Christian gentlemen, as well as excellent educators, and are the recipients of many social courtesies.

Bishop Granbery has written Bishop Galloway that he expects to be able to hold the North Mississippi and the Mississippi Conferences. It affords us very great pleasure to make this announcement, and we know it will be a source of equal gratification and pleasure to our Mississippi brethren to learn that the Bishop has sufficiently recovered to be with us.

The Minutes of the thirteenth Annual Meeting of the Woman's Missionary Society of the Mississippi Conference are out in a very neat pamphlet-form, reflecting great credit both on the editress and on the society. From the Minutes we learn that there are in this society 2 427 members. Last year they raised $1,391.81, besides a vast amount of missionary information disseminated.

Death of John Shivers, M. D.

I have just finished a letter from Black Hawk, Miss., informing me of the death of one of my very best friends, Dr. John Shivvers, son-in-law to Dr. B. F. Kitrell, of Black Hawk.

Bro. Shivvers was sick about three months with typhoid fever, and died last Monday, Oct. 10. All that accomplished medical skill could do was done. Nothing that loving watch-care could accomplish was left undone, and yet with all this his young and polished life has gone out. This life's sun is forever set. Only in his twenty-ninth year; a first-class physician, an official member of the Methodist Church, a Christian gentleman, an affectionate father and a loving and tender husband. We might ask, Why has God allowed this? But not so. We only bow to his divine will, and promise to meet our brother in the new, bright home above. B. F. PHILLIPS.

Nashville Advocate please copy.

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Dr. Elliott Coues, author of "Birds of the Northwest," says: "It is a really notable work."

Prof. C. J. Maynard, author of the "Birds of Eastern North America," says: "Contains the best pictures of the species which I have ever seen."

Dr. J. S. Newberry, President Academy of Science, says: "The work is accurately and tastefully prepared, and I take pleasure in recommending it as the most attractive popular exposition of our ornithology yet given to the public."

From Prof. Wm. D. Hornaday, Taxidermist, U. S. National Museum: "I have carefully compared the figures in 'The Birds of North America' with those in Audubon's great work, and am free to say that they are more accurate in outline as well as more faithfully colored to nature."

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Home Life.

LIKE THE SEA.

BY S. M. C.

Like the sea is the human heart
When waves of passion rise,
So tempest-tossed from shore to shore
'Neath angry growing skies.
Like the sunlit sea is this heart of ours
When the waves are lulled to rest,
So low it beats to the music sweet
In the peaceful, happy breast.
Like the sea—the wonderful, grand old sea
It rests in the Master's hand.
May his tender love its boundery be
His will its waves command.

A Perfect Wife.

On the anniversary of their marriage Edmund Burke presented to his wife this pen portrait of her charms. It may serve as a mirror in which wives of the present day may view themselves:

"She is handsome, but it is a beauty not arising from features, from complexion, or from shape. She has all three in a high degree, but it is not by these she touches a heart; it is all that sweetness of temper, benevolence, innocence, and sensibility which a face can express that forms her beauty. She has a face that just raises your attention at first sight; it grows on you every moment, and you wonder it did no more than raise your attention at first.

"Her eyes have a mild light, but they awe when she pleases; they command like a good man out of office, not by authority, but by virtue. Her stature is not tall; she is not made to be the admiration of everybody, but the happiness of one. She has all the firmness that does not exclude delicacy; she has all the softness that does not imply weakness.

"Her voice is a soft, low music, not formed to rule in public assemblies, but to charm those who can distinguish a company from a crowd; it has this advantage, *you must come close to her to hear it.* To describe her body describes her mind; one is the transcript of the other; her understanding is not shown in the variety of matters it exerts itself on, but in the goodness of the choice she makes. She does not display it so much in saying or doing striking things, as in avoiding such as she ought *not* to say and do.

"No person of so few years can know the world better; no person was ever less corrupted by the knowledge. Her politeness flows rather from a natural disposition to oblige than from any rules on the subject, and, therefore, never fails to strike those who understand good breeding and those who do not. She has a steady and firm mind, which takes no more from the solidity of the female character than the solidity of marble does from its polish and luster. She has such virtue as makes us value the truly great of our own sex. She has all the winning graces that make us love even the faults we see in the weak and beautiful in hers."

With such a wife, is it surprising that Burke could aver "that every care vanished the moment he sheltered her beneath his own roof"?

Awakening to Our Possibilities.

Nine-tenths of those who fail of success in life, do so because they fail to wake, or else wake too late, to the possibilities of power which they possess. This is true in a material and worldly sense, and it is also true in a spiritual and religious sense. The great majority of feeble Christians are weak, ineffective and comparatively useless in the Master's service, not because they are incapable of spiritual development and usefulness, but because they lack that faith in themselves, based upon faith in God, which would enable them to become devoted and successful servants of Christ. There seems to be a certain thralldom of apathy, which holds multitudes of professing Christians in its unworthy bondage, and prevents their becoming what God made them capable of becoming. The only help for such spiritual inertia is the awakening of the soul to its true possibilities. How many of these dull, sluggish servants of Christ might be active, joyful, honored ministrants of his, if they would only rouse to a sense of their prerogative and power! The world is full of clear-eyed, but blindfolded saints—Christians who walk through life led by their fellow-Christians instead of themselves leading some of Christ's wandering ones. Unprofitable servants they, whose talent is buried in the earth.

When shall we learn that Christ's service is not so much a matter of equipment as it is of devotion? Every Christian's possibilities are inestimable. What is the conventional, perfunctory, unfruitful Christian, after all, but a sleeping Luther? The church's greatest reformer might have been nothing more than a conventional ecclesiast had he not awakened to the possibilities of larger truth and larger service within him. The church to-day is full of sleeping Luthers—great and serviceable, potentially; petty and unfruitful, actually.

Oh, that all of us might wake to our spiritual possibilities—we who are all sons of God and joint-heirs with Christ of the Father's glory! What a grand day it would be for the church of Christ if every sluggish, half-hearted Christian would rise up, and say, "No more spiritual slumber, no more selfish ease, no more faithless self-distrust! I am capable of grand things in the Master's service, and, by God's grace, I will accomplish them!"—*Zion's Herald.*

Woman's Greatest Danger.—The great element of danger with woman's progress before the public lies in this fact: that it takes women away from home who ought to be there, and nowhere else. The public platform is no place for a mother who has either sons or daughters to educate. If woman's progress is going to tend in that direction, then the sooner that advancement stops the better. The first thought of a wife or a mother should be her home; all things, no matter how important, are secondary to that. No matter how rampant may become certain public evils, let her see to it that she keeps the evils out of her home, and she performs her greatest duty to her God, her family, and mankind.—Edward W. Bok, in the *Ladies' Home Journal.*

Washington was an Episcopalian, Adams preferred Unitarianism, Jefferson was a skeptic, Madison's people were Presbyterians, Monroe favored the Episcopal Church, John Q. Adams was a Unitarian, Jackson a Presbyterian, Van Buren an Episcopalian, Harrison attended the Methodist Church, Tyler the Episcopalian, Polk became a Methodist after his term expired. Taylor was an Episcopalian, Fillmore a Unitarian, Pierce a Congregationalist. Buchanan was a Presbyterian, Grant a Methodist, Garfield a Christian or Campbellite. Hayes was a Methodist, Arthur an Episcopalian. Benjamin Harrison is a Presbyterian.

God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found.

Post-Mortem Love.

I stood at his coffin, and than there were many tongues to speak his praise. There was not a breath of aspersion in the air. Men spoke of self-denials—of his work among the poor, and of his good qualities, of his quietness, his modesty, his humility, his pureness of heart, his faith and power. There were many who spoke indignantly of the charges that falsehood had forged against him in past years and the treatment he had received. There were enough kind things said during the two or three days that he lay in the coffin, and while the company stood around his grave, to have blessed him and made him happy all his fifty years, and to have thrown sweetness and joy about his soul during all his painful and weary journey. There was enough sunshine wasted about the black coffin and dark grave to have made his whole life-path bright as clearest day. But his ears were closed then and could not be thrilled by the grateful sounds. He cared nothing then for the sweet flowers that were piled upon his coffin. The love blossomed out too late. The kindness came when life could not receive its blessings.

But meanwhile there is a great host of weary men and women toiling through life toward the grave, who need cheering words and helpful ministries. The incense is gathering to scatter about their coffins; but why should it not be scattered in their paths to-day? The kind words are lying in men's hearts and trembling on their tongues, which will be spoken by and by when these weary ones are sleeping; but why should they not be spoken now, when they are needed so much, and when their accents would be so pleasing and grateful?—*Exchange.*

The Surprises of Life.

It has pleased him who gives us life, and who takes it away, to diversify it with a series of surprises, sometimes sad, sometimes pleasant, but in either case, unexpected. Indeed, were it not for the surprises that come so frequently; were we certain that to-day will be as yesterday, and that to-morrow as to-day, life here would be dull and dreary—indeed, a burden far too great for us to bear. It is because to-day is not altogether as yesterday that we are sure to-morrow will not be altogether as to-day. But for this our life would be but a treadmill, or prison, with its unvarying round of enforced sameness of labor. We ought to be very thankful that our heavenly Father does thus isolate us every day and keep from us the issues of the days before us.

But we are not quite submissive to this ordering of things. We are too proud to confess that we know not what shall be on the morrow. This lesson, as to our own ignorance and dependence, is one which we have to learn by bitter experience. But after a thousand disappointments in trying to improve upon the methods of Divine Providence, we find out at last that God's way is better than our way, and come to say, not with surly acquiescence, but with perfect peace and trust, "If the Lord will, we shall live and do this or that."—*Evangelist.*

Heading a Thief.

"John Chinaman," who swindled some of his countrymen in San Francisco, had little knowledge of the uses of the telegraph and cable, and thought if he could reach Shanghai in safety, all would be well. But the officers of the law were in waiting for him after his long voyage. This is how it happened: His victims in San Francisco had only to write a message and in a few moments it was in New York. There it took a dive into the Atlantic Ocean, and in a jiffy bobbed up on the coast of Ireland, took a look and leaped into the water again, scooted across to France and over to the Mediterranean, where it ducked under once more, and was in Alexandria before you could say "Jack Robinson." Then, as dry shod as the children of Israel, it passed through the Red Sea, shot under the Arabian Sea and came to the surface at Bombay. No mahatma ever crossed India in shorter time than it took this message to jump over to Madras and dart into the Bay of Bengal. Then it rose at Singapore just to catch breath for its final swim to Shanghai, and the law, the lazy law, had ample time to dress itself in a long train of bedizening sentences, and primp and primp before the ship came in.—*Standard.*

Peace Like a River.

Is there anything that can be compared for grandeur to one of those deep, tranquil Summer days when men say, "To be in the atmosphere and gaze by day and by night into the heavens, is glorious indeed. It is lordlier in bounty than anything of which the heart can conceive?" Did anybody every carry these fair heavens and these deep skies with him into the unstormed realms, and glory that he had the power, amidst the hideous noise, the cacophonous clashing, the violent strife of this world, to open the pearly gate, and walk within and rest until the storm was over past? Did anybody ever say to himself, "I have some learning, some genius, some capacity; but, after all, I glory in myself because I dwell in joy, in love and in peace?" Ah, there is a higher notion of manhood and honor and dignity than that which is bruited about the streets among imperfect, quarreling men, and if once a man has learned to glory in this higher motion, how free he is! Forbearance, courage, toughness, endurance, the ability to meet trouble and not be vanquished by it, but tranquilly rejoice in it, are elements of manhood.—*Henry Ward Beecher.*

Saintliness of character or of manner is not born in a person. It is a growth, or an acquirement, or result of training. And the more markedly it stands out in the face and bearing and methods of a man in mature life, the more it must have cost him in its securing. It is very easy to see the signs of this saintliness as it finally shows itself, but it is not so easy to realize the struggles which have been made in the effort at its attaining. Hard blows on the marble in its cutting and trimming, and patient and persistent effort in its polishing, are essential in the process of transforming the rude block as it comes from the quarry into the finished statue which is a center of admiration in the gallery. Yet no statue ever formed by the hand of man cost such determined effort, and such untiring patience in its completing, as a finished human character. A saintly face is a thing of beauty, but it costs more in its securing than most of us are willing to pay for it.—*Sunday-School Times.*

A Recipe Worth Trying.—Good husbands can not spoiled by petting. Bad ones will not be made worse by the process; they may be made better. One and all, they like it. Not only fondling and love-words, but to have their home comings at evening to be accounted events; they enjoy pretty surprises and favorite dishes, the flower laid by the plate, the becoming gown or ribbon put on to please their eyes.

Our Young People.

BIRDS AND BOYS.

Down in the meadow the little brown thrushes
Build them a nest in the barberry bushes;
And when it is finished all cozy and neat,
Three speckled eggs make their pleasure complete.
"Twit—ter—ee twitter!" they chirp to each other,
"Building a nest is no end of a bother;
But oh, when our dear little birdies we see,
How happy we'll be! How happy we'll be!"

Up at the cottage where children are growing,
The young mother patiently sits at her sewing.
It's something to work for small hobbledehoys
That will tear their trousers and make such a noise;
"And one must admit," says the dear little mother,
"That bringing up boys is no end of a bother;
But oh, when they kiss me, and climb on my knee,
It's sweetness for me, it's sweetness for me!"
—*St. Nicholas.*

Mr. Editor: I will write and tell you about our protracted meeting. Bro. Little, the presiding elder, preached Saturday, and after services held quarterly meeting. On Sunday we had the pleasure of listening to him again. Our meeting commenced on Sunday, and lasted until Wednesday night. Bro. Keen helped Bro. Hawkins in the meeting all that he was able. I am sorry to say he was sick with a bad cold. Everybody liked his preaching so well. I hope he will come again. We had a rejoicing time. Four joined and two renewed their membership. We also organized a Sunday-school and prayer meeting, which were very much needed. Please help us pray for success in our undertakings. How many of the cousins are reading a chapter in the Bible every day? I have started to do it. I will close by asking the cousins a question: What was the dimension of King Og's iron bedstead in feet and inches? Success to the Advocate. Mabel C. Spencer.

Campbellsville, Miss.

The Hard Problem.

I know a boy who was preparing to enter the Junior class of the New York University. He was studying trigonometry, and I gave him the examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him: "Shall I help you?"

"No, sir. I can, and will do it, if you give me time."

I said: "I will give you all the time you wish."

The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I can, and will do it, if you give me a little more time."

"Certainly, you may have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars, and men, too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success.

Yes, he had it, notwithstanding it had cost him many hours of hard work. Not only had he solved the problem, but, what was of much greater importance to him, he had begun to develop mathematical power, which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.—*Herald and Presbyter.*

Hold on, Boys.

Hold on to your virtue—it is above all price to you, in all times and places.

Hold on to your good character, for it is, and ever will be, your best wealth.

Hold on to your hand when you are about to strike, steal, or do any improper act.

Hold on to the truth, for it will serve well and do you good throughout eternity.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use any improper word.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry about you.

Hold on to your heart when evil persons seek your company, and invite you to join their games, mirth, and revelry.

Hold on to your good name at all times, for it is much more valuable to you than gold, high places, or fashionable attire.

Hold on to your foot when you are on the point of kicking, running away from study, or pursuing the path of error, shame or crime.

Tried by the Bible.

One who really studies the Bible will find something in it for almost every case. There is a story told of William Kidmore, the Glasgow minister. When about six years old his father, who was minister of Stow, a country town south of Edinburgh, promised him "a few apples" from the garden as soon as they were ripe, on condition that the boy would let them alone when they were green. His father, when the apples were ripe, gave his expectant son four of them. He looked very much disappointed. He replied: "You promised me a few apples." His father said: "Well, have I not given them to you?" "No," said the boy, "you always tell us to try everything by the Bible. Now the Bible tells us about Noah's ark, 'Wherein few, that is, eight souls, were saved by water.' You have given me only four apples." The father smiled and gave the boy what the Bible counted "few," eight apples.

So Billy got four extra apples by knowing how to quote Scripture.—*Selected.*

Alphabets of the World.—The Sandwich Islands alphabet has twelve letters; the Burmese, nineteen; Italian, twenty; Bengalese, twenty-one; Hebrew, Syrian, Chaldee, and Samaritan, twenty-two each; French, twenty-three; Greek, twenty-four; Latin, twenty-five; German, Dutch, and English, twenty-six each; Spanish and Slavonic, twenty-seven each; Arabic, twenty-eight; Persian and Coptic, thirty-two; Georgian, thirty-five; Armenian, thirty-eight; Russian, forty-one; Muscovite, forty-three; Sanskrit and Japanese, fifty; Ethiopic and Tartarian have two hundred and two each.

It is said that in the services of the English Church, the Prince of Wales has been prayed for 800,000,000 times. The use of this special prayer suggests to the New York *Observer* a story about a little girl who asked why the Prince was particularly excluded in it. Her mistake was due to the clergyman's pronunciation of "Albert Edward," which she took to mean "all but Edward, Prince of Wales."

Scientific.

Nervous Exhaustion.

Of late years we hear much about this disorder. It is more prevalent in the United States than elsewhere. Indeed, Board, about twenty-five years ago, called it the "American disease."

It is not only a product of civilization, but of civilization run mad—crazed by its everlasting rush. Dr. Edward Cowles, chief of the McLean Asylum, Somerville, Mass., and Dr. George F. Jelly, formerly of the same institution, have brought their large experience and signal ability to bear on the study of this disease.

All intelligent persons are familiar with the fact that the body is in a perpetual state of assimilation and elimination—nutrition and waste. The two processes balance each other in a healthy and normal physical condition.

Unless the waste product is regularly carried off, the system is poisoned by its accumulation. It is this self-poisoning which brings on the fatal result in Bright's disease and diabetes.

The ultimate nutrients of the body, whether of the muscles, membranes, nerve or cerebral substance, are the cells. These cells select the appropriate nourishment from the blood, assimilate it, and throw off the debris—the poisonous waste, always fatal if unduly retained.

Now, no other organ is so constantly in action as the nervous system. It is never fully at rest, day or night. The cells of every tissue must be kept incessantly at work. Every thought, feeling, purpose, volition, every excitement of pleasure, pain or passion, all concentration of mind in study, business or care, uses up brain substance, and transforms it into waste product.

In normal mental action this waste is taken care of and duly eliminated; but in prolonged excessive mental activity the waste accumulates, and, according to Dr. Cowles, acts as a poison to the nerves themselves, interfering with their normal action.

An early result is simple fatigue of the brain, which rest may soon relieve; at a later stage, the over-activity being longer continued, there is excessive irritability and weakness of the nervous system. The tendency is always toward grave mental disease, often merging into insanity.

Among the physical signs are tremor of the face, tongue and hands; but the earliest and most important signs are mental symptoms—melancholy and mental depression. The disease, to be easily arrested, should be treated early.—*Youth's Companion.*

Mental Power of Children.

The capacity of the child, the number and nature of the studies, and especially the length of the recitations, are features which ought not to be overlooked or be left to the discretion of educators. That much can be gained by experimental study of over-pressure is shown by a paper read by Dr. Burgenstein, of Vienna, before the Congress of Hygiene, in London, upon "The Working Curve of an Hour." The writer had for his object the study of the mental power of children, and he arranged his experiments with a view to demonstrating the fluctuations of brain power in children during one hour's occupation with a familiar subject. Simple addition and multiplication sums were given to two classes of girls of an average age of eleven years and eleven years and ten months, and two classes of boys of the average age of twelve years and two months and thirteen years and one month. After ten minutes' work the sums were taken away from the children; after a pause of ten minutes the work was resumed, the alternation continuing for an hour, so that there were three periods of work. The results were interesting. During the whole experiment the 162 children worked out 135,010 figures, making 6,504 mistakes. It was found that the number of mistakes increased in the different periods, and that during the third period the quality of work was at the lowest. The general result showed, according to the investigator, that "children of the ages stated became fatigued in three-quarters of an hour; that the organic material is gradually exhausted; that the power of work gradually diminishes to a certain point during the third quarter of the hour, returning with renewed force at the fourth quarter."—*Exchange.*

Winkler published some time ago results of his studies on the durability of various metals used for culinary purposes. The loss per year in per cent. was as follows: Silver spoon, 0.403; aluminum, 0.630; German silver, 1.006. This study has now been carried on for sixteen years, during which time the silver and aluminum spoons have been in daily use. The German silver spoon, however, has not been used with so great regularity. In case of the silver spoon, the loss during sixteen years has amounted to 8.78, continual polishing bringing the result too high. The aluminum spoon lost 5.85. As this spoon has been rubbed only with a soapy flannel, attempts at polishing it being useless, the figure is to be taken as correct. The loss in the case of the third spoon was 5.62. Hence as regards durability these figures show that there is little choice between silver and aluminum, but German silver is less durable than either.—*Exchange.*

A very curious fact stated by a writer in *Longman's Magazine* is that a cloud is always raining. Even in Summer, when the cloud over our head is white, the drops are falling from it. But they are very small and they evaporate before they reach the earth. In evaporating they pass from the cloud-particle stage to the haze-particle stage; from saturation to simple condensation, or the dry dust particles on which the condensation took place may be left perfectly dry. It is a general truth that whenever a cloud is formed it begins to rain. The minute particles of water come down in millions. The distance they fall depends on their size. If the air the cloud rests on is dry and warm, they do not get far. If it is chilly, they collect in masses and form drops of rain that reach the earth.

Many members of the lower order of creation are far stronger in comparison to their size and weight than the strongest of the human race. A large black beetle weighing about a quarter of an ounce will scramble off easily with a weight of one and a half pounds on its back, which is about the same as for a man to carry a load of coal with the horses and wagon. A grasshopper has been known to jump from 200 to 300 times its own length. The engineering of ants in building their tunnels and constructing their galleries is of so marvelous a character when compared to the size of the insects that the Mount Cenis and Gothard tunnels dwindle into insignificance when compared with the works of these tiny insects.—*Exchange.*

Life is much reduced in simplicity when we resolve to live one day at a time, and to make that day blessed to others. The cares and the vexations and the troubles of life are allayed or banished under the spell of this central purpose.—*Christian Register.*

MARRIAGES.

LEGER—CARUTHERS.—At McGehee's Chapel, Sept. 27, 1892, by Rev. J. M. Wyatt, Mr. C. Leger to Miss Fannie Lee Caruthers.

FULMER—SINGLETON.—At the residence of the bride's father, near Como, Miss., Sept. 28, 1892, by Rev. J. M. Wyatt, Mr. J. A. Fulmer to Miss Lucy R. Singleton.

WARD—SHROCK.—In the Methodist Church, Shrock, Miss., Sunday evening, Oct. 9, 1892, at 4 o'clock P. M., by Rev. E. F. Edgar, Mr. Michel E. Ward and Miss Mamie L. Shrock, daughter of Hon. J. K. Shrock, all of Attala county, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over

FLOWERS—WILLIAM KNOX FLOWERS, eldest son of John E. and Sallie A. K. Flowers, was born Oct. 7, 1866; professed the Christian religion and joined the M. E. Church, South, August, 1882, and died Aug. 31, 1892.

To all my circle of acquaintances I have never known a young man so remarkably free from the bad habits and vices to which young men are addicted. His influence over young men in forming habits of morality, temperance and purity was very great. In the social circle he was a star of the first magnitude. Affable in manners, gifted in conversational powers, he reflected to all his tastes, his presence was ever welcome. Possessing an intellect of high order, he had carefully trained it in the schools of this county and at the State University.

We often gazed upon his form of magnificent manhood, endowed by nature far above the average, we thought there was reserved for him a long and successful career. But God's ways are not our ways. First, in December, 1891, the mercantile house in which he held an interest was destroyed by fire. Now death completed the work of destruction. If we had no faith to look beyond the grave, this hour, indeed, would be full of despair. But thanks to Christianity that gives us assurance of a meeting beyond the confines of death!

With the grief-stricken father, who mourns for this, his first-born, we mingle our tears. To his relatives and friends, and to all whose hearts are made sad by his death, we extend our sympathy and condolence of a friend and associate whose heart feels this bereavement as keenly as they. His friend, W. N. LEWIS.

CHAMPENOIS—Mrs. LOUISA CHAMPENOIS (née Crabtree) was born near Decatur, Miss., July 30, 1827. On Nov. 7, 1845, she was married to Mr. Isaac Champenois, in Mobile, Ala., by Rev. Joshua Heard.

She was a faithful, loving wife till his departure, a few years since. She joined the Presbyterian Church early in life; but when (with her husband and family) she moved to Shubuta, Miss., in 1859, all united with the M. E. Church, South. She remained a consistent member with us for more than thirty-two years. We saw this town grow up from a few houses to quite a business place. In all of its vicissitudes of prosperity and adversity, she remained steadily at the post of duty. She became much attached to the doctrines and polity of her church, attended its ordinances, and supported its institutions. A woman of industry, business ability and stern integrity, she was ready and able to aid the needy and distressed. She was not demonstrative in her ways, but quiet, calm and determined.

Her last sickness was not very protracted, but long and painful enough to give ample room for the exhibition of Christian patience and fortitude. She quietly arranged her earthly affairs, reposed her cause in the hands of a faithful Creator—a loving Redeemer—and thus, in full hope of eternal glory, she passed out of our sight on Aug. 16, 1892. In many ways we all shall miss her much, but hope to meet again. J. P. DRAKE.

ALLEY—At Floyd, La., Sept. 21, 1892, ALONZO L. ALLEY departed this life after a long and painful illness. He was born in Cuthbert, Ga., in 1845. In 1860 the family moved to St. Joseph, La.; in 1870 he married Miss Salome Loudoo; in 1875 he moved to this place, where he has lived until called by the Master to go up higher. Many years since he joined the M. E. Church, South, and served as trustee, steward and Sabbath-school teacher. He was elected clerk of the court when Carroll parish was divided into East and West.

Having known him intimately for many years, we can truthfully say he was a man of strong character. In his friendships he was firm and steadfast, always willing to aid and assist them in every time of need. In his family relations he was kindness personified. To his aged mother, wife and children he was ever a loving, devoted son, husband and father.

Having been attacked with a loathsome disease that killed him, he lingered for months and years, looking the grim monster, Death, calmly in the face,—like a Christian martyr, without a murmur, knowing that God loveth those whom he chastens. He passed away as gently as though he fell asleep.

To his bereaved ones we say, Mourn not, for he has gone to that better land, where trials and sufferings are unknown. Another link has been added to the golden chain to draw you heavenward. A FRIEND.

PAINE—Little LELIA ANNA PAINE, daughter of R. B. and Ida J. Paine, was born Sept. 27, 1888; departed this life Sept. 12, 1892, aged three years eleven months and fifteen days.

Little Lelia was a bright and a sweet child, dearly loved by all. She loved to sing the Sunday-school songs. She loved to go to Sunday-school and say her lesson. She has ceased to sing on earth to sing in heaven, and, while her place is vacated around the family altar, she fills a place in heaven.

May the Lord bless father and mother, and help them to live to meet little Lelia in the sweet by-and-by! J. C. CARNLINE.

Anacoco, La.

FRANKLIN—Little JOSIE E. FRANKLIN, daughter of Willie and Sarah Franklin, was born June 18, 1889, and died Aug. 31, 1892.

Josie was a sweet, loving child. She suffered much, but without a murmur. She has gone to rest, for Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

May God bless the father and mother to follow on and meet to part no more! In heaven alone no sin is found, and there is no parting. "There I take these little lambs," said he, "and lay them on my breast." God will take care of them. J. C. CARNLINE.

COOK—After three days' sickness, on Sept. 24, 1892, the only child of Dr. and Sister Cook, of this place, was taken from earth to heaven.

The little prattling boy of thirteen months had won the admiration of the community by his promise and affection; but he, who took little children in his arms and blessed them, has taken THOMAS H. G. COOK to himself. D. W. BABB.

Stone, Ala.

VOSS—Sister EMMA VOSS (nee Herman) was born July 12, 1859; was happily married to Mr. H. C. Voss, Jan. 20, 1891, at the Presbyterian Church in Baton Rouge, Rev. J. Allison officiating.

She became a member of the Presbyterian Church in early life, and remained a consistent member of that church until a very short while before her death, which occurred at her home in Monroe, La., May 8, 1892. Her husband being an official member of the M. E. Church, South, at Monroe, La., she thought it proper to become a member of the same church with him; which she did by letter from the Presbyterian Church, in March, 1892.

If it were true that man is sinless, I would have said, She knew no sin. There was a gentleness, a mildness and purity of demeanor in her life that evinced a close companionship with God.

Sister Voss leaves a husband and child and many relatives and friends to mourn her departure. Our comfort is this: that she is in companionship with the pure in heaven, forever free from sin, with its sorrows and sufferings. Let us, by the grace of God, meet her there.

B. F. WHITE, Pastor.

RIGGS—LULA M. RIGGS, daughter of S. and M. J. Petty, was born near Centreville, Wilkinson county, Miss., Nov. 21, 1856, and died Aug. 17, 1892. She was married to E. E. Riggs, Oct. 23, 1883. Soon after her marriage she was converted and joined the M. E. Church, South, in which she lived a happy, earnest, lovely Christian life.

Sister Riggs was an affectionate daughter, a loving and devoted wife, a kind and true neighbor; ever ready and willing to help the needy and distressed. She endeavored to do unto others as she would they should do unto her, and, in consequence of her sweet spirit and kind disposition, she won all hearts and was loved by all who knew her.

In 1891 she moved with her husband to Monroe, La. Six weeks before her death she returned to Centreville on a visit to her parents and friends; and thus away from her husband, but surrounded by friends and relatives, she was taken sick and died very suddenly. But she was ready. She died in the faith; her end was peace. Blessed are the dead which die in the Lord! May the Lord comfort the heart-broken husband, and show him that his loss is her eternal gain! W. W. SIMMONS.

LONGMIRE—WILLIAM GORDON LONGMIRE was born near Gloster, Amite county, Miss., Jan. 21, 1826, and died suddenly, May 11, 1892. Bro. Longmire was twice married: first, in 1855, to Miss Caston, and after her death to Mrs. A. M. McDowell in 1864. He joined the M. E. Church soon after his second marriage, and was a faithful member and worker in the church until his death.

Bro. Longmire was a kind husband, a devoted father, a good neighbor. Long will Uncle Will be remembered in this community. Though he had no warning of his death until it was upon him, yet we believe he was ready, for he lived right. May the Lord comfort and bless his wife and children! W. W. S.

HOSS—Little RUBIE MAY, daughter of Jacob and Geraldine Hoss, was born Aug. 5, 1891, and died Sept. 2, 1892.

This bright and lovely bud was plucked when it began to be so interesting. Oh, how that little voice and sweet smile are missed! She stayed with us just long enough to make us love heaven more and earth less. Those lovely little arms, so often stretched to come to me! I feel she is on the other shore, saying, "Papa and mama, come to me." God help us to be faithful to the end; to be with Jesus and reunited with little Alvin and Rubie May.

MOTHER.

Nashville Advocate please copy.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Sparta	Oct. 22, 23
Phœbe	29, 30
Shuqualak	Nov. 5, 6
Mashulaville	8
Macon	10
Hebron	12, 13
Brooksville	19, 20
Columbus circuit	26, 27

T. C. WIER, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Banner circuit, at Salem	Oct. 22, 23
Grenada circuit, at Spring Hill	25
Chapel Hill circuit, at Chapel Hill	29, 30
Cherry Hill circuit, at Young's Ch'l	Nov. 1
Atlanta circuit, at Atlanta	5, 6
Coffeeville circuit, at G shen	11
Charleston circuit, at Charleston	12, 13
Tillatobs circuit, at Pleasant Hill	18, 20
Water Valley circuit, at Palestine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 2 and 24; and see that the Boards of Trustees present reports of the titles condition and value of property? Let the local preachers be careful to have written reports, according to our law.

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Cleveland	Oct. 22, 23
Avea	29, 30
Arcola	Nov. 5, 6
Duncan	12, 13
Jonestown	19, 20
Belen	26, 27

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

New Port	Oct. 22, 23
Kosciusko and Durant	28, 24
Sallis	29, 30
Rural Hill (Wed.)	Nov. 2
Weir's	5, 6
Pickens (Wed.)	9
Ebenezer	12, 13
Lexington and Tchula	18, 14
Belzoni	19, 20
Poplar Creek	26, 27

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Ashland	Oct. 22, 23
Byhalia	29, 30
Early Grove	Nov. 5, 6
East Holly Springs circuit	12, 13
Mount Pleasant	19, 20
Olive Branch	26, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Cockrum, at Independence	Oct. 22, 23
Batesville (Thurs.)	27
Courtland, at Chapel Hill	29, 30
Hernando	Nov. 6, 7
Arkabutla, at Brook's Chapel	13, 14
Mt. Vernon (Wed.)	16
Nesbit's	19, 20
Wall Hill (Wed.)	23
Panola, at Mt. Tirzah	26, 27

H. C. MOREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Lexington	Oct. 22, 23
Greenwood	29, 30
Sidon	Nov. 5, 6
Winona circuit	10
Vaiden	12, 13
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Nettleton and Fulton	Oct. 22, 23
Smithville	25
Okolona circuit	29, 30
Athens	Nov. 5, 6
Houston and Wesley	12, 13
Prairie	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Mount Olivet, at Mount Olivet	Oct. 22, 23
Camden, at Camden	29, 30
Edwards	Nov. 5, 6
Silver Creek, at Hillsdale	12, 13
Lake City and Lodi, at L. C. (Wed.)	16
Sharon, at Sharon	19, 20
Madison, at Madisonville	20, 21
Yazoo cir., at Mount Carmel (Thurs.)	24
Benton, at Midway	26, 27
Raymond, at Bolton (Wed.)	30
Jackson—First Church	Dec. 3, 4
Jackson—Capitol Street	3, 4
Flora cir., at Flora (Wed.)	7
Pocahontas circuit	10, 11

Trustees are hereby requested to be ready with their reports on all church property.

E. H. MOUNGER, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Zachery, at Deer Ford	Oct. 22, 23
East Baton Rouge, at Bay Ridge,	23, 24
Clinton and Slaughter, at Clinton	22, 30
St. Helena, at Center	Nov. 1
Franklinton	3
Amite City, at Amite City	5, 6
Springfield	5
Port Vincent, at Bayou Barbary	12, 13
Live Oak, at Palmetto	14
Tallsheck, at Camp Ground	18
Covington, at Slidell	19, 20
Gloster and Centerville, at Centerville	26, 27
Amite, at Cedar Grove	Dec 3, 4
East Feliciana	10, 11

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Caseyville	Oct. 22, 23
Providence, at Georgetown	29, 30
Hazlehurst	29, 20
Summit circuit, at Johnson	Nov. 5, 6
Brookh'n cir., at Helma Mill (nigh)	6
Holmesville	11
China Grove, at Tylertown	12, 13
Gallman	12, 13
Lebanon	18
Bowerton, at Rehoboth	19, 20
Terry, at Spring Ridge	24
Adams circuit, at Adams	26, 27
McComb City (night)	30
Wesson	Dec. 3, 4
Pleasant Grove circuit	10, 11

R. S. WOODWARD, P. E.

BRANDON DIST.—FOURTH ROUND.

Rose Hill, at Hopewell	Oct. 22, 23
Neshoba, at Philadelphia	29, 30
Marvin, at Wesleyana	Nov. 5, 6
Carthage, at Liberty	11
Walnut Grove, at Scotland Chapel	12, 13
Carthage and Walnut Grove, at W. G.	14
Hillsboro, at Good Hope	19, 20
Fannin, at Fannin	24
Brandon station	27, 28
Trenton, at Pontotoc	Dec. 1
Montrose, at Mt Zion	3, 4
Westville, at Hal's Creek	8
Raleigh, at Raleigh	10, 11

C. McDONALD, P. E.

SEASHORE DISTRICT—FOURTH ROUND.

Vancleave, at New Prospect Camp G.	Oct. 22, 23
Pearlington	29, 30
Eastabuchie	Nov. 5, 6
Ellisville, at Ellisville (Tues.)	8
East Pearl	12, 13
Purvis, at Purvis (Tues.)	15
Perry, at Smith's Chapel	19, 20
Heidelberg, at Philadelphia (Tues.)	22
Columbia	26, 27
Mt. Carmel (Wed.)	30
Williamsburg	Dec. 3, 4
Hattiesburg, at Hattiesburg (Wed.)	7

JOHN A. ELLIS, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Liowood circuit, at Pleasant Grove	Oct. 22, 23
DeKalb circuit, at Union Ridge	29, 30
Blunsville, at Blunsville (Thurs.)	Nov. 3
Lauderdale, at Lauderdale	5, 6
Porterville, at Porterville (Mon.)	7
Daleville station (Tues.)	8
Leakesville circuit, at Avera	12, 13
W'boro cir., at Winchester (Tues.)	15
W. and State Line, at W'boro. (Wed.)	16
Shubuta circuit, at Shubuta (Thurs.)	17
Clarke circuit, at Manasseh	19, 20
Chunkey circuit, at Concord	26, 27
Marion circuit, at Lockhart	Dec. 3, 4
Meridian—Central (night)	5

The attention of the preachers and of trustees is called to Ques. 23, and to Ans. 4, page 122 of Discipline. All local preachers must have ready written reports of "the extent and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MELDEN, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Martin, at Cane Ridge	Oct. 22, 23
Mayersville, at Beulah	29, 30
S. Warren	Nov. 5, 6
Warren	12, 13
Roxie, at Roxie	19, 20
Meadville, at Meadville (Tues.)	21
Anguilla and R. F.	26, 27
Rocky Springs	Dec. 3, 4
Utica (Thurs.)	8
Port Gibson	10, 11

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton (Tues.)	Nov. 1
Gretna (Thurs.)	3
Algiers (Sun.)	6
Ravne (Tues.)	8
Parker Chapel (Thurs.)	10
Plaq. and Donaldson, at D (Sat.)	12
Moreau (Tues.)	15
Louisiana Avenue (Thurs.)	17
Baton Rouge (Sat.)	19
Dryades (Wed.)	23
Gross Tete, at Harmony (Sat.)	26
Felicity (Wed.)	30
Lower Coast (Sat.)	Dec. 3
Carondelet (Thurs.)	8
Craps (Sun.)	11

Local preachers and Boards of Trustees must present their annual reports. The pastors are requested to have their statistical reports ready.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Melville and Big Cane, at Melville	Oct. 22, 23
Bayon Chicot, at Elm Bayou	29, 30
Colfax and Boyce, at Boyce	Nov. 5, 6
Pineville, at Fellowship	12, 13
Ada, at Palestine	19, 20
Columbia, at Columbia (Wed.)	23
Castor Mission, at Master's Chapel	26, 27
Montgomery	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Tulip, at Foster's Chapel	Oct. 22, 23
Valley, at Pleasant Valley	29, 30
Haynesville, at Colquit	Nov. 5, 6
Vienna, at Vienna	12, 13
Gansville, at Antioch	15, 16
Vernon, at Long Straw	19, 20
Sparta, at Bear Creek	26, 27
Ringgold, at Andrew Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Red River circuit, at Knox Point	Oct. 22, 23
Sabine circuit, at Bayou Scie	29, 30
Wesley circuit, at Holly Springs	Nov. 5, 6
Coushatta	6, 7
Grand Cane circuit, at Grand Cane	12, 13
Mooringsport, at Pine Hill (Tues.)	15
Caddo circuit, at Longstreet	19, 20
W. Natchitoches and Prov'l, at P. (F.)	25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	26, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

DELHI DIST.—FOURTH ROUND.

Oak Ridge, at Good Hope	Oct. 22, 23
Bastrop, at Bastrop	22, 30
Floyd, at Floyd	Nov. 5, 6
Providence, at Providence	8
Indian Village	12, 13
Waterproof, at Waterproof	19, 20
Oakley, at Jordan	26, 27
Winsboro, at Winsboro	Dec. 3, 4
Delhi, at Delhi	7

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Arthur	Oct. 22, 23
Crowley, at Crowley	22, 30
Plaquemine B. and Rayne, at Ch. Pt.	Nov. 5, 6
Sulphur Mine, at Vinton	19, 20
Grand Chenier, at G. C.	26, 27
Sabine Mission, at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

The early Britons were in the habit of tatooing forms and figures on their bodies, and our Saxon ancestors often dyed or colored their long bushy hair, sometimes giving it a blue tint. It was from some such source that the suggestion for the story of "Blue Beard" was derived.

Although that color is not seen nowadays, some who attempt dying their hair or beards look blue enough themselves at their miserable failures, for there is no dye that can not be detected with half a glance.

The only way to get back the color of hair that has changed or is dead-looking is by using Louisiana Creole Hair Restorer, which in hundreds of cases has restored to a natural brown or glossy black, hair that was turning gray. It is just as applicable to the beard, and the advantage of using it is that it is harmless, does not spot fabrics, and is a delightful dressing. Mansfield Drug Co., Proprietors, Memphis, Tenn.

Preparations are being made all over the Union for appropriate celebration of Columbus Day, Oct. 21.

Bargains in Pianos and Organs.

Philip Werlein, of 135 Canal St., New Orleans, is selling Pianos and Organs cheaper than ever. It will pay you to see or write him for prices and terms. Catalogues mailed free upon application. Notice our advertisement elsewhere.

Buy your school books from Bro Van Valkenburgh, 106 Camp street.

NEWS OF THE WEEK.

DOMESTIC.

The new Mormon Temple will be dedicated at Salt Lake on April 6, 1893. The construction of the building was begun forty years ago, and it has cost $2,500 000.

President Harrison has issued a proclamation opening to immediate settlement the surplus lands of the Crow Indian reservation in Southern Montana, aggregating about 1,800,000 acres.

Gen. Adlai Stevenson, Democratic candidate for Vice-President of the United States, has been addressing meetings in Alabama this week. His arrival in the State caused much enthusiasm.

Gov. Foster of Louisiana will not be able to attend the dedicatory ceremonies of the World's Fair, on account of sickness. Lt.-Gov. Parlange, accompanied by the governor's staff, will represent the State.

The Census bulletin of manufacturers in the cotton industry shows that in 1890, in nine Southern States, there were 239 cotton manufactories, against 161 in 1880, which in 1890 were valued at $53,827,303.

Hon. Henry Watterson, of Kentucky, will deliver the address at the dedicatory ceremonies of the World's Fair, at Chicago, on Oct. 21, instead of Congressman Breckinridge, who had declined the position.

The last of the Pennsylvania militia—the Sixteenth Regiment, after ninety-five days' service—left Homestead on Oct. 13. The cost to the State of maintaining the National Guard at Homestead has been $600,000.

An explosion of gas occurred at the Sterling colliery, in Pennsylvania, on Oct. 13, supposed to have been caused by a fall of coal breaking a miner's lamp. One man was killed outright, several wounded and many are entombed.

Columbus Day (Oct. 12) was celebrated in various cities of the Union. A monster parade of military and other organizations in New York City had 50,000 men in line, and took six hours to pass a given point. It is said the decorations in the city cost $2,000,000.

The Census Bureau, on Oct. 14, issued a bulletin on cotton manufactures in this country in 1890, as compared with the industry in 1880. There is a total of 14,838,103 spindles and 324,866 looms. The greatest increase in the ten years was in the South, where the industry nearly quadrupled.

According to a Census office bulletin, the increase of silk manufactured since 1880 has been most striking, being 112 75 per cent. in the value of its product; that of the cotton manufacture ranking second, being 39 51 per cent.; in that of wool manufacture, 26 39 per cent. The average increase in the entire textile industry is 38 51 per cent.

The United States Supreme Court, by Chief Justice Fuller, has affirmed the judgment of the Michigan Supreme Court, upholding the constitutionality of the famous Miner law, providing for the election of presidential electors by congressional districts instead of by the State as a whole. The court holds that the fourteenth amendment did not limit the right of a State to fix a mode of choosing electors. The conceded effect of the decision is to give a part, at least, of the Michigan electoral vote to Cleveland.

FOREIGN.

In compliance with the request of Emperor William, Queen Regent Christina of Spain has consented to stand as godmother to the daughter born a short time ago to the imperial house of Germany.

Last Thursday a great crowd of priests and women knelt at the tomb of Edward the Confessor, in Westminster Abbey, and prayed for the conversion of the English people to the Roman Catholic faith.

Figures received from official reports made to the government in every wheat-producing country in Europe show, that except Great Britain and Italy, the crop prospects average nearly 15 per cent. better than last year.

The workmen's clubs and Socialist societies of London, which figured in the Trafalgar Square riots of a few years ago, will reassert their right to hold public meetings there by a monster demonstration, Nov. 13, with which it is presumed the government will not interfere.

A large number of the men who were arrested for taking part in the cholera riot at Saratof, Russia, were tried by court martial and judgment was rendered at Astrakhan. Four of the rioters were sentenced to death, while many of the prisoners were sentenced to exile in Siberia.

The alarming extent of emigration of farmers and laborers from Eastern Galicia into Russia has led the Austrian government to take active steps toward preventing this depletion of the population. Troops of Hungarian cavalry and infantry have been sent to the frontier for that purpose.

The announcement of the Italian general election for Nov. 5 has aroused the Italian Socialists to exceptional activity. In Milan the Socialistic leaders say they will contest every seat in Milan and Turin. So far the candidacy of sixty Socialists in Italy has been assured, or nearly four times the number nominated for the last general election.

Dwight L. Moody, the evangelist, is drawing immense crowds nightly to Spurgeon's Tabernacle in London, where he is conducting a revival. Five thousand persons are turned from the doors every evening because the seating and standing room of the tabernacle has already been exhausted. The conversions are said by Mr. Moody to number a thousand daily. At one service 500 pounds sterling were contributed toward the support of Spurgeon's Orphanage.

Catarrh in the Head

is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. Try it.

It Costs You Nothing to Secure a Year's Subscription to a Popular Home and Farm Journal.

READ OUR GREAT OFFER GIVEN BELOW.

I have made arrangements by which I am prepared to supply FREE to each subscriber a year's subscription to that well-known monthly Home and Farm Journal, the *American Farmer*, published at Springfield and Cleveland, Ohio. This offer is made to each subscriber who will pay up all arrears on subscription and one year in advance, and to all new subscribers paying one year in advance. The *American Farmer* is strictly national in its character. It is a high-class illustrated journal filled with entertaining and instructive reading matter, containing each month much information that is invaluable to agriculturists and of special interest to each member of every home. It is not a class publication and is suited to all localities, being national in its make-up and character, thus meeting with favor in all localities. It is strictly non-political and non-sectarian. It has a trained corps of contributors and is carefully edited. The various departments of Farm, Horticulture, Sheep and Swine, The Home, The Horse, and the Dairy, are filled with bright and useful matter. The readers of the *American Farmer* are universal in its praise and look for its monthly visits with keen anticipation. The regular subscription price to the *American Farmer* is $1.00 per year, but by this arrangement it COSTS YOU NOTHING to receive that great publication for one year. Do not delay in taking advantage of this offer, but call at once or send in your subscription. Sample copy of the *American Farmer* can be seen at this office or will be supplied direct by the publisher.

World's Fair Dedication.

REDUCED RATES TO CHICAGO VIA ILLINOIS CENTRAL.

For the above occasion, the *Central Route* will sell round-trip excursion tickets to Chicago, from stations on its lines between Villa Ridge, Ill., and Medina, Tenn., inclusive, at $14; from all stations south of Medina, at one fare for the round trip. Tickets on sale Oct. 19th to 22nd, good to return until Oct. 24th, inclusive, from Villa Ridge to Cairo, inclusive; from stations south of Cairo, the tickets will be on sale Oct. 16th to 19th, inclusive, good to return until Oct. 31st, inclusive. Call on your local ticket agent for specific rate and train time, or address (from stations north of Cairo), F. B. BOWES, G. N. P. A., 194 Clark Street, Chicago, Ill.; from points south of Cairo, J. W. COLEMAN, A. G. P. A., New Orleans, La.

On this page appears a unique premium offer of *The Kindergarten News*, entitled "A choice bit of silver for my lady's chamber." They sent us one of these trays to show its worth, and we find it a lovely thing and all that it is represented; which we are sure would delight any of our lady readers, and is really worth double what they ask for it. The mission of the *News* is to spread a knowledge of the Kindergarten method of training children, and it should be in every home in America.

Send 15 cents to F. D. Van Valkenburgh, 106 Camp street, and buy "The Handy Reliable Cook Book."

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. L. Corley, R. D. Norsworthy, James M. Green, E. F. Edgar, H. F. Lewis (4), W. M. Stevens, F. M. Williams, W. W. Simmons, W. M. Young, J. H. Evans, H. J. Boltz, C. G. Andrews, F. G. Hucutt, T. W. Lewis, R. A. Sibley, J. E. Denson, Bishop J. C. Keener, G. R. Ellis.

Messrs. Ira M. Eagan, J. A. Tillery, T. J. Hargrove, Benj. Roberts, W. T. Anderson, W. P. Turner, E. Safford, W. W. Corley, J. M. H. Smith, C. W. Anderson, A. G. Snelgrove, J. Stevens, J. T. Watts, John I. Marshall, F. F. Moss, J. D. Miller, W. R. Fisher, Willard Allen, J. T. Fly, James N. Welch.

Mesdames Ike Hickens, Mary G. Clarke, M. A. West, B. Saucier.

Oct. 18.

The Mississippi Valley Medical Association met in Cincinnati, last week. R. F. Stansbury, of Indianapolis, was elected president.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Special Notice.

I beg to inform my friends and the public that I will hereafter be connected with the extensive Clothing House of H. B. Stevens & Co., 122 and 124 Canal street. I respectfully solicit the patronage of my friends, to whose wants I will give my personal attention. I particularly ask the clergy to give me a call, and will guarantee satisfaction in every particular, as the house is famous for keeping the best quality of goods. Also keep Boys' and Children's Clothing, Shirts, Underwear and Hats. Give me a call, or send your orders.

WM. H. PIERSON,
122 and 124 Canal St.,
Formerly Wheeler & Pierson.

Ten cents for a dictionary with 30,000 words; five cents for an elegantly illustrated primer, and other books in proportion. F. D. Van Valkenburgh, 106 Camp street.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

Order Triumphant Songs, Living Songs, Gospel Hymns, Notes of Praise, The Revival, Songs of Joy and Gladness, Cheerful Songs, and all kind of hymn and song books, from F. D. Van Valkenburgh, 106 Camp street.

Buy slates, pencils and school stationery from Bro. Van Valkenburgh, 106 Camp street.

"The World in the Church.

A Plain Statement of Facts,

AND

An Appeal to Southern Methodists for a Return to the 'Old Paths.'"

By Rev. John T. Sawyer, D. D.,
Of the Louisiana Conference.

Published by Barbee & Smith, Nashville, Tenn., it is for sale by them, and also by F. D. Van Valkenburgh, No. 106 Camp street.

This book for the times sells at only 25 cents per copy.

Christian Advocate.

VOL. 39.—NO. 43. NEW ORLEANS, THURSDAY, OCTOBER 27, 1892. WHOLE NO. 1888.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Arkansas Letter.

MR. EDITOR: The Arkansas preachers are rounding up their year's work and preparing for Conference. The first to meet is the Arkansas; then the Little Rock, and last the White River. Bishop Wilson is to preside, and a hearty welcome will be extended to him. Some of the Arkansas people have had a taste of his powerful preaching. Last June he presided at the Morrilton District Conference, of the Arkansas Conference, which met in the hospitable, enterprising town of Conway, where Hendrix College is located, and the commencement exercises of the college followed immediately upon the close of the District Conference. The Bishop preached the commencement sermon. It was stately and sublime in thought, and powerful in delivery. Such sublime thoughts can not but give the hearer an uplift toward holiness and God. The Bishop, in his forceful and eloquent statement of the great doctrine of the atonement, moved with the tread of a giant.

This year has been one of excitement in politics and shortness of crops, yet the voice of the Methodist itinerant has been heard in the land, and the shout of the happy convert has ascended the hill of the Lord. The church has made some progress in the face of many hinderances and much to discourage.

In the last few years the educational interests in Arkansas have had a real boom. Hendrix College, the male school for the Methodists of the State, located at Conway, thirty miles from Little Rock, on the L. R. and Ft. Smith railroad, is under the presidency of Rev. A. C. Millar, A. M., who is a man of gifts and graces for the responsible position he successfully and worthily holds. He has associated with him five scholarly Christian gentlemen in the collegiate department, and a fine corps of teachers in the preparatory department, headed by Prof. Copenhaver, an A. M. of Emory and Henry College. The school now has eighty-three students from a distance. The building is new, three-story brick, and well appointed. The location is healthful.

Galloway Female College, located at Searcy, fifty-five miles northeast from Little Rock, is presided over by Rev. J. H. Dye, D. D., who gained a national reputation as a successful teacher and manager while he was superintendent of the Arkansas School for the Blind. Dr. Dye leased Galloway College for twelve years, and is to put $10,000 worth of improvements on the property. The school opened with a fine attendance. I am not advised as to the exact number, but I know that there are over 125 boarders. The faculty is full and able; the facilities for music are superior.

Speaking of Galloway, at Searcy, reminds me that Rev. Horace Jewell, the pastor there, has in press a history of Methodism in Arkansas, which will be ready for the reading public in five or six weeks. Bro. Jewell has been in the regular work in Arkansas about forty years, and he has had fine opportunities for gaining information for a history of our church in the State. I anticipate a rare treat when it reaches me.

Quitman Male and Female College is the oldest college in the State, and its students are scattered over this and other States. Quite a number of them are in the ministry. Rev. C. B. Mosely, of Japan, was a student here. The school is well manned, with Rev. O. H. Tucker as president. He is devout, painstaking and successful. The building is a three-story brick, just finished. I can speak knowingly of this school, having been the pastor on Quitman circuit the two years prior to this.

There is also the Arkadelphia Methodist Male and Female College, located at Arkadelphia, and presided over by Rev. C. O. Jones, an A. M. of Vanderbilt University. It is a fine school, well located.

The Little Rock Conference Training-school, located at Fordice, and presided over by Prof. Granville Goodloe, an A. M. of Vanderbilt University, is a most excellent classical academy of high grade.

I see my letter is growing too long to mention in detail other good church schools of the State.

The temperance laws are excellent. Many counties have voted out the saloon, and many neighborhoods have petitioned out the saloon under the three-mile law.

The *Arkansas Methodist*—Rev. Z. T. Bennett, D. D., editor—is a worthy ally of the Methodist pastor, and is very helpful in all lines of church work. It is a popular paper, and has a large circulation.

For a long time before your State election, last Spring, I watched with great anxiety the movements, pro-and con, on the Louisiana Lottery question. I suppose no one outside of your State felt more joy at the success of the "Antis." I have a warm heart for Louisiana, for I lived there nine years, and my father and three sisters sleep under its sod, awaiting the resurrection of the just.

Rev. J. A. Miller, presiding elder of Opelousas district, was my pastor when I felt the call to the ministry, and he was the first preacher—I believe the first man—I ever told that I felt I ought to go to preaching. How kindly and fatherly he was to me! And there is James L. Wright—dear, good man. He was our pastor at Bastrop in *ante-bellum* days. There is also Bro. Trippett, still lingering on this side with other old heroes. How delighted I was to see Bro. J. Pipes at the last General Conference in St. Louis! The dear old soldier, with many a battle scar, has gone up to enjoy the fruit of his labors.

But I must close. May the blessing of our God rest upon you and your colaborers in that goodly land, and may you be able to conquer it entirely for Christ! J. S. CLOWER.

Austin, Ark.

FROM THE WORK.

Rev. J. W. Chambers, P. C., Enterprise and Stonewall circuit, Oct. 14: "The Lord has graciously visited us at Enterprise. Rev. N. M. Clark did most of the preaching. There were 40 additions to the different churches. There were 100 conversions and reclamations. We will receive 26 members. Rev. T. L. Mellen, P. E., preached the last five sermons. Our whole church has taken a forward step."

Rev. B. H. Sheppard, Ada circuit, Louisiana Conference, Oct. 5: "This work does not enjoy the state of perfection that we would have it enjoy, and yet we are glad it is as well with us as it is. We have a net increase over the membership of last year of 21. Have baptized 1 adult and 16 children. Finances are very low. We have a part of our Conference collections in hand. But few of our members pray in public."

Rev. W. F. Henderson, Pleasant Hill, La., Oct. 7: "Our meeting at this place continued three weeks. A glorious victory for God and salvation. Twelve accessions, 15 or 20 conversions, church revived. Result: 'A ladies', young men's and general prayer meeting each week. Bro. Lallance was with me through the entire meeting; did noble work for the Master. Bro. Drake also four or five days. Many thanks to the brethren. Praise the Lord for his mercies. Held two other meetings prior to this. Good results. Have added to the church this year 28. Begin at Marthaville to-night. Pray for us."

Rev. J. R. Whittington, P. C., Bayou Sara circuit, Woodville district, Oct. 15: "Our fourth quarterly meeting has been held, and our worthy presiding elder, Rev. P. A. Johnston, was on hand, and preached us a fine sermon. We had quite a profitable Quarterly Conference. Our preacher's salary about half paid, and the fourth Quarterly Conference gone. This circuit has always had the name of paying every dollar. Spiritually, we are in a good fix. Crops of all kinds never better. We hope everything will be paid in full; we need it. One church, with a new steward, paid up, and $5 over. I am afraid he will have to take the horns. Pray for us."

Rev. O. L. Savage: "We are closing out our year's labors on Minter City and Strathmore charge. We have just closed a revival at Minter City. Three accessions to our church. The church greatly revived. Rev. J. W. Price, of Water Valley, Miss., gave us efficient and satisfactory service. My people were delighted with his services. Rev. J. W. Honnoll assisted me at Strathmore. The church was revived. Two accessions to the church. All the people were pleased with his preaching. This is our first year on this delightful charge. We feel assured that the charge is moving upward; that the Holy Spirit is leading us on to victory. May the blessings of Heaven rest upon these noble people!"

Rev. Ira F. Hawkins, Anguilla, Miss.: "Allow me to report my last protracted meetings. Bros. Little, P. E.; Keen, and Rogers, a lay member, were my comforts in passing through 'great tribulation' to Sharbrough's Chapel. There was held our third quarterly meeting. The services were protracted. Six joined the church, several family altars established, and a prayer meeting and Sunday-school, hitherto not even in embryo, received life. At Cary I was assisted by Bros. Keen and Crisler. Ten joined the church, and God's love was rekindled in the hearts of his children. The spiritual pulse of this magnificent Delta country is being quickened. The almighty dollar has been the central object for which immortal souls did strive. Now many are earnestly striving for God Almighty, and trusting in his guidance."

Rev. J. H. Holland, P. C.: "The camp meeting on the Americus circuit, Seashore district, Mississippi Conference, closed on Oct. 10, with good results. We had a good revival in the church. Eighteen conversions and 4 accessions, and quite a number of backsliders reclaimed. It was said to be the best camp meeting for several years past. We had with us Rev. John A. Ellis, our much-beloved presiding elder, with health much improved. He was able to preach us two splendid, good sermons. Also we had with us Rev. L. P. Meador, of the Meridian district; Rev. J. C. Long, from the Brandon district, and Rev. N. B. Young, of Seashore district; and the following local preachers: L. R. Roberts, Irvin Roberts, J. H. Havens, and Bro. Hester, from the Alabama Conference. All the preachers, both traveling and local, were full of the Good Spirit, and full of the interest of souls, and did good work in preaching and in the altar. Our fourth Quarterly Conference was held at the camp meeting. The circuit is behind, financially, but the stewards say that they will collect the assessment; so I think we will be able to carry up a good report at our Annual Conference."

Rev. Irvin Miller, P. C., Walnut Grove, Oct. 7: "I have finished my round of protracted meetings on Walnut Grove circuit, having held one at each of the five churches on the work. We have had good revival meetings at every appointment, and the church has advanced wonderfully in the spirituality of her membership. I don't remember to have attended better meetings in many long years. The accessions were not large at any appointment, but Christians were wonderfully revived, and the meetings at each appointment increased in interest from beginning to end, and large numbers of penitents came forward at the closing services. The best of order and attention prevailed, and not the least disturbance at any place. Congregations were large, and continued to increase to the close of each meeting. The membership of other denominations attended the meetings, and rendered valuable assistance with their songs and prayers, and enjoyed the services. In fact, I have never seen more union in feeling and sentiment among Christians. Bros. G. H. Galloway, J. C. Long, D. G. W. Ellis and the local ministry rendered valuable service in assisting me."

Rev. W. H. Sanders, Sidon charge, North Mississippi Conference, Oct. 12: "We feel that we have many reasons for which to praise God, for the way he has blessed us on this charge during this year. Our membership has been increased about 50 since this last Conference, and the church property nearly doubled, and the financial work of the charge fairly well up. We have completed and dedicated a beautiful church at the old site, Green Brier, which cost $1,200. On last Sunday Bro. J. S. Oakley, our pastor at Columbus, preached the dedicatory sermon at eleven o'clock A. M., and, after raising the amount necessary in cash and in subscription to pay the church out of debt, he dedicated it to the Lord. Bro. Oakley preached again at three o'clock P. M., and administered sacrament, and went the same evening to Greenwood and preached for Bro. Hargrove and his people. On Monday morning he and myself went back across the Yazoo river and spent the day, and that night he preached for us at Itta Bena, and on Tuesday morning he left for Columbus on the nine o'clock train. You see, Mr. Editor, we fill his hands full when he comes to see us. We are always glad to have him with us, and he never comes but that we feel blessed for his having been with us. I am sorry to say that the people of this charge, and especially of the Sidon Church, have lost one of the best officials and Sunday-school workers anywhere in the whole country, in the very recent death of Dr. J. M. Shivvers."

Rev. Wm. B. Hines: "We have held three protracted meetings this year on Lake circuit, Mississippi Conference. The first at High Hill. The pastor was present on Sunday, and preached to a fine congregation, and at the close was sick, and went home, and did not return. On Monday, Bro. Ellis, of Hillsboro, came, and continued the meeting until Friday night. The brethren report a good meeting, the church refreshed, and they were much pleased with Bro. Ellis and his preaching. Our next meeting was at Lake, and began on Oct. 3, and continued until Friday night. Four days Bro. D. C. Rawls did the preaching, and did it well. The people were delighted with the preacher and his preaching, and much refreshed in their religion. Our third meeting was at Carr's Church. Bro. D. C. Rawls and myself repaired on Saturday, Oct. 8, to that. Only one service that day; two services on Sunday, and on Monday and Tuesday, and one on Wednesday. The people were highly pleased with Bro. Rawls as a preacher and a man. On Tuesday Rev. C. McDonald, our presiding elder, was present, and at eleven o'clock gave us a real good and opportune sermon, with which all were pleased. Then we held our fourth Quarterly Conference. Twenty-seven persons have joined our church this year by letter and otherwise; 20 children baptized. Wednesday, the last day of our meeting at Carr's Church, was a happy day. There were earnest shouts of praise went up to God, and the old, but beautiful, church-house seemed as happy as its members, for it sent down its echoing praise as really as their going up. Our finances are all wofully behind."

Rev. N. J. Roberts, P. C., Utica circuit, Mississippi Conference, Oct. 14: "We have just closed a most profitable meeting at this place. Rev. Joe J. Jones, of Carterville, Ga., was with us in great power. His preaching was clear and pointed, and accompanied with the power and demonstration of the Spirit; and, while he attacked sin in all its form, yet he showed the sinner he loved him and wished him saved. This meeting continued eleven days, Bro. Jones preaching, on an average, three sermons a day, to the largest crowds ever known to assemble in this place to hear the story of the cross. All business houses were closed for the morning service. God alone can tell, while eternity must prove the great good that has been and will be accomplished through and by this meeting. Twenty-five accessions to the various churches; 19 to the Methodist Church. Nearly every day we hear the good news that new family altars have been erected, and whole families have decided to live for God and the right. We have now in the Methodist Church, Tuesday night, a man's prayer meeting, composed of men who never prayed in public before. Still our number is on the increase. Bro. Jones left us on Wednesday morning for Hermanville, Miss. He carried with him the love and respect of this entire people, and our prayers will follow him wherever he goes. All of our protracted meetings have been successes; many hearts have been blessed, and many homes made happy. Utica circuit is on the upgrade, spiritually. Have a good, kind people to serve, and have received nothing but kindness and thoughtful care at their hands these three years I have served them. The preacher read out for Utica circuit or station, at next Conference, may expect a pleasant year. The Lord be praised."

Rev. W. T. Browning, Lauderdale, Miss., Oct. 12: "We closed our meeting at this place on Saturday night. It was the last meeting on the charge for this season. On the third Sabbath of August we began a five-days' meeting at Bethel, which resulted in about 30 conversions and 8 accessions. The church was graciously revived, and both old and young blessed the name of our God for the outpouring of his Spirit upon us. On the fourth Sabbath in August we started a series of meetings at Brogan Chapel, which lasted four days. The church here had grown cold; but when God, through the mercies of his Son, sent down the baptism of fire upon the people, cold hearts were made very warm, and many were brought back to the Shepherd's peaceful fold. There were 3 accessions, 8 or 10 conversions, and 18 or 20 lukewarm members made to reconsecrate themselves to their Savior. At Soule Chapel we began a meeting on the second Sabbath in September, which continued four days. God was with us there in great power. Large numbers came to the altar for prayer, many were converted, and 11 joined the Methodist Church and 2 the Baptist. We began our meeting at this place on the first Sunday of this month, and continued it seven days. In our former meetings we had no ministerial help, except one excellent sermon preached at Brogan's Chapel by Bro. D. L. Barr, of the Presbyterian ministry; but Bro. Cogdell, of the North Mississippi Conference, came to our aid in the meeting at this place, and in his earnest, fervent way preached for us till Friday noon. His sermons were powerful, for God was with him, and they sent conviction to the hearts of his hearers. There were a number of conversions, 9 accessions, and a general revival throughout the church. Thus we have had a revival at each church on the work. The Christians generally throughout the charge have been revived, sinners convicted, and penitents converted. From the little barefoot boy to the old and gray-headed man, the people have been led to bless and thank our God through his holy child, Jesus, for his goodness and mercy to the children of men. 'Who is like unto our God? Praise ye the Lord! Bless the name of the Lord from this time forth and forevermore!'"

Rev. T. C. Wier, P. E., Columbus district: "As round and round we have gone, the presiding elder has encompassed his district for the third time. The preachers on circuits have made nine full rounds on their respective fields, while the station preachers, counting by weeks, have completed forty-five cycles—smaller, but not less laborious. Already we have entered upon the fourth round of the district, and the brethren are planning to 'round up' the Conference year. It has been a year of some privations, of solicitude and much toil, and yet a year of many blessings and of gladness to the laborers, our preachers accepting all things joyfully, for the Master's sake, looking upon their ministry as a labor of love. Columbus district is manned by the veteran guard of the North Mississippi Conference. Bros. Sage, Kendall, Newsom, K. A. Jones, A. P. Leech, T. L. Foster, K. M. Harrison, Oakley, Babb, Cogdell and Mitchell have all been preachers for a term sufficiently long to make them experienced and trained warriors—veterans. Mark you, brethren, I use the word 'veteran,' not 'venerable.' Mind the distinction. And some of these brethren, by the token of longer service, are twice veterans. From the reports that we get, there is some strong preaching and much good work done in the bounds of the district. Several younger men, capable and zealous—Bros. Randolph, Treadwell, Pittman and A. T. Buck—bring up the procession. We expect to present three young men at our next Conference session as applicants for admission into the traveling connection. Rev. T. J. Lowry, a superannuate, and a brother beloved, fell on sleep early in the Conference year. His last words were notes of victory. Rev. J. D. Newsom, in the midst of labors and growing favor with his people on Sparta circuit, was stricken down by slow, wasting sickness. After several months he was slowly regaining health and strength, but still unable to resume his work. Much spiritual benefit, however, he says, came to him by reason of this sore affliction. Great has been the cry of 'hard times, and worse a-coming.' Short crops, from excessive rains and destructive floods, have depressed the people generally, and yet we live about as well, and wear about as good clothes, as usual. To see one of our quarterly meeting dinners spread under the forest shade, one can imagine ours still to be a land of plenty. Some of the preachers are well up with the collections ordered by the Conference, and the hope begins to revive that we shall make a fairly good financial showing. Spiritually, the churches in many places have been greatly quickened, and some of them have had seasons of revival of interest and power. 'The old-time religion' has been felt, the old songs have been sung with new songs added, and many have rejoiced in a Savior's love. We reckon about 300 accessions to the church, and many conversions. The meeting at Macon, conducted by Sam Jones and George Stewart, was one of marvelous power and success. The whole community, with few exceptions, was brought under its gracious influence. It was estimated that, perhaps, 400 persons, inside and without the church, were converted. Glorious things followed. The regular prayer meetings overflowed, and almost anyone, when called on, would lead in prayer; a hundred family altars sent up their daily incense of prayer and praise; a union meeting for prayer and testimony was largely attended, and many unused to service bore the cross with rejoicing. Religion, the great meeting, and its mighty results, were the fruitful and popular themes of conversation. Scarcely an oath could be heard on the streets, and whisky was driven out of its lurking-places. A stranger coming into the town and mingling with its people in their homes, in the churches and about the market-places, could see on every hand the high-water marks of the mighty flood. In the presence of such results following the work of 'the evangelist,' those who cry out against him, whether they be Bishops, or elders, or others, prevail nothing. The evangelist is solving the problem of reaching and saving the masses, while we are debating how it can be done. As illustrating the all-absorbing interest of the town in this great meeting, Bro. Rice Parker, of Macon, relates of a parrot in his possession, a loquacious and gifted bird after his kind, that he, too, caught on to some of the words, if not the spirit of the occasion, and was wont to cry out: 'I'm no Baptist; I'm a Methodist. Hurrah for Sam Jones!'"

GREAT REVIVAL AT WYNNE, ARK.

I have just returned from Wynne, Ark., where a great religious revival is in progress. Seventy-six have been added to our church, and the work still continues, with 50 penitents at the altar. The best element of the town is being reached. Wynne has had the reputation of being one of the toughest places in Northeast Arkansas, but the Lord can stir such places.

E. G. KILGORE.

Memphis, Tenn., Oct. 17, 1892.

SHILOH CAMP MEETING.

The Shiloh Camp Meeting began on the evening of the seventh instant, and closed the following Thursday night. We may estimate the result, in part, by the following: 12 accessions, 14 children baptized. Besides, in the Quarterly Conference, Rev. J. H. Forman was recommended for admission on trial to the Annual Conference. The pastor married a couple in the immediate vicinity on Monday afternoon. The meeting was a good one. The attendance was larger than last year, as the prejudice against the wire fence and gate fee is giving way. The tabernacle has been enlarged and some new tents built the present year. It is now a large camp, with a good attendance from first to last. There were altogether nineteen preachers in attendance. There were two from outside of the district—A. B. Nicholson and A. D. Miller. There were twenty-five sermons preached, including the talk specially to the children, and all to the satisfaction of the hearers. I learned from one of the old members that the first Shiloh Church (log) was built here September, 1831. The camp ground was first built probably in 1832. The tabernacle and tents went down during the late war, and the present were built twelve years ago. Part of the citizens here are of German extraction, and originally from South Carolina. There has always been a high moral and religious tone among the people, and the Methodist Church is largely in the ascendency.

C. MCDONALD.

THE MASTER'S VOICE.

The waves were weary, and they went to sleep;
The winds were hushed,
The starlight flushed
The furrowed face of all the mighty deep.

The billows yester eve so dark and wild,
Wave strangely now—
A calm upon their brow,
Like that which rests upon a cradled child.

The sky was bright, and every single star,
With gleaming face,
Was in its place,
And looked upon the sea—so fair and far.

And all was still—still as a temple dim—
When low and faint,
As organ plaint,
Died the last note of the Vesper hymn.

A bark slept on the sea, and in the bark
Slept Mary's Son—
The only One
Whose Face is light where all, all else is dark.

His brow was Heavenward turned, His face was fair;
He dreamed of me
On that still sea—
The stars he made gleamed through his hair.

And, lo! a moan moved o'er the mighty deep,
The sky grew dark
The little bark
Felt all the waves awaking from their sleep.

The winds wailed wild, and wilder billows beat
The bark was tossed;
Shall all be lost?
But Mary's Son slept on, serene and sweet.

The tempest raged in all its mighty wrath,
The winds howled on,
All hope seemed gone,
And darker waves surged round the bark's lone path.

The sleeper woke! He gazed upon the deep—
He whispered: "Peace!
Winds—wild waves cease!
Be still!" The tempest fell—the ocean fell asleep.

And, ah! when human hearts by storms are tossed:
When life's lone bark
Drifts through the dark,
And 'mid the wildest waves where all seems lost,

He now, as then, with words of power and peace,
Murmurs: "Stormy deep,
Be still—still—and sleep!"
And, lo! a great calm comes—the tempest's perils cease.

—*The Late Father Ryan.*

Bible Institutes and Summer Schools for Christian Workers.

Having given some attention to, and being convinced of the usefulness of such institutions, I was glad to see Dr. Carter's mention of Bible Institutes in the ADVOCATE, of Oct. 13. I trust his invitation will elicit such a discussion as shall ultimate in something tangible on this subject. Recently I heard a theological student—for whose excellent judgment I have great regard—say that he had derived more practical knowledge at one of these Institutes than in a year of seminary work. However, their value has been demonstrated at Northfield, Lake Geneva, and other similar gatherings.

WHAT ARE THEY?

Some one may desire to have a more definite idea of the details. The work done is accomplished by lectures and conferences on the various departments of Bible study and Christian work, and these conducted by eminent specialists, or persons of large experience and success. The following outline may give some idea of what can be done in a few weeks: Let there be a department of Bible study, with daily lectures on methods of study, and outline studies of the various books and epistles. Also training classes for Christian workers, where methods of personal work in winning souls are discussed. Then lectures, and especially conferences on Sunday-school work, for superintendents and teachers to acquire new ideas and stimulate each other. There might be an occasional hour devoted to the song service and other interesting matters from time to time. The value of such a course to ministers, Sunday-school workers, and Christian workers in general, needs no emphasis.

HOW LONG SHOULD THE INSTITUTE CONTINUE?

I asked this question of a prominent worker who has conducted training classes at Northfield and Lake Geneva. He said that *three weeks* was as long as it was desirable or practicable. As a matter of fact, much could be done in two weeks.

WHERE SHOULD IT BE?

In answering this question, another factor should be considered. There must be provision for suitable recreation; all work will not do. A combination of the social and recreative privileges will enhance the value and charm of the more serious purposes of the gathering. Such places as the Seashore Camp Ground and the Ruston Chautauqua would be admirably adapted to the purpose. I see no reason why the managers of either property would be unfavorable to the use of their grounds for the purposes of the Institute. However, this aspect of the question will have to be very thoroughly discussed.

TIME OF MEETING AND EXPENSE.

The month of August is the time for all such gatherings, it being the time of the greatest leisure generally. The question of expense will largely depend on the number of persons who attend. It will, of course, cost some to secure two or more lecturers a season; but it ought to be done at an expense of not more than two dollars, or less, per member. We believe this enterprise to be feasible, and extremely desirable. A thorough canvass of the matter will lead to maturer views and wider information. This is evidently the object of the note published in the ADVOCATE, and we trust that all interested in the matter will give it their most careful consideration. As far as I am personally concerned, I shall consider it a privilege to do anything in my power to bring about a successful effort to give our earnest workers and Bible lovers such a means to gain wider usefulness and deeper knowledge in things spiritual.

FRANKLIN N. PARKER.

Whisky Traffic in Mississippi.

MR. EDITOR: Your timely utterance in the ADVOCATE, of the thirteenth instant, on the attitude of the Methodist Church in its teachings to the great question of temperance and abstinence, has prompted the following thoughts with reference to this great engine of evil in Mississippi. I most heartily endorse the statement in your "Brief," that "prohibition is not temperance." But I submit that temperance and abstinence is a thousand times more probable where prohibitory measures are enacted than they are where prohibition is ignored and abstinence insisted upon.

I understand you not to minify prohibition, but to magnify temperance. The subject of both temperance and prohibition has been agitated and discussed with commendable zeal, and the movement conducted with wise discretion by our most influential leaders throughout this State. The result has been an enlightened Christian sentiment against the saloon and a quickened conscience against the use of intoxicants.

"The Dram Shop Bill," passed by the Legislature in 1891, is a fair exponent of the sentiment, and as nearly approximates statutory prohibition as any *regulation* measure could. The restrictions in this bill are so numerous and binding that it is well-nigh impossible for any man who proposes to be law-abiding, to sell liquor. Scores of men who were in the business before the passage of the "bill" have gone out on the ground that they could not put themselves in the attitude of *criminals* before the public for money. They saw clearly that the design of the bill was to promote temperance and discourage "the sale." Others have abandoned the business because they felt that the State has, by legislative enactment, demanded a sum for privilege altogether disproportionate to the amount of money invested in stock, and they regard it more as a *fine* imposed than a *privilege tax* required. And there are others still who were unwilling to stem the current of enlightened, cultured Christian opposition, which they felt would put them at such a disadvantage, socially, that they were not willing to make the sacrifice of themselves and their families for gain (?). There is another class whose better judgment and sense of right has been a constant reproof to them since they entered the business. They have confessed the immorality and iniquity of the business, notwithstanding the humiliating fact that the State sells the privilege to commit the crime. Scruples they have had all the while, and have been awaiting the time when some tidal wave of influence would usher them out of the business.

I know men who are otherwise well disposed and friendly to every good cause who were in the vile business as a money consideration only, who were ashamed of their vocation, and who felt keenly their ostracism from society. I do not believe these men are in the business under the new "Dram Shop Bill." The business now, for the most part, is being run by a class of men who have no conscience on the subject to appeal to. They defy public sentiment; they defy Christian protestations, and every influence designed for the suppression of their nefarious business.

No sort of argument, however skillfully presented and sustained by fact, affects the saloonists of Mississippi. Compulsion is the only measure to be resorted to.

The Legislature has lodged the burden of responsibility in the matter of "sale" with the people, and it is for them to say whether drunkard-making shall be carried on in their midst. If the people do not avail themselves of the present advanced legislation on the subject, and rid themselves of this foul incubus, it will forever remain a smirch and a blot upon the intelligence and Christian enlightenment of the State. Already the glad tidings comes up from several counties and a number of municipalities, where the sovereign people have seized this dragon by the throat, crushed him to the earth, and buried him out of sight without the possibility of a resurrection. Would to God that every county in the entire State would fall into line!

Nearly three-fourths of the counties are now under prohibition. This marvelous success has been achieved under circumstances not conducive to the prosperity of any other issue save that of *solidarity* in politics. It stands out before the people of Mississippi today upon its own merits unmixed with and untrammeled by party politics. It is upheld and strongly supported by men of every political preferment. This state of things is largely attributable to the wisdom and heroic zeal of that apostle of temperance, the Rev. Bishop Chas. B. Galloway and his worthy coadjutors (not a few) who have stood by him in the thickest of the fight.

The day-dawn of prohibition for the entire State appears. May God abundantly bless every man, woman and child who has been instrumental in producing this great reform!

Fraternally, C. A. POWELL.

Moss Point, Miss.

In Memoriam.

Rev. Louis Wallace Wood, son of W. W. W. Wood and Euphemie Quegles, was born in the city of New Orleans, La., on Saturday, the tenth day of March, 1855, and died in the village of Pascagoula, Jackson county, Miss., Aug. 26, 1892. He was thirty-seven years five months and sixteen days old.

Bro. Wood was reared in the city of Natchez, Miss., in the Roman Catholic communion, and was employed in the postoffice at the time of his remarkable conversion. He was introduced into the mysteries of personal, conscious salvation at the altar in the Wesley Chapel Methodist Church during the pastorate of Rev. Noel B. Harmon, of whom he delighted to speak as the instrument, under God, who led him to Christ. Connecting himself unhesitatingly with the church at that place, he was formally received Oct. 26, 1887. The conviction that God had a specific work for him to perform seized him, and he straightway addressed himself to the work of ascertaining what his life-mission should be. After mature deliberation and much prayer he was moved by the Spirit to the conclusion that he must preach that blessed gospel to others which had so mightily delivered him. He argued that an expression of Christianity which had effectually overcome all his educational prejudices, and absolved his soul from conscious condemnation, and taken him, a physical wreck, from long-continued dissipation, and clothed him in his right mind, was the religion that the world ought to know; and he determined, by the grace of God, to spend the remainder of his days and years in telling others "what a dear Savior he had found." Accordingly he applied for recognition by the church, and was licensed to preach by the Quarterly Conference at Wesley Chapel, the Rev. W. L. C. Hunnicutt, D. D., conducting the examination and signing the license in behalf of the Conference, January, 1888.

About this time he was married to Mrs. Mary W. Hobbs, who was a strong support to him in his brief, though eminently successful and laborious career as a Methodist itinerant preacher.

His first appointment, after he was admitted on trial at Vicksburg, was Covington circuit, La., Bishop Hargrove making the appointment. There were eight appointments on the "plan" received from his predecessor. Bro. Wood added five more, making thirteen. He preached three times every Sunday and several times during the week, riding on horseback about four thousand miles during that year.

Having been appointed to this field the next year, the presiding elder, Rev. I. W. Cooper, discovered that his health was giving way; sent him to Bay St. Louis, on the seashore, making the exchange with the Rev. H. Brown, in the interim of the Conference. At the close of this year, while he had given satisfaction, he felt, perhaps, some more experienced preacher might accomplish more at the Bay than he could, and he asked to be removed.

China Grove circuit was the charge assigned him by Bishop Galloway in 1891. Here he did faithful work, and was beloved.

In 1892 there was a request lodged with the presiding elder by some of the officials of the Scranton charge, who knew him, to send them Bro. Wood. The appointment was made. Here is where the writer became intimately acquainted with him and his work.

He had just closed a protracted meeting in the village of Pascagoula, where it was my privilege to be with him for one service only.

Bro. Wood preached three times on Sunday before he died, and every night, save one, up to Wednesday night.

He passed a creditable examination on the first, second and third year's course of study, and was addressing himself studiously to the accomplishment of the course of the fourth year.

He said to me: "My dear brother, you have no idea what exquisite pleasure I have, in anticipation of finishing my course of study and receiving 'elder's orders' in the town of my boyhood, and where 'I first saw the light,' and felt the powers of the world to come."

The honors he has received transcend by far any that the Mississippi Conference can give.

To his saddened, chastened wife, the brethren of the Mississippi Conference extend heartfelt condolence.

C. A. POWELL.

Moss Point, Miss.

Leaf River Camp Meeting.

This encampment is located in Jones county, Miss., one and a half miles from Tuscanola station, on the New Orleans and Northeastern railroad. Leaf river, a beautiful stream, skirts the western border of the campus, while a large, bold stream of cold, clear spring water affords an abundant water supply. The tabernacle shed, 40x75—with seating capacity for 500 persons—is encircled on all sides by board tents, ample room being allowed for streets and walks. A rostrum for preachers and choir is found at the west end of the tabernacle shed. A commodious sleeping-tent, also hotel, were at the service of transient visitors. It had been advertised that Rev. Joe Jones would be the main attraction, and the meetings would continue some eight days. Great things were expected.

Bro. Jones preached twice Saturday and Sunday, and three times Monday. Some 1,500 persons were on the grounds Sunday. His preaching was peculiar to himself, but, for some cause, failed to impress the people favorably. He formed a poor opinion of the financial consecration of his Sunday audience, as the collection proved quite small. Monday he said he "had received a telegram calling him to the bedside of a sick child," and that night he left. While we had such men as A. F. Watkins, Jas. S. Parker, M. M. Moore, W. G. Backus, R. A. Breland and B. F. Rawls present, yet Bro. Jones' sudden departure cast a dark shadow over the future prospects of the meeting. "Jones gone, what was to be done!" The people had been looking to him, and not to the Lord.

Some of the ministers concluded it was best for them to depart also. Well, things did look unpromising; but, in a little while, some of our little piney-woods' preachers, that "don't know how to preach," concluded to try the flint-lock muskets of our fathers' day, and see if they would not bring down game when properly loaded and correctly aimed. All day Tuesday the battle waged hot, and we had hope of success. Wednesday the tenters became restless; some moving off. At eleven A. M. Bro. Breland—besides the pastor, Rev. G. R. Ellis, and this scribe—was the only effective itinerant left. It fell to his lot to preach three sermons that day, and—thank God! they were attended with unction from on high. The night service about swept the field of all opposition. From sixty to one hundred penitents crowded around the altar, and before the service closed about thirty professed conversion and eight united with the church. Everybody seemed restored to the joys of God's salvation, and gave glory to God.

Next year the trustees will rely upon the regulars, with their flint-lock guns, and the power of the Holy Ghost. The visible results net eighteen accessions and some fifty conversions, and the gospel preached to hundreds that never heard it from the lips of Methodist preachers before. One "blind tiger" had his den near by, but was captured, put in irons and properly cared for. The moral backbone of Christian people was wonderfully strengthened. After all, the meeting closed with flying colors and shouts of victory.

Great credit is due to Rev. G. R. Ellis for his untiring efforts to make this camp ground a powerful agency in redeeming this section from the power of Satan unto God.

Marked improvements were made this year upon the campus of 1891. God grant that the meeting for 1893 may be a success from beginning to end! R. B. DOWNER.

The Old-Time Singing.

The singing of hymns has always been a prominent feature in Methodism—indeed, the rapid growth of the Methodist revival was largely attributable to the fervor and vigor of its song. When that revival commenced, congregational singing was almost unknown. The Psalms were drawled out by the clerk, who was supported by a few choristers, the congregation, as a rule, remaining seated, and making little, if any, attempt to join in the service. Thus it was only natural that the hearty singing introduced by the Wesleys should, by contrast, prove a great attraction to the people. Wesley himself attached great importance to the singing of hymns; and although many of his opinions on music were peculiar, and would fail to find acceptance now, he was greatly in advance of the service of praise of his own times. In the preface to his *Sacred Harmony* he gives instructions as to how the hymns should be sung, and certainly some of his directions might be observed with advantage at the present time. Such advice, for example, as: "Sing modestly; do not bawl so as to be heard above, or distinct from, the rest of the congregation. Sing in time . . . take care that you sing not too slow. This drawling way naturally steals on all who are lazy, and is altogether unnecessary in some of our churches."

In those days the lines of each verse were read out in couplets, the last couplet being repeated; and, as is well known to some of our older readers, this custom was maintained until quite recently—indeed, it still lingers in a few distant country places. The tunes, too, were pitched much higher than at present, the women rejoicing in a high G. Grace-notes in tunes were also introduced, and when the melody moved a third, the intervening note was invariably sung; and, strange though it may seem, this custom likewise lingers, and may be detected in some of our older members, who have never shaken off the training of their youth. As a taste for something more elaborate developed, the old fugal tunes were introduced. These largely originated from the influence of Handel's choruses, and although, from a musical standpoint, they were unsatisfactory, they were sung with a vigor and fervor unknown to us of the present time. To-day, in Lancashire, some of these tunes are still occasionally brought into requisition, probably as a reminiscence of old times; but no modern congregation can impart the zeal and energy to them which formerly they obtained—indeed, the effect now is seldom satisfactory.

Before the general introduction of organs into the chapels the accompaniments were frequently played by a small band consisting of some of the following instruments: clarionet, flute, violin, double bass, bassoon and serpent. They were generally played by the working men of the village, and these players were not a little proud of their position. It is, no doubt, largely owing to the substitution of organs that there is at the present time such a scarcity of amateur players on wind instruments; and there is nothing re-arouses the passion for psalmody in the older of our churchgoers than the recalling of these "good old times," when the people sang with heart and voice. *In those days the people exerted themselves more than they do to-day.* No doubt this is in part accounted for on the ground that the singing of hymns was the only form of musical enjoyment available in country places. The opportunities of hearing the best singers and orchestras were only within the reach of the wealthy classes. The poorer people were entirely dependent upon themselves for any musical recreation. The consequence was, they took a keen interest in the musical performances in their own chapels, meeting together to comfort and entertain one another with psalms and hymns, making melody in their hearts unto God. The tendency now-a-days is to pay some one to do this for us. We have hardly the energy to seek our own spiritual recreation. We employ others to conduct the musical service in our churches and chapels. We pay for large organs, usually twice the necessary size for anything required of them; we establish a choir, either paid or voluntary, and then we think we have done all that is required of us. It does not occur to us that it is as much our duty to sing, and to sing well, in the congregation, as it is for those whom we have engaged, or whom we sanction, in the choir. Yet, verily, it is, every bit so. The excuse that the modern hymn tunes are more difficult will not avail. No doubt the harmonies are not so simple as in the old tunes. But the facilities for learning music and the low price of instruments and books, render ignorance of musical notation inexcusable. Formerly those wishful to learn what was termed "the gamut" often walked miles after their day's work in order to obtain instruction, and it was no uncommon occurrence for the musical folk of those days to tramp the lanes and moors to distant places of meeting for practice. Is it, then, to be wondered at that they cherished what simple music they could obtain, and went into the performance of it with heartiness and enthusiasm, determined to make the most of it?

In bringing this first paper to a close we see that, whatever else may account for the decline of congregational singing, it is not the introduction of modern music. Indeed, we venture to assert it may rather be traced to the apathy and indifference of our members, and to the lack of that zeal and fervor which distinguished the earlier years of the Methodist movement.—*Free Methodist.*

A Day of Fasting and Prayer.

"The Friday before Thanksgiving Day has been chosen as a day for fasting and prayer by the Parsonage and Home Mission Society, and all the members are earnestly requested to keep it in true humility before God. All who desire greater consecration and more earnest work for Christ are asked to unite with us in prayer on the day appointed."

I earnestly entreat every member of the Parsonage and Home Mission Society in the Mississippi Conference to observe the day appointed; and may the Lord put it into the hearts of those who have *disbanded* to reorganize on that day. MRS. S. S. COPE,

Conf. Sec'y.

Paulding, Miss.

A Correction.

Noticing an error from the Jackson office, in your last, in regard to my brother, E. B. O'Quin, I wish to give you the facts as they are, which you will please insert in your next. He graduated in June at *Emory College*, Oxford, Ga., and had no circuit, but contemplated teaching awhile before joining Conference. His disease was diabetes. He came home the last day of June, hoping to recover, but never got any better, and died Sept. 7.

HANNAH O'QUIN.

Red Lick, Miss., Oct. 18.

SUNDAY-SCHOOL LESSON.—Oct. 30, 1892.

BY REV. WM. H. LAPRADE, D.D.

The Gospel Preached at Antioch.

Acts xi, 19-30.

GOLDEN TEXT.—"*A great number believed and turned unto the Lord.*" (*Verse 21.*)

Antioch in Syria was a magnificent city in the days of the apostles. Founded by one of the generals of Alexander the Great, it was Grecian in type, both with respect of its architecture and its modes of thought and life. Its position on the Orontes river kept it in constant communication with Southern Europe, and made it the most favorable point for the dissemination of gospel truth, after Christianity had once been established there. Our lesson tells of the founding of the church at Antioch, and its practical expression of brotherly love for the Christians in Judea.

Ver. 19. The persecution of the Christians by Saul and his confederates was used by the Lord for the advancement of his kingdom. It scattered the truth abroad. The revival in Samaria grew out of it, and now another revival, far-reaching in its influence, is brought about in the same way. Some of the scattered ones went northward, keeping near the coast of the Mediterranean.

Just beyond Carmel came Phenice, a narrow strip of country about one hundred and twenty miles long, lying between the sea and the mountains. Here the disciples preached to the Jews. Some fifty miles westward in the island of Cyprus; here, also the gospel was proclaimed, still to the Jews only. At Antioch also was the Word spoken, still, so far as the majority of the disciples were concerned, to "the Jews only."

Vers. 20, 21. These "men of Cyprus and Cyrene" were, of course, Jews, but association with Gentiles had somewhat lessened their prejudices and broadened their sympathies. Cyrene was on the north coast of Africa, west of the mouth of the Nile. These men ventured, moved by the Spirit, to preach to Greek as well as Jew. God witnessed with them, and "a great number believed;" a most wonderful beginning for the church outside the Holy Land, this preaching of the gospel to the Greeks by unordained disciples fleeing from persecution.

Ver. 22. Barnabas was a man of Cyprus. He was a broad-minded, large-hearted man, sympathetic and discerning—just the man to be sent by the mother church on a tour of observation and organization.

Vers. 23, 24. Barnabas was satisfied that the work was genuine. "The grace of God" was manifest. Doubtless he saw, also, some things that called for counsel; but, being "a good man, and full of the Holy Ghost," he did not hunt for flaws and weak places in the work, but "was glad." He did not stop to carp and find fault; he threw himself into the work at once, not to correct "irregularities," but to *exhort.* Force was, to him, more than form; form would be taken later, as occasion might suggest.

Ver. 25. Some have thought that Barnabas had known Saul in early life, before the conversion of either. The nearness of Cyprus to Tarsus, together with the reputation of the latter as an educational center, make this probable; but we do not know. We first see them together at Jerusalem, Barnabas introducing Saul to the apostles and relating to them the story of his conversion and of his ministry at Damascus. This suggests former acquaintance.

Saul had gone to Tarsus because his life was threatened at Jerusalem, and because Christ had chosen him as the missionary to the Gentiles.

Barnabas recognized the need of such a man at Antioch. Saul's learning, his energy, his enthusiasm, his thorough acquaintance with Greek thought and manners, all joined in fitting him for the work. Barnabas knew also, no doubt, of Saul's calling to the work among the Gentiles.

Ver. 26. It is probable that the people of Antioch—not the Jews, nor the disciples themselves—first used the term "Christian" as a reproach.

Vers. 27, 28. We are told that "the reign of Claudius, from bad harvests or other causes, was a period of general distress and scarcity over the whole world. In the fourth year of his reign . . . that the famine was so severe that the price of food was enormous, and great numbers perished." (C. and H., Life and Epistles of St. Paul.) Agabus, moved by the Holy Spirit, foretold the famine, and so made it possible for the church at Antioch to aid the Judean Christians.

Vers. 29, 30. "Every man"—without reference to how *much* or how *little* he might own. "According to his ability"—the only righteous standard. This means each as *much* as he could, not as *little.* "Determined to send relief"—made up his own mind, "purposed in his heart," did it freely, "not grudgingly." This was a "free-will offering," not in the nature of an assessment. "God loveth a cheerful giver." St. Paul quotes our Savior as saying, "It is more blessed to give than to receive."

This famine in Judea, calling forth the gift from the disciples at Antioch, occasioned an expression of true brotherly kindness between Jewish and Gentile Christians, and helped to broaden both.

After Fifty.

There is an impression that after fifty the religious worker, especially the Christian minister, is of little account, or is not desirable for prolonged and effective accomplishment. This opinion is one of the popular notions that has only a slight basis in its support. Facts will not hear it out to any appreciable extent, but establish the contrary position. Some of the best services of a minister are done during and after his prime. What has gone before has fully prepared him for what follows. He has gathered experience, and that has, and should, count in all relations and pursuits. Many men do not develop their full powers until they reach an age when supercilious wisdom would set them aside as old fogies. Many students go on developing until their seventieth year-mark is crossed. We once knew a most successful minister who grew intellectually until his eighteenth year. Some of the most notable and efficient men to-day in public and private station are advanced in years. This is true in both Europe and in America. In our own land some of them are spoken of as candidates for the Presidency, while others of them are conspicuous forces in religious, social and commercial activities.

As a striking instance in modern times of remarkable accomplishment rather, in common parlance, "the dead line" has been passed, we may cite the case of one whose seventieth birthday has just been celebrated, and whose work is widely known on both sides of the Atlantic. At fifty years of age, Dr. McAll entered France, and began his noble evangelistic enterprise. Everything seemingly was adverse to its success. If modern judgment is a sure criterion, his age was against him. He had a great obstacle to overcome in his ignorance of the French language. He had to encounter the prejudice and opposition of the people. A more uncompromising condition, in which to operate such a movement as he proposed, could hardly be imagined; yet note the results. That man of fifty was in the maturity of his powers. He had discipline, energy, devotion and faith at his back. He felt he was called of God, and went forward judiciously, faithfully and systematically. After twenty years' labor he to-day composes hymns in French with conspicuous purity and facility. He has established missions in fifty or sixty towns, while his mission boat plys all the rivers of France. The influence of his labors extends all along the Mediterranean, and the coast of Africa. The work yearly advances in power and extent. During the past year the stations have been visited by one million two hundred and fifty thousand persons, while twenty-four thousand more have been on board the mission boat. Thus multitudes have heard the sweet, simple story of the cross, and the gospel has been sung, preached and prayed into thousands of souls. An evangelical force has been introduced into the land of Romanism, superstition and atheism. Through his agency, and that of the Protestant churches of the country, France is in the midst of a mighty religious movement which promises her spiritual regeneration, and may result in adding her to the list of the evangelizing nationalities of the world.

What this man of over fifty was so largely instrumental in accomplishing may be, in their measure and degree, attempted by others, to whom God has given mental and physical vigor, after the gray hairs are beginning to appear. We have known such to succeed where youth had proven a failure, and to effect results which were possible only to their experience, tact and persistence. Age is no hindrance to important station, provided there are adaptation and worth. God does not put the crown solely, nor even largely, upon youthful enthusiasm. He calls for that, and has a place for it; but he recognizes all ages, and has use for promising manhood, life's prime and vigorous old age. His church is wise when she, like her Head, utilizes all talent and experience. She should not raise the question of mere age, but of capacity, ability and adaptedness. Experience should count in the pulpit as well as in the council chamber. "The retired roll" should ever be the smallest possible. Every servant of the Lord should be employed to the utmost. The quest for young men has been overdone, and men of experience who are willing and able to work should be more and more called into active and prominent service. More wise and permanent accomplishments would thus be secured to the churches generally, the work of indoctrination and edification would not be so much neglected, and that curse of our times, the love of change on the part of pastor and people, would be greatly lessened. We would have greater reason to expect God's blessing more generally to rest upon the pastorate and all mission enterprises, and increased encouragement would be given to worthy and active young men to study for a ministry in which they would have suitable employment as long as they were qualified for it.—*The Presbyterian.*

DOGMA AND DOCTRINE.—While theology is carefully distinguished from religion, dogma is also distinguished from doctrine. Scripture contains doctrines, but no dogmas. The distinction is of great importance and must be made if confusion is to be avoided. Dogmas, like dogmatic systems, are the product of historic development, usually under the influence of the prevailing philosophies, and receive the stamp of authority from a church or sect. They have ecclesiastical sanction, have legal force, and are made tests of orthodoxy. But while the Scriptures have no dogmas in this sense they are rich in doctrine. The Reformation placed little stress on dogmas which had received the sanction of the church and which had become traditional; but it placed the utmost stress on the teachings and doctrines of Scripture. Men now speak slightingly of doctrine, when they really mean dogmas. We can not have faith without doctrines; but we can be zealous in the faith even if no dogmatic system fully formulates our belief, just as the apostles and the early church were full of faith and Christian energy before the church had developed doctrines into dogmas.—*J. H. W. Stuckenberg, D. D.*

What Scientists Say of the Bible.

A correspondent of the *Inter-Ocean*, who has read one of Ingersoll's lectures, has collected the following utterances of scientists, statesmen, and thinkers in regard to the Bible:

SCIENTISTS.

"The grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word."—Prof. Dana.

"Infidelity has, from time to time, erected her imposing ramparts, and opened fire upon Christianity from a thousand of batteries. But the moment the rays of truth were concentrated upon their ramparts they melted away. The last clouds of ignorance are passing, and the thunders of infidelity are dying upon the ear. The union and harmony of Christianity and science is a sure token that the flood of unbelief and ignorance shall nevermore go over the world."—Prof. Hitchcock.

"All human discoveries seemed to be made only for the purpose of confirming, more and more strongly, the truths contained in the Sacred Scriptures."—Sir John Herschel.

"The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe."—O. M. Mitchell.

"In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible, on any subject, it always affords me a fine platform on which to stand."—Lieut. Maury.

"If the God of love is most appropriately worshiped in the Christian temple, the God of nature may be equally honored in the temple of science. Even from its lofty minarets the philosopher may summon the faithful to prayer, and the priest and the sage exchange altars without the compromise of faith or knowledge."—Sir David Brewster.

I have not space to quote from Agassiz, Hugh Miller, Prof. Airey, Sir William Thompson, Faraday, Silliman, *et al.*, who not only loved, read and reverenced the Bible, but, great scientists as they were, spoke brave, true and glowing words in defense of the Book of books.

STATESMEN.

"There is a Book worth all other books which were ever printed."—Patrick Henry.

"The Bible is the best book in the world."—John Adams.

"So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society."—John Quincy Adams.

"It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation."—Gen. George Washington.

Pointing to the family Bible on the stand, during his last illness, Andrew Jackson said to his friend: "That book, sir, is the rock on which our Republic rests."

"I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty and a just sense of religious responsibility, are essentially connected with all true and lasting happiness."—General Harrison's Inaugural Address.

"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, is the best the world ever saw or is likely to see."—Benjamin Franklin.

"Do you think that your pen, or the pen of any other man, can unchristianize the mass of our citizens? Or have you hopes of corrupting a few of them to assist you in so bad a cause?"—Samuel Adams' Letter to Thomas Paine.

"Christianity is the only true and perfect religion, and that in proportion as mankind adopts its principles and obeys its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way."—Benjamin Rush.

When that illustrious man, Chief-Justice Jay, was dying, being asked if he had any farewell address to leave his children, he replied, "They have the Bible."

"I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rites, its usages and observances."—Henry Clay.

"A few days before his death, 'the foremost man of all his times' drew up and signed this declaration of his religious faith: 'Lord, I believe; help thou mine unbelief.' Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the insignificance of this globe, has sometimes shaken my reason for the faith that is in me, but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount can not be merely human production. This belief enters into the very depth of my conscience."—Daniel Webster.

"Hold fast to the Bible as the sheet anchor of our liberties, write its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."—U. S. Grant.

GREAT THINKERS.

"It is a belief in the Bible which has served me as the guide of my moral and literary life."—Goethe.

"I account the Scriptures of God to be the most sublime philosophy."—Sir Isaac Newton.

"To give a man a full knowledge of true morality I should need to send him to no other book than the New Testament."—John Locke.

"A noble book! All men's book! It is our first statement of the never-ending problem of man's destiny and God's way with men on earth."—Carlyle.

"I must confess the majesty of the Scriptures strikes me with astonishment."—Rousseau.

"I know the Bible is inspired because it finds me at greater depths of my being than any other book."—Coleridge.

"There is not a boy nor a girl, all Christendom through, but their lot is made better by this great book."—Theodore Parker.

Woman's Work.

Mrs. Wimberly, Wesson, Miss., reported last month: "Our society is very busy in the preparation of a box of clothing, which we hope to send to 'our girl' at Laredo Seminary, next week. Our members are quite enthusiastic over the work, one or more being added at almost every meeting. A public meeting was held the fourth Sunday night in August. The beautiful Bible reading in the August number of the *Woman's Missionary Advocate*, furnished by Miss Gibson, was used; a different lady responding each time, giving about a dozen members something to do. Then essays, recitations, missionary talks, and beautiful songs, closing with a fine lecture by the Conference president, who was invited to be present."

"Hints for Adult Programs," given from time to time, beginning in the September issue of the *Woman's Missionary Advocate*, will be suggestive and helpful. Among other benefits we obtain variety.

Let us ascertain and observe the duties enjoined upon us to be found in the Minutes of the thirteenth Annual Meeting.

We trust the secretaries of the districts and auxiliaries will not neglect to forward reports to the editor.

Let each auxiliary remember to have an agent for the *Woman's Missionary Advocate* and *The Little Worker*. We find some not complying with this duty. If subscribers fail to get the papers the *second* month after subscribing, they will confer a favor by notifying the agent or person who received their subscriptions.

MRS. E. D. JONES.

In every part of the country there are laws against cruelty to animals, and Societies for its prevention, but all of them together do not exert such an influence in relieving the dumb creation from suffering as does this heat of all the existing agents for restoring the crippled, the lame, and the halt, whether man or beast.

If you have horses, dogs, sheep or cattle you value, get Mansfield's Magic Arnica Liniment. It is the surest remedy yet devised for the ordinary diseases with which animals are afflicted, and invariably relieves pain of every kind at once. It is entirely in accord with the advanced medical ideas of the day, and is a prescription of the greatest value. Every household should have it, as it relieves pain in man or animal. Send to the Mansfield Drug Co., Proprietors, Memphis, Tenn.

How mankind defers from day to day the best it can do, and the most beautiful things it can enjoy without thinking that every day may be the last one, and that lost time is lost eternity.—*Max Muller.*

The *Soldier* has this:

The German paper, *Christian Apologete*, has one battle-cry, one platform. It says: "The greater the number of the breweries, the more the saloons called into existence to supply customers for their beer. In the competition of the avaricious brewers do we find the chief cause for the multiplication of the saloons, and not in an assumed greater demand for the latter. Not the increased thirst for drink has multiplied the saloons, but precisely the converse; the almost innumerable saloons have increased drunkenness, and indeed to a frightful degree. It seems clear as the noonday sun that the present state of things demands the union, as soon as practicable, of all patriotic and moral forces against an evil so far-reaching and rapid in its development, and which menaces everything that is dear to family and to State, if an efficient barrier is not opposed to it. How is this union to be effected? Is there a platform upon which all the friends of temperance can stand and work hand in hand? If so, what is this platform? It is very simple, and its battle-cry is this, 'Down with the Saloon!' as the greatest common foe to home and country."

Blessed are they who see the day of glory, but more blessed are they who contribute to its approach.—*Bishop Secker.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Thursday, October 27, 1892.

BRIEFS.

A great shadow has fallen upon the White House at Washington. The excellent and widely beloved wife of President Harrison died last Tuesday morning. She has been suffering from pulmonary trouble for a long time, and, despite the skill of physicians and the loving care of friends, she sank into her eternal rest. Mrs. Harrison is said to have been a devout Christian woman, a fond mother and a devoted wife. We are sure that President Harrison has the unfeigned sympathy of the whole country in this his sore bereavement, and the prayers of thousands will be raised in his behalf.

Dr. Morton, Secretary of the Church Extension Board, gives in the *Nashville Advocate* these facts in regard to that important line of church work:

The total amount raised last year by the church from all sources for church extension was $75,770.55. This is an increase over the year before of $2,852.70. From this showing it would appear that church extension is still extending.

The number of churches helped this year by the General and Conference Boards was 427, against 387 last year. If we could get the exact statistics of church building, it would doubtless appear that we are building at the rate of nearly two a day the year round. No doubt there are many churches built without the help of either Board.

The man who puts into the Church Extension Loan Fund $100, $500, $1,000, may have the extraordinary satisfaction of seeing his money help one church, then come back into the treasury; be loaned out and help another church; come back, be loaned out and help another church, and thus continue on and on long after he has passed to his eternal reward. Only think of it. In twenty or thirty years, $1,000 thus loaned and reloaned can be multiplied in its value to the church from ten to twenty times. Nor is that all; the multiplication continues on and on as long as there are churches to build. Nor is that all. The encouragement given by such loans to churches to raise money is worth many times over the amount of the loan. In no way can a man make his money so productive of good as to put it in a loan fund for church extension.

We have fifteen loan funds already established. The names are as follows: General, Centenary, Kavanaugh, Marvin, Paine, G. W. D. Harris, Andrew, Green-McFerrin, Parker, Morrison, A. B. Bowman, Moses U. Payne, Mrs. L. B. Stateler, Fletcher Wilson, and Preachers' Wives. Of these funds, the Kanavaugh Loan Fund reaches the handsome sum of $18,950 67. The Marvin comes next with $8,701.03. Others are in smaller amounts, going down into the hundreds. The total amount in all of these loan funds reaches the sum of $81,698.46. With these funds the Board has helped 202 churches, and can continue to help churches *in perpetuam*.

We have stated these facts to show our friends what is being done in this special department of church extension, and to encourage others to add to any or all of these funds, and thus increase our resources, while they commemorate names that will be had in everlasting remembrance.

The Problem of Methodism.

There is a real "problem of Methodism." It does not, however, relate to her doctrine, as Dr. Boland seemed to think when he published his now celebrated book. The doctrines of Methodism are all taught explicitly in the Holy Scriptures, and there can be no problem to solve in regard to them. There is an amazing amount of ignorance among our people on the subject of our doctrines—an ignorance that in some cases is inexcusable and unpardonable, but there is nothing problematical about the doctrines themselves. They are stated in our standard books in clear and plain language; in some instances in the very language of the Scriptures. There is nothing the matter with our doctrines. There is no problem there to be solved.

Our problem is not the missionary debt. This specter rose up before the church two years ago and put a spell upon many of our wise people. It was so unexpected and so huge and so threatening that many hearts quailed before its awful mien. It stood, like a Colossus, right astride the path of progress in our missionary operations as if ready to put its weighty foot upon the deck of the missionary ship and sink it forever! But the brains of our missionary secretaries and the contributions of our people have about rescued us from the fear of such a shipwreck. We can already see the faint streaks of the dawn that will soon usher in pay-day to a gladdened church. There is no problem in our debt.

Our problem is this: There are circuits and missions in all our Conferences which make no advance in any direction year after year. The people who live on such works universally attribute this to the fact that year after year they are supplied by inexperienced ministers. When one is taken away, another of the same kind is sent. They say: "We are always beginning and never making any progress. When the new minister comes he is young and inexperienced, and we begin again just where we began with the other minister." These people are crying out for a change of policy. Bishops and presiding elders and other influential men of the church are implored to do something to change this everlasting farce of perpetually beginning every ecclesiastical year at the same point. Here then is our problem: How can we give the missions and weak circuits in our Conferences the benefit of the ministrations of our experienced preachers? If our wise men, instead of harassing the church with publications that will be entirely forgotten in five years, would apply themselves to solve this problem, they would render the church a real service. The man who will give the church a solution of this question will put her on the move to take the whole country before the dawn of 1900. Some of the brethren may be able to throw light upon the question! Will the brethren "let their light shine"? We hope so.

Centenary College.

We are moving on steadily at Centenary, blessed with health and peace and a plenty to do. Had five students added to the roll during the last week—one sent by Bro. Wimberly from Oklahoma.

Columbus Day was celebrated yesterday by some of the schools in our town. Four hundred years ago Columbus discovered America; it seems as if America has just now discovered Columbus. Some things grow with the ages. As America grows, so grows Columbus. We are a great people. Fame and history depend much on us.

W. L. C. HUNNICUTT.

Communicants or Men?

A writer in one of our papers has raised the question whether the church is making men or simply making communicants. This is surely an important question from whatever point of view it is considered. If we understand the teaching of the Scriptures on the nature of the church, and the object of its existence in the world, to us this question becomes exceedingly pertinent. There is undoubtedly a good deal of glorying in numbers among the different churches. Statistics of membership are paraded in big lines in the church papers, and invidious comparisons are made between denominations; all of which is very human, and tends to awaken envy or produce discouragement. Of course, the church would never grow if additions were not made to her membership, but we submit that such additions are not the final object contemplated in the establishment of the church. It is true, the more members we have, the better off we are, if they are the right kind; and it is equally true, the more members we have, the worse off we are, if they are the wrong kind. A huge army of undisciplined soldiers would be helpless on a great battlefield. A church full of untrained Christians is one of the weakest things imaginable. Not only so, but it is full of possibilities for evil that can not be computed.

Paul, in a magnificent passage in Ephesians, gives the object of the existence of the church in the world: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." Here it is expressly said that the various offices in the church are instituted for the purpose of "perfecting the saints," and this perfection is said to be "a full-grown man"—that is, a man measuring up to "the stature of the fullness of Christ." There can be no mistake in regard to the apostle's meaning in this passage. The church is here for the purpose of making men—full-grown men. This is the specific object. The question, then, *is* pertinent: "Is the church making such men, or is she simply gathering adherents?" Take your own church, brother, and count how many men you have who measure up to this standard, and how many you have who fall short? In the light of that comparison you can easily see if your church is fulfilling the object of its mission in the world. Of course, we wish to be understood as speaking of the church as the organ of the Holy Spirit's work in the world. How stands the case in your church? How many Christ-like men and women have you on your roll?

Columbus Day Celebration.

Last Friday, Oct. 21, was a gala day in the Crescent City. The day was ushered in by the ringing of bells and the booming of cannon and the unfurling of innumerable star-spangled banners. Each public school and many private schools observed the program which had been provided by the International Committee. It was a glad time for the children, and they enjoyed it to the utmost. In many of the churches services were held in commemoration of Columbus. The Methodists had service in Felicity Street Church. Dr. J. M. Beard, the pastor, preached the sermon to the pleasure and profit of those who had the grace to attend. The great event of the day was the public parade. This was made up of soldiers, members of various benevolent orders, citizens and school-boys. We do not know how many thousands tramped the streets, but we do know that from the time the head of the column passed our office until the last man went by, was just one hour and a quarter, and it was not a slow procession by any means.

Doubtless it was a day of great enjoyment to thousands. The weather was fine, and when the sun went down many weary ones turned homeward conscious that they had contributed something towards honoring the memory of Columbus—the man who, seeking a way to the East Indies, stumbled upon a new world that nobody ever dreamed of being in existence. Having honored him appropriately, now let everybody turn with heart and soul to honoring Jesus Christ by helping to build up his kingdom in this great country.

A Pathetic Appeal.

That was a pathetic appeal published in the *Times-Democrat*, last week, from citizens in the Black river region. The overflow destroyed their crops entirely, and there was no time to pitch another. Having already spent all on the crop that was destroyed, they were in an evil case. Some help was sent some time ago, but that is exhausted, and suffering of an extreme kind stares them in the face. The appeal they make is this:

Our plan is this: We agree to put cord wood to any amount desired on the bank of the Black river at $1.50 per cord, measured and corded. Then the company which purchases can appoint a trusted agent to take up or receive said wood and advance a reasonable per cent. on the same in provisions until the company can send their barges to take it. We know the city of New Orleans must consume a certain amount of wood; then why not purchase of us, relieve our distress and thereby give us honorable means of support?

Surely people who are willing thus to work at the only visible means of livelihood to keep from starving are by all means entitled to help. They are not begging, though reduced to extreme straits. They are simply asking a market for the only product which they can think of that will bring them relief. Black river abounds in the best kinds of firewood, and these suffering people propose to put any quantity of it on the banks of a navigable stream at a very low figure, if the people of New Orleans will purchase it and thus relieve them.

Surely such a manly appeal to our citizens can not be made in vain. We trust our people will not turn away from this cry for help. Surely they will come quickly to the rescue and set these despairing people on their feet again. They do not beg. They ask help, and that in a scheme which will benefit the helper as well as the helped.

From a sermon by Rev. Hugh Price Hughes, in London *Methodist Times:*

The broader your sympathies, the larger your charities, the more varied your gifts, the greater your service to God and man, provided always that you have a fixed purpose and aim. Our Lord tells us what our aim ought to be in these familiar words—in these too familiar words. We know them so well that we do not understand them—we neglect them. . . . He (the Great Teacher) teaches us that the chief purpose of our being is to induce our fellow-men to glorify our heavenly Father. Not to save your own soul, not to escape from hell, not to get to heaven, not to be happy or to enjoy yourself. Let us look higher. The great end of your existence is to lead all human beings around you whom you in any way influence, to glorify your Father which is in heaven. Try to realize that for a moment as the crowning motive of conduct. . . . Here, then, is a decisive and searching test of our Christianity, and I beg you to be honest with yourself for five minutes. It does not matter for how many years you have been a Christian, or how highly you are esteemed by the Christian church, apply this test to yourself and find if you are that which you profess to be. Does your Christianity lead those around you to glorify God?

Some Editorial Utterances.

One of the products of modern civilization is the Sunday newspaper. To everyone who has studied it and its effects it is plain that its influence is "evil, only evil, and that continually." The San Francisco *Argonaut* prints some vigorous sentences about it, which we here lay before our readers:

The mind that can find a Sabbath day's entertainment and nutriment in one of the mammoth atrocities which it is the fashion of the time to issue from newspaper offices must be as vacant of thought and destitute of knowledge and power of reflection as a California squash. The plain secular truth about the big Sunday newspaper is, that it is a nuisance and a humbug. The pulpit should be quick to take the hint. The word of righteousness ought to be drawn on the Sunday newspaper, because it helps to degrade the minds and morals of the populace. When it is not inane it is nasty, and when neither, it is key-holing and transoming for "sensations" which seldom should be printed, and never at all with the ornamentation of the forth-right lying with which they are customarily spiced.

The cry for cheaper religious papers is again going its annual round. The *Southern Christian Advocate* has an admirable article on the subject from which we take this utterance:

The *Advocate* will remain where it is. The paper is well worth the subscription price, and there are the fewest people among us who are not able to pay it. It is not poverty so much as *meanness* that afflicts some of the people called Methodists. Neither is it an overdose, nor an *extra quality*, of piety that induces some of our members to discontinue their regular church paper in order to subscribe to one of the many little sheets that, by fair and foul means, are pushing themselves into circulation among certain of our people. These people mistake their *stinginess* for a superior type of piety, bless the *Advocate* out, and hand over their *one dollar* (instead of *two*), and become subscribers to *The Saints' Delight!* If that is religion, fidelity to church vows and loyalty to Christ and Methodism, then we do not so understand it. And yet we have not a few people of *this sort*. Is it not time for the pulpit to cry out against this spiritual pride, or rank hypocrisy, whichever it may be?

The *Nashville Advocate* makes a fine point for preachers in this paragraph:

Personal preaching does not mean to call names, to be bad-tempered, to set the pulpit to war with the pew. It means so to classify and to individualize as that the whole force of the sermon will center on the individual, and he will not be able to lose himself in the crowd. Impersonal preaching at best is but a picture that may serve to entertain or please. It may charm and bind with its spell, but it is only a picture, and that not of the man. Personal preaching is as a faithful mirror, and puts the man with all his sins and weaknesses before his own eyes. Preaching ought to individualize, search, and uncover us, as the great day of judgment will individualize, search, and uncover us. Surface preaching, dealing with the veneer of human nature, will not answer the end. Personal preaching will not be pleasant—like the chastening of God, for the present it will not be joyous, but grievous; nevertheless, afterward it will yield the peaceable fruits of righteousness to them who are exercised thereby. Personal preaching accounts for the stir in some churches. The long night and death of impersonal preaching is followed by the resurrection stir and day of personal preaching, and spiritual matters are lively and painful. If the process of life is allowed to go on, and the personal preacher not voted a troubler of Israel, gracious results will follow. An impersonal ministry pleases, makes reputation, is popular. A personal ministry advances religion, saves sinners, perfects saints, fills heaven.

Bishop Warren says of certain materialistic investigators, who deny God's presence and agency in the universe: "They have abolished life, and brought death and imbecility to light through their science falsely so-called."
—*Central Christian Advocate.*

NOTES.

John Wesley was wont to say: "A man may be as othodox as the devil—and as wicked."

The Bible is the best selling book in the world, and more copies were sold last year than ever before.

The most unaccountable thing is for a Methodist to stop his church paper because he takes so many others.—*Wesleyan Christian Advocate.*

The preacher's power consists in two things—the power of the truth and the power of his own personality in enforcing the truth. That's all there is in it.

The *Interior* puts it this way: "The devil himself could not exasperate the archangel into denunciation." There are some of us who might follow the archangel's example to our profit.

We have received the thirteenth Annual Report of the Woman's Missionary Society of the Mississippi Conference. It is a document full of interest and information, and gives ground for encouragement on that line of Christian work.

If you want to preach a big sermon, you must take a big text and put your whole mental machinery to work upon it to find out what it means, and then put yourself unreservedly in the hands of the Holy Spirit, and then talk as he gives you utterance. A sermon under such conditions will tell.

A striking peculiarity of the Holy Scripture is the extreme brevity of its biographical notices. Lengthy and prosy obituaries find no place in the holy record. There is no magnifying of heroes; no lengthy eulogium upon the dead; no long-drawn elegiacs; but "he lived so many years and was gathered to his fathers."

The event of last week was the opening of a telephone line between New York and Chicago. This is the longest telephone line in the world. The mayors of the two cities exchanged greetings, and various and sundry messages were sent to and fro, demonstrating the success of the enterprise. What a wonderful age this is! All the world is coming together, drawn by the mysterious power of electricity.

A judge in Germany, in passing sentence upon a fellow who had humbugged the people and was prosecuted for obtaining money under false pretenses, gave as a reason for his judgment that it "was the duty of the authorities to protect the public against its own stupidity." What a pity it is that the authorities in this country don't take that view. It may be they think the task too stupendous!

When people become habituated to one line of conduct, the best way to break up the habit is to institute a habit on an opposite line. When you take something away from a man, you must give him a substitute. The way to abolish the liquor saloon is to put a temperance saloon in its place. You give something in return for what you take away. Temperance saloons are working well in England, and will work well in this country. In them is the hope of minifying and finally destroying the liquor saloon.

The NEW ORLEANS ADVOCATE asks: "What is the meaning of the fact that such a large number of our preachers have left Missouri this fall? Ten from Southwest and ten from St. Louis Conferences have transferred to other Conferences!" The only reason is that we raise such good men in Missouri that the Bishops have to draw on us to supply other Conferences. There are just as good men left, Bro. Carter, as those twenty we have given to other fields.—*St. Louis Advocate.*

We are glad our esteemed contemporary has given us the above information. Louisiana can now rest from supplying the St. Louis pulpits with preachers.

The *Wesleyan* has this note of good advice to congregations:

If the congregations had more strength in themselves, and would rally to the preacher, brace up his weak points and help him to overcome the oppositions and difficulties we would hear less talk about changes, and would have better preachers and better congregations. A wise, devoted congregation can make a better preacher of any man they may have, and make him better every year he stays with them. Brethren, quit talking about new preachers, and go to work to make new preachers of the ones you have. If they are not what they ought to be, make them better before you send them on to some one else.

The *American* asks this exceedingly interesting question:

An exchange asks "why there is never a strike among government employees." Did you ever stop and give this a thought? Mail clerks are not better paid than railway conductors or engineers. Thousands of men and women congregate at Washington for employment in the various departments. They do not receive larger salaries than telegraphers or skilled workers in steel. Many clerks in our postoffices would, no doubt, be glad to exchange incomes with some of these workmen. But why not strike for higher wages? Why do not political parties in their platforms demand arbitration between Uncle Sam and those who work for him? If the clerk in the mail service does not like his employment, or is dissatisfied with his pay, he seeks for something better, and resigns upon finding a better position. If a clerk can not live upon his salary, he does not seize the postoffice and call for a board of arbitration. This is presented as food for thought.

NOTES FROM OUR JACKSON OFFICE.

SPECIAL NOTICE.

To the Young Preachers of the Mississippi Conference:

Remember, brethren, that at the last session of our Annual Conference the following resolution was unanimously adopted:

Be it Resolved, By this Conference that it is cause for censure on the part of any brother who fails one year without good excuse to appear before the Committee of Examination.

The West Point Methodist Church, which was burned in the conflagration by which that charming little city was visited two weeks ago, was insured for $3,000. Steps have been taken to rebuild, and subscriptions are being secured.

It is said the United States Lighthouse Board has decided to light all the buoys along the Atlantic coast with incandescent lamps. The current is carried from dynamos on the shore through submarine cables. Already the buoys along Sandy Hook are lighted as described.

Columbus Day was celebrated by all the schools in Jackson on the twenty-first. Eight hundred and forty-eight children in line, with flags and banners, paraded the streets, headed by a band and the Board of Trustees, and followed by two of the fire companies gaily decorated with the symbols of patriotism. Quite a number of other towns and cities in the State did likewise.

We visited last week Bro. Kendall, at West Point, and viewed with sadness the burned district of his city. Bro. Randolph, of Starkville, drove us around the A. and M. College; while with Bro. Bowen, in Aberdeen, we saw the handsomest Methodist parsonage in Mississippi; and in Columbus Bro. Oakley showed us over the largest and most complete Methodist Church in the State.

It is rarely that one sees the spirit of fraternity now being manifested in West Point. Baptists, Presbyterians, Cumberland Presbyterians and Episcopalians have thrown their doors open to Bro. Kendall and congregation. The Sabbath following the burning, Bro. Kendall preached in one of these churches, and when the pastor gave an opportunity for any who so desired to unite with the church, he turned to his guest, and said: "Do you not want to open the doors of your church? Now is as good a time as any." Oh, for the universal spread of this spirit!

Here is a most remarkable record:

The Russian journal, *Novoid Obozrenie*, a short time ago reported the death of an old man named Mardenoff, at Tiflis, at the age of one hundred and sixty-four years. The Committee on Statistics of the Trans-Caucasus proceeded to get authentic details in this case. Mardenoff, it appears, was born in 1728 in the district of Wladikawkes, and belonged to the family of the Ossetes, whose principal business was to protect Russian travelers against the attacks of the mountaineers. His memory was very incid, and he could speak of things that occurred previous to the reign of Catherine II. He leaves a widow one hundred and twenty years old. He had eighteen sons and several daughters. One of his sons died twenty years ago at the age of ninety-five.—*New York Christian Advocate.*

A few weeks ago Mr. R. K. Jayne, a real estate agent of Jackson, Miss., inserted a notice in the *Clarion*, of that city, to the effect that he would give a lot to the most popular preacher in the State, the vote to close some time in December. In the *Clarion's* issue, of last Saturday, Mr. Jayne withdraws his offer in the following style:

Editor *Clarion:*

As the public is too highly moral to vote for a preacher to get a lot, the offer contained in your paper to the most popular preacher is hereby withdrawn.

If I conclude to make any more offers I will reform somewhat after the manner of the man, who, after listening attentively to a lecture on temperance brought on by a recent intoxication, promised his friend very promptly that he would never mix his liquors again. I may offer something to the prettiest young lady or to the most popular, or to the drummers or the lawyers, but I'll let the preachers buy their lots. Respectfully,

R. K. JAYNE.

We are glad the affair was a stupendous failure. It is bad enough to be voting for the prettiest girl, the most popular young lady, etc., but to carry this species of lottery into the pulpit, and endeavor to make merchandise by the degradation of the sacred desk, is rather more than can be passed over in silence. "The public is too highly moral to vote for a preacher to get a lot." We wish they were "too highly moral to vote for" anybody to get anything. We, as a country, would be better off, and the tendency to gamble would not be cultivated in children by the wholesale.

What to Save,

And how to save it, are subjects which interest all prudent housewives. This information is given in "Ayer's Home Economies." Containing One Hundred Recipes for using odds and ends from table and market. It is a book especially valuable to young housekeepers, and will afford many new and useful hints even to those more experienced. "Ayer's Home Economies" mailed to any address, on receipt of a 2-cent stamp, by Dr. J. C. Ayer & Co., Lowell, Mass.

PERSONAL AND OTHERWISE.

The Florida Parishes Fair begins at Amite City, La., Nov. 1.

The new road between New Iberia and Abbeville is nearly completed.

Rev. R. G. Pearson, the evangelist, conducted very interesting services last week in Jackson, Miss. Large crowds attended the meetings.

We are indebted to E. D. White, United States Senator from Louisiana, for a copy of the celebrated Force Bill and other public documents.

A private note from Columbus, Miss., says: "Our church is doing specially well this year in meeting its money demands." That's a good direction in which to do well.

Dr. Buiz, president of Drew Seminary, has declined the editorship of the *Review* of the M. E. Church, to which he was elected to fill the place of Dr. Mendenhall, deceased.

Bro. J. P. Drake cheers us by this note: "Have just risen from perusal of your editorial in to-day's ADVOCATE, on 'Opening the Scriptures,' and wish to thank your heartily for it. It has much food for thought."

Will those brethren who promised us articles for our special Conference editions please send them in at once? If any reader wishes extra copies of any one of these editions, notify the publisher as to the number wanted. There will be *three* special issues—one for Louisiana, one for Mississippi, and one for North Mississippi.

The Magnolia *Gazette*, of last week, says:

Rev. R. S. Woodward, presiding elder, was here Sunday and preached two able and instructive sermons, besides making a talk to the Sunday-school on church history, which was well received by large and appreciative audiences. Monday morning a short sermon was preached by the elder, after which the fourth and last Quarterly Conference for this circuit was held. All three of the churches were represented, and the reports were encouraging. The finances are in a good condition, and the elder congratulated this work on the interest shown for the cause of Christ and the church.

Foust Home.

Friends at Oak Ridge, La. (by Mrs. Mary Carr)	$7 50
T. C. Greenwood	9 25

Co-partnership.

Dear Brethren: Have effected a co-partnership with an excellent layman, Dr. G. E. Ellis, of Utica. We shall carry a large and complete stock of books and stationery. We invite your patronage. What you may need let us have your orders. We desire to do the business of our Conference. Send us your orders for Sunday-school literature, libraries, Sunday-school records and, in fact, anything you need.

Fraternally, W. D. DOMINICK.

Special Notice.

There are still a number of unpaid pledges to Dr. Morrison's "special collection" for the support of Rev. B. D. Lucas, Shanghai, China, taken up at last session of Louisiana Annual Conference, held at Alexandria, La. Will the friends who have pledged his support please remit the amount to me as soon as possible?

W. B. THOMSON,
Treas. Bd. of Miss., La. An. Conf.,
68 S. Rampart St., New Orleans.

Oct. 21.

A Good Work.

It is worthy of note, as marking the progress of Methodism on this coast, that during this year three parsonages have been erected, suitable and comfortable, where none had formerly existed: namely, at Bay St. Louis, Ocean Springs and Whittington. Much credit is due the good people who have done this work under serious difficulties. JOHN A. ELLIS, P. E.

Ocean Springs, Miss.

Good Work.

MR. EDITOR: Please publish Statement No. 2 of amounts received for Sister L. W. Wood:

Sunday-school, Jackson, La.	$ 1 38
Rev. D. G. W. Ellis	5 00
Mr. Lucius Langston	9 00
Mr. Wade Magee	1 00
B. A. Summers	1 60
Rev. R. Downer	5 00
Friends at Bay St. Louis	4 25

Fraternally, C. A. POWELL.

Moss Point, Miss.

North Mississippi Conference.

The class of the second year will please meet the committee at the Methodist Church in Corinth, Monday, Nov. 28, at 7 P. M.

HESLEP R. TUCKER,
E. H. CACEY,
G. W. GORDON,
Committee.

Order Triumphant Songs, Living Songs, Gospel Hymns, Notes of Praise, The Revival, Songs of Joy and Gladness, Cheerful Songs, and all kinds of hymn and song books, from F. D. Van Valkenburgh, 106 Camp street.

Buy slates, pencils and school stationery from Bro. Van Valkenburgh, 106 Camp street.

Home Life.

HOME.

Home's not merely four square walls
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the heart has builded!
Home! Go watch the faithful dove
Sailing 'neath the heaven above us;
Home is where there's one to love!
Home is where there's one to love us.

Home's not merely roof and room—
It needs something to endear it.
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What's home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's one who loves to meet us.

Never Destroy Religious Literature.

BY S. V. C.

Never destroy religious literature. I have noticed a number of accounts lately of conversions which could be traced directly to the chance finding of some abandoned religious paper. One was blown to a woman's feet while she was hanging out her washing. Another was found lying in a horseshoe track by a man. Both were converted. These are only examples of what is happening daily.

God says: "My word shall not return unto me void." Our various *Advocates, The Herald*, etc., are full of his Word. It is hardly possible that you can save *all* your religious papers and use them wisely for one year without at least one soul being saved or blessed thereby. You will never know the result in this world. But you will meet those thus saved on the other side. Is it not worth your effort?

You may live in a sea-coast town; there are hundreds of sailors who need the Word. Send it or take it aboard their vessels. Perhaps you live near some railroad station; place your papers in some neat little box and label it "Free reading," or "Take one." Possibly you know of some one either too poor or too indifferent to purchase this "bread of life;" supply them with yours when read. If you have more papers than you can use to the best advantage, send to some local society, Salvation Army captain, or minister; or to some league in a neighboring town. It may be the beginning of the work in that community. Nearly all barbers, and even some saloon keepers, will allow you to put your papers in their rooms. Send them to hospitals, reform schools, and prisons. Put them up in hotels, postoffices, and public libraries. Drop them in street cars and other public places. Pray God to bless your efforts, and "while you are yet speaking he will answer."

You may think you can not speak, sing, pray, or lead a meeting in public, but *you can* do this much surely if you are in earnest. Exhort your friends to join you in this work.—*Epworth Herald.*

The Things That Are Unseen.

There is a feeling abroad that we can not touch the invisible and eternal until we get out of this world. When death has closed our eyes to the material, then we shall behold the spiritual. This is a dangerous error. The unseen and eternal are all about us. We face them every moment. We touch them now. They are in the world to be grasped and realized by the soul. We move in the midst of two empires, the seen and the unseen, and we are foolish if we separate our lives from either. The things we can know are not merely the things we can see. Agnosticism about invisible things is not the true creed of man. Our life does not lie simply in the realm of the five senses. The visible world is not the reality. It is a symbol of another which is real. We can not ask any questions about the world we see without going back to the world we do not see for an explanation. The material world is rooted in the immaterial world. The noblest forces in all the universe are the unseen forces. It is a vain thought that the things which we can touch and handle are more real than those which are beyond our reach; that the electric wires are more real than the messages that flash through them; that the physical structure of the planet is more real than the life forces which work within it. So the mightiest forces with which we have to do are the forces which are at present out of sight.

If this is true, we should not view the supernatural as something vague and indefinite. We should not feel that when the preacher and teacher urge spiritual things they are dealing with matters of which they have no knowledge. We should understand that in the realm of the unseen we must find our truest ideals of life. We live to-day for to-morrow. Its hopes and anticipations fill our hearts. God's discipline is to make us ready for the larger life beyond, for the joys which shall never end. Victory over self! Unyielding faith in God! Buoyant hope! Superlative success in every Christ-like undertaking! These are given to the Christian who firmly and courageously lays hold upon the unseen arm of God. "The things which are seen are temporal, but the things which are not seen are eternal."—*Epworth Herald.*

Will It Pay?

Yes, it always pays to be polite. Politeness does not cost much, but in the long run it always brings its own reward. Here is one of the many incidents, told in illustration of this—of a clerk who is now reaping a rich harvest from a little kindness and politeness. For several years a grizzled, ill-tempered old man had been in the habit of worrying the clerks in the postoffice of Tacoma, Washington, about his mail. He is a farmer living some distance out of the city, and whether from his peculiar caligraphy and that of his correspondents, or from some other cause, there was constantly recurring trouble about his letters. His entrance into the postoffice came to be regarded at last as the precursor of an unpleasant wrangle. The old farmer became decidedly unpopular with the clerks. About a year ago a new clerk was appointed, and she soon had an interview with the old farmer. She took a great deal of trouble in tracing a letter for him, and was at some pains to explain the irregularity to him. For the first time the old man went away satisfied. From that time forward he always asked for that clerk when he made his weekly visit to the postoffice, and would suffer no other clerk to attend to him. He made several attempts to reward her for her trouble, but his presents were always declined. A week or two ago, however, he placed a package in her hands with the remark that it was something she could not return. She found that it was a deed of five acres of land, worth $120 an acre. The old man said that she was the only person who had ever spoken a kind word to him. If that be true, he must have had a dreary life. He is evidently capable of appreciating kindness, though his manner may have led people to suppose that it would be wasted upon him.—*Exchange.*

"CULTIVATE HAPPINESS."

BY PAUL H. HAYNE.

Is happiness a plant of mortal birth,
Which, shrewdly cultured, grows in gracious earth?
Rather a heavenly glory, or bright dew,
Slipped from the bosom of the cloudless blue,
On some fair morning, to the soul's surprise,
Fresh with the fragrance born in Paradise.

Enthusiasm.

BY REV. A. C. DIXON.

We are in a fast age. We travel by steam, talk by electricity; everybody and everything rushes. We must quicken our step to keep up. But we are not careful to keep up with the spirit of the age; we prefer the spirit of the Bible. When the spirit of the age is in harmony with that spirit we rejoice; when it is in conflict, we prefer to oppose the spirit of the age. There is such a thing as making progress by standing still. Two sail vessels were in a race along the coast. One of them noticed that, though the wind seemed to be carrying them rapidly along, the current was really stronger than the wind, and was driving them backward. The captain who cast anchor won the race. He made progress by standing still, and amid the currents of sin and infidelity that surge about us we need to cast anchor in the truth of God. But such faithful conservatism need not prevent our being enthusiastic—"tools for Christ's sake," if need be.

While John Vassar was a liquor seller, nobody thought he was a fanatic in pressing his business, but when he became a Christian, and his one thought was to win men to Christ, they pronounced him a fool. The politician who talks nothing but politics, the lawyer whose mind is absorbed by law, the merchant who thinks of little besides merchandise, is commended by the world; but let a Christian have only one thought, and that for Christ, and make that prominent, he is put down as a fanatic. May God fill our churches with just such fanatical men, men who are not ashamed to carry their hope and the promise on which it is based into any circle, and contend for the faith once for all delivered to the saints, among any company!

A life devoted to doing business for God is the great power under heaven. I emphasize the word "power." We hear much of influence. It is not a New Testament word, and is used but once in the Old Testament, where "the sweet influences of the Pleiades" are mentioned. Job had to go a long way from home to bring it in, and it was cold before he got there. It is an icy word. "Power" throbs with the sympathy, the love, the energy of God's heart and hand. What we need is to be "endued with power." Influence, the manward side of us, should be consecrated to doing good; but more important than influence is "power," the Godward side. We need, first of all, to be in right relation with God, and then our influence will take care of itself. It has occurred to you, I am sure, that Jesus Christ was not a man of influence. He made himself of "no reputation;" but the power of God was upon him. The early disciples did not have enough influence to keep out of jail, but they had power to shake the jail doors open and walk out. Let us not despise the influence of money, mind, position, numbers; but all these together are not sufficient for the needs of the church. The one great need is power from God. Link with that your money, your personality, and life will be a success for both worlds.—*Exchange.*

The Joyous Life.

The life of a believer is a cheerful, joyous life. There may be seasons when nervous affections, extraordinary trials, or unusually fierce temptations will temporarily depress him, but he can not be habitually gloomy or sad. Wherever sadness does reign over a Christian's life, there must be some defect either in his creed or in his loyalty to Christ.

There is so much in the truth which is the root of faith to beget gladness; such an exhibition of God's infinite love to man in the incarnation of Christ; such rich consolation from the indwelling Comforter; such causes for gratitude in the mercies of his daily life; such visions of beauty evoked by the promises of coming glory, that one who really embraces God by faith can scarcely prevent his bubbling over with joy. Paul gave the key-note of a true Christian life when he said to the church at Philippi: "Rejoice in the Lord alway, and again I say, rejoice." And Luther echoed this sweetest bird note when he said to the first-born sons of the Reformation:

"Dear Christian people, all rejoice,
Each soul with joy upspringing;
Pour forth one song with mighty voice,
With love and gladness singing.
Give thanks to God, our Lord above,
Thanks for his miracle of love!
Dearly he hath redeemed us."

—*Daniel Wise, D. D.*

The Charm of Good Manners.

No one who has any appreciation of grace and beauty in nature or in art can fail to recognize the charm of fine manners in an individual. We rejoice in them as we do in a lovely sunset view, or a beautiful piece of architecture, or a fascinating poem, for their own sake and for what they express; but even beyond this they have another attraction in the magnetic power they exert upon all beholders in setting them at ease, in sweeping away shyness, awkwardness and restraint, and in stimulating them to the expression of what ever is best worth cherishing within them. It is undoubtedly true that the presence of fine manners, whether it be in the home or the social circle, in the workshop or the counting-room, in the visit of charity or the halls of legislation, has an immediate effect in reproducing itself, in diffusing happiness, in developing the faculties, and in eliciting the best that is in everybody.—*Selected.*

The Ever-Living Book.—We outgrow some of our books. A growing man, enlarging his outlook and his knowledge, leaves some of his books behind him. They have served him well for the time; have ministered to his needs; furnished him knowledge and inspiration and comfort for many exigencies. But the man who grows will find that many books have served their purpose, have accomplished their mission for his soul. These books he may cast aside, give away, or send to the second-hand book store. But there are other books that never wear out. They have in them a fullness of meaning, a tonic power, an inspiring influence, which make them a vital force for all time. At the head of books of this sort is the Bible, which has a stimulating, vivifying, fructifying power possessed by no other volume. The student who wants to keep his soul tingling with new life every day, will make the Scriptures his daily study.—*Central Christian Advocate.*

Our Young People.

BE SURE HOW YOU BEGIN!

When once begun
The work's half done,
So says the proverb old;
But even here
You'll see it clear
The truth is but half told;
For wisdom says
There are two ways,
One loses and one wins.
You'll find, young friends,
That all depends
Upon how one begins.

If wrong begun,
And work half done,
So much the worse for you;
If right—go on
Until you've won
The goal you had in view.
In life you gaze
Upon the ways
Of virtue and of sin;
Be led by truth,
And in your youth
Be sure how you begin.

Mr. Editor: I have often thought of writing to your paper (which has been in our family for years and years), but have not; so now I will. I am a little girl fourteen years old. I am not so very little now, but still consider myself so, as I am the youngest in the family. I have four brothers and two sisters. My oldest brother, brother George, is a merchant in Hattiesburg. He is also superintendent of the Sunday-school there. My next is brother Henry, who is teaching on that far-off island, Japan. We do not feel uneasy about him, for we know God is there as well as here. My brother Coke is next. He is a merchant in Pachuta. My sisters, Mary and Lula, are going to the E. M. F. College, in Meridian. I am very proud of my mother, brothers and sisters. God took my papa, who was a minister in this Conference, seven years ago. Bro. Chambers is our pastor. We have just been blessed with a splendid protracted meeting. Bro. Clarke, of Meridian, assisted Bro. Chambers. We have a good Sunday-school and dey-school. Mr. T. J. Davis is our superintendent. Mrs. Estes is my teacher. She is such a good, sweet woman. I will close, as this is my first letter to you.

Your little friend, Mattie Hawkins,

Enterprise, Miss.

By Right of Conquest.

Professor Drummond in his latest booklet has told a story which perfectly illustrates a truth which all Uncle William's nephews will do well to bear in mind. It is an old story, but it can not be better told than in the professor's own words:

"Have you ever heard of the castle that was taken with a single gun? It stood on the Rhine, and its walls were yards thick, and the old knight who lived in it laughed when he saw the enemy come with only a single cannon. But they planted the cannon on a little hill and all day long they loaded and fired, and loaded and fired without moving the muzzle an inch. Every shot struck the same spot on the wall, but the first day passed and they had scarcely scratched the stone. So the old knight drank up his cup of wine and went to his bed in peace. Day after day the more they fired the louder the knight laughed, and the more wine he drank, and the sounder he slept. At the end of a week one stone was in splinters, in a month the one behind it was battered to powder; in ten months a breach was made wide enough for the enemy to enter and capture the castle."

Now for the moral of the incident. The prizes of life are not left lying ready to the hand of the first chance-comer; they are strongly secured. Those treasures which fly open at the cry of some magical "Open, Sesame!" will generally yield ill-gotten gains. The true joy of reward is in the labor which wins it, and only he who assails the gates of his desire with dauntless perseverance can know the fullness of attainment, for he alone enters upon his possessions "by right of conquest." Boys, remember this!

Counting the Stars.

I was walking along one Winter's night, hurrying towards home, with my little maiden at my side. Said she:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting—"Two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. O, dear," she said, "I had no idea there were so many."

Ah, dear friends, I sometimes say in my soul: "Now, Master, I am going to count thy benefits."

Soon my heart sighs, not with sorrow, but burdened with such goodness; and I say to myself, "I had no idea that there were so many."—*Mark Guy Pearse.*

George W. Childs, editor of the Philadelphia *Ledger*, a journalist who does not print a Sunday edition of his paper, says: "Would you learn the lesson of success? Here it is in three words. Would you climb the ladder? It has just three rounds: Industry, temperance, frugality. Besides these, I have had during my business career the following mottoes: 'Be true;' 'Be kind;' 'Keep out of debt;' 'Do the best and leave the rest;' 'What can't be cured must be endured;' 'The perfect man is one who has a clear commission, an honest purpose, a bright mind, and a healthy body.' I can't bring too great stress on the matter of strict temperance. Drinking wine, beer, or spirits is a useless and dangerous habit. It does no good, and if it is persisted in it is almost sure to lead to destruction and death. You should have courage enough to say no if you are asked to drink. There is no safety in moderate drinking. The man who touches alcoholic drink at all is in danger. As to sociability, you should try to make companions of the best people that you can become acquainted with. In order to do this you must have something in yourself that may be a return to them for what they give you. A man is known by the company he keeps. I can not sum up my advice to young people better than to say the greatest pleasure in life comes from doing good to others. Do good constantly, patiently, and wisely, and you will never have cause to say that life was not worth living."

School-boy:—"Mama, I wish you'd tet the hired girl put up my lunch instead of doin' it yourself." *Mama:*—"It's no trouble, my dear." *School boy:*—"I know." *Mama:*—"Then why do you want her to do it?" *School-boy:*—"'Cause she's got a better appetite than you have, and she put's more in."—*Good News.*

Alice's grandpapa had set her bantam hen on eleven cunning white eggs, and Alice was greatly interested in watching the result. One day she ran into the house, calling excitedly: "Mama, mama, two chickens have bloomed!"

Scientific.

The Man Destined to Long Life.

Here is a portrait, by Anieland, of a man destined to long life: He has a proper and well-proportioned stature, without, however, being too tall. He is rather of the middle size, and somewhat thick set. His complexion is not too florid. At any rate, too much ruddiness in youth is seldom a sign of longevity. His hair approaches rather to the fair than to the black; his skin is strong, but not rough. His head is not too big; he has large veins at the extremities, and his shoulders are rather round than flat. His neck is not too long; his abdomen does not project; and his hands are large, but not too deeply cleft. His foot is rather thick than long; and his legs are firm and round. He has also a broad-arched chest, a strong voice, and the faculty of retaining his breath for a long time without difficulty. In general, there is a complete harmony in all his parts. His senses are good, but not too delicate; his pulse is slow and regular. His stomach is excellent, his appetite good, and his digestion easy. The joys of the table are to him of importance; they tune his mind to serenity, and his soul partakes in the pleasure which they communicate. He does not eat merely for the sake of eating; but each meal is an hour of daily festivity, a kind of delight, attended with this advantage with regard to others, and it does not make him poorer, but richer. He eats slowly, and has not too much thirst. Too great thirst is always a sign of rapid self-consumption. In general, he is serene, loquacious, active, susceptible of joy, love and hope, but insensible to the impressions of hatred, anger and avarice. His passions never become too violent or destructive. If he ever gives way to anger he experiences rather a useful glow of warmth, an artificial and gentle fever, without an overflowing of the bile. He is fond also of enjoyment, particularly calm meditation and agreeable speculation; is an optimist, a friend to nature and domestic felicity, and has no thirst after honor or riches; and banishes all thoughts of to-morrow.—*Exchange.*

The Beginning of Our Understanding of Storms.

In the year 1821 a severe storm prevailed along the Eastern coast, which for many years was known as the "great September gale." It held that title until September, 1869, when another and more remarkable one occurred, which rather disturbed its claim to the honor. It was a little time after this first storm that Redfield, while making a journey in Massachusetts, was struck by a somewhat curious fact. He noticed that in Massachusetts the trees prostrated by the wind all lay with their heads to the southeast, showing that the gale there was from the northwest; but in Connecticut the trees blown down in the same storm lay head to the northwest, showing that the gale had been a southeast one. He ascertained, moreover, that when the wind was blowing southeast in Middletown, his home, it was northwest at a place not seventy miles from there. It was then that the idea flashed across his mind that the gale was a progressive whirlwind. That was a great thought. It was such a flash of perception as came to Newton when he connected the falling apple with the planets in space. It was such an insight into the meaning of a fact as James Watt had when he saw the possibilities of the force that was rattling the lid of the kettle on his mother's fire. The development of that idea was destined one day to put Redfield in the ranks of the great scientific thinkers of his day. He made this storm the basis of his investigations, following his researches into its movements by a careful collection of facts in relation to others like it. For ten years he studied, and examined and compared his facts, before he published his theory of storms.—*Popular Science Monthly.*

About Sponges.—Sponges do not look like subjects of interest, yet as early as three centuries before the Christian era, Aristotle, the great philosopher of Athens, made a study of them. He was unable to decide whether they were animal or vegetable, and for 2,000 years this was considered doubtful. They are generally conceded now to be endowed with animal life of the lowest order while they are living in the water, their native element.

The sponge fisheries of the Bahamas are thought to be conducted just in the same manner they were when Aristotle lived. The sponge divers go out in small fleets. Each man has a bag or net suspended around his neck by a hoop, in which to place the sponges. They put a sponge dipped in oil in their mouths, and some of them, after practice, can remain under water longer than an hour. The gelatinous matter is stamped out by the divers, and then dried in the sun and are ready for sale.

The principal sponge markets of the world are Rhodes, Smyrna, Napoli. Fifty-six species have been enumerated, ten or eleven of which are found in the British Isles. Some of them are of bright orange color when taken out of the water, and if rubbed on the hand will raise blisters. In the warm seas sponges hang in gorgeous masses from caverns, some a brilliant scarlet, others bright yellow, black, brown, green and purple; the latter will stain a beautiful color, which can not be removed by several washings.—Philadelphia *Times.*

The Increased Longevity of the Present Generation.—The statistics of life insurance people show that in the last twenty-five years the average of man's life has increased five per cent, or two whole years, from 41.9 years to 43.9 years. Woman's life average has improved even more than this, from 41.9 to 45.8 years, or more than eight per cent. Out of every one thousand males born at the present day twenty-four more will attain the age of thirty-five than used to be the case prior to 1870; the combined life of every one thousand persons born at the present day is two thousand seven hundred years longer than it was twenty-five years ago. The average human life is now being added to at the rate of nearly ten years each century.—*Exchange.*

The caves of the world are divided by geologists into five principal classes, viz: 1. The caverns excavated in limestone rock by subterranean streams. 2. The channels and chambers hollowed out by the ascending waters of hot springs. 3. The sea coves and grottoes, worn by the buttering of the waves against soft spots in shore cliffs. 4. The cavities formed beneath streams of lava. 5. The rifts in the rocks which have been rent by the mountain-building forces.

The Little Busy Bee.—Bees must, in order to collect a pound of clover honey, deprive 62,000 clover blossoms of their nectar. To do this the 62,000 flowers must be visited by an aggregate of 3,750,000 bees; or, in other words, to collect his pound of honey one bee must make 3,750,000 trips from and to the hive. As bees are known to fly for miles in quest of suitable fields of operation, it is clear that a single ounce of honey represents millions of miles of travel.—St. Louis *Republic.*

MARRIAGES.

ANDRUS—BRUNER.—At the Methodist Church, Plaquemine Brulee, La., Oct. 5, 1892, by Rev. R. M. Blocker, Mr. R. T. Andrus to Miss Maggie Bruner.

BOLING—CRIDER.—At the residence of the bride's father, Oct. 13, 1892, by Rev. J. G. Galloway, Mr. W. T. Boling to Miss R. A. Crider, both of Lincoln county, Miss.

BLUNT—HOLLAND.—At the residence of the bride's brother-in-law, Mr. W. W. Lowery, Meridian, Miss., Oct. 5, 1892, by Rev. N. M. Clark, Mr. Henry Blunt, of Hattiesburg, Miss., to Miss Leila A. Holland, of Marion, Miss.

GORDON—WILLIAMS.—At the residence of the bride's father, Mr. J. C. Williams, Meridian, Oct. 12, by Rev. N. M. Clark, Mr. Sam Gordon, of Oak Grove, Kemper county, to Miss Fannie Williams, of Meridian, Miss.

LLOYD—FOSTER.—At the residence of the bride's father, Mr. E. B. Foster, of Foster Mound, Adams county, Miss., Oct. 5, 1892, Mr. W. L. Lloyd, of Carpenter, Miss., to Miss Minnie Foster.

HALL—McCAIN.—At the residence of Mr. Joseph McCain, Lawrence, Miss., Sept. 20, 1892, by Rev. Wm. B. Hines, Mr. R. P. Hall and Miss S. E. McCain.

SMITH—WYCHE.—At the residence of the bride's mother, Bellevue, Bossier parish, La., Oct. 16, 1892, by Rev. R. S. Collier, Mr. G. W. Smith to Miss Minnie E. Wyche.

KNIGHT—CHAPMAN.—At the residence of the bride's father, Hon. T. P. Chapman, Rankin county, Miss., by Rev. J. G. Sibley, Mr. William B. Knight, of Sicily Island, La., and Miss Florence Chapman.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

SHERMAN—F. R. SHERMAN was born in the city of New Orleans, April 29, 1850, and died at his home in Brookhaven, Miss., Oct. 7, 1892. At the age of sixteen he was called from school to the home and care of his widowed mother and two half brothers, to whom he uncompletingly devoted his time and talents, until they were comfortably provided for. On Nov. 22, 1876, he was married to Miss Hattie M. Martin, who with five children now mourn the loss of the affectionate husband and loving father.

Beginning life as a clerk, he closed it at the head of a prosperous mercantile and banking firm. Yet his success was not attained by overreaching, nor by oppressing the poor. A young man who had been several years in his employ said to me the day after his death: "A good man is gone, and one that will be missed more and more as the days go by. When it begun to work for him he called me to the scales and said, 'Now watch me weigh myself. Do you see how the beam goes up and gives me full weight?' That is the way this firm wishes every pound weighed that is sold from this house.'" From the law of his Lord he had learned that "a just weight and balance are the Lord's."

He joined the church under the ministry of the now sainted J. T. Heard; and while he was a perfect gentleman—too high-toned to be otherwise—devoted to the church, and was all that his family could wish as husband and father, he did not experience that change of his spiritual nature our Lord declared necessary until during his last illness. It was interesting and beautiful to see his strong and well-trained mind moving from point to point until the surrender of self was complete and the acceptance of Christ was perfect. And from that time to the close of life his devotion to Christ and to his Christian duties was strong and beautiful. Every night his family gathered about his bed, and he prayed earnestly for them. He often told me how he was going to live if he got well, and that he would devote his life as constantly to the service of God as he had to business. A little while before he died he called for his wife and children, and when his wife said, "We are all here but little Freddie"—the babe that died a few months ago—he said, "Yes, and I see him, and he is so changed." The last words he said to me were, "God loves me and I love God."

J. M. WEEMS.

MUMFORD—Miss EDNA MUMFORD, daughter of Dr. J. H. and Mrs. Georgia Mumford, of Grand Cane, La., departed this life, Aug. 1, 1892.

She was converted and sanctified at Scottsville Camp Meeting in August, 1891, and joined the Methodist Church. In less than one year she was called away, but was found ready. She had rendered a willing service; was a cheerful Christian, full of the Holy Spirit and was the life and sunshine of home. When afflictions came she bore them with patience, and when she felt the approach of death, with a wonderful victorious spirit, she met this last great enemy. Death had come to do his mighty work, but he was robbed of his sting. Fear was gone; no hesitation to pay the great debt. The Lord had called for her, and she was going to meet him. When she knew that she must go, she called her loved ones around her bedside, and, with beaming face and burning words, exhorted them to live religiously and meet her in heaven. With joy and praises to God, she spoke of the wonderful sustaining grace and assurance that was being given to her. Looking up to me, she said: "When you preach, tell the people what a glorious thing it is for a Christian to die." With firm faith, she went down into the valley and peacefully passed away.

Her sister Gertrude had preceded her to the Father's home only a little over one month, and now they join hands amid the glories of the unseen world in the home of the good. May the grief-stricken hearts find comfort in Jesus, the great Comforter, and follow the goodly admonition of these departed loved ones!

J. S. SANDERS.

LEWIS—Little WESLEY, youngest child of Joe and Fannie Lewis, departed this life, Sunday morning, Sept. 18, 1892.

Just as the sun had dispelled the shades of night, and we were entering upon the duties of that bright Sabbath day, the angels came and gently waited the sweet spirit of our darling into eternal rest. God is gathering up his precious jewels. Wesley was a sweet, intelligent child, and a general favorite with all who knew him. He was a brave little Christian.

Dear little boy! He loved his mama so well, and called for her so often during his illness. Home is very desolate without him, and his sweet voice calls, "Dear mama," no more. But we know he is safe in the arms of Jesus, and with a sweeter voice calls papa, mama and brother Willie to a brighter world. Were it not for our blessed religion, the darkness of that home to-day would be unbearable. No more do we hear the sweet, childish voice in prattle around the hearthstone; no more the patter of his little feet coming in from school, for he is with Jesus.

Be faithful, loved ones. God will take care of your "baby" until you come.

FANNIE BULLOCH.

LITTLE—NEWELL ("MAC.") POWELL LITTLE, son of Rev. D. A. Little, of the Mississippi Conference, was born in Clinton, La., on Aug. 24, 1884, and died suddenly, of congestion, in Port Gibson, Miss., Sept. 26, 1892.

The bitter cup of sorrow has been pressed to the lips of every member of that sacred, happy Christian circle. Gentle-spirited, dignified and loved, little "Mac." has been removed to the Father's house of many mansions.

The writer baptized him in 1884. He gave his heart to God and joined the church last year in a meeting for children conducted by the Rev. George C. Smith, of Georgia, in Jackson, Miss.

A shadow has fallen athwart the home, but—thank God!—the sunshine accompanies the shadow. The blessed Christ, touched with a feeling of all our infirmities, does not allow the shadows to long remain. He knows just how to bestow comfort upon, and speak peace to, a saddened, broken circle. The grief-throes which he experienced and manifested in the home of Mary and Martha, after the lifeless body of the beloved brother had been removed, shows us how deeply "touched" he is by the sorrows which come upon us.

The grief-stricken father, in writing to me, said: "I am willing that the Lord should have him; but we do miss him so much! When we sit to the table, and look around and do not see him, a silence falls upon us and tears come into our eyes."

My beloved brother and sister, Christ knows what that unoccupied place at the table means. He knows about the silence that reigns supreme when all hearts are burdened with the same feeling of loneliness and loss. I bespeak and devoutly implore the sympathy of the blessed Christ upon my sorrowing loved ones.

C. A. POWELL.

CARAWAY—Died, Sept. 12, 1892, in the town of Fannin, Rankin county, Miss., Mrs. FRANCES LENNETTER CARAWAY, aged eighty-four years seven months and seventeen days. She was born and reared in the State of North Carolina, and in early girlhood professed the Christian religion and joined the Methodist Church, and ever afterwards lived a consistent Christian life. On Nov. 13, 1825, she was married to Calvin J. Caraway. About 1835 they moved to Lowndes county, Miss., and finally in 1844 settled in Rankin county, Miss. She was the mother of twelve children, only four of whom are now living. For the last thirteen years she lived with her youngest daughter, Mrs. Anna Brown, in Fannin, who, though a widow with three small children and without means, gave her a home and divided her living with her, and lavished on her all the care and devotion that a loving child could upon a dependent parent. (All honor to Mrs. Anna Brown. God bless her and her children!)

Grandma Caraway constantly lived in communion with God and her Bible. Oh! she loved to peruse its sacred pages, and, as a result, in the very jaws of death, cried out, "Glory! glory!" So passed from earth to heaven one of the most devoted Christians it has ever been my privilege to know. May her Christian life and triumphant death be duplicated in the life and death of all her surviving children and grandchildren! is the prayer of her former pastor,

F. M. WILLIAMS.

Tyrus, Miss.

WHANN—*Whereas*, Our heavenly Father has seen fit, in the dispensation of his providence, to take out of this world the soul of our deceased brother, ROBERT S. WHANN, who was a member of our church and Sunday-school, and also of our Epworth League and Band of Hope; therefore, be it

Resolved, That in his death we lose from the church one of its most active members; from the Sabbath-school, a scholar faithful and true; from the League, an Epworthian of great promise, and from the Band of Hope a temperance soldier, who remained true to his pledge to the very last.

Resolved, That we shall ever cherish the memory of our deceased young friend and brother, and ever seek to imitate his bright and consistent example.

Resolved, That we mingle our tears and heartfelt sympathy with the bereaved family, and commend them to the consolations of the Divine Spirit.

Resolved, That a copy of these resolutions be spread upon the Minutes of the Louisiana Avenue Sunday-school, and also a copy of them be sent to the family of the deceased, and also to the Rev. C. W. Carter, D. D., editor, for publication in the NEW ORLEANS CHRISTIAN ADVOCATE.

Respectfully submitted.

L. T. BELT, for Committee.

New Orleans, La.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Phœba	Oct. 29, 30
Shnqualak	Nov. 5, 6
Mashulaville	8
Macon	10
Hebron	12, 13
Brooksville	19, 20
Columbus circuit	26, 27

T. C. WIER, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Chapel Hill circuit, at Chapel Hill	Oct. 29, 30
Cherry Hill circuit, at Young's Ch'l	Nov. 1
Atlanta circuit, at Atlanta	5, 6
Coffeeville circuit, at Goshen	11
Charleston circuit, at Charleston	12, 13
Tillatobs circuit, at Pleasant Hill	19, 20
Water Valley circuit, at Palestine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 3 and 94; and see that the Boards of Trustees present reports of the titles, condition and value of property? Let the local preachers be careful to have written reports, according to our law.

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Avon	Oct. 29, 30
Arcola	Nov. 5, 6
Duncan	12, 16
Jonestown	19, 20
Belen	26, 27

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Sallis	Oct. 26, 30
Rural Hill	(Wed.)..Nov. 2
Weir's	5, 6
Pickens	(Wed.).. 3
Ebenezer	12, 13
Lexington and Tchula	16, 14
Belzoni	19, 20
Poplar Creek	26, 27

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia	Oct. 29, 30
Early Grove	Nov. 5, 6
East Holly Springs circuit	12, 13
Mount Pleasant	19, 20
Olive Branch	26, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Batesville	(Thurs.)..Oct. 27
Courtland, at Chapel Hill	29, 30
Hernando	Nov. 5, 7
Arkabutla, at Brook's Chapel	12, 14
Mt. Vernon	(Wed.).. 16
Nesbit's	19, 20
Wall Hill	(Wed.).. 23
Panola, at Mt. Tirzah	26, 27

H. O. MOREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood	Oct. 29, 30
Sidon	Nov. 5, 6
Winona circuit	10
Vaiden	12, 13
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona circuit	Oct. 29, 30
Athens	Nov. 5, 3
Houston and Wesley	12, 13
Prairie	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Camden, at Camden	Oct. 29, 30
Edwards	Nov. 5, 6
Silver Creek, at Hillsdale	12, 16
Lake City and Lodi, at L. O.	(Wed.).. 16
Sharon, at Sharon	19, 20
Madison, at Madisonville	20, 21
Yazoo cir., at Mount Carmel	(Thurs.). 24
Benton, at Midway	26, 27
Raymond, at Bolton	(Wed.).. 30
Jackson—First Church	Dec. 3, 4
Jackson—Capitol Street	3, 4
Flora cir., at Flora	(Wed.).. 7
Pocahontas circuit	10, 11

Trustees are hereby requested to be ready with their reports on all church property.

E. H. MOUNGER, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Clinton and Slaughter, at Clinton	Oct. 28, 30
St. Helena, at Center	Nov. 1
Franklinton	5
Amite City, at Amite City	5, 6
Springfield	5
Port Vincent, at Bayou Barbary	12, 13
Live Oak, at Palmetto	14
Tallsheek, at Camp Ground	18
Covington, at Slidell	19, 20
Gloster and Centerville, at Centerville	26, 27
Amite, at Cedar Grove	Dec 3, 4
East Feliciana	10, 11

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence, at Georgetown	Oct. 26, 30
Hazlehurst	29, 30
Summit circuit, at Johnson	Nov. 5, 6
Brookh'n cir., at Helms Mill	(night).. 6
Holmesville	11
China Grove, at Tylertown	12, 13
Gallman	12, 13
Lebanon	18
Bowerton, at Beboboth	19, 20
Terry, at Spring Ridge	24
Adams circuit, at Adams	26, 27
McComb City	(night).. 30
Wesson	Dec. 3, 4
Pleasant Grove circuit	10, 11

R. S. WOODWARD, P. E.

BRANDON DIST.—FOURTH ROUND.

Keshoba, at Philadelphia	Oct. 29, 30
Marvin, at Wesleyana	Nov. 5, 3
Carthage, at Liberty	11
Walnut Grove, at Scotland Chapel	12, 13
Carthage and Walnut Grove, at W. G.	14
Hillsboro, at Good Hope	18, 20
Fannin, at Fannin	24
Brandon station	27, 28
Trenton, at Polkville	Dec. 1
Montrose, at Mt Zion	3, 4
Westville, at Hall's Creek	8
Raleigh, at Raleigh	10, 11

C. McDONALD, P. E.

SEASHORE DISTRICT—FOURTH ROUND.

Pearlington	Oct. 29, 30
Kastabuchie	Nov. 5, 6
Ellisville, at Ellisville	(Tues.).. 6
East Pearl	12, 16
Purvis, at Purvis	(Tues.).. 15
Parry, at Smith's Chapel	18, 20
Haldelberg, at Philadelphia	(Tues.).. 22
Columbia	26, 27
Mt. Carmel	(Wed.).. 30
Williamsburg	Dec. 3, 4
Hattiesburg, at Hattiesburg	(Wed.).. 7

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Mayersville, at Beulah	Oct. 29, 30
S. Warren	Nov. 5, 6
Warren	12, 16
Roxie, at Roxie	18, 20
Meadville, at Meadville	(Tues.).. 22
Aaguila and S. F.	26, 27
Rocky Springs	Dec. 3, 4
Utica	(Thurs.).. 8
Port Gibson	10, 11

D. A. LITTLE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

DeKalb circuit, at Union Ridge	Oct. 29, 30
Binnsville, at Binnsville	(Thurs.)..Nov. 3
Lauderdale, at Lauderdale	5, 6
Porterville, at Porterville	(Mon.).. 7
Daleville station	(Tues.).. 8
Leakesville circuit, at Avera	12, 13
W'boro cir., at Winchester	(Tues.).. 15
W. and State Line, at W'boro.	(Wed.). 16
Shubuta circuit, at Shubuta	(Thurs.).. 17
Clarke circuit, at Manasseh	19, 20
Chunkey circuit, at Concord	26, 27
Marion circuit, at Lockhart	Dec. 3, 4
Meridian—Central	(night).. 5

The attention of the preachers and of trustees is called to Ques. 23, and to Ans. 4, page 122 of Discipline. All local preachers must have ready written reports of "the extent and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carrollton	(Tues.)..Nov. 1
Gretna	(Thurs.).. 3
Algiers	(Sun.).. 6
Rayne	(Tues.).. 8
Parker Chapel	(Wed.).. 9
Plaq. and Donaldson, at D.	(Sat.).. 12
Morean	(Tues.).. 15
Louisiana Avenue	(Thurs.).. 17
Baton Rouge	(Sat.).. 19
Dryades	(Wed.).. 23
Gross Tete, at Harmony	(Sat.).. 26
Felicity	(Wed.).. 30
Lower Coast	(Sat.)..Dec. 3
Carondelet	(Thurs.).. 8
Craps	(Sun.).. 11

Local preachers and Boards of Trustees must present their annual reports. The pastors are requested to have their statistical reports ready.

O. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Bayou Chicot, at Elm Bayou	Oct. 29, 30
Colfax and Boyce, at Boyce	Nov. 5, 3
Pineville, at Fellowship	12, 13
Ada, at Palestine	16, 20
Columbia, at Columbia	(Wed.).. 23
Castor Mission, at Master's Chapel	26, 27
Montgomery	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Valley, at Pleasant Valley	Oct. 29, 30
Haynesville, at Colquit	Nov. 5, 6
Vienna, at Vienna	12, 13
Gansville, at Antioch	15, 16
Vernon, at Long Straw	18, 20
Sparta, at Bear Creek	26, 27
Ringgold, at Andrew Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Sabine circuit, at Bayon Scie	Oct. 29, 30
Wesley circuit, at Holly Springs	Nov. 5, 6
Coushatta	6, 7
Grand Cane circuit, at Grand Cane	12, 13
Mooringsport, at Pine Hill	(Tues.).. 15
Caddo circuit, at Longstreet	18, 20
W. Natchitoches and Prov'l, at P. (F.).	25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	26, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

DELHI DIST.—FOURTH ROUND.

Bastrop, at Bastrop	Oct. 29, 30
Floyd, at Floyd	Nov. 5, 6
Providence, at Providence	8
Indian Village	12, 13
Waterproof, at Waterproof	19, 20
Oakley, at Jordan	26, 27
Winsboro, at Winsboro	Dec. 3, 4
Delhi, at Delhi	7

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Crowley, at Crowley	Oct. 29, 30
Plaquemine B. and Rayne, at Ch. Pt.	Nov. 5, 6
Sulphur Mine, at Vinton	19, 20
Grand Chenier, at G. O.	26, 27
Sabine Mission, at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

A magnificent statue of Columbus has been unveiled in New York City. The monument is a gift from the Italian colony of that city.

As staple as sugar, and equally, if not more, useful is Dr. Bull's Cough Syrup.

One million and a half men work in the coal mines of the world. Of these England has 535,000; United States, 300 000; Germany, 285,000; Belgium, 100,000; Russia, 41,000. The world's miners of metals number 4,000,000.

The Yellow river, in China, has again burst its banks. It is estimated that the flooded district is 150 miles long by 30 miles wide; that over 50,000 people have been drowned, and that fully 1,000,000 will starve to death unless the Chinese government furnishes them food from now till next Spring.

Ten cents for a dictionary with 30,000 words; five cents for an elegantly illustrated primer, and other books in proportion. F. D. Van Valkenburgh, 106 Camp street.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

Mrs. Harrison, the wife of the President, died in Washington, Oct. 25.

The four hundredth anniversary of the landing of Columbus on the soil of the Western World—Oct. 21, 1892—was observed throughout the United States.

The Navy Department has been placed in possession of the check for $75,000 sent to the State Department by Chili, through Minister Egan, for indemnity to the sailors of the United States steamship *Baltimore*.

One hundred and eighty-five thousand children gathered in the public schools of New York, on Oct. 20, in accordance with the proclamation issued by President Harrison, to celebrate the 400th anniversary of the discovery of America by Columbus.

The Draymen's Union, which demanded a new tariff and ten hours' work, have gone on a strike in this city, their demands being refused by their employers. In consequence, business is retarded, and stagnation of trade is inevitable if a compromise is not effected.

Mr. Frank Damrosch, of New York, is conducting people's singing classes at the Cooper Union, New York. The classes have just been opened and it is said that more than 500 members have been enrolled. The object of the class is to teach all that care to learn how to sing by note, and it is hoped ultimately to organize from its members a grand popular chorus that will be able to sing the greatest works of the great masters. The classes are practically free, a small charge of ten cents a lesson being made to cover the incidental expenses of the class.

According to the official figures of the New Orleans Cotton Exchange, the cotton crop is short. Up to last Saturday the marketing of the crop showed a shrinkage compared with the same number of days last season of 735,224 bales, or, in other words, the amount of the crop which had come into sight at this time last year was 2,191,387 bales as compared with 1,456,163 bales marketed during the same time this season. The statement also shows that during the past week the movement of the crop to market has fallen behind the same week last year to the extent of 160,000 bales.

The dedicatory ceremonies of the World's Columbian Exposition were inaugurated on Oct. 19, beginning with the reception and entertainment of distinguished visitors by the various committees on their arrival in the city, and followed in the evening by the formal inaugural reception by the citizens of Chicago to the guests of honor. A pleasing feature was the "Columbus Day" celebration, in the afternoon by thousands of school children throughout the city. A civic parade took place on Oct. 20, in which 75,000 persons (including representatives from every State) took part. On the twenty-first the World's Fair buildings were formally dedicated with imposing ceremonies. The governors of all the States, and their staffs, were present. The dedicatory ceremonies were preceded by a military parade.

FOREIGN.

Hamburg has been declared free from cholera by the authorities. No fresh cases of cholera have been reported in Havre.

To mark the christening day of the infant princess in Berlin, 400 women who were imprisoned for various offenses have been released.

The French Chamber of Deputies has appointed arbitrators to settle the Carmaux labor troubles, and it is believed than an adjustment of differences will be effected.

According to a report on the Italian harvest, all the crops are above the average except barley, which is slightly below the average. The bounteousness and excellence of the crops have had a favorable effect on all branches of the national economy.

Several French deputies have resolved to support in the Chamber a measure fining absent members 10 francs a day, the amount of the fine to be deducted from their official salary. The measure is intended to reduce to a minimum the absenteeism, from which the Chamber has suffered serious embarrassment frequently in recent years.

Some three or four months ago Baron Hirsch distributed all his earnings on the turf for the previous year, amounting to $70,000, among deserving English charities. He has since accumulated fresh profits from the races won by his horses, and he intimates that a further sum of $100,000 will be available for charitable purposes at the beginning of 1893.

At the School of Fine Arts, Paris, the Jean Leclere prize of 500 francs, awarded annually in the course of architecture to the student who passes through the second class in the least time, and enters the first class in the best form, was this year divided between Mr. Howard, of the Massachusetts Institute of Technology, and Mr. Arthur A. Stroughton, of the School of Mines, Columbia College.

The terrible storm and flood in Sardinia on Thursday and Friday was a calamity in which hundreds of lives were lost and hundreds of thousands of dollars' worth of property was destroyed. Rain fell in torrents and all the low lands were flooded in a very short time. The river Manuu and other streams soon overflowed their banks, inundating an area of fifteen square kilometers. Among the villages invaded by the waters were: Decimomannu, Assemini, Elmas, Samathai, San Sperate and Brazzali, with a total population of 6,000 souls. One hundred bodies have been recovered at San Sperate alone. The total death roll must reach several hundred. An immense amount of cattle and live stock perished.

Former Times Not Better Than These.

Some good men burden the air with sighs and groans over the moral degeneracy of the times. "The former times," they tell us, "were better than these." If this logic is correct, why then the gospel is a grand failure, and God made a great mistake in sending his Son to redeem a lost world. That the moral sense within us should be shocked and outraged by the revelations of crime—the murders, divorces, suicides, robberies, frauds, etc.—is due to the light poured into the conscience by the teachings of the Divine Word. "Pure religion makes darkness visible. The Sermon on the Mount makes the morality of the nations ghastly." Christ's law of love, the Golden Rule, shows the blackness and deformity of human hate and revenge.

A recent writer has pointed out "the indifference with which Cæsar, in his Commentaries, tells the story of the most inhuman acts committed by him in his conquests, so that the heart becomes sick in reading the recital." The reader need not be told that all this has been changed since the coming of Jesus Christ.

The author of that remarkable book, *Ecce Homo*, says truly: "The creed which makes human nature richer and larger, makes men at the same time capable of profounder sins; admitted into a holier sanctuary, they are exposed to the temptation of a greater sacrilege." In the Iliad, Homer barely recognizes the distinction between right and wrong.

"There is not a villain in the book," says the author just quoted. "The reason of this is that the feeling of moral indignation, so strong in later poets, was so feeble in him that he is incapable of hating any of his heroes for their crimes."

Our forefathers, five hundred years ago, worshiped wooden and other heathen gods in the German forests. In the latter part of the seventeenth century witches were executed in Massachusetts, and the Virginia Assembly of 1793 made it penal for the master of a ship to bring a Quaker into the State; ordered those already here to be imprisoned until they abjured the State. The penalty for the third return to the State was death. Great jurists, like Blackstone and Sir Matthew Hale; great preachers like Baxter, Cotton Mather and John Wesley, and Ralph Cudworth, one of the foremost philosophers and theologians of England, believed in witches and wizards. "Say not that the former days were better than these."—T. F. G., in *Holston Methodist*.

Ways to Brains and Hearts.

The gospel preacher who really tries to be faithful, and who waits and watches for fruits of his labors, will soon learn two things without waiting very long. First, that the devil is not, and does not seem likely to be, afflicted with any of the infirmities of old age, which we are sure to experience if we live long enough; that he gets around in the same lively way as he did when he broke into the old garden of our first parents and drove them out of it, "the woman" having to bear the burden of it, as she often does in these days. The second discovery will be that among those who receive the truth, there are very different degrees of receptivity. Some seem to open their heads and hearts to it, as the Bereans did to the preaching of Paul. While some of them remind us of the "early dew" of the prophet, there will be found among them instances of a simple and growing faith. After these will come a discouraging realization of the fact that the devil seems to have so closed the avenues to the brains and hearts of many people that the Truth must be *hammered* into them as nails are driven—by frequent and heavy blows. There is still another class of hearers, as the preacher will find, into whose brains and hearts the Truth must be introduced by a screw-like process, which may seem slow, but is often the only way to get into obtuse minds and obdurate hearts. —*Evangelist.*

A Right Thing.

Recently our porter, G. W. Thompson, a colored man, was standing on Camp street, near the office, when he saw a man drop a pocketbook. He picked it up, and ran after the man, but the latter had passed into some office; so he did not overtake him. Thompson found there was $1,000 in currency, and some notes and papers in the pocketbook. Presently a man ran up the street, looking distressed. Thompson asked him if he had lost anything, when he described the pocketbook and its contents, on which Thompson handed the owner his pocketbook and its entire contents. Thompson is a consistent Christian and a member of the Methodist Church.

H. B. Stevens & Co.

It affords us pleasure to request our readers to note the advertisement of Messrs. H. B. Stevens & Co., dealers in clothing and underwear for men and boys. This firm has in its employ Mr. Wm. H. Pierson, who for over twenty-five years has sold clothing to many of the preachers and their friends who reside in Alabama, Mississippi, Arkansas, Louisiana and Texas. He has proven himself reliable and fair-dealing, and enjoys the well-deserved patronage of a host of customers.

Messrs. H. B. Stevens & Co. are among the oldest and largest dealers in New Orleans, and keep on hand the latest styles and best goods in their line. They spare no pains to suit their numerous customers. Their spacious and well-lighted stores are Nos. 122 and 124 Canal street.

The steamer *Oceanic*, which arrived at San Francisco from Hong Kong, brought the most valuable cargo that ever came to that port. It is valued at $3,000,000—$2,000,000 in silks and the remainder in tea and general merchandise.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE MODEL SUNDAY SCHOOL. By George M. Boynton, D. D. Pp. 175; 75 cents. Congregational Sunday-School and Publishing Society, Boston and Chicago.

This is "a handbook of principles and practices" by one who shows himself to be an authority in all matters pertaining to the Sunday school. Principles should determine and regulate practices. Many superintendents make mistakes in practices through not understanding the principles which should decide their course of action. It is refreshing to get hold of a book which makes the principles so clear, and which therefore may be safely followed in the methods which it commends. The book discusses the organization of the school and its various methods and relationships. It is clear, concise and helpful. There is something in it for each worker in the Sunday-school—superintendent, pastor, teacher, librarian, secretary, chorister. It is veritably a "handbook"—one that should be within reach of the hand at all times. A wise superintendent or pastor will have it where he can consult it frequently. Its size permits it to be carried in the pocket.

OCTOBER PERIODICALS.

—LIGHT is a periodical devoted to "justice, kindness and mercy to every living creature." T. J. Reed, Natchez, Miss. Price, $1.

—UNIVERSITY EXTENSION. This monthly is devoted to the interests of popular education, and is valuable. Philadelphia. Price, $1.50.

—THE QUIVER is one of the best monthlies. It is sound, sensible, clean and religious. Cassell Publishing Company, New York. Price, $1.50.

—THE PANSY is bright and beautiful, and just the magazine for the little folks. It pleases and delights them all. D. Lothrop Company, Boston. Price, $1.

—THE PREACHER'S MAGAZINE, edited by Mark Guy Pearse and Arthur E. Gregory, is a fine periodical for preachers. W. B. Ketcham, New York. Price, $1.50.

—CHRISTIAN THOUGHT is edited by Dr. C. F. Deems, and is an efficient periodical on the line of science and religion, and worthy of universal reading. W. B. Ketcham, New York. Price, $2; clergymen, $1.50.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. C. McDonald, W. W. Morse, W. M. Sullivan, J. Stephan, Amos Humphries, R. B. Downer, J. B. Adeir, N. B. Harmon, W. T. Woodward, T. B. Hargrove, B. F. Lewis, Robert Parvin, John Dodwell, P. A. Johnston, Geo. T. Vickers, G. A. Mandeville, W. L. Shipman, C. A. Powell, D. W. Babb, H. Armstrong, A. C. Flowers, R. M. Evans.

Messrs. M. L. Lott, W. T. Smith, Thos. Raynham, A. P. Edwards, T. A. Emerson, Alfred Eisesser, L. J. McDonald, J. H. Beeman, Prof. G. Wiley, G. B. Akenhead, W. J. McRee, J. B. Vandegaer.

Mesdames Lydia Moore, L. M. Hayes, S. Blanchard, Celia McLeod, D. D. Stegall, A. L. Manar, E. C. Hardeway, V. P. Scott, Ike Pickens, P. R. Steele, S. E. Hendricks.

Misses Bessie Wilson, E. M. Logan.

Oct. 25.

Special Notice.

I beg to inform my friends and the public that I will hereafter be connected with the extensive Clothing House of H. B. Stevens & Co., 122 and 124 Canal street. I respectfully solicit the patronage of my friends, to whose wants I will give my personal attention. I particularly ask the clergy to give me a call, and will guarantee satisfaction in every particular, as the house is famous for keeping the best quality of goods. Also keep Boys' and Children's Clothing, Shirts, Underwear and Hats. Give me a call, or send your orders.

WM. H. PIERSON,
122 and 124 Canal St.,
Formerly Wheeler & Pierson

Send 15 cents to F. D. Van Valkenburgh, 106 Camp street, and buy "The Handy Reliable Cook Book."

Buy your school books from Bro Van Valkenburgh, 106 Camp street.

Christian Advocate.

VOL. 39.—NO. 44. NEW ORLEANS, THURSDAY, NOVEMBER 3, 1892. WHOLE NO. 1889.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Our Itinerancy.

CHANGES SUGGESTED.

I.

By the laws of the church the Bishop shall "fix the appointment of the preachers in the Annual Conference," and, with minor qualifications, his power in that respect is supreme, and, as a whole, has been exercised with wisdom and moderation. It can not be denied, however, that there is a growing disposition to limit the prerogative, to reduce this power to the reach of the people. That a change is necessary is conceded by many of the cloth, and if proper agitation is started, the question may be in condition for the next General Conference, in which is vested the power to make the change.

Our church is, in the main, a democracy. The voice of the people is heard, directly or indirectly, in all its departments, except the most essential one—the calling of its preachers. Considering the relation between pastor and people, the latter ought to, and do, regard this privilege almost as priceless as their membership. It is true, man may worship in the woods or the fields without let or hinderance, but when you confine him within church walls, and *force* him to listen to another's exhortation, the wisdom, the virtue, the faith of the most peerless turns to gall and wormwood. If only one is offended, the door is open to leave and be suited elsewhere; but what a mistake is committed when the great body of the membership is compelled to accept an undesired preacher!

I concede the plain duty of the churchman. He should accept the appointee, and strive to be gracious, reasonable and Christianly, and I believe the membership, as a rule, submits and does its duty. But there is a vast difference, so far as the soul is concerned, whether we receive inspiration from a beloved and honored voice, or merely follow first principles because we will not altogether abandon the church.

The Bishop should have no personal interest in these appointments. They are not his spoils of office, and he ought rather to be glad than sorry if his power in this regard is curtailed.

I suggest, therefore, that the question of selection of preachers be left to each congregation, and upon the recommendation of a majority let appointment follow.

There is really no argument to be offered in favor of the present system, except ancient custom. Whatever its original necessity, it has outlived its usefulness, and there is now crying need of reform. It is a "rotten borough" system, with limitless capacity for evil. It is against every principle which governs in the affairs of life, and sooner or later it must go down before the enlightened opinion of today.

The people provide the sinews of war; but to fight the devil they need a leader, and what army ever followed to success an untrusted general? I would not abate one jot or tittle of the Bishop's authority over the appointee *after* his appointment, but I would have him to feel that he must stand "four-square" in all things with his people.

II.

Having carried the question of appointment, the next (if not the first) question is the change of term of service. The preacher should remain as long as his people desire his service. The "flying preacher" should be unknown. Imagine any man, in any occupation, establishing himself for one year with the knowledge that the next year he may be located five hundred miles away! How can such men establish corner-stones or cement congregations? Recruits for a year never gave strength to an army. They must enlist for the war! The battle is for my soul. My captain must know the country surrounding it and the enemy which attacks it. Though each succeeding preacher points the way, only he who knows me can successfully lead me to the victory.

The preacher needs a home, a library, an extensive acquaintance, and a general reputation for strength, godliness, and all the attributes of holiness and good character. These things come with permanency, and the individual stands for his church as the great preachers and great cathedrals of England stand, and have stood, for centuries. They are makers of epochs in history and in the lives of men. Who goes to New York without hearing her great divines? Who would ever hear them if one year they were in New York City, another in Albany or Schenectady?

Two generations have listened in one church to Palmer; the name of his predecessor is not yet forgotten. What Methodist can repeat a like story of the holy and sanctified leaders of our church? They have jostled from pillar to post; they have been thistles blown up and down by the winds of Annual Conferences. They should have been giants holding one fortress—a balm to the grandsire, a blessed tower of strength to his grandchildren.

The church in New Orleans, and doubtless through the State, needs a new impetus. We are weary of the old system, and though it had glorious results, they can only be perpetuated by such changes as the times demand. The people are reading, studying, and thinking. There is still plenty of room and vast material for the field preacher and the evangelist; but we must have permanent congregations to leaven the lump of raw material. The established preacher must hold the fort for the convert. He must not drift as the fiery exhorter passes to other scenes. In his regeneration he should be taken by the hand into a quiet, settled congregation, where he will find social and material assistance in the people, and an able and comforting leader in the pulpit—a fixture who, knowing his past, will hedge his future with all the allurements which permanency only can give. In no other way may the great fight be won.

Let us, therefore, court discussion, and if the changes are desired by the church, then let us, in proper spirit, admit its necessity and set about its achievement. Let us hear from the thinkers in the church on the question.

A MEMBER AT LARGE.

New Orleans.

Tennyson and Shakspeare.

BY F. M. GRACE, D. D.

On my first trip to Conference, going down the Alabama river on a steamboat in company with Bishop Andrew, Dr. Wightman, Walter H. McDaniel, James L. Cotten, and others who have long since "crossed the bar," Bro. Cotten made a quotation from Shakspeare. Immediately Bro. McDaniel—who, though a man of some education, affected roughness of speech—proclaimed his opinion that Shakspeare "was a *hog*." It was not long till the elegant and classical editor of the *Southern Christian Advocate* came to the relief of Bro. Cotten, and stated the indebtedness of the world of letters to the bard of Avon. Bishop Andrew quietly held the scales of debate while the rough presiding elder of the mountains and the refined editor from Charleston piled up their arguments on either side. To, at least, one interested listener this controversy was instructive.

When it was announced that Tennyson had died with a copy of Shakspeare in his hand, I could not help wishing it had been the Bible instead of Shakspeare. But when I turned to the dirge of Cymbeline, that elegant ode to death, it seemed appropriate that one great poet should thus do honor to another. It showed, at least, that his thoughts were turned to the awful subject then before him, and it was natural he should wish to read the sentiments of the greatest of England's poets on the grand event of life.

A remark in the last edition of the ADVOCATE that Walter Scott died listening to his son-in-law reading the Bible, called up again the question of their respective claims upon the Christian world. What did Scott write in behalf of Christianity to compare with the works of Tennyson? To every pious admirer of Scott, the absence of a distinct religious character from all his many novels has been a painful experience. His religious characters are either Jews, or Catholics, or hypocrites. Had Scott chosen to do it, no one knew better how to make piety and humility attractive; but his Pound-texts and Muckle-wraths are the types he has given us of Scotland's Christianity in the days of religious persecution. The Jewish Rebecca in "Ivanhoe" comes nearer our standard of piety than any other of his characters.

On the other hand, Tennyson is the great Christian poet of this century. Born in a parsonage, bred under the influences which formed our own Wesley, he has never said or sung a line that was not true to the faith of modern Christianity. Poetry is not religion, and we must not confound things that God has made diverse in kind; but the true poet sings with the inspiration that made the prophets, and his word is not in vain. While Shakspeare was non-religious, he has written according to the spirit of his age, and Tennyson has done the same; but the age of Tennyson is Christian, far more than even that of Walter Scott. The reader of Tennyson must go beneath the surface to get his meaning. Take the "Idyls of the King." Gareth and Lynette, for instance, might appear to the reader as mere fiction; but underneath the guise of mail and chivalry and love there is a deep allegory of the Christian life. The serving-man becomes a knight; the imprisoned maiden to be won from Castle Perilous is heaven; the river, with its three passings, is the stream of life, and the three knights that defend the passings are youth, middle age, and old age; the fourth knight who holds the imprisoned maid in his castle is death. After vanquishing the three that came in morning, noon and evening, he is about to encounter the fourth, when the greatest of all the knights, Sir Launcelot, typical of Him who conquered death, comes upon the scene and furnishes Gareth with his own spear and shield. With these he conquers. The beautiful tribute to the poet in the ADVOCATE, of Oct. 13, was altogether just and appreciative. If anyone doubts Tennyson's piety, let him read "Crossing the Bar."

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

"But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

"For though from out the bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Bible Institute and Summer School.

MR. EDITOR: I am impressed with the wisdom of Bro. F. N. Parker's suggestion concerning the organization of a Bible Institute and Summer School for Louisiana and Mississippi. To young preachers who have not had the advantages of training at a theological seminary; to Sunday-school teachers and those who are to become teachers; to leaders in the Epworth Leagues and other Christian societies for young people, such an institute as he suggests and outlines would be almost invaluable; while to those of us who are older and more experienced it would be refreshing and helpful. Held at some place already in use as a Summer resort, it would not only furnish healthful exercise to the mind, and so meet a recognized want at all "vacation homes," but it would also, by its uplifting religious influence, send back to the churches their members, and, in particular, their younger members, more intelligently pious and better fitted for legitimate church work.

Never in the history of the church, the world over, has there been such pressing demand for trained, well-informed workers. Unscholarly exegesis and loose exposition underlies nearly all the vagaries of the pulpit, while commonplace moralizings and dull religious platitudes in the Sunday-school beget in the minds of pupils a distaste for the Bible, and drive them away from the school as soon as they can control their own movements.

We need fresh, intelligent, interesting scriptural teaching in pulpit, from platform, at Sunday-school. Few, comparatively, of our young people can get proper training at the schools and colleges. Not one in fifty can spare time and money for that. The plan of Bro. Parker meets the want largely; meets it better than any other plan known to me. Our best scholars, our ablest men—men of sound judgment, large experience, whose own success in chosen fields will give force to their teachings—brought into contact for three weeks every year with our young men and women, could not fail to raise them to higher intellectual levels; and if these are men of spiritual force also, how deep and how lasting would be the religious impression made! What a boon to the preachers, and to those expecting to be preachers, would be a series of lectures from Bishop Keener on the Epistle to the Hebrews! And Hunnicutt and Murrah—how they could spring the latent intellectual energies of our youth!

The organization of the Epworth League, already alluded to, emphasizes our need of such work. Even in the short time since that took place, the need of larger opportunities for information and for training has become evident. Our various League Committees, all over our Conferences, would hail with delight such an institute as Bro. Parker proposes. It would be in exact line with League effort, and would inspire that tentative department of church energy with new life.

Put me down, Mr. Editor, as heartily favoring the enterprise.

WM. H. LAPRADE.

FROM THE WORK.

Rev. G. H. Galloway, Carthage, Miss., Oct. 21: "I report a most gracious meeting here at Carthage; 25 conversions; over 100 professed special blessings; 16 joined the church; almost anybody I call upon will pray in public; a good number have family prayers. There is hardly a family in the place but have been positively blessed. The Spirit was with us in power. Bro. Miller helped two days. Bro. Hays was with us the most of the time. God has blessed my work as never before."

Rev. W. T. Griffin, P. C., Terry, Miss., Oct. 22: "We held three meetings on our work this Summer, closing the last one in September, and are indebted to Bros. R. Havers and J. G. Cammack, of Summit, and Bro. A. B. Nicholson, of Hazlehurst, for faithful work. We had fourteen applicants for membership; the churches greatly revived, so that we hope they can tide it over the Winter. Bro. Nicholson was in his element at old Spring Ridge, where he had enjoyed seasons of refreshing years before. It made him feel young again. We are making good headway on a new church at this place."

J. H. Rogers, Corinth circuit, North Mississippi Conference, Oct. 22: "Our protracted meetings have all been held—eight in all. Sinners were convicted and converted after the old-time method. I think I can safely report 23 conversions. Received on profession of faith, 10; received by certificate, 5; infants baptized, 12. We were kindly assisted in these meetings by Revs. W. M. Young and Jo McKeown. These brethren did earnest, faithful preaching for us, for which we feel grateful. Our fourth Quarterly Conference has just closed. Our beloved presiding elder (W. S. Lagrone) was on hand, and preached with power and demonstration of the Spirit. Praise God for every blessing."

Rev. E. H. Rook, Sweatman, Miss., Oct. 20: "We have finished our protracted meetings on the Chapel Hill circuit. At Spring Hill we had a very gracious meeting, with 11 additions to the church and some backsliders reclaimed. At Mars Hill we had a good meeting, with some accessions to the church. At Gore Springs we had a very gracious meeting, with 9 additions to the church. We had just finished a new church at this place. At Chapel Hill we had a triumphant time. Thirteen additions, many backsliders reclaimed, and the church powerfully revived. We had just completed a new church-building here worth five or six hundred dollars, and the brethren were happy, anyhow, over their success. Well, in short, we have been greatly blessed this year, for all of which we thank God and take courage."

Rev. M. E. Tumlin, P. C., Verona and Nettleton station, North Mississippi Conference, Oct. 20: "Both of the churches in my charge have recently been blessed with good meetings. Bro. E. H. Moon, of Tupelo, preached for us a week at Verona. The people were moved by, and very much delighted with, his preaching. He did us much good. Bro. Stone, the faithful presiding elder on the Aberdeen district, who lives here, and is a power for good in any spiritual campaign, pronounced the meeting here the best for some years. The church at Nettleton has also had a revival under the magnetic touch of the inimitable Bowen, of Aberdeen, and the faithful and powerful preaching of Bro. F. P. Spencer, of Shannon, Miss. Ten have been received, and more will follow. This is a good charge and a delightful people."

Rev. W. J. O'Bryant, Black Hawk, Miss., Oct. 22: "I have closed my round of revival meetings, four in number; the work spiritually strengthened. Have received into the church during the year, 37. We have in cash and subscription about all the collections ordered by the Conference. Hope to be able to report every dollar in full at the Conference, with a number of renewals and subscribers for the ADVOCATE. Thanks to the following brethren for the assistance rendered: Revs. D. C. Foust, of West Station; J. T. Howell, of Pleasant Hill; W. H. Sanders, of Sidon, assisted in the meeting at Black Hawk; Rev. R. M. Davis, of Lexington, at Sweetwater; Rev. W. J. Johnson, of West Texas Conference, at Acona. We regret to chronicle the death of one of our best citizens, Dr. John Shivvers. His remains were interred in the cemetery of Black Hawk by the Knights of Pythias, assisted by the writer, on Oct. 11. He leaves a bright record as a physician, a citizen, and an official member of the Methodist Church. We deeply sympathize with his grief-stricken companion and the three sweet little girls who were left to mourn his absence. May the grace of God comfort all the relatives!"

Rev. R. S. Isbell, Lake Providence, La.: "The financial condition of our people is not encouraging. We have suffered as much from overflow and continued rains during the Spring and Summer, probably, as any parish in the State. A good corn crop, but cotton very short, not yielding, as many think, a half-crop. Result: Many of our people involved, with no prospect of paying out. Hope to bring up to Conference a fair, if not a full, collection. Have just held a very interesting protracted meeting in Providence. It was of one week's duration. Dr. I. W. Cooper, of Hazlehurst, Miss., assisted me. He preached every sermon, except one preached with good result by Rev. John W. Crisler, Mayersville, Miss. Dr. Cooper preached with much power. His sermons were noted for purity of diction and deep pathos. They were cumulative, eminently practical, and full of the Holy Ghost. Congregations and interest increased from beginning to close of the services. Apparent result: Quite a large number publicly pledged themselves to lead a better life. Many reconsecrated themselves to the service of God. There were 6 accessions and conversions, and 3 or 4 more yet to join. Have baptized during the year some adults and quite a number of children. Have received into the church during this Conference year, 18. Have had much sickness among our people. Wife and I have had good health, for which, with all the other mercies of God, we are devoutly thankful. We are thankful for the blessed results of the year. To God be all the praise."

Rev. Geo. W. Ferrer, Whittington circuit, Mississippi Conference, Oct. 21: "We are grateful to God and under inexpressible obligations to our visiting brethren for the great things done for us at our camp meeting at Palmer Camp Ground. Souls converted, accessions to the church, and the souls of believers soundly blessed. We had a glorious meeting, for which we 'praise God, from whom all blessings flow.' Bro. Howell, of Purvis, did effective work. 'God moves in a mysterious way his wonders to perform.' We desired, we prayed, we sought for a burning herald of gospel light and power, and God graciously heard and sent him. Bro. Howell electrified us on the first round, and hosannas and hallelujahs were heard in the camp, and at each successive sermon the celestial blaze deepened and widened until multitudes arose to join their exclamations of victory through him who loves us and saves us by his grace. Bro. Howell impressed himself indelibly upon the hearts of us all, and 'God bless Bro. Howell!' is the unanimous verdict of all our people. Also we tender our gratitude to Bros. Selby, Forsythe, Holland, Enochs and Young, who rendered us good service. We had some 35 or 40 conversions, 6 accessions on profession of faith, several infants baptized, and the church membership wonderfully revived. Our beloved presiding elder and wife were with us. Bro. Ellis, on account of feeble health, was unable to participate in the ministerial work of the meeting, but presided in the Quarterly Conference to the great satisfaction of all. We all love Bro. Ellis and his accomplished wife. Our finances are considerably short to date, but we are hopeful that by a good, solid effort, from this until Conference, to make a good report. Our people have assumed, perhaps, twice the amount of financial responsibility this year than any year previous. They have built a parsonage at a cost of about $400, and have expended about $200 in improving church property, which makes it hard on a poor circuit; and if some of our collections come up short, we hope that the Bishop will just 'wink' and pass on to the next business."

NOTES FROM OUR JACKSON OFFICE.

Bishop Galloway has returned from Nashville, Tenn., where he spent last week holding the Tennessee Conference.

The theater, circus and ball(ing) season is upon us. Every Christian church is opposed to them. When you started to the last one, did you stop and ask why are the churches opposed to them? Had not you better do so before you go to the next one?

The press is a wonderful vehicle for the conveyance and dissemination of truth or falsehood, and its effects upon the civilized world for good or evil is almost inestimable. Public opinion is moulded, forces organized, sovereigns moved, kingdoms revolutionized, *souls saved or lost.*

From one of our exchanges we learn that during the Columbian opening over 200,000 papers in single wrappers were handled daily by the Chicago Postoffice in addition to the regular editions. The mail carriers were compelled to hire express wagons and other vehicles to gather the mail from the boxes, papers being piled in heaps under and around them.

All the blessings God bestows on mankind are positive in their character and tendency; hence he unqualifiedly demands of humanity a Christianity positive in its character and tendency. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him *should not perish*, but *have everlasting life*." "*Cease to do evil; learn to do well.*"

The brother who is so much exercised over the very high price of the *Advocate* (about four cents per week) can read with profit the article from the *Southern Christian Advocate* published elsewhere. He need be in no very great hurry. Let him take his time and read it at leisure.—*Texas Advocate.*

That brother was never known to be in a hurry, especially in reading his own condemnation. He will likely continue growling about the price of the *Advocate* (though he never reads it) until he can growl no more.—*Southern Christian Advocate.*

The Pearson meeting closed last Friday night. While it was not all that had been desired, it was not fruitless. Quite a number professed conversion, backsliders were reclaimed, and the churches revived. Could it have gone on two weeks longer, a sweeping revival would have been the result. Bro. Pearson does not go into philosophy, science, or anything out of the Bible. He preaches The Book in its simplicity and incontrovertibleness.

The following, from the *Nashville Advocate*, we commend to the favorable and practical consideration of all whom it may concern:

Twenty-five years ago that great pulpit genius, Dr. Wm. E. Munsey, was sweeping like a comet through our Southern heavens. Very naturally there was much imitation, or attempted imitation, of his methods of thought and speech. The result was a painful surfeit of overdone rhetoric. We have seen many young preachers and a few older ones undertake to fly like the apocalyptic angel, when the most they ought to have essayed would have been to climb to the top of an ordinary sapling. In these latter days the tendency is in the other direction. Simplicity has in many instances degenerated into puerility, and the use of plain English into unwholesome slang. The former error is less objectionable than the latter one.

THE DEAD POET'S CREED.

BY VICTOR HUGO

My soul drinks in its future life
Like some green forest thrice cut down,
Whose shoots defy the axmen's strife,
And skyward spreads a greater crown.

While sunshine gilds my aged head,
And bounteous earth supplies my food,
The lamps of God their soft lights shed,
And distant worlds are understood.

Say not my soul is but a clod
Resultant of my body's powers
She plumes her wings to fly to God,
And will not rest outside his bowers.

The Winter's snows are on my brow,
But Summer suns more brightly glow
And violets, lilacs, roses now
Seem sweeter than long years ago.

As I approach my earthly end
Much plainer can I hear afar
Immortal symphonies which blend
To welcome me from star to star.

The tomb is not an endless night,
It is a thoroughfare—a way
That closes in a soft twilight
And opens in eternal day.

Letters from O. B. Diah.

ECONOMY—(CONTINUED).

My Dear Cousin Jack: I am glad you enjoyed my last letter, and that you are resolved to proceed with, at least, one eye open, and to obey the scriptural injunction not to owe any man anything. This is also one of the General Rules. That is, we are to avoid taking up goods without a probability of paying for them. That includes everything saleable, even board and horse-feed.

It took me a long time to learn that everything negotiable was "goods." I used to think it only meant things bought out of a dry-goods store, but since I have been out in the world awhile I have learned that even hardware is called "goods." But you must remember that I had to learn by actual experience, and often at my cost, too, for I am a graduate of Brush College, not of Centenary or Vanderbilt.

Now, in order to owe no man anything, resolve, as a good brother lectured me one time, to go on the motto, "P. P. P." He said that was his trade-mark, and by his consent I adopted it as mine, too. I have found it a good sign to sail under; as good as the ancient sign, "Castor and Pollux." It means, "Preach, Pray and Pay" as you go. Now, I don't make much fuss about money matters among my people. I just preach and pray, and the pay comes itself! But even if it don't come, don't spend it till you get it—don't go in debt. You must discern the future. By that I mean you must calculate ahead. There are certain months when, of necessity, only a few dollars will come into your hands. You must foresee this, and not live too high in Spring or spend too much on things unnecessary, else you may hunger in Summer or have to do without something that you really need. Learn to "spin out" your money. I do not wish you to be stingy or mean, but simply to watch around. Keep your eyes open.

I told you I'd tell you how I came out when I got married, and with rent to pay. I was getting on finely when I was married. I was stationed in a small town and had a good congregation, and so I fell in love, and was married. In about two days after I became engaged I began to think on the seriousness of the situation. I had been getting along so well up to then, but now, as I ran my eye over the future prospectively, I could see nothing but rent bills, grocery bills, dry-goods bills, market bills, until it seemed that everything would have a "bill" to it! I didn't have much either to meet these bills with; only a few bills of small figures. But I had too much courage and love for my intended to back down, so I put on a bold front. (Be independent, Jack, however *dependent* you may be. I learned that from politics.) I boldly announced my intentions and went ahead, rented the house, and by that time here came the people to my help. Well, since that time I have had many close calls in finances, but never really destitute. I believe I did a good thing when I married, for I got a good wife—economical and pious. In addition to the trade-mark I give you in this letter, I will add, for fear that the subject of marriage incidentally mentioned in this letter may excite you to like action:

1. Don't marry till you are ordained and admitted fully into the Conference. Any girl who marries a gawky, unskilled, unordained preacher commits a serious blunder. He is not fit to have a wife, and if he dies before he gets into full connection, what would become of his wife?

2. When you marry, be sure the girl is pious. My wife is more pious than I am. Don't at any time waste yourself on a light-headed, simpering, non-religious, or dancing girl. Now, don't take this to yourself unless it fits you. I am advising you as a dear cousin ought to advise another. In my next I will tell you how to conduct yourself on circuits, and in stations, and, in fact, advise you further.

Your cousin, O. B. DIAH.

In Memoriam.

REV. E. B. O'QUIN.

By a divine decree all that live and move must, sooner or later, bid farewell to earthly scenes, and enter that bourne from which no traveler returns. But how sad and how hard to realize that Death, in his onward and never-ceasing march, plucks the brightest flowers as well as the grain ripe for the harvest; that in the very prime of youth, when the rainbow of hope shines brightest and clearest, when the fond dreams and ambitions of childhood and youth seem about to be realized, this grim monster declares his supremacy, and proves how vain it is to indulge in the delusive phantom of Hope! But thus it is that on the seventh of September, just as the sable goddess of night had spread her wings over our clime, Death entered our home, and, regardless of the efforts of kind friends and loved ones, snatched from our midst our only preacher, Edgar Byron, aged twenty-two years, five months and four days. Having just graduated from Emory College, he was desirous of pursuing his high calling; but, being called and detained home by lingering illness, he was compelled to resign the position to which he had been elected, but still clung to the cross of faith and the anchor of hope, trusting in that hand that had always steered his barque over the rough billows of adversity. But though all earthly hopes were blighted by the interposition of God's will, there are heights far grander than any ever achieved by mortal man in the annals of fame, and we know that to these he has winged his flight, for even when a child he had bright visions of the land beyond, and all his earthly ambitions were made subservient to his one *grand purpose* of serving God and living with him hereafter. In the language of Dr. W. A. Candler, the noble president of his beloved "alma mater," "The good are useful in either world," and though we feel an aching void in our hearts that time can never fill, we bow in submission to him, all-wise, all-powerful, who knoweth the end from the beginning. Our home is, indeed, left desolate; but how sweet to think that he has a home in that beautiful place where no sorrows ever come; and while we are still groping our way in this world of darkness and sin, he has safely passed through the valley and over the dark river of death, and, with a crown of glory on his brow and a harp in his hand, he is beckoning us onward to that celestial city beyond the tide, where he is mingling with the saints in glory, his voice attuned to the praises of him he served on earth.

Yes, dear brother, though thou art sadly missed on earth, we hope to meet thee in the New Jerusalem, where God shall wipe all tears from our eyes—

"Where the faded flower shall brighten,
Brighten never more to fade,
Where the shaded sky shall lighten,
Lighten never more to shade."

We'll meet you there; yes, we'll meet you there. Till then, farewell, farewell. SISTER.

Peter's Denial.

I recently listened to a sermon in which Peter's denial of his Master was strangely mixed and confused with Christ's prediction that each denial would be made. Peter's denial of his Lord and Master was evidently attributable to his momentary loss of faith. That this denial could not have taken place through fear is clear, not only from Peter's well-known personal courage, but from his conduct in resisting single-handed and alone the troop of officers sent to arrest Christ, and also at the end by the brilliant courage displayed in his death. It is also equally manifest that Peter's denial is not attributable to hope of reward. There was no bribery or attempt to bribe, and nothing to be gained by bribing, for Christ's death had been determined on by the Jews independent of evidence or even of a trial. So, then, why did Peter deny his Master when a few hours before he was willing to die for him?

To answer this question we must look back at the past life of Christ and Peter. Peter had seen Christ walk on the sea; Peter had seen Christ stand at the grave of the sleeping Lazarus, and cry with a loud voice, "Lazarus, come forth," and immediately the grave gave up its dead; Peter had seen the palsied arm at the touch of Christ tremble and vibrate into life; but when he saw this man spit upon, stripped, and loaded with ignominy and disgrace, then, for the moment, his faith failed.

And this accords with the experience of human nature. Let any man, it matters not how good or what exalted position he may occupy, happen to misfortune; let the man who is rich and possessed of abundance of money, friends and supporters suddenly become poor, and, above all, should the voice of slander malign his character, then observe how his friends will fall away, and even good men will say, "Well, after all, what so many men say must be true. I was mistaken. He is not the man I thought he was."

That Christ's knowledge that Peter would deny him in no way effected or caused such denial is too manifest to require argument. Christ could not have been God without such knowledge. He was necessarily omniscient. Omniscience is not at all causal.

To illustrate: I may know that a crime will be committed, yet a State's attorney would scarcely include me in the indictment with the actual criminal. Something more is required. It must be shown that I aided or abetted the criminal; then I can be indicted as accessory. No, Peter denied his Lord and Master through momentary failure of his faith. A LAYMAN.

Our Hymnology.

MR. EDITOR: As presumptuous and hazardous as it may appear to antagonize an editor, and that in his own paper, with your permission we draw our pencil and rush into print.

You say you are sorry to see other song books taking the place of our hymn book, and make a sweeping assertion, and denominate all such "namby-pamby"—in other words, weakly, sentimental, or affectedly pretty. We are sorry, too. We did hope that our hymn book, so elaborately revised and compiled, would meet the demand, and thus satisfy a long-felt want; but it does not. Notwithstanding the distinguished Committee of Revision, and the time required and the money expended in the work, it does not meet the demand. Our people may be wanting in piety, and heterodox in theology, and abnormal in taste. We do not raise this question, but we know that we are sustained in our position by a large number of the laity, and not a few of our ministers. We use our hymn book and the "Prayer and Praise" in church and Sunday-school, and regard one as orthodox as the other. Why not? Who are the authors of "Prayer and Praise?" Bishop A. G. Haygood and Prof. McIntosh. If you object to the book, object to the authors. Why do many prefer it, and others like it to the hymn book in Sunday-school and in revival meetings? Because the music is more lively, and they are, therefore, better adapted to each service. The objector may reply that our hymn book is supplied with 125 revival songs. True; but judging by the demand, it has not half enough of the namby-pamby kind in it. The book has 918 hymns, and, according to the demand, half these should be "namby-pamby." Very cordially,

H. ARMSTRONG.

"The World in the Church."

I have just read the biggest little book that it has ever been my fortune to lay my hands upon—"The World in the Church," issued from our Publishing House at Nashville by Rev. John T. Sawyer, D. D., of the Louisiana Conference. The subject is "handled without gloves." This book should be in the hands of every Methodist in the connection—verily, in the head and heart as well. Preachers, station and circuit (particularly the former), should saw it broadcast over their charges, and Epworth Leagues make it a text-book. The Doctor not only covers the ground of his subject, he does more; has dug down to the bottom, and, like Vesuvius or Popocatapetl, sends forth truth red hot in streams of lava that must burn its way into the hearts and consciences of the worldly-minded; the double and twisted back-action membership who cumber the church of God to-day—those who are conspicuous for their absence, or back seats at church, class and prayer meeting, but who crowd the altar when an exhibition is given in the church, "entrance free." Discipline, standards, Bishops and the press have been brought into service, and the best of each culled and collated in the big little book that may throw light on the subject discussed. The time had come for such a book, the want was felt everywhere, and the Lord has raised up the man to compile it. Read it, heed it, and Methodism will be back in the "old paths," and, Gideon-like, with the "three hundred" who paused not to drink, will put to flight the hosts of sin. Men will honor the church, for then God, and not the world, will be its strength.

T. K. F.

"The World in the Church"

Is the title of a modest 18-mo pamphlet of 104 pages by Rev. J. T. Sawyer, D. D., of the Louisiana Conference, and recently issued by our Publishing House. It is a compendium of information, official and otherwise, upon the subject treated, and at the same time gives liberal extracts from the opinions of many able and good men on this vexed question. The wise discrimination evinced by the author in these selections, and their arrangement, is equally apparent in the hortatory portions of the little book, which are timely, earnest and genuinely spiritual. Its reading was to me a source of personal edification, and I doubt not will be helpful to me in preaching. I loaned my copy to a venerable minister who has been preaching nearly seventy years. He read it at a sitting, and, on handing it back, pronounced it "very good," and rejoiced that its publication betokened a return to the old paths.

A lady of our church, who has recently shown a disposition to seek membership in another, where, as she expressed it, "the legitimate drama and other amusements might be enjoyed without infraction of church rule," also read my copy, and, I hope, is cured. She insists that it ought to be in the hands of all our people, and so do I. DAVID MORTON.

Louisville, Ky.

Contributions to Indian Mission.

MR. EDITOR: One brother sends me a check for $25 to help build a church for the Indians, but will not allow me to give his name. *May God abundantly bless him!*

Bro. P. A. Johnston is still at work, and, as a result, he sends me since last report $16, raised at the following places:

Bluff Creek C. Meeting	(Pd)	$8 00
St. Tammany C. Meeting	(Pd)	6 00
Mandeville	(Pd)	1 00
Matthew Howes	(Pd)	1 00

And subscribed on installment plan for five years:

Matthew Howes	$1 00
Walter Boyce	1 00
Rev. W. T. Woodward	1 00
Mrs. W. T. Woodward	1 00
Levi Wells	1 00
W. A. Holden	1 00
William Harper	1 00
Miss Lizzie Howes	1 00
Miss Jennie Howes	1 00
Miss Ella Wells	1 00
Miss Jennie V. Fennelson	1 00
Miss Netty Boyce	1 00
Mrs. L. B. Wells	1 00
John Badox	50
Rev. J. P. Haney	2 00
Mrs. J. P. Haney	1 00
W. A. Dutsch	1 00
Emile Welch	1 00

Bro. Johnston has raised and sent in cash during the year $41, and also the above subscriptions. Many thanks to Bro. Johnston, and may the good Lord bless him more and more! If we only had a few more like Bro. Johnston, we would soon have all we need.

I also wish to report $1 received from Mrs. Jennie Carr, of Brandon, Miss.

Brethren and sisters, please remit at once, as we want money now to pay the fourth quarter of Bro. Cammack's salary; and we ought, by all means, to give Simpson Tubby something to help him, and also to encourage him, and we need money to educate him and some others. Can we not find a few more that will give $25 each, or $50, or $100? We certainly ought to push this work now, as we have neglected it so long. Please remit by registered letter to me at Barlow, Copiah county, Miss. A. D. MILLER.

Barlow, Miss.

Your Opportunity.

We have the entire Bible (agate type, cloth-bound) to supply to Sunday-school scholars in the bounds of the Mississippi Conference for the insignificant sum of *ten cents*, and a larger one (minion type, cloth-bound) for only *fifteen cents*. This is just *one-half* of what it costs to publish them. Brother preacher or superintendent, every Sunday-school scholar on your work who can read ought, especially at this rate, to possess his own Bible.

If some children of your school can not pay this amount, raise the money and buy the Bibles for them. They need them; they must have them. If you honestly can not raise this small amount, collect all you can and send it to us, and we, the Sunday-school Board, will help you out. Now is your time to do God, the church and your community an inestimable good. The devil would not ask you to do more than be silent and inactive.

Jesus said: "If you love me, feed my lambs," and, brother, he is waiting *your* answer *now*.

Address H. M. ELLIS,
Sec'y Sunday-school Board.

Natchez, Miss.

Some Possibilities of Electricity.

BY PROF. WILLIAM CROOKES, F. R. S.

Until quite recently we have been acquainted with only a very narrow range of ethereal vibrations, from the extreme red of the solar spectrum, on the one side, to the ultra-violet on the other—say from three ten-millionths of a millimeter to eight ten-millionths of a millimeter. Within this comparatively narrow range of ethereal vibrations, all our knowledge has been hitherto confined.

Whether vibrations of the ether longer than those which affect us as light, may not be constantly at work around us, we have never seriously inquired. But the researches of Lodge in England, and of Hertz in Germany, gives us an almost infinite range of ethereal vibrations or electrical rays, from wave-lengths of thousands of miles down to a few feet. Here is unfolded to us a new and astonishing world—one which it is hard to conceive should contain no possibilities of transmitting and receiving intelligence.

Rays of light will not pierce through a wall, nor, as we know only too well, through a London fog. But the electrical vibrations of a yard or more in wave-lengths, of which I have spoken, will easily pierce such mediums, which, to them, will be transparent. Here, then, is revealed the bewildering possibility of telegraphy without wires, posts, cables, or any of our present costly appliances. Granted a few reasonable postulates, the whole thing comes well within the limits of possible fulfillment. At the present time experimentalists are able to generate electrical waves of any desired wave-length from a few feet upwards, and to keep up a succession of such waves, radiating into space in all directions. It is possible, too, with some of these rays, if not with all, to refract them through suitably shaped bodies acting as lenses, and so direct a sheaf of rays in any given direction; enormous lense-shaped masses of pitch, and similar bodies have been used for this purpose. Also an experimentalist at a distance can receive some, if not all, of these rays on a properly constituted instrument, and, by concerted signals, messages in the Morse code can thus pass from one operator to another. What, therefore, remains to be discovered is simpler and more certain means of generating electrical rays of any desired wave-length from the shortest—say of a few feet in length—which will easily pass through buildings and fogs, to those long waves whose lengths are measured by tens, hundreds and thousands of miles; secondly, more delicate receivers which will respond to wave-lengths between certain defined limits, and be silent to all others; thirdly, means of darting the sheaf of rays in any desired direction, whether by lenses or refractors, by the help of which the sensitiveness of the receiver (apparently the most difficult of the problems to be solved) would not need to be so delicate as when the rays to be picked up are simply radiating into space in all directions, and fading away according to the law of inverse squares.

It may be fairly assumed that the progress of discovery will give instruments capable of adjustment by turning a screw or altering the length of a wire, so as to become receptive of wave-lengths of any preconcerted length. Thus, when adjusted to fifty yards, the transmitter might emit, and the receiver respond to, rays varying between forty-five and fifty-five yards, and be silent to all others.

This is no mere dream of a visionary philosopher. All the requisites needed to bring it within the grasp of daily life are well within the possibilities of discovery, and are so reasonable and so clearly in the path of researches which are being actively prosecuted in every capital of Europe, that we may any day expect to hear that they have emerged from the realms of speculation into those of sober fact. Even now, indeed, telegraphing without wires is possible within a restricted radius of a few hundred yards.

The discovery of a receiver sensitive to one set of wave-lengths and silent to others, is even now partially accomplished. The human eye is an instance, supplied by nature, of one which replies to the narrow range of electro-magnetic impulses, between the three ten-millionths of a millimeter and the eight ten-millionths of a millimeter. It is not improbable that other sentient beings have organs of sense which do not respond to some or any of the rays to which our eyes are sensitive, but are able to appreciate other vibrations to which we are blind. Such beings would practically be living in a different world from our own. Imagine, for instance, what idea we should form of surrounding objects, were we endowed with eyes, not sensitive to the ordinary rays of light, but sensitive to the vibrations concerned in electric and magnetic phenomena. Glass and crystal would be among the most opaque of bodies. Metals would be more or less transparent, and a telegraph wire through the air would look like a long, narrow hole drilled through an impervious, solid body. A dynamo in active work would resemble a conflagration, whilst a permanent magnet would realize the dream of mediæval mystics, and become an everlasting lamp with no expenditure of energy or consumption of fuel.

In some parts of the human brain may lurk an organ capable of transmitting and receiving other ethereal rays of wave-lengths, hitherto undetected by instrumental means. These may be instrumental in transmitting thought from one brain to another. In such a way the recognized cases of thought-transference, and the many instances of "coincidence" would be explained. I will not speculate on the results, were we eventually to catch and harness these "brain-waves."

These are but a few of the many possible discoveries in electrical science. The total amount of *vis viva* which the sun pours out yearly upon every acre of the earth's surface, chiefly in the form of heat, is 800,000 horse-power. Of this supply of energy a flourishing crop utilizes only 3,200 horse-power. The great problem of science is the utilization of the waste energy.—*Fortnightly Review.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

FAITH-HEALING, CHRISTIAN SCIENCE, AND KINDRED PHENOMENA. By the Rev. J. M. Buckley, D. D., editor of the *New York Christian Advocate*. Published by the Century Company, New York. For sale in New Orleans by Geo. F. Wharton. Price, $1.25.

This is a book of 300 pages treating of dreams, somnambulism, presentiments, spiritualism, apparitions, astrology, animal magnetism, witchcraft, mind-cure, etc. The author's high standing in the religious world, no less than the subjects discussed, makes this work one of profound interest. Dr. Buckley takes an eminently practical view of the psychological questions discussed, and has been to abundant pains to verify the many curious anecdotes with which the book abounds. The book shows a most diligent industry in collecting many curious things on these curious subjects, and the reader's interest does not flag from beginning to end.

SUNDAY-SCHOOL LESSON.—Nov. 6, 1892.

BY REV. WM. H. LAPRADE, D.D.

Peter Delivered from Prison.

Acts xii, 1-17.

TIME.—A. D. 44. PLACE.—Jerusalem.

GOLDEN TEXT.—"*The angel of the Lord encampeth round about them that fear him, and delivereth them.*" (*Ps. xxxiv, 7.*)

The spirit of persecution seemed to slumber after the conversion of Saul, the great leader of the aggressive movement against the disciples of Christ; but the steady growth of the church, and its evident purpose to incorporate with itself converts from among the Gentiles, awakened it again to activity.

The Herod Agrippa of our lesson was the grandson of Herod the Great (who slew the babes at Bethlehem), the nephew of Herod Antipas (who caused John the Baptist to be beheaded), and the father of the Agrippa before whom St. Paul afterward made his celebrated defense. He had been made King of Galilee and Perea by the Emperor Caligula, and afterwards had Judea and Samaria included in his dominions by Claudius. To gain favor with the Jews he posed as a defender of their faith, making rich offerings to the Temple treasury and observing with strictness the outward requirements of the law. Like all the Herods, he was unscrupulous, malignant, treacherous. When he saw how deep the hatred of the Christians rankled in the hearts of the Jewish leaders, he began to afflict the disciples.

Vers. 1, 2. About the time that Saul and Barnabas left Antioch for Jerusalem, with gifts for the famine-stricken brethren of Judea. The killing of James (not the author of the Epistle of James), the brother of John, was intended, no doubt, to convince the Jews of his devotion to the Sanhedrim.

Vers. 3, 4. During Passover week. It was contrary to Jewish custom to condemn and execute any one during Passover week. So Peter was imprisoned until the time should come to bring him forth and publicly condemn him. "After Easter" should be, properly, "after the Passover." The object of Agrippa was to make himself popular with the Jews, who heartily hated Peter.

Ver. 5. The arrest and imprisonment of Peter sent the church to its knees. Peter was necessary to them they thought; so they prayed, earnestly, constantly, for his deliverance.

Ver. 6. The precautions taken to prevent his escape were unusual. Agrippa did not propose that his prisoner should be rescued. Next day should witness his death, and another wave of popular applause should come to the king. Peter, knowing that his Lord could be trusted, slept soundly.

Ver. 7. Herod Agrippa, with all his precautions, could not guard against Heaven. God's angels are not kept from his followers by bolts, and bars, and quarternions of soldiers. God had much use for Peter yet. At the touch of the angel his sleep and his chains at once slipped from him.

Vers. 8, 9. When commanded by the angel to put on his sandals and his outer garments, Peter obeyed mechanically. So he followed him, thinking all the while that the whole affair was a vision—a dream.

Ver. 10. Passing the first and second guards, they reached the outer gate, an iron one, which swung open miraculously. The angel continued with Peter until he might safely leave him to find his way to the house of some friend.

Ver. 11. Left to himself, Peter rallied from his dazed state, and realized that what he had thought to be a dream was really an actual fact of experience. God had delivered him; the Jews would not see him publicly condemned; Herod would be disappointed.

Ver. 12. What should he do? Mary (the mother of the John Mark, who afterwards went part of the way with Saul and Barnabas on a missionary tour) was a disciple; her house a place of gathering for the brethren; he would go there. He did not know it, but even then many were there, praying for him.

Vers. 13, 14. How natural this! Overjoyed at Peter's appearance, Rhoda could not wait to admit him until she had told the good news.

Ver. 15. They doubted, and yet had been praying for this. Deliverance came in an unexpected way, and at an unlooked-for time. So it often is. They decided that Peter's guardian angel—for the Jews believed in such—had come, in his form and with his voice.

Vers. 16, 17. At last, hearing the knocking again, they opened the door, and, astonished, let Peter in. Reciting to them the particulars of his miraculous deliverance, he bade them tell the brethren, and James in particular. This James, a brother of our Lord, was a leader among them, probably head of the Jerusalem Church. He is mentioned in Acts xv, being president of the council there alluded to. Peter, after his explanation and message, left the house. His own safety, and the safety of the company, probably, made this necessary.

Program for Week of Prayer and Thanksgiving, Woman's Missionary Society, M. E. Church, South.

BEGINNING MONDAY, NOV. 21. AND ENDING SUNDAY, NOV. 27.

[Auxiliaries are expected to hold daily meetings. The offerings made at each are to be sent through the usual channels.]

MONDAY, NOV. 21.

Let the services be opened with prayers of gratitude to God for the many blessings that have attended the work through the past year; for his loving kindness in having so graciously spared the lives of our missionaries, for their preservation from disease and disaster; and for the gentle reign of quietude that has marked the work everywhere. Thank him, too, for the doors that stand wide open to us; for the funds that have been provided; and let prayers of special gratitude be offered for the many new recruits that have gone to the field.

Bible readings: Joel ii, 21-29, and Deut. xxviii, 1-12.

Hymns: 6, 716, 724 and 869.

Leaflet: "What Ye Will."

Close with an earnest appeal for the outpouring of God's Spirit upon these meetings, and that every woman in the church may be aroused fully to her duty and to her obligation either to GO or SEND.

TUESDAY, NOV. 22.

Pray for China, our oldest mission field. Mention each missionary by name. Pray that health and strength and courage may be given them, and wisdom from on high. Pray, too, for the work—that every obstacle may be removed, and that the glad light may spread and glow more gloriously bright day by day.

Readings: Isaiah lxi and Eph. iii.

Leaflet: "My Becky's Thank-offerin'."

Hymns: 669, 670, 666 and 658.

(These exercises may be made more interesting still by the reading of short sketches of our missionaries in China; when they went to the field, where they are at work, etc. A map of China ought to be at hand, and questions asked and answered with reference to its geography, history, religion, etc. To go further still, some one might be called upon to name the hindrances to the advancement of the work in China, and another to name the encouragements, etc. This same plan might be pursued in taking up each of the other mission fields.)

WEDNESDAY, NOV. 23.

Pray for Mexico and Mexican Border. Remember each of our missionaries by name. Let not one be forgotten. Petition God to help them and to bless them as he sees and knows the peculiar needs of each. Pray earnestly, too, for the work that it may prosper and grow at every station.

Bible readings: Isaiah xxxv and Acts x, 34-43.

Hymns: 566, 580, 665 and 915.

Leaflet: "The Lottery of Souls."

THURSDAY, NOV. 24
(Thanksgiving Day.)

Service of song and thanksgiving. Pray for all work projected by our Board at home and abroad. Make special mention of the Bible and Training-school, and return sincere thanks to God for its present prosperous outlook.

Bible readings: 1. Chron. xvi, 23-34, and Ps. cxlvii.

Music may be selected.

Leaflet: "A Cup of Thanksgiving."

(See that the thank-offerings made at this meeting are as large as possible. Make pledges, too, at this service, the amounts to be handed in the following Sunday night).

FRIDAY, NOV. 25.

Pray for Brazil. Let each of our workers there be mentioned, and God's blessing be asked upon each, and God's help for each. Pray specially that the health of those that are sick may soon be fully restored.

Bible readings: Ps. lxxii, 1-19, and II. Cor. v, 5-21.

Hymns: 727, 663, 658 and 916.

Leaflet: "Uncle Dan's Prayer."

SATURDAY, NOV. 26.

Indian Territory. Pray fervently for the work at Anadarko and for our laborers there. Pray earnestly that the light may continue to spread among those wild tribes of red men until all the dark corners of this portion of the earth, so near our own doors, may be filled with the knowledge and the glory of God.

Bible readings: Ps. xcvii and Matt. xxv, 14-46.

Hymns: 666, 662, 677 and 875.

Leaflet: "Yes, You Do, Lucindy."

SUNDAY, NOV. 27.

A. M.—A sermon on Woman's Work by the pastor.

Afternoon—Children's Praise Service.

Night—An open session of each auxiliary, in connection with Young People's Society, when thank-offerings, pledges and other funds may be collected.

[For the leaflets, "What Ye Will," "Uncle Dan's Prayer," and "Yes, You Do, Lucindy," write to Woman's Board of Foreign Missions, No. 53 Fifth Ave., New York, N. Y. Price, five cents for all. . . For the leaflet, "My Becky's Thank-offerin'," write to Miss Clara M. Cushman, No. 1 Laurel St., Lynn, Mass. Price, five cents. . . For the leaflet, "A Cup of Thanksgiving," address Woman's Foreign Missionary Society, 1334 Chestnut St., Philadelphia, Pa. Price, two cents, postpaid.]

Rurality.

"I lead a very monotonous existence; am little more than a household drudge. Poverty makes farm life very unlike that of the old plantation. I really do try hard to think

'Who sweeps a room as for thy laws,
Makes that and the action fine,'"

but I doubt if George Herbert ever swept a room. I know he never cooked."

The above is an extract from a letter from one of the many women of America who can say with Miss Broughton's heroine, "This is an up-py and down-y world." Being married, she is not afraid to air her recollection of that remote historical period known as "fo' de wah," a time when in the South only "po' buckrahs" did their own housework, and when the establishment of a wealthy planter, with its overstock of servants, was, according to Thackeray, suggestive of a light carriage drawn by a team of elephants. Reconstructed Southern editors, politicians, and such persons will have it that the new state of affairs is better than the old, but no more than did the good old poet, do they ever sweep rooms or cook meals.

However, as a sermon is to be preached, not a jeremiad moaned from the text contained in the given epistolary extract, let us proceed to our firstly. This overwork of women whom farmers have vowed themselves to cherish is no new thing. Lunacy reports tell us that it is these women who crowd the asylums for the insane, and the reason given for their madness is that for too long a period their life has been all work and no joy. It was no doubt some poor soul of this description that Mother Goose had in her mind when she sang,

"There was an old woman, and—what do you think?
She lived upon nothing but victuals and drink?
Victuals and drink were the chief of her diet,
And yet this old woman could never be quiet."

But let it be said for the unknown worser half of this old woman, that possibly her lack of mental pabulum was owing to having said, "I'd rather do the work myself than be bothered with a servant," a saying which often means, "I'd rather save the servant's wages—$120 or perhaps $150 a year—to spend in dress. It is true I have no time to go anywhere except to church, and there only occasionally, but all the same I'd like to look like a lady." She forgets, or perhaps doesn't know, that in society this being well dressed requires not only a gown, but a smirk, and to smirk successfully "with the greens on one's mind" is well nigh impossible. We read in *The Wide Wide World* that that notable housekeeper, Miss Fortune Emerson, made herself ill by being too smart. Smart must here be understood in the American sense of the word, as the writer goes on to say that she took the workmen in to board during the Winter, and refused to hire help for the housework; but possibly she was too smart also according to the word's English meaning, putting the money that might have hired a cook into finery wherewith to captivate Mr. Van Brunt.

Why have country boys and girls such a wild longing to make their way towards the city? Isn't it because at home they live upon nothing but victuals and drink?

"What do you think? They haven't even read 'Robert Elsmere!'" exclaimed a young girl employed down town as a type-writer, in describing a visit to some friends living in the backwoods. She had hard work and plenty of it, but she also had her hours off, hours of recreation in which she could read, or go sight-seeing as best pleased her fancy.

What is to be done about it? How are city attractions to be lessened to the imagination of youth in order to bring about greater contentment with country life? The answer is easy, and it seems strange that country parents are so slow in guessing it. Make home more attractive by lessening Jack and Jill's work. Hire another farm hand, and let Jack go fishing oftener than he does now. Deacon Gradgrind may say you are bringing him up in idleness; that when he was young boys worked fifteen hours a day, etc.; but don't mind what Deacon Gradgrind says. Take a lady's magazine for Jill, and if she likes, let her have a flower garden. Buy books for both of them, and talk with them about what they read. Above all things, cultivate the virtue of domestic civility. Let not meal times be mere feeding times of the kind described by Dr. Holmes as "gobble and git;" a little lingering at the table surely will not cause poverty to come upon you like an armed man. Insist upon table manners. If there is no waitress, teach the children to wait upon one another without being asked. And do not let it be with your children as with the little country boy whom his teacher was kindly trying to help out of a difficulty. "Can not you tell me what g-r-a-c-e spells? What does your papa say when he sits down to table?" And the pupil replied promptly, "He says, 'Godamighty, what a dinner!'"

What an easy matter it is to interest children of ordinary intelligence in almost any subject of conversation! Explain political topics to your boys, or talk to them about Stanley's travels in Africa, and they will soon begin to regard the old folks at home as very companionable persons.

Remember that while much has been said in praise of the dignity of labor, there is such a thing as overwork—work that wears out the body and brutalizes the mind. There is such a thing, too, as what the negroes call "onnecessary" work, the kind for which fidgety housekeepers are most distinguished. But work or no work, let the amenities of life be preserved. Because a man becomes a tiller of the ground is no reason for his sinking into a hoosier, any more than it would necessitate him becoming a Cain. That he lives twenty miles away from the nearest railway station does not relieve him of the obligation of being given to hospitality. That he uses rake and hoe does not oblige him to use Saxon words now repudiated by polite society. When it is once thoroughly understood that in spite of the old rhymester, Father Adam may have delved and still been a gentleman, then we may hope that the ambitious country boy will be content to remain on the farm.—*Christian at Work.*

Quarterly Report of Treasurer of Woman's Missionary Society, North Mississippi Conference, for Quarter Ending September 30, 1892.

WINONA DISTRICT.

Winona	$ 1 00
Shell Mound	1 00
Carrollton	31 35
McNutt	5 80
Greenwood	7 00
Sunny Side	1 00
Black Hawk	3 50
Indianola	1 00
Juveniles of Acona	1 70
Juveniles of Carrollton	13 10
Juveniles of Black Hawk	6 50
Acona	3 70
West	2 55
"West Best" Juveniles	1 40
Juveniles of Greenwood	3 80
Midway	8 75
	$100 35

ABERDEEN DISTRICT.

Aberdeen	$23 45
Juveniles of Aberdeen	1 50
Conference collection at A.	25 68
McCondy	6 00
Tupelo	6 00
Tranquil	1 00
Juveniles of Tupelo	1 45
Houston	2 60
Juveniles of Houston	1 10
Pontotoc	2 10
Verona	6 15
Juveniles of Verona	1 00
	$ 78 03

SARDIS DISTRICT.

Sardis	$11 55
Juveniles of Sardis	2 90
Coldwater	4 15
Batesville	1 00
Pleasant Grove	6 00
McGehee's Chapel	4 55
Juveniles of Mastodon	1 35
Mastodon	2 55
Juveniles of McGehee's Chapel	8 55
Juveniles of Coldwater	1 50
Juveniles of Batesville	1 10
Hernando	3 85
Harmony	5 20
	$ 51 35

COLUMBUS DISTRICT.

Columbus	$ 1 00
L. L. Helpers of C.	4 75
Earnest Workers of C.	3 00
West Point	1 00
New Hope	1 00
Macon	1 00
Crawford	3 65
Starkville	11 70
Juveniles of Brooksville	4 35
Artesia	7 51
Juveniles of Artesia	1 40
Mayhew	5 00
Juveniles of Crawford	3 25
Macon Jewels	2 00
Shuler's Chapel	4 25
	$ 58 56

CORINTH DISTRICT.

Corinth	$ 8 85
Juveniles of Corinth	3 70
Iuka	6 00
Ripley	8 70
Juveniles of Ripley	11 30
Juveniles of Iuka	2 50
	$ 42 05

GRENADA DISTRICT.

Grenada	$ 5 30
Juveniles of Grenada	11 40
Strathmore	13 25
Water Valley	5 80
Oxford Juveniles	4 30
Charleston	3 90
Juveniles of Charleston	2 85
Oxford	2 25
	$ 49 05

GREENVILLE DISTRICT.

Greenville	$11 50
Jonestown	1 00
Juveniles of Gunnison	2 50
Lula	1 00
Clarksdale	4 25
Arcola	6 55
Juveniles of Arcola	2 15
Juveniles of Cleveland	8 70
Friar's Point	8 65
Hollandale	4 05
Juveniles of Hollandale	2 50
	$ 56 86

HOLLY SPRINGS DISTRICT.

Holly Springs	$ 7 40
Lochie Rankin Band	5 80
Early Grove	2 00
Pleasant Grove	1 00
Brownlee of Hickory Flat	1 00
	$ 17 20

KOSCIUSKO DISTRICT.

Sallis	$ 2 60
Juveniles of Durant	4 00
Juveniles of Sallis	8 10
Pickens	6 00
Lexington Juveniles	8 84
Pickens Pickers	9 20
	$ 38 74

Total amount received this quarter	$492 18
Add receipts for advertisements in Minutes	$ 11 00

MOLLIE A. CLARK, Conf. Treas.

Dr. Bull's Cough Syrup is sold everywhere, and it always cures coughs and colds.

It is the property of love to bind us closely to that which we love; if we love the earth we are earthly, the love of God makes us divine.

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

Every soul should have its own holy of holies. The truths of Christ are worth keeping, and the way to keep them is to ponder them.—*Henry.*

Order Triumphant Songs, Living Songs, Gospel Hymns, Notes of Praise, The Revival, Songs of Joy and Gladness, Cheerful Songs, and all kinds of hymn and song books, from F. D. Van Valkenburgh, 106 Camp street.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

Honors and public favors sometimes offer themselves the more readily to those who have no ambition for them. —*Livy.*

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, November 3, 1892.

BRIEFS.

The Tennessee Conference did a wise thing in passing a resolution requesting our College of Bishops to appoint representatives from our church to the Congress of Religions, to be held in connection with the World's Fair at Chicago, next September. By all means our great connection should be represented in that unique congress.

If you want to read a book that will help you, that will stimulate thought, that will refresh your intellectual powers, that will broaden your horizon of God's work and man's destiny, that will deepen your sympathy for erring fellow-creatures, then get Dr. J. W. Lee's "The Making of a Man." It will do all that for you, and more.

It is said that Germany has spent $150,000 000 a year for the last twenty years in maintaining her armies. It looks like that is enough to bankrupt any government under the sun; and yet that government is asking for more money to maintain more soldiers. What if that amount could be turned into some other channel for the next twenty years!

The Publishing Committee of this paper met in annual session in our office, Wednesday, Oct. 26. All the members were present. ADVOCATE matters received due attention. We regret the necessity that caused our assistant, Rev. B. F. Lewis, to hand in his resignation, which was accepted. Bro. Lewis has done good and faithful work, for which we are grateful. We trust his work in the pastorate will be rendered more efficient by the experiences of the past year.

The reason some preachers cross "the dead line" so early is because they try to live on the record of their past lives! Past records may be good; but they are gone and afford no ground for recognition in the living present. If a man's work to-day does not show that he is in touch with present needs and alive to present opportunities, the past can not save him, no matter how brilliant it may be! The same is true of churches and governments! Hence, Jesus said: "Let the dead bury its dead."

The article in another column, on "Changes in Our Itinerancy," is from the pen of a layman of our church, and shows the drift of, at least, one man's thoughts. We are satisfied that the laity are thinking more on the subjects touched upon than formerly. Whether it is an evidence of progress in the right direction can only be determined after a full and free discussion. If we are satisfied with things as they are, we will say, "Let well enough alone." If we think things can be improved, we ought to speak out. The church needs to know its own thoughts on these things. If you have anything to suggest on the line of improvement, speak out!

Merely Suggestive.

When a great poet dies the minds of the people turn to thinking about poetry. If he was a man whose songs found echoes in the popular heart, his own creations pass in review. We suppose that in the last month Tennyson has been more universally read than ever before. His long career as a poet of unquestioned ability—as one whose poetry found a sympathizing public, whose songs awakened noble aspirations in youthful hearts and gave cheer to those discouraged under life's trials—naturally raises the presumption that poetry has its value in the common walks of life. There are some people who pride themselves upon being "utterly prosaic," and hoot at every indication of poetic genius in a youthful mind, and attempt to disparage every utterance in poetic form, no matter by whom made. These people have no sympathy with any thought that is not given to the world in plain, dull prose. But real poetry takes fast hold upon the hearts of the majority of men. This has been so from the beginning, and it is so to-day. The human heart recognizes that poetry is the highest style of human speech, that it is the language of the emotions and imagination, that it is the language of the soul when it comes into companionship with what is true and great, lovely and good. And this language strikes a chord that runs through nearly all human souls, and men listen and are charmed by its music. This fact is the reason we find so much poetry in the Bible. God's revelations, for the most part, come to us clothed in the garments of poesy. His great thoughts are borne to us in poetic measures. God himself speaks to us in this universal language of the human heart. "Holy men of God, as they were moved by the Holy Ghost," speaking in this manner, oftener than in any other, raises the point if the origin of poetry is not found in God himself!

The Apostle Paul does not hesitate to speak of God's works as poems. He uses the word from which we get our word "poem" in two remarkable connections, and he only uses the word twice. It is not used by any other New Testament writer. Take this passage: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Rom. i, 20.) In this passage the Greek word for "poems" is used; but our translators have translated it, "by the things that are made." We suggest that the truth and beauty of Paul's thought is obscured by this translation. We think he said this: "The invisible things of God, namely, his eternal power and Godhead, from the creation of the world are clearly seen, being perceived by *his poems*." Paul looked upon the creation, not only as a manifestation of eternal power and Godhead, but as God's great epic. The material universe, with its sublime origin and its rhythmic movement and its eternal harmonies and its unity of design, looked to Paul like a grand poem, and he did not hesitate to call it such.

The other connection in which Paul uses the word "poem" is just as remarkable as this. He uses it in describing the Christian character! In Ephesians ii, 10, he says: "For we are his workmanship, created in Christ Jesus." The word translated "workmanship" is "poem." What Paul says is this: "We are his poem, created in Christ Jesus." The Christian character is the creation of the Divine Spirit, and is a divine poem. In these two realms, the material and the spiritual, God has spoken, and Paul says he spoke in poems. The material creation is his poem to show his eternal power and Godhead. The spiritual creation is his poem to show the efficacy of the redemption that is in Christ. To us there is much beauty in this line of thought; but, as our caption intimates, this article is merely suggestive.

Church-Going and Dress.

BY J. B. WALKER, D. D.

We think, as the result of much observation, that too many make church-going a dress occasion. This is, for several reasons, to be deplored. Let us consider some of these.

Church service is for the worship of God and the spiritual good of those who go up to the house of the Lord. If an hour or two is spent in the toilet for the occasion, to make an elegant, elaborate display of costume and charms, it would seem to be a poor, not to say an unsuitable, preparation for so solemn and important an occasion. Then it looks like (though many may not really intend it) a deliberate intention to rival God, and divide with him a large share of the interest and attention of his worshipers. We suppose that most who thus act have not thought of the presumption and almost profane audacity of what they are proposing to do, but, nevertheless, we fear some are so doing.

This elaborate display of dress works a bad result in keeping those away from the house of the Lord whose straitened circumstances do not allow them to array themselves in clothes so costly, fine and attractive. Of course, this is a foolish pride in the poor; but, nevertheless, some feel it, and permit it to influence them. They feel ashamed and humiliated to set down beside and among those so splendidly attired; their plain calicoes and muslins and cheap wraps and bonnets are sadly disparaged by the comparison. It is more than their weak hearts can bear, so they will not come at all, or only at night, when the contrast will not be so obvious and glaring. Of course, this is wrong. People ought to dress according to their circumstances. It is equally good taste and enlightened wisdom to do so, and it is bad taste and folly to do otherwise. But, notwithstanding the obviousness of all this, it is not seen and felt by many as it should be; the humiliation is felt, and some are kept from the house and public worship of God.

Now, dear ladies, you that have the means to dress in fine and costly attire, take this matter into serious consideration. Do not make church attendance a dress occasion. Do not humiliate the poor, and keep them from church service. You will have abundant and, perhaps, proper opportunities for the use of your costly robes and ornaments where no ill will come of their exhibition.

We mention one more reason why church attendance should not be a dress occasion. It not only keeps too many of the poor away, but it often keeps the well-to-do away as well. Many of the plumes, the ribbons, laces and other fabrics of ladies' wear are frail, delicate and easily soiled. A little rain almost ruins them. These articles are costly, and it looks like wrong and waste to be careless of their preservation. So if the weather is the least inclement, and threatens any injury to these costly ornaments, their owners and wearers stay at home. Now, if church attendance was not a dress occasion, ladies could attire themselves in plain, substantial habiliments, not likely to be injured by inclement weather. It is sadly true that many men will not go to church unless the ladies of their household will go also. The upshot of this condition of things is that on many a Sabbath, when the weather is such that it would not hinder men from attending to the various business of their callings, they are not at church because the ladies can not expose their church-going attire to the risk of injury. The preacher goes, of course, and the sermon that has cost him much prayerful study is preached for the most to a beggarly account of empty benches.

Our theme may seem an humble one, and unworthy to occupy a column in a church journal; but it seems to me to involve consequences of serious import, and, therefore, I have written it, hoping it may do good.

Letter from Dr. Lambuth.

MR. EDITOR: Success is assured if we will work the plan which has been adopted for extinguishing the missionary debt. Subscriptions and good cheer in the way of checks and drafts are coming in daily. Two of our heroic missionary men in Japan send a hundred *yen* each; one detained at home gives a hundred dollars. The China Mission is gathering up its quota, and Brazil proposes to help.

Every Conference thus far, excepting two in the West, struggling over debt themselves, has pledged liberally, and in some cases gone over the amount distributed.

The Missouri is hard at work over the $5,500, having pledged to raise it by Dec. 21. The S. W. Missouri, at its late session at Independence, leaped over all bounds, and subscribed $4,495—or $1,200 more than we asked, and has already sent in $800 to apply to the debt. Bro. W. B. Palmore, that Great Heart of Missouri, gave $500 himself. Bro. Cobb, the treasurer, who gave very liberally also, writes me to-day that they will collect, at least, $3,272 by Jan. 1, and $1,000 more by March 31.

Again, the Tennessee Conference, on last Friday, in a collection taken by Dr. Morrison, subscribed $5,120 of the amount distributed to it, and authorized me, as Conference solicitor, to immediately adopt measures to raise the remaining $2,760—which I shall not be slow to do.

Give Bro. Frank Parker a cheer and bid him God-speed. Brethren of Louisiana, rally around your standard-bearer.

WALTER R. LAMBUTH.

Some Editorial Utterances.

In a sound leader on "The Revival," the *Wesleyan* closes with this paragraph about the use of a revival:

Brethren, your revival work is only half done when you have had a big revival. You must direct this force to some useful end, or else the good already done will soon leave you, and with nothing to show for it. Give your converted and revived members to know that they must do something for God's kingdom here, or their revived life is worthless—will need reviving again in less than a month. A true revival is a blessed thing, but unless you use it for better work, more Christ-like sacrifice, and more unselfish help to others every way, a basket of chips would be of more value to you. Have you noticed that each year it is becoming harder and harder to have a revival? You did not use last year's revival to any lasting end, and now you must have all the new men and methods, and maneuver in every way to arouse the church. Use your revival all the year, and build on it next year, and you will soon climb to the light where God works.

The *Alabama Advocate* gives this utterance on "making appointments:"

We believe that God makes many appointments, but he makes them through fallible agents; and sometimes these fallible agents make mistakes just like other fallible beings, and often for want of light, and this, too, when they are moved by the highest motives. God never does a Bishop's work for him any more than he does the work of a shepherd. He helps us all in what we have to do, but every man who has anything to do must first help himself before he has a right to expect help from God. For this reason the good and wise Bishop possesses himself of all the necessary and available facts bearing on a certain case, asks God to help him, and then does what he believes is best. And for the same reason the wise circuit rider makes known his condition and desires to his presiding elder, does what he can to get the best appointment in his range, and if he fail to get what he wants, then let him accept what he gets as from God, and make the best of it he can, and try to go up to Conference loaded down with sheaves.

We greatly fear that what appears below, clipped from the *Arkansas Methodist*, is a sample of what may be found to exist in other places than Arkansas:

Last year our three Conferences in this State embraced 268 pastoral charges. Of these 268 charges three paid their pastors $1 500 each, one $1,400. three $1,200 and over, four $1,000 and over, two $900 and over, six $800 and over, nine $700 and over, fifteen $600 and over seventeen $500 and over, thirty-five $400 and over, while one hundred and fifty-five charges paid their pastors less than $300 each, and many charges paid their pastors less than $200 each for a whole year's labor. And many of the pastors who received less than $300 each and others who received even less than $200 each for the support of themselves and their families, were not provided with parsonages furnished or houses rent free. When 155 out of the 268 charges in this State pay their pastors less than $300 each—many of them less than $200 each—does any man of intelligence and "business sense" really believe these pastors can or will be as devoted to and efficient in their ministerial work, as they should and would be with fairly reasonable support? But it will not be contended that these 155 preachers could support their families on the meager salaries paid them. Then if they must engage in other work to supplement their income for necessary expenses, how can they do full and acceptable work as pastors and preachers?

Speaking of the Congresses of Religion that are to be held in Chicago next year, in connection with the World's Fair, the *St. Louis Advocate* says of the Parliament of Religions, which is to occupy ten days:

But the most interesting, unique and important of these gatherings, will be a ten-days' Parliament of Religions, at which, for the first time in history, the representatives of the leading historic faiths of the world will meet in fraternal conference over the great things of human life and destiny. This parliament will be a great school of comparative theology, where the ablest representatives of the historic religions of the world will state their faith and the ground of their belief.

Who can doubt but that this will be one of the most important and interesting bodies that ever assembled in the world? And the most beneficial results can not but follow to the Christian faith, as its vast superiority will thus be shown to all the faiths of pagandom.

And in reference to *our* representation in that parliament, the *St. Louis* says:

We can not afford to be unrepresented in so important a gathering of the religious forces of the world. A great church of 1,200,000 members should be known and felt in so phenomenal an assembly, and we should not be behind our sister denominations. We are sure any action that the Bishops may take will meet with hearty approval and indorsement of the church.

To which we say, Amen! Why should the Southern Methodist Church stay in the background any longer?

Yale College has admitted women to its post-graduate courses; and thirty have already registered. The presumption is that this is preliminary to admitting them to the under-graduate courses before a great while.

NOTES.

"It is always daylight toward the Father's face."

Mr Spurgeon: "The best possible committee is a committee of three—two of whose members are sick or out of town."

When asked the secret of his success, Mr. Spurgeon, in a quiet, humble, reverent manner, replied: "I have a people who pray much for me."

Every preacher, in preparing his sermons, should remember that in every congregation there are persons who rarely read the Bible, and who get all their knowledge of it from the pulpit. Be sure to *expound the Word* that such persons may be fed.

Old Dr. Sam Johnson was accustomed to say that "spite and ill-nature are among the most expensive luxuries in life." Every exhibition of passion involves an expenditure of vital force, and that which does harm only to the exhibitor is expensive indeed!

A writer, whose works show him well acquainted with the history of the world, both ancient and modern, has indited this melancholy reflection: "Nations, as a whole, have in all ages refused to sustain for any length of time a high morality, which curtails their self-indulgence and imposes strictness of life."

Another writer, whose thoughts are read by thousands every week, has written this: "Superstition and barbarism, though ostensibly expelled by modern civilization, lurk in the shadows stealthily seeking entrance; and the united forces of reason, science, religion, law, self-interest, freedom of speech and of the press, with 'eternal vigilance,' are needed to prevent them from regaining a direful ascendency."

The first edition of Dr. Lee's book, "The Making of a Man," has already been exhausted. This almost unprecedented sale is not only a tribute to the worth of the book, but is an encouraging indication of general interest in really high subjects of thought. Dr. Lee's book should be in the library of every thinking man, and especially every thoughtful *young* man.

Preach the fact, emphasize the truth in all its bearings on sin and salvation, and leave the philosophy of the atonement to those who have time and taste for metaphysical discussions leading to conclusions made only to be unmade by a new argument. What the world needs to-day is the fact of the atonement in all its simplicity and power; and concerning that fact there is theological explanation at once explicit and easy of comprehension for all who go to the New Testament for light.—*Rev. D. Sutherland.*

If the Christian people in this country don't get nearer together and work more in harmony with each other for the advancement of the Lord's cause, they will not win the victories and make the progress they ought to make. The enemy is getting stronger all the while, and will soon be able to take the denominations in detail and crush them one after another. It is no use to say, "The Lord is on our side," unless we concentrate our forces. The Lord is not on the side of folly. The Lord is on the side of those who hand together in his name and fight together for the defeat of the devil.

A writer in one of our exchanges gives "the signs of the times" after this manner: "The power of ungodliness embodied in the subtle materialism of the present day; the atheism of modern scientific writings; the semi-iconoclasm of the higher criticism; the practical paganism produced by the almost universal liquor traffic; the steady aggressions upon the sanctities heretofore investing the Sabbath day; the liberalism in social life and the lax laws of custom that palliate lewdness, profanity, and public immoralities, as of the lotteries, the race courses, the speculative exchanges; the corrupt practices and common scandals which evidence the degradation of present-day politics." What a catalogue it is!

We call the attention of our preachers to this from the *Wesleyan Christian Advocate:*

The *Wesleyan* has gone, in two years, from six thousand subscribers to eleven thousand, and in spite of hard times and other difficulties, has been forging its way to the front all the time. As the Fall and Winter comes on, a new impetus is given which we hope will result in placing it in many more homes. All this success is largely due to the energy and fidelity with which the preachers have worked. With few exceptions, they have had a mind to work, and their work has told in the best results for the paper and the church. If the preachers will stick to us, and we know they will, we hope soon to make the *Wesleyan* of such character and put it in such position as to be of yet greater benefit to the church in many ways.

We do not believe that the Georgia preachers can do more than the Mississippi and Louisiana preachers, but we publish the above that our brethren, upon whom we have always relied with confidence, may be stirred up to emulate the good example. Why should we not have as many additions to our subscription list as any paper? It depends largely upon our preachers. "A word to the wise is sufficient."

PERSONAL AND OTHERWISE.

Genuine conversion is a trinity in its operation. It converts the head, the heart and the pocket-book.

It is said that Bishop Hendrix has dedicated ninety-seven churches! Pretty good for a young Bishop!

Our brother, Rev. A. C. Couey, once a member of the Louisiana Conference, has been stationed at McMinnville, Tenn.

Bro. H. M. Smith, of our Publishing House, *en route* to the Texas Conferences, gave us a pleasant call this week.

Dr. Hunnicutt, president of Centenary College, will dedicate our new church at Harristen, Miss., Sunday, Nov. 6.

Dr. J. W. Hanner, Sr., has been a member of the Tennessee Conference sixty-three years. He is eighty-two years old.

The *Tennessee Methodist*, last week, published Bishop Galloway's sermon delivered before the Tennessee Conference, Oct. 23.

Mrs. John A. Logan has undertaken the task of raising $1,000,000 for the Methodist American University at Washington City.

The *Christian at Work* says: "There is now more territory free of saloons south of Mason's and Dixon's line than there is north of it."

The Spiritualists have heard from Columbus, and they say he "laughed in his sleeve" at the great honors recently paid to his memory!

That letter which Mr. Wesley wrote to Maxfield about some professors of sanctification, which we started out two years ago, is still going the rounds.

Rev. Horace Jewell, who was at one time a member of our Conference, has written "Methodism in Arkansas," which will be ready for delivery, Nov. 15.

We see that Rev. J. P. McFerrin goes back from the South Georgia to the Holston Conference, and is again stationed at Centenary Church, Chattanooga.

The measure of a man's liberality ought to be the question: "How little can I get along with for personal expenses?" The rest ought to go to the Lord's cause.

We were glad to greet Bro. John A. Ellis in our office last Tuesday. He reports himself in pretty good condition, and also the work on the Seashore district.

Rev. F. S. Parker, our pastor at New Iberia, La., spent a few days last week with the home folks. We greatly enjoyed a half-hour's chat with him in our office.

It is stated that for the first time in over a half-century the State of New York is out of debt. She owes $450,000, and has cash in her treasury of nearly a million dollars.

Dr. R. N. Price is now the editor of the *Holston Methodist*. Dr. Price receives from the office of the NEW ORLEANS CHRISTIAN ADVOCATE a warm welcome back to the editorial fraternity.

How many copies of our special editions do you want? Let the publisher know in time, and also which Conference edition you desire. We shall bring out the first edition (Louisiana) about the middle of this month.

A theological seminary at Boulder, Col., has a faculty of *nine* members, representing *seven* denominations! That certainly is getting in close quarters. Almost any theologue could be suited, denominationally, there.

A World's Convention of Christians at Work will be held in Fremont Temple, Boston, for seven days, Nov. 10-16. The main subject to be considered is aggressive Christian and benevolent work. Nothing is more important.

Every man of any observation who looks at the questions which are agitated among our people, if he is honest, will say that the liquor question is the biggest of them all. In comparison with that, all the rest are mere babies.

Coleridge once said there were four kinds of readers: "Sponges, who absorb all they read, and return it nearly in the same state, only a little dirtied. Sandglasses, who retain nothing, and are content to get through a book for the sake of getting through time. Strainbags, who retain merely the dregs of what they read. Mogul diamonds, equally rare and valuable, who profit by what they read, and enable others to profit by it also."

This dispatch from Port Gibson, Miss., tells a very pleasant piece of news:

The Methodist Church has just completed a magnificent parsonage, and its doors were thrown open last night for the reception of the members of the church and the friends of the pastor and wife, Rev. B. F. Jones. The friends of Mr. and Mrs. Jones remembered them in quite a substantial way by contributing to the furnishing of the parsonage with comforts usually necessary in a well-arranged dwelling. Refreshments were served and all seemed to enjoy themselves.

We tender our congratulations to Bro. Jones and his good people on the successful "homing" of the parson.

PERIODICALS.

—POPULAR SCIENCE is as full as usual of articles on various phases of science and other things. This number begins Volume XLII. D. Appleton & Co., New York. Price, $5.

—The LADIES' HOME JOURNAL, for this month, is a capital number, brim full of entertainment on all subjects which interest women. Curtis Publishing Company, Philadelphia. Price, $1.

—ST. NICHOLAS begins a new volume, and a splendid beginning it is. The table is loaded with feed to strengthen, and dainties to please all our little folks. Century Company, New York. Price, $3.

—COLUMBIA'S CHRISTMAS CHIMES, by Dr. J. B. Herbert, is bright and beautiful and just the thing for a National Christmas Entertainment. Brainard's Sons, Chicago. Price, five cents; $4 per hundred, by express.

—THE AMERICAN WOMAN'S JOURNAL is the Business Woman's Journal, and is devoted to the advancement of woman. Its portraits of representative women are specially good. The Mary F. Seymour Publishing Company, New York. Price, $1.

—THE CHAUTAUQUAN is a healthy monthly. It affords the best reading for young and old. It is the organ of the Chautauqua folks, and a year's reading will give an immense amount of profit and pleasure. Dr. T. L. Flood, Meadville, Pa. Price, $2.

—THE FAMILY MAGAZINE has several valuable articles, besides serial and complete stories. Its "Gatherer," an illustrated record of invention and discovery, is a very valuable department of this monthly. Cassell Publishing Company, New York. Price, $1 50.

—THE PULPIT, published by Edwin Rose, Buffalo, New York, contains *ten* complete sermons by well-known preachers, among them Dr. Gunsaulus, Canon Scott Holland, Dr. Stalker, Dr. Van Dyke and President Gates of Amherst College. This is a strong number. Price, $2. To preachers, $1 50

—THE GOSPEL IN ALL LANDS devotes its principal article to The Countries and People of South America. The Gospel in Russia, by a Lay Missionary, is an interesting paper. The various departments of this monthly are well and ably edited. Hunt & Eaton, New York. Price, $1.

—The November MAGAZINE OF ART is an exceptionally fine number in reading matter and illustrations. There is a sketch of Jan Van Beers, by M. H. Spielman. The Dixon Bequest at Bethnal Green; Burmese Art and Artists, besides other papers. Cassell Publishing Company, New York. Price, $3.50.

—We have received together the October and November numbers of GODEY'S. This periodical was established in 1830, and has kept on its way ever since. It now turns out in a new departure which will captivate and capture many readers. It is fully and beautifully illustrated, and its stories and miscellaneous papers are entertaining. Godey Publishing Company. Price, $3.

—THE FORUM, for November, is a notable number. Municipal Government, Public school System, Free Trade and Protection, Mars, Small Farmers, are some of the topics discussed by such writers as Joseph Chamberlain, Chas. Francis Adams, Dr. J. M. Rice, Sir T. H Farrer, Prof. Holden and Prof. R. M. Davis. Forum Publishing Company, New York. Price, $5.

—THE MISSIONARY REVIEW, for this month, is full of able and interesting articles. The editor-in-chief has a thoughtful paper on Spurgeon's Tabernacle as a Missionary Center. Dr. Gordon contributes an article on The Forerunners of Carey. Another instructive paper is Native Instrumentality in Foreign Missions. This *Review* has five departments, and all are well edited, making it the best missionary periodical that we know. Funk & Wagnalls, New York. Price, $2.

—THE QUARTERLY REVIEW, of our church, has a fine table for its readers. Dr. Hoss writes on The Governing Body in Methodism; Dr. Black, on Egyptology; a Workingman, on The Wages Question; Mary Stuart Smith has two articles—The Birthplace of Gen. Lee, and W. Gilmore Sims; Bishop Fitzgerald resurrects Bishop McTyeire's "Duties of Christian Masters." Other articles make up a full number, including the editor's excoriation of Orchard, the historian, and an exposition of Rom. viii, 18-25. Barbee & Smith, Nashville, Tenn. Price, $2.

—The November CALIFORNIAN ILLUSTRATED MAGAZINE is a splendid specimen of a good periodical. Among its papers are Pagan Temples in San Francisco, by Fred J. Masiere, D. D.; Coffee Culture in Guatemala, by E. T. G. Parkhurst; Millionaires, by Lyman Allen, M. D.; President Garfield's Administration, by Ex-Gov. L. A. Sheldon; Did the Phenicians Discover America, by T. C. Johnston; Our Commercial Growth from a Republican Standpoint, by R. H. McDonald, Jr., and from a Democratic Standpoint, by Stephen M. White; Trafficin White Girls, by M. G. C. Edholm, and others. This is one of the foremost periodicals of the day. Californian Publishing Company, San Francisco. Price, $3.

Ten cents for a dictionary with 30,000 words; five cents for an elegantly illustrated primer, and other books in proportion. F. D. Van Valkenburgh, 106 Camp street.

Send 15 cents to F. D. Van Valkenburgh, 106 Camp street, and buy "The Handy Reliable Cook Book."

NOTICES.

Members of the Louisiana Annual Conference who intend bringing their wives to Conference will please notify me at their earliest convenience, in order that arrangements may be made for their entertainment.

THOS. J. UPTON.

The class of the third year will meet the committee at the Methodist Church at Corinth, Miss., Nov. 28, 1892, at 7 P. M.

T. Y. RAMSEY,
R. M. DAVIS,
H. C. MOREHEAD,
Committee.

MR. EDITOR: Please ask the presiding elders to send a list of applicants for admission on trial and of local preachers who will come up for ordination, that I may provide homes for them during our Annual Conference. Be sure to come yourself.

Yours fraternally,

T. Y. RAMSEY.

Oct. 29, 1892.

To the Presiding Elders of the Louisiana Conference:

Dear Brethren: Please give me the names of the following classes:

1. Those coming to Conference for admission.
2. Local preachers coming for ordination.
3. Lay delegates elected from your respective districts.

THOS. J. UPTON.

To All Whom It Concerns:

I have the names with the amount annexed of all the subscribers to Bro. Lambuth's special missionary collection, taken at our last Conference, for the benefit of Bro. Waters, one of our missionaries in Japan. Those subscriptions were to be paid by our next Conference, Nov. 30. Most of them have not been paid.

Brethren, the time is short. Please send to me at Winona, Miss. Send money order, registered letter or bank check, and I will send you receipt.

J. W. LUTER,
Treas. Bd. Miss., N. Miss. Conf.

Oct. 28, 1892.

Buy slates, pencils and school stationery from Bro. Van Valkenburgh, 106 Camp street.

Foust Home.

Mrs. L. B. Aikin.....$8

[Bro. Blocker writes that $144 of the $200 have been raised, which leaves a balance of $56 to be raised by Nov. 10.]

North Mississippi Conference.

TAKE NOTICE.

Preachers and people who desire to procure any special books during the Conference session at Corinth will please notify me by Nov. 20, and I will have on hand what they want. The undergraduates especially will please write me by the above-named date what books of the course of study they will want to procure.

G. W. BACHMAN.

Kosciusko, Miss., Oct. 29, 1892.

Home Life.

THE LITTLE LIFE.

By Ida Worden Wheeler.

O lost delight! How chill and gray
The breath and bloom of Summer day,
In robin's song there lurks a moan.
The breeze takes on a sobbing tone,
Since baby died.

O vanished joy! The hours thrice blessed
When closely to my bosom pressed
The flaxen head. And now the smart
Of lightened arms, and weighted heart,
Since baby died.

O mother love! To dream, to wait,
To hope, to bear, to bless my fate,
Then death. Of what avail to rave?
There still remains the little grave,
Since baby died.

O pure, sweet life! Thy fragrance rare
Still lingers in the silent air.
Like voiceless prayer it lulls my pain,
And frozen grief drops down in rain,
Since baby died.

—*Ladies' Home Journal.*

Two Girls.

They had apparently just entered on their twenties were in good station in society; had been brought up in comfortable homes; and were both at a Summer resort hotel. Thus far they were on a par; as to their personal appearance, neither had any decided advantage; to use a market phrase, they were "fair to middling" in their looks. Here, however, the parallelism comes to an end, for they were alike—with a decided difference. Let us look at them in contrast, one with the other.

One of them had a loud, boisterous laugh, that was occasionally heard throughout the hotel corridors and in the dining-room. Her manners were not exactly forward or masculine, but they were lacking in the quiet dignity, the womanly reserve, the gentle refinements, which have so much to do in the revelation of character. She did not in any one thing, perhaps, seriously overstep the literal bounds of propriety, and no breath was whispered against her behavior, judged simply by the standards of morality. But, she loved to stay on the verands when all the other ladies were in the parlor, and there she tarried, at least one evening, until it was fully eleven o'clock. Three or four of the young men who formed the gay and boisterous group about her had been drinking; not one of them was tipsy, but all of them had flushed faces, and their laughter was loud, and their conduct more than frivolous. The group laughed, and made puns, and quoted poetry, and indulged in jollity—none of it coarse, or perhaps unseemly; and she staid and made a part of the festive company, as giddy and jolly, and funny as any of the others. In the parlor, evening after evening, she was found at the card table, playing euchre, with these same young men, once in a while her father, being in the room, looking on. Her mother, where was she? Dead? At home? Where? Had this girl lacked a mother's training? Or, was her home a place where she was taught these manners, so lacking in gentle refinements?

The other girl—what about her? There really is not much to say about her. She was simply intelligent, modest, and quiet. She made no advances to the other sex; she held her own with dignity, sometimes with wit and skillful repartee, when advances were made toward her. She was not seen on the corridor at night with young men who but yesterday were strangers; she was not found playing cards in the parlor; she went out of her way to say a pleasant word or two to the old folks who seemed lonely; she strolled out walking along the beach with two or three young girls who wanted to hunt for pebbles; she read two or three books that had substance in them; and her laugh was never such as would call the attention of a dozen guests in her direction. She was simply modest and discreet, gentle and refined. Either by inheritance or training she had received the marks of good breeding.

To the girls who may chance to read this editorial we have a question to suggest: Which of these characters do you admire? Which one do you think you resemble?—*Central Christian Advocate.*

Greasing the Wheels.

I have but just returned from the railroad station, where everyone I saw seemed to have ardor in his heart, and hurry in his eye. If we were half as much in earnest in preparing for heaven as we are for jaunts of pleasure, and our journeys of business, it would be something! What a bustle pervaded the whole station—loading and unloading, running backwards and forwards, some going into carriages, and others coming out, while the rattling vehicles set off and arrived by turns.

In the midst of all this bustle, I noticed a man walking coolly along with a tin pan in his hand, greasing the wheels of the carriages. He took no notice of the fine folk or bustle; whoever and whatever the people might be, did not appear at all to trouble his head; whither they came or went, was not his business; on he went with his employment; it was his duty to grease the wheels, and grease the wheels he did.

Thinks I to myself, "Here's a lesson for me. This man is but a picture of what I should be." Oh, that I had humility and godly integrity enough in my breast to go straight on with my work! "greasing the wheels," if needs be! patiently and cheerfully occupying the lowest station assigned me by duty, until it should be said unto me, "Friend, go up higher."—*Selected.*

Daily Blessing.

"I have experienced that the habit of taking out of the hand of the Lord every little blessing and brightness on our path confirms us, in a special manner, in communion with his love."

Here is a bit of experience which we may prove for ourselves during the coming year. "Little blessings," "little brightnesses"—how full our lives are of these, many of them so common that we fail to make any note of them. Each evening of this year, no matter what the year may bring, if we could but realize God's hand in anything, we would sing:

"Minutes and mercies multiplied
Have made up all this day;
Minutes came quick, but mercies were
More swift and free than they."

Let us be mindful of the little blessings—the kind word of a friend, the helpful book which has come to our hand, the adjustment of some difficulty, the opportunity to say or do some kindness for another. Oh, the thousand and one "little brightnesses" which come into each day—let us "take them out of the hand of the Lord," and thus walk and talk with him every hour!—*The Christian Advocate.*

Pleasure's Magic Wand.

By Rev. J. W. Harmon.

Seldom, indeed, do we measure ourselves up to the ensampled standard of wielding pleasure's magic wand with the sole desire of enhancing the happiness of others. Ten thousand lessons, however, taught on ten thousand organs, and in ten thousand forms, have been given to teach us how to use the magic wand of pleasure in dispensing happiness to our fellows. What enameled and fascinating pictures have been hung up on the walls of this world by the hand of the Divine Artist; what wavering lines of variegated beauty adorn the landscapes; what rainbow hues and exquisite flowers are spread out over the face of nature, blooming in all their matchless richness and fragrance, to give us pleasure in our brief existence!

But this art of pleasure-giving is one of the neglected chapters and forgotten lessons in this world's history, save in rare exceptions, which excite a world-wide comment, and, because of their rarity, demand an earnest, moral and religious culture among us. And yet, to dispense pleasures along the pathway of oppressed and distressed humanity carries with it a magic power, printing poems of beauty on human hearts, to be held in memory dear, and more lasting than cathedral domes or monumental piles. To share our pleasures and sympathies with our fellows doubles our joys, and dries our own tears the sooner, when we witness eloquent tears flowing down the furrowed cheeks of the unfortunate.

In the circle of our friendships we have found delightful homes, sweet dispositions and loving natures, who exert a magic power in dispensing pleasures around them; real homes of paradise, where angels come and go, charmed with the sweetest minstrelsy that ever flowed from human lips, and where the holy incense of prayer floats heavenward, morn and night.

Talk about finding the secret hiding-place of happiness in gold and silver, in real estate and precious gems; it traverses the ethic of sound philosophy and religious science. And why? Because immortal natures—"these souls that never grow old"—can not find "pleasures forevermore" in the transient goods and fleeting chattles of this life.

Then let love have her rightful sway, and begin at once to wield pleasure's magic wand by lifting up the head of poverty; giving pleasure where nothing but blows were dealt; by uttering gentle and soft words where cruelty has bowed the head and pierced the heart; by giving sunshine where storm end darkness prevailed, and thus pilot the vessel of humanity away from dangerous reefs and the roar of the breakers out into the open and smooth sea of safety, where the stars glitter again through the passing clouds.

Oh, thou man of stern looks and harsh expressions, of contracted sympathies and forgotten loves, begin "at high-twelve to-day" by taking pleasure's magic wand in your hand, and then witness, with ecstasy, the magnetic magnetism that will encircle your home! Just let the sun of pleasure shine once more into your home and heart. It will be grand, sublime, wonderfully entrancing; it will turn your heart to a gold mine of pleasure; while good humor and happiness will flow out like a crystal river; and it will be "worth a capital of five thousand dollars a year." We have the word for it of the good and wise Bishop who summers it at Ocean Springs.

Be Filled with the Spirit.

Why not? Is there anything unreasonable in such a command? We can be full of almost everything else, why not of the Spirit. This man is full of business, and this man full of politics, and this one full of pleasure. Why not be full of the Holy Spirit?

It is not as easy to serve God as it is to serve Satan? Here is a man full of unbelief; may I not be full of faith? Here is another full of anger; may I not be full of love? My neighbor is full of cursing; may I not be full of praise?

The fullness of the Spirit is Christ's legacy to his church. It came upon his disciples at Pentecost, and abode with them. Stephen was "full of the Holy Ghost." Paul exhorts the Ephesians to be "filled with the Spirit." But if the Spirit comes in, sin must go out. If we would have the Spirit dwell, or abide, in us, we must part company with every other guest. He will not share honors with a foreign foe. The Spirit must have all, and to it he is entitled. He is the teacher, the guide, the sanctifier, the comforter.

The great need of the church is the fullness of the Holy Spirit. We have wealth, and culture, and social influence, and almost everything but "power from on high," which can come only of the Holy Spirit. Without this wealth is a curse, culture fosters self-conceit, and social influence is pride of position, making our ruin more dark and certain. When filled with the Spirit wealth is employed in building gospel chariots, culture seeks only to make truth and duty more plain, and social influence is turned to lifting up the fallen and saving the lost. Who will fail to seek the fullness of the Spirit?—*Christian Witness.*

Husbands and Peaches.

The following instructions were given by a minister's wife in Saginaw, Mich., in reply to the question: "How can a young woman best preserve the love of her husband?"

Husbands, like peaches, will not keep the year round unless they are well preserved. First, select him carefully. Be sure he is not too green, neither should he be overripe. He might look very tempting and mellow in the market, but if he is too old he will not stand the test of the preserving process, but will expose his hard, stony heart. Husbands grown in the tropics of pleasure look very fine, but are usually insipid. The home-grown are best. Select your husband, if possible, from a family tree growing on the sunny side of a church. You will be sure then that he is sound at heart. Unsound husbands, like unsound peaches, often have to be sorrowfully cast away.

Having selected your husband, you should have a clear, steady, cheery fire of love. Your preserving kettle must be neat and clean. Husbands, like peaches, look very black if this is untidy. Give him plenty of sweetness. Much sugar is needed. Vinegar is never used in sweet preserves. If you think he demands a little spice, use it with caution. Do not keep stirring him up, neither should you keep poking him with sharp points to see if he is done; it will spoil his looks. If the above recipe is followed, and you have selected the right sort of husband, you will find his love well preserved.

We mustn't be in a hurry to fix and choose our own lot; we must wait to be guided. We are led on, like the little children, by a way that we know not. It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the divine presence, instead of seeking where alone it is to be found, in loving obedience.—*George Eliot.*

Our Young People.

THE BOY THAT LAUGHS.

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny-bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school-room for a joke he takes—
His lessons are but fun.

No matter how the day may go,
You can not make him cry;
He's worth a dozen boys I know,
Who pout, and mope and sigh.

—*Wide Awake.*

To Japan.

AS FAR AS CHATTANOOGA.

The beans and tomatoes which are grown at Enterprise for the Cincinnati market disappeared from view; blackberries and peaches showed themselves along the way. In Japan I have every day tomatoes just like those; but Japanese beans are not good to my palate. The peaches are all right, but the wild berries are almost flavorless. The cotton had just been chopped, and the corn, as seen from the car window, was two or three feet high. These are cultivated by the Japanese, but do not grow half as large as in America. Much corn was seen in the journey, but the sight of cotton in Japan was like meeting an old acquaintance changed by time and circumstance.

From Meridian to Nashville are three routes at the same cost. The one by Chattanooga having been chosen, as far as Birmingham there was the company of Rev. J. V. Penn. He has friends in Japan. We slept as the train passed many regions in Alabama dear to me by the associations of childhood. The loss of a glimpse at the scenery near Eppe's Station is always to be regretted. Upon and about the cliffs of the Tombigbee there much tragedy occurred in Indian times. A teacher who wrote an article upon them for one of the monthly magazines was paid $250. Some who read this might, by careful study and practice, learn to do as well.

The next morning, at the waking hour, the train was passing through a corner of Georgia. Lookout Mountain was upon the right, and Chattanooga not far ahead.

H. G. Hawkins.

Matsuyama, Japan, Sept. 21, 1892.

A Story for the Children.

Mr. Editor: A few weeks ago, in preaching to the children, I told them about the heathen children, who do not know about Jesus, nor his love for them, and how they all might do something to help teach these poor heathen the way to love Jesus. There was to be a theatre in town the next Monday night. I told them the theatre was not a good place to go, and asked them if they would not stay away from it, and give me the money it would cost to go, and let me send it to the missionaries to help them in leading the children to Jesus. I am sorry to say that some of the children went to the theatre; but one sweet little girl, named Sallie, brought me twenty-five cents, and said, "Here is the money for not going to the theatre." I hope this story of little Sallie's self-denial, and her desire to do good, may encourage many other children to do like her—to stay away from places where good people and children ought not to go, and do all they can to make others happy, and to lead them to Jesus, that they may love him, and that he may make them happy while they are in this world, and take them to heaven when they die. Many of the little folks who may read this could give twenty-five cents for missions, and I hope they will do so. If they would do without candy and toys sometimes, and give the money these would cost to missionary societies and other good things, how much good they might do, and how happy it would make them; and Jesus would love them, because they tried to be like him.

J. D. Harper.

Mr. Editor: I thought I would write a few lines to the dear old Advocate to-day, as I have never written a letter to the cousins before. I love to read the dear old Advocate, as it is always full of good reading. My father is a preacher. I go to Sunday-school every Sunday. We have a good Sunday-school here. We have Bro. J. B. Streater, our Sunday-school superintendent, and think he is the best in the State. Our school started the third of October. We have a large school. Prof. J. R. Edmonds is our teacher. We all like him so much. I will close by asking some of the little cousins a question: Where is the word "butter" found in the Bible? With kindest love to you, dear editor, and all the cousins, and wishing the dear old Advocate much success, I remain,

Your unknown friend,

Lota K. O'Bryant.

Black Hawk, Miss.

Where Music-Boxes Are Made.

The chief industry of Geneva, Switzerland, is the manufacture of music-boxes. Thousands of men, women and children are employed in the factories, one of which was visited by a young American, who thus writes about the visit:

An attendant invited him to take a seat. He did so, and strains of delightful music came from the chair. He hung his hat on a rack, and put his traveling staff in the stand. Music came from both rack and stand. He wrote his name in the visiting register, and, on dipping his pen in the ink, the music burst forth from the inkstand.

The manager of the factory explained the process of making music-boxes, a business which requires patience and nicety. The different parts are made by men who are experts in those parts, and they do nothing else, year in and year out. The music is marked on the cylinder by a man who has served several years of apprenticeship. Another man inserts in the marked places pegs which have been filed to a uniform length. The comb or set of teeth which strikes the pegs, and makes the sound, is arranged by a man who does nothing else. The cylinder is then revolved to see that every peg produces a proper tone.

The most delicate work of all is the ruvling of each peg. It is done by a workman who has a good ear of music. He sees that each peg is in its proper place, and bent at the correct angle. When the instrument is in its case, an expert examines it to see that the time is perfect and good.

The best workmen—those who mark the cylinder and adjust the pegs—earn a dollar and eighty cents a day, after serving an apprenticeship of ten or twelve years. An ordinary workman earns a dollar a day.—Chicago *Juvenile.*

Scientific.

Historical Notes on the Gold Cure.

By Prof. H. Carrington Bolton.

Avoiding all discussions of the merits or demerits of the so-called bi-chloride-of-gold cure, now so prominently forced on the public attention, we propose to show that the use of gold is not so novel as commonly thought, and to indicate the opinions held with respect to alleged tinctures of gold in past ages.

The precious metal has been employed externally, internally and by sympathy, for a great number of the ills that flesh is heir to, for over two thousand years. Evidently the alchemists and the ancients imagined that some of the noble properties of the precious metal would, in some mysterious way, be transferred to the patient who took it.

Something of this sympathetical and mental effect was evidently sought to be attained in the very first instance of the administration of gold recorded in history. "And Moses took the (golden) calf which they had made and burnt it with fire, and ground it to powder and strewed it upon the water, and made the children of Israel drink of it." (Exodus xxxii, 20).

Pliny, in his marvelous compilation, "Natural History," written about 70 A. D., has a paragraph on the "medicinable virtues of gold, which in divers wales is effectual in the cure of many diseases. For first of all, sovereign it is for green wounds if it be outwardly applied." Pliny describes a form of liniment of gold, "torrefied with salt and schistis" which "healeth the foul tetter that appeareth in the face," fistulas, etc., and he alludes to a preparation of gold in honey which "doth gently loose the belly if the navel be anointed therewith." In conclusion, Pliny quotes Marcus Vario, as authority for the statement that gold will cause warts to fall off. This carries back the belief to a century before Christ.

The Arabian physicians, who, for numbers of years, possessed almost exclusive knowledge of chemistry, often record the virtues of gold as a remedial agent in disease. Geber, Avicenna and Arnald de Villanova, all wrote in its praise.

The preparations of gold in a potable, innocuous form occupied the attention of the alchemists during many centuries. They commonly called it *aurum potabile*, and ascribed to it not only remedial virtues, but the power of prolonging life. Ashmole (1652) says of this elixir: "It is doubtless the true Alchochodon, or giver of years, for by it man's body is preserved from corruptions, being thereby enabled to live a long time without food; nay, 'tis made a question whether any man can die that useth it."

The alchemists argued that this golden elixir is not to be made from vulgar gold, but only by philosophical gold prepared by hermetic art. Recipes for manufacturing this panacea abound in alchemical works; they are mostly very tedious, requiring much faith and imagination on the part of the operator, and the product used rarely contains the gold, which is generally thrown away in the waste products.

Roger Bacon, the Franciscan friar of the thirteenth century, to whom so many wonderful inventions and discoveries have been ascribed, had unbounded faith in the elixir of life and wrote of its wonderful powers to Pope Nicolas IV.

The belief in a life-prolonging elixir, sometimes claimed of the tincture of gold, and sometimes of secret preparations, prevailed for centuries. Even so great a philosopher as Descartes believed he had attained the art of living a few hundred years; this belief was shared by some of his friends, and when he died before reaching sixty years they concluded he must have been poisoned.

Oswald Croll, a German physician of the sixteenth century, taught that "the two greatest Lights of Heaven, the two principal parts of Man, viz., the Heart and Brain, in things of Nature latently rests in *Gold*. . . . For Nature had endowed Gold with no contemptible virtues which whoso knows how to draw out, and by ingenious artifice is able rightly to use, he will find Gold, which seemed so dead and barren, so lively and pregnant that it germinates, and of itself progenerates new Gold. . ."

Paracelsus and Glauber are also among the famous physicians and chemists who lauded the efficacy of gold.

Robert Boyle, in his Usefulness of Natural Experimental Philosophy (1663), was the first to suggest a doubt of the efficacy of potable gold, and in the eleventh edition of Lemery's *Cours de Chymie* we read that "potable gold, so much praised by the alchemists, is commonly only a vegetable or a mineral tincture of the color of gold, which sometimes excites perspiration," but he intimates that the gold, if present, has nothing to do with it.

The medical virtues of gold appear to have no basis save credulity and superstition, and, we may say with Ludovice, "it is better to make gold out of medicines than medicines out of gold."—*Popular Science Monthly.*

Muscular Action Connected with Mental Sensations.—The outward sign of a joyful emotion is a drawing up of the corners of the mouth. The elevation of the angles of the mouth is the muscular action going parallel with the emotion of joy. The excitation of the nerve center causes the elevators to act. There is but one definite idea from which the elevator muscles can be made to act, therefore joyful emotions must take their start from this center. When, then, a joyful emotion excites this definite portion of gray matter, a nerve-current passes to the lower center—the center for the movements of the elevator muscles—and causes them to act. As the brain is a very complex machine, other effects may be produced at the same time, but this one has always been associated particularly with exhilarating emotions. Persons of very cheerful dispositions make the elevators act so frequently that the mechanism of the nerve-display is facilitated by constant use, and the center will easier appreciate these special impressions. The elevators will be in time so accustomed to act that they will leave impressions on the face so marked to enable people to recognize by mere physiognomical signs, their brethren who are of such disposition.—*Exchange.*

Animal Electricity.—In a discussion of the electric supply of certain animals—such as the *Gymnotus electricus* and the *Raja torpedo*—M. d' Arsonval states that the phenomenon is governed by the will. A shock is not always given when the animal is touched, but only when it wishes. The electrical apparatus of the gymnotus is underneath the animal, the positive pole being at its head and the negative at its tail. To give violent shocks it curls itself into a circle, and completes the electrical current through the body of its prey. M. d' Arsonval has one of these creatures that is capable of magnetizing electro-magnets, and of giving a maximum pressure of 100 volts and a maximum current of probably two empheres. In the gymnotus the discharge is continuous and in one direction, but it is not so in the torpedo. Laboratory experiments show that the electricity may be explained by the alteration in the shape of the protoplasmic cells when excited, as a negative variation accompanies such deformation, the surrounding liquid being positive.—*Exchange.*

When answering advertisements please mention the Advocate

MARRIAGES.

FRY—WILKINSON.—At the residence of the bride's mother, Oct. 16, 1892, by Rev. L. M. Lipscomb, Mr. Sam Fry and Miss Mary Wilkinson, of Sherard, Miss.

NASH—ORGAIN.—At the residence of the bride's father, Oct. 16, 1892, by Rev. L. M. Lipscomb, Mr. Charles Nash and Mrs. Kate Orgain, of Australia, Miss.

KIRK—WARRINGTON.—At the residence of the bride's parents, near Hebron, Miss., July 28, 1892, by Rev. G. W. Alexander, Mr. W. Kirk, of Golding, Miss., to Miss Olive Warrington.

GERMANY—IRWIN.—At the residence of the bride's mother, near Hebron, Miss., Sept. 20, 1892, by Rev. G. W. Alexander, Mr. J. Germany to Miss Belle Irwin.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear as a card, comply with this rule. Count the words, and send one cent for each word over 200.

RAPE—ISRAEL S. RAPE was born in the State of Alabama, June 20, 1817, and died April 5, 1892, at his home in Jackson parish.

He moved from his adopted State to Louisiana in 1870; in his palmy days was married to Miss M. F. Hancock, and was happily converted under the efficient ministry of Rev. R. T. Walsh, and connected himself with the M. E. Church, South, at the Oak Ridge Camp Meeting, in 1873; was steward for several years, and has been a consistent and useful member until his Master said, "It is enough; come up higher." He died as he had lived—a devoted husband and affectionate father; a true, generous and warm-hearted friend, and a faithful follower of the meek and lowly Jesus. His life was a beautiful story of unselfishness and duty well performed. He was respected by all who knew him, and was popular with those who had the privilege of an intimate acquaintance with him. He was charitable and kind in his dealings and deeds to all. The suffering and sorrowing never applied in vain to his warm heart. He gave alms and sympathy out of the abundance of his generous nature. In his home circle the purity and nobility of his character and the sweetness of his disposition were the blessings of those dear to him.

Death came to him after a long and painful illness, borne with bravery and patience and Christian fortitude. All that medical skill could do was unavailing. Spiritual comfort and the blessed promises of God's Word, and the unfailing trust in his Master, prepared the courageous spirit for the voyage over the river that flows from the throne of God. With heavenly resignation of the life which held so much hope and happiness, he was willing to die—to give his life to God.

He leaves a devoted wife, a companion of years, made happy by his care and love. He leaves a sweet little girl he called Dollie, an only child, whose training for a useful life is perfect, to grieve for his unfailing kindness and fatherly love. His last words to her was to be punctual in attendance at her Sunday-school, and try to make her life useful and happy.

They have a sorrow that is hard to bear; they lonely waiting for that reunion which will come when they, too, shall put on immortality. In their inconsolable sorrow they will look to their merciful Father for comfort, and the hope of that joyful meeting in that beautiful land beyond the grave. H. W. SHERRARD.

WROTEN—Dr. VINCENT J. WROTEN died at his home near Magnolia, Miss., Oct. 7, 1892, in the seventy-fifth year of his age. He was born in Pike county, Miss., May, 1818, and graduated in medicine in 1841; married to Miss Elizabeth Cain in 1845, and joined the M. E. Church, South, in 1847.

He was the father of two sons and three daughters. The second son died some years ago. He helped his children to the extent of his means in obtaining an education. The surviving son is a physician of large practice, and ministered to his father with the peculiar devotion of their relation during the last month of his life. The three daughters have followed teaching, more or less, with success. His wife and children learned from him to minister to the sick. He was both physician and patient. Being dyspeptic from the time he was a young man, he never enjoyed good health, but by strict discipline in the law of temperance his life was prolonged. In the practice of medicine and farming he spent an active life, filling well the positions of husband, father, neighbor, friend, philanthropist, patriot and Christian. He represented Pike county in the Legislature one term, and faithfully performed the duties of other public trusts in Church and State. Though diffident in public speaking, he was gifted in social conversation. He was a peace-maker. His counsel was sought of those who were in trouble. Commencing in young manhood, he gave the influence of his long, useful life in favor of the cause of temperance, taking an active part in all movements. His love for the church increased more and more as years were added to his life, and he died in hope of a blissful immortality. J. W. SANDELL.

Woodville, Miss.

HOOTER—Died at her home, near Phœnix, Miss., Oct. 8, 1892, Mrs. FANNIE HOOTER. She was born Oct. 12, 1864, near Phœnix, Miss., and was the daughter of Mr. G. W. and S. L. Smith.

Death at all times is a sad and solemn messenger; but when he comes with icy hands and destroying blade, and cuts one down in the bloom of youth, it is almost intolerable.

The deceased was happily married to Mr. John Hooter, Aug. 31, 1887, who survives his beloved wife, and, with father, mother, sister and brothers, mourns her untimely death. Fannie (as she was familiarly called by those who were her schoolmates and friends) was a member of the church, and died in the faith.

The ways of God are beyond our comprehension. Only a few short months ago the elder sister and brother were called hence, and now Fannie has responded to the dread summons; yet we know all God's doings are good and just, and to all his dispensations we bow in humble submission. She has gone home, and is at the beautiful gate waiting and watching for the loved and left behind. Then cheer up; your loved one is safe at home.

JESSIE ABEL.

GILLMORE—OCTAVIA GILLMORE was born in Jefferson, Ala., April 20, 1858; was converted and joined the M. E. Church, South, in 1875; moved to Monroe county, Miss., in 1878, with her father, Dr. A. J. McLean; lived there two years, and then moved to Itawamba county, where she spent the remaining part of her life. She was married to James Gillmore, Dec. 28, 1881, and died Sept. 23, 1892.

She was a kind and good wife, a devoted Christian. We know that the church has lost one of its best members, and the community one of its best friends; but we know that our loss is her eternal gain.

We tender the husband our sympathy, and pray that the good Lord may help him to so live that they may meet where parting will be no more. J. W. ROPER, Pastor.

Nashville Advocate please copy.

McALPIN—SALLIE McALPIN (*nee* Lewis) was born in Robinson county, N. C., Nov. 2, 1828, and died Sept. 1, 1892.

She was the daughter of Lemiel and Polly Lewis; was consecrated to God while an infant, at Topisaw Camp Ground, by Barnabas Pipkin; joined the M. E. Church, South, at Water Holes, China Grove circuit; converted at twelve years of age; married to Patrick McAlpin Dec. 30, 1846. He dying in 1875, left her a widow. Since then she has been perfectly consecrated to religious enterprises. She delighted in training the young, working for the church, looking after her preacher—always had a word of cheer for him. Many preachers will remember her as a kind friend. Her religion was "pure and undefiled;" her chief business was to visit the sick. This was her mission here in Covington county at the home of Bro. Hugh McLeod—caring for her oldest sister, Celia, who is an invalid. Suddenly while waiting with her sister, death seized her. She recognized it; said she would die a triumphant death—indeed, beyond description—asking all to meet her in heaven. We buried her, in the absence of her relatives in the graveyard near Bro. J. M. Applewhite's, by the side of her mother, near the grave of Rev. H. P. Lewis' child, to await the day when Christ, by his power, will raise her, a strong, glorious, spiritual and incorruptible body.

M. L. WHITE.

WALLACE—Died at the residence of her mother, Mrs. Amanda Wallace, near Oak Grove, Kemper county, Miss., on the evening of the eighteenth of September, Miss DAISY WALLACE.

When decrepit age, worn out with earth's checkered pilgrimage, lays down its burden of mortality, our hearts ache with pain because of the separation; but when roseate youth, with all its ardent sympathies, its glowing promises, its soul-born anticipation, is garnered for the unseen world, it is thrice hard, heavenly Father, to say, "Thy will be done." This it is with our dear Daisy's departure. In the glad expectancy of beauteous girlhood has the death-angel called her. Morning dawns upon a home of impenetrable gloom, where she shall come in no more.

Mother, weep not for your darling girl; her spirit has soared aloft to touch the angel-hand of her Father, and to sing songs of praise to "him who sitteth at the right hand of majesty on high." Think of what an exalted position you now hold—mother of an angel.

BLANCHE PARMER.

MAGEE—Little OLIVE is gone. May God pity and comfort the parents! Do not let the cloud of your sorrow cause you to doubt his love for you, or the wisdom which has permitted you to be stricken so sorely. You often have been convinced that the afflictions of others were blessings in fact, however much disguised in appearance. Do not doubt that in due time you will see the same thing to be true of yourself. Remember, too, that you have not lost your child. It is in better, wiser, tenderer keeping than even yours. Moreover, the way to its abode of blessedness is straight and plain, even if it be narrow and steep. The door of that bright home is open to you, if you will fulfill the conditions of entrance. The help that you need in order to fulfill them day by day, until you are called hence yourself—it may be very soon—is offered you freely. Let God accomplish what he wishes by taking away your darling—the fixing your heart on him.

O. L. LIDDELL.

Fayette, Miss.

JONES—Died at Pleasant Grove parsonage Miss., Sept. 30, 1892, LAZARUS EUGENE, the four-year-old son of Rev. Lazarus J. and Sister Jennie Jones.

He was attacked by congestion on Monday, and died on Friday. His funeral was conducted by Dr. J. M. Weems, on Saturday, in the presence of a large and sympathizing congregation.

Eugene was a bright, intelligent child, lovable and magnetic. He always won the attention of old and young. These charms are enhanced now, as holier scenes and brighter faces greet him in heaven. This sudden bereavement has brought sadness to one of the most loyal itinerant homes in the Mississippi Conference. Let prayers go up from every other parsonage for our sorrowing brother and family. R. S. WOODWARD.

MULLEN—ALSTON A. MULLEN, son of W. C. and Ella S. Mullen, died April 28, 1892, aged nine years.

After being afflicted very near all of his entire life, the angel of death has entered and claimed for his own sweet little Alston, in all his attraction and loveliness. He was a sublime ray of sunshine in that happy home; but the God who gave him saw fit to take him. Blessed be the name of the Lord! He has gone to receive the crown of life. While we miss him here, God is caring for him, and he is happy. Parents, cheer up, be faithful, for little Alston is at the beautiful gate, waiting and watching for you. His aunt, CARRIE.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
Texas	Nov. 10	Calvert, Texas	Hargrove
North Alabama	Nov. 16	Lafayette, Alabama	Keener
Indian Mission	Nov. 16	Ardmore, Indian Territory	Granbery
Virginia	Nov. 16	Norfolk, Virginia	Hendrix
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
South Carolina	Nov. 23	Charleston, South Carolina	Hendrix
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacogdoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Shuqualak	Nov. 5, 6
Mashulaville	8
Macon	10
Hebron	12, 13
Brooksville	19, 20
Columbus circuit	26, 27

T. C. WIEN, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Atlanta circuit, at Atlanta	Nov. 5, 6
Coffeeville circuit, at Coffeeville	11
Charleston circuit, at Charleston	12, 13
Tillatoba circuit, at Pleasant Hill	19, 20
Water Valley circuit, at Palestine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 9 and 24; and see that the Boards of Trustees present reports of the files condition and value of property. Let the local preachers be careful to have written reports, according to our law.

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Arcola	Nov. 5, 6
Duncan	12, 13
Jonestown	19, 20
Belen	26, 27

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Weir's	Nov. 5, 6
Pickens (Wed.)	9
Ebenezer	12, 13
Lexington and Tchula	13, 14
Belzoni	19, 20
Poplar Creek	26, 27

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Early Grove	Nov. 5, 6
East Holly Springs circuit	12, 13
Mount Pleasant	18, 20
Olive Branch	26, 27

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Hernando	Nov. 6, 7
Arkabutla, at Brook's Chapel	13, 14
Mt. Vernon (Wed.)	16
Nesbit's	19, 20
Wall Hill (Wed.)	23
Panola, at Mt. Tirzah	26, 27

H. C. MOREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Sidon	Nov. 5, 6
Winona circuit	10
Vaiden	12, 13
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

C. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Athens	Nov. 5, 6
Houston and Wesley	12, 13
Prairie	19, 20
Buena Vista	26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Franklinton	Nov. 3
Amite City, at Amite City	5, 6
Springfield	6
Port Vincent, at Bayou Barbary	12, 13
Live Oak, at Palmetto	14
Tallsheck, at Camp Ground	16
Covington, at Slidell	12, 20
Gloster and Centerville, at Centerville	26, 27
Amite, at Cedar Grove	Dec 3, 4
East Feliciana	10, 11

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Summit circuit, at Johnson	Nov. 5, 6
Brookh'n cir., at Helms Mill (night)	6
Holmesville	11
China Grove, at Tylertown	12, 13
Gallman	12, 13
Lebanon	16
Bowerton, at Rehoboth	19, 20
Terry, at Spring Ridge	24
Adams circuit, at Adams	26, 27
McComb City (night)	30
Wesson	Dec. 3, 4
Pleasant Grove circuit	10, 11

E. S. WOODWARD, P. E.

SEASHORE DISTRICT—FOURTH ROUND.

Bastebache	Nov. 5, 6
Ellisville, at Ellisville (Tues.)	8
East Pearl	12, 13
Purvis, at Purvis (Tues.)	15
Perry, at Smith's Chapel	19, 20
Heidelberg, at Philadelphia (Tues.)	22
Columbia	26, 27
Mt. Carmel (Wed.)	30
Williamsburg	Dec. 3, 4
Hattiesburg, at Hattiesburg (Wed.)	7

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

S. Warren	Nov. 5, 6
Warren	12, 13
Roxie, at Roxie	18, 20
Meadville, at Meadville (Tues.)	23
Anguilla and S. F.	26, 27
Rocky Springs	Dec. 3, 4
Utica (Thurs.)	8
Port Gibson	10, 11

D. A. LITTLE, P. E.

BRANDON DIST.—FOURTH ROUND.

Marvin, at Wesleyana	Nov. 5, 6
Carthage, at Liberty	11
Walnut Grove, at Scotland Chapel	12, 13
Carthage and Walnut Grove, at W. G.	14
Hillsboro, at Good Hope	19, 20
Fannin, at Fannin	24
Brandon station	27, 28
Trenton, at Polkville	Dec. 1
Montrose, at Mt. Zion	3, 4
Westville, at Rial's Creek	8
Raleigh, at Raleigh	10, 11

C. McDONALD, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Binnsville, at Binnsville (Thurs.)	Nov. 6
Lauderdale, at Lauderdale	5, 8
Porterville, at Porterville (Mon.)	7
Leakesville circuit, at Avera	12, 13
W'boro cir., at Winchester (Tues.)	15
W. and State Line, at W'boro. (Wed.)	16
Shubuta circuit, at Shubuta (Thurs.)	17
Clarke circuit, at Macasseh	19, 20
Daleville station (Thurs.)	24
Chunkey circuit, at Concord	26, 27
Marion circuit, at Pleasant Hill	Dec. 3, 4
Meridian—Central (night)	5

The attention of the preachers and of trustees is called to Ques. 23, and to Ans. 4, page 122 of Discipline. All local preachers must have ready written reports of "the extent and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MELLEN, P. E.

JACKSON DIST.—FOURTH ROUND.

Edwards	Nov. 5, 6
Silver Creek, at Hillsdale	12, 13
Lake City and Lodi, at L. C. (Wed.)	16
Sharon, at Sharon	19, 20
Madison, at Madisonville	90, 91
Yazoo cir., at Mount Carmel (Thurs.)	24
Benton, at Midway	26, 27
Raymond, at Bolton (Wed.)	30
Jackson—First Church	Dec. 3, 4
Jackson—Capitol Street	8, 4
Flora cir., at Flora (Wed.)	7
Pocahontas circuit	10, 11

Trustees are hereby requested to be ready with their reports on all church property.

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Gretna (Thurs.)	Nov. 3
Algiers (Sun.)	6
Parker Chapel (Wed.)	9
Plaq. and Donaldson, at D. (Sat.)	12
Morean (Tues.)	15
Louisiana Avenue (Thurs.)	17
Baton Rouge (Sat.)	19
Bayne (Tues.)	22
Dryades (Wed.)	23
Gross Tete, at Harmony (Sat.)	26
Felicity (Wed.)	30
Lower Coast (Sat.)	Dec. 3
Carondelet (Thurs.)	8
Craps (Sun.)	11

Local preachers and Boards of Trustees must present their annual reports. The pastors are requested to have their statistical reports ready.

O. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Colfax and Boyce, at Boyce	Nov. 5, 6
Pineville, at Fellowship	12, 13
Ada, at Palestine	19, 20
Columbia, at Columbia (Wed.)	23
Castor Mission, at Master's Chapel	26, 27
Montgomery	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Haynesville, at Colquit	Nov. 5, 6
Vienna, at Vienna	12, 13
Gansville, at Antioch	15, 16
Vernon, at Long Straw	19, 20
Sparta, at Bear Creek	26, 27
Ringgold, at Andrew Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Wesley circuit, at Holly Springs	Nov. 5, 6
Coushatta	6, 7
Grand Cane circuit, at Grand Cane	12, 13
Mooringsport, at Pine Hill (Tues.)	15
Caddo circuit, at Longstreet	12, 20
W. Natchitoches and Prov'l, at P. (F.)	25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	28, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

DELHI DIST.—FOURTH ROUND.

Floyd, at Floyd	Nov. 5, 6
Providence, at Providence	8
Indian Village	12, 13
Waterproof, at Waterproof	18, 20
Oakley, at Jordan	26, 27
Winsboro, at Winsboro	Dec. 3, 4
Delhi, at Delhi	7

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Plaquemine B. and Rayne, at Ch. Pt.	Nov. 5, 6
Sulphur Mine, at Vinton	19, 20
Grand Chenier, at G. C.	26, 27
Sabine Mission, at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

Mr. Chamberlain has written a letter to the Anti Slavery Association, deprecating the abandonment of Uganda by the British government. He says that it would be cowardly and silly for Great Britain to abandon Uganda to barbarism, or to allow another European nation to seize that country.

Buy your school books from Bro Van Valkenburgh, 106 Camp street.

NEWS OF THE WEEK.

DOMESTIC.

Mrs. Harrison, the wife of the President, was buried in Indianapolis on Oct. 28.

Moody and Sankey are said to have received $1,200,000 in royalties from their Gospel Hymns.

The new postal card, with paid reply, has been placed on sale at all first-class postoffices throughout the country.

The nineteenth Annual Convention of the W. C. T. U. was opened in Denver, Col., on Oct. 28. The convention was called to order by the president, Miss Willard.

The sixteenth Annual Convention of the American Humane Association was held in Philadelphia, last week. The delegates came from all parts of the country. The convention was called to order by the president, L. H. Eaton, of Pittsburg.

The Grunewald Hall, in this city, was burned on Oct. 31, at half past two A. M. Five persons who occupied the fifth floor of the building were saved by firemen. The opera house was valued at about $200,000, and insured for $170,000.

Liquors will be sold in Jackson Park during the World's Fair. After a long discussion, the National Commission decided that it would not interfere with contracts made by the Chicago directors for the sale of light beverages and stimulants.

The strike of the Draymen's and Warehousemen's Unions in this city continues, and, although the mercantile houses have in many instances secured employees outside of the unions, much inconvenience is experienced and business is retarded.

Milwaukee, Wis., was swept by a disastrous fire on the night of Oct. 28. About $15,000,000 worth of property was destroyed. Hundreds of poor householders carried in their arms whatever they had been able to seize before they were obliged to flee from their burning homes.

The reign of terror which has been inaugurated by some of the strikers at Homestead, Pa., still continues, and it is hard to tell what the final result will be. There is a strong feeling among the law-abiding citizens to petition the governor to have the troops returned and the town put under martial law.

The stage of water in the Ohio river is lower than at any time for five years, and navigation has been practically suspended from Pittsburg since July 15. At the Pittsburg wharf there are over two hundred steamboats and tugs tied up, and at every landing are coal fleets unable to move. The loss to river men has already reached into the hundreds of thousands.

At the closing of the Convention of the Woman's Christian Temperance Union, at Denver, Lady Somerset will return immediately to New York, to sail Nov. 16 on the *Majestic* for England, where she will address mass meetings throughout Scotland, Wales and the north of England, in the interest of enfirage. Miss Anna Gordon and Miss Willard will accompany her.

FOREIGN.

The Baku Standard Oil Company has been formed in Berlin. Its aim is to compete with the American Standard Oil Company for the German market.

Excepting the semi-official papers, the whole German press declares the military bill impossible. If the increase of expenditure continues, the country will be bankrupted.

The German steamship companies have agreed not to forward Russians or Hungarians to the United States so long as cholera exists in Russia and Hungary.

The French art jury for the Chicago Exposition, composed of twenty eight of the leading sculptors and painters of France, have already passed on over 350 pictures destined for the World's Fair.

Emperor William will open the Reichstag in person on Nov. 22. While the imperial Parliament is wrestling over the army bill, the Prussian Landtag, which has been summoned to meet on Nov. 9, will be involved in an eager party fight on the fiscal reforms.

A wealthy Australian has bought the late Lord Alfred Tennyson's birthplace, Somerby, in Lincolnshire, which he intends to convert into a museum for relics, etc., similar to the Shakespeare-Hathaway cottage, at Stratford-on-Avon.

The Bureau of American Republics has been officially informed of the inauguration at San Salvador, the capital of the republic of Salvador, of a mint recently ordered established there. The establishment will be conducted under the name of the Central American Mint, Limited.

Supreme confidence prevails in the innermost ministerial circle regarding the absolute unanimity of the English Cabinet committee on the home rule scheme. With the committee in unison, dissension among the minor members of the Cabinet is impossible. And it is certain that the bill will be presented in Parliament without the remotest chance of any minister breaking loose from his colleagues.

With a view to averting the calamitous effects that would follow the threatened strike among the cotton operatives, the mayors of Liverpool and Manchester are trying to induce the disputants to consent to arbitrating their differences. The impending struggle is anxiously discussed on the Manchester Exchange. It is estimated that the threatened strike will affect 13,000,000 spindles. If 13,000 000 spindles stop, 52,000 persons, a large proportion of whom are women and children, will be idle. The operatives' organization is well prepared for a long struggle. Their funds already amount to 120,000 pounds sterling. The unaffected operatives are binding themselves to pay special levies during the strike.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. Wm. T. Beall, R. M. Evans, J. W. Luter, J. F. Robinson, W. T. Currie, R. A. Meek, H. M. Ellis, L. Carley, W. L. Linfield, W. W. Simmons, H. P. Lewis, E. H. Rook, Geo. Bancroft, R. Bradley, N. B. Norwood, W. T. Griffin, B. F. Lewis, T. B. Clifford, Geo. Jackson, G. A. Mandeville, Geo. W. Bachman, W. M. Sullivan, Isaac L. Peebles, A. B. Hines, R. D. Noraworthy, J. I. Hoffpauir.

Messrs. Anthony Fly, H. J. Courtney, L. R. Fletcher, J. R. Hill, P. H. Hale, A. L. Holt, W. N. Brunner, A. J. Knighton, W. H. Simons, Will Dockery & Co., J. A. Myer, A. F. Kilbrough, S. P. McKee, G. P. Vaughan, Dr. E. F. Griffin.

Mesdames A. J. Roberts, J. P. Blanks, W. B. Norris, K. E. Whitted, W. W. Pugh, Lizzie Fletcher.

Nov. 1.

Quarantining Literature.

A serious epidemic has threatened the country. Though every precaution known to science was taken to bar its entrance into our land, yet for awhile it marched onward in its devastating career. Grim death stalked abroad, and men and women knew not how soon their homes might be invaded. It was well that they should put their houses in order, that they should let the sunlight pour with healing and purifying power into all the dark and noisome places, and that the atmosphere should be rendered sweet and wholesome. They who had precious lives entrusted to their charge felt that these should be jealously guarded so far as human foresight could accomplish it. All were as a unit in this respect, and the country rose as one man to oppose the invader. Down at the gateways to our shores stood sentinels who said, "Thus far shalt thou come and no farther," while they turned a deaf ear to the wails of the sick and the dying. It came to be a question of the greatest good for the greatest number; for it was known that were the disease permitted to leave its lair, it would roam this land like a wild beast, and myriads might fall a prey to it before it could be checked in its fatal career. So it was held at bay until the danger had passed, and all breathed freely once more. The fond parent looked again upon his little family with the loving assurance of his ability to protect them from harm, and with a silent prayer to him who had brought them safely out of great peril.

There is, however, a moral pestilence abroad which threatens far more seriously the sanctity of family life. No quarantine bars its entrance to our shores, and no amount of precaution can altogether keep it out of the community or preclude its admission to our homes. It comes with silent and insidious tread, and while we are sleeping in fond security the evil is wrought, hearts are saddened and lives are laid waste.

The evil of impure literature is one that assumes many forms and disguises, and appears at unlooked-for points. Its miasmatic influence is felt long after the original cause has disappeared. There is evidence that the grosser forms of literature have ceased to circulate as freely as formerly, but the poison is administered in a more unsuspected, and, therefore, in a more dangerous, form. Only recently one of our prominent weeklies published a story in which the reader came abruptly upon a paragraph thoroughly brutal and repulsive in its suggestive incident. It was unfit to be read aloud in the family circle. Writers who steal the livery of heaven to serve the devil in, obtrude their wares upon us, and we are powerless to avert the evil because it finds us so unprepared. Publishers, whose names have hitherto been a guarantee of purity and uprightness, accept a story from some noted author whose name is one to conjure with, and send out to the world the consoctions of an impure and fevered mind. How shall we remedy this condition of affairs, how quarantine our literature until it can come to us with a clean bill of health that we may welcome it to our families? There is but one way. Vigilance is good, and, indeed, imperative. With the wide range of reading at our command, we must no more permit literature with the faintest tinge of impurity to sully our homes than we would place a loaded bomb-shell down by the genial warmth of our firesides expecting it to remain there harmless.

But we must do more than this. The ear that is keenly attuned to harmonious sounds instantly recognizes a false note. So the mind that is fed and nourished on pure literature is the more sensitive to detect the untrue and the impure, though it come through innuendo and suggestion. Just as the strong, sweet, briny tide surges upon the shore, cleansing and displacing the stagnant pools and renewing the waters in the neighboring creeks and estuaries, so an abundance of pure reading keeps the mind occupied, fills its nooks and corners to overflowing with its refreshing influence, and maintains the thoughts at a level which no noxious stream of literature can overcome.

To the keen vision and the impressionable mind of youth it is of vital importance that an abundance of the right kind of reading is made easily accessible. For this purpose the church paper comes as a potent instrumentality for good. It were better that our tables were covered, our floors spread, and our walls hung with these sheets than that one miserably delusive and impure book of paper should find its way into our families. Filled to the brim with the choicest thoughts of the brightest minds, the church paper will ever prove an appetizing feast for every family circle which has been trained in the way that makes for the upbuilding of a lofty type of human character.—*Zion's Herald.*

Prince Bismarck will not appear in the Reichstag. If the success of the coalition against the government was absolutely secure with himself, and he was master of the situation, he would not hesitate to again take his seat.

Christian Advocate.

VOL. 39.—NO. 45. NEW ORLEANS, THURSDAY, NOVEMBER 10, 1892. WHOLE NO. 1890.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

An Evening in the House of Commons.

During my recent visit to the Old World, I had the never-to-be-forgotten pleasure and privilege of an evening in the British Parliament—the historic evening, Aug. 11, when the division took place resulting in the overthrow of the Salisbury government and the triumph of Mr. Gladstone.

Having been in the United Kingdom since the "appeal to the country"—the dissolution of Parliament and the beginning of the electoral campaign—I had become quite familiar with the issues involved, and the staple arguments of the most popular speakers on either side. On the Conservative side Mr. Balfour and Mr. Chamberlain were most in demand for the platform, and on behalf of the Liberals, Mr. Gladstone, John Morley and Sir Wm. Harcourt were the best campaigners. Their speeches and meetings were fully and fairly reported in all the papers—even those in opposition—so the electors were able to make intelligent decisions. In that respect the English newspaper is worthy of all honor, and of American emulation. The incidents of a political meeting, and the speeches of the occasion, are as fairly and correctly reported by opposition papers as those most ardently partisan. The facts are given, however vigorously the editorial columns may speak in answer to their arguments.

For two weeks—at his magnificent country home, "Oakworth House," near the city of Bradford, in Yorkshire—I was the guest of Hon. Isaac Holden, a member of Parliament, just re-elected without opposition. He is a strong Gladstonian, as are also his son, Hon. Angus Holden, and his son-in-law, Hon. Alfred Illingworth, themselves members of the House of Commons, whom I had the pleasure to know, and from whom I was the recipient of most distinguished courtesies.

On my return from the Continent, I called, by appointment, at their London home, near St. James Park, Westminster, to meet a cordial welcome and to receive valued attentions.

Parliament had been in session several days, the debate on the Queen's speech had about concluded, and the final vote was to take place that night, which would decide the fate of the government. It was, of course, well understood that the decision would be in favor of Mr. Gladstone, and that he would at once be summoned by the Queen to form a new Ministry. But the interest was intense, and excited groups of leading politicians in the parlors and libraries of the clubs were discussing the situation.

I had the pleasure of lunching with my Parliamentary friends at the Reformed Club, a magnificent building on Pall Mall street, and of being introduced to some of the notables, if not nobles. Together we also visited the Liberal Club and other places of rare interest, and from them I received much valued information concerning the inner history of some political issues and party divisions, and many instructive incidents in the lives of present and late leaders.

At six o'clock, by appointment, I was at Westminster, elbowed my way through the eager crowd into St. Stephen's Hall, and sent my card to Mr. Illingworth. Since the famous Guy Fawkes affair—whose house, by the way, I saw up in Yorkshire—and the dynamite fright some years ago, the utmost precaution is exercised in admitting visitors. Only those can gain entrance—and a very limited number at best—who have the tickets, or personal escort of members; and the gallery accommodation is very meager. Soon my friend appeared, and conducted me safety down the long corridor, by policemen and soldiers—passed two or more doorkeepers wearing medals and badges, up a stairway or two, and, much to my surprise and delight, into the "Peers' Gallery." I had the most eligible seat, in full view of the Speaker and the coveted "front benches" occupied by the government and opposition leaders. The Speaker, in full robes and wearing a long white wig, has an elevated seat beneath a small canopy, and at the desk just below are two or three clerks, also in robes and powdered wigs. Above the Speaker is the "Reporter's Gallery," and above that, and to the rear, is the "Ladies' Gallery," screened by bars, or wire, through which the handsomely dressed, ambitious wives of statesmen were eagerly peering, and giving anxious attention to the debate in progress. To them social prestige was involved, while to their husbands and friends political triumph or defeat. The construction, equipment and general appearance of the Hall somewhat disappointed me—affording accommodation for only about two-thirds of the members elect. When all attend, as that night, some have to find seats in the side galleries, provided for visitors. There are no desks, and most of the members sit with their hats on. When one arose, however, he doffed his beaver and held it in his hand. I heard some speeches, but failed to hear Mr. Chamberlain, who had already made his aggressive attack upon his former Liberal associates. The Solicitor General and several others spoke to a thin house, and to me their speeches were rather commonplace. Of course, I was most anxious to see Mr. Gladstone—confessedly the most conspicuous figure in English statesmanship, and a name most highly honored the world over. Much to my gratification, the venerable leader soon came in and occupied his accustomed seat on the front bench. As he looked up at the galleries I caught the flash of his large brilliant eyes, whose youthful fire contrasted strangely with the furrows of age on brow and cheek. When he arose and moved to the Speaker's chair for a private conference his step seemed quite elastic, and as he walked out into the lobby his erect, martial figure had the expression of one born to rule—an unknighted chieftain, an uncrowned king. My reverence for this statesman of peerless genius and lofty, stainless character was heightened by that half-hour's personal study, whatever may be my views on the great issue he is now championing with such consummate ability. Just opposite sat the young leader of the government and First Lord of the Treasury, the Rt. Hon. A. J. Balfour. Tall, thin, pale, with the brow of a philosopher and the clear eye of genius, that young man, not yet forty, is, next to Mr. Gladstone, the most conspicuous and potential personality in the politics of Great Britain. He has possibly made more reputation within the past six years than any man in the nation, and is destined to fill a large place in the history of his country. Many others were pointed out to me as the debate progressed; but of them I need not write.

After being conducted through the libraries, lobbies, corridors, dining-rooms, and down the great verandah which overlooks the Thames, with Lambeth Palace, the official residence of the Archbishop of Canterbury, just across the historic stream, we returned to St. James Park for dinner at half-past eight o'clock.

Having to leave early next morning for Liverpool—stopping at Stratford-on-Avon *en route*—I could not return to Westminster, but to my hotel to make final preparations for the journey homeward. For the privilege of that eventful evening I shall ever be grateful. Your readers have so often seen descriptions of the Parliament Buildings, with their paintings, statues, ornaments, etc., I need not consume space with mere repetition.

I return more in love with my native land and better satisfied that Providence has appointed us to the noblest national destiny.

CHAS. B. GALLOWAY.

Jackson, Miss.

Letter from Oregon.

MR. EDITOR: Do you wish a bit of Oregon experience? I am much hurried with work; but, if you will allow a little rambling, I will spend a little while.

Last of July I spent most of one night crossing two divides, went through nine tunnels and a thirty-mile canyon to Roseburg, 99¾ miles toward Portland. The next day we (for here I overtook others; we have no preacher in this 99 miles, though there are thousands of people) started over the Coast Range to Myrtle Point, the seat of our District Conference. On stage it is one day—nearly 70 miles; fast driver, with four-in-hand team, two days; double team, three days. We all took the two latter, as it requires too many shekels for an Oregonian preacher to indulge in time-saving by taking stage when he can go otherwise. Much more than half the distance is right down the romantic Coquille river. In many places the road is cut in the solid rock, and is just wide enough for the vehicle, and we look hundreds of feet below to the river and the projecting rock nearly across our path above, with the mountain thousands of feet above us on either side; or, rather, on our left and over our heads. Sometimes the valley widens to one-fourth, or even one-half a mile wide, and, perhaps, longer along the river, and here we would find one to four settlers. Most of them wanted to sell, but their prices ran into the thousands, which must have been several hundred dollars per acre for the valley land, and $5 to $20 for the mountain-side, up which a cow might graze if she had stakes on the lower side to hold her up.

The Conference, which was held at Myrtle Point, was a time of profit or pleasure. The thing of most intense interest to us was the report of the Committee on Missions, in which the great destitution in the bounds of our district was considered. Three out of the six counties composing the district were found to be almost entirely destitute of preaching by any church, and there are nearly 30,000 people in this territory; and in the portion occupied by us there are thousands who are equally destitute. One brother told of an instance where, eleven years ago, he preached a sermon, and there was a lady present who had a child three months old with her, and this was the first sermon the mother had ever heard. A few months ago he was there, and this mother and her eleven-year-old daughter walked several miles to hear the second sermon of their lives. Oh, when will our people awake to the need of this Western work? Had we the money and the men, we could use ten or fifteen men. Who will help?

We were favored with a trip by steamer to the coast, at Bandon, which was an enjoyable occasion to me. As I watched the incoming waves of the Pacific, they seemed almost as if instinct with life. Each wave seemed as if impatient at the obstruction the great wall of rocks made to them, and the roar seemed to me as if they would say, "Let me go and greet my great Atlantic sister-wave."

But I must leave my second and third experiences for another letter.

J. L. FUTRELL.

Grant's Pass, Oregon.

Parsonage Report.

The building of a parsonage in Ocean Springs is an event *so* remarkable that some account of the work deserves mention. A few years ago such an undertaking seemed visionary; but the good hand of the Lord has been with us, controlling the favorable circumstances which have combined within the past two years to make it a practical reality.

Since the four-years' pastorate of Rev. R. B. Downer on this circuit, the need of such a home has been painfully real. His residence among us, with a wife and four rapidly growing children, although owning his home, was marked by many privations, hardships and sacrifices, which he bore with humble submission. The main idea in those days was to raise the pastor's salary, which, when collected, seemed meagre, indeed. Had house rent been added to *his* list of expenses, the dread alternatives of debt or suffering would have stared him in the face. The prayers of this good man often seemed like the outpouring of a heart full of humble acquiescence in the will of God, but ready to bleed from the pinchings of poverty and the weariness of toil. After listening to them, one could not repress the exclamation, "Surely a crown is awaiting Mr. Downer—a *martyr's* crown!"

When Rev. G. F. Thompson, of precious memory, succeeded him, broken in health and without money, then commenced the anxious search for a cheap house, and the burden of rent. Out of a salary of $300 per year, they wanted to pay just $50 annually for house rent, but compromised on $75, to insure room for a school, Mrs. Thompson being a born teacher, and too energetic and independent to lean alone upon her husband's salary. Hers was an heroic character. She contrived to purchase a home during their second year on this work, and had just domiciled themselves when the unexpected summons came to him, "It is enough; come up higher." She has since been called hence, and her labors and struggles for independence and ease have been exchanged for the rest and peace of heaven. Long will her memory abide with us.

But to come to more recent dates. We are all familiar with the polished and eloquent sermons of Dr. Harmon and the dignified sweetness of his wife. We are also familiar with his experience in house hunting; and with the fact that out of a salary of $25 per month from this place, and the almost insignificant amounts from the other charges, he assumed a rent of $11 monthly for the first year, and $12.50 for the second. Of course, embarrassment ensued; but it is easy to see that if a home, free of rent, had been placed at his service, life would have been smoother and happier. His obligations were all met; but I wish to say just here, that out of Dr. Harmon's financial travail was this parsonage born, for the very desperateness of his case impelled me to undertake the work of collecting funds for a preacher's home.

Bishop Keener was the first person to whom I mentioned the subject, who encouraged me by a prompt donation of $100. Subsequently, through the suggestion of our presiding elder, Rev. I. W. Cooper, and the kindly interest of Bishops Keener and Galloway, coupled with the *apathy of the Scranton Methodists*, we obtained an appropriation of $300 which had been made by the Church Board of Extension for a parsonage at that place.

Upon this foundation the work has progressed until our receipts and disbursements have reached the sum of $1,026.70, $236 of which resulted from a series of entertainments. Donations in response to personal appeal have come from various quarters and in various amounts: from the Bishop, $100; and the gift of the lot, with $50 in cash, from Mr. A. Baldwin, of New Orleans; and $50 cash from an elect lady of eighty-four years of age, in our church, down to the small sum of ten cents.

Our work is not complete. When the parsonage is *fenced, painted* and *inured*, it will be an ornament to the village and a credit to Coast Methodism. This is the work before us; but, as our help has come from the Great Architect above, we falter not, but humbly pray that "the beauty of the Lord our God may be upon us," and that he will "establish the work of our hands." MRS. W. R. STUART.

Ocean Springs, Miss.

Thanksgiving Proclamation.

The gifts of God to our people during the past year have been so abundant and so special that the spirit of the devout thanksgiving awaits not a call, but only the appointment of a day when it may have a common expression. He has stayed the pestilence at our door; he has given us more love for the free civil institutions in the creation of which his directing providence was so conspicuous. He has awakened a deeper reverence for law; he has widened our philanthropy by a call to succor the distress in other lands; he has blessed our schools, and is bringing forward a patriotic and God fearing generation to execute his great and benevolent designs for our country; he has given us great increase in material wealth and a wide diffusion of contentment and comfort in the homes of our people; he has given his grace to the sorrowing.

Wherefore, I, Benjamin Harrison, President of the United States, do call on all of our people to observe, as we have been wont, Thursday, the 24th day of this month (November), as a day of thanksgiving to God for his mercies and of supplication for his continued care and grace.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 4th day of November, 1892, and of the independence of the United States the 117th. BENJAMIN HARRISON.

By the President:

JOHN W. FOSTER,
Secretary of State.

FROM THE WORK.

Rev. T. H. McClendon, Nov. 1: "A good meeting at Harrisonburg. Membership quickened; four accessions; interest increased to the last; assisted by Rev. C. T. Munholland. A large proportion of our people have made nothing, being overflowed until too late. Many in actual want. A goodly number of hands leaving the swamp in search for something to do and something to eat. All our collections will be lower than ever before. But little in the country that can be turned into money to lighten the burden. 'But whom the Lord loveth he chasteneth.'"

Rev. B. F. White, P. C., Monroe, La., Oct. 31: "We have to-day just twice as many on our church roll as we had reported to us by Bro. Upton. He reported 167; last year I reported 288; now we have 334. Congregations large and attentive; Sunday-school good, but would be far better with more consecrated teachers. Finances guaranteed by a strong Board of Stewards. We thank God and take courage."

Rev. H. P. Crowe, Shaw, Miss., Oct. 29: "The town officials and legal voters of the town of Shaw, Miss., have circulated a petition forbidding the granting of any more licenses to retail vinous, spirituous, or malt liquors, or intoxicating drinks of any kind, to any person in said town, for the period of twelve months. Three-fourths of the legal voters signed this petition. Saloons must go. Three have gone this year; two more will go as soon as the license expires. This is God's country; the devil has had his way long enough. Saloonists are signing our petition."

Rev. W. T. Woodward: "We have just closed a wonderful revival at Killian Chapel Church. This church deserves credit, indeed. It was built two years ago by an old sinner who had been serving the devil for sixty-five years. Through the prayers of a godly wife, and other Christian influences, he was awakened and stirred from his worldly nest, and gave his heart to God. He went to work and built a church. The first sermon preached in it, he joined, and was immediately appointed steward. Rev. H. Mellard was then pastor. We commenced the services last Saturday. The brethren were very much disappointed on account of no ministerial aid in sight, save the pastor, who was very unwell. I preached at eleven o'clock A. M. from Luke xi, 13, and showed them it was God we wanted, and not man's help. Before the service closed the power came, and remained through the whole meeting. Souls were convicted of sin and converted to God. Some of the most indifferent and hardest sinners were made to feel the power of God to save. We closed the meeting Thursday, with 16 accessions and 18 praying in public. Many thanks to the lay brethren of Pine Grove for valuable services rendered in the way of singing and praying."

Rev. D. F. Guice, Burton circuit, Oct. 28: "The Lord has graciously visited us during the year at every point on the charge. We have held four protracted meetings. The first at Carpenter. We had to assist us here Bros. N. J. Roberts and G. A. Guice. They preached the Word with power, and the Spirit accompanied the Word as preached by them. We had 2 accessions. The second was at Pisgah. At this place we protracted the third Quarterly Conference, and had our much-esteemed presiding elder with us three days, preaching with power the words of life. After Monday, Bro. G. A. Guice did the preaching to the satisfaction and edification of all. Had 4 accessions, several conversions, and the church revived. The third was at Burton, Bros. N. J. Roberts and I. B. Robertson assisting. Bro. I. B. Robertson did the principal preaching, and those who have known him before say he preached with greater power than common. There were 10 accessions, and the members all revived. The fourth was at Sarepta, Bros. Homer Benton and M. J. Marble assisting. Bro. Benton did most of the preaching here, preaching to the satisfaction of all. Had 2 accessions, and many of the old members were revived. We have held our fourth Quarterly Conference, Mr. Editor, and our collections were somewhat behind; but we expect to report on the fourteenth of December, on the Conference floor at Natchez, everything paid up in full."

J. W. Long, Philadelphia, Miss., Nov. 1: "The fourth Quarterly Conference for Neshoba circuit was held at Philadelphia, Oct. 29 and 30. Our much-beloved presiding elder was at his post, full of the Spirit of God, and preached three sermons that will long be remembered, and, we think, will result in much good. On Saturday night Rev. John McDonald, a local preacher of Beech Springs, preached us a highly appreciated sermon. The collections for this circuit are not all paid up in full yet; but our pastor is doing all in his power to get them up by Conference. We hope he will be successful in getting them up. This has been one year that the Lord has blessed the work on this circuit by converting many souls, and many backsliders reclaimed. There has been quite a number of accessions to the churches this year up to date, and more to join. This is the fourth year that Bro. Long has been on this circuit, and some of the people hate to give him up; but, according to the rules of the Conference, he will have to move after Conference. Our church at Philadelphia has been greatly revived this year. We attended the protracted meeting there, and heard several say the meeting had done them a great deal of good. Bro. Long was assisted in his meeting there by the following preachers: Revs. Irvin Miller, W. W. Cammack, J. Atwood, C. M. Atwood, J. A. Burton. Bro. Miller did nearly all the preaching, while the rest did the altar work. We pray that God will bless all these brethren in their fields of labor wherever they are sent, for we know that they are going to work earnestly for the Lord. At the Quarterly Conference one Indian was given license to preach. His name is Simpson J. Tubby. He is very well educated, and we think that he will, with the help of God, do his race a wonderful sight of good by inducing them to turn from their evil ways and follow God. Bro. Cammack is still working faithfully among the Indians. We pray that the Spirit of God may always be with him. Pray for us."

Rev. F. B. Ormond, L. P., Why Not circuit: "I have just wound up my protracted meetings for the season. Since my last article to the ADVOCATE I have held on my work three meetings, and assisted in one. The first meeting was at Coker's Chapel, on the Marion circuit, Rev. Geo. Bancroft, pastor. This meeting began on Saturday before the fourth Sunday in September. It being Quarterly Conference occasion, the first three sermons—viz.: Saturday, Sunday, and Sunday night—were preached by our beloved presiding elder, Rev. T. L. Mellen. His preaching was with power and simplicity, and did great good. The preaching during the week was by Bros. Bancroft (P. C.), Moore, and Culpeper (L. P.), and myself. I preached four sermons. The meeting proved a blessing to the community. We closed on Thursday night, which is long to be remembered by the congregation. The Holy Spirit came in power that night, and it was, indeed, a time of refreshing from the presence of the Lord. Seven applications for church membership, and six of those applied on the last night of meeting. The next meeting was held on my work, near Causeyville, at Hughes' School-house, beginning on Friday night before the first Sunday in October. The meeting continued till Tuesday morning, having two sermons a day, I preaching them all except one. No accessions to the church, but great good done. The Holy Spirit was felt in very great power. I do not feel that my labors were in vain. The next meeting was held at Toomsuba, beginning on Saturday night before the second Sunday. The Lord blessed the church on the occasion of this meeting in the town of Toomsuba. We have no church there, but we occupy the Presbyterian Church, though at the time of my meeting the Presbyterian Church was undergoing repairs, and the Baptist brethren freely and willingly offered us the use of their house. The meeting was a good one. Bro. Bancroft came in Tuesday, and did the balance of the preaching. We closed Wednesday night, with 2 accessions to our church and 1 to the Baptist. To God be all the praise. My next and last meeting was at Oak Grove, where I was assisted by Rev. John W. Chambers, of Enterprise. This meeting began on the third Sunday night. While we had no accessions, yet the meeting did great good. This is a community where the people have had hard feelings toward each other for a number of years, and we succeeded in breaking some of this down. We once had a strong church there, but it was burned by some unknown parties. We hope to rebuild in the near future. I closed the Oak Grove meeting on last Wednesday morning, after holding services for ten days. I was also assisted by Bro. John Alexander, L. P. This winds up my meetings for this season. Now, as to Why Not Church, I am gratified to report that the revival fire has kept burning all along since our meeting in August. Our Wednesday night prayer meetings are well attended, and much good is resulting from them. God be praised."

STRONG SON OF GOD, IMMORTAL LOVE.

BY ALFRED TENNYSON.

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we can not prove;

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and, lo! thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him: thou art just.

Thou seemest human and divine,
The highest, holiest manhood, thou:
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

We have but faith, we can not know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well,
May make one music as before,

But vaster. We are fools and slight;
We mock thee when we do not fear:
But help thy foolish ones to bear;
Help thy vain worlds to bear thy light.

Forgive what seemed my sin in me;
What seemed my worth since I began;
For merit lives from man to man,
And not from man, O Lord, to thee.

Forgive my grief for one removed,
Thy creature whom I found so fair.
I trust he lives in thee, and there
I find him worthier to be loved.

Forgive these wild and wandering cries,
Confusions of a wasted youth;
Forgive them where they fail in truth,
And in thy wisdom make me wise.

Conference Claimants.

THE MISSISSIPPI PLAN.

The objection to Dr. Jay Benson Hamilton's plan for the support of the Conference claimants lies in its second provision. Our church can not adopt such a plan without General Conference action. (See Discipline, page 186, ¶ 318.) The annuity feature of the Doctor's plan has no endorsement from Scripture and none in our Discipline. The brother who is able to bear his own burdens ought to bear them. The faithful minister, in his old age, has a richer and fuller reward than any annuity could possibly be. The church of God has no right to disburse her bounties to those who do not need them. The extension of the work, at home and abroad, demands all that willing souls can give after all cases of real necessity have been reached.

THE MISSISSIPPI CONFERENCE PLAN.

1. Make the allowance for the coming year, said allowance subject to correction at the expiration of each quarter.

2. Pay the claimants quarterly on receipt of their reports.

3. Have the final settlement at Conference.

4. Refuse to give anything, unless something approximating the facts in the case is received as a report from the claimant.

At the last session of the Mississippi Conference allowances were made to be paid quarterly—April 1, July 1, Oct. 1, and final settlement at Conference. The chairman, secretary and treasurer were constituted a committee with full power to act during the interim of Conference. Immediately after the adjournment of Conference the Board met, and these officers were elected and went to work.

The following form of report is required to be filled and forwarded each quarter:

—— ——is — years old. is in —— health. Has —— dollars income, derived from ——, Has — children under 16 years old.

Please state any other circumstances that the Joint Board ought to know.

The treasurer is provided with a blank form of receipt, with stub, so that preachers in charge forwarding money get by return mail a receipt, and the stub helps the treasurer to keep his accounts straight. The claimants are paid by bank check on Jackson, Miss., and our treasurer accompanies each remittance with a kind note and a blank form of receipt, which the claimant signs and returns. So our financial matters are checked up all around, and our books kept in good shape. We are always ready to give an account of our stewardship.

We have paid off the claimants for the third quarter. Our plan is a success. The system of reports keeps us posted as to the actual necessities of the claimants. Our quarterly payments bring them the needed relief. The success of the plan is due to the untiring zeal of our secretary, the wise counsel and earnest work of our treasurer, and the work of those brethren who took their collections on time.

Veteran Day was not designated this year, but the collection for Conference claimants was ordered to be taken separate from all other collections. If the wish of this scribe finds response in the hearts of the brethren, the Mississippi Conference will keep Veteran's Day in 1893, and that will be the fifth provision in the Mississippi plan.

JOHN W. CHAMBERS.

The World in the Church.

A PLAIN STATEMENT OF FACTS, AND AN APPEAL TO SOUTHERN METHODISTS FOR A RETURN TO THE "OLD PATHS." By Rev. John T. Sawyer, D. D. S. M. Publishing House, Barbee & Smith, Agents.

In a book of seventeen chapters, and of a little over one hundred pages, Dr. Sawyer discusses the question of worldliness with special reference to the condition and needs of Southern Methodism. I know of no one who has a keener apprehension of this subtle phase of sin in all its forms, insidious or blatant, or deeper convictions as to its perilousness, than the author. The book is an exhibition of his fidelity to these convictions as is his ministerial career. There is no discussion of worldliness in the abstract; the book deals with specific forms of this sin, such as are generally prevailing in the church.

In the first chapter we have these mentioned in detail—such as theatre and opera, dancing and card parties, the use of alcoholics, covetousness and fashion, and church entertainments. The author supports his view of the extent of worldliness among us by citations from the quadrennial addresses of the Bishops, General Conference proceedings, articles from the church press and opinions from eminent men. These he has used abundantly, but not superfluously. He has made out a clear case—that worldliness is in the church to an alarming extent. In the nature of the case it is difficult to ascertain how much of this thing prevails. Nothing but a most careful and exact census could determine what proportion of our people actually practice any of the usual forms of worldliness. Perhaps, if our pastors would ask every member personally whether they were guilty of any of these things, and report the results at the Annual Conference, it would illuminate the question and create a breeze throughout the connection. There would be a small cyclone in some quarters we wot of. However, I am sure that the full extent of the malady is not known. Certain it is that many pastors do not know the true character and habits of some, at least, of their members; and if they know not, it is probable that Bishops and editors are less informed, as they are necessarily more remote from the people. However this may be, the utterances from official sources and opinions from individuals demonstrate an uneasiness, to say the least, on the condition of many of our churches; and by these Dr. Sawyer has clearly sustained his position.

OF THE CAUSES AND THE CURE.

That the relation of the ministry to this subject is vital no one can doubt. Opinion on this subject will be influenced by the pulpit more than by any other source. Dr. Sawyer emphasizes the need of strong and vigorous preaching as one means of correcting the evil. And, doubtless, many will fully concur with him in the opinion that there is not enough of this. But it must be *strong preaching*, not mere denunciation and hortatory appeal. It must be a demonstration of the sinfulness of worldliness—a concrete exhibition of its nature, tendencies and history, strongly flavored with spiritual insight, scriptural authority and the mighty power of the Spirit of God. One reason for the prevalence of worldliness which is advanced is, that the preaching, in some instances, is scarcely evangelical enough to secure a thorough work of grace among the people, so that there are many among us who are spiritually incapable of resisting the tides of worldly temptation. On this the author gives us two trenchant quotations from Bishop C. B. Galloway and Rev. C. W. Carter, D. D.

In chapter xii we have a description of the men who forged out a way for the growing Methodism of yore. It is good. It makes one long to hear the soul-stirring, heaven-born periods of those heroic men.

Chapter xiii deals with the preacher in regard to worldly entanglements as to matters of secular enterprise. This I believe to be exceptional among our preachers, but it is well to sound the note of alarm. However, the preachers are largely responsible for whatever condition may exist in regard to this matter. In support of this statement we need only to look at these facts following: History has demonstrated that the character of a church is generally stamped with the spiritual impress of the preacher. The preacher, in Methodism, stands at the door of admission; none may enter whom he thinks unfit. And to him is committed the execution of disciplinary law.

This book elicits the following queries: Has there been any lowering of the standard of the Christian life? any connivance at worldliness in order to gain either in numbers or finances? any fear to execute discipline because of possible detriment to the line of promotion? This is serious business. We dare not estimate.

As to remedies, Dr. Sawyer recommends revival of discipline and a renewal of divine life by a universal Pentecost throughout the church. The first is beset with difficulty; the second very practicable, and the only true means of relief. Reformation and revival precede discipline. The Holy Spirit antedates organization and government. We know that spirituality drives out worldliness, and that the Holy Spirit is the author of liberality and the source of our working power.

If every Southern Methodist preacher will secure a personal Pentecost, such as fell on Dr. W. R. Lambuth and a few co-workers in Japan, some time ago, power will be upon us, consecration for work will be noted and the Spirit will more largely control the pocketbook of the church, so that our missionary treasury will be replenished and the church meet her responsibilities. It is well that Dr. Sawyer has written on this old theme; well that he has been specific in his charges, and their location.

I trust that many will get this book, and the church be awakened and consequently blessed through this effort so manifestly put forth to glorify God and benefit the Zion he loves so well.

FRANKLIN N. PARKER.

What Shall We Do?

They must have help—these brave men who, as a last resort, lay their cases before the Parsonage and Home Mission Society. As secretary, they come to me. Their appeals rest upon my heart as a sad weight; and investigation, the assurances of those best acquainted with the facts and of highest authority, prove it no misplaced sentiment. Knowing there must be many others who will feel as I do, I state the fact to the church and leave all to the guidance of the Holy Spirit. My faith in God and his people has been strengthened by experience. I ask and I receive. A short time ago I appealed for help for a parsonage in Montana, and promptly, kindly, received all that was needed. A letter came from northwest Texas, from a presiding elder whose district is of such dimensions it takes the express train thirteen hours to pass through it. It contains fifty-one counties and twenty-three appointments. He must travel from thirty to fifty miles a day and hold from three to five quarterly meetings in a week. After an absence of twenty-seven days he may stay three hours at home and be off on another trip of three weeks. And God is blessing his work with from 1,500 to 2,000 additions a year to the church in the district. In the midst of all this labor he found the parsonage that sheltered his family in danger of being lost for the petty sum of $145. The last day of grace was but a few weeks off, and his people—"who were left by the drouth without bread or grain enough to seed the ground"—had reached the limit of their ability. He took it to the Lord in prayer and wrote me. When I read the letter, and knew we had already appropriated all we could certainly expect in a regular way during the year, I buried my face in my hands and prayed God to open some way to secure the money to save that home. The next letter I took up was from Miss Pedrick, secretary of our auxiliary at Portsmouth, Va., asking, in the name of her society, some special work. Believing it was of God, I sent at once a copy of the letter just received. Quickly those noble women responded with the $145 needed. This is the kind of men we are trying to relieve, and it is thus God shows he is with us. Oh! people of God, aid us in removing every obstacle that the stream of his mercy may flow unimpeded, full, clear, bright, refreshing the weary ones, inspiring hope. If our organization was more widely extended, regularly and quietly would all the funds needed come in and be *ready* for these urgent demands. Why can it not be?

Last Spring, after making all the appropriations we dared to, we promised if we could raise special donations for it, to help build a parsonage at Tempe, Ariz. I have hesitated to make a public call, hoping in some private way to secure the funds. But now, when urgent letters come from the homeless man in Arizona unable to rent, not knowing what to do, and from his young wife in Texas—where she and her two children have taken refuge with her mother—wanting to go to her husband, but not knowing what they will do if they can not get a parsonage, I fear I have done wrong in not telling of this case sooner. May God forgive me if in shrinking from it I have given these hearts so devoted to God pain and anxiety! May quick responses soon terminate their suspense! Send all contributions to Mrs. Geo. P. Kendrick, treasurer, 820 Fifth St., Louisville, Ky.

Remember this is between you and God. It is for Christ's sake you are asked to give.

LUCINDA B. HELM,
Gen. Sec. P. and H. M. Society.

P. S.—We beg all treasurers of auxiliaries to make every effort to collect back dues and remit as soon as possible to their Conference treasurers. We are depending on this fund for our regular appropriations. L. B. H.

Easter Sunday for the Scarritt Bible and Training-School.

At the annual meeting of the Woman's Board of Missions, June 3, 1892, the following resolution was adopted:

Resolved, That the managers of the W. B. M. residing in the city of Nashville be appointed to meet a like committee from the General Board of Missions for the purpose of conferring and advising as to the selection of a suitable Sunday on which the work of the Woman's Board of Missions may be brought before the church and collections taken, the collection this year to be given to the Scarritt Bible and Training-school. The preference of this Board is for Easter Sunday as Woman's Day.

The committee thus appointed met the committee of the General Board, composed of Dr. W. G. E. Cunningham, Dr. I. G. John and Mr. J. D. Hamilton, and, after carefully considering the subject, Easter Sunday was selected as Woman's Day. The General Board, therefore, will not send out any programmes for that day, but commends woman's work to the cooperation of pastors and others on that occasion. It was also understood that the members of the Woman's Board will give like aid to the General Board on any day it may select for special missionary services in the interest of its work.

At a recent meeting of the Board of Managers of the Scarritt Bible and Training-school, the undersigned were appointed a committee to arrange for the Easter services, and to secure its general observance. Looking to God for his blessing, and having strong faith in the church's deep interest in the school, the committee undertakes the work entrusted to it with the courage of hope, and now announces to the Woman's Missionary Society and the church at large this appointment of Easter Sunday as a day for special services and collections in the interest of the training-school, asking that prayer and earnest effort be made throughout the church to secure a grand result for that noble enterprise.

The building is completed, the school is opened, the endowment fund is partly collected. Now let all work with heart and hand to increase that fund this year to such proportions as will secure for the school a proper maintenance. Conference and district secretaries, together with every member of the society, should unite their efforts to insure a general observance of the day and a good financial report. Pastors and Sunday-school superintendents are urgently requested to "help those women" by appointing, after consulting with them, the hour that will bring the best results, and by co-operating with them in carrying out the programmes.

If in any Conference, Easter Sunday has been set apart for any other purpose (and no change can be made in each arrangement), let the officers of that Conference Woman's Missionary Society appoint another day for a special service and collection for the training-school, to be observed within the bounds of that Conference. If any circuit church can not hold the service on Easter, let the first Sunday thereafter, that is practicable, be observed.

Programmes and collecting cards will be distributed in February. The intervening months should be a time of prayerful preparation and "gathering in store," that when the set time shall come all things may be ready.

MISS MARY HELM, Chair'n,
MISS BELLE H. BENNETT,
MRS. S. C. TRUEHEART,
Committee.

Columbus Day.

Our little town of Shubuta celebrated this national and continental holiday to some extent. At the school there was beautiful and appropriate decoration—flags, flowers, Autumn leaves, mottoes, pictures, etc. The young people all had suitable recitations and dialogues, well rendered. The special orators of the day were Austin Ledyard, Annie Patton, and Perry Drake. Many others did equally well. The pastor brought up the rear with some patriotic and religious utterances.

At night a *good* congregation gathered in our Methodist Church for prayer, praise, and preaching. Of course, the sermon drew lessons of encouragement to perseverance, and tried to do honor to that famous "crank" who well-nigh turned this world upside down. Are we not now near the top, whereas we were once "to fortune and to fame unknown?" Also the occasion was "improved" in favor of Sabbath observance. It may not be generally known that the great discoverer was himself a rigid observer of the Sabbath, and withal a very pious man for his times. He would never leave a port on Sunday.

This matter of Sabbath desecration is becoming as much our national sin as that of drunkenness, and equally needs agitation and exhortation. It were a burning disgrace for our great Exposition to show the world such a God-defying example as open gates on the Sabbath to this, *our* World's Fair.

On Sunday, Oct. 23, our Sabbath-school raised $2.25 toward helping to build a Sunday-school Temple just outside the Exposition gates. We got the idea and information from what you published a few weeks since from the pen of Mr. B. F. Jacobs. I wish every school would join in the good work. This building will help largely to solve the problem of how the crowds are to be entertained on Sunday with the gates closed. Let everybody help, and that right early. It is essentially the cause of God and religion.

J. P. DRAKE.

The Lambuth Fund.

Much of it is yet due. A brother asks if I am the proper party to pay the Dr. Lambuth fund to that was taken by Dr. Morrison at the last Conference. I answer, *I am*; and further, perhaps the only person that it is proper to send it to, to avoid confusion, as I hold the subscription list, and am to report upon it at the next Conference. If sent direct to the general treasurer, or to Mrs. L., the receipts might not show just which special fund it was; and then the receipts might be presented to us at the Conference as we are taking the regular collections. We have had some trouble on this line. A presiding elder gives a receipt for missionary money to a preacher often in pencil on a leaf of his blank book. The presiding elder forwards this, with other funds, to the general treasurer; gets his receipt. This, together with the lead pencil slip, is presented at Conference. We call out the presiding elder for explanation. He is called back to the Conference-room by the Bishop before he has made the matter clear. A half-dozen preachers, with money in hand, are standing around. "Me next; me next."

Brothers, send your usual foreign missionary money direct to T. B. Holt, at Nashville. Present his receipt to us at Conference; it saves expense. Send the Lambuth fund to me; it saves confusion.

T. S. WEST, Treas.

A Lost Bequest.

Mrs. W. T. Carroll, a great-niece of Lord Nelson, who lived for many years in and near Natchez, Miss., and who was a devout member of the Methodist Church, recently died, leaving her estate by will to the Methodist Church, South, for the establishment of an orphan asylum for "white Methodist children," appointing me executor of the will. The Constitution of Mississippi makes a bequest by will to a church null and void. Had she deeded the property during her life to the person she wished to control it after her death, her purpose would have been accomplished. But her failure thus to deed the property defeats entirely her benevolent design and deprives the orphans forever of all benefit of her generous intention. She need not have given up the property, nor the use and income of it. These might have been hers till her death. But she should have executed during her life a conveyance of the property to the person she wished to control it after her death. The law, I suppose, intends to prevent churches, which never die, from persuading dying people to give their property to the church. A church might thus, in time, become the owner of almost or quite all the property in the nation.

Then let all benevolent people take warning, and execute, as far as practical, their humane purposes while they live.

W. L. C. HUNNICUTT.

Fasting and Prayer.

Dear Sisters: In addition to the general plea for our church throughout the land to observe the Friday before Thanksgiving as a day of fasting and prayer, in behalf of the Woman's Parsonage and Home Mission Society, I would urge all the auxiliaries throughout Louisiana to earnestly evoke God's blessing upon our organization, that he would arouse us to greater earnestness in his moral vineyard and would open our eyes that we may see how to make a greater success of this work, to the enthusing of new life into those societies organized, reorganizing new ones and bring to life those whose spark of life soon flickered into death.

May God help us.

M. WERLEIN,
Conf. Sec'y.

Bibles, Bibles.

MR. EDITOR: I wish to inform all the preachers in the Brookhaven district, through your columns, that I have ordered one hundred Bibles to supply Sunday-schools in this district. These Bibles I will sell at ten and fifteen cents each; but if any child or grown person has not the money to pay even that, and are without this precious volume, send on your name, and I will forward you the book at once. The Conference year is fast drawing to a close, and I want every child in the Brookhaven district supplied with God's Word.

Brookhaven, Miss. S. G. WEEMS.

SUNDAY-SCHOOL LESSON.—Nov. 13, 1892.

BY REV. WM. H. LAPRADE, D.D.

The First Christian Missionaries.

Acts xiii, 1-13.

GOLDEN TEXT.—*"That repentance and remission of sins should be preached in his name among all nations."* (Luke xxiv, 47.)

We come now, in the history of the Christian Church, to the period of propagandism—of definite missionary work. Well established at Jerusalem, the center of Jewish thought and influence; and at the Syrian Antioch, the strategic point of control of Asia Minor and of Southern Europe; the new faith was ready to be borne onward. St. Luke devotes the greater part of his history, from now on, to the details of the onward movement, with St. Paul as the central figure. (A good map showing the route of the missionary journeys should be secured by the teacher, and enlarged on a blackboard for the use of the class.)

Ver. 1. These five men were the expounders of the Word—the preachers and teachers of the congregation at Antioch. Of three of them we know nothing more than is stated in this verse. Barnabas and Saul we know, and with them principally our lesson will deal for some time.

Vers. 2, 3. The two men chosen by the Holy Spirit were the leaders. God selected the best. Those who "can not be spared," as we think, are the ones most needed for work elsewhere. These men were not self-appointed; they were chosen by the Holy Spirit, *through* the leaders in the church.

The fasting and prayer was with special reference to the simple ordination by which they were "separated for the work."

Vers. 4, 5. Seleucia lay a little to the north of the mouth of the Orontes, and was the seaport of Antioch, which was distant about sixteen miles by land, forty-one by the river.

Cyprus lay to the west, nearly eighty miles away. Salamis was its principal seaport, being on the eastern, or Syrian, side. Cyprus was the home of Barnabas. John Mark was a nephew of Barnabas (see Col. iv, 10), and afterwards wrote the Gospel of Mark. He now attended Saul and Barnabas in some subordinate capacity.

Vers. 6, 7. We can not tell how long they remained at Salamis. Paphos was west of Salamis about one hundred miles, and was the residence of the Roman governor, or proconsul, as the word "deputy" should be. Sergius Paulus was proconsul at this time—a man of candor, prudence and spirit of inquiry.

At that period there was much superstitious regard for so-called "fortune-tellers," of whom Bar-Jesus was a shrewd specimen.

Sergius Paulus honestly wished to know the truth, and sent for Barnabas and Saul.

Ver. 8. Elymas is an Arabic term meaning "the wise one," applied to fortune-tellers and such folk. Some have suggested that Bar-Jesus assumed this name to increase his power over the ignorant. Having gained a little influence over Sergius Paulus, he, of course, resented the coming of Saul and Barnabas.

Vers. 9, 10, 11. Perhaps Saul had always borne a double name—Saul-Paulus—and that he dropped the Jewish and retained the Gentile portion now that his life-work as "Apostle to the Gentiles" had begun. Perhaps the name "Paul" was taken as commemorative of the conversion of Sergius Paulus. We can not tell positively. Henceforth he is called "Paul."

Paul was moved by the Holy Ghost to do this miracle. First he pictures, in a few strong expressions, the true character of this imposter; then he announces his punishment, as from God. The effect was seen at once. Elymas was blinded, not by Paul, but by the "hand of God."

Ver. 12. The proconsul, already profoundly impressed with the doctrine of salvation through the Lord Jesus Christ, accepted this miracle as proof of the truth of the teachings of Paul and Barnabas, and became a convert.

Ver. 13. How long the apostle remained at Paphos after the conversion of Sergius is not known. Continuing their missionary journey, Paul and Barnabas now went to the mainland, sailing west of north. Entering the mouth of the Cestrus river, they sailed up to Perga, about seven miles. Perga was the capital of the province of Pamphylia, which lay immediately west of Cilicia, Paul's native province, and with the manners and customs of which he was, no doubt, familiar. John Mark went with them to Perga, but did not farther attend them. This early weakness he afterward overcame, and was a valuable aid later in life.

The missionary spirit is not incidental to Christianity; it is a part of it.

The very best men, intellectually and spiritually, are necessary to good missionary work, "home" or "foreign."

Strong churches, like Antioch, should not think too much of mere local matters; they should be centers of influence, sending into "the regions beyond."

Missionary Department.

CONDUCTED BY REV. J. P. DRAKE.

Brethren: The Daisy Lambuth "Penny Helper's Card," for enlisting our children in paying "the debt," works like a charm wherever intelligently presented. Its author knew the heart of childhood. Beauty and Good combined will draw out the little ones for work for Jesus. The idea of "shining as stars" reaches them quicker than it does those of older and duller sight. Already the dollars are beginning to roll in. On my little circuit I expect to bring up $25 through this agency.

It is not too late yet to send to Miss Kate Harlan, at Nashville, for a supply of the cards. Give them out with due explanation, and thus bring in handsome help by time of Conference. Failing at this point, we neglect a gracious opportunity of bringing in golden sheaves laden with grain at both ends. Can we afford to lose this blessing for our children which will also bless the heathen?

The subjoined extract from *Missionary Review of the World*, for November, was food for reflection and action. Much that was valuable had to be omitted. Among other wise things, it was suggested that the meeting-room be somewhat decorated with products of the land under discussion, or handiwork of its people, or to have displayed a miniature flag of that nation. An incident is given of Japan's flag (a red circle on a white ground), from which the thought arose of the "Sun of Righteousness" beaming on the "Sunrise Kingdom," drawing all its millions to His crimson standard. A thrilling effect was produced. The nearer our people can be brought face to face with the manners, customs and even the costumes of the nations that sit in darkness, the more real will the work be to their minds and hearts.

These wise suggestions might be adopted for our juvenile societies also with profit. We commend them specially to our ladies, who seem to find difficulty in procuring full attendance on the Woman's Missionary Society meetings. This advice coming from a woman, they will take it kindly.

How Shall the Interest in Our Missionary Meetings Be Increased.

BY MRS. ETHAN CURTIS.

In our larger cities are literary clubs, meeting weekly or semi-monthly, for which papers are most carefully prepared. Attendance at them is regular, and many now outside are waiting and wishing to become members. Yet our missionary societies, in spite of the large number of women in our church membership, have discouragingly few at their monthly meetings.

Why this difference? Is America, Italy, or England preferable to the kingdom of heaven? Is the inspiration of Browning superior to that of St. John, or Shakespeare loftier in thought than Moses, Job, Isaiah, or David? Great as are all these, God's direct word to man is greater. Dear is our own country, the land of freedom; precious is Italy, the mother of art; grand is Old England, the realm of thought; but the kingdom of heaven, the home of the soul, is better than all other regions.

These literary clubs are fashionable. If we may not make our missionary meetings fashionable, let us, at least, make them attractive, even if we borrow from our literary friends some of their methods.

First, let us, like them, make our appointments months beforehand, so that work be carefully prepared. Is not the story of our heroic and self-sacrificing missionary ministry worthy of as much study as poetry, literature, and art?

Let the main feature of the meeting be a strong, vigorous, well-prepared paper or, still better, talk. The subject may be the life of some missionary—biography is always interesting and inspiring. The deeds of the heroes of history make us long to be heroic. There was Carey, educated at the shoemaker's bench, yet becoming the finest linguist of India; Judson, a careless, reckless boy, rising to noblest manhood in Christ; Hanuington, always human, but always heroic; Paton, working and waiting on the Lord; John Coleridge Patterson, gifted by nature and by race, offering himself to the rudest and roughest people with a supreme joy, because such was the Christ-life; that other martyr of the South Seas, John Williams, brave in death as in life, giving himself always to forsaken souls; the Moffats in South Africa, living there a half-century for the Lord. One can not name or number the biographies that will interest an audience if properly prepared. Then there are romances of missions: our own Oregon story; the Jesuit heroism in North America; the Madagascar mission; the New Zealand transformations; such tales make our best magazine stories pale in comparison. Even the degradation of these human brothers of ours and the dire needs of our fellow-men help us to lose self in longings to help others.

Some such paper should be the central point of the meeting, and there is no reason why a missionary paper should not have as much grace of language and vigor of thought as the papers in the literary clubs. Never lose unity or "central radiance," as the old artists called it. The old story is told of Leonardo da Vinci, that, while painting the "Last Supper," he thought how much "the cup" meant to man, and so lavished his love of detail upon that. When the picture was exhibited many called out, "How beautiful is *the cup!*" Next day he painted it over, and replaced it by the plainest piece of pottery, saying, "If in a single beholder's mind the cup distracts attention from the face of the Christ, it should have no place in my picture." Such a principle of art we do well to make our creed in missionary meetings.

Singing brightens and belongs to mission work, but be sure that the songs relate to the subject. One sings with peculiar tenderness, "I am coming to the cross," or, "Jesus, lover of my soul," after a paper on Hannington. "My country, 'tis of thee," comes with an accompaniment of heart-throbs when the story is Whitman's ride.

Instead of always taking the Scripture by chapters, it is well to select passages having special application to the subject. A few words at the opening, with responsive sentences, given to individuals to be recited at appropriate intervals, are often very effective. A few phrases *learned* are better than many chapters read; better to have each member bring home an especial meaning from these Bible words than to have them suggest many and diverting thoughts.

A sacred feature of the meeting is prayer, a knowledge of the needs of the hour expressed with truth and with tenderness, a right attitude of soul helping to right words and thoughts toward God. "Who can make us comprehend the grandeur, the majesty, the might of prayer?" It is the highest worship earth can show; it includes the entire relation between man and God; it contains in itself all the longings of humanity for heaven; it changes aspiration to inspiration; it completes all truth, all sentiment, all knowledge. Let our souls be prayerful, our minds earnest, our hearts ardent with good wishes, and prayer, like the mist of the morning, will mount heavenward, because that is its natural pathway. Let us think and feel and long earnestly for this meeting, and prayer will be the simplest, the sweetest, the most sacred portion of the programme. "We do not say prayer; prayer forms within us." Let our souls be wholly absorbed in God's cause, then the prayers of the hour will be a blessing and a benediction.

A *map* is almost essential in every missionary meeting. A simple outline map may be obtained from the missionary rooms. One can mark with pencil the route needful to be traced, and pin small pieces of red paper on for missionary stations. If some one says that it looks as if "geography had a sudden attack of the measles," we must not be afraid of such criticisms; we are sending forth messengers of healing, and there may be appropriateness in such appearance. .....The surging waters are pure; but the stagnant pool gathers poison.

It is good to use the conversational method, even if the questions and answers are all arranged beforehand; but spontaneity is preferable. The greatest power of the leader is not in imposing silence, but in arousing speech.

Appoint watchmen, heralds, messenger girls, telegraph lads, to bring in the latest news from the field. Delivered during the session and in the regular telegraph form, they will awaken special interest and enthusiasm. Children, coming home from school, will be delighted with some such errand, and will not soon forget the message they have brought.

Vary missionary meetings as much as possible. No garment is so strong as to stand constant wear. No good method is always and everywhere successful. The best thing is for each to expect something new every time. When Joshua Reynolds began portrait painting, he adopted the style of his teacher, and painted all his men with their hats in their hands. It was easier to dispose of hats than of hands. One day he found a subject who had ideas of his own. He wished to wear his hat on the top of his head. The portrait was finished, the original came to claim it, when he found himself possessed of two hats, one on his head, the other in his hand. This cured Sir Joshua forever of fixed and forced attitudes. Repetition may be ridiculous elsewhere than in hats. It is well to find something new each time not only in subject, but in method and manner and in means. Children always call for new things, and we "children of a larger growth" must keep fresh and fervent all the longings of our lives, all the ways of working for the Master, if we would pass the bread of life from soul to soul. Fixed and forced forms are forever fatal to life. Growth is everywhere the law of greatness and of goodness.

These are only hints and suggestions. The use of the inventive powers will add much that will be of vital interest. The attendance in these monthly gatherings might be brought up to the hundreds, instead of standing below the score; and with a greater interest in the missionary meeting the contributions to missionary work would greatly increase.

Syracuse, N. Y.

An Explanation and Apology.

A few weeks ago I had an article, on "Cane River Circuit," published in the CHRISTIAN ADVOCATE. It was misunderstood by some. I made a great mistake in writing so that my meaning—my intention—could so easily be misconstrued. It was the result of a lack of forethought. I acknowledge my error, though I have nothing to take back. When I say that we want preachers who practice what they preach, I mean it; but I do not mean to insinuate that our present minister has failed in that line. He has, as far as I know or have heard, lived an upright, honest, godly life among us during the present year. He has set a good example for us. He has done what God gave him the power to do, and we heartily thank him for his untiring labor among and for us.

I do hereby apologize to him for the seeming dark reflection that my article threw over his character. I ask his pardon and God's forgiveness.

Pray for me, all ye godly people, that my mistakes be fewer and my work better.

A MEMBER.

Preparation for the King's Service.

The children of the King have a great and glorious work before them. The Lord wants no idlers in his kingdom.

"There's a work for me and a work for you,
Something for each of us now to do."

The soldier requires training before he can face the enemy, and so the Christian soldier requires preparation before he can go forth into service, for he has an enemy who is very sure to find the smallest break in the armor, into which he may send his fiery dart, for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Into all this darkness our King wants us to let the brightness of our armor flash in all its brilliant clearness, that by very contrast our "deeds may be made manifest that they are wrought in God."

And where are we to find this wonderful armor? Only in the storehouse of our King. It is the "whole armor of God" that we are exhorted to put on, consisting of six important parts—truth, the Word of God, to girt about us; the breastplate of that "righteousness which is of God by faith;" the feet "shod with the preparation of the gospel of peace;" the "shield of faith," against which the fiery darts are turned aside without effect; the helmet of salvation, that hope "which maketh not ashamed," and fills the heart with joy; and, finally, in the hand the "sword of the Spirit, which is the Word of God," that mighty weapon by which Satan was overcome, the only weapon used by our blessed Master in the hour of his temptation.

This Word of the King, then, is something which we should seek daily to know better and better; it is our ammunition, as it were, and in that reading we should seek the aid of the Holy Spirit. Our King has sent us into the world, "his banner over us is love," the battle is all his, and all we have to do is simply look to him for the victory, which is his when it is achieved. We are to let him work in us "both to will and to do of his good pleasure."—*Annie Darling.*

If Christ lives in your heart, the people who live in the same house with you will not be long in finding it out.

True contentment depends not on what we have. A tub was large enough for Diogenes, but a world too little for Alexander.—*Colton.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.—*Col. iii. 1.*

The virtue of a man ought to be measured not by extraordinary exertions, but by his every-day conduct.

Christian Advocate

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, November 10, 1892.

The Annual Statement.

The annual meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE was held in the office of the editor, Oct. 26, 1892. All the members of the committee were present. The business and editorial management of the paper were carefully looked into. With the business management we found no cause for complaint, the terms of the contract having been faithfully complied with. I wish I could say that the business manager had no cause for complaint against the patrons of the paper. This, perhaps, is more than I ought to say. There has been a decrease in the number of subscribers within the past year, owing mainly, perhaps, to the fact that delinquents of three or four years' standing are being dropped from the roll. Another fact brought out was, that the delinquent fund had greatly increased during the year. This may be attributed to two facts: first, that the business manager has confined his labors mainly to the local management of the business; and, second, that the preachers have depended too much on the assistant editor to look after the claims abroad. The large amount of outstanding claims should be promptly sent in. Let delinquent subscribers hand what they are due the paper to their pastor at once, and let all the pastors look promptly after delinquents and send in the amounts at once, This would be a small thing for them to do; but what a relief to the business manager! Brethren, you do not know, maybe, what an easy matter it would be for you to make him feel very comfortable by putting the paper on a solid financial basis. Try it and, if we all live, listen for the report a year hence. It had been feared by some that the editorial management would suffer by reason of the double work undertaken by the editor, but he assured the committee that his work as presiding elder did not interfere one particle with his work as editor. That being the case, it was not a matter of our concern if the district did have to listen to his old sermons; the Conference is responsible for that. But the editorial management is before the patrons and needs no commendation from the committee. The modest, conscientious assistant editor thought it his duty, under all the circumstances, to tender his resignation. This was accepted by the committee, and while our official relation to him ceases our hearts are more strongly bound to him as a devout Christian, a consecrated minister of the gospel and a faithful worker in the Master's vineyard. Our warmest and tenderest Christian and ministerial regards will follow him back into the pastorate.

We are satisfied that if the three patronizing Conferences will stand by and rally to the support of the NEW ORLEANS ADVOCATE, it will supply in full the demand as a Conference organ.

J. D. CAMERON,
For Committee.

Our Stewards.

Years ago, when Bishop Keener was editor of this paper, he had a *leader* on "Stewards," in which he said that the conversion of the world was in the hands of the men who provide for the supply of the temporal wants of the preachers. It is as true now. The expenses of the religious wars are not small, and they are indispensable. The Church army can no more move forward in its march without means than can the army of the State. The fact is, nothing of any value in this world can get along without money.

In our church the duty of supplying the means is devolved upon the stewards. This is their specific obligation and paramount in the list of their church duties. It is by no means a pleasant office in all its aspects. The faithful steward has some rather rough passages along his line of work, and he meets with some *queer* specimens of Christian men and women. But, for all that, his duty is explicit and easy to be understood. He can not get away from the obligation to do his best to meet and fulfill the duties of his office. Any attempt to lessen the obligation resting upon him as a steward is disloyalty and a sin.

We know that in many parts of our church the stewards have had a trying time during the year now drawing to a close. Times have been hard and pressing, money has been scarce and difficult to obtain, and the promise of short crops makes things "look a little blue." But none of these things, nor all of them together, can lessen the steward's obligation to use every legitimate effort to "bring up the salaries" of the preachers. In many cases the allowances were very meager, scarcely enough to enable the man of God to live without stinting himself and his family. If the meager allowance is not fully paid, the preacher and family must suffer. This is a plain case. We trust, then, that *every* steward will realize that special effort is necessary at this time to enable the church to discharge its obligations to its ministers, and that *every* steward will earnestly and courageously make that effort in the fear of God and love for the church.

Millsaps College.

MR. EDITOR: It will be gratifying to the friends of our college to know that the patronage increases and that everything betokens large prosperity. We have up to date, I believe, *one hundred and thirty-one* students, with the promise of others very soon. The local support is larger than was anticipated, and the patrons are delighted with the organization and administration.

The two literary societies are now well under way, and soon will have their halls nicely furnished. I had the pleasure of attending the exercises of one of them this morning, and at the close to give the young men a talk on "Oxford (England) and Its Great University."

The library is being arranged as fast as possible. It is a long and laborious job to arrange and list the vast collection of Dr. C. K. Marshall's, so generously donated by his family. What a great reader he was, and how careful to preserve everything of value! He was one of the few men who knew the importance of preserving current history. In this collection we have piles of church and secular papers running back into the early decades of this century. We have many volumes, if not complete sets, of such valuable periodicals as *The Southern Literary Messenger*, and *DeBow's Review*. *The Christian Herald*, published at Natchez in 1837-38, and edited by John Newland Maffitt, is here, and dozens of others, including the periodicals of Methodism, North and South. He had preserved a genuine Hebrew parchment, and the best books on every subject. Among other things sacredly kept and turned over to us are the Registers of the Mississippi Hospitals established by Dr. Marshall during the war, with the name of each soldier patient and the date of his admission and dismission. What a pathetic interest gathers about those pages! But time would fail to tell of all the precious things we have for our boys, and everyone else who desires to study history from original sources.

Thanks to the generosity of Rev. A. F. Watkins, we have a complete set of the *Methodist Quarterly Review* from the first issue in 1819 to 1892. Already we have on hand about *two thousand* volumes, besides these, pamphlets, periodicals, etc., which are of greatest value.

We need help in furnishing other rooms in the college. Can not our friends send forward small contributions, and thus enable us speedily to thoroughly and comfortably furnish the whole building. A few dollars now will greatly aid us.

We desire also to have portraits of distinguished persons and Methodists. A fine steel portrait of Bishop Soule we have in Dr. Marshall's collection; also of Dr. B. M. Drake and Rev. John Lane. We wish many more. Anyone desiring to send us a framed picture ready for the walls of any distinguished educator, patriot or preacher will contribute to the attractiveness of our college. We want the classic and historic associations of the place to mold for good the character of each student.

And now I claim the privilege of exhorting all who have given us endowment notes to heed the call of the agent and pay up promptly. We very much wish to have this matter all completed before the session of the Conferences. The importance of an early response can not be overestimated.

Fraternally,
CHAS. B. GALLOWAY.

Jackson, Miss., Nov. 5, 1892.

Some Editorial Utterances.

The *Sunday-School Times* closes a beautiful editorial on "Autumn as a Symbol," with this instructive paragraph:

Many people find the thought of personal immortality incredible, impossible, or, at any rate, hard to harbor. A mystery it is, no doubt; but here is the twin mystery of the rejuvenation of the year after it has died the death to all outward seeming. Is there so much difference between the two, save that the one is known *a posteriori*, the other is hoped for and timidly avowed *a priori?* And is not one of the deepest symbolic meanings and uses of the Autumn—as, indeed, of each and all of the seasons in their several ways—just this, that they certify and illustrate how life comes out of death, and resurrection is the order of the visible universe through all the infinite gradations and potencies of the mystic thing called life? It will be well for us to have this symbol of the Autumn in our minds, along with the more obvious and conventional sense of its decay and change, as we watch nature nowadays, and see her punctually fulfilling her great alternate functions of work and rest.

The Bampton Lectures, for 1891, by Rev. Charles Gore, is one of the best books of that series we have ever read. The subject is the Incarnation. Of the opening sentences of those lectures the *Southern Churchman* has this pertinent paragraph:

Mr. Gore begins his Bampton Lectures with, "What is the distinguishing characteristic of the Christian religion?" He makes answer: "Christianity is faith in a certain person, Jesus Christ, and by faith in him is meant such unreserved self-committal as is only possible, because faith in Jesus is understood to be faith in God, and union with Jesus, union with God." He then proceeds to show how this faith in a person loses its character by a false ecclesiasticism, so as to make Christianity no longer devotion to a living person, but is the acceptance on authority of a system of theological propositions and ecclesiastical duties. When churchmanship assumes this degenerate form, Christianity is not indeed destroyed, but its fruit is not the spirit and temper of Sonship. One might comment on this; but it is not necessary; the church and the *duties* of Christianity will never compensate for loving trust in the person of Jesus Christ our Lord. And the feeling of "Sonship" seems to be growing less, while duties to the church as an ecclesiastical society seem to be looming up into undue importance.

In an elaborate article on "City Evangelization," *Zion's Herald* has these paragraphs which we specially commend to New Orleans Methodists:

Rev. Dr. Josiah Strong, in "Our Country," proves very conclusively that "It is chiefly to the English and American peoples that we must look for the evangelization of the world;" and he adds: "I believe it is fully in the hands of the Christians of the United States during the next ten or fifteen years to hasten or retard the coming of Christ's kingdom in the world by hundreds and, perhaps, thousands of years." That there are numerous obstacles to contend with before this happy consummation can be reached, is perfectly apparent. To consider them separately is not at all necessary; they may be practically summed up in a single word—immigration. And this because the immigrants poured upon our shores, many of them from the slums of Europe, represent the combined evils we have to contend with—socialism, criminalism, Romanism in its most bigoted form, ignorance, and the drink habit. It is this vast army disgorged here weekly which we are to make into self-respecting men and women, not alone as a Christian duty, but also as a matter of self-defense.

The work is imperative; we must Christianize these people, or we must in time be paganized by them. They are, perhaps, one day to be our rulers, and in the hands of designing men it is possible for them to become a terrible enginery for evil. Abandoned to themselves, they become a threatening force and a plague-spot whose capacity for mischief there is no means of estimating.

No power for ameliorating these unfortunate conditions, for communicating the light of intelligence to the eye, for allaying the fierce passions of the heart, for bringing a strong and true manhood and womanhood into their lives, can be conceived equal to a tender and palpitating gospel carried by brave, sympathetic and earnest Christian missionaries. A work similar to that which we cross sea and land to accomplish, and for which we pour out our money in a continuous and fertilizing stream, is at our very doors. Men who can not visit the various countries here represented will carry the gospel with willing hands to this wreckage cast upon our shores. They will sacrifice comfort, give of their time and strength, and labor unremittingly for the uplift and conversion of these people. They only ask that the means shall be provided to carry on the work.

Ought such a providential opening to be neglected! In addition to the immigrants, there is the vast company of unfortunates who, possibly through no fault of their own, are stranded on the shoals of poverty, and who by a friendly hand and a helpful word at an opportune moment are set upon their feet and made self-supporting and self-respecting members of society. As Prof. Ely says: "It is the mission of Christianity to bring to pass here a kingdom of righteousness and to rescue from the evil one and redeem all our social relations." If, as is generally conceded, the missionary spirit reacts most helpfully upon the spiritual life of a church, there never was a better opportunity for the cultivation of such a spirit with its attendant benefits than city missions afford.

A Personal Exhortation.

Brother, you have been reading the *Advocate* now for nearly a year, and up to this time it has not cost you a cent. You begged your pastor to have your subscription renewed, telling him that you really could not get along without "the visits of the dear old church paper," and you promised to pay him the subscription price in the Fall. Or, perhaps, you are a new subscriber, and was persuaded by your pastor to take the paper—a thing you ought to have done long ago. You had no money then, but promised faithfully to pay for your subscription before Conference. Well, Conference is nearly here, and you have not yet redeemed your promise. Are you going to put this obligation on your pastor? Your subscription is already charged to him, and whether you pay or not *he must*. The publisher doesn't know you at all in this transaction, but he holds your preacher personally responsible for your subscription. Will you compel him to pay your subscription out of his own pocket? Are you that mean? Oh, no, he will not sue you for the two dollars, nor will you likely be turned out of the church for your dishonesty (though you ought to be); nor will it be blazoned abroad nor heralded in the newspapers. But, brother, where is your honesty, your self-respect, your sense of right and justice, not to speak of gratitude? And you did the same thing last year—yes, you did, for your former pastor told me how you had beat him out of that two dollars. Yes, perhaps, a hundred of you did this mean, dirty, contemptible trick last year—beat pastors out of a year's subscription to the *Advocate*. And here you are fixing to do the same thing again! Aren't you ashamed of yourself? What do you call such action as that? Isn't it lying and stealing both? And stealing from your *preacher*, and the paltry sum of *two dollars!* Haven't got the money? Haven't got the money, indeed! Go sell your coat; hire yourself out to work by the day; dig if you can, beg if you must—but don't *steal!* Your preacher starts for Conference week after next. You haven't any time to lose. Don't wait for "next preaching day." Get right up now—*this moment*—saddle that horse or take the road afoot, but *get up now* and take that two dollars to the preacher. Do more than this—take four dollars along—two dollars to pay for the present year and two to advance your subscription a year further. And then come home and get down on your knees in your closet and thank God that you were saved from as low and contemptible a thing as attempting to beat your pastor out of a year's subscription to the *Advocate*.—*Southern Christian Advocate.*

Church Extension in the State of Mississippi.

I have been obliged to avail myself of the help of Rev. Jno. T. Sawyer, D. D., to attend the North Mississippi Conference at Corinth, and Rev. W. M. Hayes, D. D., the Mississippi Conference at Natchez, as other engagements at the same time preclude the possibility of my being at either. These good brethren will look after our interest at both these Conferences, and the unpaid notes and subscriptions made to the Paine Loan Fund, several years ago, amounting still to nearly $1,500, will be placed in their hands. I hope every subscriber who can possibly do so will either carry or send what he promised to that loan fund to the Conference, and will pay it over to one or the other of these brethren. The money is much needed by us in our work.

We trust that the good cause which these brethren will represent will receive the same kindly consideration which has been accorded to it at all previous sessions of these influential Methodist bodies.

DAVID MORTON, Cor. Sec.

Louisville, Ky., Nov. 3, 1892.

On account of the strike, our paper has been delayed. This delay enables us to announce the election of Grover Cleveland to the Presidency of the United States.

NOTES.

A good sign of the times is in the fact that the leaders of the labor movement in England have begun a crusade against gambling in all its forms.

The preacher who supposes that "extemporaneous preaching" means extemporaneous thinking is making a mistake which will bring disaster, if he is not careful.

You will never have a clear idea of how much reading the ADVOCATE gives you for two dollars until you save every number and have them bound! Then you will be surprised at the cheapness as well as the quality and variety of reading you get for so little money! You get 1,300 columns of 870 words each just for the pittance of *two dollars*.

"He is the best preacher who knows how to reach those elements in human nature which are common to young and old, to rich and poor, to no-educated and educated alike. For the things which separate men from one another are trifling in comparison; the things in which they share alike almost are great."—*James Stalk, D. D.*

Mr. Gladstone recently said: "The older I grow the more confirmed I am in my faith and religion. I have been in public life fifty-eight years, and forty-seven in the Cabinet of the British government, and during those forty-seven years I have been associated with sixty of the master minds of the country, and all but five of the sixty were Christians."

It occurs to us that the critics who are denying the infallibility of the Bible, and proving it so clearly to their own satisfaction, have also proved a thing they did not start out to prove. In proving that the Bible is not infallible, they proved the infallibility of their "scientific method." This destroys their whole work, for no two of them agree, and things that are opposed to each other can not be infallible. So we will still stick to the old Book.

It seems to us that the infidel philosophers and scientists take a roundabout way to accomplish the destruction of the Christian religion. If they had any wisdom at all, they ought to see that only one thing is necessary for them to do. They are really doing a great deal of laborious and unnecessary work. Let them account for the life and work of Jesus on their own principles, and Christianity will immediately topple to ruins. That's all they have to do.

We are making some progress in the direction of limiting foreigners in the right of citizenship. A judge in New Jersey has decided that a native of Burmah can not become a citizen because he is neither white nor black, and a judge in New York has refused to naturalize a foreigner because he can't read the Constitution. We are not capable of passing upon the first case, but the New York judge we think to be a very sensible man, and a worthy example to all whose business it is to issue naturalization papers.

If the newspapers are to be credited, Michigan has a law which every State in the Union ought to have. It is this:

No man but a total abstainer is allowed, under the laws of Michigan, to be employed as engineer, train-dispatcher, fireman, brakeman or other railroad servant. Any railroad violating the law is liable to a fine of $500 for each offense.

Rev. James Stalker, the celebrated Scotch divine, when lecturing to the Yale divinity students, narrated an incident that has a teaching much wider than for preachers alone. As a young man was leaving home just before his ordination to the ministry, he received this parting exhortation from his mother: "Others may tell you more in knowledge, but let me impress one thing upon you. Every time you lay your hand upon a child's head, you lay it upon his mother's heart." This truth should equally inspire every Sunday-school worker and all who occupy the teacher's important and often discouraging place.—*Zion's Herald.*

The child which kneels by its mother's knee and offers the Lord's Prayer, is bringing in the millennium. The disciple who gives a cup of cold water to the thirsty, is bringing in the millennium. The Christian gifts and efforts of this year are, those of next year will be, bringing in the millennium. Every earnest prayer, every penny given, every Christian example, every deed of mercy, every word of Christian counsel, every true mission, every Sabbath school, every hour of true Christian worship is bringing in the millennium. Agencies despised by men will be mighty under God. That which is sown in weakness will be raised in power. Therefore, the church of God is to be constantly hopeful in its life and service.—*Exchange.*

PERSONAL AND OTHERWISE.

Union evangelistic services are to be held in St. Louis during January. Forty-two churches have pledged their support.

Rev. T. Y. Ramsey, of Corinth, Miss., writes: "Our new church is a beauty. Everything will be in readiness for Conference."

The International Committee of Young Men's Christian Associations has appointed Nov. 13-19 a week of prayer for young men.

Dr. W. M. Leftwich retires for the present from the active pastorate and will devote himself to evangelistic work.—*Tennessee Methodist.*

Some one sent us an article entitled "By Law," but we have lost the memorandum accompanying it. Will the sender please let us know who he is?

The postoffice address of Rev. J. L. Futrell has been changed from Grant's Pass to Tangent, Ore. Bro. Futrell writes us that he is "at the best point in the Conference."

The Conferences will soon be on us. Are the preachers ready? Are the stewards ready? Are the "beloved presiding elders" ready? Work fast, for the time is short.

Appleton's Monthly Bulletin, Illustrated, gives a list of splendid books issued by that staunch firm. The list includes some of the latest historical, scientific and religious works.

Beginning on Monday, November 7, everything and everybody in this city went "on a strike," and the inconvenience and damage and loss can not be told in any language that we know. The strike ended on Friday. This result was effected by arbitration.

Prof. Morgan, of the University of Louisiana, at Baton Rouge, has been studying insect life among the orange groves of Plaquemine parish. He informed us, the other day, that the orange crop is very meterially cut short by the peculiar insect that infests the trees.

The *Richmond Advocate*, of Nov. 3, says:

Bishop Granbery was in the city Tuesday for some hours. His general health is good. His jaw is bandaged and his speech is a little inconvenienced. He expects to attend his Conferences in Mississippi. Mrs. Granbery will accompany him.

We are glad to note that Bro. Campbell still holds the helm of the *Texas Christian Advocate*, having been reelected by the Board of Publication. We take great pleasure in reading after Bro. Campbell, not only because he instructs us, but because he is a Louisianian.

Rev. R. W. Bailey, a transfer from the Los Angeles Conference to the Mississippi Conference, gave us a pleasant call last week. Bro. Bailey is a native of California, but his wife is a Mississippian. In the name of the Mississippi Methodists, we extend to them a hearty welcome.

Dr. R. S. Storrs, in one of his lectures on extempore preaching, tells that when an Indian named Ocean was before a certain presbytery for license to preach he was asked, among other things: "What is original sin?" and answered: "I don't know what it is with other people, but with me I rather think it is laziness."

Again we have to say: Don't send any communication to the editor, not even an obituary, without a name attached. We can not make use of such.

And don't send the editor any letters about the business of the paper, not even complaints. He has nothing to do with that department, and is not responsible for anything done or left undone there.

From Frederick A. Stokes Company, New York, we have received, through Geo. F. Wharton, of this city, samples of most exquisite calendars for 1893. They are the Watermelon Calendar, price, 35 cents; the Lily Cross Calendar, price, 30 cents; and Lily Wreath Calendar, price, 25 cents. These beautiful specimens of art are for sale here by Geo. F. Wharton, 5 Carondelet St.

The most sensible article we have yet seen on the labor question is a paper in the November *Century*, entitled, "Plain Words to Workingmen, by One of Them." The paper is written by Fred Woodrow, and contains some wise suggestions which the labor people would do well to read and act upon. There is enough common sense in it to solve the whole problem.

During the last five years the Roman Catholics have received from the United States government for Indian schools $1,989,000, while all the Protestant Churches have received $744,345. This unequal distribution has called forth repeated protests. The amount received by the Protestant Churches has been divided as follows: Presbyterians, $286,000; Congregationalists, $183,000; Friends, $240 000; Episcopalians, $102,000; Northern Methodists, $33,845. The Southern Methodists and the Baptists have received nothing. The recent General Conference of the Methodist Episcopal Church (North) decided that in future it will not accept any appropriations from the public funds.—*Central Methodist.*

NOTES FROM OUR JACKSON OFFICE.

Bro. Dominick has now on his shelves: Bulwer, Dickens, Cooper, Scott, etc., handsomely bound in cloth, for *only thirty cents* per volumn. It is the Columbian Series, and is unabridged.

The new Methodist Church at Harriston was to have been dedicated last Sunday, Rev. W. L. C. Hunnicutt, D. D., of Centenary College, preaching the dedicatory sermon. An account of the service will be furnished soon. The good people of Harriston deserve great credit in completing the church in face of the difficulties with which they had to contend—a small, scattered membership.

Judge Collins, of Illinois, has recently rendered a decision in the case of the Garfield Park Club, of Chicago. In a telegraphic report of the decision we find these words:

If the language of the decision can be applied as strongly as the court delivered it, it will prove to be the death-knell of all horse racing in the State of Illinois.

It is to be sincerely hoped that the "language of the decision" will be "applied."

Rev. B. F. Jones and family, of Port Gibson, moved into their elegant new parsonage on the twenty-fifth instant. It is a handsome structure, costing nearly $2,800. In a private communication the pastor says:

The ladies gave us a splendid reception last Tuesday evening, at which we received many veluable tokens of esteem, reaching all the way from a barrel of flour to a package of peanuts. There were some bright silver dollers also thet added to the attractiveness of the occasion.

How little trouble it takes to make a pastor feel that his efforts are appreciated by his people!

Eighteen hundred and eighty-one was the close of a long period of pulpit oratory of religious eloquence of which Morley Punshon was one of our best representatives. Since then that species of oratory has died a natural death, and the age of religious homespun, in which *the only eloquence is that of outspoken conviction*, has begun. (Italics ours.—ED.).—Rev. R. Abercrombie before Ecumenical Conference.

We clip the following from the *New Delta:*

PORT GIBSON, Miss., Nov. 1.—Under the recent local option election, which declared this country dry, two of the saloons closed up last night at 12 o'clock to open no more as saloons. The boys were out in full force with brass band and serenaded the town in commemoration of this event. There is only one saloon now in the county, and its license will expire on Dec. 31, next. The county will then be dry for a period of two years. As all of the parties who have been engaged in the liquor business here are high-toned, honorable men, they have quietly submitted to the will of the majority and are going into other lines of business.

Another Appeal to the Members of the Church of the Seashore District, Mississippi Conference.

Dear Brethren: As collector for this district, I have visited the most important points in the district, soliciting contributions to pay off the mission debt. Of the $600 from this district I have in cash and good subscriptions a little over $500. About $375 of this amount has already been paid. It will be out of the question for me to visit other points this Fall. Now, brethren, won't you assist in raising the balance of this $600 by voluntarily sending me a contribution, according to your ability. Remember this is a just debt of the church, and as much mine and yours as anybody's. I trust you do not expect the balance of the church to pay this debt without your assistance.

There are several Methodists in this district whom I have not seen, who are worth from $5,000 to $10,000, who might easily give $10 or $20 for this purpose. Others might give equal or smaller amounts. I trust you will all give according as the Lord hath blessed you, and let us pay the amount asked of us and be done with it. Suppose you make a thank-offering for this purpose! Send the amounts to me at Columbia, Miss., by check, registered letter or postoffice order. Don't wait to see what others will do. Don't forget it. Don't put it off, but send the money right along, and let the full amount be raised by Conference.

Remember that the Board of Missions has passed a resolution to steer clear of debt in the future.

Remember that what you give toward paying this debt is to be a voluntary offering, and is not in any way to interfere with any other collection. If any who have already given wish to give more, we will not fall out with them for it. Those who have subscribed amounts payable the first of December, will do us a great favor by sending those amounts to me promptly by that time. The Mission Board needs the money now. It is paying interest on this debt, and the sooner it is paid the better it will be.

Hoping to hear from many of you, and have *substantial* expressions of your sympathy for this cause, I am,

Your fellow-laborer in Christ,

M. H. MOORE,
Solicitor for Seashore District.

NOTICE TO THOSE OWING THIS ADVOCATE FOR SUBSCRIPTIONS.

The Publisher of the New Orleans Christian Advocate will be much obliged to subscribers to hand amount due to the preacher in charge, so that the preacher can settle at Conference with the representative or the agent of this paper.

Preachers' Aid Society.

LOUISIANA ANNUAL CONFERENCE.

We presume that most of the members of the Louisiana Annual Conference know that we have a Preachers' Aid Society. I am at present its president, and Bro. Samuel Keener is its secretary and treasurer. We have some money in bank.

Our plan is to pay into the treasury $5 when we join the society, so that when a member dies his family immediately receives the money already in the hands of the treasurer. This is much better than to have the bereaved family waiting for the money to be collected. Immediately on the death of a member the members are expected to remit to the treasurer $5. So there will always be money to meet demands. We ought in our Conference to have, at least, sixty members. This would give us $300 to help the bereaved and needy families of our deceased members. This sum, though not large, would be most helpful at such a time. We hope our members will think the matter over, see its importance and become members at the next session of our Conference. J. B. WALKER.

Let It Be Done.

MR. EDITOR: I trust that those upon whom it may properly devolve will put into operation, next Summer, the Bible Institute, as suggested by Bro. Frank N. Parker, and seconded by Dr. LaPrade. The Seashore Camp Ground, convenient of access from Louisiana, Alabama, Mississippi, Florida and Texas, strikes me as the very place for the location of such an institution. If begun and conducted under wise and enthusiastic leadership, it will be found that the young preachers and others of these extreme Southern Conferences will attend in large numbers, and that in a few years the enterprise will become a grand success. JOHN T. SAWYER.

North Mississippi Conference.

NOTICE!

Ministers, delegates and visitors attending the North Mississippi Conference, at Corinth, will pay full fare going, taking certificate from agent to that effect, and return at one cent a mile on certificate of the secretary of the Conference.

Brethren coming from points at which through tickets to Corinth can not be obtained will purchase tickets to Grand Junction, Memphis or West Point (as may be most convenient), and repurchase to Corinth, taking a certificate for each ticket purchased.

Tickets good until Dec. 9.

J. S. OAKLEY,
Secretary of the Conference.

North Mississippi Conference Notice.

To the Pastors:

Brethren: You are urged to have your statistical reports ready the *first day* of the Conference at Corinth. Take pains in preparing them, and be sure to *give them to the statistical secretary on Wednesday, the first day of Conference.*

T. W. LEWIS.

HOME LIFE.

THE DAY OF REST.

When all the labor of the week is done,
The weary heart
Rejoices that once more the morrow's sun
Brings rest in part,
That the tired limbs may pause a little while
From painful strife,
And God's refreshment may have room to smile
On busy life.

So when the day of life is near its close,
And shades of gray,
The weary pilgrim waits with calm repose
For God's own day;
Though shadows deepen, yet no coward fear
Disturbs his breast,
The night of gloom but serves to bring him near
The day of rest.

—*The Quiver.*

An Old-Fashioned Talk about Love.

BY MRS. MARGARET E. SANGSTER.

When I was a girl, it was, in a general way, taken for granted that a girl's natural destiny was to grow up cared for and sheltered by her parents and guardians, fulfilling the duties of a daughter at home until she went from the fostering shadow of the household to take charge of her own house. It was rather expected that a girl would marry in due course, and most girls, in those primitive days, expected it themselves, and, furthermore, expected to marry, not from motives of convenience, not from anything low or mercenary, but for simple, pure, sweet, lasting love. Their mothers had done this, why should not they?

That many young women did not marry, drifting into spinsterhood, taking up the responsibilities and accepting the loneliness of single life, militated nothing against this view. The "old maid" of those days found, as the unmarried woman of to-day does, plenty to do in helping her married sisters, in teaching, in tailoring, in dress-making, sometimes in shop-keeping. She was a valued and valuable factor in the community. Society and the church were greatly indebted to her. But, it is to be doubted, whether she usually plumed herself upon her solitary state. In most instances, she was faithful either to a visionary ideal or to a lost love, and in the solitude of her increasing years the spinster not seldom looked wistfully and regretfully at the women of her own age who had children and grandchildren clustering around her, filling her life with ever-fresh interests and girding her with ever-renewed strength.

It has come to pass, in this day, that a new gospel is proclaimed. In the multiplication of ways and means whereby a woman may be self-supporting, in the wide diffusion of educational advantages, and in the growing independence of young women, love and marriage are, in some quarters, looked upon as incidental. One even hears the phrase, glibly uttered, "the bachelor girl," a phrase fitted to send a shiver to the heart of old-fashioned people, like myself, who yet hold fast to the traditions of their youth.

That girls may, and often must, take care of themselves; that every girl should be past mistress of some breed-winning art or trade worth its full value in the great world market, I fully and unswervingly believe. With all the strength of my nature, I honor the girl who works, and works for money, giving money's worth in the work she does. Especially do I respect the young woman who refuses to be a drag on a father growing infirm, or on a brother who has his own piece in the world to maintain. Also, I have a full and cordial appreciation of the position taken by girls who do not absolutely need to toil for bread and butter, but who possess some marked talent, in itself an endowment, and who wish, as their brothers do, to make this of use. A girl who has received the benefits of thorough training in any line, and who is not able to fill her life with the work which lies within her own home gates, now that domestic life is somewhat less complex than of old, is quite in the right if she give music lessons, sell pictures, make designs for wall paper or for carpets, study medicine or law, or, thrice blessed, become a foreign missionary.

Only, I plead that our dear girls may not allow themselves to minify that which is, after all, woman's essential profession, wifehood, and whatever holy and beautiful follows in its train. It is well to love and to be beloved, and to marry and "settle down" while people are young, and brave, and fearless of risks.

It is well for two faithful hearts to plight each other in loyal troth, to stand before God's altar together, and then to begin a united life, if needful, on very narrow means. Years ago a young artist, who has since then arrived at a competence and secured a world-wide fame, married a young girl who was to be, through many years, his other self—the complement of every quality he possessed. They lived in a conservative land across the sea, where the chances for growth and for remuneration were less than in this republic. The artist decided that here in America he would find the best field for his powers, and the little conclave of two discussed the advisability of taking flight from the old home.

"We are very poor, liebchen," said the husband. "It may be well for me to go first, and send for you when I've secured a foothold. Your can be so much more comfortable with your parents than in the privations which may be before us in the New World."

But the young wife's eyes glowed with fire; her rounded cheek and red lips were full of resolve.

"I will go with you, Fritz," she said firmly. "Where there is bread for one, will be bread for two."

No consideration in marriage should be permitted to set itself before the primal reason for marriage, viz., love. And yet so elusive is love, so deceitful are human hearts, that a girl should think carefully and prayerfully before accepting even in herself as love what may be only gratified vanity or the complacency of being discovered charming and attractive.

A girl does well to listen with respect to her parents and friends if their maturer experience leads them to doubt the fitness of the suitor who aspires to her hand. The father and mother who have loved their daughter all her life have a claim to be regarded when she is to go from their care to that of another. A girl is unwise and unfilial who sets her own will at once in opposition to the wishes of her parents in a matter so important as the decision of whom she shall marry.

Waiting and patience will usually overcome the opposition of parental love; if finally consent be withheld without good and sufficient reason, the young people are justified in going forward on their proposed route in a union blessed of God.

Never, dear girls, let anybody persuade you that better, truer God-service can be done in the public walks of life than in the comparative seclusion of the family. In that Eden the Lord God still walks in the cool of the day, and ever there he dispenses the sweetness of his favor.

Never let anybody persuade you further that the sum of disappointment and misery in wedded life surpasses the sum of joy and abundant recompense. Or that there is any better rule than the good old rule of "bear and forbear." Or that because there is here and there a wreck on the lee shore, there are not fleets and argosies sailing blissfully on the broad ocean waves of life.

Our social fabric, our church stability, the welfare of those who are to come after us, depend largely on the prevalence of true and honorable love, and on the dignity of faithful marriage. He who has given the earth to the children of men has ordained from the beginning the setting of the children of men in well-ordered families. Earthly love has received a divine sanction through all the years of time.

Happy are the sweet girls, not too easily won, who are courted by good men, and who return in full measure the love of such. Of *good* men! A girl must not marry a dissolute man that she may reform him! She will not succeed. Let his reform precede his effort to gain the crowning distinction of manhood, a devoted wife. And, if possible, let both parties to wedlock love *in the Lord*, thus founding at the altar a Christian home.—*Epworth Herald.*

Laughter and Tears.

Laughter and Tears met one day in a shady lane. The sunshine and shade mingled pleasantly there, and the breath of the woods was strong in the air, as was also the fragrance of the clover field near by. But the lane was all too narrow to allow both to pass, for Laughter was boisterous, and romped about so much that he took up a deal of room; while Tears seemed to be half-blind and could scarcely see her way.

She said in a voice like the song of a night bird:

"Why don't you let me pass? This is my path."

"No," replied Laughter, "this lane is mine, and I am in a hurry, so you'd better climb the fence into the dark woods and walk through the dead leaves."

"Why don't you climb the other fence," said Tears, softly, "and run along through the clover, in the sunshine? I'm sure you'd like it better."

"Well," rejoined Laughter, pleasantly, "I'm sure I don't want to quarrel with so gentle a maiden, and so, as we don't seem able to agree about the path, suppose I turn about and go with you?"

"That would be very pleasant, indeed," said Tears, "for I am lonely."

So they went on together, through the twinkling shine and shadow, and each felt better for the company of the other.

And that is why it is that when you meet Laughter you are almost sure to find Tears not far away.—*Detroit Free Press.*

How to Bear Burdens.

Years ago I heard a little incident that I never forgot. In the East there is a hospital for the lepers, and Moravian missionaries have gone there to live and die among them. A high fence encloses the grounds, and one day a man was curious enough to climb up the fence that he might see the lepers in the garden, and he saw this strange sight; a man who had feet carrying a man who had hands, but no feet. The man who had feet scratched up the ground with his foot, and the man on his back dropped the seed he carried into the ground. I have often thought of the circumstance. We have to supplement the defects of others, and they ours. "Bear ye one another's burdens."—I wish we could get down to real simplicity in the burden-bearing business. In the long ago, when I lived in a deer little parsonage and had little children, there came to see me a plain-looking little woman, a member of our church, who said: "You spoke last night of bearing one another's burdens, and I thought maybe you would let me help you bear yours, so I have come around to darn your stockings for you. You must have a basket full." And so I had. That basket full of stockings! I can see them now. And the dear little woman! she sat quietly mending the stockings. She did bear my burdens, for there were no sewing machines and I had so much sewing to do.—*Ladies' Home Journal.*

A Languishing Faith.

To-day religion is not so much of a battlefield as it is a hospital for sick and disabled folks; it is very often only a round of poultices and plaster and nourishing diet, where the talk is of troubles and trials and what we have to go through. I have met religion looking very unlike the warrior or the maiden martyr. A poor thing, coughing a feeble apology for its existence, and timidly promising not to get into anybody's way if we will only let it alone; that shuts its eyes for fear of seeing what is wrong, and holds its tongue for fear of giving offense; a poor, sick, sighing thing that can do nothing in the world but sit by the fire nursing itself, creeping very occasionally into the sunshine when the wind is not in the east. There is much need that we add to our faith virtue—that we keep alive this spirit of daring—fearless, outspoken, determined. We need a religion that is a thorough nuisance to those who want to do wrong; with an eye like an eagle's for anything that is not straight, and making a hideous noise about it such as will set the Pharisees grumbling indignantly. A courage that can not die, but can not be put down; that can be laughed at and starved if need be, but can not do other than the right and speak other than the truth. There is much faith to day, but we want this courage to go right out to live, and dare, and endure—in one word, we want a great enthusiasm for Jesus Christ.—*Mark Guy Pearse.*

Card-Playing.

That accomplished writer, the late Dr. Holland, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I am yet to be made to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters—can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish; but it can never dignify it. I have at this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'"

Fathers and mothers, keep your sons from cards in the home circle. What must a good angel think of a mother at a prayer meeting asking prayers for the conversion of her son whom she allowed to remain at home playing cards for "pastime?"—*M. P. Gaddis.*

OUR YOUNG PEOPLE.

AN AWFUL STORY.

There is a little maiden,
Who has an awful time;
She has to hurry awfully,
To get to school at nine.

She has an awful teacher,
Her tasks are awful hard,
Her playmates all are awful rough
When playing in the yard.

She has an awful kitty,
Who often shows her claws;
A dog who jumps upon her dress,
With awful muddy paws.

She has a baby sister,
With an awful little nose,
With awful cunning dimples,
And such awful little toes.

She has two little brothers,
And they are awful boys;
With their awful drums and trumpets,
They make an *awful noise.*

Do come, good fairy, Common Sense,
Come and this maid defend,
Or else I fear her awful life
Will have an awful end.

—*Educational Journal.*

[This "awfulness" is not confined to little maidens, nor small boys. The editor called, not long since, upon a lady who has passed middle age, and was greeted in this way: "I'm *awful* glad you came."—Editor.]

To Japan.

UPON LOOKOUT MOUNTAIN.

The necessity of a few hours of waiting at Chattanooga was at first regretted, but after I was on the top of Lookout Mountain, I was glad. The ascent is by means of a wonderful cable railway, claimed to be the steepest in the world. It takes you up above city and plain and valley into the clouds, from whence the Tennessee river, seen winding for forty miles, appears as a brook, and the great trains in the fields below as Christmas toys. A guide, or an old soldier—if you should be so fortunate as to get with one—can, from the top, point out to you the battlefields of Chickamauga, Missionary Ridge, and other places of historical interest. A dummy line runs to many fascinating localities upon the mountain; a very fine hotel, a wer-relic museum, much natural scenery of water and rock. I especially remember a rock named "The Judgment Seat." It looked, indeed, as if the King of kings might sit upon it and assemble below him, upon the vast fields and opposite mountain-sides, the men of all ages, and judge them there.

Dr. S A. Steel, of Nashville, in writing of his trip to Lookout during the past Summer, said: "A man can not be a pessimist upon a mountain." And yet I met up there a man who, because he was not selling relics as fast as he wished, was finding fault with all the world besides, even with the Bible, and Christians, and God. Nor mountain air nor any other circumstance can purify the heart.

But I think that school authorities and parents, even as far away as Mississippi and Louisiana, would be wise to club together, get a very cheap rate, and make an excursion with the school-children to Lookout a substitute for the annual picnic. The inspiration given would amply repay the expense. I expect to go on such a trip with 200 students next month. We are to walk over the mountains to a city fifty miles away, and return at the end of a week by steamboat. H. G. Hawkins.

—Matsuyama, Sept. 22.

Some Clever Catches.

A young lady was once talking with a very young and very smart man, who was inclined to air his knowledge of the languages a little beyond what she felt that modesty required. She, therefore, said to him, with an air of deference to his superior attainments:

"You are a Latin scholar. I wish you would tell me how to pronounce the word 'so-met-imes.'"

The youth, with an air of kindly patronage, replied, "I have not met the word in my Latin reading, but I should have no hesitation in saying that it should be pronounced 'so-met'-imes'" (giving it in four syllables, the accent on the second).

"Thank you for telling me," replied the girl, demurely. "I have always heard it pronounced 'sometimes;' but if you say the other way, that must be right."

This is similar to the perhaps familiar catch on the pronunciation of "bac-kac-he," which will often surprise the uninitiated by proving to be only backache. It almost reminds one of a question printed some years since, as to the way of spelling "need"—to need bread. The average person will reply, "k-n-e-a-d, of course;" but the answer will be, "That is the way to spell knead dough, but not to need bread."

A young lady recently visited a family in a most heartless way. She remarked, "I had a letter to-day, and how do you imagine the little preposition 'to' was spelled?"

"Too," suggested mama.

"Two," suggested papa.

"Tew," "Teu," "Tu," ventured various voices.

Lily, who was much engaged with her French lessons just then, suggested "tout," and Tom, in derision, improved upon that with "tueue," declaring that must be right in order to rhyme with "queue."

"All wrong!" exclaimed the young lady, when the alphabet and their ingenuity were well exhausted.

Just then Teddy, who had been soberly absorbed in his bread and honey, and who was in his first term at school, and wrestling with the problem of words in two letters, raised his head, and, with an air of decision and importance, gravely spelled, "T-o, to."

"Yes," cried the young lady, with a peal of laughter.

"Why," exclaimed the others, in dismayed chorus, "that is the right way to spell it."

"Exactly," she replied; "and that is the way my correspondent spelled it. You do not suppose I correspond with persons who can not even spell correctly, do you?"—*Harper's Young People.*

Miss Flossie, so the papers say, is only six years old, but thoughtful we take it, as she said one day:

"Mama, if I get married, will I have a husband like pa?" "Yes," replied the mother, with an amused smile. "And if I don't get married, will I have to be an old maid like Aunt Kate?" "Yes." "Mema," after a pause, "it's a tough world for us women, ain't it?"

In many cases it is very hard to fix the bounds of good and evil, because these part, as day and night, which are separated by twilight.—*Whitcher*

SCIENTIFIC.

The Types of Monomania.

There are different types or classes of monomanias. They are all the same disease, but different types. First, there is the monomaniac with broad delusions of grandeur. These are the patients who believe that they are some exalted personage; they believe that they have done some great thing which entitles them to large reward from the government; they believe they are inventors. Here is a man who has a delusion of exalted personality; he believes that he is Jesus Christ. That is not an uncommon form; but a more interesting class of a higher type of mind are those who believe that they have been great benefactors. We have such a women in the hospital, fifty years of age, who has applied for and received from the Patent Office at Washington regularly issued patents. They have recognized her in Washington as an eccentric women, whose patents are of little if any value; but she has paid her money for the patents and has received them. This woman has invented several useless articles of wearing apparel, from which inventions she thinks she ought to receive a large annual income. She is perfectly coherent, and so reasonable in some things, that some sane people think she is improperly incarcerated here. She writes a great many letters to the authorities, but in other respects is perfectly sane, and is not a little inclined to conceal her delusion. We are told by Clouston of an insane man in Edinburgh, who invented a panacea for the ills of mankind; when out on parole he sold this stuff for a shilling a bottle to the sane citizens of Edinburgh, showing that he had more sense than they.

Monomaniacs with ambitious schemes are another type. They force themselves into public notice, and seek interviews with prominent persons; if not treated with consideration, they become resentful, and perhaps dangerous. Guiteau was of this class.

Next we have delusions of persecution and insane suspicion. There lies now in Moyamensing prison a man under sentence of death for killing a jeweler in this city. He is a well-marked case of delusional insanity or monomania. I have examined him several times. He believed people were after him to poison him. He made murderous assaults upon his wife and children, and ended by casting her into the street. He had impracticable ambitious schemes, which led him into pursuits which he could not carry out. He one day took a $2.50 watch to a jeweler, and found fault with him because the watch would not go like a first-class instrument. Being ejected from the shop, he whipped out a pistol and shot the jeweler dead. This is an instance of monomaniac resenting interference and avenging wrong. One of the most interesting cases of this kind was James Hatfield, who shot at King George III. in Drury Lane Theatre, and who illustrated the fact that monomania may be ingrafted upon a traumatic, as well as an hereditary basis. He had received many wounds in battle, one of which had penetrated the brain, and left it exposed. Immediately after his recovery he began to exhibit delusions. These eventually led him to shoot at the king in the theatre. His case was the occasion of one of the most brilliant pieces of forensic eloquence in the history of medical jurisprudence. In that speech Erskine brought out that systematized delusion was the basis of the insanity, and on this point alone acquitted his client. These cases then are of great importance, because they constitute the vast majority of the criminal insane.—*Dr. J. H. Lloyd.*

How to Live a Century.

First. Live as much as possible out-of-doors, never letting a day pass without spending at least three or four hours in the open air.

Second. Keep all the powers of mind and body occupied in congenial work. The muscles should be developed and the mind kept active.

Third. Avoid excesses of all kinds, whether of food, drink, or of whatever nature they may be. Be moderate in all things.

Fourth. Never despair. Be cheerful at all times. Never give way to anger. Never let the trials of one day pass over to the next.

The period from fifty to seventy-five years should not be passed in idleness of abandonment of all work. Here is where a great many men fail—they resign all care of interest in worldly affairs, and rest of body and mind begins. They throw up their business and retire to private life, which in too many cases proves to be a suicidal policy.

During the next period—the period from seventy-five to one hundred years—while the powers of life are at their lowest ebb, one can not be too careful about "catching cold." Bronchitis is a most prolific cause of death in the aged. During this last period rest should be in abundance

Anybody who can follow all these directions ought to live to be two hundred years old at least. There is always this comfort, however: If we can not live up to our ideas always, we can at least try our best to do so, and the steady effort will be bringing us constantly nearer them.—*Medical Age.*

The Cave-Dwellers of Mexico.—Mr. Carl Lumholtz, who has been exploring the old cave-dwellings of New Mexico, has now published an account of his researches, from which we gather that the most remarkable caves he visited are situated at the headwaters of the Piedras Verdes river, 6,850 feet above the sea-level. They open in the walls of a canyon from 100 to 200 feet above the river, and some of them are 50 feet from floor to ceiling. They contain villages or groups of deserted houses built of ground porphyry, some of which are three stories in height and provided with small windows, cruciform doors, and stone staircases. Large ollas, or jars, curiously decorated, and a great quantity of potsherds were found. On the shady side of the canyon the caves were reserved for sepulture, and the bodies in them had become mummified by the saltpetre of the rock. Photographs were taken of these, and, in some instances, the hair, eyebrows and features were nearly perfect. The hair is softer and wavier than that of the Red Indian, and the features resemble those of the existing Moqui and Zuni tribes, who have a tradition to the effect that they formerly came from the South. The Moqui Indians are so unlike the ordinary Indians of the North that the American trappers used to call them Welsh Indians, and believe them to be the descendents of the followers of Prince Madoc. It is certainly singular that the Moquis wear a striped blanket which is similar in the woof to the old Welsh blanket. They are not the only Indians, however, who have been taken for the descendants of the mythical Welsh discoverers of America. The same origin was claimed for the Mandans, among others, because they appeared to be of lighter skin than the generality of the Indians. The occurrence of albinos amongst the Moquis might help to account for the supposition.—*Cassell's Family Magazine.*

We may *truly* conceive of God, though we can not *fully* conceive of him. We may have right apprehensions of him, though not an exact comprehension of him.

MARRIAGES.

McDONALD—McDONALD.—At the residence of Rev. Irvin Miller, Walnut Grove, Miss., Oct. 27, 1892, by Rev. Irvin Miller, Mr. Peter J. McDonald to Miss Mattie McDonald.

THOMASSON—HEMLER.—In South Vicksburg, Miss., Oct. 27, 1892, by Rev. Ira B. Robinson, Mr. J. M. Thomasson, of Rayville, La., to Miss Mamie A. Hemler, of Pittsburg, Pa.

MARSTON—HAYES.—At the Methodist Church, Coushatta, La., Oct. 26, by Rev. J. E. Deason, Mr. Henry Marston to Miss Emmie M. Hayes, both of Coushatta, La.

ROCHESTER—RICHARDSON.—In Vicksburg, Miss., Oct 19, 1892, by Rev. W. B. Lewis, Mr. Allen Thomas Rochester and Miss Lillie D. Richardson, daughter of the late Mr. E. D. Richardson and Mrs. Lou H. Richardson.

FAIRMAN—BREWER.—At the home of the bride's father, Mr. F. M. Brewer, near Crystal Springs, Miss., Oct 27, 1892, by Rev. H. D. Norsworthy, Miss Lonah Brewer to Mr. T. G. Fairman.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

SHIVERS—JOHN M. SHIVERS, M. D., son of John M. and Sarah Catharine Shivers, was born on Feb. 12, 1864, in Davidson county, Tenn.

Dr. Shivers' life showed that he had been raised in a Christian home by Christian parents. He joined the M. E. Church, South, in the fourteenth year of his life, of which he remained a member about fourteen years. He was a man of high Christian integrity, and honored the cause of Christ by walking worthy of the vocation whereith he was called. He believed in Christ, and acted upon the principles of his faith in every relation of life. Such men as he was are truly the light of the world and salt of the earth, and those who live as he lived do truly become pillars in the temple of our God while they are on earth, and saints in the church above.

He attended the school of the Webb brothers, at Culleoka, Tenn., and graduated from there in 1881. Soon after he graduated he went to Texas, and taught school for seven months at Hillsboro, of that State.

The first of September, in the Fall of 1886, he came to Mississippi and took charge of the Winona District School, at Black Hawk, in Carroll county, and taught this school for seven months. During this time met and soon afterwards married Miss Eleanore Elizabeth Kittrell, daughter of Dr. B. F. Kittrell, of Black Hawk.

Soon after he married he decided to make a physician of himself, and in the Fall of 1887 he went to Nashville, Tenn., and entered the Medical Department of Vanderbilt University, and in 1888 he graduated from that school, and came home well prepared for the profession of his life. He practiced one year as a partner with Dr. B. F. Kittrell at home, and in the Winter of 1889 he moved to Sidon, Leflore county, Miss., where he was rapidly building up a good substantial practice and also establishing himself in his profession as a doctor. He did not only establish himself in his profession, but as a neighbor and as a Christian gentleman and worker in the church and Sunday-school.

Never were two young hearts and lives more devoutly united than his and his wife's; and the time they were allowed to live together not one cloud or shadow crossed their pathway to mar their happiness, but all was sunshine and peace. The Lord blessed their home with three children—all girls—and never were children dowered with the love of two united hearts more than these three little girls.

Dr. Shivers was taken with slow fever at home in Sidon about the first of July, and, as soon as it was decided that he had slow fever, he was removed to the home of his father-in-law, at Black Hawk, where he was treated by that competent and skillful gentleman, Dr. B. F. Kittrell. He also had the best of nursing by his wife and her mother, and his sister, Mrs. Sykes, of Tennessee. But all that skill and nursing and prayers could do failed, for the Lord was ready to take him home, and at 3 P. M., on Oct. 10, 1892, he died.

He had a consciousness from the first that he never would get well, and said to the writer of this sketch that it would take more than human power to cure him, for he thought the end had nearly come, and, "I need your prayers, if I ever did." He expressed himself as being ready to go, and not afraid to die, several times during his sickness, and said he did not have one doubt or fear but that he would go to heaven. In losing Dr. Shivers, the church has lost an active, strong man; the community a good physician and neighbor; the wife, a true, devoted husband; the children, a loving and careful father; the pastor, a friend and brother, indeed; but heaven has gained a jewel. May the Lord guide the feet of the wife and children in that straight and narrow path, and some day may they meet, an unbroken family, in the city of the great King!

W. H. SANDERS.

Nashville Advocate please copy.

COLBERT—Mr. W. H. COLBERT was born in Noxubee county, Miss., Jan. 15, 1845, and died May 7, 1892. He was left without a father when nine years old. His mother died just before he reached manhood. Bereft of mother and father, he was left to fight the battles of life alone. He was happily married in 1870. Mr. Colbert was not a member of the church. He was a very conscientious man. Feeling that he was not worthy of church privileges, he made the mistake of remaining out of the church. Four years ago he heard Sam Jones preach in Jackson, Miss. He then made a public profession of Christ, after which he erected the family altar and for some months prayed with his family. At the time of his death the writer was conducting a revival meeting in Utica, Miss., the home of the deceased. During the meeting Mr. Colbert manifested a great deal of interest about his salvation. On one occasion he came forward, and said, "I am determined, by God's grace, to make my life an eternal success." On the night before his death he and his wife talked about his joining the church, and he assured her that he intended to join in the near future. While he was dying he said he was trusting in the Savior. He prayed very earnestly for divine mercy.

Mr. Colbert was one of our best citizens. By industry and economy he accumulated a good property. With his means he helped others. He did not oppress the poor to increase his own wealth. With his means he helped poor men to buy homes. The poor people revere his memory. While and black said he was the best poor man's friend in the world. With deep emotions many of the poor people said to me: "He is the best friend I ever had. I do not know what we are to do without him."

Mr. Colbert was an affectionate husband and an indulgent father. He ever carried sunshine and joy into his home. In his death the community has sustained a great loss. A valuable citizen, an affectionate husband and a loving father has gone to his final reward. We shall see his cheerful face or hear his joyful voice no more till we meet on the other shore. He leaves to mourn his death a wife, six children, many loved ones and a host of friends. May the God of all grace comfort his widow and fatherless children! L. S. JONES.

SPENCER—GEORGE HENRY SPENCER, son of Lambert Wicks Spencer and Mrs. Anna Spencer, was born in Talbot county, Md., Aug. 5, 1828. His father died in 1836. His mother moved to Columbus, Ga., where he was raised and educated. In 1856 he was employed in the Treasury Department, Washington City. He served in the same capacity in the Confederate Government, Richmond, Va. He was in the local Confederate service. His infirmity, defective hearing, prevented his joining the regular army. He came to New Orleans in 1865, and in 1868 he settled in Bogue Chitto, Miss. He was happily married by Rev. Wm. Hoover at Myrtle Place, Miss., to Miss E. J. Hoover, daughter of the late Judge Christian Hoover, of Pike county, Miss., Dec. 10, 1868. He returned to Columbus, Ga., in 1870; remained until 1875, when he settled in Pike county, Miss., where he lived continuously until December, 1891, he removed to Lincoln county, Miss., where he died, after months of suffering, Sept. 2, 1892. He was confirmed in the Episcopal Church in Marshall, Texas, in 1864. In November, 1891, under the ministry of Rev. W. T. Griffin and Dr. Bethea, he requested his name to be enrolled on the church record—St. Mary's Chapel—his wife and four children being members of the Methodist Church.

Mr. Spencer was a cultured Christian gentleman, than which there is no higher type of manhood, and he is widely connected to some of the best families, being a kinsman of Bishop Keener's wife and Samuel Spencer, New York. He could not hear well, but "was glad to go to the house of the Lord," and supported the preacher by his presence and with his means. The writer gave him a copy of "The Christian's Secret of a Happy Life." It proved of much spiritual benefit to him. He was enabled to lay hold of all the promises of God, and his heart rejoiced in hope of eternal life. In his late home this book is "a dear and sacred thing." Its pages are marked and blotted with tears of penitence, as he struggled into spiritual life, kneeling at Mercy's footstool. While we mourn him as dead, he glorifies God above.

MRS. M. L. J. HOOVER.

Myrtle Place, Miss.

BROWN—Mrs. CHARLOTTE BROWN, daughter of the late Wyatt Felder and Mrs. Cynthia Hope, was born in Pike county, Miss., Feb. 6, 1840. Her father was a holy-minded man of God, a leader in the church, and many remember his fervent prayers in the public congregation—such earnest wrestling with the Lord, as though he was alone with God.

Sister Brown first married H. E. Thornhill, July 11, 1858. Two children were born to them; both died young. Mr. Thornhill died June 26, 1862. In 1861 she was married to Mr. Thos. Rollins. He was a worthy, good man, and an esteemed citizen and a "Master Mason." Three daughters and a son were born to them. Mr. Rollins died in 1877.

Sister Brown joined the Methodist Church, at Topisaw, when a child. After her marriage to Mr. Rollins she united with the Baptist Church. On Jan. 31, 1878, she was again married to Wm. Brown. To them one son was born.

Sister Brown died Dec. 16, 1891, at the home of her husband, Lincoln county, Miss. She was a devoted mother, and her children have profited by her training. She was sick several months. Her faithful, devoted husband employed the best physicians, and everything was done to restore her to health that love could suggest. Christian men and devout women attended her sick-bed, and many prayers were offered in her behalf. She asked the Lord to spare her to raise her young son; but when she knew she would not recover, she blessed her faithful husband and her sorrowing children, sweetly resigning herself to the Savior, who heard her sighs, regarded her tears with pity, and said to her waiting soul, "I am thy salvation." MRS. M. L. J. HOOVER.

FORD—Mrs. EMMA FORD (nee Henderson) was born March 8, 1848, and died Sept. 6, 1892.

Sister Emma joined the Methodist Church, South, when about twenty years of age, and remained in it until the day of her death—a devoted, zealous Christian. She was always at her post of duty, unless prevented by illness, and thought no cross too hard to be borne for Jesus.

Sister Emma has been a sufferer all her life, but for the last two years her suffering has been intense. At times it seemed hardly possible for a human being to endure such agony and live; but she lived and endured it all with patience, until the sixth day of September past, when, with words of victory upon her lips, she passed away to be at rest. Her last words were, "Blessed Jesus!" She has "fought a good fight," finished her course, "kept the faith," and now awaits the "crown of righteousness." Glorious victory! Triumphant death!

The entire family were present at her death, and though they sorrow, they "sorrow not as others which have no hope." They expect to meet again, to part no more, through him who said, "I am the resurrection and the life.

T. L. L.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
Texas	Nov. 10	Cuthert, Texas	Hargrove
North Alabama	Nov. 16	Lafayette, Alabama	Keenor
Indian Mission	Nov. 16	Ardmore, Indian Territory	Granbery
Virginia	Nov. 16	Norfolk, Virginia	Hendrix
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
South Carolina	Nov. 23	Charleston, South Carolina	Hendrix
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacadoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Macon	Nov. 10
Hebron	12, 13
Brooksville	19, 20
Columbus circuit	26, 27

T. C. WEB, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Coffeeville circuit, at Goshen	Nov. 11
Charleston circuit, at Charleston	12, 13
Tillatoba circuit, at Pleasant Hill	19, 20
Water Valley circuit, at Palestine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 9 and 24; and see that the Boards of Trustees present reports of the titles, condition and value of property? Let the local preachers be careful to have written reports, according to our law.

W. T. J. SULLIVAN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Duncan	Nov. 12, 13
Jonestown	19, 20
Belen	26, 27

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Ebenezer	Nov. 12, 13
Lexington and Tchula	13, 14
Belzoni	19, 20
Poplar Creek	26, 27

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

East Holly Springs circuit	Nov. 12, 13
Mount Pleasant	19, 20
Olive Branch	26, 27

JNO. W. BOEWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Arkabutla, at Brook's Chapel	Nov. 13, 14
Mt. Vernon (Wed.)	16
Nesbit's	19, 20
Wall Hill (Wed.)	23
Panola, at Mt. Tirzah	26, 27

H. C. MORRHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Winona circuit	Nov. 10
Valden	12, 13
Black Hawk	19, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Houston and Wesley	Nov. 12, 13
Prairie	19, 20
Buena Vista	26, 27

J. H. STONE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Port Vincent, at Bayou Barbary	Nov. 12, 13
Live Oak, at Palmetto	14
Tallebeck, at Camp Ground	18
Covington, at Bildell	19, 20
Gloster and Centerville, at Centerville	26, 27
Amite, at Cedar Grove	Dec 3, 4
East Feliciana	10, 11

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Holmesville	Nov. 11
China Grove, at Tylertown	12, 13
Gallman	13, 13
Lebanon	18
Bowerton, at Rehoboth	19, 20
Terry, at Spring Ridge	24
Adams circuit, at Adams	26, 27
McComb City (night)	30
Wesson	Dec. 3, 4
Pleasant Grove circuit	10, 11

R. S. WOODWARD, P. E.

SEASHORE DISTRICT—FOURTH ROUND.

East Pearl	Nov. 12, 13
Purvis, at Purvis (Tues.)	15
Perry, at Smith's Chapel	13, 20
Heidelberg, at Philadelphia (Tues.)	22
Columbia	26, 27
Mt. Carmel (Wed.)	30
Williamsburg	Dec. 3, 4
Hattiesburg, at Hattiesburg (Wed.)	7

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Warren	Nov. 12, 13
Roxie, at Roxie	19, 20
Meadville, at Meadville (Tues.)	22
Anguilla and S. F.	26, 27
Rocky Springs	Dec. 3, 4
Utica (Thurs.)	8
Port Gibson	10, 11

D. A. LITTLE, P. E.

BRANDON DIST.—FOURTH ROUND.

Carthage, at Liberty	Nov. 11
Walnut Grove, at Scotland Chapel	12, 13
Carthage and Walnut Grove, at W. G.	14
Hillsboro, at Good Hope	19, 20
Fannin, at Fannin	24
Brandon station	27, 28
Trenton, at Polkville	Dec. 1
Montrose, at Mt. Zion	3, 4
Westville, at Hall's Creek	5
Raleigh, at Raleigh	10, 11

C. MCDONALD, P. E.

JACKSON DIST.—FOURTH ROUND.

Silver Creek, at Hillsdale	Nov. 12, 13
Lake City and Lodi, at L. C. (Wed.)	16
Sharon, at Sharon	19, 20
Madison, at Madisonville	20, 21
Yazoo cir., at Mount Carmel (Thurs.)	24
Benton, at Midway	26, 27
Raymond, at Bolton (Wed.)	30
Jackson—First Church	Dec. 3, 4
Jackson—Capitol Street	3, 4
Flora cir., at Flora (Wed.)	7
Pocahontas circuit	10, 11

Trustees are hereby requested to be ready with their reports on all church property.

E. H. MOUZON, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Leakesville circuit, at Avera	Nov. 12, 13
W'boro cir., at Winchester (Tues.)	15
W. and State Line, at W'boro. (Wed.)	16
Shubuta circuit, at Shubuta (Thurs.)	17
Clarke circuit, at Manasseh	19, 20
Daleville station (Thurs.)	24
Chunkey circuit, at Concord	26, 27
Marion circuit, at Pleasant Hill	Dec. 3, 4
Meridian—Central (night)	5

The attention of the preachers and of trustees is called to Ques. 28, and to Ans. 4, page 122 of Discipline. All local preachers must have ready written reports of "the extent and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaq. and Donaldson, at D. (Sat.)	Nov. 12
Morean (Tues.)	15
Louisiana Avenue (Thurs.)	17
Baton Rouge (Sat.)	19
Rayne (Tues.)	22
Dryades (Wed.)	23
Gross Tete, at Harmony (Sat.)	26
Felicity (Wed.)	30
Lower Coast (Sat.)	Dec. 3
Carondelet (Thurs.)	8
Crape (Sun.)	11

Local preachers and Boards of Trustees must present their annual reports. The pastors are requested to have their statistical reports ready.

C. W. CARTER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Fellowship	Nov. 12, 13
Ada, at Palestine	19, 20
Columbia, at Columbia (Wed.)	23
Castor Mission, at Master's Chapel	26, 27
Montgomery	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vienna, at Vienna	Nov. 12, 13
Gansville, at Antioch	15, 16
Vernon, at Long Straw	19, 20
Sparta, at Bear Creek	26, 27
Ringgold, at Andrew Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane circuit, at Grand Cane	Nov. 12, 13
Mooringsport, at Pine Hill (Tues.)	15
Caddo circuit, at Longstreet	19, 20
W. Natchitoches and Prov'l, at P. (F.)	25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	26, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

DELHI DIST.—FOURTH ROUND.

Indian Village	Nov. 12, 13
Waterproof, at Waterproof	19, 20
Oakley, at Jordan	26, 27
Winsboro, at Winsboro	Dec. 3, 4
Delhi, at Delhi	7

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Sulphur Mine, at Vinton	Nov. 19, 20
Grand Chenier, at G. C.	26, 27
Sabine Mission, at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

It is said the Pope is very ill. The clerical papers are making every effort to conceal the fact of his illness.

LETTER FROM ALFRED GRÜNFELD.

(TRANSLATED FROM THE GERMAN.)

WM. KNABE & CO.:

During my six months' concert tour through the United States of America I have used exclusively the Knabe Pianos, and I am pleased to be able to state, with fullest sincerity, that I consider them *the best instruments of our times.*

In particular, is the action *absolutely incomparable*, enabling the rendering of effects which I considered heretofore impossible.

I congratulate Wm. Knabe & Co. heartily to their superb instruments, and feel convinced that most of my colleagues will join me in my judgment.

ALFRED GRÜNFELD,
Imperial and Royal Austrian Court Pianist, and Royal Prussian Court Pianist.

New York, April 1, 1892.

NEWS OF THE WEEK.

DOMESTIC.

Summit, Miss., is to have another bank. A few years ago there was no bank between Jackson and New Orleans. Now Crystal Springs has two, Hazlehurst has two, Brookhaven has two, Summit has one, and will soon have another.

The commission appointed more than a year ago by Bishop Potter to investigate charges of heresy against the Rev. Dr. Hebor Newton, rector of the Episcopal Church of All Souls, New York City, has reported the charges as "not proven."

Pennsylvania and Vermont have begun to organize a naval militia. Eight States have already established well-equipped naval militias. Secretary Tracy will ask Congress to increase from $25,000 to $50,000 the appropriation for the equipment of this force.

The Navajos Indians are said to number some 20,000, with, at least, 3,000 children of scholastic age. The best possible provision, in well-equipped schools and competent instructors, has been made for their education; but it has been found almost impossible to get any children into the schools.

A tract consisting of 150,000 acres of mineral and lumber lands, lying between the Alabama Great Southern and the Chattanooga Southern railways, consisting mostly of Lookout Mountain lands, was sold in Chattanooga, Tenn., last week, to a syndicate of capitalists, who will develop it. The price paid was $100,000 cash.

Two very handsome windows and memorial tablets have just been put into St. Paul's Episcopal Church, at Richmond, Va., as memorials of Gen. Robert E. Lee. They are gifts of the Stuart family, of Brook's Hill, Ga. Gen. Lee was for many years a vestryman of St. Paul's Church, and took a very lively interest in its affairs.

Stephen D. Lee, Gov. Stone, Ex-Gov. Lowry, and Gen. Flower, members of the committee for raising funds for a Jefferson Davis monument at Richmond, met in Jackson, Miss., Nov. 5, and perfected plans. The county committees appointed will organize sub-committees of women. Jan. 2 is made general contribution day, when every person will be asked to give 25 cents or over for the Davis monument.

The concessions asked by the Warehousemen's and Draymen's Unions having been refused by the merchants, as a consequence, a general (sympathetic) strike of the labor organizations in this city ensued on Monday morning, the seventh instant. The car drivers and gas workers being among the strikers, general inconvenience was the result. Business interests of all kinds were affected and a general stagnation of trade ensued. A compromise was effected on Friday, Nov. 11, and the strikers returned to work.

According to the official Census Bulletin, in 1880 there were 85 separate manufacturing industries in New Orleans; in 1890 the number had increased to 129. In 1880 the number of manufacturing establishments was 915; in 1890 they numbered 1,872. In 1880 the capital invested in manufacturing was $8,565,303; in 1890 manufacturing in this city employed a capital of $20,695,794. In 1880 the number of hands employed in manufacturing in this city was 9,504, and they received in a year wages to the amount of $3,717,557, while in 1890 the number of hands had grown to 22,563 persons, earning yearly wages of $9,792,504.

FOREIGN.

It is said there are several thousand famine-stricken people in the city of Zacatecas, Mexico. The government is doing good work in relieving the suffering throughout the country, but so far the people of Zacatecas have not been aided.

Costa Rica has already collected 3,418 different objects, besides 5,000 birds and nearly 6,000 pieces of antiquities for exhibition at the World's Fair. The collection of woods embraces more than 864 classes, and there are 197 samples of minerals, such as gold, copper, iron, coal, etc.

Osman Digma, who has been reported dead dozens of times, has reappeared in the Soudan. With a number of his followers he has occupied Sinkat and has raided close to Suakim. An Egyptian outpost fifty miles from Suakim has been evacuated. The friendly tribes fled before the raiders.

Fifty thousand cotton workers struck in England on Nov. 5. It is thought others will strike. The cause of the strike is an attempt on the part of the mill owners to reduce wages. This reduction is based on the heavy losses which have been experienced by the Lancashire mills during the past season.

The Parisian bankers who have in their possession the money known as the Paris fund, belonging to the Irish parliamentary party, have informed Mr. Justin McCarthy that they can not part with the money unless authorized to do so by the tribunal of the Seine. No compromise between the two sections of the Irish parliamentary party regarding the disposition of the fund can free them from responsibility. Months may elapse before the tribunal of the Seine gives a decision in the matter.

Ministers in Business.

For the minister of the Lord Jesus to engage in secular business is quite too often to betray the cause of the Master he professes to advocate. In transcending his legitimate sphere he enters the enchanted ground where dangerous temptations are all about him. Secular business is no part of the great commission, and was not in the special divine call to the sacred office. In going outside to engage in secular affairs and get gain, he is pretty sure to compromise his standing as a man of God and a messenger of the Lord Jesus. He will be thought no better than the average man of the world.

The minister is liable to follow exceptionable lines of business and to operate by irregular and illegitimate methods. Accustomed to deal with good people, he is less likely to be on his guard than those doing business in the world. Accustomed to accept the word of people as authority, bold asseveration is liable to carry him, often to his own sorrow. If anyone has a wildcat scheme, an enterprise without bottom, a castle in the air, in Spain or Kansas, he is quite likely to find favor with a class of verdant ministers who accept assertion for fact. If anyone has a machine charged with dynamite and especially dangerous to handle, he usually can find a minister quite ready to put his hand into the gearing, just to test it, just for a moment. He usually finds the machine to be a trap, baited with large promises of gain, and sure to spring the moment he has a firm hold.

The minister is extremely liable to make a failure. If sharp business men fail in so large numbers, how is it likely to be with these untrained and green men? And, then, failure disgraces his office and embarrasses all his associates. The preacher usually comes out best who devotes himself to his single calling. Let him abandon secular business or put off his clerical robes. A man who uses his standing as a minister as an advertisement to his business, is a humbug and a cheat, who deserves to be excluded from the clerical ranks. Dives in a shad-bellied coat is a sad figure to meet on 'Change.—*Zion's Herald.*

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. D. Norsworthy, B. Carradine, John D. Warner, W. B. Hines (2), R. M. Evans, John Mathews, H. W. Lewis, H. F. Lewis (2), J. F. Wynn, J. A. Poe, M. H. Moore, J. W. Ellison, P. H. Howse, John Ritchey, Jno. Dodwell, J. L. Fatrell, W. B. Lewis, J. R. Bingham, W. W. Simmons, C. T. Munholland, R. F. Cole, A. W. Langley, J. J. Ransom, T. B. Hargrove, L. J. Jones, J. D. Newsom.

Messrs. S. T. Parish, C. W. Fowler, W. T. C. Williams, W. R. Jefferson, M. K. Misler, F. H. Castman, Dr. T. M. Tramel, W. E. Collins (3), A. J. Weems, Jos. A. Stott, T. A. Holloman, F. C. Cudd, C. L. Ray, E. S. Toler, M. J. Wallace, J. D. McKie, E. Hollu, H. C. Murphy, P. H. Hale, R. H. Hollingsworth, J. L. Hunnicutt, Dan A. Allen.

Mesdames T. Hamilton, S. L. Samford, M. E. Day, Lizzie Fletcher, Mary J. Pipkin.

Miss Louise Green.

Nov. 8.

"Mud That Is More Valuable Than Gold."

"There is no gold in the hills around our place, but there is mud that is more valuable than gold," said Mr. H. L. Kramer, who registered yesterday at the Auditorium of Indiana Mineral Springs, Warren county, Ind. "It is a magnetic mineral mud and it is more valuable than gold, for it cures rheumatism in every form, no matter how long the victim has been a sufferer." "O, no," laughingly replied Mr. Kremer to the reporter's question. "We do not give our patients mud to eat; it is made up of poultices and placed on the joint where the pain is most severe."

"It is only within the past few years that this wonderful Magnetic Mud deposit has been known. Large quantities of it have been carried away, and people are traveling far and near to our new hotel and bath-house, costing over $150,000, which has just been completed, in order that they may drink the Magnetic Mineral water and bathe in the mud. There are upwards of two hundred people there to-day, and many have recovered so rapidly as to make it a wonder to themselves and their friends. We look forward to the time when people will be journeying to the Indiana Mineral Springs from every State and Territory in the Union to be cured of chronic, rheumatic and kidney diseases that baffled the best medical skill.

"The mud is found immediately at the base of the center of a horseshoe-shaped bluff, where the springs are also located, and it seems that the waters of the springs, pouring forth there for countless ages, has thoroughly impregnated this deposit with mineral properties, and magnetized it so that when a steel blade is left in it, after a few hours it becomes thoroughly magnetized so you can take up a large darning needle."

Mr. A. L. Thomas, of the great advertising firm of Lord & Thomas, Chicago, is president of the Indiana Springs Co., who have lately developed the wonderful spring. He has issued a beautiful little pamphlet which tells all about this resort, and gives the experience of many prominent people who have been cured there within the last year. It will be sent by mail free upon request. Address, A. L. Thomas, 45 Randolph street, Chicago.—*Chicago Tribune*

Gregori's Twelve Wonderful Paintings of Columbus.

IN THE PRIVATE ART GALLERY OF NOTRE DAME.

What Phœbe W. Couzins says, in her illustrated article of Queen Isabella, *New York Herald*, Sunday, Oct. 16th, 1892:

En route for Chicago in the interest of World's Fair matters, I chanced to stop at South Bend, Ind., and there learned for the first time that 12 historical pictures of the discovery of the New World were immortalized on the walls of University of Notre Dame. They are painted in large heroic figures, the coloring rich, varied and harmonious. The whole ensemble strikingly beautiful and realistic, the result of the most careful study which was afforded the artist by the Pope, by request of the venerable Father Sorin, the founder of the University of Notre Dame. The work is the product of eleven years of patience and toil of the great Italian artist, Luigi Gregori.

As you enter the grand vestibule the majestic figure of Queen Isabella greets and thrills you at the first inspiration to the historical review. She occupies the post of honor to the right, as is her due. Then Columbus at the Gate of La Rabida; Father Perez blessing Columbus before he embarks; The Mutiny at Sea; Discovery of Land, Friday, October 12, 1492; Taking possession of the New World; Return of Columbus and reception at court; Bobadilla betrays Columbus; Death of Columbus, Valladolid, May 20, 1506; Columbus; Father Diego, protector of Columbus at Salamanca; Luis de Santangel, Treasurer of Aragon.

Gregori pictures Isabella at that supreme moment when the fate of nations and the hope of Columbus hangs trembling in the balance.

Arrayed in royal robes of purple, yellow and ermine, a loop chain and gold cross about her neck, with the historical box of jewels in her hand, Isabella steps from her throne, uttering the immortal words:

"*Be mine the privilege. I have jewels which I now pledge to raise the necessary funds, and as Queen of Castile in my independent sovereignty, I assume the whole burden of the cost and prohibit further delay, lest the expedition be jeopardized.*"

Her beautiful face and figure tally faithfully through the artist's brush with the pen portrait of Washington Irving, who has eloquently drawn her from the historical archives.

She was well formed, of middle size, with great dignity and gracefulness of deportment, and a mingled gravity and sweetness of demeanor. Her complexion was fair, her hair auburn, inclining to red; her eyes were a clear blue, with a benign expression, and there was a singular modesty in her countenance, gracing as did a wonderful firmness of purpose and earnestness of spirit.

Such was the picture that I looked upon in this lovely transcript of the great Queen—*the only tribute, the only recognition so far as is ascertained, throughout the length and breadth of this Republic.*

These paintings have all been reproduced, in photogravure, 12 full-page illustrations, with the story of Columbus, faithfully abridged from Washington Irving and the famous Italian historian, Francisco Traducci. It is published by the Latin Historical Society, 12 West Broadway, New York, who will mail it to your address on receipt of 25 cents in stamps or coin.

Address, Latin Historical Society, Postoffice Box 1314, New York.

Christian Advocate.

VOL. 39.—NO. 46. NEW ORLEANS, THURSDAY, NOVEMBER 17, 1892. WHOLE NO. 1891.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Louisiana Conference

Short History.

BY REV. J. T. SAWYER, D. D.

The Louisiana Conference has made history; yet, creditable and thrilling as is that history and rich enough to yield a stout volume, it is only possible in the space allotted us in the ADVOCATE to here and there make bare mention of the men and things belonging to the forty five years of our Conference life. In the town of Opelousas, La., on Jan. 6, 1847, the Louisiana Conference was organized. The records tell us: "The Bishop not being present, the Rev. John Powell, the only presiding elder that had arrived, took the chair and opened the session by reading the twelfth chapter of the Epistle to the Romans, singing Hymn 305, beginning, 'Forever here my rest shall be,' and prayer. On motion of David O. Shattuck, Wm. H. Crenshaw was elected secretary. The names of the members were then called by the secretary, and the following responded, to wit: Byron Benton, Wm. H. Crenshaw, Richard M. Crowson, Charles P. Clark, Philip H. Duffenweirth, Moses Davis, Stephen J. Davies, John B. Eddins, Philo M. Goodwyn, Jesse A. Guice, Cyprian Gridley, Wilson W. Jenkins, David Hinman, Thomas C. Lewis, Frederick P. Nixon, John Powell, John Piper, Robt. H. Reed, David O Shattuck, John J. Weems, William H. Turnley." These came in later: "Squire W. D. Chace, Wm. H. Watkins, John W. Harmon, William Hines, Richmond Rindle, Thompson C. Tinder." Thos. O Summers, of the *Southern Christian Advocate*, and J. T. Mitchell, of the Western Book Concern, were present. Bishop Soule arrived in the afternoon and "took the chair." The following were admitted on trial: Christopher C. Preston, from Magazine Street station; Alex E. Goodwyn, from New Basin station; Wm. C. Chamberlin, from Texas circuit; and Zachariah Thompson, from Opelousas station. Henry B. Page, Reynolds S. Trippett, Thos. J. Lacy, Uriah Whatley and Daniel G. Watkins were "probationers of one year." These were admitted into full connection: Lewis A. Reed, Chas. J. Halberg, Edw. F. Thwing and Wm R Gober. Richard Deering, from Kentucky, and Robt. J. Harp, from the Memphis Conference, came with others as transfers. Thos. Price, Lysander Wiley, Daniel Delery, Malachi Dubose were "located at their own request." The secretary states: "Bishop Soule, after delivering an address of much power, of deep and thrilling interest, which moved our hearts and enlightened our minds, read out the appointments." Presiding elders for the first year of our Conference existence were: New Orleans district, Squire W. D Chace; Monroe district, Richmond Rindle; Vidalia district, Wm. H. Turnley; Opelousas district, John Powell; and Alexandria district, Wm. F. Brown. The New Orleans appointments were as follows: Poydras Street, Joseph Cross; Andrew Chapel, John Piper; Lafayette and Col'd charge, Lewis A. Reed; Steele Chapel, Richard Deering; Triton Walk, Wm. Hines; Soule Chapel, Stephen J. Davies; Bethel, R. S. Trippett; Moreau Street and French Mission, Charles P. Clark; Deverberge and Gretna, Cyprian Gridley; German Mission, in third municipality, Chas. Brumer. D O. Shattuck was appointed president of Centenary College, and W. G Gould, W. H. Watkins and R. W. Kennon were transferred to other Conferences. The figures with which the Louisiana Conference started out were as follows: White members, 4 715; colored, 3 329; total, 8,044 There were 31 local preachers, 22 Sunday-schools and 895 Sunday-school scholars.

The history went along, as is usual with Annual Conferences. The preachers went in and out and gathered the people and preached the gospel and formed societies and established missions among the negroes. These missions were very successful, and many of the negroes were converted and admitted into the church, some of our most earnest and devoted preachers being assigned from time to time to this work. Some interesting history is made during "war times."

The sixteenth session went to Alexandria, Dec. 11, 1861. No Bishop came, and J. C. Keener was elected president, presided throughout and made the appointments. L. Parker was the secretary. In the minutes of this session stars (*) against the names of a number of the preachers direct to a note at the bottom of page, running thus: "In the army." We can not help feeling that the training received and the hardships encountered all along by our Louisiana preachers, in the cultivation of their difficult territory and in their ceaseless battles for God and the church, have developed in them soldierly qualities fitting them for creditable carriage upon any field of honorable conflict. The seventeenth session held at Bastrop, Dec. 10, 1862, was presided over by James A. Ivy, Goodwyn being secretary. Only twenty one members appeared at the opening hour. The Rev. Dr. Keener presided over the eighteenth session, which convened at Homer, La., Dec. 2, 1863. P. M. Goodwyn was secretary. In the beautiful town of Minden was held, on Dec. 7, 1864 the nineteenth session, with J. C. Keener presiding, and L. Parker secretary. The statistics reported were exceedingly meagre; yet, notwithstanding the stringency of those war times, there was $2 698 brought up by the preachers for Conference claimants. Louisiana's war governor was thanked thus:

Resolved, That the Louisiana Annual Conference do hereby tender to his excellency, H. W. Allen, Governor of State of Louisiana, our hearty thanks for his gift of sufficient paper to publish the Minutes of said Conference for 1864.

No appointments were made in the New Orleans district, and a number of charges outside the city were left unsupplied. An interesting memorandum is made at the end of the Minutes, showing that twenty-one works were then "in the enemy's lines." The following brethren were noted as, "in Army Service: C. C. Gillespie, C. W. Hodge, J. F. DeWitt and Wade H. Frost;" and these as, "Missionaries and Chaplains to the Army: B. F. Alexander, J. L. Wright, T. B. Baldwin, J. C. Keener, W. C. Young and T. B. White." There were twelve of the preachers laboring in the bounds of other Conferences, among whom we note the names of J. B. Walker, C. J. Halberg, J F. Scurlock, Fred White, H. N. McTyeire and R. J. Harp.

From the twentieth session the work of the Conference went forward slowly, but surely. Preachers did their work, and died, and others came in to take their places. Some transferred to other fields of labor, still the work progressed. The numbers in membership increased with the years; the agencies for doing the church work multiplied with the needs of the times, and the means for supporting the work were increased correspondingly. There is much in all that past of Methodist history that invites us to linger, but the space allotted us cuts us off from detail. We come to the present position.

The last session, the forty-sixth, was held at that thriving city on Red river, Alexandria, on Dec. 16 1891 Bishop John C. Keener presided, and John T. Sawyer was the secretary, assisted by Rev. Fitzgerald S. Parker. The statistics showed 95 clerical members of the Conference and 13 on trial. Of the 95 9 are superannuates.

There were reported to Conference, at Alexandria, these creditable figures: Local preachers, 81; members, 20 483; number of churches, 234; value of churches, $431 340; number of parsonages, 61; value of parsonages, $61,915; value of other church property, $198,546 35; number of Sunday-schools, 218; number of Sunday-school scholars. 10 179; paid the preachers, $64,289 12; paid Bishops, $948 05; raised for Conference claimants, $4 116 70; raised for foreign missions by churches and Sunday-schools, $5 863 64; raised for domestic missions, $1,263 15; raised by Woman's Missionary Society, $1,043; raised for church extension by churches and Woman's Department, $2 368 85 There have been organized a few Epworth Leagues in the bounds of the Conference, and encouraging mention is made of them in the report of the Sunday-school Board.

At first blush it seems that a little over 20 000 members, after forty-five years of labor, is nothing much; yet, when it is remembered that in all the bounds of our Southern Methodism there can scarcely be found a more difficult field than the lowlands and swamps of our largely Catholic Louisiana, with its chief city populated to a great extent by people from Continental Europe and their children, all of them permeated with the loose, religious notions prevalent in that part of the world, we may well wonder that our fathers and the workers of to day have gathered so many to our exalted standard of character and life. Our little host, well handled and filled with the Spirit, may, under God, easily double their numbers by the beginning of the twentieth century. The Louisiana Conference has indeed made history, and we of this day can do no better than to emulate the example and work of those who, preceding us, have wrought in their day the will of God in this State, have fallen at their posts, and are now in the possession of their eternal reward.

Domestic Missions.

BY REV. FRANKLIN N. PARKER.

The problem of domestic missions, or evangelistic enterprise at home, is a question of need and supply. An estimate of the need is made from data derived from a discriminating study of the religious, educational and social status of the people, and as affected by existing evangelistic enterprise. The question of supply calls for the consideration of qualified workers and the means for their support.

From these points of view I have endeavored to study the problem in this State. However, as yet I have not succeeded in securing all the necessary data, but hope to do so at some future time. The advance sheets of the census of 1890 enable us to give some estimate as regards our immediate necessities. This, coupled with the statistics given in the Minutes of our last Annual Conference, will indicate the status of our church. The boundaries of the Louisiana Conference embrace fifty-one of the fifty-nine parishes in the State, having a population of—approximately—500 000 white people, chiefly native born. In the entire State there are 184,394 educable white children, having an attendance in the public schools of 74,988; private schools, 13,573; parochial schools, 5,856. According to the census, these parochial schools are divided as follows: Roman Catholic, 33; Lutheran, 11; German Evangelical, 3; German Presbyterian, 1. Six hundred and twenty two colored pupils are included in these schools. If the above figures are correct, there are about 89 977 white children of educable age who are not attending school in the State. Possibly a large number attend college in other States, but it is scarcely probable that there are many. It is important to note that these estimates of educable children are made upon the basis of from five to seventeen years as the educable age. According to this, the extent of illiteracy among us is very great. We now proceed to a seriatim review of the various presiding elders' districts.

Delhi District—Embraces the following parishes: East Carroll, West Carroll, Morehouse, Ouachita, Richland, Madison, Tensas, Franklin, a part of Catahoula, having an approximate population of 19 239 whites. The census gives to these parishes 810 Roman Catholics. Our own strength there is represented by 13 charges, 1,998 members, 27 churches, 26 Sunday-schools, having 1 057 scholars. The section included in this district is supplied, except in a few communities, with the gospel by our church. The southern part of East Carroll is destitute of the gospel from Protestants. There is but one church in Madison, the southern part being wholly destitute. However, in these two places there are very few communities where a congregation of ten white persons could be collected. There is also a small strip of country in Morehouse without regular preaching from an itinerant minister. This district is not as fully supplied with Sunday schools as it ought to be. The presiding elder of this district, from whom I have received the above information, thinks that there are two or three places where judicious appropriations could be made. The population in this district is sparse, and the country subject to disastrous overflows. The work done here has been heroic, but concentration is necessary.

Arcadia District—This district embraces the following parishes: Union, Claiborne, Lincoln, Jackson, Bienville, Webster, one ward of Red River, one ward of Natchitoches, two wards of Winn, having a population of about 45,731 whites. The estimate of Romanists here is about 150. Our own strength is represented by 17 charges, 6,234 members. 64 churches, 48 Sunday-schools, 2,215 scholars. A number of circuits in this district require missionary appropriations.

Shreveport District—Embraces the parishes of Sabine, Natchitoches, De Soto, Caddo, Bossier, having a population of 39.795 whites. Romanist membership, 13,700. Our strength is as follows: 18 charges, 3,975 members, 55 churches, 45 Sunday-schools, scholars, 1 816.

Alexandria District—Embracing the parishes of Rapides, Avoyelles, Catahoula, Caldwell, Winn, Grant, Concordia, Vernon, parts of Calcasieu and St. Landry, having a population of 52 076 whites. Large portions of this district are destitute, and other portions poorly supplied as to quantity and quality. We have here 15 charges, 2 969 members. 44 churches, 33 Sunday-schools, 1,566 scholars. Romanist membership. 15 060.

Opelousas District—Embracing the parishes of St. Mary, Iberia, Acadia, Vermillion, Lafayette, St. Landry, Calcasieu, Cameron. St. Martin lies on the boundary, but, although having a white population of 6,988, there is not a Protestant congregation in the parish, so far as we have been able to learn. The entire white population is 94,063; Romanist membership is estimated at 60.732. Our position is shown by 14 charges, 3,956 members, 23 churches, 33 Sunday-schools, 1,566 scholars. The presiding elder of this district informs me that there is a large portion of destitute territory in several of the parishes of his district. The whole of the large French and Creole element is untouched by our preachers, as we have not a single French speaking preacher in the field. Bro. Miller says, "Nearly all of this field is now ripe, ready for the harvest, if we had the man and the means."

New Orleans District—Embraces the parishes of Orleans, Point Coupee, Iberville, Assumption, Lafourche, Terre Bonne, Plaquemines, Jefferson, Ascension, West Baton Rouge, St. Bernard, St. Charles, St. John Baptist, St. James, and the city of Baton Rouge in East Baton Rouge parish. The total white population of these parishes is 259 834; estimated Roman Catholic membership, 110 860. All these figures of Romanist membership make no discrimination of color, but the great majority are white, in my opinion. A great deal of destitution is in this district. In Point Coupee and West Baton Rouge, having a gross population of near 7,000, we have one circuit—the Grosse Tete and False River—having 96 members. In Iberville and Ascension we are represented by the Plaquemine and Donaldsonville work, with a membership of 59 in a population of 14 678 whites. In Assumption we have no representation. None in St. Charles, having 1 979 whites; none in St. John Baptist, 4,674 white population; none in St. James, having 5 652 white people. In Jefferson we have one church, but no preacher, in a white population of 6 687. In Lafourche we have a church, but no preacher. Possibly a house in Terre Bonne, but no preacher. Plaquemines and St. Bernard, with a population of 7 710, is supplied by the Lower Coast Mission; membership of 50.

The territory of the New Orleans district, outside of the city proper, is, with three exceptions, without any ministerial supply from our church, or any other Protestant denomination; and in order to reach this section and a large part of the Opelousas district, we must have French-speaking missionaries, and the field is as much a missionary one as is Mexico. It does seem that the times and the condition call for men and women who will learn the language and dedicate themselves to this important work. In the upper and middle portions of the State our greatest need is concentration. The circuits are too large to admit of proper working. For instance: There are only three appointments in the Alexandria district that have preaching more than once a month. At this rate we can do very little toward permanent development. As Presiding Elder Hoffpauir says, "We can not build our people, nor build up our churches, unless they are better supplied with preaching and the means of grace." We must concentrate and put our strongest men in these fields, or remain where we have been for forty years. A concentrative, constructive and fortifying policy is needed in Methodism, particularly in its mission fields. This is secured by careful organization and assiduous *teaching*. Another necessary factor in this work is the employment of trained lay workers, who shall give their whole time to the work.

If Bible women are needed in the foreign field, they are equally needed in the home work. This is especially true in city work, where women can go and reach a class almost wholly inaccessible to the preachers. The Methodists, North, have met this need by the organization of the deaconess movement, which has been a great success there. We must do something to open up the field for the consecrated womanhood of our church. I know personally of a number of devoted Christian women who are anxious to enter upon a course of Christian activity, but lack the training and the opportunity. To meet this emergency is the immediate duty of the church. The Kansas City Training-school will probably help us here. But can we not do something here in New Orleans? This is at once the most important and difficult field in the Conference, and yet it offers the best vantage ground for operations in the interior. The strongholds of the church have ever been in the great centers of population. Of old, Christianity was first planted in the cities. The Apostolic Church began in Jerusalem, then proceeded to Antioch, and thence outward. The great Apostle to the Gentiles labored mainly in the cities, such as Philippi, Ephesus, Thessalonica, Corinth and Rome, and the history of the church still further illustrates this idea; therefore, I maintain that the strength of New Orleans Methodism is essential to the growth of the church in the State at large.

Right here in the heart of the city, where it is most needed, we have a work started, the value of which is difficult to estimate, known as the Tchoupitoulas Mission. It has fallen, literally fallen into our hands by a most singular providential process, and affords a field for soul-winners and liberal lovers of our Lord to expend their energies and their means, such as is rarely found. As a center for extended operations throughout the city, it is unexcelled; as a field for the training of workers, it offers what the medical men would call unusually good *clinical facilities*, and on this account it might become the nucleus of a valuable training-school. Much could be said about this great field, of its needs, its promising and inviting territory; but time and space will not permit. As to the money problem, I have this to say: Wherever there is a genuine work of faith and labor of love successfully prosecuted, there is never a lack of the means for its perpetuation.

In conclusion, suffer a word of exhortation. The words of the Master and the need of immortal souls voice a command and an inspiration to the Methodists of Louisiana. The holy privilege of proclaiming and sending the blessed evangel to the lost, the poor and needy, will sweeten your acts of self-denial, and enrich the fragrance of your sacrifice of praise to the great God and our Savior, Jesus Christ.

Are there not young men and women who will respond to the call of to day, and say, "Here am I; send me"? No human language appeals to my own heart more than the hymn:

Hark, the voice of Jesus calling,
"Who will go and work to-day?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I; send me, send me"?

If there be any vitality in our creed and genuineness in our religious experience, we can not hesitate, but must lay ourselves and our possessions upon that altar of consecration dedicated in the blood of the New Testament, even him who loved us and gave himself for us—Jesus, the mighty to save.

Methodist Schools.

BY REV. J. A. PARKER.

The history of the educational affairs of the Methodist Episcopal Church, South, in Louisiana, is, in large measure, that of similar interests in other States—varied success, with a large measure of failure. It may be questioned whether or not too much desire for success has contributed somewhat to the failures which have marred our history.

Prior to 1858, or, perhaps 1856, there was, so far as I can ascertain, only one school claiming the support of our church in Louisiana. About this time, Homer Male College; Pierce and Paine College, located at Pleasant Hill, now on the T. and P. railroad, and Mansfield Female College were projected. After a season of limited success Homer Male College passed out of our hands several years ago, and is now the property of a joint stock company. The buildings of Pierce and Paine College lie in ruins; but the church still owns about 600 acres of valuable land where the college originally stood. Mansfield Female College has continued to bless our church with her consecrated work, and is still sending out Christian women yearly to bless the church and the world. The prospects of the college are reported as encouraging under the presidency of Dr. A. D. McVoy.

Centenary College, our largest school, best equipped and adapted to its uses, is not in the bounds of the Louisiana Conference, though it is in Louisiana, and is the joint property of the Louisiana and Mississippi Conferences. The organization of Centenary College antedates that of the other colleges of the Conference by nearly thirty years. As the name indicates, its organization was effected on the Centenary of Methodism—1839. It was the plan of Rev. B. M. Drake, D. D., from which Centenary College sprang. Dr. Drake's idea of a Centenary College was approved by the Conference. Mississippi Conference at that time included the whole of Louisiana. A charter was obtained, and Revs. C. K. Marshall and E. R. Porter were appointed agents, whose duty it was made to secure an endowment. The success of the agents being sufficiently encouraging, the trustees took steps in the organization of a faculty. Among many other offers made to the Board, as an inducement to the location of the college, was Mississippi College, at Clinton, Miss. Rev. David Patton, principal of Wilbraham Academy, whom the Board had previously elected to the presidency of the college, not answering promptly, on the acceptance of Mississippi College the Board elected Rev. T. C. Thornton, D. D., president. He, with his brother, J. B. Thornton, M. D., professor of natural science; J. B. Dodd, professor of mathematics, constituted the first faculty. Before the time for opening the first session of Centenary College came, property at Brandon Springs was offered for sale, which the Board purchased, and abandoned the Clinton property. The school prospered, and in 1842 the faculty was increased by the election of two or three additional professors. At the end of the third session the faculty was reorganized, and Judge Shattuck made president. During the year 1845 the College of Louisiana (at Jackson, La.) was offered for sale. Judge McGehee, Capt. Thomas and Mr. John McKowen assuming the responsibility of the debt, the Jackson property was bought.

In 1845 Centenary College opened up in its present quarters at Jackson, La. Judge Shattuck remained at the head of the college until 1848, when he was succeeded by Judge A. B. Longstreet. Judge Longstreet removing to California soon after his election, Rev. R. H. Rivers, D. D., was elected president, and served till 1854. Dr. Drake succeeded Dr. Rivers for a few months, when Rev. John C. Miller was elected, and served from 1855 to 1860. From '60 to '65 the operations of the college were suspended. Rev. W. H. Watkins, D. D., was elected president in 1866; Dr. Andrews in 1869; Rev. D. M. Rush in 1882; Dr. T. A. S. Adams in 1885. In 1887 Prof. Wiley was president *pro tem.*, and the present incumbent, Rev. W. L. C. Hunnicutt, D. D., was elected in 1888.

The alumni is composed of about 300 members. At present the college has an endowment of about $90,000, and building well worth $75 000. Last year there were nine professors and teachers employed in the college, and the present session has opened hopefully, and the prospects are encouraging to the friends of Centenary. Centenary College is a good place—and safe—for boys.

The value of our college property is about $118,000, exclusive of endowments.

Louisiana Conference

CHURCHES.

Methodism in New Orleans.

The first Methodist who visited and preached in New Orleans was Rev. Elisha Bowman, a Kentuckian. He was sent by Bishop Asbury in 1805. New Orleans and Louisiana had been under Spanish, French and American rule in one short lifetime. When Bowman came, New Orleans contained some 15,000 inhabitants. He found no Methodists, no church-building, no home, and was locked out of the State House two consecutive Sabbaths, but preached on the pavement to a few listeners. In 1812 Rev. Miles Harper was the first pastor. After him was Rev. Lewis Hobbs. These pastors do not appear to have accomplished anything tangible. In 1813 and 1814 Rev. William Winans was appointed, and the Conference voted $30 to enable him to fill the station. He was boarded by a Bro. Knobb and wife. He rented a part of the house, and taught a small English school to eke out a living. This house was on Bienville street. There was another godly name in New Orleans at this date—Theresa Canu. She was French; a refugee from St. Domingo to Wilmington, N. C. She was converted while in North Carolina at a camp meeting. She came to New Orleans, and was a succorer of many. She lived to worship in Carondelet Street Church, and died in 1854. There being no domestic missionary money to sustain a pastor, no one was sent to New Orleans until 1819, when Rev. Mark Moore was appointed. After him came Rev. John Menifee, who died of yellow fever. His report shows 23 members. No further notice is taken of New Orleans until 1825, when Rev. Benjamin Drake, of the Mississippi Conference, was appointed. Much faithful work was done, but the progress was slow. In those days, somewhere on Tchoupitoulas street, our people worshiped in a loft (as in New York). After this a frame church was built on Gravier street, where the writer preached once in 1844. In 1827 Peyton S. Graves was stationed in New Orleans. He was succeeded by W. M. Curtis, who remained in charge three years. William V. Douglas was in New Orleans in 1831. In 1832, O. L. Nash; in 1833, B. M. Drake; in 1835, J. C. Burruss; in 1836, J. Travis; in 1837, S. W. Spear (in 1837 Dr. Winans and John Newland Maffitt were appointed agents to raise money to build the Poydras Street Church); in 1838, Jefferson Hamilton; in 1839, W. L. Campbell and W. Watkins; in 1840, W. Watkins and Campbell, to Gravier Street and Lafayette Mission; in 1841, E Steele, Poydras Street—W. Watkins, Spain Street; in 1842, Poydras, W. V. Nicholson; W. Watkins, Moreau Street; Lafayette, Rev. Langard. From 1842 to 1845 W. V. Nicholson and W. Watkins retained their appointments. H. A. Avery was in New Orleans in 1843 and 1844; Richard Deering in 1846. In 1847 Joseph Cross was at Poydras; in 1848, J. C. Keener; in 1850, H. N. McTyeire; in 1852, J. B. Walker. In 1851 the Poydras Street Church was burned, and rebuilt on Carondelet street in 1851 and 1852. Linus Parker succeeded H. N. McTyeire at Felicity Road in 1854, that church being built during H. N. McTyeire's pastorate. In 1852 Dr. Thweatt was stationed at Moreau; succeeded by J. A. Ivy. Since 1852 some ten churches have been built or rebuilt. In all these churches are Sunday-schools, besides several mission schools.

The growth of Methodism in New Orleans has never, under any of its various and variously gifted ministers, been on a boom. It has always been a gradual progress. These ministers have come from England, New England, and the Southern and Western States. New Orleans Methodism, considering its conditions, has been fruitful in the production of ministers. The Methodists in New Orleans have had small and large churches, street preaching, and for years past joint parties in the ownership of a camp ground—"the Seashore"—where many successful sessions have been held. All the various machinery of Methodism has been employed, but the works of the enemy have been taken by slow and persistent approaches, and not by storm. The great want from the beginning has been a Sabbath. Business has engrossed the masses on secular days, and on Sundays many sorts of sensuous and sensational amusements have kept them from the house of God. It has been difficult to get together large congregations, especially of males. Then, in former years, more than now, the Summer exodus hindered, disorganized, and each Autumn we had, as it were, to begin again. But we grew. J. B. WALKER.

Shreveport, La.

From the papers on file in the office of the recorder of Caddo parish, we find that the first Methodist Church was contracted for in 1845 by the following-named Building Committee: Rowland T. Bryarly, Henry Van Bibber, Thos. B. Jones and Dr. W. W. George, the latter a leading and influential member of the Baptist Church. It was to be completed by the first of June, 1846. The contract price was one thousand dollars; size of building, thirty-five feet by forty feet, with sixteen feet between floor and ceiling. The church was erected in what is now known as the crossing of Market and Fannin streets, then a forest. Soon after it was ordered moved by the City Council, and was placed on the corner lot south of the street crossing. As no title appears on record in parish archives, the conclusion is reached that this lot was never deeded to the church, but by peaceable possession for over thirty years legal title was acquired under the law of our State. The first station preacher was our present presiding elder, Rev. R. J. Harp, who is still active in pushing forward the cause of Christ. The extensive work which he now serves bears evidence of his unabated zeal. Rev. Linus Parker followed Bro. Harp, and honestly and faithfully was his work done. His sermons were instructive and impressive. To a question asked him how he managed to get so much out of his subject, he replied, "I only expound the Scriptures."

Rev. Robert H. Reed, a charming gentleman and eloquent divine, was the next to follow. Succeeding him was the Rev. R. R. Alexander. During these early days the church was well attended by residents of the country, and it was not an uncommon sight to see the street and forest near by crowded with horses and carriages, especially on quarterly meeting occasions.

Rev. — Walker, from Kentucky, who won the hearts of his congregation by his devotion to duty, did not remain with his charge long on account of feeble health. He was succeeded by Dr. R. A. New. In 1856 Dr. James L. Chapman was in charge of the church; his preaching was good and his lectures instructive. The Rev. S. B. Surratt was pastor of the church at the breaking out of the Civil War, and during those exciting times he enlisted and was a member of the memorable Sixteenth Louisiana Regiment as chaplain. He died a member of the Memphis Conference after filling some of the important stations in that Conference. The writer remembers him affectionately.

From 1862 to 1866 the pulpit of the church was filled acceptably by a number of ministers, among them the Rev. S. J. Hawkins, as preacher in charge a portion of the time; Bishop J. C. Keener, Revs. L. Parker, E H. Marvin, Col. Carter, and Gen. Lewis, the latter a preacher in charge in 1865.

The old church-building, after being in use over a score of years, was renovated and about twenty feet added to its length under the supervision of Rev. R. S. Trippett, who with energy and self-sacrifice ministered to our people from 1866 to 1870. During this trying period of our church history Dr. Trippett won the highest esteem from the whole people. He was ever ready to go on missions of mercy whenever called, and is remembered with affection, not only by his church members, but all with whom he came in contact. The Annual Conference was held in Shreveport, presided over by Bishop McTyeire, in January, 1870. Dr. Trippett's term having expired, he was succeeded by that much beloved, lamented and now sainted Rev. John Wilkinson. To say that he served his church well and acceptably seems but a calm expression. His godly walk and Christian bearing made an impression on all; his devotion and active service rendered in the trying ordeal of 1873 won for him the reverence of our whole people. The three years following our church was in charge of Rev. A. E. Goodwyn, a faithful shepherd, a logical expounder of the Word of God. He was highly esteemed for his many good qualities of mind and heart. Next Rev. Joel T. Daves had charge of the church for four years ending in 1880. His efforts to do his Master's service were not without good results. This year (1880) the Annual Conference was held in our little church presided over by Bishop J. C. Keener. The impression prevailed that our congregation needed a larger and better house of worship. It was reported that the Bishop told the Rev. J. T. Sawyer, who had been assigned to this charge, that he must build a new church. This faithful and resolute pastor went energetically to work to put in execution this laudable enterprise. Many obstacles were overcome, and work began on a subscription list in amounts ranging from $25 to $5,000, aggregating about $18,000—a portion of this on long time. Collections, of which a respectable amount is past due and unpaid, came in slowly, which retarded progress. Bro. Sawyer was zealous in all good works, and before leaving this station had the pleasure of seeing the work on the new church sufficiently advanced to witness the laying of the corner-stone on Jan. 8, 1882, which was impressively performed by Bishop A. W. Wilson. This year (1882) Rev. C. F. Evans was sent to this charge, and during the four years of his pastorate did much toward the completion of the church. To keep finances in such a shape as not to cause embarrassment was not an easy task. The lamented Rev. B. F. Alexander, a faithful servant of Christ, then the presiding elder of the Shreveport district, took an active interest in pushing the work on the church, and when away on his district wrote urging us on to renewed efforts. To one of these letters the reply was made, "With all the men and money at the command of Solomon, he was seven years building his temple," and we had "few men and no money," but were doing the best we could. At the close of Dr. Evans' term the church was nearly completed and service was held in the basement. In 1887 Bishop Duncan, by divine guidance, transferred from the North Mississippi Conference Rev. J. H. Scruggs, and placed him at this station, who on reaching his work proceeded at once to hunt up his flock, and before many weeks, by persistent search and inquiry, found all of his accessible members. A more faithful pastor it has not been the pleasure of the writer to know; the sick were his especial care. His wife, the daughter of the late Bishop Paine, was indeed a helpmeet to him, and is remembered with a great deal of pleasure and held in high esteem by this community for her many excellent graces. During Bro. Scruggs' stay with us the membership of our church was increased about one hundred members, our new church was completed and furnished, and, through the energy of our good women, a handsome pipe organ adorns the chancel. In 1888 the church was dedicated and set apart for the worship of God by Bishop W. W. Duncan. During the pastorate of Bro. Scruggs the idea of a mission or second Methodist Church was conceived and partly put in execution, a house was rented, a Sunday-school started and services were held once a week in addition to cottage prayer meetings. Last year Rev. J. M. Henry had charge of this work and made some progress. A lot 80x15 feet was secured on which to build a house of worship. This year Rev. L. F. Jackson has succeeded by energetic work in building a house and is doing valiant service. Our present pastor, Rev. J. L. Pierce, was sent to us by Bishop Haygood in December, 1890. He preaches well and is acceptable to the entire congregation.

We must not fail to make mention of the noble and self-sacrificing women who were the mainstay and support of the church in its early history. A portion of the time there were few male members, and to fill up the Board of Stewards some of the husbands of these zealous women were elected and served on the Board. These Christian women were not backward in any department of church work and were often of great assistance to the stewards in collecting quarterage. Many of these have passed over the river and received the welcome plaudit, "Well done, thou good and faithful servant." A few remain ready for the Master's call.

S. B. MCCUTCHEN.

Methodism in Northwest Louisiana.

As early as 1805 Southwest Louisiana became the scene of the labors of the Methodist itinerant preacher. There were small settlements of Americans scattered through this region, which formed the nucleus of the future Methodist Church in the State. Within a year or two missionaries were sent from the Mississippi Conference to the Ouachita Mission, comprising the vast region north and east of the Red river to the Arkansas line, and dotted here and there with a few small settlements. It was several years later before the wilderness west of this, embracing a large scope of hill country and the Red River Valley, was settled by the whites.

In all this region, embracing now about a dozen parishes and a population of about one hundred and fifty thousand souls, dwelt only a few scattered tribes of Indians. The first white man, Isaac Alden, settled near the present site of Minden in 1811.

In 1818 ten families left Tennessee for this region. Embarking at Nashville in a barge, they floated down the Cumberland river into the Mississippi, and down that river to the mouth of the Red river, and up the Red to their destination, finally settling in what is now Claiborne parish. A member of one of these families, years after, writes some interesting personal recollections of their early days. On account of general forest fires prevailing about that time, the country became open, only the larger trees remaining, and covered with grasses, wild peas and switch cane. It was a hunter's paradise. This writer says: "A turkey for dinner required only a few minutes' hunt; venison steak was to be had at any hour; and bear, at the proper season, was readily converted into the best bacon." The only roads were trails. Twenty to forty days would be consumed in going to Monroe or Natchitoches to market, but game enough would be killed *en route* to furnish quite a supply of skins, which constituted their medium of exchange.

In these reminiscences we get some twinklings of the first Methodist light that dawned in this dark region. The writer above referred to speaks of one of these early settlers, Thomas Gray by name, as "a most zealous Methodist." In 1822, near the present site of Minden, "settled Mr. Loyd, a devout Methodist preacher; and John Geren, a very quiet man, but a true-born Methodist, and beliked by everybody." In 1825 he says, "We had our first camp meeting." It was conducted by Revs. Wm. Stevenson, McMahon and Ross.

"Uncle Billy Stevenson," as he was familiarly called, is still recollected by a few of our oldest citizens. He was born in South Carolina, and though forty-seven years of age when he became a traveling preacher, he gave thirty-nine years of valuable service to the church. He itinerated from Missouri, through Arkansas and Louisiana, to Texas, where he died about 1853. He was presiding elder of the Louisiana district from 1829 to 1833.

The first church organized within this territory was in 1827, in what is known as the Hood Settlement, in Claiborne parish. In 1830 a church was organized at Ashbrook's Schoolhouse, near the present site of Athens, in Claiborne parish. Thence on, at intervals, as immigrants came from the older States and founded neighborhoods, societies were formed and churches built—rude log-houses at first, but in time superceded by better structures, till now in many places throughout this country we have creditable and even elegant buildings for worship.

Minden, the oldest surviving town in this region, was first to have its village church. Its first house of worship was built by the Methodists in 1839. That house, afterwards enlarged, outlived its semi-centennial. It was not till this year superceded by the present slightly edifice, which is a credit alike to the taste and liberality of our people.

In the town of Homer, on an eminence overlooking the town, stands to-day a large brick building, a monument to the educational enterprise of our people. A male college was founded there in 1855, and had a flourishing history up to the time of the war. Some of the preachers of our Conference, and many of our laymen, now in useful callings, came out from their classic halls. The college never prospered after the war, and was finally sold for debt. Many of our daughters have been educated at Mansfield Female College, another Methodist institution, properly included within this territory. Denominational schools have not been in demand of late years, owing to the excellent facilities furnished by undenominational schools. These latter abound throughout the country, and are generally under good Christian discipline.

In addition to the names of pioneers of Methodism in this country already referred to, a few others deserve honorable mention. The names of Richmond Randle and Joel Saunders were household words from as far back as 1838. Randle died a chaplain in the army, but left two sons as his successors in the ministry. Saunders, who died in 1883, also has a son on whom his mantle has fallen. John Pipes, of precious memory, was converted here at a camp meeting in 1838, and afterwards spent a part of his itinerant life in this part of the Conference. Here also labored the Alexanders, the Goodwins, and many others, into whose labors the later generations of preachers have entered.

The labors of these early itinerants were seconded by faithful local preachers. Among them might be mentioned the Wafers, Blackman, Pennington, Hamilton, Barnet and Jesse Glinn. Among prominent laymen of these early times, many names deserve mention.

About Minden the names associated with the earliest development of the church were those of Abner Drake, the principal contributor to the building of the first church; Kendall, Shields, Lackey, Hardy and Kennon. About Homer and in Claiborne parish we have the names of Joshua Willis, Jonathan Taylor, Young D. Allen, Hightower, Kinahew, John Wilson, E. O. Christian, John Holcomb, J. C. Calhoun, and a host of others, whose names can not be written here, but are written in the Book of Life.

J. W. MEDLOCK.

Mansfield Church.

Mansfield M. E. Church, South, was organized in the year 1846 in a log school-house, which stood upon the lot just opposite the residence of the Hon. J. M. Scales. The charter members were: Willis McElroy and wife, Lewis Phillips and wife, Silas Pulfer and wife, William Terrell and wife, Cephas Adams and wife. By what preacher this church was organized can not be definitely ascertained. The honor lays between two preachers, Rev. Daniel Hawkins and Rev. J. N. Matthews, known in his day as Wolf-pen Matthews, from the following circumstance: Upon a certain occasion he ventured to enter a wolf-pen to inspect the ear-marks of a cow's head that had been placed therein as bait, when the trap fell, and the brother was caught and held a prisoner until the owner came to inspect his trap, when, to his surprise, to find a man in place of the hungry wolf that had so long preyed upon his tender shoats and frisking lambs. Thus we see that the first preacher of the Mansfield Church was subjected to a trial that even the Apostle Paul was a stranger to, for in all of his trials of which he gives a detailed account, Paul never viewed the rays of the setting and rising sun through the cracks of a wolf trap.

In the year 1848 Rev. B. F. Brown was the preacher in charge—a young Englishman, who was much beloved by his people. He, too, like the brother who had preceded him, had trials which we do not find recorded, for it was from the pine straw of DeSoto that he gleaned his first *tick*, which, when permitted to perfect its work, well-nigh equals that "thorn in the flesh" of which Paul tells, and that only the grace of God could enable him to bear without complaint. This brother afterwards died in New Orleans of yellow fever, no doubt purified by the trials endured by him upon the DeSoto circuit.

The first Methodist Church was built in Mansfield during the year 1847, which was used as a house of worship until the present building was erected in 1866, under the pastorate of Rev. John Pipes.

The year 1850 is a memorable one in the history of the Mansfield Church, for it was in the Fall of that year the church was blessed with a most glorious revival, and by the older members regarded as the Pentecost of this church, when many souls were gathered into the fold, some of whom live to this day to praise the Lord for what he did for them in that meeting.

In 1853 the old church was ceiled and put in repair for the meeting of the Annual Conference, presided over by the gifted Bishop George F. Pierce. Two Annual Conferences have been held since in the Mansfield Church—one in 1865, Bishop Andrews presiding, and again in 1883, Bishop A. W. Wilson in the chair. This was a Conference that will long be remembered by the Louisiana preachers. The compass "was boxed," or mixed—'twas hard to tell which—for North went South, and South journeyed North, East and West traded places, and the geographical center was lost, for when the appointments were read out, only twelve men were left standing. The Conference adjourned on Saturday night. Sunday morning service was the most solemn that was ever witnessed, even more so than when the pastor takes up his *missionary collection*. The evening hour was occupied by one of our most eloquent D. D.'s. The Doctor's text was an inspiring one: "Behold what manner of love the Father has bestowed upon us." (1. John iii, 1.) But still the solemnity was oppressive. At the close a good brother was called on to pray, in which prayer he made the statement, "We all have good appointments;" but no amens were heard, and the thirty-seventh annual session of the Louisiana Conference was *ended* in solemnity and *silence*.

The Mansfield Church has for many years been famed for its Sunday-school, which has ever been first classed. In 1857 Bro. J. M. Scales was elected superintendent, and held the office until the time of his death, May 10, 1890, except during the war, when Bro. Laney was elected to fill the vacancy occasioned by the absence of Bro. Scales in the war. The marked success with which Bro. Scales managed this school will be an enduring monument to his name, and proves that Sunday-school superintendents are *born*, not elected.

Two of the original members of this church are now living near the town of Mansfield: Bro. Willis McElroy, aged eighty years, who was elected on the Board of Stewards in 1846, which office he held up to within a few years, when failing health caused him to resign. Sister McElroy, the wife of this old brother, was also one of the charter members. She is now seventy-eight years old, and is a woman of wonderful activity. She is up every morning at four o'clock, and breakfast is usually eaten by candle light, and each succeeding hour of the day has its employment. This sister always has a fine garden, that is largely worked by her own hands. When indoors, it is *knit, knit*. Her fingers run like a piece of machinery, and the sock, glove or gallows grows apace; but let a hen cackle, and down goes that knitting, and secretive, indeed, must that hen be whose nest is so hid as to escape the eye of Sister McElroy, nor does "grass grow under her feet," until the warm egg is found and carefully placed in the basket lined with cotton seed.

Sister Bell, the wife of a local preacher, is still living; also Sister Moss. These are now the two oldest members of this church—not of age old log school-house church, but of the present organization. Sister Greening, an old member, died last Spring, and when these two sisters shall have been called to their reward and rest, the last links will have been severed that bind the two Methodisms of 1844 and 1892.

The preachers that have served this church can not be given in the exact terms of succession. From 1846 to 1850, Matthews, Hawkins, Brown and Henry W. Avery were in charge. From 1850 to 1860, Alex. Goodwin, Henry W. Avery, Ben Hamell, John Pipes and S. B. Surratt were in charge to almost the order in which they are named. From 1860 to 1870, Alex. Goodwin, Chapman, Landrum, John Pipes. From 1870 to 1892, M. C. Manly, C. W. Carter, J. E. Bradley, James Brown, J. L. Borden, J. J. Billingsley, S. S. Keener, R. J. Harp, J. M. Beard, Christian Keener, T. B. White, J. B. Cassity, T. K. Faunt LeRoy.

T. K. FAUNT LEROY.

Alexandria, La.

The first settlement in Alexandria was made in 1785. But the place did not grow very rapidly until just before the Civil War. Cotton and sugar were both produced in great quantities in the surrounding country, which gave the city its upward tendency. But it has never been a good course for religions of any kind, but especially that quality that calls for self-renunciation and self-sacrifice. It has always been of that type of humanity which is the natural product of a mixture of nationalities in a new country under Romish dominance.

The Methodists came into this country in 1807, and the first Methodist preaching in this place was in 1808 or 1809 by Jas. Axley, who was on the Opelousas circuit, or by Anthony Houston, who was on the Washita circuit, and it is probable that the work has been kept up most of the time since. The church must have been organized here about 1812, as the Rapides charge was filled by Thomas Nelson in 1811. Owing to the frequent changes in the circuits, it is very difficult to get a correct idea of the improvements and declines of the church. At the organization of the circuit, or rather at the end of the first year, there were twenty members reported in the whole charge; the next year only twelve. In 1828, just twenty years from the time that the work was opened, the number had run up to one hundred and eighty-two whites with an addition of one hundred and fifteen blacks, making an aggregate of two hundred and ninety-seven. But this was the Rapides charge, and I think from all the light thrown on the subject that there were only about twenty-five or thirty whites in Alexandria. About forty has been the average until the last few years. This is "one of the hard fields." I think that Bro. J. G. Jones introduces the name of Alexandria with the expression, "The town of Alexandria is a hard place." The Romish, Jewish and other influences produce an indifference that is difficult to fire out.

The first Methodist Church was built about 1840. It was a large unfurnished building near where Jackson crosses Second street. This house was occupied about ten or fifteen years, when a neat church was built on the corner of Washington and Third street. This was destroyed by the enemy during the Civil War, as was most of the city, especially that which belonged to Southern planters.

The financial strength of the church must have greatly improved just before the war, as the building of the above church indicates. But this did not last long, as the war came on, and at its close the town was almost a complete wreck. This was one of the military centers and subjected to the greatest injuries as well as insults.

When the war closed the church was in a deplorable condition. Demoralized, without house and without means, yet, after a struggle of seven or eight years, she, under the administration of Rev. C. Keener, built a good, commodious house and commenced work at home again. This was occupied about fifteen years, when, under the administration of Rev. B. F. White, another neat house was built on the site of the one destroyed by the enemy during the war. The church is out of debt, or about so, and doing well.

This church has grown in moral worth and has a good influence on the community. Her spiritual worth is being developed during each year. She has among her members some of the best citizens of the city. Her numbers are not as great as two or three years ago, but she is doing well. The depression in finances is felt by her, as by all other portions of the overflowed country. As the city grows, there is no doubt that the Methodist Church will advance with it, and I trust more rapidly, for I hope that she will see her duty and opportunity and so exceed the growth of the city as to capture it for Christ.

ROBERT RANDLE.

(*Continued on Third Page.*)

CHURCHES.

(Continued from Second Page.)

Monroe, La.

The great importance of well-kept church records is never so much realized as when you attempt its history. I learn from one or two of the older citizens of Monroe that Methodist preaching began here about fifty years ago. I, however, find no records of any kind till the year 1872, and this record is only the proceedings of a stewards' meeting, composed of three stewards, and recognizing the pastorship of Rev. C. F. Evans. In 1873 Rev. James E. Cobb seems to be (as indicated by another little scrap) both presiding elder and preacher in charge. Nothing to inform us as to whether it was a station or circuit, or indicating the number of members, or the financial status. During the years 1875 and 1876 Rev. R. S. Trippett was in charge. It was then a circuit, with 212 members; number of appointments not stated. He was followed by Rev. P. H. Moss, who, assisted by Rev. J. L. Borden, was in charge for the year 1877 and part of 1878. During the latter year "he fell, as the hero falls," at his post of duty, under the scourge of yellow fever. Bro. Borden finished as pastor in the year 1878. In 1879 Rev. J. M. Brown was pastor, and reported a membership of 198 on the circuit. The pastor for 1880 was our beloved editor, Rev. C. W. Carter; but no statistics. Including the years 1881, 1882, 1883 and 1884, this writer was pastor. During 1881 the charge was called Trenton and Monroe; thence to the present time it has been a station. Statistics show that there were 108 members at the close of the year 1882; at the close of the year 1883, membership 106. During this year the present house of worship was built, at a cost of $2,700—the first *finished* house of worship ever owned in Monroe and paid for. During Rev. C. F. Evans' pastorate a church was partly built and used for worship, though unfinished. On the morning of the first of January, 1877, it fell, crushed by snow. I have learned (not by statistics) that this church and lot cost $12,500. A debt was on this property, for which the lot and parsonage were given to satisfy. Rev. A. C. Couey had charge of Monroe for the years 1885 and 1886. He reports 100 members. Rev. Wm. Hart was in charge in 1887 and 1888. Under his pastorate the present comfortable parsonage was built, at a cost of about $1,200. We are just finishing the payment of the last installments on this property. Rev. T. J. Upton was in charge during the years 1889 and 1890. He left 167 members on the roll. I followed Bro. Upton, and reported 288 members to our last Conference, and will report about 334 at our Conference this Winter. To-day we have just twice the members we found on taking charge for 1891.

Monroe is one of the oldest towns in the State. It was settled by Roman Catholics, and this church was first to occupy this field. We organized about second, and have had quite a struggle down to the present. We now have intelligence and wealth enough to demand a great forward move all along the line. If all our members were in attendance at once, over seventy would be compelled to stand during service for want of seating-room. God says in this, Please build me a house large enough for my increasing family. Love for God, love for our fellows, for our children—yea, love for ourselves—demands a better, as well as a larger, house for Methodists to worship God in, in Monroe. Wickedness abounds here; but there are some true and trusted soldiers of the cross in our midst, and we trust that very soon we will experience the grace that will sanctify our intelligence and wealth for the pressingly needed work of church enlargement. May He who has guided in the former years continue to direct until the conquest is complete.

B. F. WHITE.

WOMAN'S MISSION WORK.

Woman's Missionary Society, Louisiana Conference.

It is a fact worthy of notice that missionary enterprise has frequently emanated from the homes of Christian widows. Such holy sanctums are safe garners for the precious seed.

The Woman's Missionary Society of Louisiana was organized at Baton Rouge, December, 1879, by a few ladies in the parlor of Mrs. M. W. Read. The Louisiana Conference was in session at the time, and the ladies were aided by Rev. J. T. Daves, Rev. John Hannon and Wm. H. Foster, Esq. These brethren, with prophetic vision of the possibilities resulting from the systematic work of Christian women, extended their encouragement and assistance to the vanguard of this State organization. The church holds the commission "to disciple all nations," but hitherto woman had been so swallowed up in the great whole that she failed to realize her individual responsibility. This special work emphasized her duty and opened a door directly in her pathway.

The society was equipped with capable officers: Mrs. M. W. Read, president; Mrs. W. H. Foster, corresponding secretary; Mrs. R. M. Walmsley, treasurer; Miss Carrie Robertson, recording secretary.

For a time the hearts of the devoted leaders were cheered with a prospect of State-wide success; then, in common with the workers of every good cause, they were saddened by lukewarmness and open opposition. Many members became "weary in well doing." A note in the corresponding secretary's book, after four years of labor, tells the sad tale: "Many of the societies have failed to report for two years." This lukewarmness discouraged the officers, and was attributed, in a great measure, to their peculiar environment and the general want of sympathy with woman's work; consequently they resigned, and advised the reorganization of the society in North Louisiana.

The sixth annual meeting was announced to be held in Mansfield. Mrs. John Pipes, vice-president for Shreveport district, conducted this meeting, assisted by six delegates and a few friends. By reference to the minutes, we find that Rev. John Pipes, Rev. B. F. Alexander and Rev. J. W. Hearn assisted greatly. Nine auxiliaries reported. Seventeen failed to report. The corresponding secretary reported: "26 societies enrolled—the greater number inactive. Amount collected to date, $2,126 90." The State officers elected at this meeting have served during the intervening years to the present time.

The annual meetings have been held at the following places, consecutively: Minden, Mansfield, Ruston, Alexandria, Delhi, Baton Rouge, Shreveport, Keachie.

The amount collected since reorganization, $8 398 42; before reorganization, $2 126.90; grand total, $10 525 32 There are at present only 31 active auxiliaries. Several enrolled have fainted by the wayside, and still others have drifted into the "valley of dry bones."

The spiritual status of the faithful workers is progressive and upward. Personal obligation has developed systematic service.

There are even yet some good disciples who say "woman's work" is unorthodox, and, with John the Beloved, in excess of zeal, would forbid our following. We hear the gentle voice of the Christ ringing down the ages, "Forbid them not: he that is not against us is for us," and our prayer is, more love, more faith, more giving, until every creature shall have heard the glad tidings of a Savior.

MRS. T. P. FULLILOVE.

Work of the Woman's Missionary Society of the Carondelet Street Methodist Episcopal Church, South.

On Jan. 28, 1878, in obedience to a call from Mrs. J. C. Keener, twenty-five Methodist ladies met in the class-room of Carondelet Church for the purpose of organizing themselves into a Woman's Missionary Society. After singing, and prayer by the pastor, Rev. J. C. Mathews, an election of officers was held, when Mrs. B. H. Moss was unanimously elected president; but she declined to serve on account of poor health. Mrs. Mathews was then nominated by Mrs. Walmsley, seconded by Mrs. Keener, and unanimously elected to fill that office. Mrs. Perry Nugent, Mrs. Moss, Mrs. Dunnica and Mrs. Merrick were elected vice-presidents; Mrs. Justus Vairin, recording secretary; Mrs. R. M. Walmsley, treasurer, and Miss Phala Mathews, corresponding secretary. A resolution was passed constituting the president, vice-presidents and secretary a committee to prepare a constitution and by-laws for the control and guidance of the society. After an interesting address by Bishop Keener, the meeting adjourned to meet the following month.

Such was the organization of the Woman's Missionary Society of Carondelet Church. Mrs. Mathews leaving the city in 1879, Mrs. R. M. Walmsley was unanimously elected president, which office she filled with the greatest ability until 1888, when she resigned on account of ill-health. Thereupon Mrs. W. W. Carro was unanimously elected, and the society still continues under her administration. Mrs. Vairin, the first recording secretary, having resigned, Mrs. J. J. Lyons was elected and served for one year most efficiently; since which time Mrs. A. A. Bartels has been the faithful secretary of the society.

In March, at the third meeting, a circular was received from Dr. Kelley, asking the Christian women of the church to send contributions for the purpose of aiding in the outfit of an assistant for Mrs. Lambuth in China; whereupon it was decided to send the first collection, amounting to $61 40, immediately to Dr. Kelley for that purpose. Miss Rankin was soon sent, and she proved a most zealous and devoted worker, ending her life in the cause. At the fifth meeting, in May, Mrs. Walmsley offered a resolution that the society should obligate itself to contribute twenty-five dollars a month to the support of a female school in Mexico, which was unanimously passed. Although this continued to be the main object of the society for seven years, until 1885—when Mrs. Keener reported that the Parent Board, at Nashville, had assumed the payment of the teacher's salary—yet during these years the society had made various other contributions: among them $50 to Mr. Ransom for Brazil; $25 to Mr. Lambuth for China; half the cost of an organ for a new congregation in Mexico; $125 toward equipment and salary of Miss Haliaran. Among other things boxes of little presents were sent to gladden the hearts of the little Mexicans at Christmas. The choice of Miss Haliaran from our midst was a most happy one, inasmuch as she proved herself a most able and efficient assistant to Mrs. Patterson, teacher of the little school in Mexico, which may be said to have been the special care of the three societies organized by Mrs. Keener at Carondelet Street, Rayne Memorial and Louisiana Avenue Churches.

For several years Mrs. S. G. Weems did faithful work in our school, and, through her advice, we continued to send a trunk for Christmas, with necessary articles of clothing, thus winning the hearts of the parents for our care of their little ones. One year our trunk contained over one hundred and forty suits. Much to our regret, Mrs. Weems was compelled to leave our work in Mexico on account of her husband's ill-health; but after returning home she still felt such an interest in Mexico that she prevailed upon us to employ a "Bible woman," who could visit and talk with the Mexican women. This we have done since last November, expending in this way $132 65. Besides this amount we have contributed to our Mexican school since its organization $3,049 95. At latest accounts it was most prosperous and abundant in good results. Mrs. Keener was from the beginning the most zealous and devoted worker, having been most regular in her attendance at the monthly meetings of all three societies, and unceasing in her efforts to increase the interest in the school. Whatever good may have been accomplished by the awakening priest-ridden consciences, or by the enlightenment of dark minds, we may justly claim as due, in a great measure, to her faithful and consecrated effort.

We, of Carondelet Church, ought to feel more interest in the Central Mexican Mission than in any other, as it was in our church, and by one of our members—Mr. R. M. Walmsley—that the generous donation of $1,000 was made which enabled Bishop Keener to proceed to the City of Mexico, and there establish the first Southern Methodist mission. It may be of interest to state that, from statistics published by our Conference, we find in 1877, just before Mr. Patterson arrived in Mexico, that the number of members was seventy, with only thirty children in Sunday-schools. In 1887 the number of members was 1,774, with 1,009 scholars. Surely these figures ought to encourage and incite us to far greater liberality and exertion in this good work.

MRS E. A. CARRE.

More dear in the sight of God and his angels than any other conquest is the conquest of self, which each man, with the help of Heaven, can secure for himself.—*Dean Stanley.*

Christian Advocate

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

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LOUISIANA CONFERENCE.
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NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

Thursday, November 17, 1892.

This Number.

We present our readers this week with quite a number of articles on the Louisiana Conference—its workers and its work. There will be found some interesting history, some bits of biography and some readable papers on our work and its growth. We may say, in passing, that several papers which were promised did not reach us in time, and among these were some histories of prominent churches. We think the average reader will be interested in this number, and our brethren outside of Louisiana will learn somewhat more of Methodism in our State than they knew before. For the first attempt at anything of this kind, we think we have done well. The next special edition will be "something anent" Methodism in North Mississippi Conference, and will be issued Dec. 1, in time for the session of the North Mississippi Conference, which convenes at Corinth, Nov. 30.

The Strike.

We do not suppose that any city of modern times ever passed through the experiences that our city had last week. The strike came nearer being universal here than anywhere else that we have read of. The strike of one or two organizations seems a big affair; but when forty or fifty organizations deliberately quit work, it has an effect that will surprise anybody. When the majority of workers in almost every branch of business "go out," it makes even the most stupid open their eyes. Such was the case here last week. A difference between employers and employees sprang in one branch of business, and the matter grew in proportions daily, and one after another different branches "sympathized" until nearly every organization of laborers in town had joined the strikers.

As far as we can make out the matter, the difference between the parties centered solely at one point. The union men insisted that employers should employ only union men. The employers insisted that it was absurd for them to hand over their business entirely to others to say who should conduct it. Neither party would yield, and though thousands of workers had no grievance, and said plainly that they were satisfied with their wages and hours of work, yet they went out in obedience to orders from their chiefs. The consequence was an entire suspension of many branches of business. For several nights the city was left in utter darkness. The mayor seemed to be helpless to remedy matters, if he tried. A good many people think he did not try. The gas being cut off prevented the publisher from bringing out the ADVOCATE on time, as our motive power is supplied from the gas works. We had no trouble with our printers, they not belonging to the union.

During those days the tension on the public mind was tremendous, and the wonder is that patience and forbearance were exercised so long. After many trials at settlement an agreement was reached Thursday night, and Friday morning things began to move again.

LOUISIANA CONFERENCE.

Biographical Notes.

The Methodist preachers of Louisiana do not make as much noise as some other preachers; but their stubborn adherence to the hardest work in the Southern field have won for them the title of "heroes." It is a fact in regard to Louisiana that it is a hard place for preachers. The work is so difficult, and the success so correspondingly small, that the wonder is that so many of them stick to it as long as they do.

Connectional men tell us that the same work done in older fields would accomplish five times as much as in Louisiana. It requires grit as well as grace, then, to stay in the ministerial work in Louisiana. The special grace for a Louisiana preacher is fortitude. Not that the preachers are less paid, for the average salary in Louisiana is as large as anywhere; but the character of the people and their surroundings make difficulties unknown in Georgia or Tennessee, or anywhere else. Here are sketches of some of the preachers who for years have toiled in this hard field:

Rev. J. B. WALKER, D. D., was born in Washington City, Jan. 2, 1817, and hence will be seventy six years of age next January. He joined the church at Asbury Camp Ground, in Tennessee, in August, 1835; was licensed to preach, Oct. 4, 1836, by Dr. A. L. P. Green, and was admitted on trial in the Tennessee Conference, at Columbia, in the same month. For ten years he remained in that Conference. In 1846 he was transferred to the Mississippi Conference. Here he remained five years, when he was transferred in 1852 to the Louisiana Conference, to which, with the exception of one pastoral term in Galveston, Texas, he has belonged ever since. As a preacher Dr. Walker is the best known to the general church of any of us. His preaching has always been acceptable and edifying, and as a platform speaker he has had but few equals. He is greatly beloved as a pastor, to which work he is specially faithful. Dr. Walker has had very close relations with this ADVOCATE from its start, and has been a special helper to every editor it has had. His articles have always been on practical religious subjects and have commanded the attention of all our readers. He still goes out and comes in with the brethren. His quick step and erect carriage betoken no diminution of religious zeal. The love of souls and the Master's honor claims all the powers of his spirit.

Rev. THOMAS J. UPTON was born at Columbus, Ga., May 18, 1830. He joined the church in September, 1848, and was converted the following November. He was licensed to preach in Marion county, Ga., June 7, 1856; was admitted on trial in the Louisiana Conference in February, 1857. Bro. Upton has acceptably filled works all over Louisiana, and was four years agent and financial secretary of Homer College. He is a strong preacher of the simple gospel, and has gained quite a reputation among the brethren "as a church lawyer." In the social circle he is a genial companion and has always at command a large fund of anecdotes, which he tells with great effect. He was a delegate to the Richmond General Conference, when he served on the Committee on Episcopacy.

Rev. JAMES L. WRIGHT was born in Russellville, Ky., Sept. 21, 1822. He was converted in Poydras Street Methodist Episcopal Church, South, in New Orleans, in February, 1842; joined the church on probation under the Rev. Elijah Steele, and was baptized and received into full connection by the Rev. Wm. A. Curtis. He was admitted on trial into the Mississippi Conference in December, 1845; was discontinued, at his own request, at the first session of the Louisiana Conference, held in Opelousas in January, 1847. In 1848 he was admitted on trial in the Louisiana Conference. He has sung and preached and prayed all over North Louisiana, and not a few times in South Louisiana. He has been zealous for the cause of our Lord, and the number of people—white and black—who have been led to Christ through his instrumentality can not be known until the Lord counteth up his people. Bro. Wright has always been a "mighty man in prayer." We have heard him when it seemed the very heavens were coming through the parted skies. During all of our own ministry we have considered ourself especially favored in having so close a relation in the first years with such a man as J. L. Wright. He now sustains a superannuated relation.

Rev. THOMAS H. MCCLENDON was born in Heard county, Ga., Aug. 20, 1833, and moved, with his parents, to Alabama in 1837, where he lived till the Fall of 1848, when he came to Claiborne parish, La. He was licensed to preach in 1855 on Homer circuit; admitted on trial in the Louisiana Conference in December, 1855. For a steady, straightforward worker commend us to Tom McClendon. He is one of those men who never pass for what they are worth. We heard Bishop McTyeire say that he regarded him as one of the best theologians he knew. He is one of the men whom we think possessed of a good degree of "sanctified common sense," and he uses it modestly, too.

Rev. JOHN A. MILLER was born in Anderson district, S. C., Jan. 25, 1832. In 1845 his parents moved to Jackson county, Ala., where, in 1847, he professed religion and joined the M. E. Church, South. During that Winter he moved, with his parents, to Lafayette county, Miss. On Oct. 2, 1852, he was licensed to preach and was admitted on trial in the Memphis Conference. In 1855 he transferred to Louisiana, and has been one of our regular "field hands" ever since. He has served the church in almost every capacity, and always served well. He was a delegate to the Atlanta General Conference, where he did excellent work on the Committee on Revisal. He has been presiding elder on the Opelousas district for several years.

Rev. P. H. DIEFFENWIERTH was born in Alsace, France, March 12, 1811. His parents were both Germans. He came to New Orleans in 1818; joined the church in 1835, under the ministry of Rev. C. K. Marshall; was licensed to preach in Baton Rouge in 1836, and admitted on trial in the Mississippi Conference, at Vicksburg, in 1837. At the organization of the Louisiana Conference, in 1847, he became a member and has held his membership here ever since. In his early days Bro. Dieffenwierth was a very strong preacher and filled quite a number of important appointments. He has been on the superannuated list for a number of years and resides near Largo, Fla., where in faith and hope he waits the final summons. He is the oldest man on our roll.

Rev. REYNOLDS S. TRIPPETT was born at Doncaster, England. He came to New Orleans in 1843, joining the Methodist Church by letter from the Primitive Methodist Connection. He was licensed to preach the same year. He was received on trial in the Mississippi Conference in 1845. At the organization of the Louisiana Conference he adhered to it, and has, with the exception of one year, been a faithful member ever since. Bro. Trippett comes nearer having preached all over Louisiana than any of our preachers. He was in many respects a remarkable preacher, and held out well until a few years ago, when he asked to be superannuated. Since that time he has lived in Doncaster, England, where he awaits the coming of the Master's messenger.

Rev. R. J. HARP is intimately connected with nearly the whole history of the Louisiana Conference. He came to us in our infancy, and has helped us in many ways to reach our maturity. He has filled stations, rode circuits and districts, sold books and published Christian newspapers, and in all these important places his work has contributed to the general forward movement. His preaching has generally been acceptable, and his management of the affairs of circuits and stations has been successful. In his latter days he is enjoying the work of one of our largest districts, and doing that work with the zeal and earnestness which has always been one of his chief characteristics.

Time and space would fail us to tell of all the preachers who have wrought for the Lord in "hard, unyielding Louisiana." Many of them have spent their lives in this glorious work and are still holding to the gospel plow, not looking back. They have left their tracks on the hills and in the swamps, and, gathering their sheaves as they go, they expect to present themselves before the Master, and say, "Behold us, and the children thou hast given us." Besides these veterans "in the wars of the Lord," we have some young men who are adjusting the ministerial harness and have already begun careers of honor and usefulness which will bless the church in the ages to come. It is a great comfort to us older preachers to know that we can commit these great interests of our Lord to such young men as are coming to the front in Louisiana. May God give them a double portion of the spirit of the fathers!

Sunday-School Work.

In the last two decades the church has been awakened, as never before in all its history, to the importance of Sunday-school work. The old notion, so long fossilized in the public mind, that Robt. Raikes was the originator of Sunday school work—and; therefore, it was a mere appendage to our ecclesiastical machinery, and might be neglected or not—has been exploded. The powerful conviction that the Sunday-school idea inheres in the very structure of the church has taken hold of the conscience of the religious world, and, therefore, this great institution, whose operations underlie the highest ideals of success, mounts to its proper position and begins to wield an influence commensurate with its importance. The different denominations of Christians have been co-operating in the prosecution of the work, and the beautiful harmony manifested has deprived irreligion of one of its most powerful adjuvants, as instead of wrangles and disputes, as the world looks on, all can say, "See how these Christians love!" As all branches of the church militant have been thus working together, each has caught the glow and warmth of the spirit common to all, and the results have been so far-reaching that almost every hamlet and village has felt the touch of the influence at work.

Methodism has not been behind in this great movement, so vital to the mental and moral interests of the world. Why should Methodism be behind? Her great founder was fully imbued with the spirit of this work, because it was inaugurated and carried on in the Wesley family long before Robt. Raikes conceived his ragged school idea.

The injunction to teach the principles of God's law diligently unto the children, though it had been largely ignored by the Established Church, took full possession of the great soul of the godly woman who gave to the world one of the most heroic and useful lives of modern times. Methodism would be untrue to Wesley, as well as to its high mission, if it were to neglect Sunday-school work.

In Louisiana we have had to fight against great odds, but the success gradually achieved has been permanent. Confronted, as we are, with the ignorance and intolerance of Romanism on the one hand, and an appalling indifference among many Protestants on the other, we have had to push the battle amid difficulties unknown to people of other States. There has been, in the last few years, marked improvement. Many schools that have heretofore been accustomed to going into "winter-quarters" are now carried on through the entire year, and many others that were operated as union schools are now recognized as thoroughly Methodistic, and are reported upon our Minutes.

Presiding elders and pastors are moving with one accord toward the dislodgement of the trashy song books in common use, and the introduction of our own hymn book, from which the children and youth of the country may learn the grand old chorals of Methodism—the old hymns that have been an inspiration to the people of God through generations past.

As far as information can be obtained, there is advance on all lines, and the outlook for Sunday-school work was never so promising before. Let us all, with a zeal that knows no abatement, consecrate ourselves to the work, for it is the work of the Master. J. M. BROWN.

Young Men's Christian Associations.

The following figures show the growth of the work of the Young Men's Christian Associations:

In 1866, there were less than 100 Associations, with a membership of not more than 15,000; now there are 1 424 Associations, with a total membership of 227,000.

Then, there was one Association building, valued at $11 000; now, there are 268, worth $11,902,520.

Then, the total net property amounted to $90 000; now, it amounts to $12 878 595.

Then, there were less then a dozen young men giving their entire time to the work; now, there are 1,192 secretaries and assistants.

Then, there was less than $50,000 contributed annually for local, and only $522 for general (International and State) work; now, there is $2,000 000 given yearly for the former purpose, and $194,000 for the latter purpose.

Then, there was nothing done for special classes of young men, such as college students, railroad employees, etc.; now, there are 400 College Associations, 97 Railroad Associations, 12 German Associations, 35 Colored Associations, and 23 Indian Associations.

The following additional statistics show the present condition of Association work along other lines, being in every instance a very large increase since 1866:

There are 1,100 Bible and Bible training classes for young men only, 1 496 weekly prayer, gospel and praise meetings for young men only, 5,425 lectures and entertainments and 4,076 sociables given annually; 19 478 different students in the educational classes; 734 libraries, 472,549 volumes; 879 reading rooms; over 50,000 visits to the rooms daily; 462 gymnasiums; 192 literary societies; 11,194 situations secured annually; 228 boys' departments.

NOTES.

Orthodoxy is a good thing; but, brother, don't let your orthodoxy cheat you out of salvation!

How shall the parsonage be left—as a home or as a tenant house? Your character and that of your family are reflected in the parsonage left. It is criminal carelessness to leave the house uncleaned and the premises unkept. How will you leave your parsonage, brother?—*Texas Christian Advocate.*

In the preface to one of his recent works Archdeacon Farrar says that his quotations are almost always from the Revised Version, and adds: "In many cases the Revised Version surpasses the Authorized in beauty; in all cases it is superior to it in accuracy; in not a few it throws a flood of light on passages obscured, and sometimes even misrepresented, by the looser and less correct renderings of the translation of 1611."—*Christian Intelligencer.*

For a short pastorate, this account from the *Northern Christian Advocate* beats all:

Some of our flying stars have shown pastorates. Perhaps the briefest on record is that of Rev. J. Z. Armstrong, D. D., at First Church, Auburn. He was appointed on Monday, welcomed by his people on Saturday, preached to them on Sunday, and on Monday started for a new field of labor in Kansas City.

The fact that New Zealand should be the first of the British colonies to confer full citizenship upon women, is another reminder of the way in which the people at the antipodes are leading progressive movements throughout the English speaking world. The eight hours movement comes from Australia; the Australian ballot, long established in Great Britain, is now making the tour of the United States; and now New Zealand, in conferring the suffrage upon women, has taken a step which, sooner or later, England and America will follow.—*Review of Reviews.*

We have been reading all the time that Mahomet taught and practiced total abstinence from intoxicating drinks; but we did not know that he carried his teaching and practice to an extent that would shame the most pronounced teetotaler this generation has produced. One of his followers writes in the *Cosmopolitan* as follows:

Mahomet gave to his people the following example, that they should abstain from liquor. He said: "If a single drop of liquor should be dropped in a well or cistern that is one hundred yards deep; if afterward the cistern should be filled up with earth, and if the grass should grow on the top and be eaten by a lamb or sheep, then my followers must not touch that mutton." The great, absolute, total abstinence prohibitionist in the world was the prophet of Persia.

This is evidently a reading age. There is certainly nothing more important. An occasional sermon on reading would be of great service to most congregations. How long since you preached on this vital subject, brother? We give you a text: "Give attendance to reading." Be sure to say something about the value of the church paper. Some wise man says this:

All successful preachers will tell you that the circulation of a religious paper within the bounds of their fields of labor greatly assists them in their work. Reading Christians constitute the very backbone of the church. By keeping themselves posted on the movements of the church, our lay membership may and do rightly appreciate the needs of Christ's kingdom. Every preacher should preach an occasional sermon on religious literature, and should pray for the success of the religious press.

NOTES FROM OUR JACKSON OFFICE.

Millsaps College has enrolled over one hundred and thirty pupils.

Bishop Galloway left the latter part of last week for Oklahoma Territory, where he was to have dedicated a church last Sunday. From there he goes to Ardmore, Indian Territory, to hold the Indian Mission Conference for Bishop Granbery.

Our special editions will be out on time. One of the valuable and interesting features of the Mississippi Conference issue will be a sketch of Dr. J. W. Lambuth by Rev. C. K. Marshall, our native China preacher, who visited our country and Conference in 1891. Be sure to get the paper and read it.

The Thanksgiving proclamation of President Harrison is more than a mere jargon of words. It has the ring of deep sincerity. We remember no proclamation like it. The word "God" or its equivalent occurs fifteen times. It opens with this sentence: "The gifts of our God to our people during the past year have been so abundant and so special that the spirit of devout thanksgiving awaits not a call, but only the appointment of a day when it may have a common expression."

We clip the following from the Jackson *Daily Clarion*, of the eight instant, every word of which we can affirm, for we were present and cast our vote in both elections:

There was a time within the memory of the youngest voter when it was considered unsafe for ladies and children to be on the streets of Jackson on election day. But times have changed. Yesterday, during the excitement of both presidential and city elections, the streets were as safe for ladies as if it had been Sunday, instead of election day.

LOUISIANA CONFERENCE.

Baton Rouge.

The Quarterly Conference records and church register of the Baton Rouge station furnish, like most other charges, very inadequate information of the struggles and triumphs of the church. A whole year passes without more than a few statistics, and sometimes the figures are as small as the items are few. One wonders: What of the labor spent, the prayers offered, the revivals held, the children taught? —can it be possible that the statistics as recorded cover them all? Surely our lives, corporate as well as individual, are hidden with Christ in God. The circuit life of this church has preserved no literary memorials.

The records show that in 1835 and 1836 this church was served by Rev. C. K. Marshall, and that in the former year the appointment was made a station, and in the latter the church-building was constructed. In 1837, E. R. Porter was pastor; in 1839, Enoch Tally; in 1838 and 1840, Sam'l L. Scott; in 1841, Sam'l W. Speer; in 1842, T. B Craighead; in 1843, S. G. Simpkins; in 1844, P. H. Dieffenweirth; in 1845 and 1846, W. H. Crenshaw; in 1847, W. H. Crenshaw as a supply(?); in 1848 and 1849 Jno. W. Harmon; in 1850 and 1851, R J. Harp; in 1852, E. R Porter; in 1853, A. E. Goodwyn; in 1854 Henry Avery. In 1855, Thos. H. Foster, a transfer from Alabama Conference, was stationed here, and in the midst of the year died of yellow fever. In 1856 and 1857, S. B. Sarratt was pastor, and in 1858 and 1859, Henry Avery was again preacher in charge.

In 1860 W. E. M. Linfield, one of the boldest thinkers and most gifted orators of the Southern Church, was transferred from the Alabama Conference, and stationed at Baton Rouge. On a subscription list of $14 500 he proceeded to build the elegant structure now in use, and on Dec. 15, of that year, the completed house was dedicated by Rev. Dr. C. K. Marshall. The fourteenth session of the Louisiana Conference was held in the new building, and ended in a revival of religion and sixty accessions to the church. During this year a parsonage was also bought and furnished. In 1861, W. E. M. Linfield was returned; but this was the year the war opened. The public mind was distracted; all cares and interests were merged in the one of political security—all values and peaceful industries collapsed, and we are not surprised at meager reports and feeble results of ministerial labor. The subscription list showed an unpaid balance of $7 000 due on the building. In 1862 N. A. Cravens was preacher in charge; he was taken prisoner by the Federals and carried to New Orleans for confinement. No appointment was made to this station in 1863, 1864 and 1865, because it was within the Federal lines. In 1866, W. E M. Linfield was returned to the station. In 1867, 1868 and part of 1869, the church was served by Chas. W. Carter. P. M Goodwyn took charge of the work June 18; he and J. L. Chapman filled out the year. In 1870 and 1871, R. S. Trippett was in charge, and raised money to clear the church of debt and make needed repairs. In 1872 and 1873, A. E. Goodwyn was in charge, and again in 1877. In 1874 and 1875, Jno. Wilkinson was in charge, but dying in April, of the latter year, was succeeded by his brother-in-law, Christian Keener, who was reappointed for 1876. From 1878 to 1880, John T. Sawyer served the church, and is remembered admiringly and gratefully for his toil and courage during an epidemic of yellow fever. In 1881 and 1882, Joel T. Daves was pastor; in 1883 and 1884 Henry O White; from 1885 to 1889, T. K. Faunt LeRoy; and from 1889 to 1891, James A. Parker, who was succeeded by Chas. F. Evans in 1891.

CHAS. F. EVANS.

Parsonage and Home Mission Society.

The General Conference in May, 1886, authorized the Board of Church Extension to organize a department for woman's work, which was called the "Woman's Department of Church Extension," when, four years later, that same body gave it the title of our heading, its field of labor being so enlarged as to include all work coming under the head of home missions. Our first Conference secretary was Mrs. Linna Parker. Mrs. S. S. King, my worthy predecessor, having the time as well as ability, did her utmost in organizing auxiliaries throughout the State, enthusing them with her earnestness and zeal while in their midst; but in one or more instances there was not sufficient life-power to hold but the one meeting. Thus we have reported five societies which have become extinct, some of which struggled on for awhile, and then died a lingering death. These were outside the New Orleans district, and am sorry to say that some of our auxiliaries in this city have done no better; but we still hope for them; that the fire to be kindled at our next annual meeting will start them into new life.

At our last General Conference the work was so reconstructed as to provide for a central committee for the management of our parsonage work. This may be but repetition to many but some there, doubtless, are whose memories will not suffer by thus being refreshed; so in July, 1890, the General Board of Church Extension elected Mrs. E R. Wiley, of Emory, Va., as president; Miss Lucinia B Helm, of Louisville, Ky., secretary; Mrs. George P. Kendrick, of Louisville, Ky., treasurer, with nine managers. We were not fully organized in Louisiana under a corps of officers until the general meeting held in Carondelet Street Church, on Dec. 3, 1891 The following were the officers elected: President, Mrs. J. J. Lyons; corresponding secretary, Miss Mary Werlein; recording secretary, Mrs. C. W. Carter; treasurer, Mrs. A. R. Widnoy—all of New Orleans.

During the two past years we have helped three parsonages. There have been other calls to which we have not been able to respond. It must be remembered that we retain in the treasury half of our income for home work throughout Louisiana. The other half is sent on by our Conference treasurer to the general treasurer for our needs at large; so we can see the fruits of our labors in our own State.

MARY WERLEIN, Conf. Sec.

PERSONAL AND OTHERWISE.

Some of the church papers are on a boom, seemingly. Why can't our agents, the preachers, boom their paper? We believe they can.

We suppose that more than ever, since the election has gone as it has, *Zion's Herald* will stick to its dictum that "the solid South is a bloody highwayman!"

After an absence of four months, Bishop Wilson has returned from his episcopal tour in South America in good health, and reports our mission work prosperous.

Bishop Keener left last week for his work in Alabama. He was in excellent health. We presume he opened the North Alabama Conference, yesterday, at Lafayette.

We have received from the A. J. Showalter Company, Dalton, Ga., "Echoes from Bethlehem." It is a new Christmas service, and can be had for 5 cents by mail; $4 per hundred.

It is stated that 110 000 copies of Prof. Drummond's "Natural Law in the Spiritual World," and more than 300,000 copies of "The Greatest Thing in the World" have been sold in Great Britain.

The Methodists of this city will hold a general thanksgiving service in Carondelet Street Church at 11 A. M., Thursday, Nov. 24 Rev. F. N. Parker, of Parker Chapel, will preach the sermon. Let everybody come.

A brother in the Mississippi Conference writes: "The ADVOCATE gets better and better all the time, for which you are to be complimented." Let us all thank the Lord for grace given to make the paper better and better.

Is it not a new thing in Methodism for a member of an Annual Conference to receive a "nominal appointment?" Perhaps it is a "new departure" toward something better. At any rate, are there not some preachers who should receive such appointments all the time?

Rev. J. F. Austin has retired from the editorship of the *Western North Carolina Methodist*. He is succeeded by Rev. L. P. Groome, who has also bought out the *Statesville Christian Advocate*, and will consolidate the two papers. We wish the new venture abundant success.

Dr. W. R. Lambuth, Missionary Secretary, called on us last week, *en route* from West Texas to Nashville. He represents "the debt" as "growing beautifully less" at every Conference, and is confident, if "all pull, and pull together," the wheels will roll out of the mud upon the solid rock, March 31, 1893.

A brother in North Mississippi Conference encourages us with these words: "I want to tell you how much I appreciate your editorials of late. Double work seems to press the best things out of you. I get sermons out of some things you say." So we are helping some, for which we thank the Divine Spirit.

North Mississippi Conference Notice.

To the Pastors:

Brethren: You are urged to have your statistical reports ready the *first day* of the Conference at Corinth. Take pains in preparing them, and be sure to *give them to the statistical secretary on Wednesday, the first day of Conference.*

T. W. LEWIS.

NOTICE TO THOSE OWING THIS ADVOCATE FOR SUBSCRIPTIONS.

The Publisher of the New Orleans Christian Advocate will be much obliged to subscribers to hand amount due to the preacher in charge, so that the preacher can settle at Conference with the representative or the agent of this paper.

North Mississippi Conference Notices.

The class of the first year of the North Mississippi Conference will meet promptly at 7 o'clock, Monday evening, Nov. 28, at the Methodist Church in Corinth, Miss.

JNO. W. BELL, Ch'n.

The class of the fourth year, North Mississippi Conference, will meet in the Methodist Church, Corinth, Miss., Monday, Nov. 28, at 2 o'clock, P M.

T. J. NEWELL,
J. W. DORMAN,
K. M. HARRISON.

Ministers, delegates and visitors attending the North Mississippi Conference, at Corinth, will pay full fare going, taking certificate from agent to that effect, and return at one cent a mile on certificate of the secretary of the Conference.

Brethren coming from points at which through tickets to Corinth can not be obtained will purchase tickets to Grand Junction, Memphis or West Point (as may be most convenient), and repurchase to Corinth, taking a certificate for each ticket purchased.

Tickets good until Dec 9.

J. S. OAKLEY,
Secretary of the Conference.

HOME LIFE.

CONTENTMENT.

BY MRS. BROWNING.

"O dreary life!" we cry, "O dreary life!"
And still the generations of the birds
Sing through our sighing, and the flocks and herds
Serenely live while we are keeping strife
With heaven's true purpose in us, as a knife
Against which we may struggle. Ocean girds
Unsickened the dry land; savannah-swards
Unweary sweep; hills watch, unworn; and rife,
Meek leaves drop yearly from the forest trees,
To show, above, the unwasted stars that pass
In their old glory. O thou God of old!
Grant me some smaller grace than comes to those;
But so much patience, as a blade of grass
Grows by, contented through the heat and cold.

The Second Marriage.

"How cozy you do look!" I could not help saying as I sank into an easy chair opposite my two old friends whom I had not met in five years.

"We are enjoying our second marriage," answered my friend, with a merry laugh.

"Your second marriage!" I looked at her in amazement. I knew she had never married any man except the one beside her, and she had been his wife over thirty years.

"You see," she continued, tucking a silvery hair 'neath the dainty lace cap, "when Will and I first married, we had only each other to think of and care for. To this day I love to think of those first two years. Then a little one came to share our affection. What with making dainty little dresses and keeping busy hands and feet out of mischief, I could not always think to have my husband's slippers by the fire or his hat and gloves in just the right place. As the years passed and our children grew, our interest was centered in their welfare, we had less time to think of each other; now they are married and settled in homes of their own, and we have gone back just where we started, with only each other to care for."

"And do you enjoy it the same?" I asked.

"More," she answered quickly; "then we had to learn each other's likes and dislikes; now we know them and can gratify the other's wishes almost before they are spoken."

I watched them during the day, and noted how careful he was to do all little errands to save her steps, and how quietly she arranged everything for his comfort. When he praised the lunch her eyes brightened, just as I imagine they did in those first years. We lingered long at the table, chatting of old times and old friends. His voice was as strong, and his laugh as hearty and fresh as years ago, while she had lost none of her peculiar powers of entertaining.

I wondered then, and many times since, why there could not be many more such second marriages. Why, as the years pass, instead of drifting apart, can not husbands and wives be drawn more closely together, helping and cheering each other in their declining years, until they pass over the river and sit down to the marriage supper of the Lamb?—May Wallace, in *Christian Intelligencer.*

A Child's Sense of Justice.

Nothing seems to burn into the memory and heart of a child as an undeserved punishment, however trifling the matter may seem to the adult inflictor. In some children of the sunny, hopeful type the wave of indignation and helpless, unspoken protest against unjust correction passes away, and leaves apparently no trace. To other children, with more sensitive natures or more rebellious disposition, unjust words of reproof kindle fires of rage, which smoulder with sullen persistence under the ashes of seeming forgetfulness, ready to burst out violently and unexpectedly. If this seems an overdrawn picture, one has only to think backward to one's own childish days, and to recall the time when careless treatment by an elder first taught us to be bitter, unforgiving, resentful. A child's sense of justice is as keen as his heart is tender, and this is one of the qualities most necessary to a noble character; a quality that must be blended with truth and honor and self-sacrifice to give the right balance to dispositions which would otherwise work harm. A child's justice is always tempered with mercy to those he loves, and when in the home he is justly and tenderly dealt with, he learns little by little that higher sense of justice toward all with whom he comes in contact. When his own small rights are carelessly and continually thrust aside, he, too, learns to play the brigand, to invent devices to achieve the might which he has learned makes right.—*Harper's Bazar.*

Say Well and Do Well.

A short time before Dean Stanley's death he closed an eloquent sermon with a quaint verse, which greatly impressed his congregation. On being asked about it afterward he said it was doubtful whether the lines were written by one of the earliest deans of Westminster or by one of the early Scotch reformers.

The Dean had come upon it by accident, and feeling that it expressed with singular felicity the true Christian proportion between doctrine and character, between good words and good works, he used it to point and adorn his sermon. Readers may be glad to add it to their collection of good works:

Say well is good, but do well is better;
Do well seems spirit, say well the letter.
Say well is godly and helpeth to please,
But do well lives godly, and gives the world ease.
Say well to silence some time is bound,
But do well is free on every ground.
Say well has friends, some here, some there,
But do well is welcome everywhere.
By say well to many God's word cleaves,
But for lack of do well it often leaves.
If say well and do well were bound in one frame,
Then all were done, all were won, and gotten were gain.

—*Selected.*

We are, perhaps, too much in the habit of thinking of death as the culmination of disease, which regarded only in itself is an evil, and a terrible evil. But I think rather of death as the first pulse of the new strength, shaking itself free from the old mouldy remnants of earth-garments, that it may begin in freedom the new life which grows out of the old. The caterpillar dies into the butterfly. Who knows but disease may be the coming of the keener life breaking into this, and beginning to destroy, like fire, the inferior modes or garments of the present? And thus disease would be but the sign of the salvation of fire; of the agony of the greater life to lift us to itself, out of that wherein we are falling and sinning. And so we praise the consuming fire of life.—*George Macdonald.*

SCIENTIFIC.

An American Newspaper Office.

Col. Cockerill, writing in *Lippincott's Magazine*, for August, on the "Newspaper of the Future," incidentally describes the office of the Chicago *Herald*:

"What better illustration could there be of the vast improvements recently made in the mechanical and editorial departments of a great American newspaper than the present constitution of the Chicago *Herald* in the World's Fair city? No building in the world is probably so thoroughly adapted for the purpose for which it was erected. Certainly no home of industry is so effectively and at the same time so magnificently equipped. What would an *ante-bellum* journalist say to a business office with three thousand six hundred square feet of floor space, flanked by sixteen columns of genuine Sienna marble, and with entrance doors, lockless and keyless, which can never be closed, Summer and Winter, morning and night, day in and day out, through the year? What would the old time typo think of a composing-room with its walls of white enamel, its quadruple cast-iron type-stands with cases for one hundred and eighty men, its electric calls connecting each case with the copy box, its aerial railway conveying advertising matter up to the business office, its separate clothes-closets for one hundred and sixty men, its extensive reference library for the use of the proof room, its marble closets, filtered ice-water coolers, with solid silver, gold-lined drinking cups, its three hundred and forty-eight incandescent electric lights and marble-topped luncheon counters and tables? What would have been thought of marble bath-tubs for the stereotypers, of a great central library for the editors and reporters, around which are arranged a score of handsome editorial rooms, each connected by copy and speaking tubes with all the others? What would the old-time journalist, with his long hair lingering affectionately on his grassy coat collar, say to a publisher's department in which all the metal fixtures are oxodized silver and all the woodwork of solid mahogany? What would the old-time hand press foremen think of ten Scott-Potter presses in a straight line, operated by a single line shaft one hundred and twenty-four feet in length, of marble closets and bathrooms for all employees and a constant flow of cold, clean water, day and night, to every room from an unfailing artesian well?

"And yet is there not good reason to believe that in some respects, at least, the newspaper of the future may as far surpass its forerunner of to-day as the Chicago *Herald* building of to-day has surpassed the cheap and dingy newspaper building of twenty years ago?"—*Review of Reviews.*

Early Mental Development.

Both common observation and the closest scientific study have made it plain that youth is the period of sense ascendency. From this, most important conclusions follow, which we can not ignore without paying a heavy penalty. Attention has been called to the infant in order to show that, prior to all school education, nature asserts herself and points the way in which the human brain and mind develop. Any education that overlooks these facts is directly against the organization we possess, and must be more or less of a failure. How far our methods have been and are in harmony with them I shall presently attempt to show.

For the moment let me follow the child out of the stage of infancy into that of school age. The boy of five, let us suppose, is sent to school a perfect stranger to books and the usual educational equipment. Everything on the road to school attracts him to such an extent that likely enough he may arrive late. When at school the teacher may find him so restless that the question of keeping him in order so that he shall not disturb others is a matter of serious difficulty. So long as he can be kept in action things go well enough, but to keep this activity within bounds is the problem.

Very often repressive measures that quite paralyze his nature are resorted to in order to adapt his organism to the environment instead of the reverse being attempted. It is forgotten too often that if this young creature were not active, even restless, impulsive, inattentive—*i. e.*, ever ready to secure some new impression—he could not develop after Nature's plan.—*Popular Science Monthly.*

ALCOHOL AND HEALTH.—There is high value in abstinence from alcohol; it modifies and averts danger to thousands, and it is always an experiment which every man may very profitably make upon himself. If it succeeds, good and well, so much the better for the individual; if it does not succeed as a health measure, then there must be other causes of ill health to look after, as bad air, bad food, etc. The drinking habits of the country are a disgrace to civilization. We swallow gallons of alcohol which are not needed either for nutrition or for any other purpose whatever. Our bars, restaurants and gin palaces supply a demand for that which is noxious, debasing and a source of poverty, disease and crime.

What is the remedy? Is it local option, prohibition or what? Both these may be useful, but beyond and above them all is needed a knowledge of the fact that drinking injures the body of the drinker. We need also all of us to have a higher regard for our bodies and their sacredness. The article which we published in the *Herald of Health*, in February last, by Mr. Frothingham, on the sacredness of the body, struck the keynote of this subject. When we have learned to regard our bodies as temples of an undying spirit, then shall we cease from drinking, whether there be local option laws and prohibition enactments or not. Then these laws will be useless.—*Herald of Health.*

HOW WE FALL ASLEEP.—Scientific investigators assert that in beginning to sleep the senses do not fall uniformly into slumber, but drop off one after another. The sight ceases in consequence of the protection of the eyelids to receive impressions first, while all the other senses preserve their sensibility entire. The sense of taste is the next which loses its susceptibility to impression, and then the sense of smelling. The hearing is next in order, and last of all comes the sense of touch. Furthermore, the senses are brought to sleep with different degrees of profoundness. The sense of touch sleeps the most lightly and is the most easily awakened; the next easiest is the hearing, the next is the sight, and the taste and smell awake last. Another remarkable circumstance deserves notice: certain muscles and parts of the body begin to sleep before others. Sleep commences at the extremities, beginning with the feet and legs, and creeping toward the center of nervous action, explains the *American Analyst.* The necessity of keeping the feet warm and perfectly still as a preliminary of sleep is well known. From these explanations it will not appear surprising that there should be an imperfect kind of mental action which produces the phenomena of dreaming.—*Exchange.*

OUR YOUNG PEOPLE.

PEBBLES.

BY FRANK DEMPSTER SHERMAN.

Out of a pellucid brook
Pebbles round and smooth I took:
Like a jewel, everyone
Caught a color from the sun—
Ruby red and sapphire blue,
Emerald and onyx too,
Diamond and amethyst,
Not a precious stone I missed:
Gems I held from every land
In the hollow of my hand.
Workman Water these had made;
Patiently through sun and shade,
With the ripples of the rill
He had polished them until,
Smooth, symmetrical and bright,
Each one sparkling in the light
Showed within its burning heart
All the lapidary's art;
And the brook seemed thus to sing:
Patience conquers everything.

To Japan.

AS FAR AS NASHVILLE.

From Chattanooga the road climbed at first through mountains, but by and by got into plains where wheat is the principal growth. The rice fields in Japan which are to be harvested in about thirty days remind me of American wheat and oat fields. The train stopped at one town that seemed only a fortnight old. Some capitalists had bought the land and were "booming." The Southern Methodists, Episcopalians, and Cumberland Presbyterians all have chief universities in Tennessee. We noticed *en route* a sign, "This way to University of the South." This is the Episcopalian school. But it is sad to read here in Japan of the recent intestine war in Tennessee. The effect of such troubles upon other peoples who take America as a model can not be told.

Arriving in Nashville, and taking a street car, it placed me about 8 P. M. at the main building of Vanderbilt University, where a great, warm throng was listening to a commencement address. Vanderbilt campus is, perhaps, the loveliest spot in the South, full as it is of grasses, flowers, trees, beautiful walks and buildings, learned teachers and polished students. Every boy who reads this ought to have an ambition to go there and spend some years of his life. You may think this impossible for you. It is impossible if you have not the determination. If you have, you can. Bro. Moseley and I have just been talking about this point in our own experiences, and agreed that many times a young man thinks he *can not*, when with more pluck and grace he *could*. To this end be diligent now to develop a strong Christian character and to get a high degree of mental training in smaller schools. These will be necessary before you go.

H. G. HAWKINS.

Matsuyame, Japan, Oct. 5, 1892.

MR. EDITOR: I am a little girl nine years old. I go to the mission in Keller's Row. I belong to the Band of Hope. It is to teach little girls and boys not to love wine. We have twenty-one scholars in the band. My teacher is good and kind. Her name is Mrs. Hillyard. I have two brothers, and they work. My mama is a widow. My brother Joe is a member of Bro. Beard's Church, on Felicity street. I hope I will love Jesus like my brother Joe and teacher.

MAY POSEY.

The Music of Alpine Children.

If it be possible to find a human being that is merely a mirror of nature and nothing more, take those children who spend their years in the uplands of the Alps in Southern Europe, watching flocks of goats and sheep with their tinkling bells, sitting all day in the sun, hearing the shrill cicada, and the whisper of the pines, and the eternal babble of the stream, saying nothing, playing no game or sport, solemn and silent, with their great eyes looking upon you as you pass, without surprise. But these strange children, that seem as absolutely absorbed in nature as it is possible for man to be, that people these wilds like the grasshopper or the anemone or the turtle-dove, have their note, like the last of the three. They have their little pipe or flute, and at intervals you hear them playing a melody which, however it may vary with the country, is, so far as I know, invariably sad in its tone; and when you hear it you feel that here is the real, the subtle, the adequate expression of that element in perfect joy, that acid without which any sweetness clogs and becomes a burden. When you hear such a melody—and I am taking its most simple and perfect occurrence—you can not but feel that here is expressed what words can not tell, what we can not explain to our civilized fellow, but what this silent child has felt out without conscious effort or theory.—Professor Mahaffy, in *New York Christian Advocate.*

Thinking Something Good.

Little Majorie was by no means fond of going to church. She had to sit too still, and "the man" talked about things she could not yet understand.

"What is it for, mama?" she asked one day. "What do you go to church for?"

Mama tried to tell her the reason, and said: "And when you can't understand what the minister means, you must remember he is talking about good and beautiful things; and you must make up your mind to think of something good yourself."

That day Majorie was very quiet in church, and her mother praised her for it on the way home.

"I did just as you told me," said the wee maid. "I thought of something good."

"What was it, dearie?"

"Apple pie!"—*Exchange.*

Singing Sand.

There are a few beaches in the world on which are found "singing sands;" so called because of a prolonged musical sound heard when walking through the sand or stirring it with a stick. One of the best known beaches where the phenomenon occurs is at Manchester, about twenty five miles from Boston. Another place is on one of the Hebrides Islands. Some of the sands were sent to an American scientist last year for examination. One portion was sealed in bottles, and another sent in bags. The latter lost their peculiar properties, but the former sang sweetly on being stirred. No satisfactory cause for the curious sound has yet been discovered. One peculiarity of these musical beaches is that they occur in comparatively small patches, and the sound is not always of uniform loudness. It is said that along the shore of the Carribean Sea there is a place where a disturbance of the sands makes a noise like the barking of a dog.—*Christian at Work.*

SUNDAY-SCHOOL LESSON.—Nov. 20, 1892.

BY REV. WM. H. LAPRADE, D. D.

Paul's First Missionary Sermon.

Acts xiii, 26-43.

GOLDEN TEXT.—"*To you is the word of this salvation sent.*" (*Verse 26.*)

Paul and Barnabas did not remain long at Perga, but started almost immediately to Antioch in Pisidia, a city of importance, at that time a Roman Colony. From Perga to Antioch the road, leading a little east of north, passed through a mountainous district infested with robbers and dangerous also because of the mountain streams, which became torrents in the Spring. The journey probably was made in May. It is probable that Paul alludes to this journey in II. Cor. xi, 26.

On the first Sabbath after their arrival Paul and Barnabas went into the synagogue. Jews were numerous throughout Asia Minor, and had made not a few proselytes; these met together at the synagogue for comfort and instruction. The custom was, after prayers had been offered, and portions of the "Law," and then of the "Prophets," read, "to call upon strangers, or upon men renowned for learning, for a word of exhortation or consolation."

Responding to such a call on this occasion, Paul arose and began to speak to the people. Alluding to the call of Israel, he traced their political history, in a few sentences, until the time of David; declared that Jesus, of the seed of David, was the Savior of Jewish prophecy; and quoted the testimony of John the Baptist concerning him. Then follows the text of our lesson.

Ver. 26. Paul includes both Hebrews and proselytes in his statement, having reference to the provision that to "the Jew first" the gospel should be preached. Personally, although pre-eminently the "Apostle to the Gentiles," his "heart's desire and prayer to God for Israel, was that they might be saved."

Vers. 27-29. These verses set forth, (*a*) The ignorance of the Jews of Jerusalem as to the real character of Jesus; (*b*) their failure to understand the prophecies concerning the Messiah; (*c*) their unintentional fulfilling of these prophecies; (*d*) their demand, without cause, for his death; (*e*) their arrangement for securing his body from his followers.

Vers. 30, 31. The doctrine of salvation in Christ rests, historically, on the proven fact of his resurrection from the dead. Paul states the fact as one admitted, and then adds the proof, "he was seen many days," and by men still living, who were "witnesses unto the people." These witnesses were not strangers to Jesus, liable to mistake another for him; they had been with him in Galilee, had accompanied him to Jerusalem, knew him intimately.

Vers. 32, 33. "Glad tidings"—so the angels' song declared to the shepherds—*i. e.*, that the long-promised Savior had come at last, and that the resurrection of Jesus "was the manifestation of his sonship," proving him to be the Son mentioned in the second Psalm.

Ver. 34. The meaning is: The promise (See Isaiah lv, 3), "I will give you the sure mercies of David," is fulfilled in the resurrection of Jesus, the Son of David, who thus is made the sure and eternal basis of all good things.

Vers. 35-37. Quoting from Psalm xvi, 10, Paul declares: (*a*) That David died and saw corruption; (*b*) that Jesus, although he died, was raised again without corruption. The argument is: David indeed served God in his own day, but death cut short his service; Jesus, raised from the dead, is an eternal dispenser of the "sure mercies" of his father, David.

Vers. 38, 39. Having shown that Jesus was the Messiah, the promised Savior, Paul applies to his hearers the glorious truth that through him is "preached the forgiveness of sins;" moreover, that where the power of the law ended—for "by the deeds of the law can no man be justified"—the power of Jesus, the Christ, came in, through faith in him, and accomplished justification. A sinner, under the law simply, must remain condemned until punished; in Christ a sinner, pardoned, redeemed, renewed, is saved from punishment, and also from *sin* itself.

Vers. 40, 41. Paul now warns his congregation not to subject themselves, by rejecting Christ, to the threatened evils spoken by the prophet Habakkuk. To reject him is to defeat all God's plans for our salvation.

Vers. 42, 43. After Paul finished his sermon, he and Barnabas retired. As they did so the congregation invited them to speak again on the next Sabbath. Afterward, when the congregation broke up many Jews and proselytes, followed Paul and Barnabas and held further conference about this salvation, the apostles urging them to persevere, so as not to receive grace in vain.

The Ground of the Christian's Hope.

A ruling feature of a Christian's habitual state of mind is that he is constantly looking forward to another life. A Christian does not speculate on another life as a possibility; he takes it for granted as an ascertained fact. He looks forward to it, as he looks forward to the changes of nature, to the setting of the sun, to the succession of the seasons. He knows that death will come to him as to everybody else; that each day of his life brings it nearer; that it means a momentous and unimaginable change. But he knows something, too, of what will follow it. Christ our Lord has converted what was, before he came, at best, a splendid guess into an absolute certainty. He has explored that unknown world. If he has unveiled its terrors, he has enhanced its beauties. He has told all who will trust him as a guide how to secure in it a blessed immortality. And, therefore, as I have said, a Christian looks forward. He treats this life as a preface to that which will follow it. He gives it up, if needs be, to secure the life beyond. He does not pretend to be particularly heroic, or other than a prudent man who acts upon the knowledge which has been put in his way. He looks forward to the time when "mortality shall be swallowed up in life," and meanwhile he "rejoices in the hope of the glory of God."—*H. P. Liddon.*

LIVING ANTHEMS.—The prayer of Jesus begins with a petition which exhibits the supreme desire of a heart thoroughly consecrated to God—"that thy Son may glorify thee." "Glory to God in the highest" was the first note of the angels' song over the plains of Bethlehem. "Glory to God" was Christ's supreme desire in the approaching hour of trial and of atoning death. "To the glory of God" is the motto of all true Christian life, as emphasized by Paul (I. Cor. x, 31). If all Christians constantly realized this great truth and applied it, how much more of the Christ Spirit would breathe in their words and deeds! We sing our "glorias;" let us live them!—*Messiah's Herald.*

MARRIAGES.

WHITE—ADAIR.—At Benoit, Miss., Oct. 14, 1892, by Rev. R. H. B. Gladney, Mr. Thomas White to Miss Georgie Adair.

GRADY—GREEN.—At Benoit, Miss., Nov. 0, 1892, by Rev. R. H. B. Gladney, Mr. Charles Grady to Mrs. H. J. Green.

BAILEY—KITTRELL.—In the Methodist Church, Winona, Miss., Oct. 19, 1892, by Rev. J. D. Cameron, D. D., assisted by Rev. S. M. Thames, Mr. Stephen E. Bailey, of Atlanta, Ga., and Miss Josie C. Kittrell, of Winona, Miss.

HARVEY—HOLMES.—At the residence of Mr. Thomas Durham, Montgomery county, Miss., Nov. 2, 1892, by Rev. J. D. Cameron, D. D., Mr. Jones Harvey and Miss Laura Holmes.

WHITE—BIRDSONG.—In the Methodist Church, Edwards, Miss., Oct. 19, 1892, by Rev. E. H. Mounger, Mr. James D. White and Miss Carrie Birdsong.

YEAKER—KENNEDY.—At the residence of the bride's mother, Oct. 27, 1892, by Rev. T. W. Lewis, Mr. James Yeaker and Miss Minnie Kennedy, all of Marshall county, Miss.

HOKE—HAMILTON.—In the Methodist Church, Waterford, Miss., Nov. 2, 1892, by Rev. T. W. Lewis, Mr. Edward M. Hoke, of Water Valley, Miss., and Miss Willie Hamilton.

THIGPEN—HAYNES.—At the residence of the bride's uncle, Mr. Joseph Zeigler, Oct. 26, 1892, by Rev. H. J. Boltz, Mr. Walter S. Thigpen to Miss Mary L. Haynes, all of Pelican, De-Soto parish, La.

TAYLOR—KANADA.—At the Methodist parsonage, Aug. 31, 1892, by Rev. T. Y. Ramsey, Mr. C. C. Taylor and Miss Sue Kanada, all of Alcorn county, Miss.

HARRIS—ROSS.—At the Corinth House, Oct. 19, 1892, by Rev. T. Y. Ramsey, Mr. Jno. M. Harris and Mrs. Annie Ross.

LOCKERMAN—FLOWERS.—At the Cumberland Presbyterian Church, Corinth, Miss., Oct. 11, 1892, by Rev. T. Y. Ramsey, Mr. John Lockerman and Miss Fanny Flowers.

BROWN—OZIER.—At the Methodist Church, Corinth, Miss., Oct. 26, 1892, by Rev. T. Y. Ramsey, Mr. Jno. Brown, of Van Buren, Ark., to Miss Myra Ozier, daughter of Col. J. D. Ozier, of Corinth, Miss.

MAY—ADAMS.—At the home of the bride's father, Mr. H. H. Adams, Oct. 2, 1892, by Rev. S. S. Rayner, Mr. Bester P. May to Miss Lena Adams.

McCARTY—EVANS.—In McGowan's Chapel Church, Oct. 12, 1892, by Rev. B. S. Rayner, Mr. Wm. A. McCarty to Miss Beverly Evans.

PRICE—McGOWAN.—At the home of the bride, Oct. 27, 1892, by Rev. B. S. Rayner, Mr. A. Mac Price to Miss Adella McGowan.

SMITH—BLISS.—In McDonoughville, La., Oct. 26, 1892, by Rev. H. S. Johns, Mr. John D. Smith to Mrs. Dolores Bliss, all of Louisiana.

CORBETT—POLLOCK.—In the Algiers M. E. Church, South, Nov. 2, 1892, by Rev. H. S. Johns, Mr. Charles D. Corbett to Miss Elizabeth Evelyn Pollock, all of Louisiana.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each wod over 200.

ROGERS—It is with feelings of sadness that I pen the death of Mrs. ELLEN ROGERS, who died Oct. 19, 1892, of heart and brain affection. Mrs. Rogers was born and raised in Holmes county; was married to Mr. Frank Rogers on Dec. 9, 1874. She was a member of the Methodist Church, and was thirty-eight years of age.

A host of relatives and innumerable friends mourn her death, and seven children feel an aching void in their childish hearts that can not be filled. Truly, she was a good woman, a sweet mother, a kind neighbor and a most faithful friend, and will be missed by all.

Mrs. Rogers was a woman that knew the blights and sorrows of this world; yet while her pathway was ruthlessly strewn with thorns instead of flowers, she was never too weary or heavy-laden to soothe the heartaches and lift the burdens of those within her reach. Like the divine blessings, that rest on the unjust as well as the just, were her kind administrations; comforting words showered on the unworthy as well as the worthy. Her daily walk was peace and good-will to all mankind, and while the hearts and minds of the bereaved ones linger in sadness around her tenement of clay that lies mouldering in the church-yard, her happy spirit is singing the songs of the redeemed in the beautiful beyond. There are those who visited her in her sickness and bereavements who noted and admired the quiet resignation and submission with which she endured her suffering and sorrows. To know her was to love her, and I know that she had as noble a heart as ever throbbed in the bosom of a human; but, Death, thou mighty monster, thou hast claimed thy victim! M. L. R.

IVES—CHRISTOPHER IVES, son of Abijah and Barbara Ives, was born in Rensselaer county, N. Y., Nov. 17, 1821, and died at his home, in Ruston, La., Sept. 30, 1892. He professed faith in Christ at fifteen, and joined the Lutheran Church. He graduated in Union College in 1842; taught one year in New York; then came South, settling in Georgia. Here he was married to Miss Martha M. Bonner, Aug. 13, 1850. Of this union ten children were born; five of whom preceded him to the good land.

There being no Lutheran Church near him, he joined the M. E. Church, South, and continued a member of it till death. He was educated for a teacher and taught for more than thirty years. He moved to Louisiana many years ago; was widely known and much loved. He was an active Sunday-school worker, and filled the offices of superintendent and teacher with great acceptability. Bro. Ives was a good man, full of faith and love; a patient, faithful follower of the Lord Jesus. No cloud dimmed his spiritual sky, no fear disturbed his trusting soul. He lived the life, he died the death of the righteous; his end was peace.

J. D. HARPER.

NEWSOM—HENRY M. NEWSOM was born Jan. 8, 1860, and died June 23, 1892. He was the son of Jacob and Nannie Newsom. He was raised with a family of seven sisters. No wonder, then, he was mama's joy, and on him were centered great hopes for the future. He was twice married: first, to Miss Emma Dean. To them were born three children. After her death he married Miss Maggie Henderson. To them were born one sweet little girl.

His was the most beautiful Christian life I ever knew. His conversion was bright and clear. He was willing to bear all things for Jesus' sake. He was meek and humble, loving and kind. His countenance was always beaming forth God's love. Yes, he is gone on before; forever at rest in the bosom of his God. Look up, dear mama; it won't be long till Christ will come. Glory! hallelujah! Faraway from those that loved him he was laid to rest. Strangers closed those eyes and folded those hands on his noble breast, but God claimed his spirit. His sister, MELIA.

PFEIFFER—BURENER PFEIFFER was born Oct. 10, 1878, and died July 22, 1892.

She entered the Methodist Sunday-school when only four years old, and until stricken with rheumatism, more than fifteen months ago, was a faithful attendant. Early this year she took her bed, and was never out again till weeping friends bore her to the grave. Several months before her death she was received into the Methodist Church, while on her bed, by Bro. J. T. Nicholson. Her little heart had imbibed the noble principles of temperance, and though drawn and racked by frightful rheumatic pains, I am confident that her greatest sufferings were caused by her father's intemperance. During the first week of July, thinking the end was near, she sent for her father (who was night watchman at a saw mill near his home), and, clasping her emaciated arms around his neck, from the portals of death she pleaded with him to give up the damning cup. The sad wail of her heart was: "Oh! papa, I'm afraid to leave you. I'm afraid I will never see you again!"

At her request, Bro. Simmons gave her the sacrament of the Lord's Supper on the day before her death, and in the evening she said: "Now, mama, I've done all I can. I want to die." She had not long to wait; for, with the first beams of the morrow's sun, swift, silent carriers from heaven came to conduct her home to health and happiness and Jesus.

May the sad hearts of mother, father, brothers and sister find solid comfort in Christ, and may he lead them to a glad reunion on the farther shore! H. M. ELLIS.

SINCLAIR—MARTHA JANE SINCLAIR, daughter of Judge G. and E. C. Fenn, was born March 25, 1830, and departed this life at her residence in Westville, Miss., Oct. 3, 1892. She joined the M. E. Church in her fifteenth year. She was reared with pure and noble principles.

By her example the children under her care were taught to be truthful and honorable. The love and respect in which she was held by her neighbors and all who knew her best speak for her, for she was kind to all. She had completely won the highest esteem and confidence of the people of Westville. Her house was the home of the preacher and his family. She was quiet concerning her religious experience; her timid nature shrank from speaking all she felt. It can truthfully be said she "was clothed with a meek and quiet spirit." She was kind and unselfish to children and grandchildren. Though a great sufferer for years, she bore her afflictions with patience and humility. Her trials and sorrows were many—once widowed, many loved ones "gone before." Among them children and grandchildren. All of which she bore with meek submission, growing more patient in all things, clinging more closely to her Bible and prayer.

Her death was sudden; ill only a few days. Her dying testimony was full of comfort to weeping relatives and friends. Her meek, patient, humble life assures us that our dear sister is forever at rest. R. H. BARR, P. C.

COOPER—Mrs. SARAH COOPER was born July 30, 1806 and fell asleep in Jesus at 3 o'clock on the morning of Sept. 6, 1892, after a sojourn in this realm of disappointment and sorrow of more than eighty-six years.

Her husband, Wm. Cooper, who died soon after the war closed, was at one time a Methodist preacher, but afterwards united with the Baptist denomination.

Sister Cooper was born at Washington, Miss., within eight miles of the place of her death. She united with the Methodist Church when quite young, and was ever after a faithful member. She was denied the privilege of attending church services since the first of the year, when she had an attack of pneumonia, from which none expected to see her get up. However, she recovered sufficiently to walk about the house, but she suffered greatly, and almost constantly, for seven months.

A day before her death I went to see her, and, when I asked her of her soul, feebly, but confidently, she said: "All is well! It is all right." I think these were her last words. When the angel came he found the worn out veteran sleeping, and she opened her eyes in Paradise with God. When the messengers shall summon us home, may we know "All is well. It is all right." H. M. ELLIS.

HANCOCK—MYATLE MAY, infant daughter of W. G. Hancock and Ella Sellinger, was born in Ruston, La., April 18, 1892, and died Oct. 6.

Hers was a short life, but long enough to accomplish her mission of tenderness and love; and then he who said, "Suffer the little children to come unto me," took her to himself, there to live, in fadeless beauty and joy forever.

J. D. HARPER.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
Northwest Texas	Nov. 23	Waco, Texas	Hargrove
South Carolina	Nov. 23	Charleston, South Carolina	Hendrix
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacadoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Tillatoba circuit, at Pleasant Hill	Nov. 19, 20
Water Valley circuit, at Palestine	24
Water Valley station	26, 27

Will the preachers in charge please have the statistics, as far as possible, for Questions 9 and 34; and see that the Boards of Trustees present reports of the titles condition and value of property? Let the local preachers be careful to have written reports, according to our law.

W. F. J. SULLIVAN, P. E.

SARDIS DIST.—FOURTH ROUND.

Nesbit's	Nov. 18, 20
Wall Hill (Wed.)	25
Panola, at Mt. Tirzah	26, 27

H. C. MCREHEAD, P. E.

WINONA DIST.—FOURTH ROUND.

Black Hawk	Nov. 18, 20
Carrollton circuit	24
Carrollton station	26, 27

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Tallahack, at Camp Ground	Nov. 18
Covington, at Slidell	19, 20
Gloster and Centerville, at Centerville	26, 27
Amite, at Cedar Grove	Dec. 3, 4
East Feliciana	10, 11

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Lebanon	Nov. 18
Bowerton, at Rehoboth	19, 20
Terry, at Spring Ridge	24
Adams circuit, at Adams	26, 27
McComb City (night)	30
Wesson	Dec. 3, 4
Pleasant Grove circuit	10, 11

R. S. WOODWARD, P. E.

SEASHORE DISTRICT—FOURTH ROUND.

Perry, at Smith's Chapel	Nov. 19, 20
Heidelberg, at Philadelphia (Tues.)	22
Columbia	26, 27
Mt. Carmel (Wed.)	30
Williamsburg	Dec. 3, 4
Hattiesburg, at Hattiesburg (Wed.)	7

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Roxie, at Roxie	Nov. 19, 20
Meadville, at Meadville (Tues.)	22
Anguilla and S. F.	26, 27
Rocky Springs	Dec. 3, 4
Utica (Thurs.)	8
Fort Gibson	10, 11

D. A. LITTLE, P. E.

BRANDON DIST.—FOURTH ROUND.

Hillsboro, at Good Hope	Nov. 18, 20
Fannin, at Fannin	24
Brandon station	27, 28
Preston, at Pearville	Dec. 1
Montrose, at Mt. Zion	3, 4
Westville, at Bial's Creek	8
Raleigh, at Raleigh	10, 11

C. MCDONALD, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon, at Sharon	Nov. 19, 20
Madison, at Madisonville	20, 21
Yazoo cir., at Mount Carmel (Thurs.)	24
Benton, at Midway	26, 27
Raymond, at Bolton (Wed.)	30
Jackson—First Church	Dec. 3, 4
Jackson—Capitol Street	5, 4
Flora cir., at Flora (Wed.)	7
Pocahontas circuit	10, 11

Trustees are hereby requested to be ready with their reports on all church property.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Shubuta circuit, at Shubuta (Thurs.)	Nov. 17
Clarke circuit, at Manassah	19, 20
Daleville station (Thurs.)	24
Chunkey circuit, at Concord	26, 27
Marion circuit, at Pleasant Hill	Dec. 3, 4
Meridian—Central (night)	1

The attention of the preachers and of trustees is called to Ques. 23, and to Ans. 4, page 129 of Discipline. All local preachers must have ready written reports of "the extent and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue (Thurs.)	Nov. 17
Baton Rouge (Sat.)	19
Raine (Tues.)	22
Dryades (Wed.)	23
Gross Tete, at Harmony (Sat.)	26
Felicity (Wed.)	30
Lower Coast (Sat.)	Dec. 3
Carondelet (Thurs.)	8
Crescent (Sat.)	11

Local preachers and Boards of Trustees must present their annual reports. The pastors are requested to have their statistical reports ready.

C. W. CARTER, P. E.

DELHI DIST.—FOURTH ROUND.

Waterproof, at Waterproof	Nov 19, 20
(Lake), at Jordan	23, 27
Winnsboro, at Winnsboro	Dec. 3, 4
Delhi, at Delhi	7

H. C. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Sulphur Mine, at Vinton	Nov. 18, 20
Grand Operator, at G. O.	26, 27
Sabine Mission at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Ada, at Palestine	Nov. 19, 20
Columbia, at Columbia (Wed.)	23
Castor Mission, at Master's Chapel	26, 27
Monroe	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vernon, at Long Straw	Nov. 19, 20
Sparta, at Bear Creek	26, 27
Ringgold, at Andrew Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. SHAFFARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo circuit, at Longstreet	Nov. 19, 20
W. Natchitoches and Prov'l, at P. (F.)	25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	28, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

Weekly Trade Review.

(R. G. Dunn & Co.)

Distribution of products has been fully up to the average, and reports regarding collections are from almost all points quite satisfactory for the season. The money market has not been disturbed.

At Memphis the election interfered to some extent, and at New Orleans business has been at a standstill on account of the great strike, although cotton advanced in price, and the demand for cotton and sugar is good.

The government crop report indicates smaller yields than were expected of wheat, only 500,000,000 bushels, of corn only 1,600,000,000 bushels, and a decidedly small yield of cotton. Wheat is stronger than a week ago, but no great change in corn and oats, but moderate trading in either.

Cotton has risen over half a cent, with sales of 465,000 bales on Thursday alone, exceeding by 60,000 bales the largest previous record for a year.

Business in dry goods has been dull, but prospects are considered bright for the coming season, and some bleached and colored cottons are strong. Wool was very active the first part of the week, with large sales.

Many shoe factories will require their full capacity till Christmas to fill their orders, and shipments still largely exceeded last year's. In spite of storms the movement of live stock at Chicago is larger than a year ago.

Money has been in better supply, declining from 6 to 5½ per cent. on call, but indications from Europe are less favorable to imports of gold.

The business failures during the past seven days number for the United States, 284; Canada, 26—total, 310—as compared with 238 last week and 291 for the corresponding week last year.

Weekly Bank Clearings.

New York banks	$ 654,752,199
Banks of other cities	521,321,667
Total in United States	$1,176,073,866
New Orleans banks	$ 12,113,818

—New Orleans Delta.

The number of cholera cases in the Caucasus during August and September, officially given, is 127,273. Deaths, 54,677.

NEWS OF THE WEEK.

DOMESTIC.

A daring attempt was made to rob a Western and Atlantic train at Adairsville, Ga. Instead of securing any booty the robbers were driven off by the trainmen, and one of them is supposed to have been badly wounded.

Law suits directly and indirectly involving the titles to 1,700,000 acres of Michigan land are now up before Judge Swan, of the United States Court. There are seven suits with the Michigan Land and Lumber Company as complainant.

Pig iron manufactured at Scranton, Pa., to the amount of 200 tons, has been shipped to Liverpool on the White Star Line steamship *Tauric*, which sailed from New York on Wednesday last. The shipment is consigned to Derby.

One of the reasons advanced for an extra session of Congress is the impending deficiency in the revenues for the current fiscal year. A deficit of $50,000,000 is predicted, owing to the enormous appropriations and decrease of revenue due to the McKinley bill.

Besides receiving the electoral votes of all the Southern States in the election for the Presidency, Mr. Cleveland carried New York, New Jersey, Michigan, California, Illinois, Indiana, Ohio, Wisconsin and Connecticut, receiving 300 votes in the electoral college.

The authorities of Philadelphia are greatly interested in the work now going on of electro-plating with aluminium the iron work of the new City Hall tower in that city. The tower has a surface of 50,000 square feet. It will take three years to complete the work.

Ninety thousand acres of mineral lands in West Virginia have been purchased by an English syndicate, and it is intended to establish steel and iron works such as those owned by Andrew Carnegie. The syndicate has secured the services of skilled workers in iron and steel from Homestead, Pa., who were lately employed in the Carnegie works.

The latest indications are that the new House of Representatives will consist of 215 Democrats, 127 Republicans and 14 Third party men, or Fusionists. The latter were generally elected by a combination of Democrats and Populists, and will act with the Democrats on all leading issues. The new Senate will stand: Democrats, 44; Republicans, 40; Third party men, 4.

The three ships, *Baltimore*, *Charleston* and *San Francisco*, with Admiral Gherardi in command, will be joined by the *Yorktown*. The four vessels will then proceed slowly down the South American coast, visiting the principal seacoast cities and exchanging the usual naval courtesies between foreign countries. Admiral Gherardi will also take occasion to urge the republics to send a naval representative to the great review in New York harbor next Spring.

The directors of the Chicago Exposition at a meeting on Friday, by a vote of 26 to 4, put themselves on record as being in favor of opening the Exposition on Sundays. The act of Congress, at its last session—making a grant of $2,500,000 to the Exposition, coupled with the grant a stipulation that it should not be open on the first day of the week—is not interfered with by this action of the directors, who only desire to announce their position on the question.

It is intended to construct a new union depot in St. Louis. According to the approved plans the train shed, which will be entirely of iron and glass, will be the largest in the world, having ample capacity for thirty two full trains, all of which are to be backed in on the pocket system. This portion of the structure will cost $1,400,000. The "head house," or depot proper, will be highly ornamental and will cost $500,000. The land, etc., involved in the matter cost in the neighborhood of $3,500,000. Thus the whole structure will represent an outlay of over $5,000,000.

FOREIGN.

Nothing daunted by a deficit of 50,000,000 marks, the German government proposes to add about 100,000 men to its standing army at an outlay of 100,000,000 marks a year.

The experiments with the new Mannlicher rifle by the Austrian government experts have proved that the weapon is in every way satisfactory. The new rifle fires 120 rounds a minute, and is sighted at 2,700 yards.

An immense socialist demonstration was held in Trafalgar Square, London, on Nov. 13. Forty speakers, including John Burns, the labor leader, addressed the multitude. There was no collision with the authorities.

The silver wedding of King Humbert and Queen Margarita of Italy will soon take place. Their Majesties have officially notified those upon whom it may concern that they will accept no gifts on that occasion. Whoever wishes to make them a present is advised to give the value to the poor.

Dense fogs have been prevalent in London for a week past. At noon, on Nov. 12, the atmosphere became thicker than ever and the blackness of midnight set in. The gas and electric lights were in use everywhere in the city, but in the streets their rays were unable to penetrate the dense mass of vapor that hung over the city so heavily that it appeared to make its weight perceptible.

The Minister of Education has decided to allow the Methodist Church in Vienna to be reopened. Although at the time the church was closed the reason was said to be that the Methodist doctrines attacked Romanism in an offensive manner, the Minister has now taken a different ground, and has explained to the British ambassador that the building was closed on account of its unsanitary condition and its insecure structure.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 15-16	— —
Ordinary	7⅜	— —
Good ordinary	7 15-16	— —
Low middling	8 7-16	— —
Middling	8 13-16	— —
Good middling	9 1-16	— —
Middling fair	9 9-16	— —
Fair	10¾	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	2 9-16	2⅝
Good fair	— —	2½
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¼	2
Prime yellow	3⅛	3⅜
Gray white	3⅝	3⅝
Choice white	4	4⅛
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	10	— —
SYRUP	13	31
RICE.		
No. 2	3	— —
Good	3⅝	4
Fair	3½	3⅝
Prime	— —	— —
Rough, ℔ bbl	1 50	2 50
Polish, ℔ ton	13 00	13 00
FLOUR.		
Extra Fancy	3 40	— —
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	3 90	4 35
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	— —	— —
Grits	— —	— —
Hominy	— —	— —
GRAIN, ETC.		
CORN:		
White, ℔ bushel	— —	31
Yellow	— —	32
Mixed No. 2	— —	31
OATS:		
Western	30	41
Texas rust-proof	34	37
BRAN:		
℔ cwt	77½	81½
HAY:		
Prime	13 50	14 50
Choice	13 50	13 00
PROVISIONS.		
PORK:		
Mess (Standard)	13 50	— —
Prime Mess	— —	14 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	11	11⅛
Shoulders	8	— —
Sides, short rib	9⅛	— —
Sides, long clear	9⅛	— —
HAMS:		
Sugar-cured	11½	— —
DRY SALT MEAT:		
Shoulders	—	— —
Sides, short rib	8½	— —
Sides, long clear	8½	— —
GROCERIES.		
COFFEE:		
Prime	18⅝	— —
Fair	18⅝	— —
Common	18⅝	— —
TEAS:		
Choice	13	33
No-No	— —	— —
BUTTER:		
Western Creamery	31	— —
Western Dairy	— —	— —
Common	— —	— —
LARD:		
Refined	8¼	— —
OILS:		
Coal, bbls	7⅝	— —
Coal, cases	11½	14
Cotton seed, crude	23	31
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	12 00	13 00
Louisiana, ℔ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 00	3 25
ONIONS:		
New Louisiana	— —	— —
Western	3 23	3 10
BALING STUFFS.		
BAGGING:		
Jute, 2 ℔, ℔ yard	5⅝	— —
Jute, 1¾ ℔, ℔ yard	5	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ ℔	7¼	12½
TIES:		
℔ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	3 00
Young Chickens	1 75	3 00
Chickens, Southern	2 10	4 00
Young	1 75	2 50
Turkeys, Southern	8 00	12 00
EGGS:		
Western	21	22
Southern	20	23
WOOL:		
Lake ℔ ℔	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ℔ ℔	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ℔ ton	12 00	— —
Meal	21 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ℔ ℔	— —	2
Sulphuric acid	— —	2

Nov. 15.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. R. Stoglelou, C. A. Powell, W. W. Moss, J. F. Scurlock, H. R. Caldwell, G. P. Anders, N. B. Norwood, Geo. W. Huff, R. G. Porter, C. C. Thompson, J. W. Medlock, J. H. Holland, G. W. Bachman, R. D. Norsworthy (2), E. P. Breland, E. R. Ramsey, N. E. Joyner, B. F. Lewis (2), M. M. Black, D. C. Langford, C. G. Andrews, W. W. Simmons, I. T. Abney, A. C. Flowers, J. W. Cobbs, W. Sutton, R. B. Downer, W. W. Cammack.

Messrs. J. N. Broadway, S. W. Collins, J. H. Benner, M. S. Wright, S. L. Cole, Dr. T. B. Rider, T. O. Irby, H. C. Griffin.

Mesdames J. P. Nicholson, E. M. Montgomery, S. E. Harris, B. F. Alexander, M. Hoover, Chas. Ratliff, A. W. Jones, C. Witherspoon, Maria L. Gustine, M. L. Spencer, M. C. Allord.

Nov. 15.

Christian Advocate.

VOL. 39.—NO. 47. NEW ORLEANS, THURSDAY, NOVEMBER 24, 1892. WHOLE NO. 1892.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THANKSGIVING ODE.

BY JOHN G. WHITTIER.

Once more the liberal year laughs out
O'er richer stores than gems of gold;
Once more with harvest-song and shout
Is nature's bloodless triumph told.

Our common mother rests and sings,
Like Ruth, among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with Autumn leaves.

O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due;
The fullness shames our discontent.

We shut our eyes, and flowers bloom on:
We murmur, but the corn-ears fill;
We choose the shadow, but the sun
That casts it shines behind us still.

God gives us with our rugged soil
The power to make it Eden-fair,
And richer fruits to crown our toil
Than Summer-wedded islands bear.

Who murmurs at his lot to-day?
Who scorns his native fruit and bloom?
Or sighs for dainties far away,
Beside the bounteous board of home?

Thank Heaven, instead, that Freedom's arm
Can change a rocky soil to gold;
That brave and generous lives can warm
A clime with Northern ices cold.

And let these altars, wreathed with flowers
And piled with fruits, awake again
Thanksgivings for the golden hours,
The early and the latter rain!

"Our Itinerancy."

MR. EDITOR: Your paper, of Nov. 3, contains an article, well written, under the above caption, over the signature of "A Member at Large." Your editorial comment rather invites discussion of this subject amongst the laymen of the church. If you will give me space for a few thoughts, I will write them.

I agree with the writer that a change from our present plan *may be* necessary; but I differ with him materially as to what the change shall be. He thinks "the preacher should remain as long as the people require his service." I think the time now authorized to remain (four years) is too long, possibly, and might be profitably changed by falling back into the old lines of two years' limitation. I admit the seeming hardship on the preacher. After he has planted his vineyard, he, doubtless, thinks he is entitled to the grapes; but I am not writing this article for the benefit or convenience of the preacher, but how the Word of God shall be best administered, his name glorified, and the church most honored and blessed. The minister who becomes an itinerant Methodist of an Annual Conference is presumed to have given up secular things, and consecrated himself to the work of spreading the gospel of Christ and of the salvation of mankind, and that without his own preference or the desire of the people of any particular locality or place. It is true a preacher may be popular and efficient for four years, or more, at the same place, and the people and membership of the church may be sincerely attached—yea, love him dearly for his work sake; but all these are but evidences that such a man's work ought not to be confined to one place or to one people. Distribute his good work, and make him the instrument of bringing, not only individuals, but scores and hundreds of individuals, to our Redeemer. Other Christian denominations call their preachers and keep them along the path and plan of my brother, "Member at Large," and many of them do well. The Methodists, however, follow their system of itinerancy, and change, *and do better*. There is no plan of gospel work equal to the plan or custom known to me, which equals the Methodist itinerancy. True, there may be, and doubtless are, hardships; but where is the place, business or occupation in this life without them? And are not these inconveniences and disadvantages greatly overcome by the immense good wrought by our plan?

My good brother says no argument can be offered in favor of the "present system except ancient custom." Demonstrated truth needs no argument. The work of the Holy Spirit through its instruments—Wesley, Whitefield, Soule, and on down to the Bishops of the present time—has so thoroughly demonstrated to the world that the plan is a good one, that no reason or argument can be successfully urged against it; and so long as the men in authority in the church are influenced and directed as were Barnabas and Saul, in the first part of the thirteenth chapter of the Acts, there will be no mistake in this matter. If the work is of man, it will fall; but if of God, it can not be overthrown.

The "Member at Large" says the preacher needs a home, a library, an extensive acquaintance, a general reputation for godliness, etc. All these are easily answered. Our good women of the Home Mission and Parsonage Societies are working out the problem of furnishing homes for the preachers by having comfortable parsonages on every station and circuit; and if the preacher gives up one, another awaits him; and if there should be no library at the new home, the cost to remove the one he has is small. An *extensive* acquaintance he can not have by remaining in one place. A general reputation for godliness can only be obtained by an extensive circulation amongst the people, and a godly walk, not by his effort in one place, however good that effort may be. How would the people in Albany or Schenectady hear the great divines of New York if they remained in New York? If Sam Jones had remained at Cartersville, Ga., how many men in New Orleans would have known and felt his powerful influence? If Bishop Galloway had remained editor of your own good paper, how many people in Europe would have known his greatness? Our preachers must move about to be known, and must change places to be useful and eminently successful.

Your correspondent speaks words of praise of Dr. Palmer. I accord it all; but the world will never know the good the great Dr. Palmer would have done, and the renown he might have won, if his great talent and usefulness had been distributed in New York, Chicago, and other great cities, and not penned up and confined to New Orleans.

Now, Mr. Editor, I will dare say no man ought to be a Bishop in the Methodist Church who will not, or does not, make the Holy Ghost the man of his counsel; and no man ought to be in the ranks of Methodist itinerancy who is not willing to do, or try to do, the work he is called of God to do. The appointments may seem hard; but if made of God, and the preacher will believe and trust, all will be well at last.

I accompanied a good brother to his new appointment once. On arrival per steamer, the evening was intensely cold. Although notice had been sent, there was none to meet or receive the new preacher. After walking over the town, and making inquiry for accommodation, none could be found except at a hotel, and the only fire there was in the office, well stocked with liquors and billiard tables, not well suited for the preacher and his good wife. The brother almost determined to return to his Noxubee home; felt keenly his cold reception. He held on, however. I saw him about six months after, and he told me his labors had been blessed far beyond any previous year of his ministry. There were but few members of the church. A gracious revival followed his efforts, and the place is now one of the strongest appointments in the North Mississippi Conference. If the preacher had awaited a call from that people, perhaps he would be waiting still.

H. W. FOOTE.

Macon, Miss.

Beginnings of the American Thanksgiving Day.

The first Thanksgiving service held in North America was observed by religious ceremonies conducted by an English minister by the name of Wolfall in the year 1578, on the shores of Newfoundland. The reverend gentleman accompanied the expedition under Frobisher, to whom belongs the honor of bringing the first English colony to settle on these shores. This was, perhaps, the first Christian sermon preached and the first celebration of the holy communion in North America.

The earliest record of any observance of a similar service within the present territory of the United States was held by the Popham colony, who settled at Sagadahoc, on the coast of Maine, in August, 1607. This service was conducted by the Rev. Mr. Seymour according to the directions of the Church of England for that Sunday. On the 19th of August (O. S.), 1607, they formally took possession of the New World in the name of their sovereign, unfurled the proud flag of England, and laid the foundations of a free Christian state with prayer and thanksgiving. Their charter was unrolled and read before all the people, after which a sermon was preached by the Rev. Richard Seymour. This was thirteen years before the landing of the Pilgrims at Plymouth, and three months after the landing of the company at Jamestown, in Virginia. At the same time they held the first popular election in the territory of the United States, and the first officers elected to govern an American commonwealth were chosen.

The Pilgrim fathers anchored in the harbor of Plymouth, Mass., Saturday, Dec. 9 (O. S.), 1620. Monday, Dec. 11 (O. S.), a landing was made upon what is called "Forefather's Rock." During the long, dreary Winter which followed, forty-six of the one hundred and one settlers died and had been buried on the bluff overlooking the place of their landing.

November 9, 1621, the ship *Fortune* arrived, bringing an addition of thirty-five persons. The Pilgrims had gathered their crops from twenty acres of corn and from six acres of barley and peas; the cold weather had brought into the harbor an abundance of water fowl, and deer and wild turkeys were found in the forests near the settlement. About this time Gov. Bradford gave direction for the observance of a day of thanksgiving to be held Dec. 13, 1621 (O. S.).

From that time the observance of a day of thanksgiving occurred with more or less regularity in Plymouth Colony, and later among the settlers at Salem and Massachusetts Bay.—L. L. Gracey, D. D., in *The Chautauquan*.

Extracts from a Letter of the Rev. H. G. Hawkins, Missionary to Japan.

Matsuyama, Japan, Sept. 22, 1892.

Bro. Mellen: Your letter, of Aug. 10, reached me Sept. 15. The NEW ORLEANS ADVOCATE is a very regular visitor, and, of course, nearly everything in it is read. This is the fourth week of my work here, and thus far it has been very pleasant, indeed. I am learning to close my sensibilities against what is unpleasant and can not be remedied. Of course, there is much to interest, and in many respects my surroundings are delightful. There are 430 students, mainly of the old and proud Samurai class, in this school. I am with each of the upper divisions about three hours every week, and they have been very respectful. My contract has in it a prohibitory clause as to the teaching of religion in the school; but this may not prove a great hindrance. Indeed, it may be well under the existing circumstances. The students learn soon the position of a teacher upon the subject, and already at their request I have set apart one night in each week for a talk on "American Customs," and a Bible study at my own home. (He rents a house, and has a Japanese servant to wait upon him—as the experienced missionaries advised him to do as much better than boarding.) The room has been full every time. I am glad I can see an influence in the "American Customs" talk, of which they are not always conscious. I can present to them the happiness of an American home, and leave it to them to connect this with the religion of that home. They always associate America with Christianity, and that is why the bad foreign element in the open ports is such an enemy. Now can be realized the force of the argument of those who urge great efforts for the completion of America in order that the followers of Christ may be multiplied abroad. And yet the harvest in Japan is ripe, and should not be wasted. There are among the students here four Christians; perhaps twenty-five who cling loosely to Buddhism or Sintoism, and over four hundred without a faith.

A different set of students from those who requested the talks on "American Customs," asked the study of the Bible; but most of them remained through two hours of reading and talking about religion. Among their questions were: "What is the difference between Christ and the Holy Ghost?" "Will you prove to me that there is a God?" This leading to the subject of the resurrection, one remarked, "But Christ could *not* rise from the dead!"

The work is somewhat obstructed by the fact that they do not understand English well, and an interpreter must be introduced. But I am sometimes glad he must work between, because it gives me time to think.

Two have become probationers during the past week, and come regularly along with my waiting-boy to prayer at 9:30 P. M. Last night two others joined them, one being the son of the chief justice of this region.

My Sunday work is in Mitsugahama, a wicked city of 5,000 people, where the gospel has been preached for ten years without visible result. The Congregationalists first had it; then turned it over to us. Our membership is two converts from other points.

* * * * * * *

The young men of this school read much, but the character of the literature is not good. They are stuffed with infidel ideas, and something must be done to counteract this. They are at my side when I go out for a walk, or to the sea, and I could have them with me in the sitting-room down stairs all of the time, if I wished; but, in order that there may be some time for private purposes, it has been necessary for me to fix hours for receiving. I have managed them so that they feel at home in my house, and do not feel maltreated if I refuse to see them. Some are below with my waiting-boy now, hoping that I will go down to them, or invite them up to me. But I have already allowed one ship to sail for America without sending any message home. If I just had a good reading-room adapted to their needs, it would, to some extent, solve the difficulty.

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I am quite anxious for the agent of Millsaps College to place at my disposal $100, to be invested in articles for the college museum. I think Matsuyama a much better place to secure such than Kobe or Yokohama.

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I must close and take my afternoon walk, though the streets are very wet. Save the lady who has charge of the Congregationalist Female School, I have been the only foreigner in Matsuyama these four weeks. Sister Mosely is in Kobe for her health, and Bro. Mosely has been at home only two days. But I'll have company in this walk.

H. G. HAWKINS.

FROM THE WORK.

Rev. J. W. Chambers, P. C., Enterprise and Stonewall circuit, Nov. 7: "We had a fine meeting at Mayerhoff Springs. Rev. J. P. Drake was present with us in the power of the Spirit. The community was greatly benefited. Over 20 conversions and 18 accessions to the church."

Rev. C. McDonald, Dowdville, Miss., Nov. 12: "In this part of the Brandon district for some years past the holiness movement has had some hold on the people, so as to do the churches some damage. Those who were carried away with these extreme views generally left whatever branch of the church they belonged to. Strange to think any man would get too good to belong to the church! Some of these are coming back to their first love. We regard this strange movement now about ended. The church is a useful organization. Let us be loyal and zealous members."

Chas. A. Davis, McNult, Miss., Nov. 7: "We are now in sight of the close of this Conference year, feeling that we have been the recipient of many unmerited blessings, of which one was to receive license to preach the gospel. The church at this place has been graciously blessed with a revival, accompanied by the Holy Spirit. Rev. E. S. Lewis, our pastor, preached his last sermon last Sunday. He goes to the Southern University after the sitting of Conference. We send some resolutions to the memory of one of our little Sunday-school members, whom it was our sad duty to bury."

Rev. B. S. Rayner, P. C., Vossburg circuit: "We are closing out our second year in this charge. God has been with us and greatly blessed us. We have increased our membership from 288 to 392, having had 128 accessions. Our people have 'grown in grace and in the knowledge of the Lord.' Amongst them are many excellent Christians and zealous workers. We have had this year 70 accessions, and, doubtless, more than that number of conversions. I have been efficiently assisted in meetings by Revs. I. L. Peebles, E. T. Breland, and others. We have five Sunday-school missionary societies, with a membership of 200; also two Woman's Missionary Societies and one auxiliary society. We hope to have our parsonage neatly repaired by Conference."

Rev. C. C. Grisham, Banner circuit, North Mississippi Conference, Nov. 7: "God has been good to us. Fifty-odd conversions, 53 additions; baptized 20 adults, 16 infants; built 2 churches. We have ten appointments, five of which are supplied by local brethren. As I was not physically able to do the work needed, these brethren—Bros. Lagrone, Bruner and Webster—have done faithful work. They have stood close by me in all my work. Their prayers have continued to go up for our success. May the Lord bless them! We are on rising ground, spiritually. We have had gracious revivals among the members this year. Bless the Lord! Financially, we are behind greatly. The crops are very short in this section. Brethren, pray for us. May the ADVOCATE prosper!"

Rev. W. M. Young, Iuka and Tunica, North Mississippi Conference, Nov. 15: "This has been a hard year on the preachers in this valley. It has been an unusual year of fatality in this portion. Crops have been very much damaged by the frost and rain; so the outlook, financially, is very gloomy. We have had but few accessions to the church this year, but some gracious revivals in the church; specially at Iuka. My people are more religious now than at any time since I came to this work—three years ago. We have made some material advancement this year. We have just finished a neat, new church at Tunica, which is a perfect gem. Bro. Standefer dedicated it for us last Sunday, and at night raised the entire salary of the pastor. This is Bro. Standefer's last year on this district, having filled out the term of four years. He certainly leaves a host of close personal friends all over this district. The people hate to give him up. We are stirring in a hurry now to get ready for Conference. Hope to meet you at Conference. Oh, how we look forward to the time which is close by when we shall meet the brethren!"

Rev. D. W. Babb, Stone, Ala., Nov. 16: "I send you my report for fourth quarter, Hebron circuit, North Mississippi Conference. Our last quarterly meeting held. Our presiding elder well in his place; exerts a wholesome influence on our work. We have had some good meetings this quarter. Twenty-eight additions on profession of faith. Many persons warmed up; many family altars erected. Our finances much behind; somewhat attributable to our exceeding high water in July. You remember we are right on the bank of the Tombigbee river. However, our people will make a fair showing in money matters. We are much indebted to Bro. J. H. Mitchell for valuable aid in our meetings this quarter. May the Lord reward him! We are in less than two weeks of Conference. How fast the year has gone! Our people have been exceedingly mindful of us. A more courteous, hospitable people we have not found. We have had much sunshine this year, with here and there a cloud; but the sun has shone all the while, nevertheless. We have much to thank God for. We take courage and press onward. The ADVOCATE is growing in favor."

Rev. H. Wallace, P. C., Port Vincent circuit, Nov. 16: "Our fourth Quarterly Conference was held at Bayou Barbary, Nov. 12 and 13. Our beloved presiding elder, Rev. P. A. Johnston, was at his post of duty, full of the Spirit of God. On Sunday, at the eleven o'clock service, he preached and administered the Lord's Supper to about eighty communicants. The Lord has greatly blessed us this Conference year. Our collections will be up in full, notwithstanding the over-assessment levied by the Board of Stewards. Last year this work was assessed $80, and, with three churches less, assessed this year $112. We have received into full connection 41 members, and others yet to be received in when baptized. We hope to report our parsonage on the way to completion at Conference. We have collected several hundred dollars toward building a church at Port Vincent. Collected $500 worth of endowment notes for Centenary College. We have only 238 members upon this charge, inclusive of those received in this year. They are a kind people. May God greatly bless them! Many thanks to Bros. W. W. Simmons, J. P. Haney, W. Curry and W. Van Valkenburgh for assistance. Praise God, from whom all blessings flow."

A NEW CHURCH ORGANIZATION.

On Oct. 22, Bro. E. T. Breland and myself began a meeting in Zion's Rest Congregational Methodist Church, near Eucutta, in West Wayne mission. I remained until Thursday following, at which time Bro. Chambers came and continued the meeting, with Bro. Breland, until Sunday following. The meeting resulted in 25 accessions, and a church was organized with that number. We also baptized 14 children. The material received is good, and the church self-supporting from the beginning. This new church supplies a want in that section. The neighborhood is an excellent one, and the church will, no doubt, grow rapidly.

B. S. RAYNER.

Church Extension Pointers.

Church extension extends.

Millions for church building will yield billions for world conquest.

The first thing essential to the living of bees—a difficult job at best—is a hive.

In Louisiana the sociological conditions are so peculiar that we must build or retire.

Oh, that the synagogue, as well as the pedagogue and the demagogue, were abroad in the land!

Twenty thousand Methodists in Louisiana gave a thousand dollars to church extension last year.

The schism that destroys Roman Catholicism must first overturn her cathedrals and raze her convent foundations.

Those who give to church extension sow units and reap tens; sow tens and reap hundreds; sow hundreds and reap thousands.

Christians who contribute of their means to the church extension cause are, in a double sense, "builders together with God."

The banns have been published between Foreign Missions and Church Extension, and the latter, as the former's beautiful bride, will soon be ready for an ocean trip.

The church home is as essential to the integrity of the religious community as the family home to that of the family. Only barbarism can thrive on wilderness or hut fare.

The flock that can not be folded will not survive "morass and mountain" in a strange land, nor the rapacity of an enemy "more swift than eagles and more fierce than lions."

The church that gives ecclesiastical shelter to the poor man, grows rich by the operation of that rule of Providence which decrees that the rich man gets poorer and the poor man richer.

At the State conventions held by our Baptist brethren in Louisiana, when church extension is reached the mercury springs to Summer heat, and the hat goes around amid a tempest of applause.

The Great Builder contracts to furnish the spiritual if we will provide the material supplies for earthly temples where he can be worshiped, while the bulk of the profits, both material and spiritual, he concedes to us.

Sir Francis Lycett, a Methodist layman, contributed one hundred thousand dollars to chapel building in the English metropolis, and did more in a decade for London Methodism than Wesley, Watson and Bunting in a century.

Daniel Boone will be known to the next century as the great American myth. The reason is that he had no certain dwelling-place, and courted nonentity in the pathless woods. The average man is both a social and religious animal in spite of himself.

Pious David prayed, "Build thou the walls of Zion," and at the same time put his hand into the king's privy purse and took thence an hundred thousand talents of gold and ten hundred thousand talents of silver to endow the project. Let us both pray and pay, and we, or our posterity, will be permitted to build.

The Baptists will thrive on immersion, the Presbyterians on election, the Episcopalians on apostolical succession, the Roman Catholics on the confessional; but Methodism represents an unearthly and incontroversial substance that will evaporate quickly without a sheltering ægis of slates or shingles. Walls of fire and cloud canopies were for the wilderness church. The temple was of stone, and flanked with bulwarks which the ages have not been able to consume.

J. M. B.

A SONG OF THANKSGIVING.

BY CLINTON SCOLLARD.

Thanksgiving! Thanksgiving! Of yore,
In the youth of the nation,
When the harvest had yielded its store,
There was feast and oblation.
Or when danger had lifted its hand,
From the lips of the living
There rang through the length of the land
A Thanksgiving! Thanksgiving!

Our home was a wilderness then,
With the woods to enfold it;
To-day, with its millions of men,
We rejoice to behold it.
From the sea to the surge of the sea,
We have all for a treasure;
We are blest in the promised To-be
In a manifold measure.

War flaunts not a red pennon now,
For the olive is regal;
Like birds that are twin, on one bough
Sit the dove and the eagle.
The clash of the conflict that cleft
We in sorrow remember.
But the fire of the great feud has left
In the ash scarce an ember.

For the fruit of the time of our toil;
For what'er we have fought for;
Whether born of the brain or the soil,
Be the meed we have sought for:
For the gifts we have had from his hand
Who is Lord of all living,
Let there ring through the length of the land
A Thanksgiving! Thanksgiving!

—The Ladies' Home Journal.

The Standard Hymn Book.

What lover of his church and people who does not regret to see a decadence in the use of the standard hymns and hymn book of our church! Those grand old hymns that have been the watchword and battle-cry of the church, ringing with a martial spirit and holy fervor, and heralding the triumphant advance of the church as she moved on, "conquering and to conquer," are being gradually replaced by songs deficient in sentiment and doctrinal soundness. These old hymns were ever on the lips of the great leaders of the church. Methodist preachers knew how to sing, and they did sing. It is proper that a leader should know the watchword, and how to give it. These old hymns are sound in doctrine and sentiment. They come to us with the highest guarantee in this respect—the names of the Bishops of the church. Not only this, but the further guarantee afforded by the names of their distinguished authors—the Wesleys, *et als.*

Now, what about these new songs in this respect? From whence do they come, and who are their authors? Has any committee appointed by the church ever placed on them the stamp of authority, thus protecting the church against unsound doctrine and sentiment? Do they claim to proceed from the gifted muse of a Wesley or a Toplady? No, these great men never went to a bloody battle-field to gather inspiration, and never wrote such bitter, partisan and offensive songs as, "Hold the fort." They never eulogized sentiments having such an origin.

We must not underestimate the power of song. What a power! A nation has been known to rise, overthrow a tyrant, and repel Bastile invasion, by a simple country girl singing an old patriotic ballad in a large gathering of the people. A great man has said, "You suffer me to write the songs of a people, and you can write their theology." How many thousands, dead and living, will bless the author of "Rock of Ages!" And then the associations connected with these old songs—of father and mother, brother and sister, relation and friend, who sang with us here these songs, and, doubtless, now are singing the songs of the redeemed. Such associations mellow the heart and moisten the eye, even of the most obdurate, and pave the way for the triumph of truth in the heart.

I believe that it is as injurious for a minister to suffer his congregation to sing songs unsound in doctrine and sentiment as for him to preach a sermon deficient in these respects. Because—should the song be one of those flashy, takey new productions—it will be sung and resung over and over again long after the sermon has been forgotten. And such is the importance of this subject, it seems that an ordinance of the church making the use of the standard hymn book compulsory, and exclusive of all others on its ministers, would not be amiss. This seems to be proper, because the church certainly has the right to control so important a subject, and power in this case implies obligation, and as the church has put forth a "Standard Hymn Book," it should require it to be used. As the matter now stands, the hymn book is merely a recommendation of certain hymns to the church. There are many points of doctrine to which a great deal of attention is paid that are not near so important as the songs that are sung by the church, and, perhaps, the great body of the laity know little of these points of doctrine, whereas the songs are sung almost daily, and the singing of these songs does more to impress the sentiments they contain on the people than a sermon on a point of doctrine; and the truth is, you can impress a doctrine on the minds of the people more readily by putting it in the form of a song than you can by preaching sermons on it.

These are times when many strange doctrines are being born into the world, and now, of all other times, it is important that our people should hold to that theology which has brought salvation to so many. And then again, the two sections of our country are widely apart in thought and sentiment, and, as most of these new songs come from the other section, we, in order that our children may be brought up in the faith of their fathers, should see that they are taught that faith. Much could be said on this important subject if I had the ability and time to do so. A LAYMAN.

Letters from O. B. Diah.

GENERAL MATTERS.

My Dear Cousin Jack: As we are soon to see each other, I will only give you in this letter a few general hints; and remember it is said, "A hint to the wise is enough."

1. As you are going to be a minister, the first thing I have to say in a general way is, don't be uneasy as to *where* you will be sent, and how much *pay* you are likely to get. These, I know, are vital subjects, but they do not ever go by rule, haven't you noticed it? To explain: Of course, you never know where you are going to be sent. It's like a presidential election. You never know till it's over. Well, that settles that part of the question. You never can determine either how much pay a circuit is going to roll up—or how little it will (shall I say) roll down! The whole thing depends upon you! Some preachers go to circuits (and stations, too) and, by their laziness or exorbitancy, disgust the people, and they just sulk!

Don't ever be unreasonable, Jack, in anything. Don't say cross and sour things to the people. I once heard of a philosopher who said he could catch more flies with sugar than with vinegar. Whether he actually tried it or not I can not tell, but I think he was very philosophic in his thoughts, if not in his ways.

Our Savior says that we must be wise as serpents, but harmless as doves. Now, when you go to a circuit don't go for the pay, but go to give them good, honest service, and they will be sure to appreciate you. I have been among all kinds of people in my day and time, and have found this to be a good rule: Go in the name of the Lord Jesus, do your duty, and God will do the rest. There is entirely too much talk these days anyhow about "salaries," and such like, on the part of preachers. Why, the people are catching the same spirit, and are getting very particular about who their preacher is. The way some of the "ruling" stewards do talk to the presiding elders when they get home from Conference is a sin! Poor fellows! (the P. E's.) they catch it "fore" and "aft" from the preachers and stewards.

2. The next thing I want to impress upon your mind is about your preaching. Always preach Jesus Christ, and him crucified, as the Redeemer of the world. Do not be flattered into a compromise with the world and the devil. You are between God and man in many respects. You are to cry aloud and proclaim the sweetness of the gospel, and likewise its terrors. None are exempt from keeping all the laws of God. You are to be patient, yet firm. Above all things, you are yourself to be a man of God. Remember this and act accordingly.

You may ask how you are to find texts and subjects to preach upon. If, as it is said, "Eternal vigilance is the price of liberty," so ever watchfulness is the price of variety and constant supplies of ministerial thunder. You must look for texts everywhere, keeping your eyes, ears and soul open for impressions to turn into sermons with proper study and prayer. But, most of all, search the Word of God. Study it for personal profit and for passages that can be given to the people for instruction. I have a good many books, first and last, but I study my Bible more than all the rest put together. Just take up your Bible and read, marking such passages as impress you, and soon you will find that you have a host of texts.

Now, lastly: Feed the people on the Word of God and the doctrines thereof. Do not waste much time in the *theories* of big men, such as Huxley and others. You don't need to refute Huxley—half the people in your congregations never heard of him! My private opinion about such preachers who love to descant upon "principles of science," is they do it to show their learning! Mr. Wesley never did that. He preached the gospel, and millions have felt the touch of his sermons? No Jack, don't you try to be so "scientific;" you feed the people on the true bread. No Greek and Latin in you; no gingerbread, but just meat and bread, so to speak. Don't forget to pray. Sam Jones says most people go to church from the looking-glass instead of from their prayers in their closets.

Now, I've given you some general hints. In my next I'll write to some of those church members of yours.

Your loving cousin, O. B. DIAH.

One Word to O. B. Diah.

In the treble P. motto (preach, pray, pay), given in your last letter, is a fatal mistake, which is too often made by too many. They put preaching before praying. Preaching without earnest praying, and much of it, is not worth a cent. Praying ought to be first and all along. It is that, and that alone, that brings down the power from on high which enables the preacher to preach successfully and to pay cash. Every preacher always receives all he ought to have. That must be so, if he be called of God to preach and does his duty. If woe be to him if he don't preach, will not woe be to the people if they don't support him properly? If the Lord puts it into the hearts of some men to preach, will he not put it into the hearts of the others to support him? We read, "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." And if the Lord employs shepherds to feed his sheep, will he not see that they get their living out of the flock?

If I were a preacher, and found my support meager and short, I would at once suspect one of two things was the matter—either that the Lord had not called me to preach, or that I was not doing my duty. I could not believe that the Lord would employ me to work for him, and then not support me. And instead of becoming sour and quarreling with my people about not paying my salary, I would "take everything to the Lord in prayer;" and I would do my whole duty, and "pray without ceasing, and in everything give thanks;" feeling assured that "no good thing will he withhold from them that walk uprightly."

Pray first and last, and all the time, and then (but not till then) your preaching will be successful in bringing souls to Christ; and when they get there they will support you cheerfully and comfortably.

D. W. FOSTER.

Plaisance, La.

Letter to O. B. Diah.

My Dear Cousin: Your letter reached me only a few days since, and I hasten to reply that you may know how much I appreciate your fatherly (pardon the epithet!) advice. It is always a great boon to gain the counsel of those who paid experience for what they know. However, it has been insinuated that the man who gets experience without paying for it is the wisest man.

Well, just at this time your theory of economy is very much appreciated, since I have been (contrary to my feelings) learning something of what domestic economy is, and reading Mr. Wesley's exhortation to gain all you can, save all you can, and give all you can. I am just beginning to learn *clerical economies.* I am sure your rule is a very good one.

But, Cousin O. B. Diah, you know when you have reached the mountain top you can't see many of the rocks and rugged places that hindered you when you were at the base. It has been quite a while since you were on Post Oak circuit, and since you spent several years on the Brandywine district, and have been for some time at Honey Island station, I fear the mist that envelops me has passed from your view.

You say: "Owe no man anything." But just there, cousin, the mist envelops me again. I came to Post Oak circuit with money enough to pay my freight bill—less one dollar and a half. In a few days our first quarterly meeting was held, and, oh! how anxious I was for the time to come! Ques 8. was called just after I had reported an encouraging outlook. The presiding elder called for a report from Chestnut Ridge Church, when the steward arose and reported, "Nothing." A report from Pindartown Church was next called for, and the representative reported, "Nothing." "I call next for the report from Possum Hollow Church," said the presiding elder. The two stewards from that church winked at each other until I arose and reported $4.50 paid in provisions. There was no report from the seven other churches. And when we came to the latter part of Ques. 8, "And how has it been applied?" since the $4.50 had been paid in provisions, it was decided by the Quarterly Conference that the presiding elder should board with me until he had gotten his part.

Now, cousin, please tell me how you would have "paid as you went" under such circumstances. Up to the present time I have been paid about $150, which leaves a balance of $450 of my salary still due. And since I preach and pray I suppose it will all be in by Dec. 14, or before that time. I know of only one way I could "pay as I go" under these conditions. And that is the way "Uncle Remus'" "Br'er Rabbit" climbed up a tree on the outside when the dog was about to get him—"He was obleeged to."

I am fully determined next year, when I next get to Silver City station, to adopt your "trade-mark" of "P. P. P." as mine; since I expect my salary to be paid quarterly, and it may be monthly. You know that over here, where the land is poor, peas, peanuts and pumpkins don't ripen but once a year. This reminds me that some of my parishioners have adopted the three P. trade-mark with a different meaning, viz.: "Pay in peas, peanuts, and pumpkins."

I fear if I had made your "trade-mark" mine at the beginning of this year, by this time the mare would have become an object-lesson, and would be interpreted as follows: "A poor, perished parson." But you know, dear cousin, when I entered the ministry, I did it with a determination to fight the world, the flesh and the devil on an empty stomach, and to look for my reward beyond Jordan.

Since writing the above paragraph; I have been to dinner. The potatoes and buttermilk were so fine it makes me want to strike out the paragraph; but for fear, in my sober moments, I will regret having done it, I will let it stay. I think I shall go "possum" hunting soon.

Well, about getting married. I am glad you spoke of that. It is a question I have been thinking on for some time. To be honest about it, I am engaged, and have been for the past two years. I am sure my girl will make just the wife I need. I wish you could see her. Twice we have had the time set to get married, but because of my small salary we have postponed the marriage. We have been talking about getting married just after Conference. She accuses me of wanting to make a big show, and says if I love her as she loves me, we will get married if we have to live on bread and water. I tried to assure her that my love was as strong as hers, and told her if she would furnish the bread I would furnish the water, and we would marry. I don't know about your advice. I think if the girl can stand it, I can. I am in favor of the wife starting with the husband, so she can appreciate his condition.

For fear I weary you, I will close this letter. Anxiously awaiting your next letter, I am, Your cousin,

JACK.

Camp Meeting Associations.

MR EDITOR: I see in your paper, of Sept. 29, an article from "Dionysius" about camp meeting associations, from which he thinks great danger may come. If there are such places, associations or bodies of Methodist people owning camp grounds and running camp meetings on such grounds as the Methodist Church has no deed to them, there is some danger of its going into a Presbyterian or Baptist camp meeting. But what would the Methodist Church lose? If "Dionysius" means camp grounds owned by the Methodist Church, and run by a body of Methodist people, then he includes myself and others, and I want some information from him. First, Who are the Methodist Church? Presiding elders and preachers only, or members only? It must be one, or there could be no disloyalty. If presiding elders and preachers, what assurance have the people that they will be loyal to-morrow? Then, who runs camp meetings, and who has the best right to know the people where they are run? Our elders and preachers can only stay with us four years, and I have been living here fifty-two years. If I have been converted (and I am sure I have), who has the best right to know what kind of preachers this people need? We always have a meeting on our camp ground several months before meeting, and decide on some preachers, and select some one or two to write to them, and if we fail in getting them, the ones selected to write them select and write to others until help is promised. If that is disloyalty, we are ready to turn over our camp ground to the church. What profit would it be to us to supply the pulpit with the wrong man? Does it look reasonable that we, who feed and sleep one or two hundred people apiece for a week, would want anything in the pulpit but the very best that could be produced? "Dionysius" spoke of preachers from a distance. I suppose he meant evangelists. That is our only hope, should we ever have another camp meeting. We have not had a sermon from a presiding elder in three years, and we usually invite and offer to pay the expenses of eight or ten preachers, but never get them. We always have to preach our local men that have lived with us for forty and fifty years, and have closed our meeting twice without our preacher in charge. If evangelists won't come, what will we do?

At our last meeting Bro. Howell was with us, and preached five sermons that won all hearts, and as people were a going home every day, his fame went out, and the last two days men came in from twenty miles to hear him; but he was gone, and we had to preach locals. If evangelists are not what they ought to be, why do we hear such words from our itinerant men as a "devil" and "hell"? I never heard such things when I was a boy.

Yours in Christ, G. W. WALKER.

McHenry, Miss.

SUNDAY-SCHOOL LESSON.—Nov. 27, 1892.

BY REV. WM. H. LAPRADE, D.D.

The Apostles Turning to the Gentiles.

Acts xiii, 44-xiv, 7.

GOLDEN TEXT.—"*I have set thee to be a light of the Gentiles.*" (*Acts xiii, 47.*)

How Paul and Barnabas employed themselves during the week following that first missionary sermon at Antioch in Pisidia, we do not know; but, beyond question, they were mindful of their great mission, and did all that could be done in a quiet way to deepen the interest aroused at the synagogue on the preceding Sabbath, and to secure a large audience on the Sabbath following. The result was—as might have been expected—the synagogue was crowded.

Vers. 44, 45. Gentiles, as well as Jews, flocked to the synagogue, much to the disgust of the latter. Full of race pride and of religious bigotry, they resented the crowding of their synagogue by these uncircumcised Gentiles, and were angry at Paul and Barnabas as the cause of it. They antagonized the apostles at once, contradicting the teachings of Paul and blaspheming the name of Jesus.

Intense ecclesiasticism and great love of truth do not always combine. These Jews were, or thought that they were, very devoted to the church, but they were, nevertheless, very narrow and very wicked.

Vers. 46, 47. The apostles were true to Christ's plan. "Beginning at Jerusalem," he had said. Paul, writing to the Romans, said that the gospel was "to the Jew first, and also to the Greek." To offer Christ first to the Jews was incumbent upon them; it was in the line of prophecy and of promise. Quoting from Isaiah xlix, 6, Paul interpreted that prophecy as commanding that the Messiah should be offered to the Gentiles.

Ver. 48. God's word is glorified in its acceptance, not in empty praise of its wisdom, or beauty, or truth. According to the teachings of that word true repentance and turning to God disposed, or (as the text has it) "ordained," people "to eternal life." All who thus turned toward God rejoiced in the truth and believed in the Lord Jesus Christ. People who do not repent will perish; so says our Savior. This being "ordained to eternal life" means simply being so desirous of eternal life as to repent and seek God. "Disposed" is as literal a translation as "ordained," and better expresses the fact.

Vers. 49-51. The apostles, after their rejection by the Jews, continued at Antioch, teaching all who gave audience to them. The work spread beyond the city. Among the proselytes to the Jewish faith were some Gentile women of position and of earnest, devout spirit, who, naturally, were influenced largely by the leaders among the Jews. Their influence was turned against Paul and Barnabas, as was, also, that of "the chief men of the city." Good people sometimes, through ignorance, lend themselves to bad measures. As the result of this strong influence against them, the apostles were expelled.

As Jesus had himself directed (See Matt. x, 14) they "shook off the dust" against them. Then they went to Iconium, "forty-five miles to the southeast, at the foot of Mount Taurus." Their two great teachers and leaders were gone, but the disciples at Antioch "had salt in themselves." They were "filled with the Holy Ghost," and rejoiced.

Chap. xix, Ver. 1. Still following the plan pursued at other places, the apostles went first to the synagogue. Their message was, at first, well received. Many believed, both Jews and Greeks.

Ver. 2. The method adopted by the Jews who did not believe was shrewd. They stirred up the minds of the masses of the Greeks against those of their own people who had joined themselves to Paul and Barnabas. Their object was to create disturbance for which the apostles would be held responsible.

Ver. 3. The opposition was great, but so also was the success. Besides, the believers needed to be established. So the apostles remained a "long time," speaking boldly, the Lord giving endorsement by doing "signs and wonders" through them.

Vers. 4-6. The division among the Greeks grew until the city was separated into two great factions. Finally the Jews, with their adherents from amongst the Gentiles—men of influence—assaulted the apostles, intending to stone them. Being informed of their purpose, Paul and Barnabas escaped in time, and went to Lystra first, afterward to Derbe. These were small towns, whose exact location we do not know. Lystra was probably about twenty or twenty-five miles south of Iconium; Derbe was, it is believed, farther east by fifty miles, or more.

Ver. 7. The apostles were not foolhardy. When the Word had been preached, the seed sown, the early disciples established in the truth, and then death threatened them, they went elsewhere. But they *kept on preaching. That* was their vocation. They could not force people to hear, to believe; but they could preach. When we read of the persecution these men endured "because of the gospel," there is something sublime in these simple words, "and there they preached the gospel."

The Problem of Methodism.

How are we to keep certain works in our various Conferences from always being served by an inefficient ministry?

Methodist preachers, equal to every emergency, can only be developed. They are not born; nor can Vanderbilt, with all its excellent appliances, manufacture them. We will always have a class of recruits. If a work suffers at the hands of these, the church, and especially the Conference, must bear the blame. If a work suffers at the hands of any others, the presiding elders are alone responsible. If, after a two years' trial, the man has not developed his fitness for the place, let his presiding elder deal kindly, but firmly, with him, and retire him to the local ranks. If, after giving promise of a useful ministry, he becomes lazy, secular, inefficient, let the tender words of love awaken him, if possible; but, if not, let him be retired. The question is narrowed down to this: How shall the works be protected which are served by these recruits? Return to the junior preacher appointment, where two preachers—a younger and an older—are sent to the same work to preach; not each one in his own part, but each one in every part of the work.

This will effectually solve the difficulty. I do not believe that our older preachers would be overbearing, nor yet that our younger ones would be heady and disobedient. The God of our fathers is with us. Methodist preachers, young and old, as I know them, are loyal, loving soldiers of the cross. Our older and stronger preachers would renew their youth as they went from place to place over our old, broken-down circuits, while the young men would bring a freshness and a glow of vital, youthful piety to many a mummified station.

A larger latitude in guiding and directing the work needs to be given to the presiding elders, or else existing law must be interpreted to give to the presiding elders the same power over the preachers in charge in their districts that it gives to the preachers in charge over the local preachers in their various charges.

A return to the junior preacher appointment, and larger power in the hands of the presiding elders, will, it seems to the writer, effectually solve the difficulty.

JOHN W. CHAMBERS.

Indian Mission.

MR. EDITOR: I have good news to report from the mission. Simpson Tubby has been licensed to preach, and also recommended to the Annual Conference for admission on trial into the traveling connection, and he is a good case, too. I also want to report that I received a letter from a Choctaw Indian that does not belong to any church, stating that he had been reading in the ADVOCATE the appeals for help to educate Simpson Tubby, and wanted to help some to keep him in school. Is that not encouraging? A poor heathen Indian willing to help educate a preacher to preach to himself and others. *May God bless and save that Indian!*—and let all the friends of the mission say, Amen! I also wish to report $5 received from Miss Meddie L. Robinson, of Steen's Creek, Rankin county, Miss. Miss Meddie made her money teaching school, and gave it freely, with a promise of more to follow. May Miss Meddie never lack for schools to teach, and may God bless her more and more till the perfect day! *Who will follow her example?*

I wish to state now, in conclusion, that we are yet behind in Bro. Cammack's salary about $110, which ought to be paid, by all means, by the meeting of our Annual Conference, Dec. 14, for we do not want to have to call on the Board for a dollar, and a great many promised two or three years ago amounts on the installment plan that have not paid first payment.

Now, in order for me to be sure to get it in time, send it at once, or so it will reach me at Barlow by Dec. 10; or, if you prefer it, hand it to your preacher, and instruct him to hand it to me the first or second day of Conference.

Brethren and sisters, do not neglect this matter, if you have subscribed; and if you have not, send me something, anyway. I think in the course of two or three years you will rejoice that you took part in this important work.

Yours for the salvation of the Indians, A. D. MILLER.

Barlow, Miss.

Constitution and By-Laws of the Ministers' Relief Association of North Mississippi Conference.

CONSTITUTION.

ARTICLE I. This body shall be known as the "Ministers' Relief Association of the North Mississippi Conference," with power to make and to change its own Constitution and laws.

ART. II. The object of this Association shall be to furnish immediate relief to the families of deceased ministers of this Conference, who are also members of this body.

ART. III. This Association shall be composed of all persons who obligate themselves to pay five dollars on the death of a minister of this Conference, who is also a member of this body.

ART. IV. None shall be claimants on this Association but families of deceased ministers, who at the time of their death were members of this Conference and also of this Association.

ART. V. The officers of this Association shall be a President, Vice-President, Secretary and Assistant Secretary. The Secretary shall also be the Treasurer of the Association.

ART. VI. Any number of members, present at the annual meeting, shall constitute a quorum for business.

Amendments.

ART. VII. The transfer of a member to another Conference shall not vitiate his membership.

BY LAWS.

1. The Association shall meet annually at the time and place of the Annual Conference, and shall assemble at the call of the President.

2. On the death of a member, whose family is a claimant on this Association, the President shall officially inform the Secretary, who shall promptly notify the members thereof, and they shall remit their dues to the Treasurer within sixty days from the date of the Secretary's notice.

3. The failure of any member to pay his dues within sixty days from the date of the Secretary's notice, shall forfeit membership of this Association.

4. Any person who has forfeited membership in this Association may be reinstated by paying the sum of five dollars, due at the time he lost his membership.

5. Any person becoming a member of this Association shall agree to the following form of obligations:

I, A. B., pledge myself to pay the sum of five dollars upon the death of a minister of the North Mississippi Conference, who is also a member of this Association, for the benefit of his family.

6. At each annual meeting the ministerial members shall pay into the treasury the sum of twenty-five cents each, as a contingent fund to defray the expense of the Association during the year.

7. Each member shall be authorized to act as agent in obtaining members for the Association, and shall promptly forward the names of each to the Secretary for enrollment.

8. The officers of the Association shall be elected annually.

9. The President shall perform all the duties usually devolved upon that officer. He shall decide points of law; he shall call the Association together at each session of the Annual Conference; upon the death of a member he shall officially inform the Secretary of the same, and direct the collection and payment of the dues; he shall also present at each annual meeting a full report of the work of the Association during the year.

10. In the event of the death or absence of the President, the Vice President shall discharge all the duties of his office.

11. The Secretary shall keep an accurate record of all the transactions of the Association, and upon receiving the official notice of the death of a member he shall immediately notify the members of their dues.

12. The Assistant Secretary shall assist the Secretary as he may direct, and in the event of the death or absence of the Secretary he shall perform all the duties of his office.

13. The Treasurer shall receive from each member his dues, and shall give a receipt for the same, which shall be the member's voucher to the Association. He shall also within sixty days after receiving official notice of the death of a member who is a claimant on this Association, pay over all the dues collected to the family of the deceased, whose receipt shall be his voucher to the Association. He shall also submit to each annual meeting an itemized report of his official work during the year.

Programme for Week of Prayer and Self-Denial.

JANUARY 2-8, 1893.

MISSION ROOMS, M. E. Church, South, Nashville, Tenn.

MR. EDITOR: A copy of the programme which the Board of Missions instructed the Secretaries to prepare for the Week of Prayer and Self-denial is sent herewith.

The programme provides for special services each day, suggesting topics for discussion. Responsive exercises, containing a large amount of information, have been arranged in pamphlet-form, and will be furnished free upon application.

Flexibility of outline and adaptation to local conditions being thought most desirable, no part of the programme is insisted upon, save that which provides for stated meetings for special prayer for missions during the whole week, to be accompanied each day by special offerings for the payment of the debt.

Let us pay the debt in one united effort, and, making the Week of Prayer the culminating feature of the movement, pray for a great missionary revival throughout our borders.

I. G. JOHN, Cor. Sec.,
H. C. MORRISON, Sec.,
W. R. LAMBUTH, Sec.,
Board of Miss., M. E. Church, South.

MONDAY.

HOME MISSIONS.

1. Appropriate introductory religious exercises each day, conducted by the pastor.

2. Responsive exercises. Subject: "The Home Missions of Our Church."

3. Brief addresses: "The Relation of the Home to the Foreign Field." (Luke xxiv. 46, 47.) "The Reflex Influence of Foreign Missions upon the Work at Home."

(Self-denial offerings for payment of the missionary debt made before the close of the service each day.)

TUESDAY.

CHINA.

1. Responsive exercises. Subject: "China Missions."

2. Brief addresses: "China: Its Magnitude and Importance as a Mission Field." "The Great Commission; Our Obligation to Go."

(Self-denial offerings.)

WEDNESDAY.

MEXICO.

1. Responsive exercises. Subject: "Mexican Missions."

2. Brief addresses: "Mexico, Our Nearest Neighbor. The Importance of Evangelizing the Latin Races on This Continent." "The Obligation of the Church to Send."

(Self-denial offerings.)

THURSDAY.

BRAZIL.

1. Responsive exercises. Subject: "Brazilian Missions."

2. Brief addresses: "Brazil: A Wide and Open Door for Evangelistic Effort." "The Neglect of the Commission, the Decay of the Church."

(Self-denial offerings.)

FRIDAY.

JAPAN.

1. Responsive exercises. Subject: "Japan Missions."

2. Brief addresses: "Twenty five Years of Mission Progress in Japan." "A Macedonian Cry: 'Send More Men.'"

(Self-denial offerings.)

SATURDAY.

Subject: "Prayer, the Greatest Need of Missions."

Topics: "The Promise of the Father." (Luke xxiv, 29; Acts i, 8.) "The Endowment of Power the Indispensable Qualification of the Missionary." (Acts ii.) "Prayer for a Missionary Revival in the Church, at Home and Abroad."

(Self-denial offerings.)

SUNDAY.

MORNING SERVICE.

Subject: "The Outpouring of the Holy Spirit."

AFTERNOON SERVICE.

(*Children's Mass Meeting.*)

1. Suitable religious exercises.

2. Two ten-minute addresses: "What is the Duty of Our Sunday Schools to Foreign Missions?" "The Claims of Heathen Children upon the Children of the Church."

3. Offerings by the children.

NIGHT SERVICE.

The duty of the church to give for the support of missions.

BOOKS AND PERIODICALS

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

LITTLE COMRADE MINE. By Martha Muir Banks. D. D. Merrill Company, New York. Price $1.

A beautiful story told in a clear style. If you begin it, you will go through to the end and be pleased.

WORDSWORTH'S GRAVE, AND OTHER POEMS. By William Watson. Frederick A. Stokes Company, New York. G. F. Wharton, New Orleans. Price, $1.

In this little book are some real poetic gems in the form of lyrics, sonnets and epigrams.

BIBLE STUDIES. By Geo. F. Pentecost, D. D. A. S. Barnes & Co., New York. Price, $1.

This is an exposition of the International Sunday-school Lessons for 1893. These "studies" have proved themselves quite popular, and they are quite long drawn out—too much so for us. We like to find out some things rather than have everything told us.

—DRUMMOND'S ADDRESSES. Seven of these are daintily dressed up by R. H. Woodward & Co., Baltimore. There are some of the Professor's best sayings in these addresses; but we have come to the conclusion that he is not always clear and satisfactory in all he says. Price, seventy-five cents.

SCENES FROM NATURE. Frederick A. Stokes Company, New York. Geo. F. Wharton, New Orleans. Price, $1.50.

Here are six beautiful photogravures—On the Fence, Silver Stream, Going to Market, The Crossing-Place, Returning from the Fete, and Pastoral Farms. These are charming pictures, and well worth the price.

GLORIA PATRI; OR, OUR TALKS ABOUT THE TRINITY. By James Morris Whiton, Ph. D. Thomas Whittaker, New York. Price, $1.

The author has given in dialogue form a very interesting discussion of an abstruse subject of theology. There is freshness of thought and vigor of style, but some very important conclusions are rather jumped at than reached by logical steps. A good deal of learning is manifested, and some unproven scientific dogmas are taken for granted. To us the book is not altogether satisfactory.

FROM THE PULPIT TO THE POOR-HOUSE. By Jay Benson Hamilton, D. D. Hunt & Eaton, New York. Price, $1.

This is an expansion of a sermon which when delivered before the New York Preachers' Meeting created a perfect storm. Dr. Hamilton has worked what he calls "romances of the Methodist Itinerancy" into a book exceedingly interesting and instructive, and which is calculated to bring good to our superannuates and widows and children in the form of increased help in their old age and widowhood and orphanage. We trust it will.

BABYLAND FOR 1892. Cloth, $1.00; boards, 75 cents. With colored frontispiece. Boston: D. Lothrop Company.

The bound volume of *Babyland* for 1892 is especially beautiful and delightful in its picturesque setting of dainty story and pretty verse, with occasional merry jingles. There are three story sets of twelve tales each: "The Tiptoe Twins," "The Sweetheart Stories," and "Nurse Karen's Norway Tales," not to mention the shorter stories and verses, which Baby will soon learn "by heart" after hearing Mama read them over at bed-time, and looking at their pictures all by himself.

Mothers find *Babyland* an unfailing assistant in entertaining the little ones, when toys and games prove of no avail.

THROUGH ARCTICS AND TROPICS. Around the World by a New Path for a New Purpose. By Harry W. French. Boston: D. Lothrop Company. 4to, 318 pp., very fully illustrated. Cloth, $1.50; boards, $1 00.

Two sturdy New England boys, seventeen years of age when the story opens, are the joint heroes of this thoroughly wide awake book. They are sailors, of the good old stock that in times past has done us such noble service when an enemy was in our waters, and that later battled with the dangers and hardships of the ocean on long and perilous fishing voyages.

They traverse forty one thousand two hundred and sixty miles, through Arctics and Tropics, in the course of their year's journeyings, and have a royally good time in spite of some perilous adventures.

But the story has a value beyond its mere attractiveness, in the accurate and interesting information it gives of the scenery, social customs and general mode of life of different nations the world over. The book will be eagerly welcomed by all who are looking for a genuinely absorbing, yet wholesome story for young people.

PERIODICALS.

—BOOK NEWS is full of notices of new books and extracts from them, and is valuable to all book buyers. John Wanamaker, Philadelphia. Price, 50 cents.

—THE BOOK BUYER is the monthly bulletin of Charles Scribner's Sons, New York, in which they give the news of the latest publications and their contents. Price, $1.

—SUNNY HOUR is edited and published by a boy, and is a good thing for boys and girls, too. The November number is overflowing with good matter. Tello D'Apery, New York. Price, $1.

—OUR LITTLE ONES, from the Russell Publishing Company, Boston, is a charming monthly for the "little ones." They can not help being pleased with it, and it is very cheap at $1 50 a year.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

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Thursday, November 24, 1892.

BRIEFS.

Just as certain as we shrink from duty we will shrink in character.

The M. E. Church has raised for missions the past year $1,257,372. This is $24,000 more than was appropriated and nearly $30,000 more than was raised last year. Their *deficiency* has been transformed into a *surplus*. Well done!

Dear brother, don't assume the role of a martyr before the Conference session! You might possibly make a mistake, and then you would appear ridiculous in your own eyes as well as in the eyes of those before whom you acted in that role. Just wait till the Bishop reads the appointments; then you will have more time and can make a better success.

All the way from Japan there comes to us by mail a beautiful "Memorial Volume of Rev. J. W. Lambuth, D. D." It contains the addresses delivered at Dr. Lambuth's funeral by Rev. J. C. C. Newton, Rev. K. Usaki and Rev. W. E. Towson; also memorial addresses by Prof. S. H. Wainright and Rev. K. Usaki delivered at the Kwansei Gakuin, and a memorial sermon preached at Hiroshima by Rev. Y. Tanaka. Besides it is illustrated with some fine pictures, amongst which are our church at Tadotsu, Japan; Chapel and Book Room, China, and Dr. Lambuth's grave at Kobe, Japan. Altogether it is the finest memorial volume we have seen for some time. It is printed by the Kobe Publishing Company, Limited.

One of the grossest outrages that has ever been perpetrated, one of the deepest insults that has ever been given to a people, is the action of the City Council of New Orleans in regard to the saloons.

The ordinance regulating the establishment of saloons directed that it was unlawful for anyone to set up or establish any drinking house, coffee house, bar room or place where liquors were sold at retail by the glass without having previously applied, by a written petition, to the Council, whose consent it was necessary to obtain before securing the needed permit to go into business. As a further safeguard to the residents and property holders in the square in which the saloon was to be established, the ordinance required that the petition of the saloon keeper should be accompanied by a written consent of the majority of the residents or property holders within one square of the place where it was intended to set up the saloon.

At one sweep this ordinance has been repealed, so that now any man can set up and run a saloon anywhere he pleases. Neither private residence, nor school, nor church can do a thing to prevent a saloon being established next door? Is not this a fine state of affairs? Are the people of this city so engrossed in their business as to pay no attention to such a serious matter as this? Will the Christian pulpits be silent under such a threat as is contained in this action of the City Council?

Exaggerations in the Pulpit.

Travelers who have visited the East and have had intercourse with its people agree together in saying that the Orientals, as a class, are the most pronounced people in the world for exaggeration of statement in speaking or writing. It is declared that they never are known to speak of a matter as it really is. They most commonly talk and write in figures of speech, and their favorite figure is hyperbole. The eastern people seem to enjoy their habit of magnifying or minifying everything they talk about, and practice it as if they had a monopoly of it. In that, however, they are much mistaken. Only a few days ago, when in conversation with a gentleman in the country, speaking of a certain class of people, he said: "I have learned not to believe anything they say." The propensity to exaggerate seems in some way to be imbedded in human nature and very early begins to crop out. The boy soon begins to talk of hundreds for tens, and millions for hundreds, and the girl to use superlatives which make her statement exceed anything anybody else can say. This habit, if not checked, will end in a condition of chronic exaggeration.

It seems, too, that this tendency to hyperbole creeps into almost every business, if it is not watched and warned off. The merchant, mechanic, lawyer, doctor, farmer, everybody has to watch this tendency to pay too little respect to truth. It would seem that the pulpit would be exempt, but it often slips in there, and preachers use hyperbole so rashly as to horrify their auditors. It is harder to excuse it in the pulpit than anywhere else, for the reason that the preacher is supposed to be a man "who has been made a new creature," and all the old tendencies of his nature have been extracted by the work of the Holy Ghost. To give a sample of hyberbole in the pulpit: A lady of our acquaintance was struck dumb with indignation when a certain preacher, who had been in her town only four days, said from the pulpit: "Since I have been here I have seen five hundred women in the street cars drunk with opium." She declared, without using any euphemism, that it was a lie, and she would hear that man preach no more, and she did not. His "Oriental style" did not correspond with her severe attachment to the simple truth. In fact, she did not believe the preacher had seen five hundred women in the street cars, and, of course, *could not* believe the opium part of the story. This same preacher after the "Oriental style," preaching in another town, very gravely asserted from the pulpit that he "could take a bottle of whisky and buy every Methodist in town." Now, of course, nobody of sense believes such exaggerations as these, and, therefore, people sometimes think they do no harm and they go unrebuked. It seems to us that of all the places in the world the pulpit should be the place where the simple truth should be told. A man can not afford to exaggerate when he is dealing with his fellow-men in the most important matter of life and eternity. He owes it to his own integrity of character and to the awfulness of his message that his hearers shall *think* that he himself *believes* what he says. If the hearer has a suspicion that the preacher does *not* believe what he says, the preacher's vocation is at an end, and the sooner he quits the better. Of all the things under the sun that intelligent men and women hold in utter abomination, insincerity in the pulpit bears the palm.

Now, the cases we have mentioned we really believe are extreme cases, but they show very clearly whereunto this vicious habit will grow. There is no safety in dallying with a tendency of this kind. If indulged at all, it will grow, and the preacher who indulges in it will surely lose the respect of all truth-loving people, and no preacher can afford to do that. So we say to all preachers—young and old—be careful how you cultivate the use of that figure of speech called by the rhetoricians, "hyperbole!"

Spurgeon and His Work in London.

Arthur T. Pierson, editor of the *Missionary Review of the World*, has a most interesting and suggestive article in the November number of that journal on "The Metropolitan Tabernacle (London) As a Missionary Center." For eight months after Mr. Spurgeon's death, Mr. Pierson was pastor of the Metropolitan Tabernacle, and this intimate personal contact gave him a rare opportunity for the study of the interior workings of this colossal organization. It is not our purpose to go into any detailed account of the workings of the Tabernacle. Nothing short of the publication of the article in full would do justice either to the writer or his theme.

The church membership now embraces nearly six thousand, which is the more remarkable since for years the drift of the population has been away from the Tabernacle towards the more delightful and healthful residential suburbs. There are about forty elders and deacons, who, with the pastor, constitute the governing and directing force of the organization, the elders having charge of the spiritual interests, and the deacons of the temporal.

The Sunday-schools of the Tabernacle enrolled about twelve hundred pupils, all under one superintendent.

The college with its seventy, or more, students, which has for its object the training up of a generation of preachers and pastors, is supported, in the main, by voluntary collections from the congregations, for which sixty boxes are arranged in various parts of the vast auditorium, and the collections average from forty to sixty pounds sterling each Sabbath. This in our money is between $200 and $300 each Sabbath. This college is training and has sent out nearly one thousand young men engaged in either home or foreign mission work, and are scattered throughout the world. The Stockwell Orphanage has now over four hundred inmates, and has sent out more than one thousand children. From the Tract Loan Society there go forth every week visitors to three hundred homes with loan tracts to be collected and redistributed when the week expires.

And thus we might go on enumerating other phases of Christian work, such as The Evangelistic Association, The Colportage Association, Band of Hope, Flower Mission, etc. But these are sufficient to show the character and wide extent of the work engaged in. In this church there may be found a larger per cent. of members engaged in Christian work than in, perhaps, any other church in Christendom.

It is said that while in Florence an American visitor asked Mr. Spurgeon the secret of his success. His quiet, humble, reverent, truthful answer was, "I have a people who pray for me." There is scarcely half a day during the whole week when some kind of religious service is not going on in some apartment of the church. Out of over twenty different rooms in the Tabernacle, there is not one that is not sanctified by multiplied forms of service. It is estimated that between seven and eight thousand *different* persons attend worship each week, one-seventh of whom are strangers. We close with this quotation from Mr. Pierson's article, penning the sentences with the earnest prayer that God will help us, as Christian workers, to "go and do likewise."

"Mr. Spurgeon's great law in preaching was to combine simplicity with evangelicity. He believed thoroughly in the inexhaustible beauty and power of the old gospel, when its native divine attractiveness and effectiveness are unhindered by the vain trimmings and trappings of the world, and he honestly and persistently sought to make every sermon not only a means of edification to saints, but of conversion of sinners. Lest anything should divert attention from Christ as the center of the message, and God as the center of worship, he gave no encouragement to an organ or choir, and the vast assemblage has always been led by a precenter. The service opens with prayer The service opens with prayer and song; the Scripture reading and exposition are followed by another hymn and prayer, and the benediction immediately succeeds the sermon. So great was Mr. Spurgeon's dependence on the power of the simple Word, accompanied by the Holy Spirit, that he was not wont to hold "after meetings" except for prayer; nor did he use the methods so common with modern evangelists of "bringing hearers to an immediate decision." Yet to the honor of God be it noted that the *average accession of members* for the last thirty-eight years has been *three hundred and ninety per year*, and in 1874 and 1875 exceeded five hundred."

SO MUCH FOR PREACHING THE WORD.

Our Itinerancy.

CHANGES SUGGESTED.

"A Member at Large" suggests some radical changes in our economy, and, from the standpoint of a layman, there may be some pith in his suggestions, specially so in view of the methods in vogue in the denominations around us. I believe the great body of our people are as well satisfied with the pastors sent them by the Bishop as are the members of other churches with the preachers called by them. Except in rare instances, we have, in proportion to the number of our charges and preachers, about as few changes of pastors as any of the churches. We never have a pastorless church, nor a churchless pastor. This can not be said of any one of the more so-called democratic churches. Hundreds of their churches spend months and sometimes years calling for a pastor, and hundreds of their pastors are idle because no man hath called them "effectually." We are happily free from all this; and no feature of our economy is more admired and praised by other denominations than this feature. We have the advantage of all the churches in this very particular—the very thing "A Member at Large" would have changed.

This good layman thinks the charges ought to be allowed to call the preachers they want, and the Bishops ought to send the man called. Well, suppose ten or twenty charges call the same man, what is the poor Bishop going to do? And suppose there are ten or twenty preachers called by no charge, then what are they to do? This would be a "muddle" that would tax the heart and brain of the Bishop ten-fold more than the present plan.

If the charges are to be allowed to choose their pastors, then surely the pastors ought to be allowed to choose their charges. It would be a one-sided affair if this were not so; would bind a burden on the preachers too heavy to be borne. If the charges are allowed to choose their preachers, and the preachers allowed to choose their charges, then we would have no need for Bishops, presiding elders, Annual Conferences, nor for a General Conference, as now constituted.

We would at once cease to be an episcopal and become a congregational church. That which makes us one church, binds us into one bundle—the bond of unity—would be destroyed.

Thousands of our congregations would go pastorless for years at a time. As it is now, the strong churches help to support the weak. All congregational churches raise and need vast sums for State missions. We supply the same work by our itinerant systems without missionary money, or nearly so.

Where the charges and the preachers mutually agree to leave this whole matter to the arbitrament of one man—the Bishop—there is less friction and less trouble than by any other system yet known among men.

"A Member at Large" thinks it a great hardship to be *forced* to listen to the exhortation of an unwelcome appointee. I wonder if it ever occurred to him that it would be equally hard to be *forced* to preach to an unsought charge. It requires great grace to listen to some preachers, and just as much grace to preach to some people. This is a two-sided affair all the way through. "Let well enough alone." This is my motto.

GILDEROY.

Thanksgiving.

We have come again to the annual thanksgiving time. The chief magistrate of this great nation has, by proclamation, called all the people to arise and give thanks unto God. For what shall we give thanks? President Harrison answers this question fully:

The gifts of God to our people during the past year have been so abundant and so special that the spirit of devout thanksgiving awaits, not a call, but only the appointment of a day when it may have a common expression. He has stayed the pestilence at our door; he has given us more love for the free civil institutions in the creation of which his directing providence was so conspicuous; he has awakened a deeper reverence for law; he has widened our philanthropy by a call to succor the distress in other lands; he has blessed our schools and is bringing forward a patriotic and God-fearing generation to execute his great and benevolent designs for our country; he has given us great increase in material wealth and in the diffusion of contentment and comfort in the homes of our people; he has given his grace to the sorrowing.

There is nothing more to be said. So let all our readers give thanks this day.

Note from Dr. Lambuth.

MR. EDITOR: Upon reaching Nashville from German Mission and West Texas Conferences, I found inclosures from Dr. T. L. Mellen for missionary debt:

Nov. 8.	Per M. H. Moore, solicitor for Seashore District	$80 70
	Per J. M. Morse, solicitor for Brandon District	12 00
Nov. 11.	Per M. H. Moore, for Seashore District	35 00

Of the last, $20 was collected by C. A. Powell at New Prospect Camp Ground.

These amounts sum up $528 70 received to date on the $3,703 distributed to the Mississippi Conference. Mississippi will bring up her quota. Thank you, brethren. Get ready to spring the movement simultaneously throughout your bounds as soon as Conference has adjourned. This debt shall be paid by March 31, 1893. Cordially,

WALTER R. LAMBUTH.

Nashville, Tenn., Nov. 14.

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant, and praise is comely." (Psa. cxlvii, 1.)

NOTES.

James Russell Lowell says of giving:

He gives nothing but worthless gold,
Who gives from a sense of duty.

"Oh give thanks unto the Lord, for he is good: for his mercy endureth forever." (Psa. cvii, 1.)

Paste this up in your memory: "No man or woman can be an intelligent member of the church without reading church literature!"

We call everybody's attention to what Archbishop Whateley said a long time ago: "If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it." If we are not missionary, we are nothing, and should cease our profession.

When reduced to its simplest in last analysis, religion is "fellowship between the spirit of man and the Spirit of God." This is the best definition, because it comprehends the whole subject. It is delightful to contemplate and experience such religion.

Here is a sentence whose truth should be pondered long by every young person:

Many a man far into life is working hard and with sadness to make sure that he shall lose no more, having lost already some of the brightest of life's successes, from which he shrank and which will never come his way again.

A thoughtful correspondent, in a private letter, says: "I have long thought that there is too much preaching to please the people and gain applause, without deep solicitude for the salvation of souls and importunate prayer for guidance and power from on high to lead them to the Savior." This is the observation of a man who has long been watching the trend of things, and deserves the careful attention of every preacher. Not long ago Bishop Keener gave our preachers meeting some valuable observations on the same point. Let there be "mighty prayer" both before and after preaching.

"I will worship toward thy holy temple, and praise thy name for thy loving kindness and thy truth: for thou hast magnified thy word above all thy name." (Psa. cxxxviii, 2.)

Concerning the "good old times" so much lauded now-a-days, Rev. J. R. Sutherland, in the *American Journal of Politics*, says:

Though comparatively a young man, I can well remember when in the country in which I was born and brought up there was only one pronounced total abstainer. In those so-called "good old times" the man who did not drink and did not supply intoxicating liquors to his friends was considered, to say the least, lacking in hospitality.

Alas! for these degenerate days! Such a common custom as a decanter upon the sideboard, and everybody invited up to "take a little something," is a thing of the "good old times!"

In comparing the "good old times" with these degenerate days, a writer in the *Interior* says:

Twenty years ago it was often true that a young man who drank beer, or wine, or ever whisky in moderation, might be advanced to places of greater trust and responsibility. It is now scarcely possible. The habit is simply fatal to success. I do not believe there is a single reputable business house in Chicago where an employee who drinks intoxicants of any kind, or anywhere, has anything like an even chance for promotion. The taking of a single glass of beer may, and often does mean, losing the chance of a lifetime. Brainy boys and young men, teetotalers from principle, are plenty enough to fill all the places in the line of promotion.

The comparison don't give much ground for croakers to stand upon.

Notice.

I desire to submit, through the ADVOCATE, for the consideration of the members of the Conference a motion that I expect to submit to the next session of the Mississippi Conference. The proposition is about this: That the Conference adopt a system for the preparation and examination of the Conference course. Take, for an example, the first year: January and February—Wesley's Notes. March and April—Book of Discipline. May and June—McTyeire's Catechism on Church Government. July and August—Watson's Institutes, Part IV. September and October—Wesley's Sermons, first volume. November—Original Sermon on Repentance. Let each class be arranged in the same way. Let the different committees arrange a set of questions and furnish each member of his class with same; say, give him the questions on Wesley's Notes by the first of January; on Discipline by first of March, etc. Let each member of the class peruse his study, and at the end of each two months send in his written answers. Let the committee examine it, and if not satisfactory, could give him another trial by bringing it up before Conference. At Conference the committee could meet on first day and pass upon the whole. I will not here discuss the advantages and disadvantages, but will leave that till Conference.

J. G. CAMMACK.

Summit, Miss., Nov. 8, 1892.

PERSONAL AND OTHERWISE.

Be sure to pay the preacher *before* he starts to Conference.

Dr. R. H. Rivers, our old college president, is said to be the only minister living who was ordained by Bishop McKendree.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." (Pss. cxi, 1.)

The postoffice at Canton, Miss., was robbed last week of $400, a gold watch and diamond ring, belonging to the assistant postmaster.

Rev. P. A. Johnston, presiding elder of the Woodville district, *en route* to appointments across the Lake, gave us an appreciated call last week.

Judge Foote's article, on "Our Itinerancy," published on the first page, is worthy of careful perusal by every reader. Be sure not to pass it over.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Psa. cvii, 8.)

Bishop W. H. Miles, of the colored M. E. Church in America, died at his home in Kentucky last week. He had been in the episcopal office twenty-two years.

Our special edition for North Mississippi Conference will come forth next week, in time for the Conference session at Corinth. If you want extra copies, let the publisher know.

We publish this week the programme for Week of Prayer and Self-Denial, Jan. 2-8. Preachers will do well to cut it out and study it, so as to be prepared to carry on the work that week with vigor and success.

E. Tritet, music publisher of Boston, has our thanks for the November number of *Galaxy of Music*. It contains ten vocal and *ten* instrumental pieces, all for one dime. The *Galaxy* will be sent for a year for one dollar.

"Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in Him that made him: let the children of Zion be joyful in their King." (Psa. cxlix, 1, 2.)

This *piece of news* is going the rounds of the church papers:

Bishop Keener's address has been changed to Carrollton, La.

Where that *news* has been slumbering for the last thirty years is a mystery to us!

The *Western Carolina Advocate* is the product of the union of the *Western North Carolina Advocate* and the *Statesville Advocate*. The first number reached us last week. We congratulate Bro. Groome on this edifying and lively issue. May it grow larger and stronger with the growing years!

Brethren are again writing to know what has become of the obituaries they sent; and again we say, in all sincerity, those obituaries are resting quietly in the editor's drawer, patiently awaiting their turn to appear in the paper. The brethren might learn patience from those same obituaries.

"Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise ye the Lord." (Psa. cl, 1, 2.)

Of course, we read all our papers and note their progress, and it seems to us that the *Alabama Advocate* has improved more in both its editorial and publishing departments than any of us. We congratulate our old Louisiana co-workers, Armstrong and Wells. Is their success not due to their Louisiana training?

We are obliged to Chas. F. Webb, president of the Y. M. C. A. of the University of Mississippi, for a copy of the *University Magazine*, edited and published by students of the university. We have found in it some good reading. Our friend, Dr. William Rice Sims, edits the "Literary Notes," and no one is more competent.

We are pained to receive the following from Bro. F. M. Keen, at Anguilla, Miss.:

We are in deep affliction. Our last and only child, little Nellie, four years old, was taken from us yesterday (Saturday) at 4:30 o'clock P. M. We buried our little boy last year. Please request the prayers of the brethren, and, dear Doctor, we ask an interest in your prayers.

When our next issue comes out—the North Mississippi Conference edition—that Conference will have been in session twenty-four hours. If no unforeseen accident prevents, we will be there and shall heartily enjoy shaking hands again with the brethren at their great annual reunion. With what a yearning do we look forward to these Conferences! May the Lord be with us and bless us and thoroughly equip each of us for our next year's work! Bro. D. L. Mitchel will be on hand looking after our financial interests. We know all will be glad to see him, and hope each member of the Conference will *look him in the face*.—Ass't Ed.

Received on the Foust Home.

Mrs. S. A. Collins	$ 1 00
Mrs. S. C. Walters	7 00
Thos. Robinson	2 00
Rev. John B. Kent	15 00
Capt. J. N. Thorr	10 00

The statement made two weeks ago included some subscriptions. I have received in actual cash to date, $151, leaving a balance of $49 due. I borrowed the amount needed on ten days' time and had the sale passed on the tenth. The money is coming in almost every day, and when it reaches the $200 asked for I will say, "Hold up." I thank God for this home for our dear Bro. Foust.

R. M. Blocker.

Rayne, La., Nov. 14, 1892.

Mississippi Conference and the Missionary Debt.

Since last report the following amounts have been received and forwarded to Bro. Holt, treasurer Board of Missions:

Brandon District—By J. M. Moore, solicitor $12 00
Seashore District—By M. H. Moore, solicitor 80 70

But nothing yet from the Vicksburg, or the Jackson, or the Woodville district. Bro. Moore and the Seashore district are examples unto the rest in zeal and liberality. May these closing weeks of the Conference year see all the solicitors heartily at work, and all the men of means liberally responding!

T. L. Mellen,
Conference Solicitor.

To Subscribers to the Paine Loan Fund, North Mississippi Conference.

Dear Brethren and Sisters: You will see from Dr. Morton's statement that many notes given to this fund have not been paid. Dr. J. T. Sawyer will represent Dr. Morton at the session of our Conference at Corinth, and will have these notes with him for collection. Please bring or send the amounts of your notes and pay them off. Come, brethren, sisters, let us pay up and we will feel better; so will Dr. Morton and the needy churches.

J. D. Cameron,
Pres. B'd Ch. Ex., N. Miss. Conf.

Nov. 18, 1892.

Revival Notes from the Meridian District.

Enterprise and Stonewall circuit, J. W. Chambers, P. C., assisted by Rev. J. P. Drake: Mayerhoff Chapel—16 conversions and 18 accessions, and money raised to finish the chapel.

West Wayne mission, E. T. Breland, P. C., assisted by Rev. B. S. Rayner and Rev. J. W. Chambers: Eucutta—25 accessions, and a society organized.

Good meetings are reported at Oak Grove School-house, on Why Not circuit, and at Enon, on Wayneshoro circuit.

At the recent Quarterly Conference at Lauderdale there were 4 accessions by certificate, 2 young ladies baptized and received into the church, 1 infant baptized, and a delightful communion service enjoyed by many.

T. L. Mellen, P. E.

Mississippi Conference and the Missionary Debt.

Another remittance from the Seashore district! Bro. M. H. Moore sends a sight draft for $35. Of this amount $20 was collected by Bro. C. A. Powell at New Prospect Camp Ground; and $10 by the Sunday-school at Purvis. Only one preacher in charge in the Seashore district has objected to the visit of the district solicitor, and he waived his objections and cordially co-operated with the solicitor when the visit was made. The Conference collections and preachers' salaries have suffered no diminution because of these contributions. Bro. Moore has not trusted to letter writing. Face to face, heart to heart, talks and prayers have done the work.

T. L. Mellen,
Miss. Conference Solicitor.

"Let the Poor Be Remembered."

Governor Sinne concludes his happily worded Thanksgiving proclamation by saying: "Let the poor and needy be remembered in loving charity, that our thanksgiving may be the more acceptable to the Lord." One class of the poor the undersigned would again specially commend to the charitable remembrance of the people of Mississippi—the children in the Protestant Orphan Asylum at Natchez. The Thanksgiving offerings of last year by churches and Sunday-schools carried the institution through the Winter; and I again earnestly request that collections be taken in all the churches in the State in which Thanksgiving services are held, and that on the Sabbath following, every Sunday-school scholar in the State be invited to contribute five cents to the orphans at Natchez. Send all contributions to Mrs. Mary R. Fleming, treasurer, Natchez, Miss. She will promptly and gratefully acknowledge.—J. L. Power, in *Clarion*.

An exchange says there are three ruts that people ought not to get out of—the rut of daily secret prayer, the rut of daily Bible reading and the rut of regular attendance upon all the church services. If you keep in these ruts, you will soon get out of all others.

The grip has made its appearance in New York again. This is a terrible disease; and let everybody take care of themselves.

NOTICE TO THOSE OWING THIS ADVOCATE FOR SUBSCRIPTIONS.

The Publisher of the New Orleans Christian Advocate will be much obliged to subscribers to hand amount due to the preacher in charge, so that the preacher can settle at Conference with the representative or the agent of this paper.

"Halt a Moment."

Let every member of the Louisiana Conference, who intends bringing his wife to Conference, notify me immediately, that homes may be provided for them.

Let every presiding elder inform me at once—

1. Who will come as applicants for admission.
2. For ordination.
3. As lay delegates.

Attend to these things at once, brethren. Thos. J. Upton.

Lake Charles, La.

To the Preachers of the Mississippi Conference.

Brethren: Will you do me the kindness to remit me your church extension money before you go to Conference? Exchange on New Orleans, New York or Vicksburg, express money order or postoffice order on Vicksburg will suit. Be sure that money orders are on Vicksburg, and be sure *not* to send me money by ordinary or registered letter. If you can not remit me before Conference, please convert your money into bank exchange or postal orders, and bring that to Conference instead of money. If you will do this, it will relieve me of any amount of annoyance, labor and responsibility in caring for these funds, and thereby I will be able to report to the Board at an early day and expedite its work. Do not send your money to Thos. B. Holloman, at Canton, Miss. Some of the brethren did that last year. Do not remit later than Dec. 7.

Thos. A. Holloman,
Treas Ch. Ex B'd, Miss. Conf.

Phœnix, Yazoo county, Miss.

Mississippi Conference Notices.

Applicants for admission on trial will please meet the committee in the Jefferson Street Church, Natchez, Tuesday morning, Dec 13, at 9 o'clock.

W. B. Lewis, Chair'n.

To Ministers and Delegates Attending the Mississippi Conference at Natchez:

Train leaving Jackson, Miss., at 6:30 A. M. will arrive at Natchez at 11:30 A. M. Train leaving Jackson, Miss., at 8 A. M. will arrive at Natchez at 7 P. M. Trains on the Yazoo and Mississippi Valley, going south, arrive at Natchez, 4 A. M. and 11:30 A. M.; going north, 7 P. M. and 4 A. M. W. A. Gunning.

To Ministers and Delegates Who Attend the Mississippi Conference to Be Held at Natchez—

Secure through ticket wherever it can be done, obtaining from the ticket agent his certificate that you have paid full fare.

If unable to purchase a through ticket, buy to the nearest point, and there repurchase, always remembering to get the agent's certificate with each ticket. If you do not have the certificate, you will get no reduction in rates.

C. G. Andrews,
Secretary of Conference.

North Mississippi Conference Notices.

The class of the first year of the North Mississippi Conference will meet promptly at 7 o'clock, Monday evening, Nov. 28, at the Methodist Church in Corinth, Miss.

Jno. W. Bell, Ch'n.

The class of the fourth year, North Mississippi Conference, will meet in the Methodist Church, Corinth, Miss., Monday, Nov. 28, at 2 o'clock, P. M.

T. J. Newell,
J. W. Dorman,
K. M. Harrison.

To the Pastors:

Brethren: You are urged to have your statistical reports ready the *first day* of the Conference at Corinth. Take pains in preparing them, and be sure to *give them to the statistical secretary on Wednesday, the first day of Conference.*

T. W. Lewis.

Ministers, delegates and visitors attending the North Mississippi Conference, at Corinth, will pay full fare going, taking certificate from agent to that effect, and return at one cent a mile on certificate of the secretary of the Conference.

Brethren coming from points at which through tickets to Corinth can not be obtained will purchase tickets to Grand Junction, Memphis or West Point (as may be most convenient), and repurchase to Corinth, taking a certificate for each ticket purchased.

Tickets good until Dec. 9.

J. S. Oakley,
Secretary of the Conference.

HOME LIFE.

WHOLLY CONSECRATED.

BY A. T.

"Dear Lord, I consecrate my life to thee!
Let me so work that when my task is done
My gathered jewels, without loss of one,
Resplendant shining in thy galaxy
Of precious gems, received from such as stand
Approved of thee, may find accepted place!
And thus, not for my glory, but through grace
Divine that steadies and upholds my hand,
For thine own honor and name's sake alone!"
A young man, taking holy orders, spake
This thought in humble prayer. For Jesus' sake
Such are ordained to labor, not their own;
And bright will be the jewels that will star
Their chaplets, who thus consecrated are.

—*Methodist Recorder.*

Praise.

"My dear flock," said the sainted Robert McCheyne, "I am deeply persuaded that there will be no full, soul-filling, heart-ravishing, heart-satisfying outpouring of the Spirit of God, till there be more praise, and thanking the Lord." There are many ministers who feel the same in reference to their own churches. At the dedication of the Temple it was when "they lifted up their voices and praised the Lord, that the cloud came down, and the glory of the Lord filled the house." So was it in the New Testament church. After the ascension "they were continually in the Temple praising and blessing God." "And when the day of Pentecost was fully come, they were all with one accord in one place." "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." The repetitions of Scripture are, of course, intended to emphasize the truth they teach, and upon no point is the Bible more emphatic than upon the fact that God loves to have his people praise him. It much more frequently enjoins the offering of praise than the duty of prayer. God declares that his design in saving the church was that they might be "a people for his praise." "He inhabiteth the praises of Israel." The Bible is full of such teaching. Thoughtful Christians are greatly concerned about the condition of our churches in relation to the service of praise. Earnest prayer is offered in all our churches, and many of them are blessed with good preaching, but, alas! the service of praise goes largely by default. We all believe in singing, but we are slow to make our singing praise. We love to sing because it is cheerful and enjoyable; because it enlivens our services, and makes them attractive; because it pleases the young people and helps to draw a congregation. It is commonly regarded as a sort of ornamental appendage to the more serious engagements of God's house.

Of course, this is all wrong. As the direct personal offering of each worshiper to his Maker, the singing is the most important part of the service. "Whoso offereth praise glorifieth me." It is God's own ordinance, and to degrade it to the low level of human expediency is an insult to the Divine Majesty. Our hymn books should be regarded as sacred books, used for sacred purposes. But many Christians have not learned to value them. They must be interested in the book of praise before they can be interested by it.—*W. H. Parker*

They Shall Walk with Me in White.

It is related that a young merchant from the West spent the Lord's day in New York City, and by invitation attended church with Mr. S., a well-known and influential Christian man. The next day, while transacting business with a merchant, he expressed some surprise at the confidence he manifested in him, as a stranger, when he replied:

"Did I not see you in Mr. S.'s pew?"

"Yes, sir."

"Well, I am not afraid to trust any man who sits in Mr. S.'s pew."

There is a story of a young man who, having some financial scheme which required a large amount of capital, called upon a very wealthy banker, and sought to interest him in the enterprise. He declined to advance the funds that were needed for the undertaking, but promised to put him in a way to get them; and so, taking his arm, he walked with him once or twice up and down the exchange, conversing with him as they went along. When they returned, he told him he could go among the bankers, and get what he wanted. The young man found that the statement was true. The very fact of his being seen walking up and down with that wealthy man gave him all the credit he required.

It is thus when men walk with men. The world is quick to see, and draw inference from our associations. But what must it be for a man to walk with God? What do the angels say when they see a weak, helpless, sinful, fallen mortal taken into fellowship with their Master, and walking with him along earth's desert way? So Enoch walked with God 300 years. Men knew him as one who lived a secret, hidden life, whose mystery they could not penetrate; the demons of darkness knew him as one clothed with armor which they could not pierce, and defended by One into whose presence they dared not intrude; but the angels knew him as a man who walked with God, and were not surprised when at last "he was not, for God took him."

To such fellowship and intimacy as this Christians are called. We are invited to draw nigh to God and have fellowship with him, to maintain such intimacy that the world shall know that we have been with Jesus.—*Christian.*

Save the Fragrance.

Gotthold had for some purpose taken from a cupboard a vial of rosewater and, after using it, inconsiderately left it unstopped. Observing it some time after, he found that all the strength and sweetness of the perfume had evaporated. Here, thought he, is a striking emblem of a heart fond of the world and open to the impression of outward objects. What good does it do to take such a heart to the house of God, and there fill it with the precious essence of the roses of paradise, which are the truths of Scripture? What good to kindle in it a glow of devotion if we afterward neglect to close the outlet—by which I mean to keep the word in an honest and good heart? (Luke viii, 15.) How vain to hear much, but to retain little and practice less! How vain to experience within us sacred and holy emotions unless we are afterward careful to close the heart by careful and diligent reflection and prayer, and so keep it unspotted from the world. Neglect this, and the strength and spirit of devotion evaporate and leave only a lifeless froth behind. Lord Jesus, enable me to keep thy word like a living cordial in my heart. Quicken it there by thy spirit and grace. Seal it up in my soul that it may retain forever its freshness and its power.—*Scriver.*

The Value of a Holy Character.

We naturally reply, when asked what the value of a holy character is, that it consists in happiness, because its possessor, however humble, has the right to believe that he is at peace with the Almighty Father; in usefulness, because those who observe it are often caused to admire and to try to imitate it, and also because it involves the doing of many gracious and useful deeds, in imitation of him who went about doing good; and in safety, because the same God who spared Noah and his household because of his righteousness, when the remainder of mankind was destroyed by the flood, is just as certain to sustain and bless the righteous now, although in less conspicuous ways.

But is there not another answer to this question, less often volunteered, perhaps, but not less significant? The highest value naturally attaches to the most important thing, and the most important possession which one possibly can own or acquire is a holy character. The value of a holy character, then, is seen in this, that it represents the highest ideal known to man. We know this because we have in the Bible an account of the flawless, stainless character of our Lord Jesus Christ, the only perfect example of such a character ever witnessed. We should know it also, although, of course, less positively, from the conclusions of mere reason. Even men whose ideal standard of character is very low and defective, admit the truth of what we have said by openly honoring what they consider the best specimens of character according to the standards which they have adopted.

It is a great and grand thing to hold up a lofty moral ideal before one's fellow-men, and this, in addition to all else, is what the possessor of a holy character does. It is what in his measure he does who only earnestly strives to illustrate righteousness, though he fall often and must needs renew his struggles repeatedly, and almost from the beginning. Here again, too, applies the blessed truth, that neither wealth, nor station, nor fame, nor friends, are necessary to the attainment of a holy personal character, but that the boys or girls, as truly as their parents, the busiest not less than those at leisure, the poor, the invalid, or the obscure, one and all may succeed in glorifying their heavenly Father, and honoring themselves as well, by humble, penitent, reverent, loving service, and by seeking to be constantly in communion with the Holy Spirit.—*Congregationalist.*

A Book Which Makes Things Safe.

Everyone knows that where the Bible has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there was a kind of rogues' museum—a place where they had all kinds of skeleton keys, and jimmies, and brass knuckles, and dirks, and pistols, and implements of mischief, which they had taken away from roughs and criminals. Do you suppose there was a single New Testament in the whole kit? Why not? If it were a bad book you would expect a man to have a revolver in one pocket, and a New Testament tucked away in another. There was a row the other night, and a man broke his wife's head with a—Bible! No! it was a *bottle!* Where the Bible bears sway, the rows and quarrels do not come.

Years ago, a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book—a Bible; and after reading it a while, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch, all night long in a cabin that was hallowed by the Word of God and consecrated by the word of prayer. Would a pack of cards, a rum bottle, or a copy of the *Age of Reason*, have thus quieted this young infidel's fears?—*Inspiration of the Bible.*

Contentment.

A pastor tells the following story of one of his flock:

A poor widow, who supported herself with the most rigid economy by knitting, I saw in the intense cold of last Winter. The house was one upon which time had made such sad ravages that only one room could now be inhabited; and in that she dared not have a fire when the wind blew hard, because the chimney had become unsafe.

"How favored I am!" she said; "for when it has been coldest the wind didn't blow much; or there was so much snow on the house I could have a fire without danger; I can not be thankful enough. And then," she continued, "Joseph has been at home nights almost all Winter, and he could get my wood and water when there was so much snow I could not get out."

"But do you not feel very lonely while Joseph is away?"

"O no; I get along very well through the day"—her Bible lay on the table by which she was sewing—"and when I can see the neighbors' lights in the evening they are company for me. I have thought a great deal about sick people this Winter; and then I think how favored I am that I can go to bed and sleep all night in health."

I saw her again afterward. Rheumatism had disabled one foot, and she sat still sewing, with a swollen, painful limb raised upon a cushion. "How favored I am!" she exclaimed; "when my poor Lydia was alive I lost the use of both my feet for a time, and she took care of me; but now I can get about by moving my foot upon a chair, and I make out to do my work, and get Joseph's meals ready nicely. What if it had been my hands? How favored I am!"

THE BEST RECIPE FOR REST.—There is nothing which will give a chance for rest to overtired nerves so surely as a simple religious faith in the overruling, wise and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we can not help that we often do the most of our spending. A simple faith in God which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that he cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things that are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your oars and let those currents bear you on their strength.—*Anna C. Brackett.*

OUR YOUNG PEOPLE.

THANKSGIVING DAY.

April's coy suggestions,
Whispered vows of May,
The pledge of June, that set atune
Each radiant Summer day,
The promises that Nature wrote
About the August fields,
Are all fulfilled,
In sweets distilled
From Autumn's luscious yields.

For where the May-tide blossoms slept,
Later, red apples shine;
And where each little tendril crept,
A purple cluster swung;
The rippling waves of em'rald wheat
Changed to a golden sea,
And clover-dew was melted
Into honey by the bee.

Brown, shining nuts
And ruddy fruits,
The fireside's genial cheer,
Are here to greet
With welcome sweet
This festal-day of the year;
And clasping hands
Of household bands,
Bright smiles and laughter gay,
Bring happiness
And peace to bless
This glad Thanksgiving Day.

—*Good Housekeeping.*

The Best Thanksgiving.

BY REV. A. W. PATTEN, D. D.

The "Thanksgiving" time is one of the most enjoyable of the whole year in our American life. Somehow it has a decidedly national cast. Not only because the President of the United States issues his annual Thanksgiving proclamation setting apart the day for thanksgiving and prayer, but because our Pilgrim fathers at the very beginning of their colonial life recognized the providence of God in their history by observing these occasions, and gradually it has grown into a national custom. It has become a season of family gatherings, when the scattered members of the household hasten homeward to rejoice in the blessings of the year, and to discuss the past and plan for the future over the toothsome dishes of turkey, cranberry sauce, and squash pie. But more than this has it become an occasion for the outflow of a charitable spirit prompting to the relief of the distressed and the gladdening of the homes of the lowly by substantial tokens of good-will—sending a portion to those for whom nothing is prepared. Many people will spend this day merely as a holiday, with elaborate feasting and merry-making. Others will take the occasion to roam the forests with dog and gun in search of game. Many will repair to the church to worship God, joining in the anthems of praise and attending the Thanksgiving sermon.

What have we, as young people, to be thankful for? Why should the members of the league thus lift up the voice of grateful praise to God?

1. *I am thankful for a sound mind in a sound body.* "Every year," said an eminent man, "I am grateful to God for my reason." The nervous pressure of this age often causes men to succumb to the strain. Some of the brightest minds have become permanently deranged through the dreadful pressure of this busy age, or through the tearful weight of sorrow. I have reason to be devoutly grateful to God for the maintenance of my reason undimmed, and for physical strength.

2. "*I am thankful for the blessings of home,*" says another. England and America are preeminently the countries where the highest type of family life is found. The Christian home is the only genuine relic left us of Eden. Here love unalloyed is found when the love of Christ has sway. Many of us owe all we are to the godly parents who so carefully watched over us, bringing us early to the church in baptism, and bearing us on the wings of prayer to God himself as an offering for his glory. It was in the home that I received the inspiration which started aspirations for holy life and character.

3. *I am thankful for the church.* "I love thy church O God." The house of prayer, the open Bible, the hymns of praise, the communion of the saints, the preaching of divine truth! I can form no estimate of the value of the church to me, in hedging me about with pure influences, in giving me loving sympathy in my trials, in holding up before me lofty ideals, and in bringing me into association with those who were striving to achieve the Christian race and reach the heavenly home. I should show my gratitude by my deeds of loving kindness and my noswerving fidelity. A purpose to follow my Lord withersoever he may lead me, and do whatever he requires of me, will be the best testimony of my thankfulness for the church.

4. *I am thankful for God's blessings to my native land.* Historians, poets, orators, musicians are vying with each other to honor the memory of the daring Genoese. Columbus is made to live again as perhaps few men have been made to live. Splendid pageants have marked the dedicatory exercises of the World's Fair. A national holiday has it been for us all, and we have flung to the breeze the colors of America and of Spain. I am thankful that I am living in a *Christian* civilization; in a country where men have had a fresh start; where no hereditary royalty or nobility has weighted down the progress of the race; where everyone may have an open field and fair play for the development of his manhood; where, above all, a free school, a free church, a free State, and a free salvation are open to all.—*Epworth Herald.*

Why He Didn't Rise.

Detroit is a lovely city, and everybody knows it. The love of it is bred in the bone, and never gets out of the flesh. The other Sunday a visiting clergyman addressed the Sunday-school of an uptown church. After a serious talk he said to the children:

"All of you who desire to live in a better world than this, please rise to your feet."

All the children rose except one small boy in the corner.

"My child," he said, very gently and kindly, "why don't you rise with the others?"

"Detroit's good enough for me, that's why," sang out the youngster, and the solemnity of the occasion was knocked to pieces.—*Detroit Free Press.*

Professor: "You seem to be very dull; when Alexander the Great was your age he had already conquered the world." Student: "Well, you see he had Aristotle for a teacher; if he had had you it would have been very different."—*Texas Siftings.*

Little Dot: "I don't like this milk." Mama: "Why not?" Little Dot: "It tastes as if a milkman had been eating onions."—*Good News.*

SCIENTIFIC.

The Lick Observatory.

BY RUTH ABBOTT.

Ever since shepherds have watched their flocks by night on gently sloping hillside or on grassy plain, the spangled heavens have sought to tell to listening man the story of their birth. Dull superstition for years turned a deaf ear to the truth that rolls from pole to pole, and blind humanity saw only signs and evil portents where grandest lessons might be learned. Crude observers with yet inferior appertus soon reached the limit of their research. Philosophical speculation found the absolute necessity for facts "before the knowledge of the construction of the universe could advance further." So, at Alexandria, about 300 B. C., the first observatory, justly so called, was founded, and, until near the middle of the second century of the Christian era, continued in activity. It was here that modern astronomy takes its beginning in the investigations of Hipparchus.

After the dark ages Arabian princes founded several observatories and continued the cultivation of the science until the fifteenth century, when Europe awoke with the hope of inspiring the ideas relating to the motion of celestial bodies.

To Tycho Brahe belongs the honor of giving to practical astronomy the mighty impulse which installed the science in the universities.

The changes made in astronomical instruments during the last two centuries seem to serve as a mere index to the changes wrought in the human mind regarding the radiant orbs, and the progress of scientific research in this direction is only faintly begun.

America, always in the van when science and truth lead the way, has, within the last decade, given to the world, through one of her generous sons, the largest astronomical observatory the world has ever known.

Born near the close of the last century, James Lick lived until 1876, thus coming in contact with that mighty impulse which has marked the present century as the most marvelous in the history of the world. It was as an organ and piano maker that James Lick laid the foundation of that fortune which was later to make his name famous. By successful real-estate investments he made the larger part of his fortune and placed himself in the rank of the many-time millionaires. Just how he decided to erect the observatory which bears his name will, perhaps, never be known. He was a great reader, especially of Andrew Jackson Davis' works, "which, like Edgar Allen Poe's 'Eureka,' present a cosmogony more poetic than veracious." His really powerful mind sadly needed the systematic training that might have turned to even larger account the strange oddities and eccentric enthusiasm which mark his large bequests.

He possessed an almost morbid desire to be remembered by his fellow-men; to do something important in itself in a way to strike the imagination. Accordingly we find his vast fortune somewhat strangely bequeathed. One legacy amounting to $60,000 is for a monument to be erected in San Francisco in memory of Francis Scott Key, who wrote the memorable words of the "Star Spangled Banner." Also $540,000 for a California institute of mechanic arts, to be a sort of manual training-school for the girls and boys of San Francisco, besides $100 000 for statuary, emblems of three most significant epochs in the history of California.

It was in 1874 that he decided upon that gift which has given to science a most satisfactory astronomical equipment, and to the donor a monument more enduring than the pyramid of Cheops, which he had planned to rival in marble on San Francisco Bay. Could his really powerful mind have received a systematic training, the present disposition of his endowment would doubtless have entirely satisfied him of the wisdom of the choice made. Seven hundred thousand dollars was the sum laid for the erection and equipment of a telescope which, according to the founder's requirements, was to be "superior to and more powerful than any telescope ever yet made." That the trustees have been faithful in the discharge of duties placed upon them is evident in the completed work, which, according to the terms of the legacy, was turned over to the University of California. Lick Observatory is located twenty six miles east of San Jose, on the lowest of Mount Hamilton's three peaks. The winding mountain road makes nearly 4 0 turns before it leads to the altitude where, 4 2:7 feet above the level of the sea, the observatory stands. Mt. Hamilton is remarkable for the steadiness of its air, and, indeed, is superior in this respect to any other observatory yet established. In the September of 1886 the brick foundation for the iron pier of the equatorial was built.

The telescope has an object glass 36 inches in aperture, while the moving parts of the dome, weighing 199 000 pounds, can be moved by a 2 0-pound pull. It is also provided with a photographic attachment, enabling it to be used as a gigantic camera in the photography of stars. Altogether the instrument far excels the twenty-one which preceded it in the United States. At the same time the observatory serves as a mausoleum, for in a vault in the pier foundation supporting the great telescope are interred the remains of the founder, who has thus erected for himself a unique monument, which not only perpetuates his memory, but serves the highest uses of mankind as well.—*Epworth Herald.*

THE PAINLESSNESS OF DEATH.—Many people have an idea that death is necessarily painful, even agonizing; but there is no reason whatever to suppose that death is more painful than birth. It is because in a certain proportion of cases dissolution is accompanied by a visible spasm and distortion of the countenance that the idea exists, but it is nearly as certain as anything can be that these distortions of the facial muscles are not only painless, but take place unconsciously. In many instances, too, a comatose or semi-comatose state supervenes, and it is altogether probable that, more or less, complete unconsciousness then prevails. We have, too, abundant evidence of people who have been nearly drowned and resuscitated and they all agree in the statement that after a few moments of painful struggling fear and anxiety pass away, and a state of tranquillity succeeds. They see visions of green fields, and in some cases hear pleasant music, and, so far from being miserable, their sensations are delightful. But where attempts at resuscitation are successful, the resuscitated persons almost invariably protest against being brought back to life, and declare that resuscitation is accompanied by physical pain and some mental misery. Death is a fact which every man must personally experience, and consequently is of universal interest; and, as facts are facts, the wiser course is to look them squarely in the face, for necessity is coal black, and death keeps no calendar.—*Medical Herald.*

The planets Mercury and Venus possess a temperature which would melt our solid rocks; while Uranus and Neptune receive so small an amount of heat that water such as ours would become as solid as the hardest rock, and our atmosphere would be dissolved into a liquid.—*Exchange.*

MARRIAGES.

EARS-PHILLIPS.—At the residence of the ride's mother, Nov. 9, 1892 by Rev. J. E. Buck, G W. Mears to Miss Henrietta Phillips, all Lee county, Miss.

ESLEY-BUTLER.—At the residence of the ride's parents, Nov. 9, 1892, by Rev. J. E. Buck, Walt Lesley to Miss Alma Butler, all of Lee unty, Miss.

URPHY-JOHNSON.—At the residence of bride's father, Bro. J. U. Johnson, of Chi-, Ark., by Rev. G W. Duncan, Miss Hattie h Johnson to Mr. J. C. Murphy, of Oak ne, West Carroll parish, La.

ROSS-FARRIOR.—At Ellisville, Miss., Nov. 892, by Rev. R. B. Downer, Mr. S. T. Cross to s L. E. Farrier, formerly of Laurel, Miss.

HAYLEY-ROBBINS.—At the Methodist urch, Hillsboro, Miss., Nov. 9, 1892, by Rev. n Miller, Mr. Wm. J. Hayley, of Birming-m, Ala., to Miss Bettie Robbins, of Hillsboro.

WE-CANNON.—At the residence of Mr. W. Powe, Buckatunna, Miss., by Rev. J. W. nin, Mr. E. P. Powe to Miss Lydia Cannon.

AYLOR-GOLDEN.—At the residence of the ride's father, Mr. J. J. Golden, by Rev. J. W. nin, Mr. Harvey Taylor to Miss Olevia lden, all of Wayne county, Miss.

AMES-WETMORE.—At the residence of , J. L. McMeans, East Feliciana parish, on evening of Nov. 11, 1892, by Hon. J. B. dam, Mr. A. P. Eames, of New Orleans, to M. M. Wetmore.

ETH-COLLINS.—At the residence of the ride's parents, Cotton Valley, Webster parish, v. 10, 1892 by Rev. R. S. Collier, Mr. W. G. th, of Johnson county, Texas, to Miss Hat-Collins.

HOMAS-HALLMAN.—At Gasque Chapel, h county, Miss., Nov. 6, at 3 o'clock P. M., Rev. R. S. Gale, Mr. B. S. Thomas and Miss lie Hallmen, all of Smith county.

OBITUARIES.

e publish obituaries of 200 words free of arge; for all over this, one cent per word t be sent. If you want the notice to appear its order, comply with this rule. Count the rds, and send one cent for each wed over

ATCLIFF—Mrs. IRA M., wife of Capt. E. H. tcliff, and daughter of Dr. C. and Maggie bb, was born in Demopolis, Ala., June 7, 5, and died at her home in Gloster, Miss., ct. 5, 1892.

ister Ratcliff's mother died when she was a child, but she was not left without fond tives who watched after her every interest carefully and tenderly as a mother. Soon her mother's death she was placed at ool, at Whitworth College, Brookhaven, , where she received a liberal education. r returning from school she was happily ried to Capt. E. H. Ratcliff, a prominent yer of Gloster. She joined the M. E. urch, South, at the age of fifteen. From the e she joined the church until she was trans-ed from the church militant to the church mphant, she was a consistent member. But r her conversion (some two years ago), not y was she a consistent member, but a faith-sod earnest worker in the Master's vine-d. After serving as organist, secretary of Missionary and Ladies' Aid Society, she untiring in her efforts to advance the Mas-'s cause. But in her own beautiful home, rounded by a kind husband and bright dren, did the luster of her virtue and Chris-graces shimmer resplendent. Sister Rat-was a devoted wife, an affectionate mother, ind neighbor. When asked if she was afraid ie, she said: "No, no! but I do not want to e my husband and little children." But summons had come, and all that physicians friends could do they could not turn aside arrow or stay the hand of death. She es a husband, three children, father, thers, sisters and many relatives to mourn ir loss. God comfort the bereaved family! cious in the sight of the Lord is the death is saints. W. W. SIMMONS.

OLLINS—HOWARD B., son of W. H. and melia Collins, of Booneville, Miss., was . Sept. 11, 1878, and died Oct. 25, 1892. ward had always been a frail child, and was ficient for the severe attack of fever that ed his young life. He was sick a little more n two weeks, bore his sufferings without a rmur; was conscious at the very last mo-nts, and is now at rest—a rest that will er be marked by afflictions.

-oward was a curious little fellow. A strange lus, but kind and obliging to a fault. He a member of the M. E. Church, South, and ing the protracted meetings in Booneville, Summer, took an active part in his sphere, seemed to enjoy the meetings very much. en he had only been sick a few days (and en none of us thought his case dangerous), was very happy, and said to his mother, ile the tears were coursing their way down cheeks, "Ma, I just know I am a Christian, d I am going to heaven before long" (or rds to that import).

e buried him from the Methodist Church. e house was crowded. A large concourse of nds of the family followed us to the ceme-y, where we deposited his frail little body await the resurrection morn.

arewell, little Howard; sleep on in Jesus. y God bless, sustain and save his loved ones hup in heaven! B. F. PHILLIPS.

OZA—ANN C. GOZA was born June 25, 1817, and at her home in Claiborne county, June 8, 2. At the age of eighteen she was married to m Goza, who preceded her to the home yond about thirty-nine years. Sister Goza ned the church at about twenty-five years of e, and was a consistent member to the day her death. Her seat was seldom vacant. e had been a member of the Sunday-school some years, and teacher in the same for five six years. She loved the Sunday-school, and always on hand unless providentially hin-red. She walked a mile and a half on Sun-y to Sunday-school, and fell asleep the fol-wing Friday. It may be said of her, She was thful unto death.

he was the mother of ten children. Five of em crossed the river before she did, and, no ubt, were waiting at the beautiful gate for other. Those that remain are following the ample of mother, and are on their way home yond the skies. The church and Sunday-hool have sustained a great loss; but our loss her eternal gain. D. F. GUION.

CONERLY—Little DAVIE ENNA, daughter of . T. S. and Sister Courtney Conerly, was born v. 25, 1891 and died Oct. 24, 1892.

Little Davie was a sweet little bud just open-g its sweetness to this world. The darling of pa and mama, the pet of grandparents, un-es and aunts; it was so hard to give her up. t the Lord knew best, and so transplanted the ile flower in the bosom of his love. There's nother little angel gone on before to wait and atch for papa and mama.

God grant they may live so that they may t only have his supporting grace now in eir bereavement, but finally, when life with om is over, they may meet little Davie in the ther's house, where there will be no more rting! M. J. MILLER

China Grove, Miss.

SWAYZE—Mrs. MARY VIRGINIA SWAYZE (nee O Reilly) was born near Russellville, Ala., Nov. 13, 1843, and removed with her mother to Yazoo county, Miss., when seventeen months of age. She was married to Prentiss Swayze Dec. 20, 1865, and departed this life, Friday, Oct. 7, 1892—just one week after her husband had died. She joined the M. E. Church, South, with her husband, Oct. 4, 1877. Since then she has lived a faithful, consistent Christian, making her house a pleasant home for her pastor.

Mrs. Swayze was above the average woman, intellectually. She was a favorite among her relatives and friends; was highly useful in her neighborhood, and will be greatly missed by all. She leaves three sons, a daughter-in-law, a grandchild, an aged mother and a sister to mourn her death. Oh, how she will be missed by these! Her place can never be filled. All who knew her will feel their loss; especially all her old pastors will feel poorer when they hear of her death. How applicable to her is the thirty-fourth, thirty-fifth and thirty-sixth verses of St. Matthew xxv.

May God sanctify this bereavement to the good of the afflicted ones! Her pastor,

D. C. LANGFORD.

CRAWFORD—HIRAM H. CRAWFORD was born in Copiah county, near Crystal Springs, May 8, 1841; died at Terry, Miss., Aug. 30, 1892. He was married to Miss Harriet A Barnes, Dec. 17, 1867, with whom he lived happily until snatched away. They lived five or six years in Pike county; three years near Evergreen, La.; the latter part of his life was spent near Terry. He was a member of the Methodist Church twenty-four years; lived a quiet, undemonstrative Christian life; had no enemies; jovial when with those he knew best.

He leaves a wife and three children, besides a sister and other near relatives to mourn the great loss; was only sick three days, but felt that he would not recover, and expressed himself freely to the dear ones, who were so much concerned about the life for which we are all preparing, as being reconciled to God through his dear Son. He was laid to rest beside Bro. J. D. Hays to await the resurrection morn.

May the strong arm of God bear these bereaved ones up amid the storms of life, and prepare them for that home where death never comes and where sorrow is unknown!

W. T. GRIFFIN.

HUHN—Died at his home in Terry, Miss., on Sunday, Aug. 24, 1892, Bro. J. J. HUHN, after a protracted illness of over six months, which he bore with much fortitude, especially during his last days. Bro. Huhn was born in Germany in 1832; came to this country in 1847; spent thirty years of his life at Terry; joined the Methodist Church under the ministry of Rev. Geo. Bancroft.

His last days were his best days in Christian experience. His hopes brightened as he neared the end, and he often said he left it all with Jesus; and died fully trusting in him for salvation. In his death we have lost a good citizen, a kind husband and father, a true friend. He suffered as few men suffer in this world, and it was a great relief to him for God to call for him.

He leaves a wife and four children to wait for that meeting where parting is not known. May the Lord comfort and sustain them in their sadness and prepare them to meet in a better world! W. T. GRIFFIN.

CARRUTH—Tribute of respect by the Adams Woman's Missionary Society in memory of Sister ELIZABETH CARRUTH (nee Wells), who died at her home in Amite county, Miss., Aug. 30, 1892. She was born Oct. 10, 1844; joined the church at Adams Camp Ground, 1864 or 1865; was also a member of the Woman's Missionary Society at that place.

How sad are the hearts of her loved ones! But they have the promise that the Savior has gone to prepare a place for those that love him, and they can be reunited with her where parting will be no more; therefore, be it

Resolved, That we, the members of the society, do deeply sympathize with the bereaved family in their affliction. She was a ready worker in every good cause in the church, the home and in society. In all the walks of life she was true and trusted; for in her heart was the law of love and in her mouth the words of kindness. Thus closed a beautiful and exemplary life, full of the hope of a glorious resurrection. "Blessed are the pure in heart, for they shall see God." MRS. F. E. MAGEE, For Committee.

APPLEWHITE—The Savior has again said: "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of God," and the angel of death has visited the house of Dr. E. L. and Sister Lou Applewhite, and carried little MARVIN GALLOWAY to the loving arms of Jesus.

May papa and mama, brothers and sisters, meet him where there will be no more sickness, pain nor death. M. J. MILLER.

China Grove, Miss.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
Memphis	Nov. 30	Mayfield, Kentucky	Keener
Arkansas	Nov. 30	Bentonville, Arkansas	Wilson
North Mississippi	Nov. 30	Corinth, Mississippi	Granbery
North Texas	Nov. 30	Sherman, Texas	Hargrove
Western North Carolina	Nov. 30	Winston, North Carolina	Hendrix
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nagadoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

Bargains in Pianos and Organs.

Philip Werlein, of 135 Canal St., New Orleans, is selling Pianos and Organs cheaper than ever. It will pay you to see or write him for prices and terms. Catalogues mailed free upon application. Notice our advertisement elsewhere.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST - FOURTH ROUND.

Gloster and Centerville, at Centerville	Nov. 26, 27
Amite, at Cedar Grove	Dec 3, 4
East Feliciana	10, 11

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Terry, at Spring Ridge	Nov. 24
Adams circuit, at Adams	26, 27
McComb City (night)	30
Wesson	Dec. 3, 4
Pleasant Grove circuit	10, 11

R. S. WOODWARD, P. E.

SEASHORE DISTRICT - FOURTH ROUND.

Columbia	Nov. 26, 27
Mt. Carmel (Wed.)	30
Williamsburg	Dec. 3, 4
Hattiesburg, at Hattiesburg (Wed.)	7

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Anguilla and R. F.	Nov. 26, 27
Rocky Springs	Dec. 3, 4
Utica (Thurs.)	8
Port Gibson	10, 11

D. A. LITTLE, P. E.

BRANDON DIST.—FOURTH ROUND.

Fannin, at Fannin	Nov. 24
Brandon station	27, 28
Trenton, at Pockville	Dec. 1
Montrose, at Mt Zion	3, 4
Westville, at Hall's Creek	8
Raleigh, at Raleigh	10, 11

C. McDONALD, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo cir., at Mount Carmel (Thurs.)	Nov. 24
Benton, at Midway	26, 27
Raymond, at Bolton (Wed.)	30
Jackson—First Church	Dec. 3, 4
Jackson—Capitol Street	3, 4
Flora cir., at Flora (Wed.)	7
Pocahontas circuit	10, 11

Trustees are hereby requested to be ready with their reports on all church property.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Daleville station (Thurs.)	Nov. 24
Chunkey circuit, at Concord	26, 27
Marion circuit, at Pleasant Hill	Dec. 3, 4
Meridian—Central (night)	8

The attention of the preachers and of trustees is called to Ques. 23, and to Ans. 4, page 122 of Discipline. All local preachers must have ready written reports of "the nature and results of their labors." (Disc., p. 105.) Church Registers and Records not presented on third round will be called for. Let preachers and stewards strive to have ready full financial reports; and let us all seek to be endued with power from on high.

T. L. MELLEN, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Gross Tete, at Harmony (Sat.)	Nov. 26
Felicity (Wed.)	30
Lower Coast (Sat.)	Dec. 3
Carondelet (Thurs.)	8
Craps (Sun.)	11

Local preachers and Boards of Trustees must present their annual reports. The pastors are requested to have their statistical reports ready.

C. W. CARTER, P. E.

DELHI DIST.—FOURTH ROUND.

Oakley, at Jordan	Nov. 26, 27
Winsboro, at Winsboro	Dec. 3, 4
Delhi, at Delhi	7

H. O. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Grand Chenier, at G. C.	Nov. 26, 27
Sabine Mission, at Keener	Dec. 3, 4
Lake Charles Mission	9
Lake Charles—Broad Street	10, 11

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Castor Mission, at Master's Chapel	Nov. 26, 27
Montgomery	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Sparta, at Bear Creek	Nov. 26, 27
Ringgold, at Audrey Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

W. Natchitoches and Prov'l, at P. (F.)	Nov. 25
Natchitoches station	26, 27
Bellewood and Cane River, at Oak G.	26, 27
Pleasant Hill, at Gum Grove	Dec. 3, 4
Shreveport station and mission	10, 11

ROBT. J. HARP, P. E.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7 7-16	— —
Ordinary	7⅞	— —
Good ordinary	8 7-16	— —
Low middling	8 13-16	— —
Middling	9 5-16	— —
Good middling	9 9-16	— —
Middling fair	10 1-16	— —
Fair	11¼	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	2¾	— —
Good fair	2 9-16	2⅝
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¼	3⅜
Prime yellow	3⅜	3½
Gray white	3½	3⅝
Choice white	4	4 1-16
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	22	24
Good common	22	24
SYRUP	25	30
RICE.		
No. 2	2	— —
Good	3¾	4
Fair	3½	3⅝
Prime	— —	— —
Rough, ℔ bbl	1 50	2 50
Cleaned, ℔ ton	15 00	18 00
FLOUR.		
Extra Fancy	3 40	3 30
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	3 30	4 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	2 10
Cream meal	— —	— —
Grits	— —	— —
Hominy	— —	— —
GRAIN, ETC.		
CORN:		
White, ℔ bushel	— —	51
Yellow	— —	53
Mixed No. 2	— —	31
OATS:		
Western	41	42
Texas rust-proof	37	38
HAY:		
℔ cwt	77½	82½
HAY:		
Prime	13 00	14 50
Choice	15 50	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	14 50	14 75
Prime Mess	— —	15 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	11	12
Shoulders	8	— —
Sides, short rib	9⅛	— —
Sides, long clear	9⅛	— —
HAMS:		
Sugar-cured	12½	12¾
DRY SALT MEAT:		
Shoulders	— —	7¾
Sides, short rib	8½	— —
Sides, long clear	8½	— —
GROCERIES.		
COFFEE:		
Prime	19⅝	— —
Fair	19	— —
Common	16	— —
TEAS:		
Choice	18	65
Medium	— —	— —
BUTTER:		
Western Creamery	31	34
Western Dairy	21	24
Common	— —	— —
LARD:		
Refined	6¾	6⅞
CHEESE:		
Coal, bbls	7¾	— —
Coal, cases	12½	14
Cotton seed, crude	— —	26
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	12 00	15 00
Louisiana, ℔ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	—
Western	2 75	3 25
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 ℔. ℔ yard	5¾	— —
Jute, 1¾ ℔. ℔ yard	6	— —
Lana Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ ℔	7¼	11½
TIES:		
℔ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	5 00
Young Chickens	1 75	2 25
Chickens, Southern	3 00	4 00
Young	1 25	2 00
Turkeys, Southern	10 00	13 00
EGGS:		
Western	19	20
Southern	21	22
WOOL:		
Lake ℔ ℔	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ℔ ℔	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ℔ ton	12 00	— —
Meal	21 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ℔ ℔	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, Nov. 22.

NEWS OF THE WEEK.

DOMESTIC.

The Southern Wholesale Druggists' Convention met in this city last week.

A meeting of the Executive Committee of the National League for Good Roads was held in New York City on Nov. 16.

The small-pox epidemic in New Haven, Conn., continues unabated. Despite the efforts to check the progress of the disease, new cases are breaking out each day.

The Illinois Central Railroad Company recorded in Vicksburg, Miss., on Nov. 18, a mortgage for $25,000,000 on the route in favor of the United States Trust Company of New York.

This year is considered a big one for rice. New Orleans has already handled 814,357 sacks of rough rice, against 560,658 last year—an increase of a quarter of a million sacks, or nearly 46 per cent.

Over a half-million dollars of property in Arkansas City was destroyed by fire on Nov. 20. The Desha Lumber and Planing Company, with a capacity of 100,000 feet daily, and 20 houses (most of which belonged to the company) were burned. About 5,000,000 feet of lumber were consumed.

Com. Ramsey, chief of the Bureau of Navigation, in his annual report to the Secretary of the Navy, says the efficiency of the service demands that some changes shall be made in its personnel in order that the number of officers in the different grades shall be in keeping with the duties now required of them and with the character and number of vessels composing the navy.

A serious outbreak among the Cheyenne and Arapahoe tribes, in the Indian Territory, is threatened. Since July 1 the government has been giving the Indians only half rations, for the reason that they were expected to aid in their own support by cultivating their lands. The attempts of the Indians in this direction have been miserable failures, and on account of their ignorance of husbandry, hundreds of them are in actual distress.

The report of the Secretary of Agriculture has been submitted to the President. The report emphasizes the fact that of the more than $1,000 000,000 representing the exports of our domestic products for the past year, nearly 80 per cent. consisted of agricultural products, thus not only making the United States the creditor of the world for a sum of exceeding $200,000,000, the excess of our exports over imports, but relieving our home markets from a surplus product which would otherwise have reduced prices to a point below cost of production.

The great strike at the Carnegie Steel Works at Homestead, Pa., has been declared off. After a five months' struggle, the army of strikers finally decided to give up the fight. This action was taken at a meeting of the lodges of the Amalgamated Association at Homestead on Nov. 20, the voting standing 101 in favor of declaring the strike off and 91 against it. For several months the mills have been running almost as well as before the strike, but the strikers have steadfastly refused to admit defeat. The strike at one time involved nearly 10,000 men, and the loss in wages will reach, approximately, $2,500,000.

The heavy pension payment this month, amounting to nearly $15,000,000, and the unexpected falling off in government receipts, has reduced the cash balance of the Treasury to $27,650,000, nearly all of which is either in subsidiary silver or on deposit with national banks. A still further decline is expected before the end of the month, but it will undoubtedly be checked very shortly by a natural increase in the revenues. Secretary Foster has said that, notwithstanding the unusually heavy drains on the Treasury, and the fact that the sugar bounty for the year will amount to nearly $10,000,000, against $7,000 000 for the previous year, he was confident that there would be no deficit in the national finances during the present fiscal year.

FOREIGN.

The directors of the Panama Canal Company who are to be prosecuted by the French government will be allowed three months in which to prepare their defense.

It is said that the imperial loan which the German government proposes to raise on account of the army, navy, and imperial railways amounts to 149,000,000 marks.

The executive committee of the Irish Landlords' Convention intends to issue simultaneously with the appearance of the report of the evicted tenants' commission a counter-report, giving the landlords' side of the question.

The Hamburg-American packet steamship *Fuerst Bismarck*, on her initial trip to the Mediterranean, carried 1,000 Italian steerage passengers. Most of them are returning for the Christmas holidays, while others have accumulated small fortunes and are going to live in Italy again.

The English Cabinet passed without difficulty the clauses of the Home Rule bill dealing with political changes in Ireland, but has become perplexed in facing the financial question. Mr. Gladstone himself has not ventured to present a solution of the question, postponing, with the assent of his colleagues, the clauses relating to finance until the Cabinet resumes its sitting in January. Under Mr. Gladstone's scheme the cost of administration in Ireland is estimated at an amount which reaches nearly the whole of the present revenue of about 7 000 000 pounds sterling. Of this sum 4 500,000 pounds are now expended locally; 2,500,000 pounds is the amount of Ireland's contribution for Imperial purposes.

The Cotton Crop.

Charleston, S. C., Nov. 19.—The *News and Courier* has had an exhaustive examination made of the condition of the cotton crop of the South. It shows that the crop is short far beyond the calculations of experts, and that the greater part of the crop has been picked and rushed to market, and the late top crop will amount to practically nothing. From these reports, which come from the Commissioners of Agriculture of various States and from trustworthy newspapers, it appears that the crop will scarcely exceed 6,000 000 bales.

The Columbus (Ga.) *Enquirer-Sun* says: "The cotton fields in this and adjoining sections are almost entirely bare. It is a conservative statement that fully nine-tenths of the crop has been picked and marketed. The yield in some sections is conceded to be 50 per cent. less than that of last year."

The Memphis *Appeal Avalanche* telegraphs: "It is estimated by conservative men that the crop in the Memphis territory, West Tennessee, Arkansas and Mississippi will be fully 40 per cent. less than that of last year. It is probable that from 50 to 60 per cent. of the crop in this territory has been marketed."

The Fort Worth *Gazette* says: "The maximum estimate of the Texas cotton crop is 1,000,000 bales. At least 65 per cent. of the crop has passed out of first hands."

The *News and Courier* estimates that the crop of South Carolina will be about two-thirds that of last year. Two-thirds of the members of the Mobile Cotton Exchange estimate the crop short by, at least, 20 per cent.—*Times-Democrat.*

Earnings of Railroads.

The gross earnings of 127 railroads for the month of September were $68,539,613, an increase of $1,947,500, and of operating expenses $3,337 000, an increase of $1,172,000, and net $24 092,000, an increase of $235,000. Gross earnings of 166 roads from Jan. 1 to Sept. 30 were $114,840 000 an increase of $34,975,000; operating, expenses $421,582,000, an increase of $28 906,000 and net $193 239,000, an increase of $6,068,000. Gross earnings of seventy nine roads for the first week of November were $9 041,000, an increase of $155,900. Gross earnings second week of November, Chicago, Peoria and St. Louis, $25,755, an increase of $1 085, and Kansas and Texas, $196 967, a decrease of $25,492.—*Times Democrat.*

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. T. Woodward (2), J. R. Whittington, W. W. Moss, C. T. Mouholland (2), N. B. Norwood, M. L. Burton (2), W. M. Sullivan, B. F. Phillips, Samuel Q. Bass, Isaac A. Peebles, Wilson Moore, C. McDonald, Chas. A. Hooper, R. M. Evans, W. J. O'Bryant, Thomas Clifford, G. W. Gordon, T. W. Adams, W. J. Porter, J. R. Ray, R. M. Blocker, T. Cameron, W. L. C. Hunnicutt, R. D. Norsworthy, J. M. Morse.

Messrs. R. A. Costelin, J. F. Seymour, J. F. Walker, H. C. Griffin, R. V. Galloway (2), C. C. Thompson, Geo. B. Winton, W. H. Magruder, G. D. Pickles, A. L. Holt, I. D. L. Davenport.

Mesdames F. E. Stokes, Abigal Rehkan, Mary H. Bull, Jessie Hannegan, D. C. Robertson, L. L. Lampton, Lizzie Fletcher, Mary Jordan, John Kirk, C. C. Plaxco, M. E. Crihbs.

Nov. 22.

Christian Advocate.

VOL. 39.—NO. 48. NEW ORLEANS, THURSDAY, DECEMBER 1, 1892. WHOLE NO. 1893.

Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

North Mississippi Conference

Biographical Sketches.

Rev. JOSEPH H. BROOKS, the oldest member of the North Mississippi Conference, has spent a long and useful life in the service of his Savior. He was born in Shelby county, Ky., March 24, 1815; consequently he is now in his seventy-eighth year. He was licensed to preach in 1840; admitted on trial in the same year; was ordained deacon by Bishop Andrew in 1842 and elder by Bishop Janes in 1844. During the forty-seven years of his active ministry Bro. Brooks served nine circuits, seven stations and six districts. He was a presiding elder for a period of twenty-five years, and has attended fifty-two sessions of his Annual Conference. No man in the Conference stands higher in the estimation of his brethren than "Uncle Joe Brooks," as he is familiarly called. At the session of 1884, held in Aberdeen, Miss., Bro. Brooks, in the absence of a Bishop, was elected president of the Conference, and presided until the arrival of Bishop Keener. His work nearly done, and at peace with God and all mankind, Bro. Brooks calmly awaits the summons, "Come up higher."

Rev. JAMES D. CAMERON, D. D., is a native of Tuscaloosa county, Ala. He was admitted on trial in the Alabama Conference in 1856, and labored in that Conference until the formation of the North Mississippi in 1870. Since that time he has served five stations and three districts. At this time he is pastor of the church at Winona. Dr. Cameron is a sound, solid preacher, and a wise administrator. He was a delegate to the General Conference, at Atlanta, in 1878, and Richmond in 1886.

Rev. THOMAS C. WIER, M. D., is an Alabamian, and has seen thirty-seven years of active service. He has been circuit and station preacher, presiding elder, chaplain in Confederate States Army, Tract Society and Bible Superintendent, college professor and president. He is now serving the first year of his third term as presiding elder of the Columbus district. Dr. Wier is a sweet-spirited gentleman, and none know him but to love him. He was a delegate to the General Conference of 1886.

Rev. THOMAS W. DYE was born in Hardeman county, Tenn., Dec. 26, 1844, and educated at Andrew College. He joined the North Mississippi Conference at its first session, held in Water Valley in 1870. In the twenty-two years of his ministry he has served circuits, stations and districts. Bro. Dye believes that the Scriptures "are profitable for doctrine," and takes great delight in "contending for the faith once delivered to the saints." He is a man of decided convictions and undaunted courage. He was a delegate to the General Conference of 1890, and did good work in that body.

Rev. JAMES W. HONNOLL, circuit and station preacher, presiding elder and college president, was born in 1836. He was licensed to preach in 1860; admitted on trial in 1861; received into full connection at Aberdeen in 1864; ordained deacon by Bishop Paine and elder by Bishop McTyeire. During the thirty-one years of his ministry Bro. Honnoll has filled five circuits, ten stations, and two districts. He is now the president of Malone Female College, Holly Springs. Bro. Honnoll is a safe counselor, a judicious administrator, a sensible debater, and a success wherever you put him. He was a delegate to the General Conference, at Richmond, in 1886.

Rev. AMOS KENDALL is a native of Lincolnshire, England, in which county he was born on Christmas Day, 1830. He commenced his ministry in the Primitive Methodist Church, of which communion four of his brothers were ministers, one of whom, at the time of his death, filled the office of president of the Conference. Bro. Kendall came to this country in 1854, and since that time has filled nine stations and five districts. He was presiding elder for an uninterrupted period of twenty years, and during all that time missed but two appointments. "A record," remarked the late Bishop Paine, "unparalleled by any other man, living or dead." For the past two years Bro. Kendall has been in charge of West Point station. His faithful attention to all departments of his work shows that the "wholesale" department has not unfitted him for "the details of retail." He is a pastor universally beloved.

Rev. W. B. MURRAH, D. D., president of Millsaps College, is a native of Alabama, though most of his life has been spent in Mississippi. He was born in Pickensville, Ala., in 1851. His childhood was spent in Summerfield, where he received his primary education. His preparatory training was received in the high schools of Columbus. Dr. Murrah graduated at the Southern University, in Greensboro, Ala., in 1874. He has given a great deal of attention to educational matters. For several years he was principal of the high school in Winona, and was connected with Whitworth College as vice-president for six years prior to his election to the presidency of Millsaps College. Dr. Murrah has filled some of the most important stations in the bounds of his Conference. In 1890 he was a member of the General Conference which met in St. Louis, and last year was a delegate to the great Ecumenical Conference which met in the city of Washington. Dr. Murrah is not only a strong force in the school-room, but he is at home in the pulpit. He is a gentleman of fine presence and affable, courteous, dignified bearing, and is a fluent, graceful speaker.

Rev. JNO. W. BOAWELL D. D., was born in Gibson county, Tenn., Nov. 30, 1839. Dr. Boswell was licensed to preach by Dr. E. C. Slater, Feb. 12 1859, and was received on trial by the Memphis Conference, at Memphis, Tenn., in November of the same year. Dr. Boswell spent ten years on circuits, five on districts, and the balance of his ministry in stations, save nearly two years while he was assistant editor of the *Nashville Advocate*, and nearly six months in filling out the unexpired time of a presiding elder whose health had failed. His last pastoral charge was First Church, St. Louis, Mo. He was eleven years in the Memphis Conference, two in the North Mississippi, eight in White River, ten in the Arkansas, and the past two years in the North Mississippi again. Dr. Boswell has spent nearly six years in editorial work, which, except the time he was in Nashville, was in connection with pastoral work. The *Arkansas Methodist* was started by Rev. Julian C. Brown, D. D., and Dr. Boswell. Dr. Boswell is editor of the *Memphis Christian Advocate and Western Methodist*, a new paper just started in the city of Memphis. During the thirty-two years of his ministry he has been faithful to every trust committed to him, and efficient in all the varied and different kinds of work he has been sent to perform. He is a wise counselor, a safe administrator of the affairs of the church, and an able expounder of the Word of God.

Rev. R. G. PORTER—better known as "Gideroy"—was born in Alabama, February, 1839. When eight years of age he was converted at family prayer, conducted by his mother. He first joined the Presbyterian Church, but only remained in it about a year, when he joined the Methodist. His educational opportunities were quite limited, but he made a good use of them, and by diligence at odd times he acquired an extensive acquaintance with the branches of study that composed the curriculum of the schools. History and biography and the Methodist theology were well stored in mind by the time of his majority. In his childhood he acquired a fondness for writing, which he has cultivated to such a degree that it is as easy for him to write as it is to talk. His articles in the church papers are thoughtful and sprightly, and command attention. He has also written several very interesting books. At fifteen he was class leader and Sunday-school superintendent. He was licensed to preach September, 1858, and admitted on trial in the Memphis Conference. At the organization of the North Mississippi Conference, in 1870, he adhered to it. His record as an itinerant is this: Three years as pastor before the war, three years chaplain in the army; eight years on circuits, nine years in stations and nine years on districts since the war. In all this time he has not been absent from his work for rest or pleasure twenty days, all put together. Bro. Porter is a most genial companion, and makes everybody feel easy in his company. It is a pleasure to know such a man, and an honor to have his friendship.

Rev. JOSEPH SYKES OAKLEY is large, portly, and inclined to be fine looking. He stands erect, full to the front, straight as an Indian, and, if possible, he leans back the other way. He has, somewhat, the mien and bearing of Bishop McTyeire, only his head is not thrown back so far, and his eyes do not seem to be so nearly closed. Bro. Oakley is very careful, methodical and exact in his preparation for the pulpit. He always comes to the altar with well-beaten oil. He is a Wesleyan Arminian in the exact sense of the word. He goes on no long voyages to discover new islands or continents of religious thought. The standards of Methodist theology and the Word of God are enough for him. He is, perhaps, the best-posted man in Methodist history—particularly early history—in the North Mississippi Conference. Bro. Oakley nearly always thinks through his pen. He puts his thoughts in ink, and this has tended to make him an accurate and exact thinker. He reads more largely in the pulpit and on the platform than any other man in his Conference; but reads so readily, so easily and so naturally one would hardly know it. His sermons are all built after the models of the English pulpit. (So much for early associations and training.) His style of writing is flowing, easy, quite finished and suggestive and strong. His handwriting is beautiful, and yet a curiosity—the like of which one rarely sees in a lifetime. His voice is very deep, and seems to come from a large base drum inside of him. He always speaks in one key. But for this he would sometimes ascend into the higher regions of oratory. He has the thought and the felicitous and rhythmical flow of words, but not the flexible, silvery voice of the born orator. He is always interesting, edifying, suggestive and instructive. Bro. Oakley is a competent and accomplished secretary. He is always up with his work. It is rare, indeed, that a single suggestion is made by way of correcting his Minutes. What is done in the day goes down on a typewriter at night; so that, save the reports of committees, the Minutes are ready for the printer the next day after Conference adjourns.

Rev. JOHN J. WHEAT, son of John and Grace Wheat, was born in Copiah county, Miss. He was educated in Hanover College, Ind.; Centre College, Ky., and Princeton, N. J. His conversion began while in college, and grew to a decided conscious experience at home in the year 1853. Dr. Wheat was a candidate for the ministry in the Presbyterian Church, and exercised his gifts for a time in that relation, mainly among Methodist people. In the year 1854, at old Topisaw Camp Ground, Amite county, Miss., he was granted a license to preach in the Methodist Church—Rev. Jno. Lusk, P. E. In 1855-56 he was stationed at Clinton, La.; at Woodville, Miss., two years, and Natchez one year. The two years following he was professor of Greek in Centenary College, at Jackson, La., and preacher in charge of Laurel Hill, same State. After this Dr. Wheat was stationed in Jackson, Miss., two years, and was chaplain in the Confederate Army one year. The next year—1865—he was on the Rankin circuit till September, when he became professor of Greek in the University of Mississippi. This chair he filled till 1887, when he was made professor of metaphysics, which position he held for two years, when he resigned from the university. During the time of his connection with the university he filled Oxford station nine years. At the close of his service in the university he was made presiding elder of the Winona district two years, and one year on the Sardis district. He is now closing his first year in Grenada station. Thirty-eight years have been spent in the service of the church and for the good of his fellowmen. Dr. Wheat has always been an instructive and edifying preacher of the gospel of Christ. Of late years he dwells, mainly and tenderly, on the love of God as manifested in the gift of his Son, and on the love of Christ as seen in the voluntary surrender of himself for the salvation of the world. His style is simple, clear, and highly descriptive. His manner is gentle, tender, and very persuasive, and full of comfort to the bereaved. On Nov. 22, of this year, Dr. Wheat was married to Mrs. M. W. Markham, relict of Rev. J. F. Markham. It is understood that Dr. Wheat will not take work the coming year.

Some Other Ministers.

BY "GILDEROY."

Often, when riding up and down the hills and hollows of North Mississippi, I fall to thinking of some of the good men who labored here in the early days. I remember many of the preachers as far back as 1843 and 1844, when I was only four or five years old. Lewis H. Davis, the blind preacher, whom my parents knew in South Carolina when they were all young, used often to be at our house. His sightless eyes and devout spirit impressed me deeply. He often prayed with me drawn up close to him, and his hands resting on my head. The memory of this is very precious to me. Well do I remember A. H. Ragland, and especially the fact that he generally prayed kneeling on one knee. R. J. Harp was often in our home, and we have a few books now that my father purchased from him. T. J. Manly labored here in the early days, and somewhere along from 1844 to 1847, I remember, as if it were only yesterday, how he and my father and others of the preachers used to sit out in the yard under the shade of the trees, and talk, for hours at a time, about the division of the church. I then caught the names of Paine, Andrew, Pierce, Winans, and many others. My father thought they were great men, and I thought so, too. I named my corn-stalk horses after these great heroes. Bascom was the greatest of all of them, or I thought so. Something he did or said, that was published in a pamphlet with blue backs on it, was a great book with my father, and he used to read it aloud until he would get excited, and stand up and make gestures like a preacher. How I used to listen and wonder what it all was that was so exciting and of such absorbing interest to the company! I absorbed a good deal of it, as I found out later on. William L. Bonner, a lame man carrying a crutch, who baptized me before I could remember, spent much time in our home. He and my father used to practice jumping, and, with the aid of his crutch, Bonner could out-jump my father. A. B. Fly was another one of the great men with me in the early days. I was a great admirer of C. C. Glover, C. C. Chisholm, T. J. Lowery, and Nathan Sullivan. All of these have gone home except R. J. Harp and A. B. Fly. I remember but few of the presiding elders of that day and time. They seldom came our way, or stayed so short a time that no lasting impression was made on the mind of a small boy. I have a faint impression that Mordica Gell, Malcom McPherson and Joseph Travis had some large share in planting Methodism in this territory. I could verify this impression, but I am now writing from memory. Later on I remember distinctly, as of yesterday, Jesse Walsh, Thos. L. Boswell, Joseph H. Brooks and M. J Blackwell. Boswell and Brooks still abide, and both live in the land of Beulah in full view of the city of God that sits on the hills just beyond the river. To my way of thinking, M. J. Blackwell was the clearest, deepest and strongest preacher I ever heard, and he was one of the best men I ever knew. I remember more of his preaching, and I got from him a larger heritage of thought than any other preacher. He had a way of letting in light on the meaning of God's Word that used to make me jump out of my seat when I was a boy. I caught the truth, and it made me glad like I had found a gold mine. After a lapse of thirty-five or six years I could write out some of his sermons with a fair degree of fullness. I had rather wear his mantle, and preach after his style, than the mantle or style of any man I have ever known. No preacher ever did me so much good.

There are others—a long list; some living and some dead—that wrought in this field: William S. Jones, Miles H. Ford, C. J. Manldin, A. C. Smith, A. J. See, Sam Carson—all mighty men of God, each in his own way.

We had some local preachers who were not one whit behind the best in the pulpit and in power for good. Robert Bonner! What a man he was! How manly! how deeply pious! how greatly loved! What an influence he wielded for good, and what an earnest, unctuous, sound preacher he was! Methodism in East, North Mississippi owes much to him. William A. Campfield—educated, gifted, peculiar, a little odd, full of humor, a cousin of A. B. Longstreet, and much like him, deeply pious, entirely original—what a preacher he was! He never did or said anything like anybody else; but, when done and said, it seemed to be the right, and in the right way. David Harkey was another local preacher of great power and influence. He wore his hair rather long, parted it in the middle, and combed it down slick; but, for all that, he would have been an acceptable preacher in any pulpit in the State.

These are some of the great men that I remember when a little boy and while in my teens. I was local, and confined to a narrow circle; but the preachers were itinerant, and so I came into contact with numbers of them. I find much pleasure and no little profit from these retrospective and reflective words.

Education.

From the time of its organization, in 1870, the North Mississippi Conference has been represented in educational work by its own institutions of learning, and sometimes by its educators in schools other than its own. Dr. L. C. Garland, the Nestor of Methodist laymen and of educators in the South, was at that time chancellor of the State University at Oxford. Rev. J. L. Douglas, D. D., was conducting successfully a female school at Iuka. Dr. Douglas was a veteran educator, a man of many excellent qualities, and was eminently fitted for the delicate and responsible position of a teacher of young ladies. The first session of the Conference adopted Verona Female College, which had been organized during the same year by the writer of this article, as its president, in which capacity he continued for eight consecutive years. Later in the history of the Conference district high schools were established—one at Black Hawk, Rev. T. A. S. Adams, principal, and one at Kosciusko, of which Rev. W. P. Barton was first principal, and who, resigning after a year or two, was succeeded by Rev. T. A. S. Adams. During these earlier years of the Conference several thousand dollars were raised for the establishment of a male high school at Booneville. The corner-stone was laid with impressive ceremonies in the presence of an immense throng of people, and a commodious brick building was erected. The school opened, I believe, under the principalship of Prof. Verdell, of Georgia. After a comparatively short history it passed from the control of the Methodist Church. There have been other schools within our territory conducted by members of our church, and helpful to Methodism. But we are without data sufficient to make satisfactory statements concerning them.

At this present writing there are two female colleges within the bounds of the Conference and under its patronage—Grenada Collegiate Institute, Rev. T. J. Newell, president, and Malone Female College, at Holly Springs, Rev. J. W. Honnoll, president. The former, under its present able management for ten, or more, years past, has been doing good work in the cause of Christian education. It has ample grounds, and an imposing and well-arranged brick college building. It is owned and controlled by the Conference.

Malone Female College, now in its second scholastic year, is named, as I understand, in honor of one of its most liberal contributors—Dr. Malone, of Holly Springs. Its excellent president, though new to school work, adjusts himself readily to the situation, and is worthy of the esteem and favor of the public.

Millsaps College, for the education of young men, was projected by the North Mississippi and the Mississippi Conference, and is owned and controlled jointly by these two Conferences. It is the outgrowth of a general desire for a Methodist male college for the State of Mississippi, and is located at Jackson, the capital of the State. Its first session opened under favoring auspices and with encouraging prospects on the twenty-ninth of September, last, with Rev. W. B. Murrah, D. D., as president. Dr. Murrah is a member of the North Mississippi Conference, and an able minister of the gospel. He is a graduate of the Southern University, at Greensboro, Ala., and had the benefit of some years of experience in school work before entering upon the presidency of Millsaps College. If the eighty thousand Methodists of Mississippi will endow and equip this institution as is needful, and as they are able to do, it has before it a hopeful outlook and a future of great possibilities.

Among Methodist educators in North Mississippi, connected with institutions of learning not under control of the Conference, is Rev. J. J. Wheat, D. D., for many years professor of Greek in the State University at Oxford. Prof. R. W. Jones, LL D., is a member of the faculty also at the State University. He was the first president of the State Industrial Institute at Columbus, for the industrial training and education of girls. The school prospered under his administration. He resigned the presidency at the end of three years. Dr. Jones is an honored layman of the North Mississippi Conference. Miss Mary J. Callaway also worthily represents Methodism in the Industrial Institute. She is the daughter of the late Rev. Elisha Callaway, and one of the best teachers in the State, if not, indeed, in the South. Rev. W. T. J. Sullivan is worthy of mention in this connection, not only as a strong patron and friend of education in North Mississippi, but as one who "has wrought in the quarries," having been a teacher in several places. He was, for a time, a member of the faculty of the A. and M. College at Starkville. Methodism is still worthily represented in this same institution by Prof. Dabney Lipscomb and Prof. J. H. Connell.

The North Mississippi Conference furnished a president to Centenary College, at Jackson, La., in the person of Rev. T. A. S. Adams, D. D. He resigned his position, after two or three years, perhaps, and returned to the pastorate.

T. C. WIER.

FROM THE WORK.

Rev. P. A. Johnston, P. E., Woodville district: "At Clinton, La., Sunday morning, 9 A. M., Oct. 29, in the home of Dr. Emmet Irvin, there was a very pleasant service to this scribe. Two of Dr. Irvin's children, one of Bro. Smith's, the pastor, and one of Mr. Bennett's were baptized. Dr. Irvin's were great-great-grandchildren of Dr. Winans', of the Mississippi Conference. The great-grandmother, Sister Wall, was present, also the grandmother (the Doctor's mother), and enjoyed the service. It was a unique and, I trust, profitable occasion. We then repaired to the church, where preaching was heard, and, after that, the sacrament of the Lord's Supper. On Tuesday morning, in a drenching rain, I went to the St. Helena charge, at Center Church. On Monday night there was a remarkable baptism of the Holy Spirit upon the people. There were, it was said three hundred people present, Tuesday, at the Quarterly Conference. How will that do for a week-day Quarterly Conference? Every church was represented and promised that all claims should be paid in full. Bro. Cecil, the pastor, was not present, having been sick for a month. I paid him a visit the next morning, found him in great feebleness indeed, but resigned and happy. Bro. Cecil will have the prayers of his brethren in his affliction. From there, forty miles across the piney woods, to the Franklinton work. Bro. Sullivan is in favor with his people, and they are anxious for his return. All the finances will be up in full on this work, with an advancement of fifty per cent. this year upon the pastor's salary. The prospect for advancement on all lines, over last year, upon the district are good. Bro. McDonald planned wisely and laid good foundations, and I am reaping some of the results. The preachers are assessed about $1,200 more this year than last, in spite of the hard times. Surely, God is with us. Centenary College is doing well. Not as many students as there ought to be, but those that are there are better contented than for several years. Good work is being done. Edward McGehee College is doing better, so it is said, than it has since the war. H. Walter Featherston is the right man in the right place. You would not do better, and might do worse, than to send your daughters elsewhere. There are some other good schools in the district. Eight in number I call to mind just now. These schools are of high grade and are doing good work."

North Mississippi Conference

Short History.

The North Mississippi Conference of the M. E. Church, South, was organized by Bishop D. S. Doggett at Water Valley, Nov. 30-Dec. 6, 1870. It was composed of remnants of the Memphis, Mississippi, and Alabama Conferences. Its boundary lines are thus defined in the Book of Discipline, page 365: "The North Mississippi Conference shall include all of the State of Mississippi not included in the Mississippi and North Alabama Conferences, and so much of Sumpter county, Ala., as lies north of the Noxubee and west of the Tombigbee rivers, and that portion of Pickens county, Ala., lying west of the Tombigbee river." Its territory is exclusively agricultural. It contains some of the richest lands in our Sunny South, and some that are very poor. It is thickly settled by a mostly industrious and frugal people. It has many towns and villages, but no large cities. Columbus, Aberdeen, Greenville, Grenada, Water Valley, Oxford, Sardis, Senatobia, Holly Springs, Winona, Macon, Starkville, West Point, Okolona, Corinth and Iuka constitute the most of her largest and best stations. There are several double stations and quite a number of circuits which are excellent and desirable appointments, and are being filled by some of our best men. The members of this Conference are many of them young men, true and faithful and useful, promising much to the church of the future. Some are considerably advanced in years and are doing efficient work for the Master. This Conference has developed encouragingly since her organization in almost every department of her legitimate work. True, she has lost many of both preachers and members by death, removals and transfer. She has representatives in Texas, California, Arkansas and other States who are acquitting themselves most creditably in their different fields of labor. The following statistics kindly furnished me by our competent Conference secretary will show the character and extent of our growth since our organization—an exhibit of which our people need not be ashamed:

Traveling preachers in 1870, 110; in 1891, 147. Local preachers in 1870, 190; in 1891, 158. Members of the church in 1870, 21,757; in 1891, 41,233. Pastoral charges in 1870, 93; in 1891, 131. Presiding elders' districts in 1870, 8; in 1891, 9. Sunday-schools in 1870, 200; in 1891, 425. Officers and teachers in 1870, 1,112; in 1891, 2,295. Sunday-school scholars in 1870, 8,072; in 1891, 20,102. Paid preachers in 1870, $48,235; in 1891, $69,923. Paid for missions in 1871, $2,421.75; in 1891, $9,363 10.

Thus it will be seen that along several of the important and essential lines of church work our Conference has more than doubled, for which we "thank God and take courage." With such workmen in the ministry and among the laity and in such a country, who can tell what shall be the result in the two decades to come? It was predicted by some that, owing to the fact that our Conference was made up of parts of three different Annual Conferences, there would necessarily be brought together some discordant elements which would require time, wisdom and patience to adjust and harmonize. But such elements never made their appearance. All fell into line like true yoke fellows, and have been pushing the battle to the gate with commendable zeal and in brotherly unity, and to-day we are as free from everything like cliques, I presume, as any other Conference in our great and growing church, presiding elders and pastors, and pastors and people, working together in beautiful harmony. We be brethren; we are one, and the cause in which we are engaged is one, and among us there is an evident recognition of the great spiritual and connectional bonds which bind us together.

Thus the North Mississippi Conference has a history which need not be consigned to oblivion; a history which proves the fidelity of her ministers and members in the past, and augurs favorably and encouragingly for her future. Her banner has never trailed in the dust, and, under God, will not be allowed to do so. Of course, she cannot be strictly aggressive from the fact that she occupies all the ground within her prescribed bounds; but she proposes to be progressive in building churches and parsonages, establishing and fostering schools, and developing the various possibilities within her.

AMOS KENDALL.

West Point, Miss.

Starkville Station.

Out of the territory ceded by the Choctaws in 1830 fourteen new counties were organized in 1833, Oktibbeha county being one of the number. Starkville, named for Gen. Stark of Revolutionary fame, was made the county seat. Close on the heels of the departing Indians came a hardy, thrifty, upright class of settlers, who have left their impress on their descendants to this day. Several denominations were represented among them; but for a while all used the log-cabin court-house, which stood on the present site of the store of W. W. Scales & Co., as a place of worship; the same building serving also as a school-house for the community. The Presbyterians led in the church-building movement, for by 1838 or early in 1839 they had built a comfortable brick church near where the negro Methodist Church now stands; the Methodists and others meanwhile worshiping in the old-fashioned clapboard school-house which had been erected back of Dr. Ames' present residence.

The Methodist Society, or class, was organized in 1835 with the following as charter members: Elijah Hogan, Mary Hogan, James Walton, Louisa Walton and W. H. Wilson. Prominent among the number added during the first year or two thereafter were J. W. S. Heath and wife. Bro. Heath deserves especial mention, standing, as he does, as the most conspicuous figure in the church during its early days; serving it faithfully as secretary, sexton, class leader and precentor. Nor has he ceased to serve it, for his mantle has fallen on his children.

Holding public services in the school-house and class meetings in the houses of its members, the society rapidly increased until in the latter part of 1839 they were able to build a two-story brick church on the hill our church now occupies. In a few years, however, the walls of this church cracked so badly as to be deemed unsafe. It was, therefore, pulled down, and a frame building with gallery on three sides was constructed on the former brick foundations. This lasted until 1882, when the present neat and commodious house of worship was erected.

Comparatively few, of course, of the long line of heroic and devoted men and women who have contributed to the growth and increasing influence of the church can be even alluded to in this brief sketch; hence none should be surprised or grieved at missing names they might expect to see. Turning to the records, the names of some of our pioneer Methodist preachers first attract attention. To most of us their names sound strange and new, but, as fathers of the church, we revere and cherish their memory for what they wrought and suffered in our behalf. To a few of the gray-headed veterans left in our ranks their names have still the charm of Spring and the freshness of the morning. Matthews, Stone, Gentry, Smith and Calloway are recorded as visiting ministers to the feeble band, cheering and counseling them in their struggles for existence as a church. E. R. Strickland, with a young preacher, Edwin Phillips, as helper, came in 1839, after the building of a church, as the first regular pastor in charge. Samuel Hawkins followed in 1840; John J. Jones in 1841, and P. B. Bailey in 1842 and 1843; each accompanied by an associate young preacher, to whom he gave instruction and inducted into the details of the various labors of a Methodist itinerant. Asbury Davidson and J. M. Pugh served as presiding elders in the earlier years of the church. Gracious revivals marked each pastorate; quarterly meetings were then epochs in church history, attended by crowds from far and near; and the camp meetings held at Bluff Springs, three miles from Starkville, were frequently seasons of pentecostal power. The church grew rapidly, and before the war came on numbered over one hundred members. For a considerable time the Starkville Church and Pearson's Chapel, another growing church in the county, were united as a single pastoral charge. Godfrey, Fly, Nash, Castle, Harrington and Millsaps were among the pastors from '45 to '60. Ransom J. Jones, E. H. Mounger, McCreary and Carlisle were the war pastors of the church, with Geo. D. Wade as presiding elder. Regular services were held throughout all that troublous time, not neglecting preaching and Sunday-school for the negroes on Sunday afternoons.

During the four years succeeding the war, Ransom J. Jones was pastor, and Kenneth A. Jones presiding elder—names still held in high esteem by Starkville Methodists. Then came devout and energetic J. R. Allen—now Dr. Allen, of Georgetown, Texas—who married Miss Morley, an estimable young lady of our town. Futrell, Moon, Powers and Campbell were sent to us in the '70's. Bro. Moon's pastorate was signalized by the famous Dye-Hall debate on baptism; in which, as is usual, both sides were victorious. Confidence in Dye's ability in that arena is yet unbounded by Methodists in these parts. But of that great contest the less said the better, lest we deepen the traces, now almost effaced, which it left behind. In '79 and '80 J. W. Lowrance, since of Missouri, but now at Jackson, Tenn., was the able and successful preacher in charge. Revivals had been frequent since the war under various pastors; but Bro. Lowrance was eminently successful in that line. In one meeting conducted by him there were forty, or more, accessions to the church. Cunningham and Ramsay were his successors for one year each, and then followed the second four-year pastoral term in the history of the church, with J. S. Oakley as the preacher in charge; he and Ransom J. Jones being the only ministers that have ever served this church that long. To Bro. Oakley, more than to any other single individual, is this church indebted for the satisfactory completion of the building it now owns—one that is large enough and substantial enough to last for decades to come. Of Bros. Augustus, T. Cameron, Price, Wier and Randolph, our recent pastors, and of Bros. J. D. Cameron, Sullivan and Wier, our recent presiding elders, it is not necessary to write in detail. Suffice it to say, they labored earnestly and faithfully among us, and under them the church has continued to grow and prosper, until it now numbers nearly three hundred members. Besides a Sunday-school, over two hundred strong, there is a flourishing Woman's Missionary Society, an efficient Parsonage Aid Society, a Juvenile Missionary Society, and an Epworth League, with about seventy-five members, organized this year by Bro. Randolph.

Due recognition should also be made of the valuable service rendered us in late years by Evangelists Robert Pearson and Joe Jones and George R. Stuart. The latter was with us in spirit and power last Spring, and the fruits of his labors still remain.

But what of the laborers who sat in the pews? Surely they should not be left unnoticed. Reference has already been made to J. W. S. Heath, the first class leader; and of Cushman, Hines, Sister Cololough, and others, it would be a pleasure to write. Bro. Heath died in 1842; but the year previous a Joshua to succeed him had joined the church in the person of Bro. A. W. Lampkin, who served as class leader, Sunday-school superintendent, and secretary for many years. In Columbus and in Mobile, to which places he afterward removed, he filled similar positions of usefulness in the church. The last ten or twelve years of his life were spent in Starkville, his former home; and, though advanced in age, he was still vigorous in mind and body, and re-entered upon his active labors in the church and Sunday-school. For over forty years his Christian life was almost without spot or blemish. Tried by afflictions and adversities that would have crushed an ordinary man, he was withal as humble and tender-hearted as a child, and yet as courageous and inflexible as a Roman sentinel—a meek, yet stalwart Christian—one of the truest and noblest men I ever knew. Between 1850 and 1860, after Bro. Lampkin had moved to Columbus, John Thornton, a pious Cumberland Presbyterian, served as Sunday-school superintendent to the satisfaction and benefit of the church. Grateful recognition of his valuable services is here most cheerfully accorded. Robert Lampkin, a man of strong individuality like his brother, was also for many years a prominent figure in the church. A beautiful memorial window over the front door of the new church is a constant reminder of him. His wife, a zealous, but modest worker in the church, to our deep regret, left us a few months ago to make her home with relatives in Texas. Space forbids more than mere mention of Bros. W. E. Saunders and F. A. Critz, worthy superintendents of the Sunday-school: the former with his excellent and beloved wife now in Atlanta, Ga.; the latter now a distinguished attorney of West Point, our neighboring city. Sister M. T. Sullivan, the accomplished, accommodating and devoted organist of the church for about a score of years, must not be overlooked. No uneasiness was felt when she was at the organ, for she could play whether it was in tune or not, and played without a murmur whatever she was asked whether it suited her or not. She could make mistakes and not mind it, and furthermore could always keep a choir and never have a quarrel in it. To but one who is at present a member of this church will a closing mention now be made. His usefulness and prominence as a church official ever since the war entitle him to this exception. Bro. M. F. Ames is the one alluded to—church trustee, chairman of the Board of Stewards, and district steward. He it is who brings things to pass in a financial way, finds money for the preacher where no one else would think of looking for it, and quietly, in his own inimitable way, rounds up the collections and assessments. Not less important, he has raised a family of sons and daughters to love the church and gladly labor for it.

Concerning the membership in general of the Starkville Methodist Church, it is gratifying to be able to report that a more regular and attentive church-going people could hardly be found. A church of its size, with a membership so largely composed of young people, and yet so little given to worldliness, I know of nowhere else. In numbers it is certainly the leading church of the town, and has been so, I am told, for many years. Most of its members are limited in financial resources; but, in the main, they give cheerfully what they can to the church and other worthy causes. All in all, this church is decidedly above the average, and, if but true to its mission, with God's blessing resting on it, will continue its hitherto unchecked career of growth and usefulness in the cause of Christ.

DABNEY LIPSCOMB.

Agricultural College, Miss.

Corinth.

Corinth, Miss., the county site of Alcorn county, is a prosperous town of twenty-five hundred inhabitants, situated in the northeastern portion of the State, at the crossing of the Mobile and Ohio and Memphis and Charleston railroads. After the surveys of the above roads were made, the little village that sprang up was named "The Crossing." Within a year the name was changed to Corinth by a committee of citizens. The first business house was opened by Carter & Neely in 1853, and Wm. Moss built the first hotel, which is used as a boarding-house still. In 1856 the town was incorporated, and Jno. W. Hale was elected mayor. Col. Chas. P. Polk established a weekly newspaper, *The Cross City*—afterwards named *The Corinthian Pillar*—which was edited for many years by Gen. J. J. Gibson. In the Fall of 1856 Prof. Holmes, of Massachusetts, opened a school, and was succeeded the year following by Small and Elgin, the latter still living here. The first church-building erected was a Methodist Church. The contractor, Jno. Butler, a life-long Methodist, now in his seventy-fifth year, is a ripe sheaf ready for the Master's garner. The Federal Army destroyed that building during the late war. Our people were without a church until 1869, when a neat frame structure was built, which has just been removed to be replaced by a beautiful brick church, in which the next Annual Conference will be held. When the Corinth Church was organized, it was in the Eastport circuit, with Jno. H. Garrett, P. C., and in the Holly Springs district, with M. J. Blackwell, P. E. Within a year, or two, Corinth was made a station, with J. H. Garrett in charge, and a new district was formed, with James Gaines, P. E. Bro. Gaines is a man of precious memory hereabouts. Among the early presiding elders were H. D. Howell, W. D. F. Hafford, E. E. Hamilton; and the early station preachers were C. N. D. Campbell, J. C. Lowe, J. W. Honnoll. The local ranks were represented by A. D. Porter, Robt. Williams and S. P. Young, whose "names are as ointment poured forth," and whose descendants are among our best citizens. Of the original settlers we mention D. R. Bradley, M. Seegrist, H. S. Brooks, Mrs. Ann Small, T. D. Duncan, C. P. Elgin. They are still with us, and are worthy citizens. The sainted S. B. Surratt was raised in this vicinity, and died here. Two widowed sisters and a number of nephews and nieces survive him, but are following on. The Methodist is the strongest and most influential church in town. We are still growing in grace and in numbers. To God be the praise.

T. Y. RAMSEY.

Greenville.

The first sermon that was preached in the vicinity of what is now Greenville was preached by a minister from Arkansas by the name of Sanders, at the house of Mrs. Elizabeth Carson, who is still living here, and is in her ninety-third year. This country then was a dense cane-brake, with the exception of a narrow strip of land along the river front, known as "Bachelor's Bend." The next sermon was preached by Mr. Powell, of which little is known. In 1838 Dr. Samuel R. Dunn came, with his family, from Philadelphia, Pa. He was a Protestant Methodist minister. He preached occasionally for the people in Mrs. Blanton's (afterwards Mrs. Theobald) dining-room. He continued to preach for several years, receiving no salary. He was an excellent, good man.

Mr. Gridley was the first minister appointed by the Conference, and in 1837 organized the first Methodist Church at this place. He was the only preacher in the territory where we now have fifty, or more, congregations. Bro. Gridley was succeeded by Bro. Crenshaw, a young lawyer who gave up his profession to become a Methodist preacher. He is said to have been a zealous and excellent young preacher. When he was asked at Conference how many members he had, replied, "Twelve, and all of them pillars in the church." Under his ministry one of our most honored members joined the church—Mrs. Price Hunt—whose useful life a gracious Providence still preserves. And about this time Miss Ann Pelham (now Mrs. A. B. Finlay) joined the church, and from then until now she has been one of the most faithful and zealous members the Greenville Church has ever had.

In 1840 an attempt was made to build a church. A log cabin, with puncheon floor and puncheon benches, was the result. From the log cabin the congregation moved to the court-house, which was built in 1842. In the court-house they continued to worship until 1847, when a neat church was built. The country was rapidly settled by planters coming from Warren and other counties in Mississippi, and from the older States. The congregation, though small, possessed excellent material, the ladies taking the lead in this, the first congregation organized in the Delta, as they have done, to a greater or less extent, in all the churches since established. There were three women who were members of this congregation—Mrs. Blanton (afterwards Mrs. Theobald), Mrs. A. B. Finlay, Mrs. Myra Smith—that were pillars in the church in reality. They were the leaders in all church work—looking after the preacher's salary, caring for the poor, and in every possible way aiding the pastor. These were noble women, honored and respected by all who knew them, and their work still abides. Two of the three—Sister Theobald and Sister Myra Smith—have entered into rest.

In 1850 a neat church was built by the Methodists, and Bro. Hide was sent on this circuit. He made his home with Sister Theobald, as there was no parsonage. Bro. Lusk succeeded Bro. Hide, and he was also employed by the planters to preach to their slaves. Missionaries were sent each year to the negroes. During the years of the war Rev. Stevenson Archer, a Presbyterian minister, served as pastor to all denominations. During the war Greenville was burned by the Federal soldiers. The Methodist and Presbyterian Churches were at that time destroyed. After the war the first services were held in Sister Finlay's home until a small frame building was erected, and here the Methodists and Presbyterians held their services for several years.

Bro. W. W. Drake was sent to Greenville station in 1867, and during his ministry the present comfortable church was built. This church is a monument to the tireless energy and persevering industry of Bro. Drake—a man of more than ordinary ability, of deep and unquestioned consecration. While serving in the capacity of presiding elder and station preacher the soul of this truly noble, good man entered upon its eternal rest. Bro. Drake was followed by numbers of other good and faithful men, among them Dr. Sullivan, Dr. T. A. S. Adams, Bro. Oakley, Bro. Page, Bro. Barton, and a great many others.

R. M. STANDEFER.

Columbus.

The Methodist Church at Columbus, Miss., was organized and held its first Quarterly Conference, Feb. 25, 1833. At that time it belonged to the Alabama Conference. At the first Quarterly Conference there were present: Rev. Eugene Le Vert, P. E.; Richard H. Herbert, P. C.; William Dowsing, Sr.; Robert D. Haden, Geo. Shaeffer, Wm. L. Clark, Ovid P. Brown, and Wm. Dowsing, Jr. During that year five other persons joined the church—John D. Bibb, L. N. Fields, L. P.; Dr. Dabney Lipscomb, Alexander Gray and Martin Sims, L. P.—showing a membership of only eleven at the beginning of 1834.

The growth was very slow until 1839, when, under the Rev. Wm. Wier, P. E., and Wm. Murrah, P. C., there were added to the church thirty substantial men, who, with their families, increased the membership to one hundred souls. From this date the church has been prosperous, and has grown steadily.

During the sixty years of its existence this church has enrolled 2,238 members; has had 16 presiding elders and 32 pastors. Of the first 500 members, 15 remain. Of the 425 members now belonging to the church, 400 have joined since the year 1864.

This charge was served in 1848 by Dr. (afterwards Bishop) McTyeire, and in 1860 by Bishop R. K. Hargrove. Among the noted pastors we may mention Jefferson Hamilton, P. P. Neely, Thomas W. Dorman, J. J. Hutchinson, Edwin Baldwin—all gone to their reward.

The Columbus congregation has owned three church-buildings—the present edifice costing $40,000, and being the largest and most complete church in the State.

GID. D. HARRIS.

Aberdeen.

The M. E. Church, South, in Aberdeen, Miss., was organized more than fifty-five years ago. The exact time of its organization and the building of the first house of worship we have been unable to ascertain. This much we learn: Up to 1859 they worshiped in a small frame building. It was erected on the same lot upon which their present substantial and spacious brick structure now stands. This house was erected at time above mentioned, during the pastorate of Rev. Ben Crouch, under the management of the following-named brethren as a Building Committee: E. Strong, Wm. H. Clopton, Geo. A. Sykes, Wm. H. Saunders, Wyatt Moyar. This building has been improved from time to time until we have one of the best and most commodious auditoriums in the State, together with a basement of six rooms which is well filled and equipped for Sunday-school and other church work. Immediately in the rear of the church, facing one of our prettiest streets, is located the parsonage, which is one of the best residences in our Southern country, built and furnished mainly by the efforts of the good women of the church during the ministration of Rev. R. P. Mitchell.

Methodism in Aberdeen has been strong and influential from the first. A majority of the leading families have been and are connected with the church. They have intelligently instructed their children in the doctrines and polity of Methodism. One of the most important factors in building up and maintaining the church was the residence of Bishop Paine. He moved his family to Aberdeen, Oct. 9, 1846. His great life, powerful preaching and glorious death have left a growing impression that will be felt by the generations to come. From the imperfect data furnished we are unable to give a perfect list and date of the pastors who have served the church. From the best information we have been able to obtain we give the following names—possibly not in the order which they served: J. W. Mathis, W. C. Rabb, J. L. Chapman, J. H. Brooks, Ben T. Crouch, Merriweither, Davies, C. D. N. Campbell, Isaac Ehfert, Amos Kendall, A. H. Thomas, A. J. See, G. W. Carter, S. R. Brewer, Wm. Sheppard, Dr. Wm. Murrah, J. H. Scruggs, R. P. Mitchell, W. B. Murrah, T. W. Dye, E. L. Spraggins and J. A. Brown. With a membership of four hundred, a competent Official Board, well organized and growing Sunday-school, three weekly prayer meetings, the missionary and benevolent work of the ladies and young people, the church is prepared for still greater usefulness.

J. A. BOWEN.

Domestic Missions.

Domestic missions date back to the ascension of our Savior, and before, when he said to his disciples: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem*." This is authority for a wise and diligent cultivation of the home field, and it stresses the importance of it in order to the largest and most satisfactory results in the foreign fields.

With a profound and abiding interest in the work abroad, and at the risk of being criticized, I would venture to say that no church should, in its enthusiasm for the conversion of the heathen, lose sight of its obligation to those nearer home. This has been done in the past. The work at home ought, at least, to keep pace with the work abroad. I would not withdraw one dollar from the foreign missions of the church, but rather increase the appropriations; but ought not every dollar given for foreign missions to be duplicated for the home work?

The masses in Christian lands need educating in the missionary idea. This can best be done by properly cultivating all the territory. Should we not be as careful in selecting the *men* for the home fields as for the foreign? And why do we not hear of men offering themselves specially for this domestic work as well as for that abroad? Doubtless, there is a reason of a very material sort for it.

Objections are sometimes raised by good men against domestic missions. They are all met by the fact that the gospel has no geographical boundaries. A man at the center is worth as much as a man on the circumference, and no more.

Then Christ gave this to John's messengers as one of the evidences that he was the Christ: "The poor have the gospel preached unto them." And then he said: "The poor ye have always with you." Herein do we see that the obligation is a perpetual one.

But do domestic missions pay? Yes—*sometimes*. In our own Conference, a few years ago, certain territory received considerable appropriations as missionary ground. I believe the figures will show now that, so far as finances go, it pays more *per capita* than any other part of the Conference.

Of another "home mission" field I heard Bishop Paine, in 1874, say: "I was presiding elder, just fifty years ago, of a district that included that mission, and in all that time it has not improved one particle."

It had been served by men for *convenience* sake. Strong men have cultivated the other field. Some sections will never be other than missionary ground, because the soil is too sterile. Nevertheless, the obligation to supply them with the very best our gospel table affords abides.

T. CAMERON.

North Mississippi Conference.

Woman's Missionary Society.

Ever since the establishment of Christ's church on earth, God's plans for its enlargement have been developing, and new and varied resources have been called into action. The heads and hearts of men have been taxed and utilized in the great march of God's truth, as the educational and charitable institutions of our church testify; but it has been left for the nineteenth century to bring into action a new power, to marshal a new host in the army of the Lord. The work of Christian women and children has in this century been given a separateness and prominence never known before, and the results of this movement have more than justified the wisdom of its projectors, and have stamped it with the great seal of God himself. Occupying a prominent place in this utilizing of woman's heart and hands to advance her Master's kingdom is the movement known as the "Woman's Missionary Society," or "Woman's Work for Woman." Of such recent origin as to be in the memory of many to-day, the labor of woman for the salvation of her downtrodden sisters in heathen lands has already girdled the globe and set in motion forces which will continue to develop and bless the earth till "time shall be no more."

The organization of the Woman's Missionary Society of the M. E. Church, South, at Atlanta, Ga., in May, 1878, opened up an avenue of service to the women of our church untried and, I believe, unsought. Whether the movement was wise and beneficial, let the fourteen years' record of the society testify. North Mississippi has cause for just pride in the fact that one of her own daughters presided at the first incipiency and organization of this society at Atlanta, Ga., May, 1878, and, returning to her own State, she begun the good work there by organizing in Aberdeen, June 26, 1878, the first Woman's Missionary Society in North Mississippi, just one month after our General Conference had given it existence. I refer to Mrs. Bishop Paine, who still labors with us, and who was able during the recent annual session of the North Mississippi Woman's Missionary Society, in Aberdeen, to behold the wondrous growth and proportions attained by the tiny seed she there planted.

Like all movements suggestive of innovation, or radical change, the Woman's Missionary Society in North Mississippi took root slowly, and for several years after its organization at Columbus, April 24, 1879, its growth was very gradual, and little interest was manifested in the tiny shoot even by the Christian women of our church. One feature of its progress has been noteworthy, and to that I would call special attention. There has been a steady increase in its annual collections for fourteen years, with one single exception: The amount collected in 1883 fell short of the collections of the preceding year, $5.05; but the report for 1888 presented this wonderful statement: 1887, $1,219.06; 1888, $2,889.37—more than *doubling* its offering of the year before. This was a year of wonderful impetus and growth in our woman's missionary work in this Conference. God had just laid his hand upon two of our dearest and best, and when Addie Gordon and Lula Lipscomb went from our midst to foreign fields it stirred the hearts of our women. The work was real now! Were not two of our own hearts and homes there? Had they not given up all for love of the perishing heathen, and should we, could we, sit with folded hands at home? Let the record of 1887 and 1888 answer as to how the women of North Mississippi heeded this loud call from on high, and how devoted and true a band sprang forward to aid the work that year. The Woman's Missionary Society of North Mississippi has held thirteen annual meetings since organization. Beginning with five auxiliaries, we have increased to ninety-four adult and fifty-two juvenile societies, with a membership of three thousand two hundred and twenty-three. The first treasurer's report showed a yearly contribution of $353.67; our treasurer's last report gives this grand total for the year ending March, 1892—$3,867.67. We can not review these items of progress and look back at our small beginning without praising the Great Ruler of all things, who can, and does, use such weak and feeble instruments to develop his mighty plans.

The North Mississippi Woman's Missionary Society has done a noble part by the Scarritt Bible and Training-school, standing third in the list of Conference societies contributing to this grand enterprise. Besides the amount contributed to the building fund, we have a scholarship in this school, on which $1,675.14 has been paid, and which will be completed by June, 1893. This scholarship is named in honor of one of our noblest North Mississippi sisters, Miss Helen Findlay, of Greenville, who, dying August, 1878, left a bequest of one hundred dollars to the newly organized Woman's Missionary Society of the M. E. Church, South—the first bequest received by that society.

In the fourteen years of its existence, the Woman's Missionary Society of North Mississippi has remitted to our general treasurer, at Nashville, $21,691.96. This amount does not include the sums raised from year to year for general expenses, and known as the contingent fund, nor does it represent the money contributed to the Scarritt Bible and Training-school.

This short and imperfect review and summary of our work reveals, at least, the fact that the women of the North Mississippi Conference have had no inconsiderable part in this latest of missionary movements, woman's work for woman; that their representatives and money are witnessing for them to "the uttermost parts of the earth." This fact would of itself repay us for our labor, self-denial and prayers; but, indeed and in truth, this seems the smallest work accomplished. Be present, if you could, from year to year at our praise-services and love feasts held at each annual meeting, and hear the loving and heartfelt testimony and praise that ascends to God from the Christian women assembled there, that they have ever been allowed and moved to join in this service; hear them testify that this woman's missionary work has been the "second touch of Christ upon their half-blinded spiritual eyes;" see their efficiency, their knowledge of the work and its needs; their tender love for their missionary representatives and for their heathen sisters, and you would agree that for this fourteen years' work for God they have already received "good measure, pressed down, shaken together and running over." Add to this the large number of children, whose hearts and hands have been and are enlisted in this service for God and humanity; who are being trained to unselfishness and obedience to Christ's command, "Thou shalt love thy neighbor as thyself;" observe these things, and the magnitude of the work may in some degree be estimated. The Woman's Missionary Society of the North Mississippi Conference is thoroughly organized, is in a sound and healthy condition, and has only to remember not to "be weary in well-doing," and keep the watchword, "Advance," as its motto, to be a mighty power for God both at home and abroad.

But one thing grieves our hearts: viz, the large number of Christian women in our Conference who have not yet enlisted in this work; who are allowing Satan to put ready excuses in their minds and hearts, and are thereby defrauding themselves of blessing and God, of rightful service. God speed the day when every woman in the M. E. Church, South, in North Mississippi shall be an active worker in this great movement.

"The work is thine, not ours, O Lord,
It is thy race we run;
Give light, and then shall all we do
Be well and truly done."

MARY L. HARGROVE.

Sunday-School Work.

The Sunday-school work in this Conference is in a healthy and prosperous condition. Though it has not attained to the full measure of its mission, there is evidently substantial and constant progress. In 1870, when the Conference was organized, there were 200 Sunday-schools, with 9,184 officers, teachers and scholars; in 1891 there were 425 schools, with 22,397 officers, teachers and scholars—a gain of nearly 144 per cent. in twenty-one years, while the increase of the church membership in the same period was 89½ per cent. Not only has there been abundant growth, numerically, but there are evidences of improved sentiment and increasing interest for the cause, which are encouraging.

The schools are mostly kept up during the whole year. Hibernation is becoming the exception, and not the rule, even with those in the country churches. The International Lessons are invariably used, with an ample supply of our own graded lesson helps, and in many schools our catechisms are used in the juvenile classes. The church hymn book is commonly used in the song service. There is a growing disposition to have the Bible in hand in class recitations. Only a few schools have circulating libraries, but many of them take the *Sunday-school Visitor*. The Sunday-school Board makes liberal appropriations of pecuniary aid for the promotion of the work. This proves to be a potent means of stimulating schools already in existence as well as the organizing of new ones in poor or indifferent communities.

For several years past the Bishop has appointed, by request of the Conference, an agent to give special attention to the Sunday-school interest in connection with the colportage work. This proves to be a wise policy, whereby two most important and congenial agencies of church work are promoted.

In most of the districts there is held annually a District Sunday-school Conference, in accordance with the provisions for the same in the Discipline.

Sunday-school mass meetings have been held with good results in many places during this year under the direction of the Sunday-school agent, and others. There is a growing interest in the observance of Children's Day. Much more attention was given to it this year than previously.

G. W. BACHMAN.

Woman's Parsonage and Home Mission Society.

This youngest daughter of the church has attained a firm footing in the North Mississippi Conference, and is making most encouraging growth. In less than two years we have enrolled 29 adult societies. Every quarter records increased membership, and our women are beginning to enter more heartily into this work which so strongly demands our sympathy and support. It seems to us, who especially feel its burdens and responsibilities, that this society requires even more grace than does the Woman's Foreign Missionary Society, for in that we only raise the money and have nothing to do with its expenditure, while in this we not only provide the money, but spend it as well. It requires a great deal of prayer and anxious thought to decide between applicants for parsonage aid, and it is always a pain to reject, or even to postpone, the claims of any circuit in need of help. It is our custom, in all cases, to select the neediest applicant, and, as our treasury is never so full that we can help more than one parsonage at a time, some must be disappointed.

In a little more than twelve months we have been enabled to assist four parsonages, and have several other applications on file awaiting their turn. This, besides the 50 per cent. of dues sent to general treasury, and a special donation to El Reno parsonage, Oklahoma Territory. We trust that all the women in our church may awake to their duty in this matter, and that the time may soon come when every charge will have a comfortable home for its preacher.

The home mission feature of our work is a new development, and as we go, one step at a time, by faith and not by sight, we can not yet tell what possibilities are before us; but the reports on this line all indicate that our home workers are growing, not only in practical helpfulness, but also in spirituality. We have among our Conference officers a superintendent of religious literature, and we are trying this year to make a specialty of that department. We realize that we have much to learn, and that there is much work before us; but we believe this work is of God, and if we are obedient to his calls, he will give us necessary wisdom and open new paths for our feet.

MRS. H. W. FOOTE,
Cont. Cor. Sec'y P. and H. M. S.

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, December 1, 1892.

To the North Mississippi Conference Assembled in Session in Corinth.

Without any "palaver or taffy," the editors, publisher, clerks and printers of the NEW ORLEANS CHRISTIAN ADVOCATE make their bow to you and present this special edition as their greeting on your annual assembling. (Col. iv, 17.)

BRIEFS.

Our Thanksgiving service at Carondelet, last Thursday, was a good time. A large audience, fine singing, fervent praying, splendid sermon made up the service. The preacher, from the text, "The Lord reigneth," made a powerful and conclusive argument upon this thought—God rules the universe according to the principles of the atonement. Bro. Frank Parker held the attention for forty minutes. There was a new vision of God to many that day, and they closed the service by singing with gusto the old hymn,

"Come, let us anew our journey pursue."

We put this here for the benefit of city pastors:

If there are any men in the world who should labor to circulate church papers, and especially the church organ, those men are the pastors of large city churches. Many of them say that they haven't time to do this, when the truth is, they haven't time not to do it. Their congregations are subjected to so many diversions, dissipations, and temptations, and they themselves have so many delicate responsibilities to meet, that they can not afford to be without such help as a wise, strong, religious journal would afford. We are not writing in the interest of an individual or business enterprise. The city churches have suffered, and been weakened at many points, and we must do our part in trying to repair these wastes.—*Wesleyan Christian Advocate.*

By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery equal to the dram shop. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. There is no inherent right in a citizen to sell intoxicating liquor by retail.—U. S. Supreme Court, Nov. 10, 1890.

And yet our wise and humane and benevolent City Council repealed all the statutes restricting liquor selling and opened the way for any man to establish a saloon anywhere to sell liquor to anybody at any time. Such action should be visited by an indignant public with a punishment that will send the perpetrators of such an outrage back to where they can not insult decency and propriety by such wicked enactments. If the decent people of this city do not take this matter in hand, what may we not expect next? Nothing so outrageous as this has happened, and if the people let it alone, worse will come. Where is the Christian pulpit in this crisis? Now is the time to speak in tones of thunder!

At Ease.

The peace of God is the most enjoyable possession a man can have. There is no experience so precious as a consciousness of sin pardoned and soul cleansed. The rest of spirit which Christ bestows is akin to the rest of his own great nature. The great calm of the starry heavens is a symbol of the quietude of Godhood. Their ceaseless movement is also a type, to us, of his unresting activity. There is, then, a rest that is God-like, and there is a rest that is *not* God-like. Too many people in the church have this latter rest. They are "at ease in Zion." Life and grace are given to be enjoyed! Why should they have care and trouble? Why should they be solicitous for the welfare of others? Why should they spend sleepless nights and anxious days planning for the well-being of human souls? Have they not the love of God and the grace of Christ and the fellowship of the Spirit? Do they not "read their titles clear to mansions in the skies"? Are they not "children of God by faith in Jesus Christ" and heirs to the Father's magnificent possessions?

It may be so. It was so with one of old, and yet he was not at ease. Though he could say, "Christ liveth in me," yet hearing the piteous cry of unsaved men, in anguish of spirit, he exclaimed: "I could wish myself accursed from Christ for my brethren!" That cry for help stirred to tumult every emotion of his great soul and turned his whole life and thought and work into a ceaseless round of restless activity for the good of others! Wherever he went, upon whatever soil he trod, among whatever people he moved, he heard the same piteous cry for help. Everywhere he saw men burdened and staggering and sighing for succor and relief. Everywhere he heard the moan of want and the wail of sorrow and the shriek of despair. He saw his race away from God and out of harmony with His law and sinking beneath its load of sin. He heard it everywhere, that cry for help! And what could *he* do to remedy such universal want and woe and sin?

He threw himself into the work of relief and help with a faith and daring that made men think that he supposed himself invested with the power and resources sufficient to remedy the whole matter. Instead of stopping to give the pitiful excuse that so often rises to the lips of modern Christians—that one so insignificant can do nothing in so mighty an enterprise—he girded himself with an invincible courage, and with the sublimest confidence he engaged in the work of helping his helpless fellow-men out into the light of hope and up to the life of righteousness. In Christ he had peace and rest, in his fellow-beings he had sorrow and anguish of heart! When he looked Godward the ineffable smile of the Father flooded his whole spiritual being with ecstatic joy. When he looked upon the miseries of his fellow-men on account of sin, his agony of soul was measured by the depth and breadth of their woe. The smile of God and the miseries of man unfettered all his energies, and, deliberately placing them all under the control of the Divine Spirit, his life became one long marvel of devotion to the work of helping men out of their miseries and sins.

The case is the same to-day. There is the same old cry for help, intensified by the enormous burdens of modern life. The race is still "lying in the wicked one," and the moans of suffering and the wails of sorrow come up from every quarter. And yet hundreds and thousands of professed Christians live as if there was not a burden on any human soul nor a sigh coming out of any human heart. This is the most astonishing thing to contemplate: a disciple of Christ indifferent to the cry for help, turning a deaf ear to sorrow's appeals and a closed hand to the petition of want! "At ease in Zion," and unconsciously earning the dreadful woe denounced upon them for being in that condition! The world never stood in so much need of Christly sympathy and Christly help as to-day, and yet many Christians are at ease. How can such disciples look their Lord in the face, and say, "Lord, thou knowest I love thee"?

How many Christians in Louisiana and Mississippi can say truthfully, "I could wish myself accursed from Christ for my brethren?" How many love souls more than they love self? How many preachers are there ready, willing, anxious to go out where others have not gone, like Paul, and trust to God and tent-making for bread, while they reach down to the suffering masses to lift them up to light and hope and life? If the Christian people don't wake up to the obligations resting upon them, as the representatives of Christ in this time of abounding wickedness and widespread woe and want, in the day of judgment it will be more tolerable for Sodom and Gomorrah than for them.

Christian men and women, get out of your lethargy before the "curse of Meroz" is visited upon you. Ah! it will be a sad, sad day when you hear the last words you will ever hear from your professed Master: "I never knew you. Depart from me."

Our Itinerancy.

CHANGES SUGGESTED.

The above caption is over an article of the issue of Nov. 3, signed "A Member at Large," who invites discussion of the subject by the thinkers of the church, which in no way applies to me; and if I intrude upon the ground of the wise, in offering some objections to the article, I may be excused because of my admiration of our economy.

The first change suggested is to limit the power of the Bishop in appointing preachers to their work. This is a stroke, the result of which would be to obliterate both the episcopacy and presiding eldership from our church, which is a co-operative superintendency out of which our itinerancy comes, and by whom it is perpetuated. The necessity of these superintendents has long since passed out of its trial state. The wise oversight of the two together for just one hundred years has proven their necessity to our church for success, which all Christendom fails to give a parallel to. We can not do without them.

The second suggestion, against which I must demur, is that the question of selection of preachers be left to each congregation, upon a majority of which let the appointment follow. Our older Conferences have about an average of one hundred and fifty charges; about fifteen preachers well known over the Conference. Of course, the people, in petitioning for a preacher, will seek for the best as they know them; and one hundred and fifty charges, with four hundred and eighty churches belonging to them (as we now have in North Mississippi Conference), those petitions being for about fifteen preachers! Imagine the chagrin of one hundred and thirty-five preachers and the disappointment of as many charges! Would we not eminently need our present economy put in practice by a wise Bishop, and presiding elders to represent those charges? All of the appointments could be supplied with a preacher, and each preacher have a work, after but few short meetings of the Bishop and presiding elders, and in three months those disappointed charges would be so in love with their preachers they would say, "Our preachers are here providentially." Why is this? Because it is the duty of the presiding elder to travel over his district four times a year, to see that the preacher does his duty as directed by Discipline, to ascertain the adaptation of the preacher to the work and the harmony of the people with their preacher; he being interested for the work and preacher, occupying a position to view the work of each from a standpoint that enables him to represent the people and preachers as they could not otherwise be represented, which has resulted in more general satisfaction to both country and town churches, and given a continued pastorate no other church can boast of.

Furthermore, our system is most helpful to the young preacher. He does not have to run around and correspond with a great many churches to get to preach; but we send him out at once after he has come into Conference.

The third change is the time of service to be decided by the people. All these changes look to congregationalism, which indeed would be to become congregational, wiping out all the features which distinguish us from that form of government. "A Member at Large" says the "preacher needs a home, a library, an extensive acquaintance, and a general reputation for strength, godliness, and all the attributes of holiness and good character. These things come with permanency." I admit he needs a home, and the Methodist itinerant preacher has more homes than any other class of men living—thank God!—and good ones, too. Most of us have a parsonage furnished on our respective works, and in addition to these the homes of more good people are tendered us than we can possibly occupy. I grant we need libraries, and most of us older preachers have many more books than our fathers had; yet I grant we need libraries. Who has a better opportunity for an extensive acquaintance than an itinerant preacher? Surely not one who is hedged in by one appointment for a limitless time? As for reputation, for strength, the itinerant preacher is constantly at the school of gymnastics (so to speak), where his faith, mind, integrity to God are tried; and I may modestly say, a class of more "strength" to draw men, to reach men, to enlighten men and to endure hardness as good soldiers of Christ is yet to be found. As for "godliness and all the attributes of holiness and good character," these have been their characteristics, in the main, and they have come without permanency in one locality. "A Member at Large" gives as an argument in favor of his position the following questions: "Who goes to New York without hearing her great divines? Who would ever hear them if one year they were in New York City, another in Albany, or Schenectady? It is possible they have grown up to greatness in New York; but New York never made them divines, or great divines. Their special talents, with close application, and the grace of God, which is greater, has made them great divines, if so they be. Their spending a lifetime in one congregation does not prove they can be heard by more people there than if they were to change every four years from one city to another, but the contrary. As an example, the apostles were traveling men from city to city of no mean order. Yet wonderful success. "A Member at Large" says: "Two generations have listened in one church to Palmer." With profound respect for the reputation of dear Dr. Palmer, that does not say if he had spent four years each in eight cities he would not have charmed more by his preaching and given more people the benefit of his godly example than he has in New Orleans. Furthermore, there is but one Palmer, one Talmage now, and one Spurgeon just gone, whose place is not filled yet. We can not make such men as these a criterion for the government of any church. We must adopt methods to most speedily meet the wants of the largest number of perishing humanity, and that method, we believe, is to rotate talents or gifts. Four years' faithful work on a charge, as a rule, will reach most all that a preacher can reach. His successor, being of different style, will very soon reach those not affected by himself.

Let us not disturb our present system of appointing and changing preachers.

D. W. BABB.

Stone, Ala.

South Louisiana Missions.

MR. EDITOR: What a valuable budget of good things your issue of Nov. 17 contained! Contributions from so many of the brethren on so many different subjects gave it greater variety and added to its usual interest. Bro. F. N. Parker's contribution on "Domestic Missions" was particularly interesting to us. Having spent this year in this, perhaps, the greatest Catholic town in the State, and having visited different parts of the Opelousas district during the year, we think we have learned something of the deplorable condition of the masses, spiritually.

While the Louisiana Conference has against great odds, and under great difficulties, gradually grown, and might under the old regime continue to reach many under Protestant influence, and thus gain slowly, we think we should no longer delay a united effort to adopt a successful method, if possible, to reach the heathen at our doors. There are thousands of these people in our midst, who have not been, and evidently can not be, reached by our usual methods. Their parents before them would not attend our churches, neither will the present generation. Where is the remedy? As Bro. Parker said, "the field is as truly missionary as Mexico," and to reach these heathen, French-speaking missionaries are indispensable. But French-speaking missionaries will, in our judgment, accomplish nothing if the service is held in our churches. There must be a new departure. Public halls or tents must be used in town, and school-houses or tents in the country. The inveterate prejudice against our churches can only be removed by the sound conversion of the prejudiced. They must be reached by extraordinary means, if reached at all. If the heathen perish in Mexico, and elsewhere, they certainly perish here in our midst. If it be true that men must be born again, and live holy lives, keeping the commandments of God to be saved, thousands all around us are in the broad road that leads to hell. Shall we delay help indefinitely? Who has a plan or a proposition to offer? If holy, consecrated French-speaking men can be found, can we not find ministers and laymen enough in the New Orleans and Opelousas districts to sustain one in each district? How much would be required? Five hundred dollars for a single man. Could not fifty men be found who would pay $20 each, or one hundred men to pay $10 each, yearly? If some one else has a better plan, let him speak out.

H. ARMSTRONG.

Biblical Institutes.

I have been an interested reader of all the recent articles published in "our ADVOCATE" on the above-mentioned subject. The one written by Bro. Franklin N. Parker fully sets forth its design and the much-desired good to be attained. Let it be definitely understood, however, that it is *not* a system for the instruction of the educated, *exclusively*, but an opportunity afforded the rank and file of our church membership, not necessarily Methodist, for studying the elements and principles of Scripture teaching; a time and place where, for two or three weeks, Christians of various evangelical denominations might gather, like the Bereans of old, and "search the Scriptures daily, whether those things were so."

The Seashore Camp Ground has been suggested as a convenient and desirable *place* for conducting a Biblical Institute—none *better* suited in *this* section for accommodating all who would attend. The *time* for such an instructive work would, beyond question, be immediately after the close of the annual camp meeting, when the hearts and minds of the majority would incline to study "along this line." Fanned by the refreshing zephyrs of the Mexican Gulf, and opportunity afforded for laving in its exhilarating waters, together with the advantages of health-giving artesian well water and congenial associations, what location more inviting to the tired student of our colleges and wearied layman of our towns and cities adjacent!

As a member of its Board of Trustees, and a *tent owner*, I deliberately place my name on record as favoring the movement for establishing a Biblical Institute and conducting same on the Seashore Camp Ground.

What the *church* of *to day* needs, more than anything else, is *closer* and *more intelligent Bible study*—"the sword of the Spirit, which is the Word of God." Let us acquire soldierly skill in its use.

E. P. MACKIE.

New Orleans.

Thanksgiving at Millsaps College.

We had an interesting Thanksgiving service in our college chapel to day. The sermon was preached by the Rev. A. F. Watkins, and was greatly enjoyed by the faculty and students. As Methodists in Mississippi, we have occasion for profound gratitude in the prosperity attending our new college. We have enrolled one hundred and thirty-six pupils, and others have signified their purpose to enter soon. With very few exceptions, the conduct of the students is worthy of all praise. It is understood that no wrong-doing will be allowed here. We shall seek to have such a state of things that it will be universally regarded as a badge of honor for a young man to be connected with our student body.

It has been decided to have our special dedication service in connection with our commencement exercises next June.

Bishop Galloway will begin a series of lectures to the students very soon, and those who contemplate coming should enter as soon as possible.

W. B. MURRAH.

Jackson, Miss., Nov. 24, 1892.

Attention, Brethren!

Members of and visitors to the Louisiana Conference will please—

1. Buy tickets from the place of embarkation to Lake Charles, if possible. If not, buy to place of taking another road, and buy from that point to this.

2. Be sure and get a certificate wherever ticket is purchased, or you may fail to get the benefit of the reduction on returning.

3. Those coming on the Southern Pacific road will, on arrival, take the street car to L. Kaufman's store, within one block of the Methodist Church, and walk from thence to church.

4. Those coming by the Watkins road will take the dummy car to door of the church, where they will be met and conveyed to their homes.

5. Trains on the Southern Pacific road arrive at 4:50 P. M. and start 2 A. M. Those on the Watkins road arrive at 11:30 A. M. and 7 P. M.

Brethren coming on the Southern Pacific road had better come on the evening train, and thereby save hotel bills.

The usual reduction will be given by the roads on the certificate plan, and on that alone; therefore, the importance of procuring certificates.

The Watkins road kindly propose *one fare* for round trip to parties purchasing tickets at stations from Alexandria southward.

Tickets will be on sale from the 10th to the 14th, inclusive.

THOS. J. UPTON.

PERSONAL AND OTHERWISE.

It affords us pleasure to publish this personal:

Married in Grenada, Miss., Nov. 22, 1892, by Rev. Thos. J. Newell, Rev. J. J. Wheat, D. D., of the North Mississippi Conference, and Mrs. Margaret W. Markham.

The ADVOCATE sends its congratulations.

We have received the specimen number of the *Memphis Christian Advocate and Western Methodist*, J. W. Boswell, D. D., editor. This specimen is good. Dr. Boswell has had large experience in the editorial chair, and brings also earnestness and devotion, and we predict that his paper will take rank with the best of the *Advocates*. It is to be the organ of the Memphis Conference.

The regular monthly meeting of the New Orleans Sabbath-school Superintendents' and Teachers' Union will take place Tuesday, Dec. 6, at 7:30 P. M., in the Coliseum Place Baptist Church. The subject for discussion will be the matter of organizing "home classes" for the study of the Sabbath-school lessons. All are invited to attend.

During the remainder of the year 1892 Rev. J. L. Caldwell, D. D., will lecture on the International Sabbath-school Lessons every Friday, at 7:30 P. M., in the lecture room of the First Presbyterian Church.

Foust Home.

Received on the Foust Home from Arcadia, La., by Rev. Jno. A. Miller, $17.30; Robert Spears, $5.

R. M. BLOCKER.

Rayne, La., Nov. 21, 1892.

Missionary Debt—Winona District.

Am't previously reported	$100 00
Mrs. Ella Lay	5 00
Mrs. L. H. Henry	10 00
Rowan Thayer	10 00
Total	$125 00

The above amount has been forwarded. I hope others will respond at once. J. R. BINGHAM, Solicitor.

Church Extension Notice.

There are on the treasurer's book of the Louisiana Conference Board of Church Extension about $400 in unpaid subscriptions, given at the anniversary in Alexandria, last December. Notices have been sent to subscribers whose addresses could be obtained. Will the brethren please bring up, or send up, their subscriptions to Conference? The money is very much needed.

J. W. MEDLOCK, Treas.

"Halt a Moment."

Let every member of the Louisiana Conference, who intends bringing his wife to Conference, notify me immediately, that homes may be provided for them.

Let every presiding elder inform me at once—

1. Who will come as applicants for admission.
2. For ordination.
3. As lay delegates.

Attend to these things at once, brethren. THOS. J. UPTON.

Lake Charles, La.

Missionary Debt and the Mississippi Conference.

No recent reports from the district solicitors, and no large offerings from any of our brethren to show their gratitude to God and their desire to advance the kingdom of Christ on earth.

Dr. Lambuth writes me, under date of Nov. 14: "We are to day in receipt of telegram from Bishop Hendrix at Lynchburg, Va.: 'Twenty-five hundred dollars raised in a parlor meeting for payment of debt.' The enterprise has met with no reverse at any Conference yet. On the contrary, every one has provided for their proportion."

The money yet waits for the young man who will go as missionary to Japan. T. L. MELLEN.

Nov. 28, 1892.

A Graduate's Recital.

On Saturday evening, Nov. 26, at eight o'clock, the two hundred and fourteenth Studio Recital of Pilcher's Studio of Music took place, the occasion being the first public vocal recital given by Miss Carrie T. Pilcher, of the graduation class of the session of 1892-1893. Miss Pilcher has a lovely soprano voice, and her singing of "I know that my Redeemer liveth," "O for the wings of a dove," "Roberto, O tu che adoro," "The quest" by Dr. Pilcher, "Valse song from Romeo and Juliet," "Et Incarnatus from Dr. Pilcher's Second Mass," a difficult recitative and aria from Freisohutz, and the dramatic and soul-inspiring "Inflammatus" produced a magical effect on her listeners, who filled the studio parlors to overflowing. By the performance of her difficult programme Miss Pilcher added fresh laurels to the reputation of the studio.

Notice.

The members of the class of the first year in the Louisiana Conference will meet the committee in the Methodist Church in Lake Charles, on Tuesday, Dec. 13, at nine A. M.

J. M. BROWN, Ch'n.

Notice.

The Woman's Parsonage and Home Mission Society of Louisiana Conference will hold a convention in Felicity Street Church, Tuesday, Dec. 6, 1892, at 11 A. M.

Delegates will please come prepared with reports. All the women of the different Methodist Churches are requested to attend.

CLARA L. CARTER, Rec. Sec.

Rates to Louisiana Conference.

The Southern Pacific Company will sell tickets over their road to delegates and others desiring to attend the Annual Conference, at Lake Charles, at one fare and a third for the round trip, on the certificate plan. Parties buying tickets will pay one full fare and take agent's receipt on certificate, which, when signed by the secretary of the Conference, will entitle the holder to one-third fare rate returning. Tickets will be available Dec. 12-14, and good to return on until Dec. 22, inclusive. Agents at all the main stations on their road will be instructed accordingly. Trains leaving New Orleans depot at 8:15 A. M. land their passengers at Lake Charles at 4:50 P. M., same day.

Mississippi Conference Notices.

The class of the third year will please meet the Examining Committee at the Methodist Church in Natchez, Miss., Tuesday, at nine o'clock A. M., Dec. 13. D. G. W. ELLIS, Ch'n.

Applicants for admission on trial will please meet the committee in the Bible class room in the Jefferson Street Church, Natchez, Tuesday morning, Dec. 13, at 9 o'clock.

W. B. LEWIS, Chair'n.

To Ministers and Delegates Attending the Mississippi Conference at Natchez:

Train leaving Jackson, Miss., at 6:30 A. M. will arrive at Natchez at 11:30 A. M. Train leaving Jackson, Miss., at 8 A. M. will arrive at Natchez at 7 P. M. Trains on the Yazoo and Mississippi Valley, going south, arrive at Natchez, 4 A. M. and 11:30 A. M.; going north, 7 P. M. and 4 A. M. W. A. GUNNING.

To Ministers and Delegates Who Attend the Mississippi Conference to Be Held at Natchez—

Secure through ticket wherever it can be done, obtaining from the ticket agent his certificate that you have paid full fare.

If unable to purchase a through ticket, buy to the nearest point, and there repurchase, always remembering to get the agent's certificate with each ticket. If you do not have the certificate, you will get no reduction in rates.

C. G. ANDREWS, Secretary of Conference.

NOTICE TO THOSE OWING THIS ADVOCATE FOR SUBSCRIPTIONS.

The Publisher of the New Orleans Christian Advocate will be much obliged to subscribers to hand amount due to the preacher in charge, so that the preacher can settle at Conference with the representative or the agent of this paper.

North Mississippi Conference.

Some Old-Time Exhorters.

North Mississippi had some mighty exhorters in the early days when Methodism was being planted and rooted in this territory. The present state and condition of the church here is due largely to their zeal and wide influence for good. Archibald Crockett and Reuben Ellis, both ordained preachers—Ellis a traveling preacher—will go down to history as great exhorters. Each had in him the fire and the fervor that stir men's souls.

Bro. Crockett, a relative of "Davy Crockett," could tie on to any sort of a sermon, and in fifteen minutes have the dullest audience stirred to the highest pitch of religious excitement. He was a man of deep piety, of fine character, of burning zeal and of red-hot and glowing fervor in speech. How he stirred men and moved them to immediate action! "He was a flame of fire" everywhere he went. Exhortation was his gift. The pastor once preached a long and a strong sermon on infant baptism, and asked Bro. Crockett to conclude. He arose and began with the prophecy of Joel about God pouring out his Spirit on all flesh, and your sons and your daughters prophesying, and told how God had ordained strength out of the mouths of babes and sucklings; and soon the power of God fell on the people and the alter was crowded with mourners and a score or more of souls were happily converted. He knew God's Word and knew how to wield it for good.

Reuben Ellis was the better preacher of the two, but not nearly so gifted in exhortation, but still a man of uncommon gifts and of great power on all public occasions where exhortation was in order, as it always is in religious meetings.

"Uncle Johnnie Young," long a local preacher, but the last few years of his life a member of the Conference, was another exhorter whose influence for good was very extensive. He could not preach much, did not seem to understand the build and make-up of a sermon, but in exhortation he was a man of great influence and power, and his help was much sought after. He devoted the greater part of his long life to preaching to the negroes, among whom he was held in the highest honor and esteem. Many of them—perhaps, many thousands, of them—will rise up in the great day and claim him as a spiritual father. His work was owned of God. He was supported and greatly encouraged in it by Bishop Paine, to whose servants he preached for many years. "Uncle Johnnie," as he was called, was married five times—the last time, when he was eighty-six years old, to a worthy widow who was eighty-three. Neither of them could hear thunder, but for all that they lived happily together for some years. Some vicious dogs fell afoul of the dear old man and tore him up so badly that he died after a few days' intense suffering. The dear old man was quaint and very peculiar. In a crowded church, in the midst of a great religious excitement during dog days in August, he said: "Let us all pray. Jim, you pray, and, Jeck, while Jim prays you burn a rag." That was long ago, and in a plantation congregation.

Robert Thorp was another exhorter of wide reputation and of splendid influence wherever known. His gift was all along one line, and he knew it. He attended all the protracted and camp meetings far and near, and accomplished a vast amount of good by his labors in the pulpit and in the altar. His power over an audience was indeed wonderful, and seemed to be electrical, for it took effect as soon as he began to speak. The generation of exhorters seems now to be nearly extinct. The gift is largely lost, or God does not call men to this work as he once did, or, calling them, they do not answer. The Quarterly Conference of the Pontotoc circuit urged Bro. Thorp for a year or two to take license to preach, but he insisted that he was called of God to exhort, and not to preach. At last, however, he consented to try, and license was granted. His first appointment was ten miles west of his home, which was in the suburbs of the town of Pontotoc. The day came and Bro. Thorp mounted his horse and started across the flatwoods. He gave himself just time to ride to the church by the hour for preaching. He rode along, all alone and in a meditative mood. At last he pulled out his old-time London watch, and, lo! it was five minutes to eleven. He began to look for the church, to which he had often been, but in place of a church a farm-house, that he did not recognize, stood near by. He rode up to the back gate, and hailed to inquire the way. A lady came to the door, and threw up her hands, and said: "Why, Mr. Thorp, what are you doing back here? What did you come home for?" "Why, Nancy, is that you? I thought I was at or near the church. Now I know that God did not call me to preach." The next day the old brother went to see how or where he made this blunder and turned back home. About five miles out a tree had fallen across the road, and the wagons had made a road around the roots of it, and the horses and cattle a path around the top of it, and so his horse had gone around one way and come back the other. The old man was so engaged in prayer or sermon that he did not notice what his horse had done, and did not know his own home when he came up on the wrong side of it. At the next quarterly meeting Bro. Thorp gave up his license to preach and continued to exhort as long as he lived.

These are a few of the exhorters who helped to open this wide field, and make it ready for the crop that now grows upon it.

Some Laymen.

Any history of Methodism in North Mississippi that leaves out of the count the influence of hundreds of godly and God-fearing laymen will be a failure, so far as the main facts and the real factors are concerned. The personal observation and knowledge of the present scribe is too limited to enter upon a full presentation of this theme and of these characters. Indeed, the field is so large, and the characters so numerous, that it would require a book to cover the one and to include the other. The list of names alone would fill column after column of the ADVOCATE. This paper will contain the names of only a few of the laymen who wrought in this field, and these the names of men who labored in one small corner of the large vineyard. My personal recollections, back in the forties, are limited to the Pontotoc circuit. Later I have learned more of the laymen over a wider extent of territory. Brittan R. Webb, long a school teacher, and afterwards Secretary of State, an impetuous speaker, a fine teacher, a perfect Hercules in body and mind, exercised a fine influence in favor of Christianity, and in the councils of the church, over a wide section of country in North Mississippi. The same is said of Col. R. C. Clark, who yet abides on this side of the river. Col. Clark was not an educated man, but he was then, and is yet, a wise man, and a safe counselor in all the affairs of the church. Marion J. Davis, a steward, and Newton Davis, a class leader, a Mr. Bolton, and Stephen Daggett, who was the United States land agent at Pontotoc when the Indians were leaving this country, were all prominent and influential men in the early church in this country. C. W. Martin, a merchant, and long a class leader and steward in the church, to whom I am under obligation for help when getting ready to join Conference, wielded a mighty influence for good wherever he was known. When his sight began to fail, one eye grew near-sighted and the other long-sighted, so that he never wore glasses, but rested his eyes by reading with one eye with the book or paper close to him, and with the other with the book as far from him as his arm would allow. My father, W. B. Porter, stood side by side with these men. He was somewhat above the average run of our laymen of that day and time in point of intelligence and general reading; so I have been told. He was fond of reading good books, fond of controversy, particularly theological discussions, and I judge from the books he left, and the notes on the margins of them, and from manuscript notes left, that he was well up in the discussions of that day. He wrote a great deal, and in this case the iniquity, or habit, of the father is visited on the son. My father, though not licensed, was gifted in exhortation, and read one of Wesley's Sermons to the people when the preacher failed to come.

All these, and many hundreds more, were men of prayer, who prayed in their closets and families, and led the congregations in song and worship, often doing as much public work as many of the preachers do now. My father, Col. Clark, Marion Davis, and many others, conducted funeral services when there was no preacher present. They exhorted and called mourners and carried on revivals of religion till the preacher came. They did a great work for God. My father was a consumptive and a very feeble man, and so was greatly hindered in the work. He died when he was twenty-eight years old, in January, 1847.

Stephen Daggett kept up family worship for forty years, and, though an intelligent man, and long recording steward, was never heard to pray in public, and never prayed audibly in his family. He gathered his family in the parlor, night and morning, read a portion of God's Holy Word, and then all knelt for a few minutes, when he would say, "Amen," and the family would disperse. This was family worship. He told me on his dying-bed that it had been the sorrow of his life that he could not frame the language of audible prayer. He was gifted with his pen, and his handwriting was a thing of beauty that we rarely ever see now. Down to his last day he wrote with a goose quill and made his own pens.

My father saw the humorous side of everything. God out him out that way. I used often to hear him laugh heartily about one quarterly meeting he attended. One of the stewards reported ten pounds of wool collected as quarterage. The question arose as to what disposition should be made of that wool, and how it should be applied. My father made a motion to turn it over to Brittan R. Webb, then recording steward, and require him to pay the market price for it, and divide the money between the preacher in charge and the presiding elder. This motion was supported by a speech on the size of Bro. Webb's feet, the breadth, depth and thickness of his understanding, the large part of him that was exposed to the cold ground, the great danger he was in of catching his death of cold and the immense amount of wool it required to keep his pedal extremities in good, warm socks. Webb wore, as well as I remember, No. 11 shoes. Col. Clark moved to turn the wool over to the preacher in charge, Bro. C. C. Glover, as I remember. This motion was supported by a humorous, if not able, speech on the size of Bro. Glover's feet—only two numbers less than Bro Webb's. All the arguments that applied to Bro. Webb applied to Bro. Glover, with this additional argument against Bro. Webb and in favor of Bro. Glover: Bro. Webb was in the school-room nearly all winter by the fire, where he did not need socks, and Bro. Glover was on the circuit, where he was greatly exposed. Bro. Glover got the wool.

What has been said of these laymen in this small circle, as to their characters and influence for good, and their power in forming the conditions for future success, is true, to a greater or less extent, of every work and corner of this territory. This is only a bird's-eye view of the whole field.

Some Lay Women.

In the last day, when God makes up his jewels and motes out the final and eternal awards to his servants, and comes to the Methodist people and to those placed by his providence in North Mississippi, what an host of good women will come up from all over this country and claim a "right to the tree of life" in the name of Christ! They helped to plant the tree of Methodism in this country, and they nursed it with prayer and watered it with their tears. They brought up their children in the faith, fed the hungry, clothed the naked, visited the prisoner, cared for the sick and gave more than cups of cold water in the name of Christ. What mothers they were to the weary itinerants, and what friends to the infant church! The names of all of them will never be written in any single book, only in the "Lamb's Book of Life." They are all in the memory and heart of God. Few of them, comparatively, took any public part in the services of the church in the early days. It was not the fashion for women to do so then. They were the queens of home, the mothers and matrons of their children, and often the unseen power behind the throne in all the work of the church. In all matters of womanly modesty and of deep piety, in the inward adorning of the heart—the true glory of Christian womanhood—in those virtues and graces that commend the gospel of Christ, they were not one whit behind the women of this or of any other age. They helped to make the church whose history we read now, and whose larger and fuller blessings we enjoy. We owe them a debt that can never be paid in this world. In that day, in all the days of Methodism and of the Christian Church, there have been here and there, in almost every community, a few women who came to the front and took a prominent and active part in the public worship and affairs of the church. It is a matter of congratulation and of devout thankfulness to God that we have come to a time when our godly women have a larger field for usefulness in the work of the church. May God graciously guide them in it! I could call a long list of godly women who lived along in the forties and wielded a wide influence for good in North Mississippi. Very few of them remain.

Mrs. Sample, afterwards Mrs. Merrel, I knew when I was a small boy, and she was a potent power for good in a very large circle of country. She rode in a fine carriage and wore fine clothes, though they were perfectly plain. Her heart, her hand and her purse were always open to the poor and needy. Her carriage was often found at the doors of the humblest, poor people in her reach. She had no children and few cares, and so she spent her time going to big meetings, and in looking after widows and the sick and poor. She went about doing good. She prayed in public and labored at the altar in all the meetings she attended. Many were the souls she led to Christ. At the close of the war she found herself poor, but never grumbled or repined for one single moment, but took the change cheerfully and with thanksgiving unto God. She often said to me: "Why, my son, I have grown in grace and in the knowledge and love of God much faster since the war than I did before the war. Really I did not know, till God took them all away, how much my negroes and my worldly cares were in my way in my race after glory." She was a great reader of good books, specially of theological books. When death came she was going, regularly, through Clark's Commentary for the seventh time. There were few of our very best preachers that knew more of God's Word and Methodist Arminian theology than she. Her fine library fell into the hands of her grand-nephew, Rev. S. D. Long, now of Fountain City, East Tennessee.

Miss Mary Cherry, now an old woman waiting for the summons home, a sister of Rev. S. M. Cherry, of the Tennessee Conference, in her palmy days was a great power among the Methodist people of North Mississippi. She was masculine in feature, form and mind, and in all the work she did for God and his church. What a leader she was of God's hosts in singing and in prayer at camp and protracted meetings! Her voice was stronger than the voice of anyone else, and she knew by memory all the old songs. Anywhere in a mile of a camp meeting on a still night it was common to hear some one say, "Well, I know Miss Mary Cherry is there." When she sang you heard every word of the hymn. There were no organs and no choirs then. During the war she devoted herself to the sick and wounded soldiers, and she pushed her way through the Federal lines and procured from the American Bible Society tens of thousands of Bibles and Testaments and brought them out to be distributed among the soldiers of the Southern Army. Miss Mary Cherry did not seem to know what the word "fear" meant. She is now resting within the territory of this Conference.

Mrs. Mary Davis, wife of Gen. Reuben Davis, of Aberdeen, was known and her influence for good was felt all over North Mississippi, and in the regions beyond. Everywhere she went she was trying to do some good, to lead some soul to Christ, or some timid Christian to full consecration—to sanctification. She was a very gifted woman and very peculiar in some of her ways. She wielded an accomplished and gifted pen, and wrote often for our church periodicals and for some of the magazines. She was a class leader among the ladies of her church. When she went to church at home, and said her prayers, as she always did, she arose and stood for a moment or two full-face to the congregation, no matter how large it was. When asked why she did this she said: "I am looking for the members of my class. I want them all in the house of God on time." Whether at home, or in the country, or on a visit, or with her husband while he was in Washington in Congress, she was always engaged in some soul-saving work, some good deed for some needy one. What a power she was in prayer, in public or in private, and especially at the bedside of the sick and the dying! She has long been in heaven.

GILDEROY.

'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs and hath its eyes unsealed.
True is it that Death's face seems stern and cold
When he is sent to summon those we love;
But all God's angels come to us disguised;
Sorrow and sickness, poverty and death,
One after another lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

—*James Russell Lowell.*

The Life in the Home.

The only way to make the world a better place to live in is for each individual to make himself a better person to live with. How to live with others is, therefore, the great question for the decision of every human being. In its answer is involved the solution of the problems which vex the social philosophers, and to enable them to settle it is the prime object of Christianity.

If we begin with the application of the rule to the simplest routine of daily existence, the extension of it into all the rules of life will become easier. The most trying place in which to start is the home, the family itself, and yet the home is the great school of manners, and for the education of the heart. The very certainty of responsive family affection may easily develop disregard for the restraints and requirements of the wholesome rule. It is using a dangerous license to assume that because this affection is natural and is tolerant, forgiving and charitable, it can not be abused, and that a carelessness in the treatment of others which would be intolerable and impossible elsewhere is permissible and defensible in the circle of the family.

If in the narrower relations of the family, of marriage and fraternity, people scrupulously and sensitively regard each other, they will acquire a habit which will enable them to live with all other people, however they may encounter them, and wherever.—*Chautauquan.*

Rest in God.

Human nature is restless. This restlessness is partially caused by sin, but it is also due to the greatness of human nature. Both what is worst in us and what is best in us are fruitful of unrest.

For our sin there is no refuge save the infinite mercy. For the immortal hunger of our hearts there is no satisfaction save the divine fullness. Our longings and aspirations become harmonious and steady only when divinely inspired. He is at rest who can say: "My soul waiteth upon God. My expectation is from him." He can also say: "He is my rock and my defense. I shall not be moved."

Circumstances are fluctuating, our nature is tumultuous and discordant, our fellow-men may deceive or disappoint us, those who are ever true may be removed from us; but God is changeless, he is infinitely loving, he is faithful, he is eternal. Confidence in the love, the wisdom and the fidelity of God will give us rest. Life's restless sea with all its roaring billows of uncertainty is held in the hollow of God's hand. The stormy waves are transitory, but the ocean of life is lasting, and God holds it forever. There is always peace in its depths. The waves are only on the surface.—*Northern Christian Advocate.*

A New Hampshire woman aged eighty years, when asked recently how she had kept herself so vigorous and healthy, replied, "By never allowing myself to fret over things I can not help; by taking a nap, and sometimes two, every day of my life; by never taking my washing, ironing and baking to bed with me; and by oiling all the various wheels of a busy life with an implicit faith that there is a brain and a heart to this great universe, and that I could trust them both."

SUNDAY-SCHOOL LESSON.—Dec. 4, 1892.

BY REV. WM. H. LAPRADE, D.D.

Work among the Gentiles.

Acts xiv, 8-22.

GOLDEN TEXT.—"*In his name shall the Gentiles trust.*" (*Matt. xii, 21.*)

Lycaonia, the district in which Lystra and Derbe were situated, was "bare and dreary." The two cities mentioned were small, "with a rude dialect and primitive superstition." The fact that no mention is made of a synagogue, or of any Jews, suggests that if any of the "house of Israel" were at Lystra, the number must have been very small. At some place where the crowds would gather Paul and Barnabas preached to them, and on such an occasion the leading incident of our lesson occurred.

Vers. 8-10. A well-known man, no doubt, who habitually, for entertainment or for alms-begging purpose, was carried to the places of public resort. He became intensely interested in Paul's preaching. Paul saw this. He also, guided by the Holy Spirit, saw that the man "had faith to be healed." Paul had been preaching Christ. Now, in tones that all could hear, and in such connection with his sermon as would indicate that the power of Christ was relied upon, he commended him to stand up. The faith of the cripple responded to the command; he leaped up and walked about without hesitation.

Vers. 11, 12. The ancient heathen nations believed that the gods of their superstitions came to earth, at times, as human beings. Especially would a rude population like that of Lystra jump to such a conclusion.

Paul had spoken, probably, in Greek—a language in general use in his day, and understood by the Lystrians, who themselves spoke Greek. In their excitement, however, they used the native dialect, as people usually do. Jupiter and Mercury were associated in the thought of that period. Mercury was the god of eloquence; so, as Paul was the speaker of the occasion, they called him Mercury. There was a temple of Jupiter at Lystra; so Barnabas was supposed to be that god.

Ver. 13. The populace, full of enthusiasm, at once summoned the priest of Jupiter—the temple being near by—who at once brought oxen, and garlands for their decoration, to the vestibule of the house into which the apostles had gone after the miracle, intending to offer sacrifice to them. Lystra, they thought, had been highly honored, and great honor must be done to the supposed "immortal gods."

Ver. 14. Perhaps the apostles did not understand the Lycaonian tongue, and, therefore, were not informed of the mistake concerning them. It is more probable, however, that they went to their lodging-house immediately after the miracle, supposing that the excitement would abate, and were surprised when the crowd appeared at the gate. They "rent their clothes" to indicate extreme disapprobation and pious indignation.

Vers. 15-17. The apostles' address to the multitude covered the following statements: (*a*) That they, the apostles, were only men. (*b*) That their message to the Lystrians was that they should turn from their vain superstitions and worship the living God, creator of all things. (*c*) That God had not hitherto revealed himself fully to the world. (*d*) That partial revelation of God had been made in his providence.

Ver. 18. The miracle was so notable, and the superstitious notions of the people were so inwrought in their lives, that even so emphatic and earnest protest barely prevailed.

Ver. 19. At Antioch and at Iconium the Jews had instigated persecution of Paul and Barnabas. Those who came to Lystra may have done so for trading purposes, or they have come with set purpose to stir up the people against the Christians. At any rate, they soon incited an attack on them. People who are easily moved are usually inconstant. So the excitable Lystrians proved to be. Paul, the chief speaker, became the object of special hatred, the Jews urging the attack and probably taking part.

Ver. 20. Paul, stunned for awhile, recovered consciousness, and went back into Lystra, having been dragged outside the gate as a dead man. One night for rest and rally—then he and Barnabas went on, "counting it all joy to suffer for Christ." Derbe, a town much of the type of Lystra, was their next stopping-place.

Vers. 21, 22. At Derbe they were not molested, so far as we know, and there they succeeded; they "made many disciples," for so the words "taught many" are to be understood.

They returned by way of Lystra, and Iconium, and Antioch, not because it was the shortest route, but because they wished to further instruct and comfort the converts at those points. Especially did they wish to impress them, subject as they would be to persecution, with the fact that through "much tribulation" the kingdom of God is entered.

So, practically, the first missionary journey ended, for nothing of great moment occurred after this. This journey was the beginning of those great movements by which Christianity has spread all over Europe and America, and is being introduced everywhere.

The spirit of Christianity is essentially missionary. To "preach the gospel to every creature" is the one great duty of the church. The local church is a basis of operation; the regions beyond is the field to be conquered and garrisoned for Christ.

Noble Womanhood.

Among women who found self-abnegation the joy of their lives, we must not forget Caroline Herschel, whose talents might have won her renown on her own account, but whose self-forgetful love made her the untiring, faithful helper of her brother, toiling with him in his workshop, grinding his mirrors, watching beside his telescope through Winter nights, recording his observations when the ink froze in the bottle, and lamenting a most painful accident to herself, sustained in his service, only for the fear that he will miss her assistance. In the same mold was cast Dorothy Wordsworth, sister of the illustrious poet, his companion and care-taker, and the inspirer of much that is best in his writings—a woman content to subordinate to his genius her own firm intellect, to merge in his purposes and interests all her own, and gladly effacing herself in order that he might rise higher than he could otherwise, and be enabled to render worthier service to the world. Famous men, like Carlyle, Mill, Dean Stanley and Disraeli, have borne grateful testimony to the inspiration and help and stimulus of the women by their sides. Over the grave of many a wife might the husband inscribe Carlyle's poetic lament that "the light of his life was as if gone out." In many a sick-room has her presence been a power more beneficent than a physician's. A supplement chapter might well be added to Carlyle's "Hero Worship" on the hero as woman. Through breaking clouds we already catch glimpses of her.

MARRIAGES.

DERTRIDGE—GORDON.—In Lake Charles, La., Nov. 2, 1892, by Rev. Thos. J. Upton, Mr. Walter N. Dertridge and Miss Meline Gordon, all of Lake Charles, La.

LACAZE—THEILMAN.—In Lake Charles, La., Nov. 4, 1892, by Rev. Thos. J. Upton, Mr. Wm. Lacaze and Miss N. Annie Theilman, all of Lake Charles, La.

HOWARD—FRANKS.—Near Lake Charles, La., Nov. 18, 1892, by Rev. Thos. J. Upton, Mr. Silas M. Howard and Mrs. Mary H. Franks, all of Calcasieu parish, La.

MASON—ROSCOE.—At the residence of the bride's mother, Mrs. C. Roscoe, Nov. 16, 1892, by Rev. H. J. Boltz, Mr. Samuel P. Mason to Miss Serena E. Roscoe, all of DeSoto parish, La.

MATHEWS—ROBERTS.—At the residence of the bride's mother, near Thomasville Miss., Nov. 9, 1892, by Rev. Isaac L. Peebles, Mr. William Mathews (near Edwards) to Miss N. B. Roberts.

STONE—REEVE.—At the residence of the bride's brother, Chillicothe, Texas Oct. 16, 1892, by Rev. J. H. Stone, Mr. H. Lovelace Stone to Miss Daisy Reeve.

SIMMONS—KILPATRICK.—At the Methodist Church, Verona, Miss., Nov. 16, 1892, by Rev. J. B. Stone, Mr. E. C. Simmons, of Magnolia Springs, Texas, to Miss Susie Kilpatrick, of Verona, Miss.

OBITUARIES.

JOHNSON—Our friend, IRENE LOWERY JOHNSON, second daughter of Capt. J. W. and Mrs. Fannie Johnson, died at her home near Jackson, Miss., July 9, at the early age of fourteen.

Almost faultless in form, a model in mirth, with a nature as merry as the sunbeam, she promised much for life, and life promised much for her. Just entering young womanhood, with superior native gifts, she had begun to show the grace of a cultivated mind and heart. She had just closed her first session at Whitworth College; but hardly had her holidays begun when typhoid fever set in which robbed the family of a jewel and society of a promised benefactress. She lived not for self, but for others. She had a warm and generous heart; always ready to respond to any kindness shown her, and her self-denial for others was often spoken of, while her devotion to her parents was beautiful.

Of her as a college girl, the president says: "She was a model girl; never gave us anything but pleasure during her stay with us." Mrs. Fitzhugh writes: "I can not recall a single harsh expression coming from her, or one disobedient act during the session spent with us. She was gentle and loving to everyone."

Our young friend early heeded the injunction, "Seek ye first the kingdom of God and his righteousness." At the age of eleven she joined the Methodist Church, and, we believe, thus early "passed from death unto life." Her devotion to the church was striking in one so young. She loved the Sunday-school, and was a valued member of the Epworth League. A school-mate says: "I have never witnessed such a sweet Christian character in so young a person as I saw in Irene." She loved God and all his children; and so fulfilled the law.

"If life be not in length of days,
In silvered locks and furrowed brow;
But living to the Savior's praise,
How few have lived so long as thou!

"Though earth may boast one gem the less,
May not e'en heaven the richer be?
And myriads on thy footsteps press
To share thy blest eternity."

MRS. GEO. H. THOMPSON.

Rose Hill, Miss.

McCLENDON—Died, Oct. 20, WILLIAM ALEXANDER, only son of Alex. and Lizzie McClendon, aged three years. The house is lonely, and our hearts are sad for thy absence, sweet child.

Little Manly suffered; but in all his sweet disposition of love was ever present. A few moments before he died he pressed cherub arms around his mother's neck, looking in her eyes as though to say, "Weep not, precious mama!" Then, unclasping them, his little dimpled hands clasped his father in a last embrace, and with that word, "Papa," trembling on his lips, his pure spirit winged its flight to God, out of the shadow of the sun before this world had made him a partner of sorrow and of sin. Weep not, dear loved ones; for

The silence that falls upon sin and pain,
Is the deathless joy of an angel's strain.

Aunt Etta, he loved you so. It was hard to give him up; but, oh! your little pet is waiting for you at the beautiful gate; and, sorrowing parents, you have a jewel in the Savior's crown; and, grandma and grandpa, your little Manly is only one more gem around the great white throne.

He has gone where songs seraphic
Now seem calling from the sky;
He is up among the angels,
But we will meet him by-and-by.

COUSIN FLORENCE.

SWAYZE—PRENTISS SWAYZE was born in Yazoo county, Miss., Jan. 8, 1840. When the late war broke out, he joined the army early in 1861. He was a brave, gallant soldier, a good officer. He was wounded on April 7, in Pickens county, Ala., in the last skirmish in this department. He was married to Miss Mary V. O'Reilly, Dec. 20, 1865, with whom he lived nearly twenty-seven years. He joined the M. E. Church, South, Oct. 4, 1877, and has been a faithful steward. He was remarkably kind to his pastor.

Bro. Swayze was a good, obedient son, a true friend, a liberal supporter of his church, a wise counselor, always successful in business. But the most beautiful part of his character was seen in his home life. He was one of the most kind, tender and affectionate husbands, devoted and generous to his three sons, faithful and true to his mother-in-law; could control everyone without appearing to do so.

He died Sept. 30, 1892, after a long illness, but without murmuring; and on Saturday, Oct. 1, we laid him away to rest. The services were attended by a very large gathering of relatives and friends. D. C. LANGFORD.

YARBROUGH—Died Sept. 10, 1892, near Liverpool, La., EUDORA VIVIAN, little daughter of Thomas and Winnie Yarbrough, aged three years eleven months and fifteen days.

The sad messenger Death has entered and taken from this happy circle one of its rarest flowers, little Eudora, a sweet and promising child, loving and loved by all. She was, indeed, a bud plucked from earth to bloom in heaven. Her earthly pilgrimage was short; but she has been transplanted to a purer home, where she can bloom and shine forever in the arms of him who cares for the little lambs. Little Eudora will be missed at home—ah! sadly missed—but heaven will be sweeter.

May God bless the parents, sisters and brothers and loved ones, and help them to realize that God, in his infinite mercy and goodness, worketh all things for the good of his children; and may he heal their wounded hearts, and bring them nearer that home where their little one is waiting, and where parting is no more! Her grandpa,

JOHN YARBROUGH.

O'QUIN—Rev. E. B. O'QUIN, son of T. J. and M. L. O'Quin, was born in Jefferson county, near Red Lick, Miss., April 3, 1870. Bro. O'Quin connected himself with the M. E. Church, South, at the age of fourteen, August, 1883, and was licensed to preach five months after—January, 1884, under the presiding eldership of W. L. C. Hunnicutt. Graduated at Emory College, June 6, 1892; returned home June 30, and died at home Sept. 7, 1892.

In the death of Bro. O'Quin the church sustains a great loss. He was getting ready to enter Conference this Winter. He was a bright young man, and would have made a useful worker in the church. But God had a better place for him. If he had lived as we had hoped for, he would have had to go through conflicts and trials; but now those are all over, and we feel assured that he is now basking in the sunshine of God's glory.

Bro. O'Quin leaves an aged father and mother, four brothers and one sister to mourn his death. Weep no more, fond parents; thy son is not dead, but sleepeth, and in the morning of the great resurrection he will arise from his sleep and be found singing with the angels around the throne of God. Let us all strive to meet him there! B. W. LEWIS, Pastor.

BOYLS—STELLA BOYLS was born Dec. 31, 1890, and died Oct. 26, 1892.

The bitter cup of sorrow has been pressed to the lips of every member of that Christian family—father, mother and two little brothers. Gentle-spirited, lovely little Stella has been removed to the Father's house of many mansions. A shadow has fallen athwart the home; but, thank God! the sunshine accompanies the shadow. The blessed Savior, touched with a feeling of all our infirmities, does not allow the shadows long to remain. He knows just how to bestow comfort and peace to a sadden heart.

My beloved brother and sister, the Savior knows how to bind up a broken heart, and cause everything to work for good to them that love the Lord. Cheer up, bereaved ones; little Stella has been introduced into that mighty throng that stands around the throne of God, singing, "Glory, glory, glory be to God on high!"

Be faithful, father, mother and little brothers. Jesus will take care of little Stella until you come. C. C. EVANS, P. C.

Homewood, Miss.

NEWSOM—Little ANNIE GRACE, infant daughter of Bro. Chas. D. and Sister Annie McEachin Newsom, died in Sweetwater, Tex., Oct. 28, 1892. The parents were visiting Dr. McEachin, Sister Newsom's father, when the messenger of death called for their darling babe.

Little Annie was the joy of their home and the idol of their hopes, and when the opening bud was plucked, the cloud seemed to shut out the light-house on the shore of earthly ambition. But while earth has been made darker, heaven has been made brighter; and they place their confidence in him who said: "In my Father's house are many mansions. . . I go to prepare a place for you;" and in that city, where "they need no candle neither light of the sun," they expect to meet Annie and never part again. C. L. BROWNING.

Sweetwater, Texas.

HORN—JOSEPH DAVID, eldest child of Mr. J. R. and Mrs. Anna Horn, was born Oct. 27, 1888, and died at his home on Cane River, near Natchitoches, La., on the morning of Oct. 25, 1892.

The traits of character which had manifested themselves under the wise training of his Christian parents, even at this early age gave promise of a beautiful manhood; but Divine Wisdom, which sees infinitely farther than human, chose to remove him to a higher home. The last night of his stay on earth was one of suffering, and though so young, he frequently called upon God for relief.

His death is a sincere blow to those who loved him, and their only source of comfort in this bitter hour is their hope of a happy reunion beyond the grave. R. H. WYNN.

BUSHNELL—The infant son of Mr. and Mrs. L. Bushnell was born July 13, 1892, and fell asleep in the arms of Jesus, Oct. 13, 1892. Just four months to the day, a mother's little jewel has been taken from this sinful world.

This bud was too pure for us; so Jesus has taken him home where the little one will never suffer any more. Never was a sweeter little babe! It was so beautiful, so sweet. But Jesus, who gave him, took him away.

Mourn not, dear loved ones; your babe has gone to heaven to live with his sister, and a beautiful little angel is he. Soon we will meet him at the pearly gates, where parting will be no more. His friend, DAISY FISHER.

Ville Platt, La.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
Little Rock	Dec. 7	Magnolia, Arkansas	Wilson
North Georgia	Dec. 7	Madison, Georgia	Hendrix
Alabama	Dec. 7	Eufaula, Alabama	Fitzgerald
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacadoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Charles, Louisiana	Galloway
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygood
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7 15-16	— —
Ordinary	8⅝	— —
Good ordinary	8 15-16	— —
Low middling	9 1-15	— —
Middling	9 11-16	— —
Good middling	10 1-16	— —
Middling fair	10 9-15	— —
Fair	11¾	— —
Galveston middling	9⅝	— —
Mobile middling	9⅝	— —
Memphis middling	10	— —
SUGAR.		
Open Kettle:		
Prime	2⅝	2 13-16
Fully fair	2¾	2 13-16
Good fair	2⅝	2 13-16
Common	2½	2⅝
Centrifugal:		
Seconds	2⅛	3⅝
Prime yellow	6½	6 9-15
Gray white	— —	3⅝
Choice white	4 1-16	4⅛
Standard granulated	— —	— —
MOLASSES.		
Open Kettle:		
Fancy	— —	— —
Fair	70	21
Good common	30	26
Syrup	35	39
RICE.		
No. 2	1¾	2
Good	3⅝	3⅝
Fair	6	3⅛
Prime	— —	— —
Rough, ℔ bbl	1 95	3 00
Polish, ℔ ton	15 00	16 00
FLOUR.		
Extra Fancy	3 62½	3 75
Fancy	3 45	3 55
Choice	— —	— —
Minnesota Patents	4 87½	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 42½	4 75
CORN PRODUCTS.		
Corn meal	2 40	2 50
Cream meal	3 10	3 15
Grits	3 10	3 15
Hominy	3 25	— —
GRAIN, ETC.		
Corn:		
White, ℔ bushel	— —	51
Yellow	— —	53
Mixed No. 2	— —	51
Oats:		
Western	— —	41
Texas rust-proof	37	38
Bran:		
℔ cwt	82½	85
Hay:		
Prime	13 00	14 50
Choice	13 50	14 00
PROVISIONS.		
Pork:		
Mess (Standard)	13 50	14 75
Prime Mess	13 00	— —
Rumps	13 50	— —
Bacon:		
Fancy Breakfast	11½	17½
Shoulders	8	— —
Sides, short rib	9⅛	— —
Sides, long clear	9⅛	— —
Hams:		
Sugar-cured	12½	12¾
Dry Salt Meat:		
Shoulders	— —	7¾
Sides, short rib	8½	— —
Sides, long clear	8⅝	— —
GROCERIES.		
Coffee:		
Prime	18½	— —
Fair	19	— —
Common	16½	— —
Teas:		
Choice	18	65
Hee-No	— —	— —
Butter:		
Western Creamery	— —	38
Western Dairy	— —	25
Common	— —	— —
Lard:		
Refined	5⅝	4⅞
Oils:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	— —	26
Lard, Extra No. 1	65	— —
VEGETABLES.		
Cabbages:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	12 00	13 00
Louisiana, ℔ [illegible]	— —	— —
Potatoes:		
New Louisiana	— —	— —
Western	3 75	3 25
Onions:		
New Louisiana	— —	— —
Western	3 (4	3 30
BALING STUFFS.		
Bagging:		
Jute, 2 lb. ℔ yard	4⅝	— —
Jute, 1¾ lb. ℔ yard	6	— —
Lane Mills Cotton Bagging	— —	— —
Baling Twine:		
℔ lb	7¾	7½
Ties:		
℔ bundle	93	— —
SUNDRIES.		
Poultry:		
Old Hens, Western	4 00	4 50
Young Chickens	1 50	3 00
Chickens, Southern	2 75	3 25
Young	1 25	2 50
Turkeys, Southern	9 00	12 00
Eggs:		
Western	16	20
Southern	20	21
Wool:		
Lake ℔ lb	— —	— —
Louisiana	— —	— —
Burry	— —	— —
Country Hides:		
Green Salted, ℔ lb	— —	— —
Dry salted	— —	— —
Fertilizers:		
Cotton seed, ℔ ton	12 00	— —
Meal	21 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ℔ lb	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, Nov. 29.

Financial.

The tone of business in New Orleans has been more cheerful this week, and the general movement brisker not only here, but throughout the country. Larger supplies have rendered money slightly easier here as well as at other financial centres, though the demand has been good for the general purposes of trade, and the active speculation going on in cereals and cotton, especially at Liverpool, and particularly at New York and here. Local securities generally have shown more animation and some improvement in street railroad values, premium bonds and Louisiana 4s. The improvement in the latter was attributed to the agreement of the Board of Audit and Exchange to meet here, where the exchanging of old Louisiana stamped 4s for new clean bonds has progressed satisfactorily and with celerity.—*Times-Democrat.*

Cotton.

This has been another remarkably eventful week in the world's cotton markets, and the efforts of the bulls and bears to control the situation have been gigantic, their manipulations of prices and their widely different published statements in circular, cable and telegram, causing not only wide, but sometimes wild fluctuations. In fact, the extreme views of even prominent authorities have become so far apart on the size of the crop (ranging from below 6 000,000 bales to 7,500,000 bales), that the public have become very much puzzled, even as to an approximate idea of the situation, which, however, will hardly be soon arrived at unless there is some pronounced development more clearly indicating it.—*Times Democrat.*

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

Rocky Springs	Dec. 3, 4
Utica (Thurs.)	8
Port Gibson	10, 11

D. A. Little, P. E.

BRANDON DIST.—FOURTH ROUND.

Trenton, at Polkville	Dec. 1
Montrose, at Mt Zion	3, 4
Westville, at Rial's Creek	8
Raleigh, at Raleigh	10, 11

C. McDonald, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson—First Church	Dec. 3, 4
Jackson—Capitol Street	3, 4
Flora cir., at Flora (Wed.)	7
Pocahontas circuit	10, 11

Trustees are hereby requested to be ready with their reports on all church property.

E. H. Mounger, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Lower Coast (Sat.)	Dec. 3
Carondelet (Thurs.)	8
Craps (sun.)	11

Local preachers and Boards of Trustees must present their annual reports. The pastors are requested to have their statistical reports ready.

C. W. Carter, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Sabine Mission, at Keener	Dec. 3, 4
Lake Charles Mission	8
Lake Charles—Broad Street	10, 11

Jno. A. Miller, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Montgomery	Dec. 3, 4
Alexandria	10
Evergreen, at Lecompte	11, 12

A full attendance of Official Boards is greatly desired. Boards of Trustees will please have written reports of church property.

J. Ivy Hoffpauir, P. E.

ARCADIA DIST.—FOURTH ROUND.

Ringgold, at Andrew Chapel	Dec. 3, 4
Arcadia, at Arcadia	8
Ruston, at Ruston	10, 11

J. L. P. Shepherd, P. E.

Send your orders for Children's Story and Picture Books for the holidays to Bro. Van Valkenburgh, 106 Camp street. He has a fine line, and very cheap.

NEWS OF THE WEEK.

DOMESTIC.

A bill has been introduced in the Legislature of South Carolina looking to the establishment of a home in Columbia for aged and disabled Confederate soldiers.

In the Georgia Legislature, on Nov. 24, a bill was introduced authorizing the governor and treasurer to issue State bonds to the amount of $368 000, to pay off the portion of the public debt maturing. The bill will undoubtedly pass.

The Methodist Episcopal College Presidents' Association has elected the following officers: President King, of Cornell, Ia., president; President T. P. Marsh, of Mount Union College, vice-president, and President Wilder, of the Illinois Wesleyan University, secretary—the three to form the Executive Committee.

Within the past few days New York whisky men have purchased from fifty to sixty thousand barrels of Kentucky whisky through Louisville brokers. It is said the purchasers think Congress will increase the tax on whisky from 90 cents to $1 50 a gallon, and thus they will be able to make a fortune on whisky bought under the 90-cents tax law.

The ninth Annual Convention of the Southern Homeopathic Medical Association, which met in Hot Springs, Ark., adjourned on Nov. 25, after electing officers for the ensuing year. Chicago was decided upon as the next place of meeting, to be held at the time of the meeting of the Medical Congress, which assembles in that city the last week in May, 1893.

The directors of the Young Men's Christian Association of Savannah are considering the question whether the pastor of the Savannah Swedenborgian Church can become an active member of the local branch of the Y. M. C. A. The Y. M. C. A.'s active membership, according to its rules, is to be composed of members in good standing of evangelical churches. This provision bars him out. The Swedenborgian clergymen intend to apply for membership to test the matter.

The Treasurer of the United States, H. E. Newbecker, has submitted to Secretary Charles Foster the annual report of the operations and condition of the treasury. The net ordinary revenues of the government for the fiscal year were $354 947,574 a decrease of $37 674 663, as compared with the year before. The net ordinary expenditures were $345,023,330, a decrease of $10. 349 535. The surplus revenues were put down from $37,239 762 to $9,914.-435, including the public debt. The total receipts for the year were $736.-401,296, and the expenses $681,019 289.

Having in mind the possibility of an extra session of Congress, Democratic members, who are arriving in Washington, are beginning to discuss the organization of the next House of Representatives. It is generally believed that Mr. Crisp will be elected again, although quite a number of influential members are confident he will have decided opposition, and particularly from the members who are pronounced tariff reformers. Mr. Crisp is not an advanced tariff reformer, and the opinion prevails that it would be a step backward to again place him in the Speaker's chair.

The amount of cotton marketed last week shows up a little better alongside of last year and the year before than did the amounts marketed in the preceding weeks since the first of September. In the corresponding week of 1890, for example, the crop in which year rose to 8,650,000 bales, the quantity marketed was 347.217 bales; in the year 1891, when the crop rose to the unprecedented figure of 9 035 000 bales, the quantity marketed during the same week was 418.941 bales. In the week just ended, the movement amounted to 340,982 bales—78 000 bales less than last year, and 6 300 bales less than the year before.—*Times Democrat.*

FOREIGN.

The International Monetary Conference opened in Brussels last week.

The German Reichstag was opened on Nov. 23. The army bill was introduced by Chancellor von Caprivi, who made a most important speech upon the relations existing between France and Germany.

The Cabinet has decided that Parliament shall meet on Jan. 26. Mr. John Morley, Chief Secretary for Ireland, has taken to Dublin a draft of Mr. Gladstone's Home Rule bill, which will be submitted to the Irish leaders.

A number of attacks on foreigners are reported from the interior of China and Japan, but no serious injury to life or limb. At Kien Chang, China, Rev. H. S. Phillips and wife, missionaries, had their house burned over their heads and were forced to appeal to the local magistrate for protection.

The House of Commons will present a unique spectacle at the opening of the session. As the Irish parties have decided to sit with the opposition, the anti-ministerial side of the House will be crowded to overflowing. The ministerial benches will be sparsely filled. Some Conservatives rely upon the moral effect of such a sight, but when the Irish members troop into the government lobby to vote for Gladstone, the effect will be the other way.

The case of the French government against the Panama Canal Company was called in the Court of Appeal on Nov. 25. The defendants are: M. Ferdinand de Lesseps, the chairman of the Board of Directors; M. Charles de Lesseps, his son, vice-chairman; M. Marius Fontanes and Baron Cotta, directors of the company, and M. Eiffel, the well-known contractor. None of the defendants were present. The case was adjourned until Jan. 10, counsel for the defendants guaranteeing that they would then appear. The charges that appear in the indictment, which is a very voluminous document, are breach of trust and malversation of funds.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

Our Little Men and Women for 1892. Cloth, $1.75; boards, $1.25. With colored frontispiece. Boston: D. Lothrop Company.

Too much can not be said in favor of the bound volume of *Our Little Men and Women* for 1892, for it is seldom that so many bright and well-known writers and artists have united to produce such worth and beauty as this dainty little book represents. There are pretty poems and verses by real verse-makers, stories by story-tellers in sympathy with child-life, bright bits of travel, history and biography, as well as fragments of music here and there to enliven, all embellished with choice illustrations, make up a charming volume to entertain and instruct the real little men and women who are just beginning to read for themselves, and learning how to use their eyes.

The Pansy for 1892. Edited by "Pansy." Cloth, $1.75; boards, $1 25. With colored frontispiece. Boston: D Lothrop Company.

Charming alike in its pictures and text, the bound volume of *The Pansy* of 1892 is the peer of its predecessors and its contemporaries. The two leading stories, "Way Stations," by Pansy, and "Little Paul; and the Frisbie School," by Margaret Sidney, will not only interest boys and girls but the older people of the household, for these two writers are universal favorites.—The English Literature papers are clear, concise and comprehensive. The American History papers will attract special attention. The Baby's Corner, by Mrs. C. M. Livingston, is dainty and sweet, and rounds out a volume that has something of interest for every one in the family, and for Sunday as well as week-day reading.

Select Notes: A Commentary on the Sunday-School Lessons for 1893 Suggestions to Teachers and Library References. By Rev. F. N. Peloubet, D. D., and M. A. Peloubet. Price—Cloth $1.25; cloth, interleaved edition, $2; French Morocco, limp, round corners, gilt, $2. Sent postpaid on receipt of price. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

The studies for 1893 for the first six months are taken from the books of Ezra, Haggai, Zechariah, Proverbs, Job, Ecclesiastes, Malachi. The last six months from the books of Acts, Romans, First and Second Corinthians, Ephesians, Colossians, First Peter, and Revelation. The volume contains Christmas, Easter, Temperance and Missionary lessons. Also colored maps, chronologies, two full page illustrations, together with numerous small maps and pictures drawn by Gallagher, Myrick and Beal, illustrating the Bible text. The publishers, in presenting the volume of Select Notes for 1893, are confident that their large experience enables them to offer a lesson help which, beyond all question, meets the needs of teachers and scholars alike. Explanatory, illustrative, doctrinal, practical.

PERIODICALS.

—University Extension. Philadelphia. Price, $1 50.

—Godey's. Godey Publishing Company, New York. Price, $3.

—Missionary Review. Funk & Wagnalls, New York. Price, $2.

—Popular Science. D. Appleton Company, New York. Price, $5.

—Preacher's Magazine. W. B. Ketcham, New York. Price, $1 50.

—The Quiver. Cassell Publishing Company, New York. Price, $1 50.

—Missionary Reporter. I. G. John, Nashville, Tenn. Price, 50 cents.

—Magazine of Art. Cassell Publishing Company, New York. Price, $3.50.

—The Whole Family. Russell Publishing Company, Boston. Price, 75 cents.

—Ladies' Home Journal. Curtis Publishing Company, Philadelphia. Price, $1.

—The Good Citizen. Organ of the Columbian College of Good Citizenship, Columbus, Ohio. Price, $2.

A New Magazine.

Child's Garden, of Story, Song and Play, is to make its appearance with the holiday Christmas Number. It will be a beautifully illustrated paper for the youngest readers, and is composed and edited from the Kindergarten standpoint, to fit the need of the true school and cultured home, as perhaps no other child's magazine has ever aspired to.

Scientific child literature has never been attempted before, and mothers and teachers awake to the new educational thought will hail this magazine with delight. It is to be edited by Andrea Hofer, one of the editors of the *Kindergarten Magazine*, and a well known writer of child literature. The best of writers will contribute. The subscription price is $1 per year. Send same to Child-Garden, Woman's Temple, Chicago.

M. Ribot, French Foreign Minister, recently communicated with Lord Roseberry, requesting a statement of the position of the present British Cabinet with reference to the rights of France in Newfoundland. Lord Roseberry, in his response, announced that the present government had adopted the policy of Lord Salisbury with reference to Newfoundland. Sir Charles Tupper, the Canadian High Commissioner, will depart for Canada, Dec. 3. He will take with him the completed commercial treaty between France and Canada. The arrangement includes a stipulation that Canada shall grant a subsidy for a steamship company between Canada and France.

Anguilla, Miss.

We have had a gracious revival at Anguilla. Bro. Joe J. Jones was with us nine days, preaching three sermons daily. Bro. Jones' preaching was plain and practical, pointed and powerful. He is a man whom the Lord appears to delight in honoring in the conversion of souls. Our church being small, the brethren erected a temporary tabernacle, and the largest congregations that ever assembled for religious service in this place waited daily on his ministry. The oldest settlers say that there never was such a general religious awakening in this community. Thirty accessions to the Methodist Church, thirteen to the other churches, and the entire membership greatly blessed. Bro. Jones was with me in June at Rolling Fork. His work at that place abides and will abide. The sure evidence of spiritual life, as manifested by the great interest taken in all departments of church work, and prohibition in Sharkey county, are largely due to his work among us at that time. Bro. Hawkins and I at Conference will report over a hundred accessions, and expect to report all collections paid in full. I had a very severe attack of malaria this Summer. For about two months I was unable to do any work. My people have been very kind to me during the entire year, but especially so during my illness. God bless them each and all! In the providence of the good Lord, I have been completely restored to health and strength, and feel more determined than ever to do his will. Praise God, from whom all blessings flow! Frank M Keen.

Convey thy love to thy friend, as an arrow to the mark—to stick there; not as a ball against the wall, to rebound back to thee. That friendship will not continue to the end that is begun for an end.—Enchiridion.

BUSINESS NOTICES.

Office of New Orleans Christian Advocate.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. C. T. Munholland (2), A. D. Miller, G. A. Mandeville (2), C. G. Andrews, M. H. Moore, B. F. Lewis, Daniel Loflin, H. B. Trevilion, M. L. White, J. A. Randolph, S. M. Blocker, J. P. Drake, A. C. Flowers, J. M. Brown, J. G. Cammack, F. P. Spencer, R. F. Witt, J. M. Cowan, L. Carley, V. V. Boone, J. W. Luter, R. D. Nonworthy, N. B. Harmon, J. S. Parker, R. B. Downer.

Messrs. V. M. West, H. H. Harris, W. L. Richardson, W. C. Hollingsworth, W. L. Ellis (2), R. T. Donaldson, R. B. Bellew, G. W. W. Goodwyn, D. W. Jones, W. L. Weber, F. H. Powers, A. C. Myer & Co., Thos. C. Brown, J. M. Vickers, T. D. Scott, J. E. Crossley, R. Johnson.

Mesdames Lelia C. Brown, Lizzie Gilmore, F. Tisdale, D. G. Pepper, B. F. Alexander, S. E. Munday, J. T. O'Pry.

Nov. 29.

Christian Advocate.

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Rev. C. W. CARTER, D. D., Editor.
Rev. B. F. LEWIS, Ass't Editor.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Bishop Galloway.

Though it has been more than six years since Dr. Galloway was elevated to the episcopacy, he has never held a session of the Louisiana Conference. We have known him favorably all these years, and yet we have never had the blessing of his presence as our president. In the name of the Louisiana Conference, we extend a hearty welcome to Bishop Galloway, and pray that his work among us and for us may be crowned with the divine blessing. The assistant editor furnishes the following sketch of the Bishop:

Rev. Charles Betts Galloway was born in Kosciusko, Miss., Sept. 1, 1849. While yet a child his father moved to Canton, Miss., where he spent his boyhood. He was converted and joined the Methodist Church under the ministry of Rev. C. G. Andrews, D. D. Very soon afterwards he felt called to the ministry, and gave himself up to that work. In the Summer of 1868 he graduated at the University of Mississippi, and in a few weeks was licensed to preach. In December following he joined the Mississippi Conference, being but a little over nineteen years of age. Bishop Galloway was a brilliant preacher from the start, and rose rapidly in the estimation of his brethren. Within six years from his joining the Conference he was stationed at Jackson, the capital of the State, and the impress of his ministry is still felt. He was a member of the General Conference of 1882, being probably the youngest member of that body, and at its close was elected editor of this, the NEW ORLEANS CHRISTIAN ADVOCATE, to succeed Dr. Linus Parker, who was at that time elected to the episcopacy. During the same year his *alma mater*, the University of Mississippi, conferred the title of Doctor of Divinity upon him, and no man in the State has worn it more deservingly. At the expiration of four years—1886—he was elected one of the Bishops of the M. E. Church, South, at the age of thirty-seven. No man has been elected to that high office at so young an age; but time has proved the wisdom of the choice.

During the year just closing he was sent by our college of Bishops as fraternal messenger to the Irish Methodist Conference, and to the Wesleyan Conference, and no man who has crossed the waters in an ecclesiastical or other mission has won for himself more universal applause, or made for himself a name more far-reaching, than did Bishop Galloway. There is no need to speak of the Bishop as a preacher. His pulpit ministrations in the Mississippi Conference for just twenty-four years speak for themselves. His editorial career on this ADVOCATE, as well as his letters from England this year, his "Hand-book of Prohibition" and "Life of Bishop Linus Parker," show him to be a most racy, versatile and forceful writer. The Bishop is untiring in this kind of work, not only writing constantly for a large number of periodicals, but also has on the stocks one or two books, which will, doubtless, appear shortly. As a disputant, "more than one ecclesiastical bigot has been made to bite the ground in bitter agony." The prohibition sentiment in the State of Mississippi is largely due to his hold championship in years gone by. He is enthusiastic on the subject of education—Millsaps College, whose career is unparalleled, being not only evidence of this, but the crowning work of his life to date.

The Gamblers and the Grand Jury.

Some weeks ago we mentioned the fact that Judge Ferguson, of the Criminal Court of this city, had given the grand jury a special charge in relation to the gambling dens in operation here. The result was that some of the dens were closed up. It was hoped by many that the grand jury would follow with earnestness the course marked out by Judge Ferguson, and "make it so hot" for the professional gamblers as to cause them to retire from our midst. Those hopes "have faded like a wreath of mist at even." The grand jury made its final report to the court last week, and a remarkable document is that same report. Referring to this subject, the report says:

Acting upon that part of your charge to them, under date Sept. 22, regarding gambling houses, peremptory orders were on that day issued to the chief of police to have all gambling houses closed in this city, and subsequent reports from him are to the effect that all houses of this nature have been closed. The vice of gambling has been so openly paraded in our streets, that to have it suppressed immediately seemed to be an impossibility; but the grand jury think that, with the able assistance of the chief of police, they have, if only for a time, succeeded in, if not closing entirely all places of such character, at least a greater part of them.

The reader will see from this that the jury admit that the action taken in the premises had the effect of closing "a greater part" of the gambling houses. That is simply an admission that the closing of these places can be effected. Why, then, should this jury—after having shown to the world the possibility of executing the law against gambling—put in its report a plan for licensing gambling, and urge the adoption of it, in the very face of its own declaration that such a licensing would be unconstitutional? Hear what this jury says on the constitutionality of licensing gambling:

According to the State laws, to entertain for one minute the advisability of licensing or in any way countenancing such a law, would be unconstitutional, and, therefore, impossible, unless the law covering the same be revised at the next session of our Legislature.

Now, that sounds exactly right, and yet this wonderful jury *proposes a plan of license*. According to its own statement, it deliberately proposes to ignore the law and to act outside of the Constitution. Here is the proposition:

We would, therefore, suggest and earnestly request that the city authorities take this matter in hand and institute a system, somewhat, if not similar, at least in the same order as that put in practice by our late mayor, Jos. A. Shakspeare. We mean a donation system, the collection and distribution of which shall be under the direction of the mayor, whereby the city would derive the benefit from donations demanded and received from these houses; said donations to be applied exclusively to increase the different allotments made to the charitable institutions of this city.

The deliberateness and cold bloodedness which will enable a jury to state the unconstitutionality of a scheme, and in the very next sentence advise its adoption, are enough to take the breath of an ordinary mortal! That men should recommend an unconstitutional scheme through ignorance, is conceivable; but that they should recommend it when they deliberately say in cold type that it is contrary to the Constitution, puts us aghast! What is the meaning of such an unheard of procedure?

They demonstrated that the gambling houses could be closed by closing them. They came into the court and made a report to that effect. They say to license them is unconstitutional. They propose to the City Council that it do that unconstitutional act! Well! well!

If the City Council could be insulted, it is certainly insulted now, and Judge Ferguson has had a backhanded slap in the face for his temerity in meddling with the gamblers. It does look like we are in a bad way. With the saloons, backed by the City Council, free to establish themselves *anywhere*, and the gamblers, under the protecting wing of the grand jury, ready to open up wherever they choose, it looks like we are "between the devil and the deep sea." We trust, however, that Judge Ferguson will not remit his efforts on this line. He has the sympathy and prayers of all good people while he is trying to rid us of these evils, and he will win in the end—

"For right is right, since God is God,
And right the day must win."

* * * * * * * *

"He always wins who sides with God;
To him no chance is lost."

The Bible in the Schools.

For some time past I have had under consideration an idea born of the great need of religious instruction for the masses. In this age of the great advancement of the sciences, when the veriest school-boy has at his fingers' ends the problems that puzzled old and wise heads only a few years ago; when everything is taught that can be thought of for the advancement of the youth of our land, our children are in woeful ignorance of religious instruction. Many will not think with me when the great array of religious pamphlets, lesson helps, easy Bible lessons, religious books for children are met with at every turn, and more numerous now than ever, because the facilities are so easy to produce them. With Sunday-school conventions everywhere, the good and wise so deeply interested for the welfare of the young, I yet insist that the woeful ignorance of religious instruction of our youth is something appalling. We have more day-schools now than we ever had before; but, alas! only one hour of religious instruction out of the entire week, and that for those only who attend Sunday-school; and thousands and thousands of children who are punctual at day-school never attend the Sunday-schools. Even if they did, the probability is that in one pitiful, distracted hour they could not acquire the necessary instruction; and here let me say that one of the greatest causes of non-attendence of the Sunday-schools by those who are always punctual at the day-school is the lack of what is termed by the humbler classes, "Sunday clothes." Many a little boy or girl can go half-clothed and barefoot to school; but where is there one who has the temerity to go to Sabbath-school in such attire, where everyone strives to wear his or her best? How many children at twelve years old, and even older, who have been carefully taught and trained, who are made to know everything that children can know, have ever read the Bible, or have ever had even the greater portion expounded to them? Many intelligent children know nothing at all about it; and when maturer years are reached, and the education is finished (?), how little time in the hurry and bustle of life to read the Bible, much less to ponder over it! Once in a while a converted one will, or one that is studying for the ministry; but, oh! how small in proportion to thousands and hundreds of thousands that go down to the grave uninstructed! We teach the little heathen children to read and write, and give them biblical instruction, that they may be converted to Christianity. That is all well. Then why should our own nearer and dearer ones not have some provision made for them? This is the reason why I write this letter. This is why I urge that you will take into consideration the condition of affairs as regards the religious instruction of our young people. Let the Bible be taught in our day schools, both public and private. Let competent teachers be employed to teach this branch of education, and not only competent, but prayerful religious people, who look not upon the Bible as only a history of the Jews, and a biography of a wonderful man, but one who can teach it with great reverence, and who has pondered and deeply studied it.

Bring the Bible into every-day life of our children until they grow familiar with it. The histories of the Greeks and Romans are carefully taught, and always have been; then why not the Old Testament, which is the best history of the Jews, that one-time grand race, from which our Savior sprung? Then let the New Testament be a blessed hand-book in our schools, for what Christian can live without it? The comfort and hope its soul inspiring passages confer upon the inquiring seeker after religious instruction! Let hand-books of the Bible be made, suiting the requirements of the scholar from the time he begins until he graduates.

Let learned people begin the task, and let not a word be changed or perverted, and we will see the dawn of a grander, nobler century than this nineteen hundredth.

MARY HENKEL WARNER.

Amite City.

FROM THE WORK.

Rev. T. L. Mellen, P. E.: "Another revival in the Meridian district. Enterprise and Stonewall, Rev. J. W. Chambers, P. C., assisted by Rev. R. F. Witt: 30 accessions, and much good otherwise done."

Rev. M. L. Burton, McComb City, Miss., Nov. 25: "We closed a meeting of two weeks here last Sunday, Nov. 20. Bro. Weems, of Brookhaven, did most of the preaching. While the meeting was not all that could be expected, yet much good was done. Twenty accessions to the church, making in all 75 to date. We hope to be ready in every respect for Conference."

Rev. A. D. Miller, Bowerton circuit, Brookhaven district, Mississippi Conference, Nov. 21: "Our fourth Quarterly Conference has come and gone, and with it came our much-esteemed presiding elder, Rev. R. S. Woodward. Bro. Woodward preached us three very fine sermons, which were greatly enjoyed by the large congregations in attendance. I am glad to say that Bro. Woodward's health is fine at this time, and the people of Bowerton circuit will be highly pleased if he is returned to the district for another year. Our circuit is getting on tolerably well. Finances behind, owing to hard times. Hope to make a tolerably good report. May God bless all the people!"

Rev. John W. Chambers, P. C., Enterprise and Stonewall circuit, Nov. 25: "We have just closed a grand meeting at Stonewall station. Rev. R. F. Witt did the preaching. We had 30 accessions and 30 conversions. We thank God and take courage. During the past four years 183 have been added to the church. We now have several applicants for membership. Two hundred have been added to the Sunday-school enrollment. Three thousand five hundred dollars has been added to the value of the church property. We now have a net gain in membership of 117. We close the pastoral term hopeful that this circuit is prepared to do better things in the future. We leave a comfortable parsonage and a very kind people. May God bless them!"

Rev. Jas. G. Cammack, Summit, Miss., Nov. 26: "We will close a meeting to-morrow at this place that has been in operation nearly three weeks. We have had a good meeting; much good has been done. The preaching has been loving, deep, and powerful. We feel that Summit is on the up grade. We have had quite a number of preachers with us during the meeting. Most of the preaching was done by Dr. Weat, of Wesson, and Dr. Cooper, of Hazlehurst. There were present, and preached some during the meeting, Revs. M. L. Burton, J. H Woodward, A. B. Nicholson, R. S. Woodward, P. E., and Bro. Van Hook. There have been 10 accessions up to this writing. I expect some more to join to-night and to-morrow. Our Conference collections are not quite all up; but we believe they will be by Conference."

Rev. H. B. Vandenburg, P. C., Meadville, Miss.: "Our fourth Quarterly Conference was held Tuesday, Nov. 22. Rev. D. A. Little, P E., was on hand and preached a sermon at eleven o'clock A. M., which will be long remembered by his hearers for pathos and edification. Finances very much behind, both as to Conference collections and salary of preacher in charge. The official brethren seem hopeful that they will be able to make up a part of the deficit before Annual Conference meets. The hearts of the preacher and his family were made happy yesterday (Nov. 24) by a pleasant and very agreeable surprise gotten up by the ladies of Meadville. About twelve o'clock M. about twenty ladies marched in at the front gate of the parsonage, and into the house to the pantry, laden down with good things to satisfy the inner man, both cooked and otherwise, and, taking possession for the time of the kitchen, soon had a Thanksgiving dinner to which all remained and partook of, and which will be long remembered by the preacher and his family. Nor was this all. The kind people had also manifested their esteem by presenting us with material for making the family comfortable in the way of wearing apparel. There are several features about this surprise that makes it doubly pleasing to us. One is: It was not confined to the members of the Methodist Church; but ladies of both Presbyterian and Baptist Churches contributed largely toward the success of the occasion, and were present with us, and helped to make it a very pleasant Thanksgiving Day to us. And it is indeed very gratifying to a poor itinerant in his first year to have these expressions of sympathy and good-will manifested in so unmistakable a manner. May the 'Giver of every good and perfect gift' abundantly bless them all and repay them for their kindness."

Rev. T. B. Holloman, Canton, Miss., Nov. 16: "Again we are reminded that to make money is one thing, and to make a living another, and that 'riches certainly make themselves wings and are not forever.' How much the questions of money basis, or free coinage of silver, exercised the wisdom of Solomon we know not; but one thing he learned in his day, and which continues to be the experience of the world even in this, the glorious nineteenth century *Anno Domini*, that nothing is more enticing and nothing more disappointing than the riches of this world. Since the opening of the cotton season we have had much cry of short crops in this section; in many instances as nearly complete failures as possible to conceive. Thoughtful, conservative farmers place the cotton crop at less than 50 per cent, and some as low as one-third in this county. Already the crop has been gathered. A trip of ten miles in the country yesterday revealed to me the unmistakable truthfulness of the complaints. In this distance I looked upon, at least, three hundred acres of cotton fields, and, in my judgment, not five bales of cotton remains upon the whole to be gathered. Think of this, Mr. Editor—on the fifteenth day of November. In many instances I am told that the crop has been marketed, and the tenants moved to other places. Of course, there is great discontentment. The fields look black and bare. So those who sought riches are sadly disappointed. Learning wisdom from the severe experiences of 1891, our people planted more of food crops than usual, and we are not likely to suffer from hunger. Corn enough has been made, if husbanded, to feed the people, while potato and other crops, I am told, were never better. The frugal farmer can live and enter the Spring with hopes of recovering somewhat of his losses; but what will be the result to our mercantile population only the future can reveal. Of course, the church finances will suffer with all others, or more, as that is last of consideration by many. While the outlook is gloomy, if our people shall have learned more thoroughly the lesson of self-support, it will prove a blessing in disguise. . . I am now nearing the close of a four years' pastorate at this place, and, while the work has not prospered in all things as I have desired, my successor will find many pleasant things to cheer him in his work among this people. I shall commit them to the care of another, with fervent prayer for his greatest success. Only the itinerant preacher can appreciate the feelings that arise upon the severing of friendships such as grow up between pastor and people. In my afflictions I have not been forgotten; they have visited and cared or me. And in my pulpit ministrations, whether it has been to persuade, reprove, rebuke or exhort, I have received that support which has testified of the true spirit and sympathy of the people whom I have served. May He who has declared that 'one soweth and another reapeth,' direct the appointment of one who shall accomplish great things for His church in this place."

REVIVAL AT SIKESTON, MO.

According to arrangement with Dr. Crow (our pastor at this place) while at Conference, I came here two weeks ago to-day, and joined the brethren in a meeting. The work has continued with increasing interest from the beginning, so that now we number about 100 conversions (reported), with 70 additions to our church, and the end is not yet. I go from here to Oceola to assist our dear Bro. Jernigan in a meeting. I leave Dr. Crow and his people happy. They will continue the meeting, and it is hoped many others will be added to the Lord.

E. G. KILGORE.

Nov. 21.

A Card.

MR. EDITOR: Please allow me space in the dear ADVOCATE to express my sincere thanks to the members of the "Brotherhood" who have so promptly responded to the call made by the officers, and Bro. C. A. Powell, who has kindly interested himself in my behalf. My thanks are due to a number of others for valuable responses, and to the kind people of my dear husband's charge, whose attentions and acts of kindness to me will be cherished to my latest day.

Yours in Christian love,

MRS. L. W. WOOD.

Moss Point, Miss.

It is the greatest of all sins always to continue in sin. For where the custom of sinning waxeth greater, the conscience for sin grows the less. It is easier to quench a spark than a fire. —Warwick.

PERSONAL AND OTHERWISE.

Bishop Key has arrived home from his missionary tour in Japan and China.

Dr. Paul Whitehead has been secretary of the Virginia Conference thirty-four times.

The *Interior* says that church property in this country has increased 621 per cent. in forty years.

The North Alabama Conference, by a vote of 70 to 68, resolved to inaugurate a Conference college.

The dispatches state that Mrs. Martha D. Strickland, formerly of Detroit, has been admitted to the bar in Memphis.

If you believe that the gold and silver are the Lord's, don't act the hypocrite by putting coppers into the collection basket.

According to the *Tennessee Methodist*, Dr. Morrison, Missionary Secretary, melted the North Alabamians to tears by his "poetry, pathos and piety."

Look out for our next issue! It will contain many things of great interest and will give you some facts of history which you will do well to remember.

Dr. H. K. Carroll, one of the editors of the *Independent*, is a local preacher in the M. E. Church, and at present has charge of a church in Plainfield, N. J.

Don't write poetry, unless you can't help yourself, and even in that case it will be well to commit a good deal of it to the tender mercies of a good hot blaze.

The New Orleans City and Lake railroad has been sold to a syndicate of Northern capitalists. The new company will substitute the mule by electricity.

Miss Willard has returned to England with Lady Somerset, where she will remain until next June. During her absence she will write the life of her mother.

We have received intelligence of the death of Mrs. Joel Sanders, widow of late Rev. Joel Sanders, of the Louisiana Conference. "She passed away peacefully," Nov. 28.

Rev. G. W. Carter, who figured so conspicuously in Louisiana politics during "reconstruction days," was admitted on trial in the Virginia Conference recently by a vote of 123 to 68.

We are indebted to Fred A. Stokes Company, through G. F. Wharton, of our city, for "The Fairy Calendar." It is indeed a "thing of beauty" and well worth the price, which is 50 cents.

A new building is to be added to the Sophie Newcomb College, in this city. It will be located at the corner of Washington and Chestnut streets, and will be three stories, finished in cement.

Bishop Galloway spent several days of last week in the city. He preached Sunday, at eleven, in Rayne Memorial, and in the evening in Louisiana Avenue, and both audiences were delighted.

The proceedings of the thirteenth Annual Meeting of the Woman's Missionary Society of the Louisiana Conference have been received. It is an interesting pamphlet, and all of our church women, and men too, ought to read it.

The way some churches treat their worn-out pastors is quite different from the Methodist usage. We read that Dr. W. M. Taylor's congregation have accepted his resignation, tendered on account of failing health, and have made him pastor-emeritus with a salary of $5,000 a year for life.

We look with horror upon cannibalism as practiced among the heathen, and yet the churches in this country come very near practicing the same horrible thing. What is it but ecclesiastical cannibalism when three or four denominations try to live and thrive in a town that will and can only support one? They must eat up one another in order to get along at all.

In the "good old days," so much lauded, the preacher flourished on one hundred dollars a year, and from fifteen to twenty-five preaching appointments in a month. In these degenerate days, so much lamented, the preacher flourishes on from five to twenty-five hundred dollars a year, and two sermons and one prayer-meeting talk a week. No wonder the cry is made, "Oh, take us back to the good old days!"

For the Advocate.

MY BOY.

BY MARIA TAYLOR PIPKIN.

Hath my boy a place to lay his head?
Is he living still? or, is he dead
In a lonely gulch, near some mountain way,
With only a pall of the shadows gray,
And, mayhap, a snow-wreath drifted o'er
The dear pale face I may see no more?

Where is my boy? In some haunt of sin?
Lured by the glittering whirlpool within,
Finding the eddy too strong to control,
And slowly sinking his precious soul,
To find in its deeps a stone for his head,
And the slime of Sin's sea for his last low bed?

Where is my boy? Oh, my Father, where
Ever he is, let thy hand be there,
To lead him away from each tempting snare,
For the right make him all things bravely dare,
And all things wrong make him nobly forswear;
His neighbor's burdens cheerfully bear,
His best with his enemy kindly share;
From the sinking soul lift its load of care,
Crush the thorns that unwary feet might tear,
With tenderness true, with love that is rare;
Engirdling his life with praise and with prayer,
That, at last, a victor's crown he may wear.

The Work of the Pastor in the Sunday-School.

The Sunday-school is not an independent organization, but constitutes a part of the church just as the congregation does. This being the case, the pastor evidently has a place and a work in it—a work which no other can do, and which is far above that of the superintendent and teacher. Not in the school mainly, as we shall endeavor to show, but in the pulpit, at the homes of the people, and by a thorough study of the lesson during the week.

Not only should he keep fully abreast with the school, but far ahead of it, thus constituting what Lyons terms a "teacher-in-chief." During a recent Sunday-school convention, held in the city of Nashville, the thought was emphasized that the work of the pastor for the Sunday-school was mainly during the week and from the pulpit. In my opinion, the pastor should not teach unless it be in the way of reviewing or as teacher of a normal class. Such a class, organized for the purpose of supplying the places of absent teachers, would properly be taught by the pastor. But where no class exists—and I do not know of a school where it does, though I believe it would be highly advantageous—then, I repeat, the pastor has a work to do far more important than that of the mere teacher, and the pastor who ignores this work is strangely indifferent to his own duty and the interest of the church over which God hath made him overseer. Surely no pastor who is impressed with the divine commission of his work, and feels the worth of souls, can neglect this strong arm of the church. I have known pastors who rarely, if ever, attended the session of the Sunday-school, and I have wondered at their apathy. However much I may sometimes have longed for the quiet hour before preaching, I have always felt it my duty to attend the Sunday-school services. Still, I repeat that the paramount work of the pastor is *outside* of the Sunday-school. First, the preaching of the gospel is his pre-eminent work. All other services are subordinate to this. Preaching brings about visible results. Nearly all conversions, you will notice, occur at a service of preaching.

Now, the hope of the church, both numerically and spiritually, is the Sunday-school. You see the importance, then, of securing their attendance at church. This is a part of the pastor's work, and a most important part. This can be best accomplished by visiting them at their homes, by making friends with each one personally, and by special invitations to them; and, while in the home, speak some words of admonition to the parents on this subject. When children do not attend Sunday-school and church the fault is generally with the parents. Warn the father against staying at home to read the Sunday paper or write business letters, and the mother, specially during the heated term, against staying at home to *freeze ice cream* for dinner. Such an example is deadly in its influence upon the child. If the attendance of the Sunday-school upon the eleven o'clock service can be secured, half the battle is won. In many of our city churches the chief difficulty the pastor has in connection with his Sunday-school is in securing their attendance at church. Generally, I hear, as the congregations go to church, they meet the Sunday-school people going home. Bishop Keener is quoted as saying that if the Sunday-school interfered with the children coming to church services, then the Sunday-school ought to be done away with.

Obviously, then, if the pastor can solve this difficult problem, he has already done a great work. This accomplished, let him remember for his encouragement that children are extremely responsive to preaching, and to the truth. Those great men, Jonathan Edwards and John Wesley, testified to the responsiveness of childhood. The pastor ought to direct some portion of his remarks to them. They like to be remembered. He should also, at times, preach special sermons to them, and thus seed-thoughts will be dropped into their hearts which will germinate and ripen into a golden harvest. Let us remember that the children of our charges have souls that contain within them the "very germ of heaven itself." We should recognize in them vast spiritual faculties given for gradual enlargement—what Channing calls the unknown marble, capable of being transformed into majesty and grace. No pastor can afford to ignore the children of the Sunday-school without being recreant to him who said, "Feed my lambs."

If the great object of Sunday-school teaching is to bring the young to Christ, and into the church—and who will say otherwise?—then in this all-important work the pastor must co-operate by every means in his power; and that pastor is most successful who leads most of his Sunday-school to Christ.

Another great work in which we, as pastors, should engage is to cultivate the missionary spirit in our Sunday-school. The Discipline says: "Let every Sunday-school, as far as possible, be organized into a missionary society." First, we should be thoroughly informed ourselves as to missionary work. Pastors are sometimes strangely ignorant themselves. We should read up and get in full sympathy with missionary work, and then we will have no trouble in getting children to work, for they are responsive to every good work, and nothing interests them more than stories of missionaries and their adventures. So when the Sunday-school has been organized into a missionary society, supply them with missionary literature. Right here let me digress to say that no Sunday-school should be without its library of good books to counteract the effects of the pernicious literature that is flooding the country. There is no factor more powerful in forming character than the habit of reading. My wife and I inspect with rigid censorship every book that comes into our home. But to return: When Sunday-schools are too poor to have a library, the pastor can distribute missionary leaflets for the asking. I am never without them, both for my own children and the Sunday-school Missionary Society. I am convinced that ignorance and want of information concerning missionary work is more in the way of the pastor, and is the cause of more of the apathy that exists, than aught else.

If the pastor will see that the Sunday-school is supplied with missionary literature, he will find it a powerful factor for good. I speak advisedly and from my own experience as a pastor. Our Sunday-school Missionary Society at Hattiesburg is a thing of life and is a power in the church for training and educating our young people to give unto the Lord. No pastor can afford to be without a Sunschool missionary society. If there is a brother minister who has not organized one, let him organize and begin on a new and higher plane.

One more thought: Would it not be a good work for the pastor to take the church register and find out the names of all who do not attend Sunday-school and hand those names to the superintendent or teachers to be interviewed by them; also the names of those who do not belong to any church and try to enroll them. This idea was brought out at the Sunday-school Convention, in Nashville, last year, and the statement made that by this plan twenty-five per cent. was ordinarily added to the Sunday-school rolls.

I have endeavored briefly to enumerate what I conceive to be some of the special duties of the pastor in connection with the Sunday-school. Certainly he stands committed to do all in his power to advance the great Sunday-school cause in his charge. And he can not make full proof of his ministry, nor do what God requires of him as an under-shepherd, unless he is in full sympathy with this department of the church. God help us to be faithful, that when the Chief Shepherd shall appear we also shall appear in glory with him!

J. S. PARKER.

Hattiesburg, Miss.

Conference Claimants.

I saw an article in the ADVOCATE, some time ago, in regard to the support of the Conference claimants. I took it to be an editorial. It struck me that it was in the right direction, but yet it reminds me of certain city fathers that met at their regular times in their grave, dignified capacity and passed resolutions every time they met that a certain canal ought to be made for the health of the city, but that did not build the canal. The fact is, that a thing ought to be, don't make it so. The trouble is, the sore only hurts those that have it, and the deceitfulness of the heart and selfishness together can starve out any Conference claimant. I have some experience along that line that I hope no other poor preacher will ever be called to meet. A few years ago I met with an accident from which I was confined to my house and bed under the treatment of doctors, day and night, for four months. My money gave out. My pastor, Dr. I. W. Cooper, came to see me most every day; saw my condition, and insisted that he would put a notice in the ADVOCATE of my condition; that I had hundreds of old friends that would be glad to help me. Seeing no light ahead, I consented, and, in a few days, letters came to me with money—altogether $102. A large part of it came through you, Mr. Editor, from unknown persons to me. Three preachers called the attention of their congregations to it, and a purse of money was raised and sent to me. Three others sent of their own means—one preacher's wife and one preacher's widow also—for which I shall ever feel grateful to them both in time and eternity. They tided me over the worst and darkest period of my life. Little did they know the joy of my heart in that trying time. But while much is said in our church papers there will be no change until the Conference Board assesses more than they do. I see in our Conference last year for thirty-eight claimants thirty-five hundred dollars, while one station with six hundred and ninety-two members was assessed fifty dollars and paid thirty-two dollars and fifty cents. It has been six years since I gave up the pastorate. I received six hundred and thirty dollars, yet no way to make a dollar. It appears pretty tight after forty years in the ministry—part of those years less then one hundred dollars a year. My first year in the ministry we took into the church four hundred members. I got my hundred my second year on a circuit three hundred miles, round sixteen preaching places. I organized six churches, two of them now stations. I got up a camp meeting—grand success. The circuit was divided the next year; two preachers sent. I got seventy-three dollars' quarterage. The third year I had twenty-six preaching-places; organized six churches. Two preachers followed next year. I got on that circuit seventy-eight dollars' quarterage; lost two horses. Now, I do not speak of this complainingly, but I glory in it as the joy of my life. I am glad it is so, and now, while I am old, worn-out and sickly, sitting around my little plain hearthstone, I can say, "Bless the Lord, O my soul, and all that is within me, bless his holy name!" It will all work out right at last.

A. B. NICHOLSON.

Woman's Work.

As the long evenings have come again, and days when many dare not venture out, we would do well to give our *Woman's Missionary Advocate* an honored place by the fireside. Hear what our editor says: "Everyone who speaks of our *Woman's Missionary Advocate* says it is constantly improving. Dr. Young J. Allen said in this office, the very day he arrived in Nashville from China, that he received ten or twelve woman's missionary periodicals from England and America, and the *Woman's Missionary Advocate* was the best among all his exchanges. This is high praise, and we appreciate the kindness of Dr. Allen in saying it, for many persons do not like to say such things until their friends have gone beyond the need of them. We do not spare any toil, nor do we hesitate to do anything possible for its improvement; but we must depend on the agents in auxiliaries and on individual friends to keep up the list of subscribers. Friends, lovers of our cause, are you willing for the *Woman's Missionary Advocate* to fall so far behind? Come to the help of our magazine *now*. As a crisis in the affairs of our Woman's Missionary Society seems impending, you will need the *Advocate* more than ever, and our work everywhere will need it. Secure a good list, and send them on at once. We are not idle, though waiting. We have other beautiful pictures with which to embellish and illustrate our magazine, and in no other periodical can you find any so attractive. They are printed on fine paper, and have been much admired by strangers."

Let us not forget that our editor reports quarterly a large balance, which goes to the regular fund of the society, as the paper belongs to it. Every subscriber, therefore, gives to the society, besides obtaining the paper.

Realizing the importance of thoughtful, as well as prayerful, preparation on the part of the presidents of auxiliaries, we inserted in our plan of work the following: "That we emphasize the necessity . . . of supplying the president with a copy of the leaflets, including the programme, so that the necessary arrangements can be made before the time of meeting." When the secretaries of auxiliaries receive the literature, they should, *at once*, attend to this duty.

The words of Mrs. Ansley in the *Advocate* are well worth repeating, some of which are: "Much of the dragging so generally deplored in auxiliary meetings is owing to a lack of thoughtful preparation on the part of presidents. They do not study to make the meetings interesting. Not being in touch with the missionary enterprises themselves, they are unable to inspire others with a sense of their importance. They imagine they have no gifts for talking, and are too old to learn parliamentary usage. For the good of the society, a 'more efficient president must be elected.' If by earnest, persistent inquiry they had come to know the work, its various enterprises and urgent need, they would have been amazed at their fitness for official duties, and at the wonderful awakening in others. A large per cent. of our members give more thought to 'Butterick's Fashion Book' than to the *Woman's Missionary Advocate*. These non-reading members love the work in a measure, and would not willfully neglect a thing vital to its interest; but, not thinking on this line, they do not feel the need of information. Our women need to consecrate their minds to the service of Christ. Attending the meetings, paying dues, offering prayers, are important essentials, but not all. Some may say they are convinced of the foregoing truths, but do not enjoy reading missionary literature. *Make* yourself read it, just as you did your Bible when you first started in Christian life, and, before you are aware of it, the dullness will pass away, and you will be exceedingly interested. Love for the world is the natural outgrowth of a mind stored with missionary facts. Knowledge is the mother of zeal."

If we would be wise, and also preserve our organizations from decay, we must not lose sight of individual responsibility and culture.

The financial outlook of our society is not encouraging. In the *Advocate* our general treasurer reports:

"Since the annual meeting at Lexington, Ky., $47,930.59 has been disbursed, and $29,130.92 has been received. In each quarter receipts have fallen short of the corresponding quarter of the preceding year. The receipts for 1891 dropped below the receipts for 1890, and the receipts for the first and second quarters of the present fiscal year are less than the receipts for the same quarters in 1891.

"These facts are significant, and show that gradually, but *surely*, our treasury is being emptied. We had at the close of the first quarter $38,500 less than we had at the beginning of this fiscal year.

"What will be the result if this depletion goes on? Do you know that it means *no extension of work in any field*? Do you realize that it means *retrenchment in the work already begun*?

"This is the present outlook, and the facts give us food for serious reflection and motives for fresh activity. So at ease are some of our home workers regarding the state of finances, and so satisfied are many of them that we have a large 'balance' on hand, that they overlook the grave conclusions that must inevitably result from this course of constant depletion in our treasury; and so strong are these convictions in the minds of some that one Conference secretary has instructed me to draw out of the treasury money that had been paid into it some time before for the missionary cause, and send it to the agent and treasurer of the training-school for a scholarship in that institution.

"The Week of Prayer and Thanksgiving is drawing near, and now let every member of our society, with hearts aglow with missionary zeal, make an extra effort to increase the collections for every mission field, as it is called up for discussion day after day. Think on these things, my sisters, and determine whether we shall fall behind or go forward for our Master. If each one will do her part, the result will be a great bound forward."

MRS. E. D. JONES.

An Indian Burial with the Burial Service of the M. E. Church, South.

On Friday evening, Nov. 11, I was called upon to hold a burial service over an Indian—the first in this country to have a Christian burial. She was between sixty-five and seventy years old, having been married forty-six or forty-seven years, the husband still surviving.

I have buried those of my own people whose relatives and friends had hopes of a glorious meeting hereafter, and I have buried those over whom dark doubts hung, but never before have I been called upon to read our beautiful burial service over the body of a heathen. One son and daughter having joined the Methodist Church this year—the daughter at my meeting, the son under Bro. Cammack's preaching—this was probably the reason why I was called upon to hold the burial service. While she had manifested but little interest in religion, or the work that is being done for them, yet the leaven was surely working within her soul. She said to some one some time before she died, but during her last illness, that she wished that she had been baptized, and it may be that through the light which she had her soul is now at rest.

It was very sad, indeed, to see the deep sorrow of the husband, who had walked by her side for forty-six years; for I don't think that a man who has the superior light of the gospel could manifest much greater sorrow over the death of a companion than did this Indian.

While looking on and listening to their manifestations of sorrow, my heart was filled with a longing desire to lead them to the loving Savior, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And even now, as I write the command, "Go ye into all the world, and preach the gospel to every creature," and the sad neglect on the part of those of whom the Savior said, "Ye are my friends, if ye do whatsoever I command you," comes to mind. How have we obeyed the command? How have we proved our friendship to the Savior? By judicious management, and an earnest effort, let us keep our Savior's command, and prove our friendship to him by leading them to the cross.

W. J. DAWSON.

Okatibbeha, Miss.

A Revival of Conference at Conference.

The annual sessions of our Conferences are near. Can we not get more out of these convocations than we have been getting? Can we not make them more fruitful of spiritual results? To many they are seasons which result in a dissipation of spiritual force. In Conferences as large as the two Georgia Conferences there is, of necessity, a large number who are not members of any board or committee. There must be intervals between the daily sittings of the Conference for committees and boards to do their work and for the Bishop and cabinet to make the appointments. What shall the unemployed do during these intervals?

Let us have preaching, says one. Very well, but ought not the preaching to be adapted to the occasion, and have we always been wise in the adaptation?

For one, I do not believe it is the best for us to try to run what are called "revival services" at Conference. We would save more souls if, at Conference, our preaching were directed to the quickening of the preachers and lay delegates, and to the application of the gospel to the characteristic phases of the work God has put into our hands.

I should have been saved one year of pain, mortification and almost fruitlessness in my ministry if I could have heard at Conference some such prince of pastors, as was William M. Crumley, preach an experimental sermon on pastoral visitation from Acts xx, 20. What might young preachers have learned from a sermon by James E. Evans on "How to Lead a Penitent to Christ?"

In these suggestions I do not mean to encourage a sort of lecturing the brethren at Conference—certainly no censorious criticising, and, least of all, no practice of the *censor morum* by very young men. I want, for myself, to hear experimental preaching that will quicken my religious life and make me a wiser worker.

Maybe it would be a useful innovation if we could have an experience meeting once or twice during the session—not like that we have at the love-feast on Sunday morning, but a meeting where we could talk about the hard facts of our work and find from each other how to work through them. If we could get a meeting of this sort, full of downright honesty, frankness, and of the spirit of brotherly helpfulness, how it would help!

We don't want a preachers' institute, we want a Conference. No snapping dogmatizing, but the warm, loving counseling of weary men who have tried to do something, have fallen below what they desired, and who want the sympathy and help of each other in finding out how to do better next year.

This seems to have been the Conference of Wesley's day. In the Minutes we find all sorts of matters called up. The few questions of our modern books of discipline bear small resemblance to the wide range of inquiries raised in one of John Wesley's *direct, honest Conferences*.

Out of such Conferences came bands of men to whom Christian living and soul-saving was a fine art. They came to have a very genius for piety and preaching. Withal they loved each other with pure hearts, fervently. The men of these Conferences grew tall and strong from the tropical atmosphere of the Conference. It is hard to grow in a frigid atmosphere of criticism and analysis anything except homiletic shrubbery. The giant growths of early Methodism fed on an atmosphere of love and faith which breathes in words like these of Charles Wesley's Conference hymn:

"And are we yet alive
And see each other's face?
Glory and praise to Jesus give
For his redeeming grace.

What troubles have we seen!
What conflicts have we passed!
Fightings without and fears within
Since we assembled last.

But out of all the Lord
Hath brought us by his love,
And still he doth his help afford
And hides our life above."

I believe there are all about in Georgia earnest men pressing towards the end of the year through unutterable difficulties and discouragements, whose hearts pant for a *Wesleyan Conference*. Can we not have a little more *conference* at Madison and Columbus than we have been wont to have. Let us have some *conferential* (I coin the words to create the thing) preaching—no lecturing of the Lord's laborers, no pounding of the philosophers, no drawing and quartering infidels and atheists, but some inspiring, instructive talking to the assembly of the prophets. There are many things we should confer about.—W. A. Candler, in *Wesleyan Christian Advocate*.

A Chrismas Book.

Child's Christ-Tales, by Andrea Hofer, telling the legends of the child Jesus, is out for the holidays. It is rich in pathos, lighted with the sweetest ideals, and written simply for the little ones. The illustrations are from the master-pieces, and the volume is bound and printed daintily. Price $1.00. Published by the Kindergarten Magazine, Woman's Temple, Chicago.

SUNDAY-SCHOOL LESSON.—Dec. 11, 1892.

BY REV. WM. H. LAPRADE, D.D.

The Apostolic Council.

Acts xv, 12-29.

TIME.—A. D. 50.
PLACE.—Jerusalem.

GOLDEN TEXT.—"*Through the grace of the Lord Jesus Christ we shall be saved, even as they.*" (*Acts xv, 11.*)

Upon their arrival from their missionary journey Paul and Barnabas related to the church at Antioch, from whence they had gone out, "all that God had done with them, and how he had opened the door of faith unto the Gentiles."

Not long after their return "certain men which came down from Judea taught the brethren, 'Except ye be circumcised after the manner of Moses, ye can not be saved.'" These "certain men" were members of the Christian Church who still clung to Jewish rites, and who wished these rites perpetuated in Christianity.

Much was involved in the discussion which followed, led by these men on the one side, and by Paul and Barnabas on the other. Not only the immediate issue at Antioch, but the whole matter of the relation of Christianity to Judaism was at stake, as well as the doctrine of "salvation by faith, and not by works of the law." So important was the question that the brethren at Antioch finally decided that "Paul and Barnabas, and certain other of them, should go to Jerusalem unto the apostles and elders," and secure a decision that would be final. The delegation went at once, was received at Jerusalem, and made known the results of the work among the Gentiles. Immediately a number of converted Pharisees, still clinging to old Jewish prejudices, arose, and pronounced in favor of circumcision and of obedience to the ceremonial laws of Moses.

The council of apostles and elders was then convened. After much discussion Peter rose up, and, alluding to his own experience with the house of Cornelius (See lesson of Oct. 23), pronounced against a return to Jewish rites and ceremonies.

Ver. 12. The two missionaries had already told of their journey and its result, but not formally, to the council. This they now did, with special reference to the fact that God honored their ministry, notwithstanding their entire disregard of the ceremonials of Jewish law.

Vers. 13-17. James, the brother of our Lord, stood at the head of the church at Jerusalem. He was a man of rather austere type, but so upright as to receive the title, "The Just." Referring to Peter by the Hebrew form of his name, Simeon, he declared that his statement agreed with prophecy. Quoting Amos ix, 11, 12 (from the Septuagint version), he applied the passage to the calling of the Gentiles, and their salvation through Christ.

Ver. 18. As this flocking of the Gentiles to Christ was foreknown and foretold, it was no surprise to God. As part of his plan it must be accepted.

Ver. 19. Inasmuch as God, who had called them to salvation through his Son, had left no instructions concerning these ceremonials, James thought that they should not burden them with these things. If He received them being uncircumcised, so should the church.

Ver. 20. For the sake of the Gentile converts, protecting them from temptations attached to idol worship, and associated with heathen feasts, they should, he thought, abstain from eating blood, or anything that had died from being strangled, or anything that had first been offered in sacrifice to idols. Besides, being so associated with evil as to be dangerous to the Gentile converts, these things were abhorred by the Jews, and the use of them would cause unnecessary strife. Fornication, a sin always and everywhere, was mentioned because it was common among the heathen.

Ver. 21. That is, the law is so generally known that everywhere the failure to observe these things would stir up strife.

Vers. 22-29. James' opinion was adopted as the verdict of the church, and two men were sent back with Paul and Barnabas: one of them, Silas, afterward became a missionary himself. Letters of instructions, so authenticated, were sent by them to all the churches among the Gentiles, embodying the decision reached, and so settling this vexing question forever.

The letter commended Paul and Barnabas because the men who had first sprung this matter at Antioch might seek to injure them.

This action on the part of the elders and apostles brought to the front the great truth that salvation comes through faith, and not by submitting to outward requirements of ceremonial law. It also broke down still further the "wall of partition" between Jew and Gentile. It also encouraged missionary work. Finally, it emphasized purity as a necessary characteristic of Christian life, whether in Jew or in Gentile.

Temperance Department.

CONDUCTED BY REV. JOHN T. SAWYER, D. D.

In a recent speech the Rev. Dr. Lofton, of Nashville, Tenn., said this:

It is almost needless for me to tell you more than merely to glance at the stupendous proportions of the liquor traffic, to see, from this point of view, the work before us. The State and National governments get $100,000,000 revenue, annually, from the liquor traffic in this country. We have 1,000,000 drunkards in the land; 100,000 of whom die annually, and thus the government gets $1,000 per head, per annum, for every drunkard that the saloon sends to a drunkard's grave and a drunkard's hell! The liquor traffic is a billionaire business. Our drink bill is $1,000,000,000, to which may be added an expense account of $600,000,000 for crime, pauperism, insanity, disease, violence and death; and the monied investment of the business sums up into the billions of dollars, of which it is hard to get an estimate. There are 24,000,000 drinkers, moderate and immoderate, beside the 1,000,000 drunkards, and there are millions who favor the whisky business or who are indifferent to the claims of the great temperance cause. There are 250,000 licensed and unlicensed places in the United States where liquors are sold—three-fifths Democratic and two-fifths Republican—and every one of these saloons is a headquarters for one or the other of the old political parties.

On the other hand, we have in this country 21,000,000 of church members and 310,000 churches and Sunday-schools, besides schools, colleges, universities, religious societies, newspapers and periodicals innumerable, all back of temperance education and prohibitory legislation, to a greater or less extent. Besides this, much of the commercial and manufacturing element of the country is in our favor, and so are the laboring and agricultural interests of the land. What a responsibility lies upon the shoulders of these better elements of society! How much could they accomplish if turned against the government in the protection of its great liquor *protege!* This is our great hope: by aggression, education and legislation Christianity will kill the saloon, or else the saloon will kill Christianity, in this country; for no country can ever be converted with an open and a protected saloon and a desecrated Sabbath. In this great matter God or the devil must get on top, and the Bible cries out vociferously, "Come up to the help of the Lord, to the help of the Lord, against the mighty!" But let me repeat, and close with the repetition: The logic of the nineteenth century is that God will get on top, and the whisky devil must go.

In 1890 the American people consumed 87,829,562 gallons of distilled liquors, 27,850,873 gallons of wine, and 855,992,335 gallons of malt liquors. The grand total of our consumption was 971,272,770 gallons of liquor, or more than fifteen and one half gallons on the average to man, woman and child. The government received on the above liquors, as taxes, a total of $123,000,000, or $24,000,000 more than the pension payments for that year, and $4,000,000 more than the pension payments for 1891. Only a very small portion of the money spent in drinks goes to the government. The chief profit is to the manufacturer and the vender. The government gets one dollar for each barrel of beer sold; but the 32 gallons will make over 500 glasses, which, at five cents a glass, brings twenty-five dollars. If the 30,000,000 barrels consumed last year had been all sold by the glass, the cost to the consumers would have been $750,000,000. The share of the government being only $30,000,000, the drinker gave to the vender twenty-four dollars, while he gave the government only one dollar. The government gets ninety cents on each gallon of whisky sold; but the gallon makes one hundred and twenty-five ten-cent drinks to the consumer; so that in order that the poor drunkard may give ninety cents to the government, he must give the saloon keeper $12.50. While the government obtains its $123,000,000 from tax on liquors, the consumer must pay hardly less than $1,000,000,000 for his drinks, or more than eight times the total sum of our pensions.—*Evangelical Messenger.*

From the *Christian at Work:*

There is explosive power enough latent in the membership of the Christian churches in this country to-day to blow the rum business out of existence. It can be done just as quickly as some millions of professing Christian citizens can get their votes into a ballot box. Here is where the charge must be placed to do the work. Would that we could have a blast of this holy dynamite that would remove at once and forever from the pathway of men the fearful reef of the liquor traffic.

As surely as we believe that God is true and just, so surely do we believe that the church which he has established among men will yet awake to the full measure of its duty and responsibility with regard to the liquor traffic. We can not believe that the great mass of those who profess to love God and their fellow-men will always remain deaf to the piteous and agonizing cry going up from the multitude of innocent and helpless ones who are daily offered up in sacrifice to the Moloch of the liquor traffic. Some day the light will break upon the darkened eyes, some day the deaf ears will be unstopped, and the followers of Christ everywhere will see, hear and understand what a hideous and unspeakable monster they have been nourishing by their laws and customs all these long and awful years. May the Almighty Father hasten the coming of that decisive day!

I deliberately affirm that Herod, the historical ogre of the New Testament, is a philanthropist compared with the breweries and distilleries of Great Britain. And I say solemnly and deliberately that worship of the child Jesus in sincerity and truth is impossible to those who sit with folded hands, while the pestilential breath of this modern Herod poisons the children who Jesus loves.—Canon Wilberforce.

"Us Boys."—A temperance lecturer was preaching on his favorite theme. "Now, boys, when I ask you a question you must not be afraid to speak up and answer me. When you look around and see all these fine houses, farms and cattle, do you ever think who owns them all now? Your fathers own them, do they not?" "Yes, sir!" shouted a hundred voices. "Where will your fathers be in twenty years?" "Dead!" shouted the boys. "That's right. And who will own this property then?" "Us boys!" shouted the urchins. "Right. Now tell me, did you ever in going along the street notice the drunkards lounging around the public house door, waiting for some one to treat them!" "Yes, sir; lots of them." "Well, where will they be in twenty years from now?" "Dead!" exclaimed the boys. "And who will be the drunkards then?" "Us boys." Everybody was thunderstruck. It sounded awfully. It was awful, but it was true.—*Sunday-School Chronicle.*

From *Northwestern Christian Advocate:*

A special correspondent of the New York *Tribune*, who went to Hemstead, Pa., to investigate matters there, wrote to his journal: "There are saloons on or near almost every prominent corner in Homestead—perhaps forty in all—and their owners are growing rich. One of the saloon keepers wears diamonds, is regarded as a high roller in one of Pittsburg's expensive sporting clubs, and owns much property. He is a brawny fellow, and I asked him if he had ever worked in the mills. 'Not I,' said he; 'why should I? I have over 3,000 of Carnegie's men working for me.' His meaning was plain." The abolition of the saloon would not solve all the difficulties of the labor problem, as some people declare, but the problem never will be solved until the traffic is abolished. It is the chief obstacle in the way of working people. More just strikes have been lost on account of liquor than from any other cause.

An eminent New York divine said in a sermon:

The saloons outnumber the churches by twenty to one, in the centres of population by sometimes forty to one. Three hundred churches in New York are opened two hours a day, two days in the week; seven hundred saloons are open twelve hours a day, seven days in the week. The saloon is master of the city government, has control in nearly every State Legislature in America, owns the National Congress, body and soul, has its friends and champions in the Supreme Court."

These gentry (liquor dealers) spin not, neither do they sow, yet the blaze from their diamonds dazzles and their pocketbooks need hoops of steel to prevent their bursting. Thus the poor man buys first of all an inherently costly article, in the next place he drops a neat contribution into Uncle Sam's collection plate, then he helps to build up that potent factor in politics known as the liquor interest, and, lastly, he clothes the man at the corner in purple and fine linen, and sends him to Saratoga in the Summer.—*Catholic Review.*

We mean to conquer the saloon, and demand a method by which it can be conquered—a method whose success is the saloon's destruction. Prohibition is exactly that. High license is exactly not that. We will not go into battle with that kicking blunderbuss, which leaves the saloon stronger than ever, and does no execution except at the temperance end. Down with the saloon. And down with the high-license policy, which would allow it still to camp and intrench on our soil, and to go on in its destroying course.—*The Soldier.*

The number of saloons in New York and Brooklyn is eighty-six times that of the colleges of the country; the traffic of the former for the period of two years is equal to the value of the entire property of the latter, plant and endowment included, and the receipts of these saloons every five days equal the average of college property.—*The Issue.*

Grape juice has killed more than grape-shot.—C. H. Spurgeon, D. D.

I am not a license reformer; I am a license destroyer.—Sir Wilfred Lawson.

Impossible to relieve poverty until we get rid of the curse of drink.—Lord Shaftesbury.

I oppose drink, because it opposes me. The work I try to do, it undoes.—Bishop C. D. Foss.

The real evil in our community is the drinking of intoxicating liquor.—Hon. O. H. Platt, U. S. Senator.

Drink humbles us, confounds us, shames us, and mocks us at every point; the public house holds its triumphant course.—London *Times.*

Public schools cost the people of the United States each $1.50 per capita; but saloons cost $20.00 per capita. Yet some people say that prohibition is not so important as other financial questions.—*The Issue.*

Strong drink—by whatever name the demon is styled, in whatever way it presents itself—this prevents our success. Remove this one obstacle, and our course will be onward and our labors will be blessed—John Bright.

Nine-tenths of our poverty, squalor, vice and crime spring from this poisonous taproot. Society, by its habits, customs, and laws has greased the slope down which these poor creatures slide to perdition.—Gen. Booth, of the Salvation Army.

Drink is the parent of crime. It would not be too much to say that if all drinking of fermented liquors could be done away, crime of every kind would fall to a fourth of its present amount, and the whole tone of moral feeling in the lower orders might be indefinitely raised.—Charles Buxton, M. P.

The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing?—Bishop John Ireland.

It is wonderful how quickly the trade adapts itself to circumstances. No matter how stringent the regulations are, the people get used to them, and find a way to get their beverages. Nothing injures business so much as constant changes. So long as the principle of license is acknowledged, it is better to acquiesce in minor matters and let things take their course.—Bonfort's Wine and Spirit Circular.

The liquor dealers, it is reported, spent two and a half million dollars in trying to defeat Gladstone's party in Great Britain, and his success was followed by a heavy decline in brewery stocks. The explanation of the latter fact is that 294 members of the new Parliament are pledged to local option, called there "the direct veto." This is the strongest rally temperance has ever made in Parliament—a net gain of 52.—*The Issue.*

Luther's Two Miracles.

On Aug. 5, 1530, an awful crisis of the Reformation, when the firmest seemed to swerve and the boldest to tremble, Luther thus wrote to Chancellor Bench: "I have recently witnessed two miracles. This is the first: As I was at my window, I saw the stars and the sky, and that vast and glorious firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported his immense vault, and yet the heavens did not fall. And here is the second: I beheld thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly and fled way."

These miracles, as Luther called them, filled him with uncorquerable trust and joy in God. Well they might. So may they us. We see them wrought before us every night and every day.

Reader, Luther's two miracles are visible. They have stood the sweep of centuries. They are God's matchless monuments. The heavens stand firm without a column on which to rest. The thick clouds, which are God's chariots, hang above us like a vast sea. Look up and behold the wonders, and, Luther-like, be armed with an "unconquerable trust in God."—*Christian Standard.*

The Kindergarten Magazine, for November, is filled with Thanksgiving thought in its practice department. It gives special attention to science and Kindergartens in public school, and has several masterly articles on Art and Music interpreted for the child. This magazine is the only thing of its nature in America, and to be posted on the great educational reform all should read it. Subscription price, $1 50. A supplemental magazine for children is to be added in December. It will be called *Child Garden* of Story, Song and Play. Price, $1 per year. Address Kindergarten Magazine, 420 Woman's Temple, Chicago.

The Union Signal has this:

While a certain Englishman was in Egypt on business he was invited by the governor of the place to dine, with the explanation that the governor's religion would not allow him to offer wine. When he heard that his guest was an abstainer, he exclaimed, with surprise, "And he is a Christian!"

Christian Advocate.

Rev. D. L. MITCHEL, Publisher.

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Thursday, December 8, 1892.

The delay in issuing the paper this week is caused by the failure to receive promptly the appointments of the North Mississippi Conference, although arrangements were made to have same telegraphed from Corinth immediately on their announcement.

Bishop Granbery.

Though Bishop Granbery has been in the episcopal office since May, 1882, his first official visit to our section of the church was not made until now. Wherever he has labored in his episcopal relations he has won the esteem of all. He is a wise and prudent administrator of the law of the church, a painstaking and careful president of an annual Conference, a judicious and sympathetic maker of appointments and a faithful and earnest preacher of a pure gospel. Bishop Granbery is just sixty-three years of age. At nineteen years of age he was graduated from Randolph-Macon College, and at once entered the ministry of our church. During the Civil War he was a chaplain in the Confederate Army, and was, on one occasion, severely wounded; the marks of which he carries yet. When the Vanderbilt University was started, Dr. Granbery was chosen to fill a chair in the theological department. In this capacity he served with pre-eminent ability and with great satisfaction for seven years. In 1882 he was elected Bishop, since which time he has given undoubted proof of his qualification for the arduous and delicate duties of that high position. We are sure that our Mississippi brethren will appreciate and enjoy the presidency of Bishop Granbery, and be edified by his pulpit ministrations. In the name of the Methodists of Mississippi, we extend to the Bishop a hearty welcome, and pray the divine blessing upon his labors among us.

Statistics for Mississippi Conference.

Please have them ready, and hand or send them to the secretary on Wednesday, Dec. 14. On the financial table, under the head, "Total from all sources," please insert the total amount raised by your people for all purposes, including the whole of the Sunday-school report and the amount raised for churches and parsonages.

By complying with this request you will help the secretary, and give us a uniformity in our reports.

Under the head of "Education" only report the amount collected on the Conference assessment for education.

JOHN W. CHAMBERS.

Enterprise, Miss., Dec 2, 1892.

To the Members of the Louisiana Annual Conference.

It is the duty of each pastor to report to the Joint Board of Finance the condition of each Conference claimant in the bounds of his charge.

Dear brethren, please attend to this duty conscientiously, carefully and promptly, and make your report in writing. By so doing you will confer a favor upon the Joint Board and give information which will enable them to distribute justly the funds entrusted to them.

S. S. KEENER,
Pres'l Joint Board of Finance.

North Mississippi Conference.

FIRST DAY.

The twenty third Annual Session of the North Mississippi Conference of the M. E. Church, South, convened in the beautiful new Methodist Church, Corinth, Miss., at nine o'clock, Wednesday morning, Nov. 30, 1892, Bishop J. C. Granbery, D. D., in the chair.

Promptly at the appointed hour the Bishop took the chair and opened the Conference by reading the latter part of the tenth chapter of the Gospel by Matthew, singing hymn 228, and prayer. Many a hearty amen was heard as the Bishop besieged a throne of grace for divine blessings during the session. After singing the hymn, "Come, thou Fount of every blessing," the Conference joined with Bro. T. C. Wier in prayer.

The roll of the Conference was called by Rev. J. S. Oakley, of Columbus, the former secretary, and a large number of ministers answered to their names, and quite a goodly sprinkling of laymen. More are expected to-morrow. Rev. J. S. Oakley, the faithful and efficient secretary for several years, was re-elected, and Bros. R. M. Evans, Thos. Cameron and T. W. Lewis were elected assistants. The bar of the Conference was fixed to include all forward of a line drawn from the rear facings of next to the last windows of the church.

The presiding elders then nominated the following standing committees, which was adopted. Except in the case of the Committees on Public Worship and Memoirs, we give only the name of the chairman of each committee. The full list will be found in the published Minutes, authorized by the Conference.

Public Worship—Rev. W. S. Lagrone, Rev. T. Y. Ramsey.

District Conference Records—Prof. H. A. Dean.

Books and Periodicals—Rev. Thos. Cameron.

Memoirs—Revs. J. D. Cameron, Amos Kendall, J. D. Newsom.

Temperance—Rev. B. F. Phillips.

Sabbath—Rev. J. A. Randolph.

Spiritual Interests of the Church—Rev. J. A. Bowen.

Conference Relations—Rev. J. F. Evans.

Bible Cause—Rev. N. G. Augustus.

The following visiting brethren were introduced to the Conference during the morning session: Rev. T. C. Brown, of the White River Conference; Rev. Mr. Craddock, of North Alabama; Rev. J. W. Cherry, and L. R. Amis, of Tennessee; Rev. B. F. Lewis, assistant editor of NEW ORLEANS CHRISTIAN ADVOCATE; Rev. J. W. Lowrance, Memphis Conference; Rev. D. L. Mitchel, business manager of the NEW ORLEANS CHRISTIAN ADVOCATE; Rev. E. L. B. McClelland, pastor of the Cumberland Presbyterian Church, city.

Reports were read from Barbee & Smith, agents of the Publishing House at Nashville; Rev. I. G. John, D. D., Missionary Treasurer; Rev. D. L. Mitchel, publisher NEW ORLEANS CHRISTIAN ADVOCATE; Rev. David Morton, Secretary Board of Church Extension.

Dr. Morton reported that during the year, through the agency of the Board of Church Extension, one church had been built in every eighteen hours.

Dr. John, in his report, requested that some one be appointed to solicit subscriptions for our missionary publications, and Bro. T. B. Clifford was appointed.

After the reading of these reports the Bishop called—

Ques. 20. "Are all the preachers blameless in their life and official administration?"

The names of the following brethren were called, their characters passed, and their names referred to the Committee on Conference Relations for the superannuated relation: S. B. Carson, J. H. Brooks, A. A. Houston, S. A. Ellis, W. R. Rainey, C. N. Terry, J. W. Bates.

The names of the following were called, their characters passed, and their names referred to the Committee on Conference Relations for the supernumerary relation:

W. S. Harrison.

Under the same question the Bishop called the names of the following presiding elders, their characters passed, and each made a report of the work done on his district during the year:

H. C. Morehead, Sardis district; S. M. Thames, Winona district; W. T. J. Sullivan, Grenada district; T. C. Wier, Columbus district; R. A. Burroughs, Kosciusko district; J. B. Stone, Aberdeen district; W. S. Lagrone, Corinth district; J. W. Boswell, Holly Springs district; R. M. Standifer, Greenville district.

Ques. 1. "Who are admitted on trial?"

The following, having passed approved examinations, were duly admitted:

James T. Murrah, Columbus circuit; C. H. Pittman, Mashulaville circuit; Chas. P. Ames, Tibbee circuit; Wm. W. Mitchel, Aberdeen station; L. M. Broyle, Prairie circuit; Samuel B. Myers.

On motion, it was resolved that the officers of the Conference Board of Missions be requested to apportion to each district the amount asked of this Conference for the "missionary debt," and that the pastors be requested to raise the same by the latter part of March, and that each charge get proper credit in the statistical report next year for the amount raised.

After announcements, Conference adjourned with benediction until to-morrow morning at nine o'clock.

SECOND DAY.

The Conference was called to order at nine A. M., Bishop Granbery in the chair. The religious services were conducted by Rev. K. A. Jones. The minutes of yesterday's session were read and approved. The roll was called, and several who were absent on yesterday answered to their names. The calling of the roll was then dispensed with for the remainder of the session.

T. B. Holt, treasurer of the Board of Missions, was introduced to the Conference, conveyed the greetings of Dr. Barbee, Book Agent, and explained his absence. Dr. Parks, pastor of the Presbyterian Church, city; Dr. James H. Heard, of the North Alabama Conference, and Rev. A. F. Watkins, agent of Millsaps College, were introduced also.

A communication from the Board of Trustees of Malone Female College, Holly Springs, was presented to the Conference, and at their request referred to the Board of Education without reading. Reports were also received from the Visiting Committee and trustees of the Grenada Female College, Millsaps College and Vanderbilt University, and were referred to the Board of Education.

Dr. Murrah, president, and Bro. Watkins, agent of Millsaps College, each made short, pointed and well-timed addresses on Millsaps College. Dr. Boswell presented a memorial from the Holly Springs district, which, by request, was referred to the Committee on Books and Periodicals without reading.

The Bishop then resumed the call of the Minute questions.

Ques. 2. "Who remain on trial?"

Lee M. Lipscomb, Thomas B. Clifford, Wm. D. Burroughs, Wm. L. Graves, James A. Poe, Wm. A. Clark, John H. Rogers, James L. Bowling, James M. Davenport and Wm. A. Bowlin having stood approved examinations before the committee, their characters were passed, and they were advanced to the class of the second year.

The characters of Stephen L. Boyd and Wm. F. Rogers were passed, and they continued in the class of the first year.

Rev. H. L. Vaughn having died during the year, the name of Rev. T. B. Malone was substituted for his on the Committee of the First Year.

Ques. 7. "Who are deacons of one year?"

The names of C. W. Perkins, Geo. H. Lipscomb, R. O. Brown, J. C. Mimms, W. T. Burt and H. C. Edmondson were called, and, they having stood approved examinations, their characters were passed, and they were advanced to the class of the fourth year.

The name of W. T. Barnett, whose case was at the last Conference referred to the presiding elder of the Sardis district, was called, and his presiding elder, H. C. Morehead, reported that the will of the Conference in this case had been carried out, and asked for a Committee of Trial. On motion, a committee of thirteen was appointed with Rev. Amos Kendall as chairman, R. M. Evans, secretary. John Ritchie was appointed by the Investigating Committee to represent the Conference, and M. D. Fly the accused.

Ques. 12: "What traveling preachers are elected elders?"

The names of H. P. Gibbs, H. P. Crowe, F. B. Hargrove, R. H. B. Gladney, W. H. Sanders and J. T. Howell were called, and, they having stood approved examinations, their characters were passed, and they were elected to the order of elder.

The characters of H. M. Young, J. W. Treadwell and B. B. Sullivan were passed, and they were continued in the class of the fourth year.

The credentials of J. P. Moore, of the Cumberland Presbyterian Church, were presented to the Conference, and he asked to be received in elder's orders. After a full and free discussion he was duly admitted, and his credentials recognized on condition that he comply with the disciplinary requirement.

The hour of adjournment having arrived, Conference was dismissed with benediction by Bishop Granbery.

THIRD DAY.

The Conference was called to order promptly at nine o'clock, Bishop Granbery in the chair. The religious exercises were conducted by Bro. J. D. Newsom. The minutes of yesterday's session were read and approved.

On motion, a committee on the Paine and Lane Institute was appointed, also a committee to investigate and report on the Epworth Leagues within the bounds of this Conference.

The following resolutions were unanimously adopted:

Whereas, We learn that it has grown to be a custom for the Boards of Trustees of some of our State educational institutions to make appropriations out of funds of said institutions for the encouragement of balls or dances; *And, whereas*, We are interested in the intellectual and spiritual welfare of our young men and women; therefore, be it

Resolved, That we think appropriations of educational funds to the purposes of dancing are wrong in principle and contrary to the teachings of evangelical churches in the State.

Resolved, That we would respectfully request the authorities of our State institutions not to make ball or dance appropriations of funds designed for educational purposes.

Resolved, That we would respectfully request the Boards of Trustees not to permit the grounds or buildings to be used for balls or dances.

The following brethren were introduced to the Conference during the session:

Rev. A. B. Stewart, of the Tennessee Conference; Rev. J. T. Sawyer, of the Louisiana Conference; Rev. Dr. Armstrong, of the *Alabama Christian Advocate*. Bro. Mitchel, publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, made a short, but forcible speech on the paper of which he is publisher, which met with many hearty amens from the Conference.

The Bishop then resumed the call of the Minute questions as follows:

Ques. 6. "Who are received by transfer from other Conferences?"

Julian C. Brown, from the White River Conference, and H. C. Parrott, from the Indian Mission Conference.

Ques. 8. "What traveling preachers are elected deacons?"

The following, having stood approved examinations, their characters were passed and they were elected to the order of deacons:

B. P. Jaco, A. T. Buck, E. S. Lewis, J. W. Ramsey, R. A. Meek.

The Bishop then called before him these five brethren, together with J. P. Moore, who was on yesterday received from the Cumberland Presbyterian Church, and delivered the charge and administered the vows in a most practical and forcible manner. The Bishop opened his charge with this striking utterance:

Do you know, my young brethren, that a man, without being a hypocrite, may perform all the functions of the Christian ministry without vital godliness? This is not only a possibility, but there is a danger here, and it is needful for us to stop and look it in the face. The fundamental requisitions of the Christian ministry are vital piety, communion with God, a living faith, so that men may say, "I *know*," not because of *your words*, but because we have seen for ourselves. Faith in Christ—that is the foundation on which to build. It is the foundation of a perfect Christian character. We need a high standard, ideal. In Christ the glory of God is manifested to the world. In Christ we learn what perfection is in man. Study him. But the ministry need not only the knowledge of Christ—they need his Spirit. They need deep piety, so they can say, "Be ye followers of us." In order to attain unto this there must be intense desire expressed by our Lord in the utterance, "Blessed are they that hunger and thirst after righteousness." God can be satisfied with nothing less than entire consecration, nor can we. Consecration to God means consecration to his work. It is daily meat, daily food. A man who lacks enthusiasm, who is not ready to endure hardness as a good soldier, who rejoices to do so, is unfit for the Christian ministry. A spasmodic glow is not to take the place of the painstaking, ordinary duties of a Christian minister. In that is found enthusiasm. We need good pastors. Many men who rank high as preachers, but fail to develop as pastors, the cabinet often finds great difficulty in stationing them. PASTORS, not merely preachers, are needed. *Keep out of debt.*

After taking the disciplinary vows, these brethren were duly received into full connection with the Conference.

Ques. 10. "What local preachers are elected deacons?"

A. J. Braswell, E. McNabb, John A. Barentine, John H. Robbins, Columbus A. Hall.

Ques. 20. "Are all the preachers blameless in their life and official administration?"

The names of all the preachers in the Holly Springs, Sardis, Winona and Grenada districts were called, and their characters were passed.

The name of J. J. Wheat was referred to the Committee on Conference Relations for the superannuated relation.

After announcements, Conference adjourned with benediction by Bishop Granbery.

FOURTH DAY.

The Conference was called to order at nine A. M. by Bishop Granbery, and the religious exercises were conducted by Rev. J. D. Cameron. The minutes of yesterday's session were approved.

Rev. Dr. Cobb, Southwest Missouri Conference, and Rev. Dr. Morrison, one of the secretaries of the Mission Board, were introduced to the Conference. Dr. Cobb referred, without reading, certain papers to the Special Committee on the Paine and Lane Institute.

The Committee on Conference Relations submitted Report No. 1, in which the following questions were answered:

Ques. 17. "Who are supernumerary?"

W. S. Harrison, D. F. Cogdell.

Ques. 18. "Who are superannuated?"

S. B. Carson, J. H. Brooks, A. A. Houston, J. M. Hampton, S. A. Ellis, W. R. Rainey, J. W. Bates, C. N. Terry, J. J. Wheat.

Ques. 20. "Are all the preachers blameless in their life and official administration?"

The names of the preachers in the Columbus district were called, and their characters were passed.

Ques. 5. "Who are readmitted?" James A. Whiteburst.

On motion, the resolution offered on Wednesday, asking the Conference Board of Missions to apportion that part of the missionary debt falling to this Conference to the several charges, was reconsidered. Pending the final decision, Dr. Morrison made some remarks germane to the subject under consideration, after which it was resolved that, in lieu of the resolution of Wednesday, Dr. Morrison be requested to pursue his own method of raising the money. Thereupon Dr. Morrison proceeded to secure pledges to cover the amount asked, and secured over $2,000—the remainder of about $1,000 to be raised to-night.

The Committee on Bible Cause made its report, and Rev. J. W. McLaurin, district superintendent of the American Bible Society, addressed the Conference on this vitally important enterprise.

After announcements, Conference adjourned with benediction by Bishop Granbery.

FIFTH DAY—SUNDAY.

Sunday dawned murky; but it did not at all interfere with the religious services of the day. The love-feast at nine o'clock, conducted by Rev. J. H. Brooks, one of the oldest ministers in the Conference, closed with a general handshaking, brotherly embraces and shouts of glory. It was no sham. The Spirit was there.

At eleven o'clock Bishop Granbery preached an able and practical sermon from Romans i, 11, 12: "For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established," etc. He stressed two points: First. Paul desired to visit Rome; not that he might see its magnificence, but that he might *do good* to the brethren there. Second. The comfort of mutual faith. The Conference saw what the Bishop might have done had he had the physical strength. At the close of this service he ordained nine young men to the order of deacon.

The afternoon session of the Conference was called to order at three o'clock by the Bishop, who called—

Ques. 19. "What preachers have died during the past year?"

J. T. Lowry and H. L. Vaughn.

The memoir of Bro. Lowry was read by Bro. J. D. Newsom, and that of Bro. Vaughn by Bro. J. D. Cameron. Quite a number of touching tributes were made to these brethren.

At the close of this service the Bishop ordained to the order of elder the six brethren who had been elected to that order by the Conference, and Rev. J. P. Moore, whose ordination papers had been recognized by the Conference, took our ordination vows without the reimposition of hands.

The night service was conducted by Dr. Murrah, who preached one of his characteristically good sermons, at the conclusion of which Dr. Sullivan administered the sacrament of the Lord's Supper.

Thus ended the day at the Methodist Church. All the churches in town were filled by the visiting brethren, and the Lord was with them all.

SIXTH DAY.

Conference was called to order at nine o'clock by Bishop Granbery. The religious services were conducted by Rev. Amos Kendall. The minutes of Saturday's session and of the memorial service, Sunday afternoon, were read and approved. The Bishop called again—

Ques. 6. "Who are received by transfer from other Conferences?"

E. B. Craddock, from the North Alabama Conference, and R. I. Allen, from the Los Angeles Conference, both in elders' orders.

The Bishop then announced that he had ordained the following persons on yesterday, and in announcing the names called the following questions:

Ques. 9. "What traveling preachers are ordained deacons?"

B. P. Jaco, A. T. Buck, E. S. Lewis, J. W. Ramsey, R. A. Meek.

Ques. 11. "What local preachers are ordained deacons?"

A. J. Braswell, E. H. McNabb, Jno. H. Rogers, C. A. Hall.

Ques. 13. "What traveling preachers are ordained elders?"

H. P. Crowe, T. B. Hargrove, R. H. B. Gladney, W. H. Sanders, J. T. Howell, H. P. Gibbs.

Ques. 20. "Are all the preachers blameless in their life and official administration?"

The Committee of Thirteen, in the case of W. T. Barnett, reported that they find him guilty of immorality as to specification two of the charge; but, owing to mitigating circumstances, suspend him from the functions of the ministry and from membership in the Methodist Church until the next session of this Annual Conference. Thereupon the Bishop pronounced him suspended in accordance with the report of the Committee of Trial.

The names of the preachers in the Kosciusko district were called, and their characters were passed. The name of R. C. Calloway was referred to the Committee on Conference Relations for superannuation. A communication from Rev. A. D. Miller, of the Mississippi Conference, in reference to the mission to the Indians in the State, was read and referred to the Board of Missions.

Ques. 20 was resumed, and the characters of all the preachers in the Aberdeen, Corinth and Greenville districts were passed.

Ques. 16. "Who are located this year?"

E. S. Lewis, at his own request.

The Special Committee on Paine and Lane Institute made its report, and Rev. Dr. Cobb, its representative at this Conference, made an address on the subject, at the conclusion of which a little over forty dollars were raised for it.

The Committee on Education made its report, and Dr. Murrah and Dr. Newell, with others, addressed the Conference in the interests, respectively, of Millsaps College and Grenada Collegiate Institute.

The treasurer of the Board of Education reported that the following amounts had been raised the present year for educational purposes: Millsaps College, $333.75; Grenada Collegiate Institute, $592.30; Paine and Lane Institute, $83.50—total, $1,009.55.

On motion, a Committee of Five were appointed to organize an association to aid in the education of young men preparing for the ministry. It was further moved that when the Conference adjourn, it adjourn to meet at two o'clock.

It was further ordered that the minutes of this Conference be published in pamphlet-form, and provision was made for the same.

The Committee on Conference Relations reported the name of R. C. Calloway, and, on motion, the report was adopted.

After hearing notices, Conference adjourned with the benediction.

SIXTH DAY—EVENING SESSION.

We are sorry we can not give in detail the proceedings of the evening session. The time was chiefly taken up with reports of committees.

The following are the statistics:

Local preachers, 151; members, 41,904; infants baptized, 796; adults baptized, 1,684; Sunday-schools, 459; officers and teachers 2,330; Sunday-school scholars, 19 949. Collected for superannuates, widows and orphans, $2,234 59. Collected for missions: foreign missions, $6,035 85; domestic missions, $1,812 45. Collected for church extension, $1 531 65, and $120 at the anniversary. Number of church edifices, 484 5-6; value, $474 587. Number of parsonages, 110; value, $105,525. Grenada Collegiate Institute—value, $30,000.

During the year there have been 4,044 additions to the church, 2,681 of whom were on profession of faith. There has been a net gain in membership of 671. The pastors report 3,313 conversions during the year.

[We made what we thought a certain arrangement by which to secure the appointments of the North Mississippi Conference for this issue, but, after waiting thirty-six hours, we are compelled to go to press without them.—EDITOR.]

North Mississippi Conference Notes.

Connectional men were "thick" for a while. Nearly everything (?) was represented.

The report on temperance was strong, and struck at one of our great dangers just now. May it arouse suspicion and make us alert.

There have been 2 681 additions to the church this year *on profession of faith* within this Conference. One charge reported a net gain of over one hundred.

Dr. Sawyer, of New Orleans, delivered a fine address on church extension, Friday night, and, while he did not realize the full amount asked for, he greatly edified his audience.

Bro. H. M. Young reported that at Blackland station, Corinth district, his Sabbath-school was larger than his church membership. We wish every pastor could have made such a report.

We enjoyed most heartily the hospitality of Dr. Warriner and his elegant family. No guest had a more charming host or hostess than we. We will long remember them, and pray Heaven's richest blessings upon them.

We call special attention to the resolution in reference to the appropriation of State educational funds for balls, dances, etc., unanimously passed by the Conference. It will be found early in the third day's proceedings. Let all read, *ponder*, ACT.

Mrs. Snell, national evangelist of the W. C. T. U., delivered a fine gospel temperance address (sermon) at the Cumberland Presbyterian Church, Thursday evening. The house was crowded to overflowing, and the address (sermon) was greatly enjoyed by many.

At the Missionary Anniversary Dr. Morrison's address would be hard to excel. Shouts from both men and women were heard from all parts of the house. Three thousand five hundred and forty-three dollars was raised in cash and subscriptions to pay the missionary debt.

The Conference was made sad by the death of the child of Bro. J. E. Buck and the father of Bro. J. W. Dorman, both of which occurred during the session of the Conference. May the Father give to them and theirs the comfort and consolation they have been preaching to others.

The Spirit was present indeed when Bro. J. H Brooks closed his talk at this, his fifty-second, Conference, and, leaning upon his staff, turned to the Bishop, and said, "Now, Bishop, if you please, let Bro. Malone sing a song while the brethren come and tell Uncle Joe good-by. I don't know that they will ever see me again."

The Methodist Church at Corinth raised this year over six thousand dollars. To show for it, they have as handsome a brick church as there is in the State, with gallery, stained glass windows, pastor's study, etc. In the face of this heavy drain, they were only a little behind in finances, and that for the first time in years.

Dr. Sawyer, of New Orleans, ably represented the Board of Church Extension on Friday night, and kindly handed us the following figures: Amount raised on assessments, $1,534 40; on anniversary, $120—total, $1,654 40. Our Louisianian made a lasting impression on his congregation at the Baptist Church, Sunday morning.

Louisiana Conference Notices.

The class of the fourth year will be examined at church of Lake Charles, on Tuesday, Dec. 13, at 7 o'clock P. M.

THE COMMITTEE.

The class for admission to the Louisiana Annual Conference will meet at the Methodist Church in Lake Charles, La., Tuesday evening, Dec. 13, at 7 o'clock. J. M. BEARD, Chair'n.

The members of the class of the first year in the Louisiana Conference will meet the committee in the Methodist Church in Lake Charles, on Tuesday, Dec. 13, at nine A. M.

J. M. BROWN, Ch'n.

"Halt a Moment."

Let every member of the Louisiana Conference, who intends bringing his wife to Conference, notify me immediately, that homes may be provided for them.

Let every presiding elder inform me at once—

1. Who will come as applicants for admission.
2. For ordination.
3. As lay delegates.

Attend to these things at once, brethren. THOS. J. UPTON.

Lake Charles, La.

Rates to Louisiana Conference.

The Southern Pacific Company will sell tickets over their road to delegates and others desiring to attend the Annual Conference, at Lake Charles, at one fare and a third for the round trip, on the certificate plan. Parties buying tickets will pay one full fare and take agent's receipt on certificate, which, when signed by the secretary of the Conference, will entitle the holder to one-third fare rate returning. Tickets will be available Dec. 12-14, and good to return on until Dec. 22, inclusive. Agents at all the main stations on their road will be instructed accordingly. Trains leaving New Orleans depot at 8:15 A. M. land their passengers at Lake Charles at 4:50 P. M., same day.

Attention, Brethren!

Members of and visitors to the Louisiana Conference will please—

1. Buy tickets from the place of embarkation to Lake Charles, if possible. If not, buy to place of taking another road, and buy from that point to this.

2. Be sure and get a certificate wherever ticket is purchased, or you may fail to get the benefit of the reduction on returning.

3. Those coming on the Southern Pacific road will, on arrival, take the street car to L. Kaufman's store, within one block of the Methodist Church, and walk from thence to church.

4. Those coming by the Watkins road will take the dummy car to door of the church, where they will be met and conveyed to their homes.

5. Trains on the Southern Pacific road arrive at 4:50 P. M. and start 2 A. M. Those on the Watkins road arrive at 11:30 A. M. and 7 P. M.

Brethren coming on the Southern Pacific road had better come on the evening train, and thereby save hotel bills.

The usual reduction will be given by the roads on the certificate plan, and on that alone; therefore, the importance of procuring certificates.

The Watkins road kindly propose *one fare* for round trip to parties purchasing tickets at stations from Alexandria southward.

Tickets will be on sale from the 10th to the 14th, inclusive.

THOS. J. UPTON.

It is said that the Congo river of Africa has the deepest mouth of any river in the world. The London Society of Telegraph Engineers and Electricians has been making soundings on the African coast, with the view of laying a cable from England to Capetown. Off the Congo their soundings show that the river's mouth is a most extraordinary marine gully, with a depth of 1 452 feet.

Columbus' Life.—For Children.

Columbus, and What He Found. The new and only child's life of Columbus, by Mary H. Hall, makes its appearance most timely. The book is a veritable Birthday Book for Columbia's 400 h anniversary, and tells the wonderful story in an inspiring and delightful manner. Illustrated. $1 00 per vol. Address Kindergarten Magazine, 420 Woman's Temple, Chicago.

Mississippi Conference Notices.

The class of the third year will please meet the Examining Committee at the Methodist Church in Natchez, Miss., Tuesday, at nine o'clock A. M., Dec. 13. D. G. W. ELLIS, Ch'n.

Applicants for admission on trial will please meet the committee in the Bible class room in the Jefferson Street Church, Natchez, Tuesday morning, Dec. 13, at 9 o'clock.

W. B. LEWIS, Chair'n.

The class of the second year will please meet the Examining Committee in the Jefferson Street Church, Natchez, Tuesday morning, Dec. 13, at nine o'clock. A. F. WATKINS, For Committee.

The preachers of the Woodville district will please report to me at Conference the money received on missionary debt, so I may report to Bro. Mellen, the Conference solicitor.

P. A. JOHNSTON.

To Ministers and Delegates Attending the Mississippi Conference at Natchez:

Train leaving Jackson, Miss., at 6:30 A. M. will arrive at Natchez at 11:30 A. M. Train leaving Jackson, Miss., at 8 A. M. will arrive at Natchez at 7 P. M. Trains on the Yazoo and Mississippi Valley, going south, arrive at Natchez, 4 A. M. and 11:30 A. M.; going north, 7 P. M. and 4 A. M. W. A. GUNNING.

To Ministers and Delegates Who Attend the Mississippi Conference to Be Held at Natchez—

Secure through ticket wherever it can be done, obtaining from the ticket agent his certificate that you have paid full fare.

If unable to purchase a through ticket, buy to the nearest point, and there repurchase, always remembering to get the agent's certificate with each ticket. If you do not have the certificate, you will get no reduction in rates. C. G. ANDREWS, Secretary of Conference.

Concerning our "Problem of Methodism," Rev. T. W. Lewis, of the North Mississippi Conference, writes in the *Memphis Christian Advocate:*

In the last issue of the NEW ORLEANS CHRISTIAN ADVOCATE Dr. Carter writes an editorial on the above-named subject. It is not to Dr. Boland's book that he refers, but to another matter of very great importance. He says, "The Problem of Methodism is, How to improve our circuits and missions that have made no advancement for many years." There is no doubt about the importance of this subject. The great Mississippi Delta has suffered much because inefficient men have been put in charge of new and unorganized fields. The inefficiency of these brethren may have grown out of their want of experience; but it is a fact that until we put men of experience and preaching ability and, at least, a fair amount of education into this field, the results were not even commensurate with the outlay, small as it was. Some of our missions have been missions ever since I joined the Conference, and unless the policy of the Conference is changed they will continue to be missions. As a remedy for this evil, suppose we raise twice as much for home missions as we do at present, and let our strongest men get hold of these poor circuits and missions for a few years.

The Russian government has assigned the sum of $3 000,000 to be expended in supplies for the peasants in the famine-stricken provinces.

NOTICE TO THOSE OWING THIS ADVOCATE FOR SUBSCRIPTIONS.

The Publisher of the New Orleans Christian Advocate will be much obliged to subscribers to hand amount due to the preacher in charge, so that the preacher can settle at Conference with the representative or the agent of this paper.

HOME LIFE.

A MOTHER'S PICTURE.

She seemed an angel to our infant eyes!
Once, when the glorifying moon revealed
Her who at evening by our pillow kneeled—
Soft-voiced and golden-haired, from holy skies
Flown to her loves on wings of Paradise—
We looked to see the pinions half concealed.
The Tuscan vines and olives will not yield
Her back to me, who loved her in this wise,
And since have little known her, but have grown
To see another mother, tenderly
Watch over sleeping children of my own.
Perchance the years have changed her, yet alone
This picture lingers; still she seems to me
The fair young angel of my infancy.

—*Stedman.*

A Tragedian's Rendition of the Lord's Prayer.

In the early and palmy days of his theatrical career, Booth and several friends had been invited to dine with an old gentlemen in Baltimore, of distinguished kindness, urbanity, and piety. The host, though disapproving of theatres and theatre-going, had heard so much of Booth's remarkable powers, that curiosity to see the man had overcome all scruples and prejudices. After the entertainment was over, lamps lighted, and the company re-seated in the drawing-room, some one requested Booth, as a particular favor, and one which all present would, doubtless, appreciate, to read aloud the Lord's Prayer.

Booth expressed his willingness, and all eyes were turned expectantly upon him. Slowly and reverently he rose from his chair. It was wonderful to watch the emotions that convulsed his countenance. He became deadly pale, and his eyes, turning tremblingly upwards, were suffused with tears. As yet he had not spoken. The silence could be felt. It had become absolutely painful, until at last the spell was broken, as if by an electric shock. With rich-toned voice, from white lips, he syllabled forth, "Our Father, which art in heaven," etc., with a pathos and solemnity that thrilled all hearts. He finished. The silence continued. Not a voice was heard nor muscle moved in the rapt audience, until from a remote corner of the room a subdued sob was heard, and the old gentleman (their host) stepped forward, with streaming eyes and tottering frame, and seized Booth by the hand. "Sir," said he, in broken accents, "you afford me a pleasure for which my whole future will feel grateful. I am an old man, and every day from my boyhood to the present time I thought I had repeated the Lord's Prayer; but I have never heard it before—never."

"You are right," replied Booth. "To read that prayer as it should be read, has caused me the severest study and labor for thirty years; and I am yet far from being satisfied with my rendering of that wonderful production. Hardly one person in ten thousand comprehends how much beauty, tenderness, and grandeur can be condensed in a space so small, and in words so simple. That prayer itself illustrates the truth of the Bible, and stamps upon it the seal of divinity."

So great was the effect produced, that the conversation was sustained but a short time longer, in subdued monosyllables, and almost ceased; and soon after, at an early hour, the company broke up and returned to their several homes, with thoughtful faces and full hearts.—*Exchange.*

Christ's Captivity of the World's Thought.

Let us take one of Christ's great creative and formative thoughts—his thought of the rights and value of the individual. The history of the race before Christ came and outside the range of his thought to-day is a picture of the exaltation of the few at the cost and degradation of the many. Kings looked upon their subjects as so much private property. No one of the splendid religions even of antiquity concerned itself about the common people. The good things of this life were parcelled out among the king on the throne, the noble in the castle, and the priest in the cloister. Even in the high civilization of Greece and Rome charity and philanthropy were unknown. These are too mild and effeminate terms to be born of the colossal and rough-hewn nature of that old world. Even where on rare occasions nowadays, the heart of the worst man comes into play, in it you see the monster and the tyrant: Its very affection bears the mark of oppression and no glove is thick enough to conceal the iron hand beneath it. Men had long accustomed themselves to think that God only saw those who were on top until Jesus came and overturned the social philosophy and economy of 4,000 years. He taught that every man was the offspring of God and gifted in his very nature with equal and inalienable rights. He substituted for Jewish naturalism, and race, and class distinction, human brotherhood. The key-note of his teaching was the imperial dignity of the individual, the inherant right and priceless value of the single human soul. No teacher ever individualized man as Christ did. Man was no longer to lose himself in the state as classical antiquity taught him to do, but to stand out and to stand up in his separate personality and individual rights and value. States and their institution were only valuable so far as they built manhood.

This thought of Christ is the dominating force of our modern civilization. Transforming first the currents of the individual life, it spreads until it so far affects public sentiment as to find expression in declarations of rights and constitutions of governments. Out of this thought come all our liberties, charities, humanities and philanthropies. It is not too much to say that Christ has created the three great words which stand for the highest and best things in our civilization, viz.: Humanity, liberty, and philanthropy.—*Rev. Dr. Geo. W. Miller*, Kansas City.

A Mother's Gratitude.

Sixty years ago an English mother wrote in a letter to a friend: "It was too damp to go out this evening, so I staid at home with Stanley's Notes of Arnold's Sermons. I have often said it before, but I must say it once again. What a feeling of gratitude it gives me toward the man who makes such thoughts pass through my child's mind!"

There are few Arnolds, as there are few Arthur Stanleys, but there are many earnest teachers who are trying in day schools and Sunday-schools to make good thoughts pass through a child's mind. This is a great privilege. Let all who enjoy it be earnest, faithful, and let parents help them in all possible ways. Pastors and teachers need all the support and aid that grateful parents can give them.

But what of the man who makes a bad thought pass through the mind of a child? A book, a newspaper, a tract, a leaflet, a picture may do that fearful work. Let parents use all sleepless watchfulness here. The bad thought may not *pass through* the mind; it may *lodge* there. The result may be a *bad life.*

Old Age.

Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered, "The right side of eighty." "I thought you were more than eighty," said the inquirer. "Yes, I am beyond it," he replied; "and that is the right side, for I am nearer to my eternal rest."

A man once said to Dr. Roes, "You are whitening fast." The doctor answered him in a sermon which he preached immediately after: "There is a wee white flower which cometh up through the earth at this season of the year. Sometimes it comes up through the snow and frost; but we are all glad to see the snow-drop, because it proclaims that the Winter is over, and that Summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that, brother; it is to me a proof that my Winter will soon be over—that I shall have done presently with the cold east winds and the frosts of the earth, and that my Summer—my eternal Summer—is at hand."

To a humble Christian it was remarked, "I fear you are near another world." "Fear it, sir!" he replied, "I know I am; but, blessed be the Lord, I do not fear it—I hope it."

The Apostle Paul was an old man, but, happily for him, he was no agnostic, and so he could say, "I know in whom I have believed, and that he will keep that which I have committed to him to that day, henceforth there is laid up for me a crown of righteousness."

But for old age to be happy it must be a time of acceptance. Old age fought against is miserable, old age accepted is calm and peaceful. Enamelled wrinkles dare not smile; the honest wrinkles may even laugh. To be living in a mistake is to be living in a false position, and in all false positions there is weakness and discomfort and misery.

The way to be happy in your old age is to consider that you are not in a false position, but in a right one—in the one which God has ordained for you, and, therefore, in the one which contains blessings for you—its blessings, its own peculiar blessing. Where you meet with disappointment is in expecting from it what does not belong to it, and what would not be a blessing even if it did.

Read for Personal Profit.

Do not read the Bible for others, for class or congregation, but for yourself. Bring all its rays to a focus on your own heart. While you are reading, often ask that some verse or verses may start out from the printed page as God's message to yourself. And never close the book until you feel that you are carrying away your portion of meat from that hand which satisfieth the desire of every living thing. It is well, sometimes, to stop reading, and seriously ask, What does the Holy Spirit mean *me* to learn by this; what bearing should this have on *my* life; how can I work this into the fabric of *my* character?

Above all, turn from the printed page to prayer. If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a bank check, cash it. If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of yourself like a star. Entwine the climbing creepers of holy desire about the lattice-work of Scripture. So shall you come to say with the Psalmist, "Oh, how love I thy law; it is my meditation all the day!"—*Rev. F. B. Meyer.*

Who Manages the World?

When Bulstrode Whitlocke, the English statesman, was embarking for Sweden in 1653, to negotiate a treaty with Queen Christina, it is said he was so greatly distressed as he rested at Harwich that night, while reflecting on the distracted state of affairs in England, that he could not sleep. In his restlessness his secretary said to him:

"Pray, sir, may I ask you a question?"

"Certainly," was the reply of the ambassador.

"Pray, sir, don't you think God governed the world very well all the time before you came into it?"

"Undoubtedly," was the answer.

"And, sir, don't you think he will govern it just as well when you are out of it?"

"Certainly," said Whitlocke.

"Then, sir, don't you think you can trust him to take care of it over night, and that it will be safe in his care while you go to sleep?"

The question answered itself. The anxious statesman cast his burden on the Lord, and laid himself down and slept. And if we consider who manages this world, we, too, may dismiss our fears and rest upon his arm.—*Selected.*

A Whole Bible.

"We believe the whole Bible, from Genesis to Revelation; all we understand, and all we do not."

A Christian standing on this ground is pretty safe when the mutterings and thunderings of unbelief sweep over his path. The two lids of that precious volume hold the talisman of his strength, and he can not allow the winds of unbelief to blow one page from between their covers. He will proudly, at God's command, at the last day, state that this book contained his creed, contained his prayers, contained his songs of rejoicing. It was the man of his counsel, and the guide of his youth. It was a lamp to his feet, a light through this world of darkness and danger and sin. A very pleasant guide in all trouble, pointing the way out through all difficulties, and continually emitting new consolations, new joys, new life, as showing the only source of all health and comfort in sorrow and affliction—Christ.—*Selected.*

The oft-raised question as to Queen Victoria's surname is thus answered by a recent writer: "She is, of course, a Guelph by ancestral lineage, which is traced by the genealogists from the Empress St. Cunegonda, consort to the Emperor St. Henry II., A. D. 1024. Both are canonized saints and both were solemnly crowned at Rome by Pope Benedict VIII. But all this relates merely to the pedigree of Princess Alexandria Victoria prior to her marriage in 1840 to Prince Albert of Saxe-Coburg Gotha. This prince was of the ancient house of Saxony, whose family name is, and has during more than four centuries been, Wettin. Obviously, therefore, the Guelph princess became upon her marriage Mrs. Wettin."

Progress is our being's motto and hope. Gaining and losing in this world, rising and falling, enjoying and suffering are but the incidents of life. Learning, aspiration, progress, is the life of life. Onward, then, pilgrims, to eternity.—*Dr. Dewey.*

Without memory, the judgment must be unemployed, and ignorance must be the consequence. Pliny says it is one of the greatest gifts of nature.—*Montaigne.*

OUR YOUNG PEOPLE.

MOTHER.

In all the world—go where you will—
You'll never find another
Who'll cling to you through good or ill,
And love you like a—mother.

In all the world—where e'er you roam—
With sister, wife or brother,
You'll never know so sweet a home
As that one made by—mother.

In all the world—tho' wealth commands
For you the work of others—
You'll never find a pair of hands
To toil for you like—mother's.

In all the world—though friends sincere
Are more to you than brothers,
You never for a moment hear
A voice as kind as—mother's.

In all the world—although you break
The tender hearts of others,
There is no heart that can ache
For you as much as—mother's.

In all the world—though you create
A pleasure for another,
You can give to none a joy so great
As you can give to—mother.

In all the world—where you in bliss
May soon forget another,
There is no one whom you will miss
When she is gone, like—mother.

To Japan.

AS FAR AS CHICAGO.

Late arrival of Bishop Key's letter of credit detained us in Nashville until Friday, June 17. Though this meant "no stop over among the Rookies," it gave opportunity to collect thoughts and say "good-by" to friends. Of both, Bro. Yoshioka had formed many during his stay at Vanderbilt. We got a cheap rate to Chicago on account of the National Democratic Convention, which was gathering there. In leaving Nashville, also, there is tugging up hill and through boulders. The national cemetery, where are buried 26,000 Federal soldiers who fell upon the fields of Nashville and Murfreesboro, was passed, and it was time to rest. The train went out of Tennessee into Kentucky, where were born both Jeff Davis and Abe Lincoln. Nothing was seen of the blue grass, with its fine horses, for we were asleep, and these were far to the east in the valleys of the Licking and Kentucky. Mammoth Cave, with its 200 miles of galleries, was also to the east in the center of the State. I awoke for a few minutes just after midnight in time to see the train cross the Ohio and move by Evansville. The most seen of that flourishing Indiana town was a large saw-mill upon the river bank. Its electric lights annihilated the midnight and made me wonder if its wheels ceased to buzz on Sundays. Coal and iron are in this region.

During the morning a rainbow spanned the grain field in the prairie, promising well to the traveler. "Chicago" is the talk as people get on at Terre Haute and other places. Even the limestone seen along the way in Indiana and Illinois is used in the ornamental fronts of the great buildings of that city. After the train had reached the corporate limits, it rolled past many a broad and busy mart before it made a final stop.

(If the young reader becomes interested in the places mentioned on the way enough to read about them in his geography or encyclopedia, my writing will do good. This kind of reading is called parallel reading, and much of it is required in some college literature courses.) H. G. HAWKINS.

Matsuyama, Japan, Oct. 25, 1892.

MR. EDITOR: This is my second letter to the ADVOCATE. I am a little girl ten years old. My papa takes the ADVOCATE, and I take the *Little Worker.* I like it so much. We have no missionary society here. When we lived in Mississippi I belonged to the Band of Hope. When I wrote to the ADVOCATE before my mama was very sick, and I asked all of the Christian people to pray for her to got well, and now she is well, and we thank God every day, and think of the kind friends who prayed so hard for her. Can any of the little cousins tell me what is meant in Luke xxi, 33, by, "Heaven and earth shall pass away"? I earned money enough yesterday to pay my subscription to the *Little Worker.* Now, Mr. Editor, don't you think that is pretty good for a little girl ten years old?

Your little friend,

M. LOUISE GREEN.

Abita Springs, La.

MR. EDITOR: I am a little girl eleven years old. I am going to school to Auntie Henning. I am studying spelling, reading, writing, geography, arithmetic and grammar. As this is Thanksgiving Day, I will say we are very thankful for the privilege of reading the dear ADVOCATE. I will ask, Who ate grass like an ox? Your little friend,

LAURA BROUSSARD.

Sulphur City, La.

MR. EDITOR: My mama takes the ADVOCATE, and I read all the little boys' and girls' letters, and enjoy them so much. I am a little girl only seven years old, but I go to school and study hard. I won a prize in Sunday-school, last quarter, for the best lessons in my class. Success to the ADVOCATE. BAYCIE SALLIS.

Sallis, Miss.

Facts about Flags.

To "strike the flag" is to lower the national colors in token of submission.

Flags are used as the symbol of rank and command, the officers using them being called flag officers. Such flags are square, to distinguish them from other banners.

A "flag of truce" is a white flag displayed to an enemy to indicate a desire for a parley or consultation.

The white flag is a sign of peace. After a battle parties from both sides often go out to a field to rescue the wounded or bury the dead under the protection of a white flag.

The red flag is a sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.

The black flag is a sign of piracy.

The yellow flag shows a vessel to be in quarantine, or is the sign of a contagious disease.

A flag at half-mast means mourning. Fishing and other vessels return with a flag at half-mast to announce the loss or death of some of them.

Dipping the flag is lowering it slightly and then hoisting it again, to salute a vessel or fort.

If the President of the United States goes afloat, the American flag is carried in the bow of his barge or hoisted at the main of the vessel on board of which he is.—*Selected.*

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*Samuel Rutherford.*

SCIENTIFIC.

Interesting Facts about Light and Sound.

BY REV. R. W. LOWRIE, D. D.

Light, falling on any ordinary substance, produces a sound. Throw a beam of it on a glass vessel full of lampblack, and sound may be detected. Or, pass the light through a prism and form a rainbow; as the rainbow falls on the glass vessel, a distinct sound will be caused. Some of the colors give no sound, so that as the various components of a ray of light fall in quick succession on the receiver, pauses in the sound will be perceived. Red and blue light makes a louder sound than green. Fill the glass vessel with red worsted, and throw the green light from a prism on it, and the noise is very loud. And, so, one by one, we penetrate the mysteries of nature.

Stand at one end of a stone or brick wall, and have some one strike the other end with a hammer. You will detect two distinct sounds from each blow of the hammer. One comes to your ear through the medium of the air; the other, through the wall itself. From particle to particle, whether of air, stone or any other substance, the impulses of sound travel, and so it is that you hear two strokes instead of one. The discovery of the fact that the fall of light creates sound is new; the double sounds from brick or stone is old, and anyone can test it for himself.

Water conveys sound about four times as fast as air; wood, eight or ten times as fast; iron, fifteen times. Take a tuning-fork, strike it, and then rest it first in water, then on wood and then on a piece of iron, and notice how differently those substances augment the sound, and you have a very pretty and pleasant experiment.

Explode a fire-cracker in an empty barrel, and it sounds about as loud as a gun; fire a gun off on the top of a mountain, where the air is very thin, and it will sound about as loud as a fire-cracker. Sound travels at the rate of about 1,100 feet every second. Fire a gun, and anyone at a distance will see the flash before he hears the sound; light goes faster than sound, you see.

I stood, the other day, on the platform of a railroad station in the country. As the cars got near they whistled, also while going by, and again while going on past us. I noticed a singular thing, and that was, that, four hundred yards off, the whistle sounded one note higher, each way. That is, at the station it was "B;" four hundred yards before it got there the same whistle had been "C;" and after falling, directly opposite the station, to "B," when the train got four or five hundred yards away again, the sound went up to "C" again. It was owing to the pulsations of sound being crowded together on the ear by the swiftness of the train. Directly opposite to us, they were not crowded on the ear.—*Exchange.*

ELECTRICITY FOR THE FARMER.—That there is a possibility of the application of electric force becoming a great benefit to the farmer is pointed out by a writer in the *Engineering Magazine.* He estimates that 90 per cent. of the roads in the United States could be equipped with the necessary tracks, poles, and wires at a cost of $3,500 per mile, and doubtless the time is not far off when it can be done for a considerably less amount. This writer says that the heaviest transportation charges which the farmer is compelled to pay are due to his horses, his road wagons and the dirt roads, and that when he shall drive electric wagons on the highways he will soon learn also that the heavier part of his farm labor can be more expeditiously and cheaply performed by electric power than by horse power. It is suggested as one very important result of such changed conditions that they would have an effect upon the movement of population. Many of the causes which induce population to drift to the cities would be removed, and the country would be regarded as an ideal place for the rearing and training of children. There is nothing fanciful in this, and undoubtedly its practical realization is only a matter of time, not universally, perhaps, but in the more prosperous and progressive sections of the country. To the extent which the application of electrical force may be found practicable and profitable in connection with the agricultural interests it will undoubtedly be employed in due time.—Omaha *Bee.*

TRANSPIRATION IN PLANTS.—The knowledge of transpiration in plants is still very defective. It has recently been ascertained that the transpirational activity is most vigorous in the early stages of a flower, while it still possesses soft tissues only, that transpiration diminishes with growth, and that there is very little transpiration after the bud is half-grown. Later on, when the flower opens, there is again an increase in transpiration, and this increase is continuous until the death of the flower. The flower early reaches the end of its term of existence—about the time of opening: from that time forward decay in all the tissues commences, and the water in the cells is in a less staple state of combination. Indeed, from that time forward the term transpiration might almost be changed for evaporation. A flower, therefore, really fades more from the drying out of moisture than from any act of vital power, which we understand by the term transpiration. To sum up, transpiration is very active in the young bud, increasing gradually until it ceases to swell, then again becoming active, reaching its greatest activity just as it is about to open. From that time forward transpiration is practically evaporation, and continues in full activity until the whole flower dries up.—*Independent.*

RECENT APPLICATIONS OF PAPER.—The year 1891 was certainly one of those in which new industrial applications of paper were most numerous. The idea of using paper in place of stone in the construction of houses is already old; but paper to take the place of glass in windows, of clay in flower-pots, of iron in railway rails, wagon-wheels and horseshoes, of porcelain in laboratory ware, of wood in barrels, it having already taken the place of that material in small boats, paper in pulleys, are applications as novel as bold. The manufacture of window-panes of paper was first tried in the United States. The panes have the appearance of milky glass, and the property of intercepting the light-rays while letting the heat-rays through, which makes them suitable for greenhouses. It is estimated that a paper window-pane ninety-four by sixty-three centimetres in dimensions in a wooden sash with iron appliances, will cost about eighty-five cents, and last on the average four years.—*Popular Science Monthly.*

The veterinary surgeon has called in electricity to his aid in order to establish the state of a horse's foot. One pole of a battery is placed in contact with the inside hoof, the other in contact with the iron shoe. If the hoof has been pierced with a nail to the quick, the horse will feel the electric current and become irritated; in the other case, the current can not pass through the foot.

MARRIAGES.

DOUGLAS-STEVENS. SWAN-BOYCE.— In X Prairie Church, Brooksville circuit, Nov. 3, 1892, by Rev. D. L. Cogdell, Mr. John Douglas and Miss Mollie Stevens, and Mr. James Swan and Miss Maria Boyce.

HOPKINS-KING.—At the residence of Rev. Ed. King, the bride's father, Nov. 15, 1892, by Rev. D. L. Cogdell, Mr. Ferd Hopkins and Miss Eva King.

MENEAS—CAMPBELL.—At the residence of Mr. Campbell, the bride's father, Shuqualak, Miss., Nov. 23, 1892, by Rev. D. L. Cogdell, Mr. John B. Meneas and Miss Maud Campbell.

GRAY—MITCHELL.—At the residence of the bride's father, Oct. 20, 1892, by Rev. Nolan B. Harmon, Mr. J. H. Gray, of Orvisburg, Miss., to Miss Bettie J. Mitchell, of Meridian, Miss.

TAYLOR—POINTER.—In the Methodist Church at Como, Nov. 17, 1892, by Rev. J. M. Wyatt, Mr. Robert A. Taylor to Miss Bedie Pointer, both of Como, Miss.

TERRY—PACK.—In the Methodist Church, Senatobia, Miss., Nov. 24, 1892, by Rev. J. M. Wyatt, Mr. Robert A. Terry, of Como, Miss., to Miss Ada Pack, of Senatobia.

COWAN—DANTZLER.—At the residence of the bride's father, Mr. L. N. Dantzler, Moss Point, Miss., Nov. 15, 1892, by Rev. C. A. Powell, Mr. Allison McKay Cowen and Miss May Elizabeth Dantzler.

MURDOCK—WALLER.—At the residence of the bride, Okolona, Miss., Nov. 23, 1892, by Rev. N. G. Augustus, Mr. Robt. A. Murdock and Mrs. Laura Waller.

BOWLIN—FORTSON.—At Prairie Church, nine miles west of Aberdeen, Miss., Nov. 24, at five o'clock P. M., by Rev. J. R. Roberson, Rev. W. A. Bowlin, of the North Mississippi Conference, to Miss Dona P. Fortson, of Prairie Station, Miss.

COOK—REYNOLDS.— WATSON—DISMUKS.— At the residence of Mr. Green Hell, near Bolton, Miss., Oct. 26, 1892, by Rev. J. M. Cowan, Mr. S. B. Cook to Miss Lula Reynolds, and Mr. Albert Watson to Miss Lillie Dismuks.

MAGRUDER—YEISER.—At the Pioneer Hotel, Harriston, Miss., Nov. 20, 1892, by Rev. J. M. Cowan, Mr. R. W. Magruder to Mrs. Rosa E. Yeiser.

BRAAI—EDGECOMBE.—In Wesley Church (M. E. Church, South), on Lower Coast Mission, Nov. 30, 1892, by Rev. H. S. Johns, Mr. John J. Braai to Miss Josephine Elene Edgecombe, all of Louisiana.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

GOFF—Sister MARTHA R. GOFF was born April 28, 1834; joined the church in 1852; was married to Bro. Goff in 1856, and died a happy, glorious death, after long and very painful suffering with cancer, Oct. 20, 1892, being at the time of her death fifty-eight years five months and twenty-two days old.

Sister Goff was one of the best Christian women I ever met. She was a faithful, devoted wife; a tender, loving mother; a consecrated, zealous member of the church—one of the pillars; a good neighbor, ever ready to administer to the wants of the poor and afflicted, and a devoted Christian in the fullest sense of the term. But she has gone to her eternal reward. Our loss is her eternal gain. She was ready, willing and waiting for the summons, "Come up higher."

Oh, how we will miss her in the church, in the community, at her home! She was a power for good in the church, and, therefore, her death will be a great loss to the church. But no one will feel the loss so much as her only surviving son and his family, and her niece, Miss Sallie Cason, who had lived with her for several years, and seemed to be as much devoted to her as if she had been her own mother. No one can take the place of mother.

May God abundantly bless her dear son and the family, and may a double portion of her faith and zeal for and in the blessed Christ rest upon him! May he go even beyond her in consecration to the cause of our Divine Master, if possible; and may he and his family so live that they may meet her in heaven!

Sister Goff was a devoted friend to her pastors, and especially to the writer. Her life, devotion, faith, patience, and happy experience, even up to the hour of death, has been an inspiration to my faith in our holy Christianity. The world has been made better by her having lived in it.

Farewell, dear sister, but not forever. We will meet you by and by. May God bless her loved ones and relatives, and save them in heaven! Her pastor, A. D. MILLER.

THORN—Mrs. SARAH LAVINIA THORN was born in Georgia, Dec. 15, 1817, and died at the residence of her son-in-law, Mr. H. L. Newcomb, Pleiber's Point, East Carroll parish, La., on Oct. 31, 1892. She was sick only a few days, but the summons found her ready, as she is said to have "died in the triumph of faith." Rev. R. S. Isbell, of Lake Providence, officiated at her funeral, and laid her to rest near the residence of her son-in-law.

She leaves two sons and three daughters. She had been a member of the Southern Methodist Church for twenty six years, her membership at the time of her death being at Louisiana Avenue Church. Before joining the Methodists she had been a communicant of the Episcopal Church. She was a genuine and thoroughly consistent Christian. Though of a very quiet, retiring and sensitive nature, always shrinking from public prominence, her daily walk was such as to convince her relatives and friends that she was indeed a child of God, having her life "hid with Christ in God."

Sister Thorn was very affectionate and tender-hearted, even the domestic animals sharing in her kindly attentions and interest. It is said of her that "she lived for her family." A most loving mother and grandmother, her children and grandchildren call her "blessed," and not soon can they forget her steady devotion to them and her unwearying care for their well-being. She did her part well, and in her own sweet, unobtrusive and loving way accomplished her life-work. Falling asleep in Jesus, after a long course of signal usefulness to others, she has entered upon her reward in the land of the forever saved. May those left behind, and for whom she unstintedly lived follow her as she followed Christ, and so come at last to meet her again in the glory-world!

JNO. T. SAWYER.

FLENNIKEN—Mrs. S. ELIZABETH FLENNIKEN was born in East Feliciana parish, La., June 13, 1842, and died July 14, 1892, at her home very near the place where she breathed her first in this life.

When quite young she married Mr. T. B. Morgan, whom death soon claimed as a victim, leaving her a widow with two little boys to battle with the storms of life. The smallest boy died young; the other grew to manhood, married, died and left two little boys to their grandmother's care. While Mrs. Morgan's children were quite small, she married Mr. S. J. Flenniken, of which union six boys and two daughters were born, all of whom survive her to mourn their irreparable loss. She was, indeed, a devoted wife and mother. Unlike many mothers, she seemed to think and feel that home, with cares of its loving inmates, was her province. She mourned the loss of two husbands. Mr. Flenniken was called from earth away not quite thirteen months previous to her demise.

Mrs. Flenniken joined the Baptist Church, Oct. 11, 1859, and lived a consistent member to the time of her death. Her sweet, jovial Christian character is worthy of imitation. She bore the intense sufferings of her last illness with Christian fortitude. While breathing almost the last, with a pleasant smile she waved her hand, as if to say to loved sorrowing ones, "All is well with me;" therefore, dear ones, enshrine in your hearts love, and revere the beautiful memory of dear mama and grandma, and prepare to meet her in that blessed abode where parting never comes, and sin and sorrow are unknown. A RELATIVE.

BRUNER—The following resolutions were read before the Plaquemine Brulee Sunday-school, Oct. 9, 1892:

We, your committee appointed by the superintendent of the Plaquemine Brulee Methodist Sunday-school to draft resolutions as a memorial tribute to the memory and death of little MAUD, daughter of Mr. Joseph and Mrs. Allia Bruner, who was a member of our Sunday-school from almost the tender years of infancy to the last Sabbath spent upon earth, beg leave to report as follows: That we have retrospected her faithfulness to her Sabbath-school, as well as every other duty of childhood, and have noted the fact that our little Maud exemplified the sweetness of a pure and gentle little Christian—for such she became and attached herself to the church—and ever lived a worthy example of promptness in attendance upon her Sunday-school and in a committal to memory every part of each lesson. Little Maud was a perfect model of womanly deportment whenever and wherever she was called to commingle with other children of her rank.

Resolved, That, as a Sunday-school, we lament and bemoan the departure of Maud Bruner, which took place Sept. 28, 1892; that we miss her every Sunday morning, as her accustomed seat is forever vacated, and her sweet voice stilled and hushed by the relentless hand of death.

Resolved, That, while we mourn after her, we bow in submission to her early removal from us, since "God doeth all things well."

Resolved, That we think of dear little Maud as not dead, but sleeping, to awake to eternal life on the blessed morn of the resurrection of the just; that even now, on this glorious Sabbath, her soul sings with the angels in the better world.

Resolved, That the family are hereby assured of our tenderest sympathy in this bereavement, and our constant prayers to God for sustaining grace upon each heart of the broken family circle, and that we all live so as to meet the dear little saint in heaven.

Resolved, That a copy of this paper be furnished the family, and that a copy be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication. MRS. MARY HARMAN, For Committee.

KENDRICK—Miss MAGGIE O. KENDRICK, daughter of John H. and Julia C. Kendrick, was born in Copiah county, Miss., Sept. 20, 1867; joined the church at about ten years old, or about 1877, and died after about three weeks' severe suffering of typhoid-pneumonia, Oct. 29, 1892, being at the time of her death twenty-five years one month and nine days old.

Miss Maggie was a loving, obedient daughter, a tender, affectionate sister, a devoted friend, a consistent member of the church, and, we trust, a true Christian. She left testimony to that effect before she died; so we feel sure that our loss is her eternal gain. We shall miss her in her home, in the community, in the church, in the school-room—everywhere. But we know where to find her—just over on the other side in the sweet by-and-by. Farewell, Miss Maggie, for a little while; we will soon follow on. May the God of all grace abundantly bless and sustain the bereaved parents, brothers and sisters, and help them to so live as to meet her where parting will be felt and feared no more! is the prayer of their pastor,

A. D. MILLER.

ROTH—On Sunday, Oct. 30, 1892, the McNutt Methodist Sunday-school appointed a committee who drafted the following resolutions:

Whereas, it has pleased our heavenly Father to remove from our midst to heaven little EARNEST ROTH, who was a member of our Sunday-school; therefore, be it

Resolved, That while we, in humility, submit to the will of God, we can but feel that our Sunday-school has lost one of its brightest little members, though circumstances were such that she could not attend regularly; yet our loss sustained can not soon be recovered, and, too, it is her eternal gain.

Resolved, That we extend to the heart-stricken family our deepest sympathies in this, their darkest hour, and try to inculcate them to the fact that she is at rest, and it will not be long until they can meet her where parting is no more.

Resolved, That, as a tribute to her memory, these resolutions be spread upon a page in the record of this Sunday-school, a copy be furnished the bereaved family, the NEW ORLEANS CHRISTIAN ADVOCATE, and each of the two county papers for publication.

CHAS. A. DAVIS, For Committee.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Episcopal Visitation for 1892 and 1893.

Conference.	Date.	Place.	Bishop.
White River	Dec. 14	Batesville, Arkansas	Wilson
Mississippi	Dec. 14	Natchez, Mississippi	Granbery
East Texas	Dec. 14	Nacadoches, Texas	Hargrove
Louisiana	Dec. 14	Lake Cheries, Louisiene	Galloway
North Carolina	Dec. 14	Goldsboro, North Carolina	Haygnod
South Georgia	Dec. 14	Columbus, Georgia	Fitzgerald
Florida	Jan. 4	Ocala, Florida	Fitzgerald
Baltimore	Mar. 23	Front Royal, Virginia	Key

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7⅝	— —
Ordinary	8 1-16	— —
Good ordinary	8⅝	— —
Low middling	9⅛	— —
Middling	9¼	— —
Good middling	9⅝	— —
Middling fair	10⅝	— —
Fair	11 3-16	— —
Galveston middling	9⅛	— —
Mobile middling	9⅛	— —
Memphis middling	9⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	2⅝	2 13-16
Fully fair	2⅝	2¾
Good fair	2⅝	2¾
Common	2 7-16	2 9-16
CENTRIFUGAL:		
Seconds	2⅜	3⅛
Prime yellow	3⅜	3 11-16
Gray white	3⅜	3¾
Choice white	— —	4⅛
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	20	23
Good common	20	23
SYRUP	23	27
RICE.		
No. 2	1⅞	2
Good	3¼	3½
Fair	3⅞	3½
Prime	— —	— —
Rough, ⅌ bbl	1 60	2 90
POLISH, ⅌ ton	15 00	18 00
FLOUR.		
Extra Fancy	3 82½	3 75
Fancy	3 45	3 55
Choice	— —	— —
Minnesota Patents	4 87½	— —
Winter wheat patents	4 00	4 25
Minnesota bakers	4 82½	4 75
CORN PRODUCTS.		
Corn meal	2 43	2 50
Cream meal	3 10	3 13
Grits	3 10	3 15
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ⅌ bushel	— —	52
Yellow	53	54
Mixed No. 2	— —	52
OATS:		
Western	40	41
Texas rust-proof	38	40
BRAN:		
⅌ cwt	80	85
HAY:		
Prime	15 50	16 00
Choice	16 00	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	15 75	16 00
Prime Mess	15 75	16 00
Rumps	15 00	15 50
BACON:		
Fancy Breakfast	12	12⅝
Shoulders	8	— —
Sides, short rib	— —	9⅝
Sides, long clear	9⅛	9⅝
HAMS:		
Sugar-cured	12⅛	13⅛
DRY SALT MEAT:		
Shoulders	7⅝	7⅞
Sides, short rib	8⅝	— —
Sides, long clear	8⅞	9⅛
GROCERIES.		
COFFEE:		
Prime	13⅝	— —
Fair	13	— —
Common	12½	— —
TEAS:		
Choice	10	65
Ho-No	— —	— —
BUTTER:		
Western Creamery	— —	33
Western Dairy	21	23
Common	— —	— —
LARD:		
Refined	7⅛	7⅝
OILS:		
Coal, bbls	7⅝	— —
Coal, cases	15⅛	14
Cotton seed, crude	26	28
Lard, Extra No. 1	83	— —
VEGETABLES.		
CABBAGES:		
Western, ⅌ head	— —	— —
Chicago, ⅌ 100	8 00	10 00
Louisiana	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 25	2 75
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 ℔, ⅌ yard	6⅝	— —
Jute, 1¾ ℔, ⅌ yard	6	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
⅌ ℔	7⅛	7½
TIES:		
⅌ bundle	25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	1 50	3 00
Chickens, Southern	3 25	3 75
Young	1 25	2 50
Turkeys, Southern	8 00	12 00
BEES:		
Western	21	22½
Southern	22	23
WOOL:		
Lake ⅌ ℔	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ⅌ ℔	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ⅌ ton	14 00	— —
Meal	22 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ⅌ ℔	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, Dec. 8.

To arrest an importunate appetite, to silence the clamor of a passion, and to repel an assault upon our virtue, are noble instances of force, and handsome proofs of temper and discretion. —Jeremy Collier.

Education at Centenary.

In studying the question of higher education, especially in its application to Mississippi and Louisiana, I have reached the following conclusions:

1. The general destruction of the *ante*-war plan of education and the establishment of a public-school system have given a great backset to the cause of education, resulting in some advantages to the negro, but in greater disadvantages to the whites.

2. That the demand for Christian education by the churches is in nowise diminished, but is rather increased, since the State has assumed the function of universal educator.

3. That the demand for higher education has rapidly increased within the last ten years.

Our experience at Centenary College has shown that, while the desire for higher education has not been lacking, the means of preparation for it have been very generally lacking. A young man could not afford either the time or means to spend two years in the preparatory department and four more in the college in order to graduate. Hence many, in view of the requirements of the case, becoming discouraged, left, after a year or two, without doing justice to themselves or honor to the college. Had these youths enjoyed the advantages of good preparatory schools near their homes, many of them would have graduated in Centenary College. Matters are, however, improving in this respect. Formerly four-fifths of all who came to us could enter only the preparatory department; now a majority who come can enter the college. There will be henceforth an increasing demand for such education as only a good college can afford. Our number of students is smaller than usual, owing chiefly to the low price of cotton and the overflow. In other respects, I have never known the college to be in better condition. Never were our students more generally capable and disposed to take an appreciative interest in their studies. The steady eye, the thoughtful countenance and the probing question of the student in the class-room show unmistakably the growth of mind. We have ten young preachers preparing for the work of the ministry.

The Y. M. C. A. is still filling its useful place in the college, and the two literary societies are, as of old, the intellectual gymnasia of the institution.

Bro. Harry, our agent, has succeeded in adding during the year about $25,000 to our endowment, which now reaches near $90,000. The liberal and self-sacrificing friends of Christian education who annually contribute the interest on the larger part of this fund may now see and rejoice in the fruits of their beneficence. But for their generous support the college could not continue its work or even exist. Let the friends of Christian education in Louisiana rally to Centenary College anew, as Millsaps College in Mississippi starts out on her young career.

W. L. C. HUNNICUTT.

NEWS OF THE WEEK.

DOMESTIC.

The second session of the Fifty-second Congress began on Dec. 5.

Jay Gould, the millionaire railroad king, died, of consumption, in New York City, on Dec. 2, aged fifty-seven years.

The trial of the Rev. Charles A. Briggs, of New York, on the charge of heresy, was resumed on Dec. 5. It will continue through the first four days of each week, so long as shall be necessary to conclude it.

The total bounty paid on cane sugar for the fiscal year 1891-92, was $7 677.316, of which $6,882,589 went to Louisiana, whose 619 licensed producers made 354 901 058 pounds of sugar, upon which bounty was paid.

A bill has been introduced into the Alabama Legislature providing for an annuity of $500 a year for Mrs. Davis, widow of Jefferson Davis, during her life. The bill has met with much favor, and will undoubtedly pass.

Cardinal Gibbons has written to the secretary of the World's Fair Opening Association, recommending that the Fair be opened to the public on Sunday afternoons, and that all machinery should be stopped and all laboring work not absolutely necessary should cease on that day.

The Nicaragua Canal Convention, which met in this city last week, adjourned on Dec. 1. About twenty-five States were represented. The formation of an organization in each State to further the movement was advised, and a demand was made for government control and national aid for the great canal work.

It is reported from Springfield, Ohio, that there is unmistakable evidence all through the Ohio gas fields of the failing off of the supply of natural gas. In Mercer county the pressure has diminished from 400 pounds to 75, and new wells are being constantly drilled in the attempt to fulfill the contracts to supply gas to the cities on the big pipe line. A pump has to be used now to force the gas through the pipes.

FOREIGN.

President Diaz was inaugurated as President of Mexico on Dec. 1.

All the indications go to show that the International Monetary Congress, now in session at Brussels, will produce no agreement that will restore silver to a position of authority in the financial world.

The trial by court martial of the persons concerned in the cholera riots in Saratoff, Russia, in July last, has ended. Twenty-three of the prisoners were sentenced to be hanged, and fifty-six to be imprisoned in Siberia.

A considerable sensation has been created in the literary world by the discovery at Edinburgh of a system of wholesale forgery of autograph literary and historical documents. A number of antiquarian book sellers of repute have unscrupulously circulated the forgeries.

The almost entire failure of the fisheries along the western coast of Nova Scotia has even thus early in the Winter occasioned a great deal of destitution. As the inhabitants are dependent upon the fisheries, their condition is most distressing. Unless aid is furnished by the government, great suffering may ensue.

The Conservatives, apropos of priestly intimidation in Ireland, intend to introduce a bill making it illegal for priests to act as agents for illiterate or otherwise ignorant persons at polling stations. The Parnellites are counted upon to support the bill, but probably the Conservatives will be found to be mistaken in the expectation.

During the debate on the budget in the German Reichstag a leader of the National Liberals said that his party would vote for the demands made by the government for money for military purposes so far as was compatible with the vital interests of the empire, but the carrying out of the provisions of the army bill to their full extent was impracticable.

A meeting in favor of annexation with the United States was held in Stimson, Ontario, on Dec. 2. A vote was taken, which resulted as follows: Annexation, 418; independence, 92; against change, 21. At the close of the meeting some one raised the stars and stripes, which was applauded uproariously, while the display of the union jack elicited a storm of hisses.

All attempts to form a Cabinet in France have resulted in failures. Those who have been summoned by President Carnot to form a Cabinet have abandoned the undertaking, finding it impossible to get the men they wanted to accept the portfolios offered to them. The present crisis is not merely a political one; but, owing to the status of the Panama Canal Company, the situation is rendered more perplexing, as a great constitutional question is at stake.

The first official payment in gold of the salaries of the members of the lower house of the Austrian Reichsrath was made last week. The payment caused quite a commotion, as the nation, as a whole, is unacquainted with gold coins, except such as are contained in the museums. The novelty of gold money causes some curious scenes, and shopkeepers and others are very chary of accepting the new coins, declaring that they would prefer to take paper money. This is the first official payment made in the coins adopted by Austria in forming her currency system.

The Cause of Rheumatism.

An acid which exists in sour milk and cider, called lactic acid, is believed by physicians to be the cause of rheumatism. Accumulating in the blood, it attacks the fibrous tissues in the joints, and causes agonizing pains. What is needed is a remedy to neutralize the acid, and to so invigorate the kidneys and liver that all waste will be carried off. Hood's Sarsaparilla is heartily recommended by many whom it has cured of rheumatism. It possesses just the desired qualities, and so thoroughly purifies the blood as to prevent occurrence of rheumatic attacks. We suggest a trial of Hood's Sarsaparilla by all who suffer from rheumatism.

Foust Home.

Received on the Foust Home:

Dr. B. E. Clark	$5 00
Dr. Wm. Childs	1 00
W. F. Lyons and wife	1 00

R. M. BLOCKER.

Rayne, La., Nov. 28, 1892.

A telegram from Rev. R. M. Blocker, Rayne, La., Dec. 6, says:

Have all the money needed for Foust Home.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FIRST ROUND.

Greenville	Dec. 10, 11
Lula	17, 18
Jonestown	24, 25
Arcola	31, Jan. 1
Gunnison	7, 8
Shaw's	14, 15
Duncan	21, 22
Cleveland	28, 29
Clarksdale	Feb. 4, 5
Glen Allen	11, 12
Pulivar	18, 19
Friar's Point	25, 26
Rosedale	Mar. 4, 5
Helena	11, 12
Lyon	18, 19

District stewards' meeting at Greenville, Jan 4, 1893.

J. A. RANDOLPH, P. E.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs J. L. Pierce, J. L. Williams, S. H. Whatley, E. B. Foust, W. Woodward, R. Randle, J. B. Kent, W. T. Browning, R. Bradley, C. B. Carter, G. A. Mandeville, J. F. Foster, T. J. Randle, W. D. Bass, J. H. Holland, W. J. Dawson, C. S. West, H. J. Harris, E. H. Galloway, W. J. Lemmons, M. H. Moore, W. C. Black, J. A. B. Jones, G. G. Andrews, C. T. Munholland, W. W. Moss, S. H. Barr, R. D. Norsworthy, J. G. Cammack, J. W. Ellison.

Messrs. W. Williams, J. J. Birdsong, C. McIntyre, S. A. Weber, E. E. Harrell, W. H. Turner, W. Y. Cooper, J. W. Hodley, J. B. Easterling, S. P. Gilbert, J. A. Glasscock, S. Thompson, D. F. Moses, W. T. Daniel, G. Robinson, G. T. Talbert, T. A. Maddox.

Mesdames R. Jones, G. L. Armstrong, S. B. Love, A. V. Martin, A. J. Fleming, D. F. Myers, N. R. Riddle.

Dec. 6.

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ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MISSISSIPPI CONFERENCE

History of the Mississippi Conference.

BY REV. C. G. ANDREWS, D. D.

The Mississippi Territory, so called in Methodist history, embraced originally the States of Alabama and Mississippi, which was supplied with the gospel by presiding elders from districts from the Western, then from the Tennessee Conferences.

The General Conference of 1812 authorized the Bishops, if they thought it to be necessary, to organize another Annual Conference lower down on the Mississippi river. The Bishops deemed it necessary, and appointed the Mississippi Conference to be held in Spring Hill Church, Jefferson county, Miss., on Nov. 1, 1813. Predatory bands of hostile Indians made traveling through the territory to be exceedingly dangerous. Bishop Asbury, in his journal, Oct. 3, 1813, records: "The Tennessee Conference was not willing to let the Bishops go to the Mississippi Conference."

THE FIRST SESSION

Accordingly had to be held without a Bishop. The Conference met on Nov. 1, 1813, in the Spring Hill Church. Samuel Sellers was elected president, and Williams Winans was chosen secretary. The other members were Miles Harper, Richmond Nolley, Lewis Hobbs, John S. Ford, John Phipps, John Shrock, Thomas Griffin, John I. E. Byrd. The numbers in society were 1,536 white members and 432 colored members.

The first session of the Conference presided over by a Bishop was held at William Foster's, on Pine Ridge, seven miles north of Natchez, Oct. 10, 1816. John Menefee was secretary. The appointments for this session were as follows:

Mississippi District.—Thomas Griffin, presiding elder. Natchez and Claiborne, John Menefee; Wilkinson, John Lane; Amite, Thomas Owens; Pearl River, Peter James; Tombigbee, Elisha Lott.

Louisiana District.—Ashley Hewitt, presiding elder. Attakapas, Thomas Nixon; Rapides, Alexander Fleming; Washita, Ashley Hewitt.

WHAT HATH GOD WROUGHT?

From this little band and their successors the gospel was to be supplied to the entire Southwest. As their numbers increased, they pushed their way into the regions beyond. As the territory was occupied, new Conferences were set apart according to the manner of Methodists. The Alabama Conference was set off in 1831, and appointed to meet in Tuscaloosa, Nov. 27, 1832. The Texas Conference was established in 1839, and appointed to meet on Dec. 25, 1840. The Louisiana Conference was authorized in 1846, and met in Opelousas, Jan. 6, 1847. So that in the territory once claimed of divine right by the Mississippi Conference there now exists eleven organized Annual Conferences: two in Mississippi, two in Alabama, one in Louisiana, and six in Texas. The original ten traveling preachers have swelled into 1,409, and the membership of 1,536 now numbers 318,052.

The Conference, as it now exists, embraces about half of the State of Mississippi and several parishes in Louisiana. It contains 154 traveling preachers, 185 local preachers, and 38,029 members.

EDUCATIONAL ENTERPRISES.

The Mississippi Conference claims to have had the first female college in the entire Methodist connection in the Elizabeth Academy, in Adams county, where many Mississippi matrons received their education.

The Sharon Female College long flourished under the auspices of the Conference.

Whitworth Female College, originally the gift of Rev. Martin J. Whitworth, and conducted to marvelous success by the Rev. H. F. Johnson, D. D., still exists a monument to management and to love of learning.

Port Gibson Female College has for many years furnished the higher education for young ladies.

East Mississippi Female College, located at Meridian, the extreme eastern portion of the State, still offers approved culture and thorough training.

Edward McGehee College for Girls—formerly Woodville Female Seminary, but changed to its present title in honor of its princely founder—has done and is still doing a noble work in educating the youth of the land.

Centenary College, named from the centennial year of Methodism, was founded in Rankin county, Miss., in 1839; was removed to Jackson, La., in 1845, where it still exists, with ample buildings and an endowment approximating $100,000.

Millsaps College—the product of the munificent gift of $50,000 from Reuben Webster Millsaps, and a like sum from the Methodists of Mississippi—has sprung into a phenomenal existence during the present year, with adequate appurtenances and a student body numerous and promising.

FINANCES THEN AND NOW.

The sum of $409.06¼ drawn from the Book Concern from the chartered fund, from mite subscriptions and from Conference collections, was reported to the session of 1816. This sum was appropriated among the Bishops and the ministers according to their necessities, the highest appropriation being $61. The exactness of these pioneers, and their appreciation of small things, is shown in appropriating $1 56¼ of the general fund to a laborer who had received from his circuit $98.43¾.

The nearest approach to missionary operation was the appropriation of a $100 balance "to the Tennessee and the Missouri Conferences, to assist in making up the deficient salaries of their preachers," and at the session of 1813 "a surplus of $30 was voted to William Winans, to enable him to fill the Orleans station."

For the year ending Dec. 14, 1891, the Mississippi Conference reported the following average salary to the preachers, $531.57; for the Bishops' fund, $1,641.65; Conference claimants, $4,241 05; foreign missions, $7,060.55; domestic missions, $3 077 05; church extension, $2,141.70; education, $1,231.59.

SUNDAY-SCHOOLS.

No mention is made of Sunday-schools in the records accessible, though it was not long, doubtless, before Sunday-schools were established by the followers of John Wesley, who himself was the originator of Sunday-schools. For last year the Conference reported 398 Sunday-schools, 2,212 officers and teachers, and 17,051 scholars.

CHURCH BUILDINGS AND PARSONAGES.

A parsonage was unknown in the Mississippi Territory for many years after it began to be traveled by the faithful itinerant. The first Conference sessions were composed entirely of unmarried men, who had no need of homes. The churches for a long time, particularly in the country places, were very crude structures, often of pine logs, with split logs for pews.

The last session reports the number of churches to be 425, and their value $429,705; the number of parsonages to be 95, and their value $94,650.

REPRESENTATIVE MEN.

The Mississippi Conference has made an honorable record for herself among all Methodist peoples, because of the men of mark whom she produced. With no purpose to depreciate the many who are worthy of honorable mention, these names are given:

William Winans, the great Methodist commoner, whose deliverances in the General Conference always commanded reverent attention and carried conviction.

Benjamin M. Drake, whose pure life and noble bearing constituted him the Chevalier Bayard among Methodist preachers, *sans peur et sans reproche.*

William Hamilton Watkins, the polished Christian gentleman, the courtly college president, the eminent divine.

Richard Abbey, whose prolific pen produced more books and articles for the periodicals than any preacher of his age.

John G. Jones, the historian of the Conference, from whose writings many of the facts of this article are taken.

Charles K. Marshall, whose gift of winning speech was not surpassed in any age.

Charles B. Galloway, elected Bishop at an earlier age than any other man in Northern or Southern Methodism, yet vindicating the wisdom of the election by golden opinions won on both sides of the ocean.

Of laymen there could not be a worthier specimen produced in any land than Edward McGehee, the purest type of a Southern gentleman, princely in his bearing, cultured in his tastes, munificent in his gifts, a leader among men, a devout servant of God.

The Educational Institutions of the Mississippi Conference.

BY REV. A. F. WATKINS.

The pioneer settlers of the territory now occupied by the State of Mississippi were not of that adventurous, and often lawless, class that usually settles a new country. They were, in many cases, men of fortune, who came from one of the older Southern States, bringing with them their families and property to build new homes and work out new fortunes in the great Southwest. Many of them were educated men, and the work of felling the forests was scarcely begun before provision for the education of their children began to be made, and it is a fact significant of the influence of early settlers that the educational enterprise which to-day characterizes our people is but the perpetuation of the spirit of enlightened interest in this cause which animated the hearts of our forefathers. It is also pleasant to note the fact that as soon as local self-government was granted to the people of the territory, the cause of higher education claimed their attention, and the first act of incorporation passed by the territorial legislature was one chartering a college for boys, and that the year succeeding the admission of our State into the Union saw the establishment of the first female college in the South. Both of these institutions were located at Washington, Adams county. The former, Jefferson College, is still in operation, and is said to be, perhaps, the oldest existing college in the entire South, outside of Virginia and North Carolina. The latter, the Elizabeth Female Academy, was the property of the M. E. Church, and its presidential chair was, at different times, occupied by such men as Rev. Jno. C. Burruss, Rev. B. M. Drake, and others of like character. The institution achieved a great reputation, and, though modestly called an "academy," it was, from the thoroughness of its equipment, the range of its course of instruction, and the number of pupils in attendance, worthy of being called a college. Its honored career was continued to 1844, when, after twenty-five years of usefulness to the Church and State, it was abandoned.

These two colleges may be taken as representatives of the two educational forces of our civilization—the State and the Church. From the former, as a starting-point, it would be interesting to note the growth of the educational impulse which has given us our well-organized public schools, our State University, our Agricultural and Mechanical College, and our Industrial Institute and College. Beginning with the latter, it would be pleasant to mark the educational activity shown by the different churches, and to examine the institutions which they have established. But the limits of this paper confine us to a survey of the work done by the Methodists in the southern half of the State.

CENTENARY COLLEGE.

At a convention of the members of the Mississippi Conference, held in Jackson on the seventh of August, 1839, it was determined to establish a college to be located as near the center of the Conference as practicable, and at the ensuing Conference session Dr. C. K. Marshall was made canvassing agent, and a committee appointed to decide upon a suitable location. In a few months Dr. Marshall reported scholarship subscriptions to the amount of $76,000, and some donations in land, and in 1841 Centenary College was located at Brandon Springs, twelve miles east of Jackson. Dr. Thos. C. Thornton was elected president, and in the Fall of 1841 the first session opened with an attendance of 60. In 1842 a medical department had been organized and a law department projected, and the attendance was 175. Dr. Thornton resigned in 1844, and was succeeded by Hon. David O. Shattuck as president *pro tem.* The session of 1844-45 opened well, but a growing conviction of the unwisdom of the location at Brandon Springs caused the removal in 1845 to Jackson, La. Here the college entered upon an era of increased prosperity. Magnificent buildings were erected, an extensive campus beautified, and thorough equipment in instructors and apparatus provided. This continued until the disasters of the Civil War caused a suspension of work. After the war the faculty was reorganized and the work resumed, and from this time the college, with varying fortunes and under many disadvantages, has continued its operations under the administration of such men as Dr. W. H. Watkins, Dr. C. G. Andrews, Rev. D. M. Rush, Dr. T. A. S. Adams, and Dr. W. L. C. Hunnicutt, who took charge of the institution in 1888, and under whose efficient management a new endowment fund is being raised, and an average annual enrollment of about 100 students secured. This venerable institution was for many years our only school of the prophets, and the pride of our Methodism in the Southwest.

PORT GIBSON FEMALE COLLEGE.

The Port Gibson Female College was organized in 1843, though it was not incorporated until 1854. The buildings are of brick, and occupy an entire square, which is adorned with beautiful oaks. The patronage of the college has never been very large, but amply sufficient to demonstrate the value of the institution to the church. It is located in the midst of a fertile and healthful section of the State, and its faculty is faithful and competent. Rev. B. Jones, Prof. R. S. Ricketts, Rev. J. A. B. Jones, Rev. T. C. Bradford, Rev. E. H. Mounger, and Rev. B. F. Jones, the present incumbent, have occupied its presidential chair. The institution is in every way worthy of the liberal patronage of our people, and is remarkable for having enjoyed a longer uninterrupted term of service than any other female college in the State.

COLLEGE AND ACADEMY IN SHARON.

In 1837 there was founded in Sharon, Madison county, a rather strangely organized institution called the "College and Academy in Sharon." The college was for boys and the academy for girls, and both were the property of four denominations, each being represented in the faculty by one of its ministers. In 1843 the academy was deeded to the M. E. Church, and reorganized under the name of the "Sharon Female College," Rev. E. S. Robinson being placed at the head of affairs. Under President Robinson and his immediate successors the institution attained very considerable prosperity, especially under the able administration of Rev. Pleasant J. Eckles, who had charge from 1845 to 1854. In the meanwhile the college for boys had not prospered, and seems to have been abandoned; but in 1851 Madison College was established in Sharon, and Dr. Thornton and Rev. J. M. Pugh placed in charge of it. This college entered at once upon a career of great prosperity. During its period of greatest success, which coincided with that of the most marked prosperity of the Sharon Female College, the average attendance was 150, most of whom were in the college classes. This prosperity continued until the coming of the war, when both schools were forced to suspend. After the war the colleges were reorganized—the female college in 1866, with Rev. H. F. Johnson as president, and the male college in 1867, under the presidency of Rev. W. L. C. Hunnicutt. But the institutions languished, and the attempt to recall the prosperity of the past was in vain. In 1867 Dr. Johnson resigned to take charge of Whitworth Female College, and Dr. Hunnicutt succeeded him, while Prof. Pugh became the head of Madison College, and in 1872 both colleges ceased to exist. They were great schools in their palmy days, and hold an honored place in the history of Methodist education in Mississippi.

WHITWORTH FEMALE COLLEGE.

As we have seen, Rev. H. F. Johnson was, in 1867, called from Madison College to the presidency of Whitworth Female College, located at Brookhaven. This celebrated institution was founded in 1859 by Rev. M. J. Whitworth, incorporated in 1860, and in the Spring of that year opened with Rev. J. P. Lee as president. In 1861 Mr. Lee resigned and went North, and in April, 1862, he was succeeded by Rev. E. L. Crosby, who died in the course of a few months, and the buildings were used as a hospital until the close of the war. Rev. Geo. F. Thompson was president from 1865 to 1867. Dr. Johnson's administration was one of unexampled success. The patronage increased, the boarding pupils numbering at one time over 200; a debt was paid, and brick and frame buildings amounting in value to $45,000 were erected and generously deeded to the church, and the institution gained recognition as one of the finest female colleges in the South. In 1886 the great preacher and model college president died, and Prof. L. T. Fitzhugh, a prominent Methodist layman and an experienced educator, was elected president. Under President Fitzhugh the college has continued to prosper. The annual attendance averages 200, the faculty is full and carefully selected, the musical department has been extensively and thoroughly organized, and the number of music pupils is very large. The alumnæ of this great college number nearly 400, and among them are to be found many of the most prominent women of Mississippi and Louisiana. No sketch of Whitworth would be complete that did not mention the name of one who has for twenty years been identified with the educational work of Methodism in Mississippi, and who, since 1873, has been an honored member of the faculty of this institution. Reference is made, of course, to that modest and gifted Christian gentleman, Prof R. S. Ricketts, whose career as a teacher has been one of unusual success, and who, for many years, was the trusted and valued co-laborer of Dr. Johnson.

WOODVILLE FEMALE ACADEMY.

The Woodville Female Academy was founded in 1860 by the liberality of Hon. Edward McGehee, who donated the valuable and extensive grounds, and at his own cost erected a commodious building. The war interrupted the work of preparation, and it was not until 1865 that, with Rev. W. T. Sullivan as president, the opening session began. Although the first sessions were promising, the institution has never attained the measure of prosperity that was expected for it. In 1870 Dr. Sullivan resigned, and for twenty years its existence was precarious. Rev. H. W. Featherston was elected president in 1890, and the name was changed to the "Edward McGehee College." Under its present management the college has prospered more than before, and the wisdom of locating and the necessity for supporting a Methodist college in this section of the State becomes more and more evident. Edward McGehee College is a worthy member of that quartet of sisters to whom the Methodists of South Mississippi look for the education of their daughters—a quartet including the institutions at Port Gibson, Brookhaven, Woodville and Meridian.

EAST MISSISSIPPI FEMALE COLLEGE.

The East Mississippi Female College, located at Meridian, was founded in 1871. The first president, Prof. S. P. Rice, was succeeded after one year by Rev. Jas. W. Adkisson, who, for ten years, wisely and successfully managed the affairs of the college. In 1884 Rev. A. D. McVoy became president, and in 1888 Rev. R. M. Saunders, who had charge of the institution for two years. Since 1890 the college has been under the presidency of Prof. C. W. Anderson, an accomplished layman, in whom experience has added wisdom to the enthusiasm of the born teacher. His course of study is high and thorough, and his corps of teachers competent and conscientious. A new brick building was erected in 1890, which adds very considerably to the capacity and value of the property. The number of boarding pupils has never been large, but the local patronage is very good, and the fact that this is the only Methodist female college in this part of the State would seem to justify the opinion that a thorough cultivation of the field tributary to the school will eventually secure the patronage the institution so richly deserves.

MILLSAP'S COLLEGE.

We come now to notice the last educational venture of the Methodists of Mississippi. Millsaps College, located at Jackson, was incorporated in 1890. It owes its existence to the munificence of Maj. R. W. Millsaps and the zeal of Bishop C. B. Galloway. It is the child of "the people called Methodists" in Mississippi, for under the influence of Major Millsaps' liberality and Bishop Galloway's zeal the whole church has become enlisted. The handsome brick and frame buildings that adorn the campus were erected by the citizens of Jackson. The endowment fund of $100 000 is nearly in hand, and, in addition, there are several thousand dollars in endowed scholarships. With Rev. W. B. Murrah, D. D., as president, and a carefully selected faculty, the college opened on Sept. 20, 1892, under the most favorable auspices. The outlook for the college is very bright. Within a little more than thirty days from the opening there were 131 students enrolled, and appearances justify the expectation of 160 matriculates before the session closes. The college owns ninety acres of land within one-half mile of the corporate limits of the city, and the location is healthful, conspicuous and beautiful.

In concluding this casual and incomplete survey of the educational institutions of the Mississippi Conference, acknowledgments must be made and thanks rendered to Dr. Edward Mayes, from whose able papers on the educational history of Mississippi much of the foregoing has been drawn.

SUNDAY-SCHOOL LESSON.—Dec. 18, 1892.

BY REV. WM. H. LAPRADE, D.D.

Review.

Acts ix, lxxv, 29.

GOLDEN TEXT.—"*Known unto God are all his works from the beginning of the world.*" (*Acts xv, 18.*)

The history of the church, from the conversion of Saul of Tarsus until the Apostolic Council at Jerusalem, covers a period of about thirteen years, if we suppose that the Council was held in A. D. 50, which is the date agreed upon by most writers on New Testament chronology.

In reviewing the lessons in the order of their coming, we can touch only the leading points of each.

I.

(*a*) God chooses his own workmen. (*b*) The mightiest intellect, united to the most ardent zeal and the cleanest morality, does not suffice for true Christian work. Saul must be "born again" before he could do Christ's work.

II.

(*a*) Life and death are in God's hands. (*b*) Good works, if unselfish, are pleasing to God and to man. (*c*) Service to the bodies of men, rendered in Christ's name, commends Christianity to the world.

III.

(*a*) A very great man, who is also a very good man, may be, by bad education, a very narrow man. (*b*) The spirit of Christianity is broad; Christ died for all men. (*c*) Christ's ambassadors are to proclaim the gospel to all, regardless of race or color.

IV.

(*a*) An honest, earnest prayer is always heeded by our Lord. (*b*) God's children are "witnesses of all things that make for salvation. (*c*) When the gospel is preached and believed the Holy Ghost sets his seal upon preacher and people.

V.

(*a*) Persecution may scatter true men, but never causes them to forsake the truth, or to cease to proclaim it. (*b*) Unordained men and women are also teachers of truth, witnessing for Christ. (*c*) The church needs instruction as well as exhortation. (*d*) True religion is helpful to those in distress.

VI.

(*a*) The world is, in spirit, antagonistic to Christ. (*b*) God is not unmindful of the troubles of men.

VII.

(*a*) Missionary work is by the appointment and under the guidance of the Holy Ghost. (*b*) Our greatest and best men are needed for that work. (*c*) The church should send those who are called of God for that work. (*d*) Opposition and success may be expected. Both are promised.

VIII.

(*a*) Knowledge of the language of Scripture does not imply knowledge of its real meaning. (*b*) The death and resurrection of Jesus are the great historic facts of the world. (*c*) Forgiveness of sin is "through Christ." (*d*) Continuance in the grace of God is necessary to full and final salvation.

IX.

(*a*) Devotion to special religious form does not mean devotion to God. (*b*) Confirmed bigotry blinds to truth. (*c*) The opposition of even good people, who may be misled, is sometimes to be expected. All good people are not wise people. (*d*) If driven from one place, the Christian must go to another, but must *keep on witnessing.*

X.

(*a*) Public opinion is fickle, and is no test of success, nor of merit. (*b*) No true man will accept an unmerited honor. (*c*) While nature does not teach moral law, nor declare the doctrines of grace, it does proclaim the existence and providence of God. (*d*) Sanctified common sense is a great force in the work of the church. (*e*) However persecuted, the Christian must not cease to testify.

XI.

(*a*) External forms are not essential to salvation. (*b*) Purity is an essential feature of true piety. (*c*) It is wise and right to condemn busy-bodies and to commend good men and women. (*d*) Repentance, faith, obedience—these are necessary to salvation.

MISSISSIPPI CONFERENCE

Central Church, Meridian.

BY L. P. BROWN.

Twenty-seven years ago, less forty days, Central, or First, Church held it first Quarterly Conference.

The sainted Bishop McTyeire once said: "The surplus bridge timber in our early Methodist meeting-house belfry would, if properly sawed, almost erect a modern Methodist Church." The immense hewn logs in the old church, which once sat upon a distant hill, and during the pastorate of O. P. Thomas was hauled to the present site, evidences the strength of the assertion.

Out of the entire first Quarterly Conference, held Jan. 15, 1866, including three preachers, but one of them and a single layman are to-day upon earth. O. P. Thomas, the surviving preacher (now in Texas), left impressions of aggressive, faithful work that will outlive his children's children. Dr. L. Gould, the layman (also in Texas), all along the early history of the church is recorded as a conservative, safe balance wheel. Ten preachers have each in turn served the charge, viz.: O. P. Thomas, W. E. Mabry, Josiah Barker, J. A. Ellis, J. T. Heard, R. J. Jones, E. H. Mounger, R. D. Norsworthy, W. C. Black and C. G. Andrews.

Eight presiding elders have manned the district, viz.: S. H. Cox, J. T. Heard, W. B. Hines, J. A. Ellis, R. J. Jones, J. A. Godfrey, R. D. Norsworthy and T. L. Mellen.

Additions to church-building, erection of parsonage and East Mississippi Female College, and their demands, elicited the best energies of the various preachers and presiding elders. During the pastorate of W. C. Black, in 1885, the original building was torn down, and, with improvements, put up in "West End." A handsome brick edifice stands to-day in its place and compares with any in our Conference. West End Church has, from its beginning, made its mark under the following preachers: B. S. Rayner, Robt. Selby, J. D. Crymes and N. B. Harmon, and has now a membership of two hundred and forty.

In 1890 Central Church hive again swarmed, and "East End Church," under the pastorate of H. C. Brown, sprang quickly into life. A beautiful modern church was built, and has a membership of one hundred and forty-six. Suddenly attacked by *la grippe* and stricken with nervous prostration early in 1892, during his second term, this young brother was compelled to rest (we trust and believe will, like Paul, come back into the work in December with renewed health, strength and increased spirituality), and N. M. Clark was made preacher in charge for the unexpired term.

The fourth year of C. G. Andrews at Central Church will end in a few weeks, with a membership still left of five hundred and eighty.

The lot for a "South Side" Church has been secured, cash and subscriptions taken, and early in the new Conference year Methodist songs of Zion will be heard down there under our own roof.

The prayers, life and labors of all the list of preachers have not been in vain. All have sown, all have watered and all have done some of the reaping.

Our cosmopolitan railroad city, with its 12,000 inhabitants, is not without its Methodist imprint. Perhaps, the following short index would give the true key to our Methodistic loyalty, disciplinary respect and spiritual status.

Teachers and officers in the three large Sunday-schools can not attend a theater, circus, ball, dance, play progressive euchre, drink wine or do any of those things opposed to the genius of Christianity as taught by the Methodist Church. A violation forfeits the position, and, as far as known, not a single exception has been made to the rule.

In the persistent liquor fight which has thus far, step by step, been an acknowledged victory to the God side—four out of sixteen saloons being left, and their license being under the old law, the last one of which expires April 1—out of a combined membership of nearly 1,000 but five names are on a petition to sell vinous, malt or spirituous liquors even by wholesale.

Asking God's blessing upon each preacher now living who has served us, we are ready to receive, stand by, support and uphold the incoming pastor whether he be an Amos fresh from the rural districts or a Paul from the city.

Methodism in Jackson.

BY REV. B. F. LEWIS.

Just when the first Methodist sermon was preached in Jackson is not known. In 1836 Rev. John G. Jones was on the Choctaw district, Mississippi Conference, and was surprised to find that there was no church organization of any denomination in the State capital, and no preaching of any kind except an occasional sermon from a transient minister. He proposed to Rev. Thomas Ford to be employed as a missionary at that place. Mr. Ford accepted the appointment with the understanding that he could give but two Sabbaths a month to the city. The only available place for preaching was a small two-story brick building used for a State House. Here the first battle for Methodism was fought. Soon a congregation was gathered and an organization effected. Among the first to unite with this infant church was a gentleman and his wife, who deserve mention—Finucane by name. They soon became zealous in the work, and their home the home of the Methodist itinerant. The next year, 1837, the congregation began erecting a church-building, which was completed in time to hold a convention in it in 1839 for the purpose of arranging for the centennial of the birth of Wesleyan Methodism. This church was used as a house of worship until '88, when it was torn down to give place to the handsome brick structure now occupied by the congregation of the First Methodist Church.

One of the special features of the work of Methodism in Jackson up to the war was the large and intelligent colored congregation under its auspices. In 1853 the Methodists numbered one hundred and seventy-eight white and two hundred and thirty-eight colored members.

For these colored brethren a good house of worship was provided, and some of the leading members among the whites acted as class leaders and Sunday-school teachers. Among the ministers who have served the church we notice the names of Preston Cooper, Dr. Haden Leavel, J. L. Forsythe, Whitfield Harrington, and we may be permitted to mention the name of one living, Dr. J. B. Walker. Dr. Leavel's ministry has been spoken of as eminently successful. He had large gifts as a revivalist and added many to the church.

About the year 1884 Bishop Galloway undertook mission work in what was known as West Jackson. There were a number of people in that part of the city who never attended church, and the prospect was that the number would largely increase with the rapidly increasing population; so, with the aid of that consecrated layman, J. T. H. Laird, whose name will ever be linked with that of West Jackson Methodism, the work was undertaken. The first services were held in a fire-engine house, but as soon as it was seen that the efforts would be successful, a suitable lot was purchased and an elegant church-building was erected. The congregation to-day ranks with the mother church in point of wealth, intelligence and membership.

The latter part of this year, 1892, Millsaps College was formally opened with a president and four additional professors, and a student body of over one hundred and thirty. That the northern portion of Jackson is rapidly building up and Methodism has now turned her missionary eye in that direction, a church-building in the vicinity of Millsaps College will, in the very near future, be a necessity.

The following are the statistics reported to the last Annual Conference: Members, 515; in the Sabbath-school, 356; collections for all purposes, $5 654.73. The church property is valued at $29,500, exclusive of Millsaps College. By the close of this Conference year fully one hundred members will have been added to the two Methodist Churches.

Methodism in Vicksburg.

BY REV. W. B. LEWIS.

The city of Vicksburg was planned by the Rev. Newet Vick, a local preacher of the M. E. Church, about the year 1818. He died before his plan was executed; but his descendants laid out the town, and named it to perpetuate his memory. The Rev. John Lane, a member of the Mississippi Conference, who married the eldest daughter of Mr. Vick, assisted in this work. Thus we have *Vicksburg*, a city that was founded by Methodist people and Methodist preachers. We would naturally expect it to be a city of righteousness, and that Methodism would always be a prominent factor in the religious life of the town; but the inheritance has been marred. Situated on the Mississippi river, with a large foreign population, many of whom are not in sympathy with our civilization, the better class of our people find it difficult to maintain their institutions, civil and religious, with any degree of prosperity. Methodism has kept abreast with other Protestant denominations in the city, but she has been surpassed by the Roman Catholic Church. She has borne a faithful testimony against the prevalent vices and organized forces of sin that have entered into the life of our people, and she is still doing valiant service in the cause of Christ. Many of the descendants of the original founders of the city are now prominent in the membership and efficient working force of the Methodist Church here and elsewhere.

In the year 1884 the Sunday-school of this church appointed two teachers for each of the four wards of the city to canvass for new pupils. Mrs. McCutchen and Miss Mattie Hardy were appointed for the fourth ward, which is in the southern part of the city. Here they found many children who were not attending any Sunday-school, and some of them were so situated that they could not attend any of the uptown churches. Seventeen of this class were found in one large tenement-house—the old Marine Hospital. They proposed to organize a mission Sunday-school for their benefit. A room was secured and the school organized, the parent church furnishing teachers and literature. The school prospered, and the South Vicksburg Church, of which the Rev. Ira B. Robertson is now pastor, is the outcome of the enterprise. This church, after carefully pruning and revising the membership and church register, has over 130 members. It is situated in a growing part of the city, but the house is unfortunately located. If it could be brought up on Washington street, the future of this congregation would be greatly enhanced. This is a change that ought to be made, and the Board of Church Extension ought to lend a helping hand in the work.

Last year a Sunday-school was organized in the northern part of the city. It outgrew the small room in which it was held, and a chapel for its use was proposed. Mr. N. J. Vick, a descendant of the late Rev. Newet Vick, and a worthy member of the Crawford Street Church, made the enterprise possible by promptly giving $100 to it. The chapel has been built this year, and it remains to be seen what the result of the enterprise will be.

At present we have in this city, including both charges, near 600 members. About 55 of these have been received during this year. Including the three Sunday-schools, we have about 360 Sunday-school pupils. Our church property is valued at over $30,000. Last year Methodism in Vicksburg contributed to the various church enterprises near $4,000.

Natchez.

Compiled by Rev. B. F. Lewis from "Methodism in Natchez, by Rev. W. C. Black, D. D."

The introduction of Methodism into Natchez was almost coetaneous with the establishment of the authority of the United States government in this region. The Spanish troops were withdrawn in 1798, and in August of that year Winthrop Sargent, the first territorial governor of Mississippi, arrived, and began his administration. Immediately Bishop Asbury resolved to occupy this newly opened field, and selected Rev. Tobias Gibson, of South Carolina, twenty-eight years of age, and in the eighth year of his ministry, to be the first representative of our church, not only in the vicinity of Natchez, but in this State. He immediately set out upon his perilous journey, and, after traveling a most circuitous route, reached Natchez, where he immediately entered upon his ministry. He preached in almost every settlement in the territory, preaching almost every day in school houses, private dwellings, on flat-boats, in the woods—anywhere he could get an audience. At the end of his first year he had gathered together 60 members; at the end of the second, 80; by the end of the third, 100. He organized the churches at Natchez, Washington and Kingston, among others.

In 1802 Natchez was in the Kentucky district of the Western Conference. The Conference included nearly all the United States west of the Alleghany Mountains, and the Kentucky district included, *besides Mississippi*, nearly all of Kentucky and Tennessee, and the region north of the Ohio river.

In 1807 the Natchez Church first came into possession of a house of worship. The lot was purchased from Wm. Barland for the sum of $250, and extended from east to west through the square bounded by Main, Union, Franklin and Locust streets. The first building was of brick, located on the end of the square fronting Locust street, and was called Cokesbury Chapel. In 1819 Cokesbury Chapel fell down, and a temporary structure was fitted up, which served as a preaching-place four years. During this interval of twelve years the Natchez Church was filled by such men as Miles Harper, John Johnson, and Wm. Winans.

In 1822 Natchez and Washington were constituted a circuit, and John C. Burruss was appointed pastor. In 1823 the Mississippi Conference was first held in Natchez, with Bishop George presiding. In 1826 Natchez was made a station, with Peyton S. Greaves as pastor. This was the first station in the Methodist Church in the Southwest. There were only 80 members on the church roll at the close of this year. In 1835 the Sabbath-school was organized into a missionary society. It has never disbanded, and, according to Bishop Wilson, it is the oldest society of its kind in the Southern Methodist Church. In 1836 the first official organ the Mississippi Conference ever had was published in Natchez. It was edited by John Newland Maffit, and was called *The Christian Herald*.

In 1850, under the pastorate of Rev. Levi Pearce, who died this year in Jackson, La., a very important enterprise was initiated, viz.: the building of a parsonage. The lot was donated by Peter Little, and a sufficient sum of money was raised to erect an elegant two-story brick building on Broadway street. The membership at the close of this year was 252. In the Sabbath-school there were 200 scholars, and 29 officers and teachers. This was the largest Sabbath-school in the Conference.

In 1856 the lot on which the present church stands was purchased for the sum of $1,100. Nine years later the old church on Union street was sold for $9 000; but, because of adverse circumstances, only $6,000 were realized. The parsonage was also sold for $9,000. In '69, under the pastorate of Rev. W. H. Watkins, the present house of worship was projected, and during the latter part of '72 the congregation began using the basement for their services. The present building has cost between $25,000 and $30,000.

Seven years later Miss Amelia Tooley donated the house and lot now used for a parsonage to the church, on condition that an annuity of $180 be paid her during life. This building has quite recently been completely renovated, and now faces Union instead of Orleans street, as formerly.

Two remarkable revivals are recorded in connection with this church. One under the ministry of Rev. Levi Pearce. Upon the adjournment of Conference in 1850, Bro. Pearce was appointed to succeed Rev. J. L. Forsythe. Bro. Forsythe remained two weeks, or more, after Conference to aid in a revival. It resulted in about 100 conversions. The other was under the ministry of Rev. A. T. M. Fly, in 1855. It lasted three weeks, and resulted in the conversion and addition to the church of 129 persons. During the year he received into the church 165—the largest number of additions that had ever been added to the church in that place.

Natchez Church has given license to preach to the following active members of the Mississippi Conference: Benjamin Jones, C. D. Cecil, J. P. Drake, and T. L. Mellen.

In 1881, under the ministry of Rev. W. C. Black, Wesley Chapel was projected. Rev. T. L. Mellen entered heartily into the enterprise, and on the seventeenth of June, 1883, the building now used as a church, on Cemetery street, was formally dedicated. It cost $1,540, exclusive of the lot, and at its dedication had enrolled about 100 in the Sabbath-school, and the same number in the church.

From the latest statistics Methodism in Natchez consists of two church-buildings—each a station—a membership of 623; 299 Sabbath-school scholars, and church property valued at between $30,000 and $40,000.

Methodism in Woodville.

Compiled from an article by Rev. H. W. Featherston.

It is presumable that either in 1799 or 1800 Rev. Tobias Gibson, the heroic apostle of Mississippi Methodism, preached and organized "societies" in the vicinity of Fort Adams, Pinckneyville and Centerville, Wilkinson county, and that he continued his ministrations until October, 1802, when Rev. Moses Floyd was sent to assist him. In the Spring of 1803 Rev. Lorenzo Dow—that wonderful man of God, whom no Conference boundaries could circumscribe—led by some mysterious, but, doubtless, providential impulse, came into this "Natchez circuit," and labored with the preachers in charge until the last of June. The earliest positive record of preaching in Wilkinson county was by Lorenzo Dow on this visit.

At the session of the Western Conference, held Oct. 2, 1805, the Wilkinson circuit was formed, with Rev. Caleb W. Cloud as preacher in charge. While the town of Woodville was not then in existence, the territory which the Woodville station now includes was embraced in these earlier pastoral charges, bearing different names at different stages of the church's development. At first it was in the "Natchez mission," whose area far exceeded that of the State of Mississippi; afterwards it was in the "Wilkinson circuit," whose territory stretched from Adams county to the Gulf of Mexico, and from the Mississippi to the Bogue Chitto rivers.

As the Mississippi Conference was organized Nov. 1, 1813, we have for thirteen succeeding years a Wilkinson circuit, Mississippi district, Mississippi Conference. In 1827 the Wilkinson circuit appears in the Washington district, and in 1832 in the New Orleans district.

In 1824 Edward McGehee, John S. Lewis and others built a church in Woodville on a lot given by John S. Lewis. The church, somewhat enlarged by the addition of a Sunday-school room in the rear, and improved by sundry changes made at various times, still stands, sacred with beautiful memories, and hallowed by heroic events—the worshiping place of Woodville Methodists. The State of Mississippi contains no spot more sacred than this church lot.

In December, 1835, the Mississippi Conference met in Woodville. Bishop Soule presided. Elijah Steel was admitted on trial, and Woodville station was formed, with Wm. Winans as preacher in charge and B. M. Drake as presiding elder. For nearly seventy years Woodville has been a station, filled by some of the most illustrious preachers in Southern Methodism, among them B. M. Drake, Wm. Winans, C. K. Marshall, Elijah Steel, Enoch M. Marvin, and others.

Three times prior to the war did the Mississippi Conference meet in Woodville, and the memories of those gatherings still linger. Two revivals are spoken of: one by John Newland Maffit, away back in the fifties, and the other by J. J. Wheat, J. A. B. Jones and T. W. Brown two decades later. Through all these past years the Methodist Church in Woodville has flourished, being to-day larger and more prosperous than any other.

Canton Church.

BY REV. T. B. HOLLOMAN.

MR EDITOR: My apology for the following communication is a special request from your worthy assistant:

From all the data that we can obtain, the first Methodist preaching that was done in the vicinity of the present town of Canton was in 1828. At that time the presiding elder's district was known as the Mississippi district, and extended from Natchez to the Choctaw Nation, embracing a section more than one hundred miles square. Who the elder and the preacher at that time were we have not been able to ascertain. The first definite record we have begins with 1829, when J. I. E. Byrd and John Cotton appear as preachers on the Madison circuit. From 1828 to 1864 the district in which this work was situated appears under the names of Bayou Pierre, Yazoo, Vicksburg and Sharon—now the Jackson.

The town of Canton was laid out and first sale of lots occurred in 1833. True to her history, Methodism was there at the beginning, and the first sermon preached in the new village of Canton was in 1833, by Rev. Isaac Wells, a Methodist preacher. Whence he came and whither he went, we can not learn.

In 1836 the church was organized in Canton with eight members, among whom appears the name of our late honored Bro. Jno. T. Cameron, long time recording secretary of the Mississippi Conference.

Up to 1839 preaching was done in the court-house, a log building about twenty feet square. At this time there was a move to build a church, which was to be used by all denominations, the Presbyterians claiming two Sabbaths in the month, the other denominations dividing the remaining time.

Up to 1843 Methodism was a weak branch in the community. During this year Rev. C. K. Marshall conducted a meeting in the town, which resulted in the addition of many members which gave to our church a hold and prestige which it has never lost. One immediate result of this revival was the resolution to build a Methodist Church, which was completed in September of 1848, and dedicated by Rev. Joseph B. Walker, who also conducted a meeting, which resulted in much additional strength to the church. These two revivals are yet spoken of by the older members of the church. In 1849 Canton became the leading appointment of a new circuit, which bore its name until 1860, when it was erected into a station, which it has continued up to date.

In the list of those who have served the church at this place appears the names of George C. Light, Jas. Walton, Forsythe, Montgomery and Linfield. Among the living prior to 1870 are J. A. B. Jones, C. F. Evans and C. G. Andrews. Since that time the history is too well known to consume your space to relate.

While the Methodist ecclesiastical life of Canton has not been in many respects different from that of other churches, she claims one distinguishing honor above her sisters, and that is, the mother home of her honored son, Bishop C. B. Galloway.

Like the fabled lioness who responded, when taunted that she had but one, "Yes, but he is a lion," so Canton, while her contribution to the ministerial ranks has been but one in these many, many years, yet "he is a Bishop."

Scraps of Church History.

BY REV. J. D. NEWSOM.

I.

About the year 1814, Capt. Chambers landed from a flatboat at the (then) village of Baton Rouge in search of lands in Louisiana on which he might settle his three sons and five daughter, back in the interior, fourteen miles east of the (now) city of Baton Rouge. On the banks of the Amite river he built him a home and reared his family. He soon felt the great inconvenience of no church privileges. Services were occasionally held in private houses by Methodist preachers penetrating to that (then) remote region. The Captain determined to build a church where his family might worship with such of his neighbors as might choose to join them. In times of freshets timber was floated out from the great cypress breaks of the swamp, and upon the saw-pit, with whip-saw by hand, the planks were made which formed its walls, its floor, seats and pulpit. Here the old Captain's children and many of his grandchildren joined the church. I have heard two of his grandsons preach from that old pulpit.

This church was dedicated with the name of Salem. I saw it first, at least, sixty years ago; it was then stained with mildew and age. I am sure it was the first Methodist Church built in the State of Louisiana. It was called "Old Salem" before the foundation of any such church was laid in the city of Baton Rouge. Many revivals of religion were had here, and early and long in its history a deep and wide influence went out from it. The time came when the changes in the neighborhood made it almost inaccessible, when its friends—some of them the grandchildren of the patriarch who first projected the enterprise—removed to a more eligible site. Here Old Salem stood until the vandal hands of an invading foe tore it down to make kindling for their camp fires.

This Capt. Chambers won his title in the Revolutionary War in the struggle of our fathers for independence. Years ago one grandson died in the Louisiana Conference, having done much faithful work as an itinerant preacher. Another grandson, a preacher, still survives, without transferring, a member of the North Mississippi Conference, and for more than forty years has filled the place of a regular traveling preacher.

II.

Quite early in this century, in Wilkinson county, Miss., some eight or ten miles southeast of Woodville, a log church was built. I was told by a lady, whose grandchildren were then playing about the room, that she attended a service there when she was too young to appreciate preaching, and sat upon the sleepers before any floor was laid in it, or any seats were built. This conversation occurred thirty-nine years ago. This church took the name of Bethel. In time the old log-hut temple was substituted by a neat frame building which, perhaps, would have done credit to any country community of that day and time. This frame building passed out of date and was replaced by a neat brick edifice, which still stands a monument to the taste and religious enterprise of the time. During the time of the frame building a camp meeting was instituted here. In 1843, for some cause or other, the camp meeting failed. For ten years the tents went into decay, and some of them into hopeless wrecks. In 1853 the writer was in charge of Wilkinson circuit, with Rev. B. M. Drake, D. D., for presiding elder. That year Dr. Drake conceived the enterprise of reviving the old Bethel Camp Meeting. With much riding, visiting and talking it was a success. With such men enlisted as Judge Edward McGee, Robt. Richardson, Heard Stocket, Rev. Wm. James, of precious memory, and others, there was not much chance to fail when the movement was once set a-going. These camp meetings were the annual rally for a vast region around, extending from Baton Rouge, La., to Natchez, Miss., and beyond, and from the Mississippi river back eastward into the interior. Annual revivals attended these meetings. Here men and women were converted who, dispersing over the country, carried a religious influence far and wide. Men were converted at old Bethel who entered the various callings of life. Some entered the ministry, and have done large work for the Lord; some went into law; some into medicine, some to farming; others became mechanics; taking their religion with them into these honorable and honest callings in life.

The work of those camp meetings is telling in their effects upon the history of the land to-day.

Before the war this camp ground again went down. Recently an effort has been made to re-establish it. I would to God it might be as great a power for good as in the days of its earlier history!

Mississippi Conference.

Mission Work.

From the date of organization into a small Conference (ten in number), which occurred in Jefferson county, Miss., Nov. 1, 1813, a new era dawned on our work. Men are raised up for the itinerant ranks (as had already frequently happened for the local) from our own midst. Such men as Thomas Owens and Peter James were among the first fruits of this home production, being admitted with three others at this very first session. Others came to us later, in the missionary spirit, but more in the light of "transfers" for needy and growing work.

As a token of the new order of independence, the young Conference appropriated the large sum of thirty dollars to enable William Winans to establish Methodism in New Orleans. This was missionary ground within our borders and corresponded to our present domestic missionary work.

So much has been written about the introduction of Methodism into New Orleans that I need only state that at intervals, from 1806 to 1826, some of our best and strongest men were sent to that point of which it has been rightly written, "Never in any civilized community have the Methodists had to grapple with greater difficulties in establishing a well-ordered and respectable church." By persistent toil and patience this has been long accomplished. Now no other city in the South sends out so many itinerants to recruit our ranks. The first report of an organized membership in the city was under the ministry of Rev. B. M. Drake in 1826. His services were first held in a warehouse loft; but he started a movement which soon after resulted in the building of the old Poydras Street Church.

Up to this date the supplying of the religious wants of a rapidly growing country, now erected into three States, had taxed the energies of the constantly growing and widening Mississippi Conference. There was abundance of home mission work to be done among the rapidly increasing whites. Wonderful was the success of these heroic men of God! We have entered into and enjoy the heritage for which they toiled, and many of them laid down their lives. Gibson Hobbs and Nolley sealed the truth they proclaimed by early deaths in the midst of the fray. Many others, whose home is now on high, lived and labored long, and saw much fruit of their toil. Our first distinctive mission to the Indians was begun in 1825, with William Winans as superintendent, and W. Ledbetter as missionary. The Choctaws and Chickasaws occupied their ancestral domain in a belt extending across Mississippi and Alabama, near their central and northern latitudes. For these our work was undertaken. Little seems to have been accomplished that we can learn of till Revs. Alexander Talley and R. D. Smith went to them in 1827. They were counseled and somewhat aided by "Father Smith," of whom we know little except that his given name was Isaac, and that he was much revered by the Indians. He seems to have understood their language, having formerly worked among the Cherokees in Alabama. (I have often heard my mother speak of him with great esteem as a holy and devoted warrior for Christ.) Dr. Talley was the leading spirit. He remained working for them, soul and body, till 1834, when his health compelled him to remove to a cooler climate. While on this mission Dr. Talley had to encounter hardships of various kinds. He was compelled to carry his own provisions with him; and to sleep in a tent which was also part of his regular baggage. Though he seems to have been in rather delicate health, the amount of exposure he cheerfully endured was wonderful. As an instance of the difficulties under which he labored, listen to a passage from one of his letters: "I have crossed Big Black when we were put ashore a mile from dry land; that distance I have had to wade and raft. I have taken off my clothes and waded a considerable distance, and then walked over a deep and rapid stream on a log a foot under water. These are only a few of my feats. But, amid them all, I feel it a greater luxury to teach these people than to live in wealth and ease."

Bro. R. D. Smith succeeded him in the chief care of these souls, aided by Myers and Perry and native helpers. When the Arkansas Conference was set apart in 1836, the work was in a flourishing condition, considering the great falling off that had followed the enforced removal of the tribes from the graves of their sires. For this they wrongly blamed their chief, Greenwood Le Flore, who was a great advocate of religion and moral conduct. He and his family had been powerfully converted at a camp meeting in 1828. He banished whisky from the Nation and in many ways built up their material and moral interests. But designing men among the government agents poisoned their minds against Le Flore and the religion he so strongly championed. This made the work of their real friends, the missionaries, exceedingly difficult for many years. Though Le Flore was deprived of his office and influence among them, yet others of this interesting family are still trusted leaders in their increasing civilization.

At present the tribes with which we have been laboring are chief among those called the five civilized tribes, and we look for still better things to follow.

While we owe the gospel to every soul for whom Christ died, the Indian has a peculiar claim to our attention and love. Driven from his hunting grounds by our fathers, and to some extent deprived of his freedom, and degraded by the white man's whisky, these sons of the forest look to us to teach them the way to the city that hath foundations, whose builder and maker is God, and to bring them to the knowledge of the liberty wherewith Christ hath made us free. We can discharge our obligation in no other way. Let us, therefore, pray and pay that the gospel may be successfully carried further among the Indians, and may continue to show its benign influence among these ignorant sons of Adam.

We have yet among us a great door and effectual opening for this end. The remnant of these tribes, amounting to about two thousand, whose ancestors would not go West, were long neglected and almost forgotten, though dwelling within our borders. Through the persistent efforts of Bro. A. D. Miller and others, a sufficient fund was provided before and during the last session of our Conference to send a missionary to this scattered remnant. Bro. W. W. Cammack was duly appointed, and has met with good and growing success. Fifteen Indians have joined us and two churches are being built. The outlook is hopeful.

About the time our former Indian Mission was turned over to the Arkansas Conference (it has since become an independent and flourishing Conference, comprising their own Territory) our Conference began systematic missions to the slaves. These were first successfully inaugurated in Wilkinson county in 1836. From that time till the close of the war—1861-5—many of our choicest preachers labored in this fruitful field. Many churches were built for their special accommodation, and in most all the white churches ample room was set apart for them, and they were encouraged to listen to the same words which were edifying the whites. At the close of the war tens of thousands of these sons of Ham were coaxed from us by our Northern brethren, and now swell their statistics. While much more might have been done, yet we have left a rich legacy to our successors in the traditions of pious parents. May their children and descendants greatly improve! We should still help them when and where we can.

Our regular domestic missionary work has gone forward ever since Conference was organized with varying plans and variable success. For many years all the funds for mission purposes were raised through auxiliary societies—similar to those now being so effectively used among our women. Membership fees, life and honorary memberships in the missionary society, with public collections, were the means for raising funds for both home and foreign work. There was a Conference society, with the usual officers, through which these auxiliaries disbursed their funds, etc. Just when this developed into a Board we can not say. The earliest record book we have dates back to 1870. At that time the collections for both works were taken together—forty per cent. for foreign and sixty per cent. for domestic work. In 1874 there was a reorganization under new disciplinary requirements. This holds good to the present. The Board now consists of one preacher and one layman from each district, and the presiding elders as *ex-officio* members. These direct, under advice from the Bishops, all the affairs of our domestic work. The collections are kept separate from those for foreign work. For a number of years past the amounts appropriated to aid different works otherwise unable to sustain the gospel, and to project new work, have been paid in full. Last year we raised for foreign missions $8,286, and for home, $3,403. There appears at present to be more danger of failure this year than for many years past. Through this agency many souls have been brought to Christ, and much substantial gain in church property has accrued to us.

The first man this Conference ever sent forth to the heathen world wrought wondrously under God. He was virtually the father of our China Mission, laboring there for nearly thirty years. There he projected and inaugurated the Japan Mission, lately erected into a Conference, and from which we hear of such pentecostal feasts. Our Lambuth's grave is there, and he, being dead, yet speaketh.

J. P. DRAKE.

During the past year the number of new postoffices established in this country was 4 105 greater than during any previous year, except 1890. The greatest increase was in Georgia.

Brief History of the Woman's Missionary Society of the Mississippi Conference.

In 1878, just after the terrible epidemic of yellow fever, the Mississippi Conference held its session in the town of Hazlehurst, and among the visitors to the Conference was the president of the newly organized Woman's Missionary Society of the M. E. Church, South.

This organization of woman's work for woman was something so novel in every respect to our Southern people—its advent had scarcely been heard of by our leading preachers; consequently, when Mrs. Juliana Hayes made her appearance among us for the purpose of organizing a Conference society, she could but see our utter ignorance of the work she so enthusiastically advocated. There was so little interest manifested even after she had told her mission that many younger women would have gone back without making an effort to organize; but she never faltered, and, after gathering the inmates and visitors in one household, she repaired to the Presbyterian Church, through the rain, to organize a Conference society. Rev. C. B. Galloway and his wife, Miss Nannie Heard, Miss Olivo Watkins, and six or eight others, were present. After explaining her object, she then gave us a brief account of some of the horrors and ignorance of heathen life in China. She then called for members, and out of that little band, with the exception of treasurer, the Conference society was organized. The corresponding secretary was a poor one; but with the help of the presiding elder on the Brookhaven district, Dr. Galloway, and several other preachers, the work began to grow. The first year there were reported 9 auxiliaries, with 118 members; the second year, 12 auxiliaries and 279 members—31 subscribers to our own organ, the *Woman's Missionary Advocate*, then in its first year. Amount sent to treasurer, $282.15.

Each year the society grew in favor, though it was often up-hill work. Mrs. Hayes made two visits to our State after that, just to see how her little plant was growing, and each time she went home rejoicing, for the Lord was caring for the seed sown. The juvenile work was organized later on, and proved a grand success.

The best of all, God owned our work, and in 1887 we sent our first missionary to China, Miss Bettie Hughes. The next to give herself (though not known to the public, but none the less appreciated) was Mrs. Cornelia Sharbrough Anderson, of Wesson, Miss. She went as a matron to Laredo Seminary, where she is now indispensable. The next to go was Miss Mary McClelland, of Whitworth College, to China in 1888. The last offering was our Clara Chrisman, whose sad death has done more good than her life could, we must believe. It is a sad fact that only a small per cent. of the women in the bounds of this Conference take any part in this "woman's work for woman." "A faithful few do the work." To day we number 88 adult auxiliaries, with 2,000 members; 20 juvenile societies, with 400 members; life members, 27; subscribers to *Woman's Missionary Advocate*, about 500; *Little Worker*, 100. The past year fourteen new societies were organized. Each year we lose some, but new ones are added. There are hundreds of consecrated women in this work who to-day bless the day that Mrs. Hayes came to our Conference, and thank the Lord for giving them work to do for him that brings such joy with it.

A. E. LINFIELD.

Christian Advocate.

D. L. MITCHEL, Publisher.

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C. W. Carter, Editor.

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REV. T. C. WIER, M. D.

Thursday, December 15, 1892.

We give greeting to our Mississippi brethren in Conference assembled in Natchez. Born on the soil of the Mississippi Conference, and educated in her good domain, and living since manhood under the shadow cast westward by her rising glory, and being for six years and more the editor of her church organ, we feel a special pride in all her achievements in the gospel arena, and present her this special edition of the "old NEW ORLEANS CHRISTIAN ADVOCATE," hoping it may interest and refresh the minds and hearts of all the brethren. We acknowledge special obligations to Bro. B. F. Lewis, who suggested and carried forward this project to its successful issue. May the Lord bless all the brethren and make their work in Conference a special blessing to our church in Mississippi!

BRIEFS.

Bishop Newman, of the M. E. Church, said in the Missionary Committee that "it would be well to make Ames Church, in New Orleans, a colored church, and it would develop grandly." That is precisely what we said in these columns three years ago! Bishop Newman is right about that church.

Bishop Walden, of the M. E. Church, thinks that one dollar spent in mission work among the French Canadians in New England will accomplish more than five dollars will among the French in New Orleans. The Missionary Committee appropriated $1,200 for the French work in Louisiana. We have not yet been able to secure anything from our Board to help us in Louisiana, but we live in hope. We think we can get something if we ever get rid of "the debt."

The daily papers have discussed the "Kane ordinance" quite extensively. This ordinance allows anybody to set up a saloon anywhere. The opinion that the repeal of such an iniquitous law will be unconstitutional is held for no other reason than that those who hold that opinion wish to do so. *The Delta* well says:

> All courts of every State have recognized the right of the State or county or city to control the liquor traffic or suppress it entirely if deemed advisable. It is a question of the morals and health of a community, and above all laws and constitutions. It is rather late in the world's history to begin to deny that right to the people.
>
> The repeal of the ordinance which required the consent of the neighborhood to the establishment of a bar room was an outrage, and a new ordinance should be placed upon the books at once. Let the Council do its duty and the matter of constitutionality be left to the courts. Re establish the rights of citizens to say whether a saloon shall be started in their vicinity, and let the citizens have the chance for a decision on their rights.
>
> We have heard lots of lawyers in this State talk of the chartered rights of lotteries, but the Supreme Court of the United States laid down the broad doctrine that a gambling institution can have no vested rights. The right is vested always in the people to protect themselves and can never be legislated or deeded away by their lawmakers. The liquor traffic comes under the same rule.

Again and again have the courts throughout this country held and promulgated the doctrine that the saloon has, and can have, no vested rights. So much for the unconstitutionality of the repeal of this abominable "Kane ordinance."

Mississippi Conference.

Biographical Sketches.

REV. CHARLES GREEN ANDREWS, D. D., Secretary of the Conference.

The Rev. Charles Green Andrews, D. D., the efficient secretary of the Mississippi Conference for twenty-six years, was born in Madison county, Miss., June 4, 1833 In 1857 he was converted under the ministry of Rev. H. H. Montgomery, and shortly thereafter was given authority to preach. Coming from a family of fortune and the highest social distinction, he was liberally educated, and on his admission to the Conference, at Woodville, in 1858, at once took rank among the most capable and successful men of the body. Tall of stature, erect as a soldier, dignified in bearing, and of handsome form and features, his commanding appearance would attract attention in an assembly of thousands. Laborious as a minister, faithful and tender as a pastor, courageous in the advocacy of right, conscientious in the discharge of every duty and singularly pure in life, no man among us is more sincerely honored or more perfectly trusted. He has represented his Conference in five General Conferences, several times chairman of his delegation; was a member of the Ecumenical Conference in London in 1881; was eleven years president of Centenary College, his *alma mater*, and was one year elected president of the Conference in the absence of a Bishop. He has just closed a successful quadrennium as pastor of the First Church, Meridian, and evidences the same eagerness for spiritual service as in the early days of his consecrated ministry. It is the earnest prayer of his brethren, who delight to honor him, that "length of days" may be given to lead the hosts of God to yet greater victory. Dr. Andrews wields a polished pen, and it is matter of regret that his contributions do not oftener grace the columns of our periodical literature.

REV. P. A. JOHNSTON, Presiding Elder of the Woodville District.

Rev. Pinckney A. Johnston was born near Cayuga, Hinds county, Miss., July 24, 1859, where he spent most, if not quite, all his boyhood. He was converted and joined the Cayuga Church under the ministry of Rev. H. J. Harris in August, 1858, and was licensed to preach in Jackson, La., in 1859; Rev. J. A. B. Jones, preacher in charge, and Rev. Barnabas Pipkin, presiding elder. He was educated at Centenary College, Jackson, La., having completed the sophomore course at the breaking out of the war, when the college closed its doors. In the Fall of 1861 he joined the Mississippi Conference, which met in Canton, Miss., and was appointed to Fort Adams; but in April following was appointed chaplain in the army, serving in that position until the war closed. In 1880 Bro. Johnston was appointed agent for Whitworth College, and served Centenary in the same capacity in 1888. His ministry has been eminently useful and successful. He sought not the easy places, but those where he could do the most for his Lord. About one thousand souls have joined the church under his ministry. We may be excused for quoting from a private letter received some time since:

> I have lived on small salaries, kept out of debt, educated my children, and can say that the life of an itinerant Methodist preacher is, after all, a most happy and satisfactory one.

REV. R. S. WOODWARD, Presiding Elder of the Brookhaven District.

Rev. R. S. Woodward was born in Marengo county, Ala., Dec. 19, 1833, and was the youngest of eight children. His father, Rev. R. S. Woodward, Sr., was a local preacher in the Methodist Church after the old English type, having been indoctrinated in Wesleyan Methodism from his infancy. His mother was trained under the rigid discipline of the Scotch Presbyterian Church, but upon her marriage united with the Methodist Church with her husband. Thus a model Christian home was provided with a healthy atmosphere, and it is not surprising that in youth Bro. Woodward's heart was often strangely warmed. He was made conscious of his acceptance with God, Sept. 19, 1849, while kneeling at the altar in the old Bethel Church, Clarke county, Ala. From that moment he felt called to the ministry. On Nov. 4, 1854, he was licensed to preach and was admitted into the Alabama Conference the December following. He was ordained deacon by Bishop Pierce in 1856, and elder by Bishop Paine, 1858. In 1874 he was transferred to the Mississippi Conference and stationed in Brandon. Since that time he has filled some of our most prominent appointments, having been appointed upon two distinct occasions presiding elder. He is now serving his second year on the Brookhaven district.

REV. E. H. MOUNGER, Presiding Elder of the Jackson District.

The Rev. Edwin H. Mounger is a native of Jasper county, Miss., and is the son of the late Judge Mounger, long distinguished in the judicial history of this State. He was converted and joined the church under the ministry of Rev. C. T. French, and in 1860, under the pastorate of Rev. J. W. McNeil, was licensed to preach. Bro. Mounger graduated from Centenary College, having made a fine record as a student, and was received on trial in the Mississippi Conference, at Natchez, in December, 1860. In the beginning of his ministry two years were spent in teaching at Enon, Perry county, and later he was connected with Whitworth Female College as professor, and with Port Gibson Female College as president, but all the while having a pastoral charge. Refined in feeling, modest in manner, cultured in mind and heart, gentle in spirit and consecrated in life, he has the graces of a gentleman and the virtues of a Christian pastor. His reading is extensive and accurate, and his scholarship of a high order, especially in New Testament Greek. No man among us is hardly so well posted in the current history of Church and State, or so thoroughly acquainted with the best literature of the day. He is now fifty-three years of age, and promises long and valued service to the church.

REV. T. L. MELLEN, Presiding Elder of the Meridian District.

Rev. Thomas L. Mellen was born in Natchez, Miss., June 10, 1849, and in the same city was converted in 1867 under the ministry of the late Dr. W. E. M. Linfield. Immediately after conversion he felt a call to the ministry, but was induced to enter the legal profession, which he prosecuted with ability and success until the Summer of 1882. At that time he was licensed to preach, and in December, 1883, was admitted on trial in the Mississippi Conference. As a local preacher he supplied the Natchez City Mission, and was mainly instrumental in building Wesley Chapel and organizing that important church. While engaged in the practice of law, he was district attorney for two years, and represented his native county for two terms in the Legislature. As a minister he is known for his great zeal, his ardent attachment to the doctrines and discipline of his church, his large capacity for labor, his careful attention to the details of every work, his missionary enthusiasm, his spirit of self-denial, and his courage and aggressiveness in the discharge of duty. He is the author of an excellent volume entitled, "Life and Labors of W. H. Watkins." Bro. Mellen is closing his third year as presiding elder of the Meridian district.

REV. C. M'DONALD, Presiding Elder of the Brandon District.

Rev. C. McDonald was born in Covington county, Miss., Oct. 21, 1836. He was converted at Mount Olive Church, in Covington county, July 12, 1857, under the ministry of Rev. Mr. Fullenwider, a Presbyterian minister, and in a few days felt called to the ministry. He did not join the church, however, until September of that year, and on Oct. 10 was licensed to preach at Mutual Rights Church, Scott county, by Rev. P. H. Napier. He received his education principally at Bennettsville Academy, South Carolina, and at Laurinburg High School, Richmond county, North Carolina. In 1858 he united with the Mississippi Conference of the Methodist Protestant Church, and when that Conference formally united with the Mississippi Conference of the M. E. Church, South, at Crystal Springs, in 1871, he became a member of our church and Conference. His appointments have been chiefly within the Brandon district until 1888, when he was made presiding elder of the Woodville district, which he served acceptably for three years. He is now serving his first year on the Brandon district. Bro. McDonald has been a loyal, faithful pastor and has done valiant service for his Lord and Master.

REV. JOHN A. ELLIS, Presiding Elder of the Seashore District.

Rev. John A. Ellis was born in Rutherford county, Tenn., on April 27, 1830. When about seventeen years of age he was converted and joined the Methodist Church at Huntsville, Ala., under the ministry of Rev. Adam S. Riggs. He almost immediately felt called to the ministry, but did not make application for license to preach until 1849, when he was licensed by Rev. C. B. Ferris, in Rutherford county, Tenn. In October, of the same year, the Tennessee Conference met in Shelbyville, at which time Bro. Ellis was formally received on trial and appointed to the Rock Creek circuit. He rose rapidly in the estimation of his brethren and soon filled some of their most important charges. At the opening of the late war he was appointed chaplain in the Confederate States Army, which position he retained until peace was declared in 1865. In 1862 he was transferred to the Mississippi Conference, and has been honored by his brethren with the very best of appointments, having served as presiding elder fifteen years. He is now serving his first year on the Seashore district. Bro. Ellis is a man of few words, but wise counsel, and the appreciation of his brethren has been manifested by the trusts reposed in him.

REV. D. A. LITTLE, Presiding Elder of the Vicksburg District.

Rev. Duncan A. Little was born in Newton county, Miss., Oct. 10, 1845. He was converted in childhood, but received clearer and more satisfactory assurance, October, 1870, at a camp meeting in Wayne county, conducted by Rev. James Shanks. Soon after that meeting he felt a distinct divine call to the ministry, and in October, 1872, was licensed to preach. In December, 1873, he was admitted on trial in the Mississippi Conference, since when he has been in active, itinerant work, giving eleven years of service to the presiding eldership. He was educated at Rose Hill Academy, Jasper county, and has the reputation of being a diligent student. During the late war he was a brave soldier and lost an arm in the battle of Atlanta. He is a man of one work. Wise in counsel, prudent in speech, devout in spirit, broad in sympathy, charitable in judgment, and with a large fund of sanctified common sense, he has special fitness for the office in which so many years have been spent.

Sunday-Schools.

BY REV. B. F. LEWIS.

The Sabbath-school movement in the Mississippi Conference has been almost, if not quite, co-extensive with the organization of the church and Conference. We have at hand no authentic records of earliest statistics; but from a small beginning the movement grew in favor and importance until it became, and has been for years, cause for severe criticism to report a pastoral charge and no Sabbath-school; and the church is rapidly converging towards that point where it will be thought worthy of equal criticism to report an organization without this co-ordinate appendage. While the growth of the movement has not been all that might have been desired, yet it has been steady and permanent, keeping pace with the development of the church.

To go no further back than 1883, nine years ago, we find reported at the Annual Conference, which met in the city of Natchez, 316 Sabbath-schools, 1,596 officers and teachers, with 10,735 scholars—a total in our Sabbath-school brigade of 12,331. There was also reported a church membership of 25,686, showing that there were nearly one-half as many in the Sabbath-school as there were communicants in the church.

In 1887, four years later, there were reported 389 schools, 1,949 officers and teachers, 14,610 schools with a membership of 34,265—a slight decrease in the *per cent.*, due, no doubt, to inaccuracy in statistics. In 1891, four years later, we had, according to the pastors' reports, 398 schools, 2,212 officers and teachers, 17,051 scholars, with a membership of 38,213. Thus it will be seen that there has been an average of about one half as many in the Sabbath-school as in the church. It will be seen further that in the past eight or nine years alone, our Sabbath-school work has grown from 316 schools in 1883 to 398 in 1892—an increase of 82. From 1,596 officers and teachers to 2,212—an increase of 616. From 10,735 scholars to 17,051—an increase of 6,316. This has been an average increase of 9½ schools and 770 2-9 in the membership of the schools per year.

The most gratifying feature of this department of church work is the large number of Sunday-school scholars who are every year taken into the communion of the church on profession of faith. The institution of Children's Day brought about a new era in Sunday-school work. It made the children feel that the church had not lost sight of them, and inspired new zeal in the officers. Above this, the liberal and missionary spirit is being rapidly cultivated in the children, and a new era in finances may be expected. The institution of this "day" has also resulted in the organization of a large number of new schools, and filling the libraries of scores of others with books through the agency of which the lives and characters of the young will be moulded, and their hearts the more intelligently turned towards God and their life-work.

We have no accurate statistics, and can, therefore, give no detailed statement of the amount of work done further than this: The first year of the observance of Children's Day, $395.95 were raised; in 1890, $698.21; in 1891, $568.26. This is simply the amount reported to the treasurer. Several charges raised money and made no report at all. In 1891 over $1,200 passed through the hands of the treasurer for books and periodicals, which were scattered from the Mississippi river to the Alabama State line, and from the northernmost boundary of the Conference to the Gulf.

Several schools are, and have been, organized into missionary societies; some independent, some under the auspices of the Woman's Missionary Society. Last year $986.58 were reported in the Conference Minutes as raised by the schools; and at its last annual meeting the Woman's Missionary Society reported 400 juvenile members, and collections by them of $119.14, making a total raised by the children during the past year of $1,105.72.

The Epworth League has been organized in a few churches. It has not been what was desired. In some instances the reasons are obvious; in others they are not. It is to be sincerely hoped that as we become better acquainted with its constitution and work, more interest will be taken in it. The great need of the move is recognized by all.

Gould and Shinkle.

Yesterday morning, Dec. 2, at his palace in New York died, of pulmonary consumption—just as the pauper dies of it—Jay Gould, financier, speculator, manipulator, "worth," as they say, in 1882, seventy-three millions that he made a show of when somebody questioned his solvency. In 1892 worth nobody knows how much. He became a broker in 1859, and, having broken most people he touched, was himself broken by death, Dec. 2, 1892. No man honestly earns a hundred millions in thirty-three years; no man consecrates his soul to money-getting and has dealings of a saving sort with Jesus Christ.

Jesus Christ put greed of gold in the category of *vices*. He distinctly and repeatedly taught that this vice keeps more men out of the kingdom of God than all others. He knew what is the greatest evil in the world; he said it is love of money. They did not believe him then; they do not believe him now. He pronounced upon a man who had given his soul to money-getting: Christ said of such a man, "Thou fool!"

The career of Jay Gould has not been an honorable one. He has not deserved well of the human race. Money will procure a princely tomb—they say it cost $500,000—to stand over his bones—like any beggar's bones they are; but money can not buy the honor and love of mankind. As to God—he does not respect money; gold gathered at the expense of honor, honesty, justice, mercy, God hates.

How far apart are Gould and Amos Shinkle, of Covington, Ky., who went to God on Sunday, Nov. 13, while happy, grateful, loving people were dedicating a church he had built for them in the city where he lived! Shinkle, too, was rich, but not richer than an honest man of exceptional business capacity might become in an active life where there were opportunities worthy his enterprise. Call it two or three million dollars. For every dollar he gave an honest equivalent. For one thing, there is the noble bridge he swung across the Ohio river. It yielded him large returns and was a blessing to two cities and to two States.

He did not hoard; only ignoble souls do that. He gave as he earned, for he believed what Jesus said: "It is better to give than to receive." Those who know tell us he gave away over a million, and yet left for those who come after him as much as is good for them. Some churches he built himself; scores he made possible by paying as much as the congregation paid. For many years he supplemented salaries in the Kentucky Conference (he was of the Northern Methodists), paying out as much as $50,000 a year, time and again, to make the preachers of his Conference comfortable. He was not narrow, and upon occasion went outside of his church to relieve distress and to help the good cause.

A rich man like Amos Shinkle does not kindle communistic fires. Nobody is jealous of such a man. His soul went out while the bells of the new church he had built were making welcome, rich and poor.

Which of the two now wishes he could change his career?

A. G. HAYGOOD.

Los Angeles, Cal., Dec. 8, 1892.

Appointments of the North Mississippi Conference.

SARDIS DISTRICT.

H. C. Morehead, P. E.
Sardis and Davis Chapel, T. B. Hargrove.
Como and McGee'a, J. M. Wyatt—J. M. Cogdell, supernumerary.
Senatobia station, J. D. Cameron.
Arkabutla, J. M. Huggins.
Hernando and Coldwater, J. W. Magee.
Nesbitt, C. W. Perkins.
Pleasant Hill, A. J. Jaco.
Cockrum, W. W. Williams.
Mt. Vernon, R. P. Goar.
Batesville and Wesley, E. Johnson.
Pleasant Grove, H. P. Gibbs.
Panola, B. P. Jaco.
Wall Hill, T. W. Dye.
Courtland, D. M. Geddie.
Morgansville mission, to be supplied (by J. A. Braswell).

GRENADA DISTRICT.

B. A. Burroughs, P. E.
Grenada station, T. B. Malone.
Grenada circuit, W. J. O'Bryant.
Water Valley station, J. W. Price.
Water Valley circuit, W. A. Bowlin.
Coffeeville, G. W. Gordon.
Charleston, Jas. Porter.
Oxford station, J. E. Thomas.
Abbeville, J. W. Anderson.
Tupelo, J. M. Massey.
Banner, C. C. Grisham.
Atlanta, B. P. Fullilove.
Minter City and Strathmore, J. W. Ger.
Chapel Hill, E. H. Rook.
Tillatoba, S. L. Boyd.
Pittsboro, A. J. Foster.
Cherry Hill, E. P. Craddock.
Grenada Collegiate Institute, T. J. Newell, president.

KOSCIUSKO DISTRICT.

W. T. J. Sullivan, P. E.
Kosciusko and Durant, J. F. Evans.
Sallis, W. D. McCullough.
Wier, T. G. Freeman.
Ethel, R. O. Brown.
Rural Hill, S. B. Myers.
Belzona, J. A. Poe.
Lexington and Tchula, L. D. Worthim.
Pickens, R. G. Porter.
Ebenezer, A. W. Langley.
Kosciusko circuit, W. A. Dollar.
Louisville, J. A. Leech.
Eupora, W. C. Lester.
Chester, D. C. Foust.
Stuart, T. L. Foster.
Poplar Creek, J. H. Rogers.
Ashton, W. D. Burroughs.
Colporter and Sunday-school agent, J. W. Bachman.
Millsaps College, W. B Murrah, president.

COLUMBUS DISTRICT.

T. C. Weir, P. E.
Columbus station, R. M. Standefer.
Columbus circuit, K. M. Harrison.
Crawford, K. A. Jones.
Brooksville, D. L. Cogdell.
Macon station, J. H. Mitchell.
Hebron, D. W. Babb.
Mashulaville, R. I. Allen.
Shuqualak, A. T. Buck.
Starkville station, J. W. Dorman—W. S. Harrison, supernumerary.
Starkville circuit, A. P. Sage.
West Point, Amos Kendall.
Tibbee, J. T. Murrah.
Phebe, A. P. Leech.
Sturgis, J. W. Treadwell.
Sparta, J. D. Newsom.

ABERDEEN DISTRICT.

J. B. Stone, P. E.
Aberdeen station, J. A. Bowen.
Okolona station, N. G. Augustus.
Okolona circuit, B. B. Sullivan.
Tupelo station, E. H. Moon.
Verona and Nettleton, J. T. Cunningham.
Prairie, J. M. Barnes.
Pontotoc, H. C. Parrott.
Buena Vista, W. W. Mitchell.
Houston and Wealey, H. R. Tucker.
Nettleton and Fulton circuit, supplied (by R. Sargeant).
Saltillo, J. M. Davenport.
Tremont, supplied (by J. W. Raper).
Amory and Smithville, F. A. Whitson.
Athens, W. L. Graves.
Shannon, M. E. Tumlin.

CORINTH DISTRICT.

W. S. Lagrone, P. E.
Corinth station, T. Y. Ramsey.
Corinth circuit, C. H. Pittman.
Iuka station, W. C. Harris.
Iuka circuit, W. A. Clark.
Kossuth, W. J. Burt.
Rienzi, J. H. Smith.
Blackland, H. M. Young.
Jonesboro, supplied (by W. W. Edge).
Ripley and New Albany, J. W. Bell.
Ripley circuit, J. W. Ramsey.
Booneville and Baldwyn, B. F. Phillips.
Guntown, J. E Buck.
Blue Springs, supplied (by L. A. McKeown).
New Albany circuit, M. H. Honnoll.
Marietta, J. P. Moore.
Brown's Creek, W. F. Rogers.
Pleasant Ridge, supplied (by J. T. McKeown).

HOLLY SPRINGS DISTRICT.

J. W. Honnoll, P. E.
Holly Springs station, T. W. Lewis.
Holly Springs and Early Grove circuit, J. J. Brooks, Ben. S. Rayner.
East Holly Springs, J. W. Poston.
Red Banks, J. B. Harris.
Byhalia, J. C. Lowe.
Olive Branch, J. H. Shumaker.
Mt. Pleasant, G. H. Jacobs.
Shelby Creek mission, supplied (by Jackson Parker).
Myrtle and Hickory Flat, J. W. Boswell.
Waterford, J. L. Bowling.
Ashland, supplied (by B. C. Gray).
Cornersville, O. N. Koon.
J. W. Boswell, editor *Memphis Christian Advocate.*

GREENVILLE DISTRICT.

J. A. Randolph, P. E.
Greenville station, J. S. Oakley.
Stoneville and Glen Allen, L. M. Broyles.
Shaw and New Salem, H. P. Crowe.
Cleveland and Shelby, T. B. Clifford.
Duncan and Hill House, W. H. Sanders.
Clarksdale station, E. H. Cacy.
Jonestown station, M. D. Fly.
Belen, J. R. Roberson.
Tunica and Lula, W. M. Young.
Friar's Point station, J. C. Brown.
Rosedale station, W. W. Woollard.
Gunnison station, J. A. Whitehurst.
Bolivar station, R. H. B. Gladney.
Arcola and Hollandale, J. C. Mims.
Coahoma and Lyon, Joseph Johnson.

WINONA DISTRICT.

S. M. Thames, P. E.
Winona station, John Richey.
Winona circuit, J. T. Howell.
Valden, R. A. Meek.
Carrollton station, G. H. Lipscomb.
Greenwood, W. S. Shipman.
West, R. M. Davis.
Black Hawk, Thos. Cameron.
Carrollton circuit, J. R. D. King.
McNutt, R. M. Evans.
Indianola and Falsonia, O. L. Savage.
Dublin and Brooklyn, C. B. Ames.
Lehrton, to be supplied (by E. H. McNabb).
Sidon, L. M. Lipscomb.

TRANSFERRED.—W. W. Moss, to the St. Louis Conference. F. P. Spencer, to the North Georgia Conference. H. C. Edmondson, to the White River Conference.

PERSONAL AND OTHERWISE.

Vicksburg is to have electric lights and electric street cars.

The letter carrier system has been introduced in Baton Rouge.

Bro. Frank Parker has been holding protracted services during the past week with good success.

Water Valley, Miss., is to have a canning factory that will employ 150 people and turn out 10,000 cans per day.

The widow of Ralph Waldo Emerson died recently at the advanced age of ninety years. She was Emerson's second wife.

We hope to give the proceedings of both the Mississippi and Louisiana Conferences next week, and the appointments.

The ADVOCATE has this week two Conferences on hand, and the consequence is, we will be spread out "considerably thin."

The United States Senate has passed Senator Gibson's bill for the construction of a bridge over the Mississippi river at this place.

The Prohibitionists polled about 300,000 votes in the last election, which is a large gain and shows that the cause "is marching on."

The Standard Dictionary, to be issued by Funk & Wagnalls, will cost the publishers the neat little sum of five hundred thousand dollars.

We hope that every preacher in the two Conferences will get the appointment in which he can do the most for humanity, whether he likes it or not.

Dr. F. Godet, the eminent Swiss theologian, has just passed his eightieth birthday and is "in the undimmed vigor of his faculties." Where was his "dead-line?"

The editor has been appointed "a member of the Advisory Council on Religious Congresses of the World's Congress Auxiliary in connection with the World's Columbian Exposition of 1893."

Quite a number of brethren passed through our city last Monday *en route* to the Mississippi Conference at Natchez. Among them Singleton, Adams, Holland, Selby and Young we had the pleasure to meet.

We see by appointment of the North Texas Conference that C. B. Carter, of Louisiana, has transferred to that Conference, and has been stationed at Queen City. A. D. McVoy is stationed at Texarkana. We are sorry to lose these young brethren.

In two years the *Epworth Herald* has run its subscription list up to seventy thousand, and "new names are literally streaming in." That is a remarkable record for a weekly paper, and we are glad to know it. The *Herald* is a superb paper for the Leaguers.

Bro. LaPrade and his efficient Board have been at work for some time remodeling, frescoing and painting Carondelet Street Church. The work has progressed so far as to enable the pastor to announce that the old church in her new dress will be reopened with appropriate services on Christmas Day.

The brethren of Louisiana Avenue Church, under the leadership of Bro. Sawyer, will soon have their new house of worship completed. It is a beauty, and reflects great credit on the Building Committee. It appears to be fully as large as the Felicity Street Church. We predict that it will not be long before Louisiana Avenue Church will be one of our leading churches!

Gouldsboro is a little village opposite our city, and Bro. Johns, our pastor in Algiers, has done a good work in opening a free library and reading-room for the benefit of the villagers. He was moved to this good work by the remark of a young workingman that he "had no place to spend his evenings other than the saloon." There are hundreds of young men who spend their evenings around saloons because they can find company nowhere else. Is not this enough to start every Christian in a movement to supply the young men, and women too, with clean and pleasant and decent places where they can spend the evening hours? Reader, have you ever thought of this?

Cranston & Curts, Methodist publishers, say that last year in 1,500 charges they found 11,377 *official* members who took no church paper! We were simple enough to think that practice belonged exclusively to Southern Methodism.

This dispatch in Monday's paper will be read with sorrow by many in North Mississippi:

Passengers on the train from Henrietta to-day report that on yesterday, as Rev. E. L. Spraggins was bidding the people good-by preparatory to leaving for Dallas, where he has been appointed to the pastorate of the First Methodist Church, an imbecile fellow named C. H. Siegel walked up as if to shake hands with the preacher; but, instead of giving him his hand, drew a razor across his throat. The blood spurted and the preacher staggered back, remarking, "You have killed me." Siegel then cut his own throat, but failed to sever either the jugular or the wind-pipe. Mr. Spraggins' wound is five inches in length and several inches deep. His jugular was only saved by a heavy deposit of fat under his chin. Private telegrams from Henrietta this afternoon report Mr. Spraggins as in a serious condition.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

Free to All.

Philip Werlein, 135 Canal street, is selling Pianos, Organs, Music and Musical Instruments cheaper than ever. Catalogues mailed free to any address. Get my prices and terms before purchasing elsewhere.

Received on the Foust Home.

Mrs. J. M. Johnston	$ 3 00
Miss Dora Jenkins	5 00
Miss Carrie Hayes, for Crowley	18 30
Marshall Hundley	1 00
S. F. Wilkerson	6 00
Dr. W. D. White	10 40
Rev. O. Leonard, of Sweden	1 60

The total amount received to date is $223 50. This makes $23.50 more than asked for, which amount I turn over to Bro. Foust.

I thank you all, my dear friends, and offer up to God my whole heart in thanksgiving. Bro. Foust moves in this week.

Among the many nice letters received with these remittances I copy the following from a postal card:

Orebro, Sweden, Nov. 12, 1892.

My Dear Brother: I send to-day $1.60 toward your fund for Bro. Foust's Home. Sorry it is so little, but I hope multitudes will give a little, and then you will have enough. How goes the work of the Lord in Rayne? Have you French in your neighborhood? I preach in French as well as Swedish and English. Please pray for France! And will you ask all your church at your next prayer meeting to pray for France! Yes, pray that God will send mighty pentecostal revivals over all this dark land; that thousands may be saved! Pray all for me, an evangelist, that I may live under the blood, preach with a tongue of fire, and be wise to win souls! I hope to go to France and preach soon. O. LEONARD.

Yes, brethren, we truly sing, "Salvation's rolling on."

Your brother in Christ,
R. M. BLOCKER.

Rayne, La., Dec. 6, 1892.

Missionary Debt and the Mississippi Conference.

I have just received from Rev. J. V. Penn, solicitor for Meridian district, the following amounts toward paying the missionary debt:

From Shuhuta $25 00
From State Line 25 00

And there will be more to follow.

T. L. MELLEN,
Solicitor for Miss. Cont.

Dec. 5, 1892.

Collections by Rayne Memorial Church.

Collected for preacher in charge	$1,025 00
" " presiding elder	120 00
" " church extension	57 00
" " foreign missions by Sunday-school and church	120 00
Collected for Conference claimants	113 00
" " domestic missions	75 00
" " Bishops' fund	26 00
" " education	26 00
" " church repairs	160 10
" " relief of poor	50 00
Collected by Ladies' Missionary Society for Mexico	57 50
Collected by Ladies' Missionary Society for debt	600 00
Collected by Ladies' Parsonage Society	21 50
Collected for Sunday-school purposes	65 00
" " general expenses	402 00
Interest paid by P. Werlein on Centenary College endowment note ($10,000)	600 00
Collected for insurance	70 00
Grand total	$3,588 10
Grand total last year	3,249 85
	$ 338 25

OUR YOUNG PEOPLE.

THE MAN IN THE MOON.

BY MRS. A. D. BELL.

There's an ugly Old Man in the Moon to-night,
He scowls and he frowns till he frightens me quite;
I know why he looks in that terrible way—
It's because I've been so naughty to-day.

I've broken my drum and put burrs on the cat,
Went down to the brook and lost my new hat;
I felt pretty mean when mama fished it out—
And a lot more things, I'll not tell you about.

I did not intend so naughty to be,
But the mischief was all in my head, you see;
To-morrow I'll try to do something quite right,
And the Man in the Moon can but smile at night.

There's a jolly Old Man in the Moon to-night,
With a merry face and a smile so bright;
He looks down on me in a comical way—
Don't you think he knows I've been good to-day?

To Japan.

ACROSS WISCONSIN, ON TO ST. PAUL.

The departure from Chicago also was in the night, and this time there met the view at waking a Wisconsin rivulet athwart which the sun was casting his beams. The way had been up the western shore of Lake Michigan as far as Milwaukee. Very little tillable land was seen idle in the ride across the State north of Madison to La Crosse. Vineyards were upon the hillocks, elms and maples cultivated for shade were in the villas below. Along the brooks grew the trees from which the famous Tamarock gum is made. Hops were already stuck after the manner of pole beans. This is packed somewhat like cotton and shipped to breweries. Many cows and horses were feeding upon the wild grasses. Some rocks near New Lisbon seemed as if chiseled out of some distant mountain and set up there upon the plains. So much like old castles and forts did they appear from a distance, that I subjected myself to a native's smile when I asked if they were naturally so. The best specimens of these fanciful sandstone formations are said to be upon the upper shore of the Northern Michigan peninsula.

At La Crosse the Father of Waters, as if to give notice of intent to claim a broad "right of way" further down, is almost as wide as at New Orleans. Our train moved *across*, and we were in the land of the Minnesotas, the State of 10,000 lakes. Our engine here went up the river's bank, choosing to make use of nature's roadbed rather than pierce or climb the bluffs upon the left. A few days later the same choice was often made by our engine, winding as the Fresler and other streams wound through the Rockies.

Conspicuous along the way were a Romen Catholic college, and a State reform school, to which are sent boys whose parents can not control them. H. G. HAWKINS.

Matsuyama, Japan, Oct. 25, 1892.

Say No.

BY ALWIN JOVENIL.

Boys, say NO when offered a drink of intoxicating liquor, even though the request comes from the lips of your dearest boy-friend; let your answer be No, courteously, but firmly spoken.

When invited to smoke a cigar, a cigarette, or to take a "chaw" of tobacco, it will take courage, the best kind of courage, moral courage, to speak the little word so distinctly and firmly that all who hear will understand what you mean, but speak it and prove yourselves a hero. No matter if boys or even men rail at you; their jokes and quibs will not harm you in the least, nor will they cost you a cent, but the tobacco will.

When asked to play pool, billiards, cards and kindred games of chance for money: money is a good thing when it is got in a good way, but the touch of ill-gotton gold is pollution. You can get money honestly in but one way—by giving in exchange a fair equivalent according to the standard of the country where the barter is made. When you win at pool, billiards or cards, what do you give in return? Nothing; it is masked robbery. Say No!

When invited to go where you would be ashamed to meet your father and mother; the gilded saloons, low theatres, and like places of amusement are boy-traps, and they catch thousands every year. Don't be one of the boys caught.

When asked to do what you know to be a mean thing; wantonly torturing or tormenting any creature is pure wickedness. Say No! You may think it fun, but God and the unfortunate creature know that it is downright meanness.

Boys, learn when and how to say this wondrous little word *No*. If courageously spoken at all proper times, it will bring you health, wealth, self-respect, the respect of others, and, what is better than all, the Master's "Well done."—*Christian at Work.*

How to Be a Gentleman.

"You see I am a gentleman!" said Will Thompson. "I will not take an insult." And the little fellow strutted up and down with rage. He had been throwing stones at Peter Jones, and thought that his anger proved him to be a gentleman.

"If you want to be a gentleman, I should think you would be a gentle boy first," said his teacher. "Gentlemen do not throw stones at their neighbors. Peter Jones did not throw stones at you, and I think he is much more likely to prove a gentleman."

"But he has got patches on his knee," said Will.

"Bad pantaloons do not keep a boy from being a gentleman, but a bad temper does. Now, William, if you want to be a gentleman, you must first be a gentle boy."

A little further on the teacher met Peter Jones. Some stones had hit him and he was hurt by them. "Well, Peter, what is the matter between you and Will this morning?" he asked.

"I was throwing a ball at one of the boys, in play, sir, and I missed him, and hit Will Thompson's dog."

"Then, when he threw stones at you, why did not you throw back?"

"Because, sir, mother says to be a gentleman I must be a gentle boy, and I thought it best to keep out of his way until he cooled off a little."

The teacher walked on, but kept the boys in mind. He lived to see Will Thompson a rowdy, and Peter Jones a gentleman, loved and respected by all.—*Christian at Work.*

A little tot of three or four years went to Sabbath-school for the first time and was delighted with everything. She was pleased with her teacher, with the singing, with the other pupils, and had a great deal to say when she went home to mama. One of the hymns that had been sung was that beautiful song—

"Jesus is tenderly calling to-day, calling to-day," etc.

Looking up into her mama's face very earnestly, she said: "But, mama, we didn't see Jesus. He was out calling to-day."

SCIENTIFIC.

The Winding and Climbing of Plants.

The phenomena of winding and clasping observed in climbing plants is due to the combined action of the so-called torsion and nutation. Torsion exhibits itself as a twisting of the plant on its longitudinal axis in consequence of an inequality of growth between pith and bark, and variation in structure of the several tissues. Under nutation two forms of movement are distinguished—the bilateral and the rotatory. In the first there is an unequal longitudinal growth preponderating now on one side, and now on the diametrically opposite side of an organ, thus determining a constant change of inclination from side to side. In the second, these oscillations occur on all sides, and the organ in its growth assumes a screw shaped motion upwards. In ordinary parlance, the distinction between winding and clasping, although very important, is generally lost sight of. The bean winds, the ivy and the vine clasp. Nearly all winding plants follow a right to left spiral. Climbing is not a spiral movement around a prop, but a simple climbing up by means of a support. There is, however, another and more essential distinction between the two habits. Winding is a mere consequence of growth, while clasping is a reflex response of the organ to external stimulus.

Take, for example, the ivy. Two distinct sources of stimuli are here called into action—touch and light. The tendrils of the ivy are very sensitive to light, and place themselves in such a position that their growing points are bent at a right angle from the light. Now, as the ivy shoot develops, let us say perpendicularly upwards, the tendrils make a continuous effort at horizontal development. This effort is realized where the tendril is not influenced by the support, as for example, at the upper edge of a wall. It is hence clear that in consequence of the tendency of the tendril to turn away from the light and develop horizontally, it must necessarily exert pressure on the support. The tendril clings tenaciously to it, but in consequence of its upward development this would be of no service were it not that the plant possesses a wonderful organization to which it is indebted for its climbing powers.

In consequence of the stimulus due to the pressure of the tendril on the support, the branch throws out near the leaf stipules numerous fine roots which are also sensitive to light, and develop consequently on the shady side of the stalk only, that is, the side toward the support. These roots are consequently clasp organs, which remify freely and, being shaded, attach themselves insidiously to the support.

Very remarkable is the behavior of the Capucin-cress (*Tropæolum minus*), whose horizontal stipules embrace both the support and its own stalk, so as to hold the latter firmly against the former. The explanation of this phenomenon is that the leaves of the plant are sensitive to constant contact, and wind until contact ceases, as it must when each leaf, after completing the loop, returns to its point of departure—the axis—and thence develops in freedom.—*Der Stein der Weisen*, Vienna.

Physical Exercises for Women.

Dr. Richardson, in the *Young Woman*, for October, says that no changes which have come over our social life in the last twenty years are more remarkable than the physical training and education of women. We have learned, he asserts, that women can with every advantage practice physical exercises as well as men. Croquet began the beneficent evolution, cycling followed, then lawn tennis, then cricket; afterwards swimming became popular, and now there is hardly an athletic sport or exercise of any kind in which the young woman does not take her share as well as the young man. Of these amusements, Dr. Richardson thinks swimming is the best. There is no exercise whatever that brings into more regular and systematic play the muscles of the body in a regular order. It also gives the skin the taste and habit of cleanliness. Lawn tennis is admirably adapted to women, as it allows periods of repose. Cycling is also good, and would be better if women only wore decent clothes. Dr. Richardson recommends young women to choose the bicycle rather than the tricycle. They seat a bicycle more gracefully; they work it with less labor, and run less risk. He does not know a woman who has tried it in moderation who has not been benefited by the exercise. He thinks that fifty miles a day is the maximum that even a practiced woman cyclist should attempt. Dancing under hygienic conditions is also useful. The net result has been beneficial beyond expectations:

"The health of woman generally is improving under the change; there is among women generally less bloodlessness, less of what the old fiction writers called swooning; less of lassitude, less of nervousness, less of hysteria, and much less of that general debility to which, for want of a better term, the words '*malaise*' and 'languor' have been applied. Woman, in a word, is stronger than she was in olden times. With this increase of strength woman has gained in development of body and of limb. She has become less distortioned. The curved back, the pigeon-shaped chest, the disproportioned limb, the narrow, feeble trunk, the small and often distorted eyeball, the myopic eye, and puny, ill-shaped external ear—all these parts are becoming of better and more natural contour. The muscles are also becoming more equally and more fully developed, and with these improvements there are growing up among women models who may, in due time, vie with the best models that old Greek culture has left for us to study in its undying art."—*Review of Reviews.*

Scientific Notes.

The seeds of all plants and fruits are indigestible owing to their being encased in a hard covering, upon which the gastric juice of animals takes no effect.—*Exchange.*

The dust scattered everywhere in the atmosphere, and which is lighted up in the sunbeam or a ray from an electric lamp, is of an organic nature. It is seen to consist of countless motes, rising, falling or gyrating, although it is impossible to follow any of them with the eye longer than a fraction of a second. It is difficult to say how much of the dust present in the air may become a source of disease, and how much is innocuous. Many of the motes belong to the class of micro-organisms which are frequently the means of spreading infectious diseases.

Inventors of explosives are now a drug in the market; for this reason, we suppose, they are turning their attention in another direction. An anti-explosive is the latest and most seasonable development of this revulsion of taste. The exact nature of the compound is not made known, for obvious reasons, but it is stated that its power of interference is great and undoubted. The expansion of gases caused by the explosion is lessened, it is claimed, by a process akin to liquefaction. We feel interested to know more about this discovery, and shall await developments with interest.

Mississippi Conference.

True Missionary Spirit.

BY REV. C. K. MARSHALL.
(Rev. Dzeu Tse Zeh.)

MR. EDITOR: I shall not attempt to write the life of Rev. J. W. Lambuth, D. D. I think it should be written by some capable person, and be published at the expense of the church, and every library in the Southern Methodist Church should have a copy. It is a great honor to the Mississippi Conference to have sent so worthy a man among us to toil and labor so faithfully and successfully for more than thirty years in China; and his work did tell and will be told as long as there is a Christian in our mission. I shall only try to give some of my own personal observations, as all know he was not only kind, meek, gentle, and true to everyone in every sense of the word, but he was a patient and earnest seeker of souls for Christ. No one could be in his presence long but he would have some word about Jesus as our Savior, and the importance of trusting in him.

This was told of two heathen friends: A foreigner was walking one day in the city of Shanghai. These two Chinese friends were behind him. One asked the other, "Is that Mr. Lambuth?" "No," said the other, "It is not him, for I know him well, and you can't talk to him long before he will urge you to trust in Christ, and I can assure you he is a good man."

Once I went with Dr. Lambuth to Na-Ziang. While walking, a poor man came up to him and begged for help. After he had listened to his story, he was about to give the poor beggar some money. A Christian friend said, "Don't give him any money, for I don't believe in him." But Father Lambuth never turned off the poor, and, after giving the money, he gave him a few words of comfort to cheer his poor heart, and said to the beggar, "You must repent and trust in Jesus, for he is your Savior."

At one time I went with Dr. Lambuth to his city chapel in Shanghai for preaching. Before preaching, he always went to the side-room to pray. He had a good crowd of hearers, and they listened with earnest hearts. On his returning, he was stoned and hricked by a mob on the street. A stone hit his cork hat, and, if it had not been for his hat, it might have injured him badly, for the hat was knocked off and out of the sedan chair in which he was riding. I picked it up, and from his manner I believe he was praying for those who were trying to harm him.

Dr. Lambuth went to Soo Chow about twenty-four years ago, and was told it would be unsafe to go ashore with his foreign clothes on. He said, "I must go and preach the gospel." So he determined to go. He sent for a Chinese barber, and had his head shaved, and put on Chinese clothes, and went and preached to the people, sold books, and gave tracts. After he returned to his boat, he said, "Well, my trip was not thrown away; but I have done something for Jesus." Thus not a day in his life was spent in vain or in idleness. His life had but one grand purpose—that was to follow the command of his dear Master to preach the gospel to those to whom he was sent. On the boat he either wrote or read with his teacher, or worked at translating some books or tracts, or in preparing his sermons. He never was absent from his church service or prayer meeting unless he was too sick to attend, and his members never felt quiet if Dr. Lambuth was not with them. He had been in China so long he could read human nature pretty well, and knew how to prepare his sermons for his members. When the days were long and hot, and some members lived at too great a distance to go home for their dinner, Dr. and Mrs. Lambuth would always have meals ready for them, and the poor always had their share as well as others.

When the Board of Missions were not able to send the funds for the work in China, he did not leave his members, but he and Mrs. Lambuth found some work to do in order to keep the mission going, and when the chance was offered him to be the United States vice-consul, he refused. They were invited to go to Japan as teachers, and offered large salaries, but they could not think of leaving the children whom God had put to their care, and they labored on until help came from the Board. For about ten years the writer was much cast down by surrounding circumstances, and Dr. and Mrs. Lambuth always cheered me, and told me: "Never mind these things; you are working for God; he will bless you. You are not working for men. Be faithful in the discharge of your duties in his sight." Father Lambuth always cheered the weak and faint, and never tried to discourage those that were cast down. His house was always open to all, foreigners or natives, and never refused any who wished to see him.

I remember at one of our annual meetings, held in Shanghai, at the old place, "Dzug Ka Mob Jaw," one day all the native preachers and exhorters were invited to dinner. At each one's plate there was a glass of clear drinking water. One of the native brethren asked Dr. Lambuth, "Is this wine?" The Chinese have a distilled spirit that looks exactly like water, and this brother was fond of drinking spirits, or wine. To this question Dr. Lambuth answered, "Yes."

The brother was surprised, and asked again, "Is this wine good?"

"Yes, very good."

"And will it make anyone drunk?"

"Not unless you drink too much; then it might."

Natives never drink cold water; always tea.

The brother asked again, "What wine do you call it?"

The answer was, "Adam's ale."

"Very strange," said the brother, "I never heard of wine called after Adam's name before."

So the good brother took a good drink, smacked his lips, and said, "Why, it tastes like water." Then all at the table broke out laughing, and the brother remembered that Dr. Lambuth never drank wine, or allowed it on his table, as some missionaries once did. Just about this time Father Lambuth determined to start a temperance society, and had about twenty to begin with.

In the latter part of August I was in Shanghai, and had communion service with our brethren at Trinity Church. Many native Christians asked me about the health of Mrs. Lambuth, and all wished she would return to China and be with them again, and they desired Father Lambuth's remains brought back to China, where he had labored with them so faithfully.

Some years ago Dr. Lambuth wanted a chapel. The money was partly given by different friends of different missions. One day I was asked to go to Mr. Ah Mow, a Niu Poo merchant, and see whether he would help build the desired chapel. I saw the man, and told him what I came for. He did not believe me, but said, "If Mr. Lambuth wants any help for his chapel, I will give my share." After I returned, Mr. Ah Mow came over and saw Dr. Lambuth, and gave him not a little sum. Now, where else would you find any heathen willing to befriend the cause of Christ? It was only because of the zeal of Dr. Lambuth for the cause of Christ that he was helped.

On the thirtieth anniversary of their arrival in China, many missionaries gathered at their home to offer congratulations. Many made speeches about Dr. and Mrs. Lambuth's faithfulness among those to whom they were sent, and presented them with a purse they had made up; also many nice presents, showing their kind esteem by deeds as well as by words. Father Lambuth's house, or chapel, was always used for the foreign missionary prayer meeting, which was held every Monday afternoon, and thus he not only worked with the natives, but kept up an interest among the foreign communities as well. It has been a great privilege and honor to me that I was thrown with these good people of God.

The Lord opened the heart of Dr. C. K. Marshall, of Vicksburg, Miss., that a Chinese boy should be named after him, and the Lord opened Father Lambuth's heart to take me. When we landed in America with Mrs. Lambuth we were put in charge of Dr. D. C. Kelley; afterwards in charge of Mrs. M. L. Kelley, who spared no pains to train us. She taught us how to read the Word of God, and prayed with us every afternoon.

When I returned to China, in 1869, the first person to come on board of the ship was Father Lambuth. How glad was I to see him! And he was glad that I returned to China. I had lost my native tongue, and could not talk, but he told the San-pou man to come for me next day, and put ten cents in my hand to pay it. The next day I went ashore, but could not find the place, so returned to the ship. Here Father Lambuth came for me, and took me to his house. On that very day he was going to Soo Chow on his preaching tour. (Here this part of the letter abruptly ends.—EDITOR.)

Now Bro. T. L. Mellen, of Meridian, Miss., is authorized by Bishop Key to "canvass Mississippi for the man we want on this call," to work in the place of Dr. Lambuth. We hope the Lord will point the man for Bro. Mellen to choose. May the Spirit and mantle fall on him who is chosen, and may the Spirit of God be upon all our brethren and sisters throughout our churches in the South to send us helpers to preach to these people which still sit in darkness! Pray for us and for these people.

West Nan Zing Dispensary,
China, Sept. 30, 1892.

The "Whereas" Much Abused and Abased.

I include in the "whereas" the "resolutions" that usually follow. But it is customary to sneer at the whole system of what is contemptuously called "resoluting." In defense of this much-abused custom I would say that nothing good was ever accomplished until somebody *resolved*, at least, to try to do that specific thing. The preamble to a resolution is a convenient form in which to lay down the reasons for our hope and purpose in the premises. The resolution is proper and right if it be to perform some needful work. The reason for all the odium attaching is the non-performance of what ought to be regarded as mutual contract or solemn promise before men and angels. There must be some cause or causes for the general obliquity in this matter.

Our religious Conferences are no exception to the rule herein. From year to year we, as a *Conference*, resolve that we will provide for the collections (missionary, in particular) early in the year—say, during the first quarter. No objection is made by any member. This silent consent should seal the contract. Even if objected to, the vote of a majority is regarded among us as committing the whole body.

We resolve, as ministers and laymen, to keep God's Sabbath law—to avoid Sunday travel on public conveyance, etc. Then, perhaps, before the secretary is done recording the minutes (if by whip and spur Conference may have adjourned Saturday night or Sunday) some are off for home before the sacred hours have expired. The plea of haste or expediency will no more avail us herein than it does the grasping merchant or other business man who spends the whole week serving his trade and takes the Sunday train for a trip of urgent importance.

I believe that one reason why our resolutions are so little regarded is, we do not take time enough for their discussion, and for passing them in such form as we can and will carry out. As a rule, less than six hours are consumed in discussing all the most momentous interests of humanity as far as we are able to see or serve them. So much time is consumed in reporting finances, "church sittings," etc—all of which will be plainly printed in the minutes, that no time is left for real *Conference*. A resolution is offered (on some vital cause) which expresses too little or too much. A majority of the members believe it would be much wiser or stronger if altered. But the press for time forbids uttering a word for change. So it goes to record in far different form from what most of us think best; and, strange to say, some of us go off with a quiet determination to violate the resolution, *negatively*, at least. God forgive us for such easy methods of throwing off duty! If we can not determine to keep the promise of the great body of which we are a part, then ought we to keep that *body waiting* long enough to act aright. We are far from "bolting things to the bran," as Mr. Wesley used to do. Haste at such a time makes woeful waste. Let us pause long enough to take our bearings, at least. Then we can project our plans with confidence.

Once more: We are far too timid in some of our utterances—especially about the Sabbath. It caused the blush of shame and brought sad discouragement to some of our godly laymen to hear certain preachers refuse to commit themselves by resolving to refrain from attendance on Columbian Exposition if its gates be opened on the Sabbath. It is easy to frown down such a resolution by calling it a "boycott." Just as it is customary to condemn all a certain man has to say by calling him a "crank." Ridicule often passes for argument. God authorizes such boycotts; and his smile will never rest on us while we yield our principle to a present *seeming* expediency.

Let us resolve to obey *God* rather than man, and *keep our resolutions*. J. P. DRAKE.

Shubuta, Miss.

The Ideal Family.

The first great essentials of the ideal home and the ideal family are constant love, confidence, devotion, unselfishness, willingness to spend and be spent in the services of one another. The ideal home is one where the children shall say: "When we marry and have homes of own, we wish to love and be loved as our father and mother love each other." It is where the sons are taught respect for all women by the deference and kindness of their father to their mother; it is where daughters learn from their mother's patient example how beautiful a thing wifely and motherly allegiance is, learn the beauty of daily, unselfish devotion to the good of all. It is one where the atmosphere of love and kindness is so all-pervading that it softens every privation, ennobles every humble duty, stimulates constantly all noble and unselfish aims.—*Selected.*

It is clearly the law of our nature, that the triumphs of intellect are to be gained only by laborious thought, and by the gains of one generation being made the starting-point for the acquisition of the next.—*Duke of Argyll.*

MARRIAGES.

McLAURIN—ADEN.—At the residence of the bride's parents, Halpin Station, Miss., Nov. 29, 1892, by Rev. Ira B. Robertson, Mr. W. H. McLaurin, of Vicksburg, Miss., to Miss Willie C. Adan, of Halpin, Miss.

GUION—SIMMONS.—At the residence of Mrs. Walker, near Benton, Miss., July 21, 1892, by Rev. D. C. Langford, Mr. John O. Guion to Miss Annie Simmons, all of Yazoo county, Miss.

REID—LUSE.—At the residence of Col. W. H. Luse, near Benton, Miss., Dec. 1, 1892, by Rev. D. C. Langford, Mr. W. H. Reid, of Silver Creek, Miss., to Miss Sallie E. Luse, all of Yazoo county, Miss.

BETHEA—RISHER.—At the residance of the bride's parents, Jasper county, Miss., Nov. 30, 1892, by Rev. W. G. Backus, Mr. Wm. A. Bethea and Miss Sadie P. Risher.

MEADOR—HENRY.—At the residence of Mr. James Henry, Jasper county, Miss., Oct. 26, 1892, by Rev. W. G. Backus, Mr. Joseph L. Meador and Miss Harriet Henry.

SKIPPER—BUSH.—In the Methodist Church, Learned, Miss., Nov. 17, 1892, by Rev. N. J. Roberts, Rev. V. D. Skipper, of the Mississippi Conference, to Miss Emma M. Bush, of Learned, Miss.

WINTERS—POWELL.—At the residence of the bride's mother, Utica, Miss., Nov. 28, 1892, by Rev. N. J. Roberts, Mr. J. C. Winters to Miss Mery Powell, all of Utica, Miss.

ROSS—VINSON.—At the residence of the bride's father, Mr. S. Vinson, Rankin county, Dec. 1 1892, by Rev. R. S. Gale, Mr. Jno. E. Ross and Miss Sally Vinson, all of Rankin county, Miss.

APPLEWHITE—BARNES.—In the Methodist Church, Columbia, Miss., Nov. 30, 1892, by Rev. M. L. White, Dr. W. W. Applewhite and Miss Lule Barnes.

BASS—GRIFFITH.—At the home of the bride's father, Lawrence county, Miss., Nov. 30, 1892, by Rev. M. L. White, Mr. W. A. Bass and Miss Martha J. Griffith.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

WEISSE.—Mrs. ELIZABETH FREDERIKA WEISSE (*nee* Munch) was born in New Orleans, Aug. 15, 1842, and died Sept. 15, 1892.

Of German parentage, Sister Weisse was originally a communicant of the Lutheran Church; but in the year 1881, while passing through severe domestic troubles, she became a Methodist and joined the Rayne Memorial Church, of this city, of which she continued a faithful member until her death.

Sister Weisse was a good woman, schooled in the domestic, and thoroughly indoctrinated in the Christian, virtues, and now that she has been removed from the family and the church, "her works" in both spheres "do praise her." In the latter she will long be remembered and imitated in the consistency and beauty of her deportment as a follower of Christ; and in the former, the aroma of her good deeds and motherliness has already proven so powerful a constraint that almost every member of her large household and immediate family connection have entered upon the Christian life. Unlike many Christians of the age in which we live, she sought first the kingdom of heaven and had all its riches in possession, literally giving no heed to the glittering toys of earth. She was the Christian, as well as the business, head of the family, and held family prayers, using those of her own composition—a small volume of which, written in pencil, lies before me as I write. They breathe devotion as the flowers perfume, and betray in every line the disposition of a cultivated Christian heart and understanding. Sister Weisse suffered much during the last year of her life from the effects of a painful malady, but this was to her a blessed means of grace as well as subject of Christian enjoyment. She literally exulted in the flame, and the troubled stream of her life ran between no greener banks than those which marshalled it to its union with the great sea of "eternal reward." Like her life, her death was beautiful, and many can testify that the chamber where this good woman met her fate "was privileged above the common walks of men."

J. M. BEAAN.

HANNEGAN—All terrestrial joys and many fond hopes were blighted in the happy and cheerful heart of Mrs. Jessie Hannegan, when her sweet and innocent LOUIE bade farewell to all around.

He lingered several days. Oh! the scene was striking and terrible. Then God sent an angel of mercy to his relief and commanded his little spirit to come higher, to be crowned with a crown of immortality and receive his robe and sceptre that give him life everlasting. It was hard indeed for his mother to give up her only earthly treasure. But God, in all his wisdom and mercy, saw fit to take him away.

Louie, like a young and tender bud, had scarcely unfolded the petals of "springhood," and was just old enough to be reared in godliness. He loved the cause of Christ, and held sacred each biblical phrase taught him by his mother. His life was like a little sunbeam or a sweet little hymn-song in a seraphic air. He was his mother's pride, his companions' delight, affectionate in disposition, and regarding the aged with courtesy and respect.

Little Louie was born May 14, 1888, and his guileless little spirit was wafted to a realm more fair on Sept. 11, 1892.

Mourn not, dear mother, for he is now 'mid purest angels. Think of his heavenly assignations compared to his unbonored duties of this life. He, in his armor of purity, is swaying his flag of praises to honor him who wrought this change in his early life. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

D. MARIN.

DAVIS—Dr. BARNETT S. DAVIS died at his mother's home, in Enterprise, Miss., on Sunday evening, Oct. 23 1892.

Dr. Davis was a young man full of hope and full of promise. He had just passed his twenty-third year; was a graduate of the Dental Department of Vanderbilt University, class of '91; was located at Monroe, La., where he was doing a successful business, and where he had endeared himself to many of its best citizens. He was, especially for the last year of his life, an exemplary Christian. He joined the church in 1881.

He was a loving, thoughtful son; a kind, helpful brother; a true friend; a faithful lover. Mother, sisters, brothers, sweetheart and friends mingled their tears together over his bier.

The whole community followed his body to the grave. Wreathes and flowers covered the new-made grave. If friendship could have done so, all tears would have been wiped from the mourners' eyes. God alone can give comfort, and he has, by the Holy Spirit, granted to this grief-stricken family that peace which the world does not give, and can not take away.

JOHN W. CHAMBERS.

SPEAR—Another old and venerated friend has passed from the company of the dying to join the gloried immortals. Sister ELIZABETH SPEAR had nearly reached her seventy-seventh year. She was born Dec. 8, 1815, in Pennsylvania. She was the child of godly parents, and reared up in the nurture of the Lord.

The period of her conversion is not known; but it is believed she was a member of our church full fifty years ago, as far back, or further, than the pastorate of Rev. W. R. Nicholson, at the Poydras Street Church. She was under the pastoral care of Dr. Cross, Bishop Keener, Bishop Parker, Dr. Tudor, Dr. Mathews, Dr. Hill, Dr. Carter, Dr. Carradine and Dr. LaPrade, and some sixteen or eighteen years in all under my pastoral care. She has for years been regarded as one of the honored members of the "old guard" at Carondelet, whose ranks, alas! are swiftly thinning. But they live to die and die to live with God forevermore.

As a soldier of the cross, she was always at her post, and always, when conditions allowed, in her place, saying, by her presence and her prayers, Amen! to the messages of the ministers of God. Many scores of times in the class-room have I heard her proclaim her faith in God, and testify to his goodness to her. I never met her but she greeted me with a sweet smile of Christian love. I never heard from her a murmur or word of complaint. She was ever thankful and resigned. She was a modest, refined and thoughtful Christian, serving God in the beauty of holiness, and adorning his doctrine by innocency of life. Her name, to those who knew her, will be as an ointment poured forth and leave a long and sweet perfume. But the good mother, the faithful friend and the consecrated Christian's earthly work is done.

Her last illness was short, but she had no preparation to make. She was "ready," and passed away leaving strong and clear assurance that all was well forever. We shall expect to meet her on the shining shore.

J. B. WALKER.

CARR—Miss MARGARET E. CARR, daughter of Bro. W. C. Carr, was born May 14, 1866, and died Sept. 1, 1892. She joined the church and was converted under the pastorate of Bro. I. L. Peebles while on Lake circuit.

Miss Bettie was one of the most pious and interesting young ladies in the community of Carr's Church. But she is dead. "Death loves a shining mark," and leaves its deep shadows on the minds and its painful griefs in the hearts when the young and good are stricken and hurried from us to the silent and solitary grave. But hope looks beyond the dusty confines of mortality to that bright, sweet world, where life is earnest, real, undying, and blooms to fade no more. But she has left a beautiful character to cheer the gloom and cherish the hope of friends and loved ones of a blessed reunion, "where friends who have loved shall meet again."

WM. B. HINES.

CROWLY—Miss MARY L. CROWLY was born Oct. 3, 1850; died March 14, 1892. She joined the Methodist Church when quite young, but was not converted until several years later. She was powerfully converted under the preaching of Rev. Ira B. Robertson.

For fifteen years she lived a very consecrated Christian life, which made her a very efficient Sunday-school worker. She delighted to speak of the pleasant hours spent with her class in the Sunday-school. She loved good books, and especially the Bible. She was confined to her bed for more than ten months; but a more patient sufferer was never seen.

She will be missed by her friends and loved ones, but they know where she is gone; and let them live the life that she lived, and they will meet her where parting will be no more.

G. D. ANDERS.

HERREN—Died, at her home in Yazoo county, Sept. 27, 1892, Mrs. FANNIE O. HERREN, aged forty-three years nine months and two days. She was born near Cayuga, Miss., Dec. 24, 1849; daughter of B. and Mary G. Norman. She joined the Methodist Church at Cayuga, 1869; has been a constant member ever since. She leaves a husband and seven children to mourn her loss.

Farewell, dear sister! May we meet on that golden shore, where parting is no more!

ALMERIA L. BROWN.

Raymond, Miss.

PETERS—WEAVER FIELD PETERS, infant son of Bro. M. M. and Mary Peters, was born in Sabine parish, La., June 30, 1892, and died at Fort Jessup, Sept. 20, 1892, aged two months and twenty-days.

The little rose vine that climbed the garden wall has bloomed on the other side. God has said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

S. S. HOLLADAY.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

NEWS OF THE WEEK.

DOMESTIC.

The Sunday law was enforced in this city on Dec. 12, and, owing to the energy of the police, it met with a general observance.

A riot occurred in Wonatchie, Wash., a town on the Great Northern railroad, between Italians and railroad graders on Dec. 8. The Italians vanished after much blood had been shed.

The special committee of the National House on the World's Fair will probably be called together some time this week to take up in earnest the question of the opening of the World's Fair on Sunday.

Plaquemine, La., was visited by a most destructive fire on Dec. 10. A large portion of the business section was destroyed. About twenty buildings were burned. The loss is estimated at $100,000.

There is fearful suffering among the cattle in the drouth stricken district of New Mexico. It is said that for more than two years there has been no rain, consequently the water courses are dried up and the irrigation ditches useless. About 70,000 head of cattle have died from starvation and lack of water.

Homestead, Pa., appeals to the country to succor its starving. Nearly 1,000 persons, embraced in 218 families, are destitute and in immediate need of food, fire and clothing. The citizens' relief association of Homestead have issued a formal plea for aid for the unfortunates, who are all victims directly or indirectly of the great and stubbornly fought strike just ended.

The proposition to choose the President by the direct votes of the people promises to meet with more than usual consideration by the committee on the election of President and Vice-President and representatives in Congress. The committee had its first meeting of the session on Dec. 9. At the last session of Congress a joint resolution was introduced providing for a presidential and vice-presidential term of six years, with ineligibility of the incumbents to re-election, and to also provide a scheme for electing them by the direct vote of the people. This and other resolutions of like nature will be acted upon by the committee.

FOREIGN.

While returning to Ennis, Ireland, from an election meeting, Timothy M. Healy and other members of Parliament were attacked with stones and other missiles. The car windows were smashed and other things were damaged. No one was injured.

The new French Cabinet is generally approved by the moderate section of the public, although many assert that the ministry must fall before long. A more general opinion is that M. Ribot will retain his position until the election in June.

The Panama Canal investigation continues in Paris. It has been discovered that numerous journals were in the employ of the Panama Canal Company, large sums being paid to secure their advocacy or silence. Several members of the Chamber of Deputies are compromised in the scandal, and will be tried by a committee of that body.

The bimetallist delegates to the International Monetary Conference are discussing whether or not they shall unite in signing a memorandum on the obstruction offered by Great Britain to a determination of the questions before the conference. If the conference resumes its sittings after a prolonged adjournment, such a protest is conceived likely to induce the British government to present to the conference a decided policy through its delegates acting in union thereon.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. M. Porter, W. B. Lewis, J. Wilson Brown, John W. Bell, H. Bradford, H. R. Caldwell, J. W. Treadwell, M. G. Williams, Henry E. Partridge, B. F. Lewis, W. C. Harris, H. H. Harris, P. S. Petty, R. E. Thompson, James L. Bowling, Geo. Bancroft, J. A. Randolph, D. M. Geddie, T. B. Reneau, Rohl. Havers, J. G. Cammack, Isaac L. Peebles, H. P. Lewis, J. M. Morse, H. S. Johns, R. A. Burroughs, W. L. Linfield, W. D. Dominick (2), W. T. J. Sullivan, C. B. Ames, T. G. Freeman, J. S. Oakley (2), Thomas B. Clifford (2), Jno. F. Foster, R. J. Harp, J. A. Smith, W. W. Williams, J. J. Wheat, T. S. West, J. H. Shumaker, R. O. Brown, Geo. H. Lipscomb, M. E. Tumlin.

Messrs. Samuel McCullan, R. M. Tindall, Sara Cope, M. F. Baxter, B. F. Stevens, G. W. Bruce, T. M. Babington, N. A. Patillo, Dr. E. M. Hooper, M. B. Sharbrough, E. H. Randle, Jno. H. Chapman.

Mesdames Mattie DeLoach, Ida R. Willing, Lou Powell, E. Smiley, A. K. Widney.

Misses Leola Prestridge, Nina Norman.

Dec. 13.

The unseating of members of the English Parliament returned at the last general election goes merrily on, much to the satisfaction of the Liberals and the corresponding disgust and chagrin of the Conservatives.

With but little care and no trouble, the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the Whiskers.

The Secretary of the Treasury, on Dec. 9, informed the Speaker of the House that the deficiencies of the government for the current fiscal year are estimated at $14,560,240, of which $1,500,000 is on account of pensions.

NEW TEN CENT SERIES.

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Hope; The Last Thing in the World.—A. T. Pierson, D. D.
Perfected Life; The Greatest Need of the World. Prof. H. Drummond.
How to Learn How....Prof. H. Drummond.
Fight of Faith; Cost of Character.—Theo. Cuyler, D. D.
The Two Men.....Prof. Jas. Stalker.
Temptation.....Prof. Jas. Stalker.
Power from on High.....B. Fay Mills.
How to Become a Christian. Lyman Abott, D. D.
The Dew of thy Youth.....J. R. Miller, D. D.
The Last Page of an Officer's Diary.
The Startled Sewing Society. By Mrs. L. H. Crane.
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FIRST ROUND.

Greenville	Dec. 10, 11
Lula	17, 18
Jonestown	24, 25
Arcola	31, Jan. 1
Gunnison	7, 8
Shaw's	14, 15
Duncan	21, 22
Cleveland	28, 29
Clarksdale	Feb. 4, 5
Glen Allen	11, 12
Bolivar	18, 19
Friar's Point	25, 26
Rosedale	Mar. 4, 5
Belen	11, 12
Lyon	18, 19

District stewards' meeting at Greenville, Jan 4, 1893.

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Water Valley station	Dec. 10, 11
Grenada station	17, 18
Grenada circuit, at Spring H. (Wed.)	21
Minter City and Strathmore, at M. C.	24, 25
Chapel Hill, at Moss Hill	31, Jan. 1
Atanta, at Bethlehem (Fri.)	6
Cherry Hill, at Young's Chapel	7, 8
Pittsboro, at Pittsboro	8, 9
Charleston, at Charleston	14, 15
Tillatoba, at Friendship (Wed.)	18
Coffeeville, at Coffeeville	21, 22
Oxford station	28, 29
Tocopola, at Mayhew Chapel	Feb. 4, 5
Abbeville, at Abbeville	11, 12
Banner circuit, at Prospect	18, 19
Water Valley circuit, at Pleasant H.	25, 26

The district stewards will meet me at Grenada, Wednesday, Jan. 11, 1893, at 10 o'clock A. M. The stewards are: R. P. Lake, P. M. Miller, T. F. Pendergrass, H. W. Hunter, R. W. Jones, A. J. Smith, B. R. Sneed, J. H. Lamar, J. E. Beadle, H. J. Ross, W. Bowland, J. G. Wood, T. J. Curry, James Moore, R. W. Sturdivant, F. G. James.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Cold Water	Dec. 10, 11
Senatobia	17, 18
Sardis	25, 26
Batesville	31, Jan. 1
Courtland, at Pope's	7, 8
Como	14, 15
Pleasant Hill	21, 22
Nesbit's	28, 29
Morgansville Mission (Wed.)	Feb. 1
Arkabutla	4, 5
Pleasant Grove	11, 12
Wall Hill	18, 19
Mt. Vernon (Thurs.)	23
Cockrum	25, 26
Panola	Mar. 4, 5

The district stewards will all please meet me at Senatobia, Friday, 11 A. M., Jan. 13, 1893. They are: G. D. Shands, J. F. Lavender, T. J. Taylor, B. F. Ross, R. H. Jennings, L. L. Pearson, H. M. Johnson, P. T. Caldwell, G. W. McGehee, E. B. Farrington, J. W. Coleman, W. C. Sturdivant, Dr. J. W. Sharp and Dr. F. B. Lender.

H. C. MORRHEAD, P. E.

WINONA DIST.—FIRST ROUND.

Winona station	Dec. 18
Carrollton station	31, Jan. 1
Greenwood	7, 8
Sidon	14, 15
Indianola	21, 22
Sunnyside and McNutt	28, 29
Brooklyn and Dublin	Feb. 4, 5
Leverton	11, 12
West	18, 19
Black Hawk	25, 28
Winona circuit	Mar. 4, 2
Carrollton circuit	11, 12
Vaiden	18, 19

The district stewards will meet at Greenwood, Jan. 6.

S. M. THAMES, P. E.

Christian Advocate.

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C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MISSISSIPPI ANNUAL CONFERENCE.

FIRST DAY.

The seventy-ninth session of the Mississippi Conference convened in annual meeting in the Sabbath-school room of the Methodist Church in the city of Natchez, Miss., Wednesday morning, Dec. 14, 1892, Bishop J. C. Granbery, D. D., presiding. The Conference was opened by the Bishop, who read the first chapter of Acts, announced Hymn 732,

"Jesus, we look to thee,
Thy promised presence claim,"

and prayer.

After singing the hymn, "Jesus, lover of my soul," the Conference was led in prayer by Rev. R. S. Woodward, presiding elder of the Brookhaven district, who prayed most earnestly for our presiding Bishop.

The roll was called by the secretary of the last Conference, and a large number of preachers answered to their names, but, as yet, only a small number of laymen. Others are expected to-day.

Dr. C. G. Andrews, who has been secretary for thirty-three years, was re-elected, with Revs. J. A. B. Jones, W. R. Sims, J. W. Chambers, J. G. Galloway, W. L. Linfield and G. H. Galloway as assistants.

The bar of the Conference was fixed as all forward of next the last post from the pulpit. The hours of 9:30 A. M. and 1:30 P. M. were fixed for meeting and adjournment.

The following committees were appointed:

Public Worship—D. A. Little, H. E. Partridge, H. M. Ellis, and W. A. Gunning.

Memoirs—Geo. H. Thompson, chairman.

State of Church—E. L. Rawls, chairman.

Bible Cause—B. H. Rawls, chairman.

Sabbath Observance—J. G. Galloway, chairman.

Temperance—J. G. Sibley, chairman.

Publishing Interests—J. G. Cammack, chairman.

District Conference Records—A. J. Brown, chairman.

Conference Relations—W. H. Huntley, chairman.

Bro. Downer offered a resolution in reference to publishing the Minutes, for which Dr. Hunnicutt offered a substitute, providing for an appropriation for this purpose from certain funds raised by the Conference, which, after some amendments and discussion, was passed. This resolution looks to a free and more general distribution, which is a most wise move.

At this point Hon. Richard F. Reed, an officer in the Jefferson Street Methodist Church, in which the Conference is meeting, delivered an address of welcome on the part of the church, which was most aptly responded to by the Bishop.

Rev. H. E. Partridge, of Florida; Rev. R. W. Bailey, from the Los Angeles Conference, California; Rev. V. H. Cowsert, pastor of the Baptist Church, city, and Rev. Dr. Stratton, for many years pastor of the Presbyterian Church, city, were introduced to the Conference.

Communications from Barbee & Smith, agents, Publishing House, Nashville, and Dr. Morton, Secretary Church Extension Board, were read and referred to appropriate committees.

The Bishop then called—

Ques. 6. "Who are received by transfer from other Conferences?"

R. W. Bailey, in elder's orders, from the Los Angeles Conference. A personal letter from Bishop Haygood, recommending Bro. Bailey to our cordial fellowship, was read by the secretary of the Conference.

Ques. 20. "Are all the preachers blameless in their life and official administration?"

The names of the following were called, their characters were passed, and their names referred to the Committee on Conference Relation for superannuation: D. Merchant, T. Price, A. B. Nicholson, T. Y. Armstrong, G. T. Vickers, W. E. Ballard, E. A. Flowers, B. Jones, and J. W. Harmon.

A letter from Rev. Jno. A. Miller, a presiding elder of the Louisiana Conference, in the bounds of which Bro. T. Price lives, was presented to the Conference, giving a favorable account of his year's work. Bro. Ballard was present and made a few remarks in reference to his case.

The name of Jno. A. Vance was referred to the same committee for the supernumerary relation.

The names of the following presiding elders were called, and their characters were passed: D. A. Little, of the Vicksburg district; E. H. Mounger, Jackson district; R. S. Woodward, Brookhaven district; C. McDonald, Brandon district; T. L. Mellen, Meridian district; J. A. Ellis, Seashore district; P. A. Johnston, Woodville district.

A communication from G. W. Barton, in reference to the Van Horten Bequest Fund, was read, and it was referred to the Board of Conference Endowment.

Ques. 2. "Who remain on trial?"

H. B. Vandenburg, W. T. Griffin, M. J. Miller, C. C. Evans, T. E. Winecoff, W. T. Currie, P. M. Brown, J. T. Haney were called, their characters were passed, and they were passed to the class of the second year.

The names of T. J. Norsworthy, W. T. Woodward and I. F. Hawkins were called, their characters passed, and they were continued in the class of the first year.

Ques. 8. "What traveling preachers are elected deacons?"

The names of the following were called, their characters were passed, they were elected deacons, and passed to the class of the third year: G. A. Guice, J. W. Crisler, K. S. Enochs, W. W. Wallace.

The characters of the following were passed, and they were passed to the third year in local deacon's orders: W. J. Ferguson, G. H. Thompson, J. W. Tinnin.

The characters of the following were passed, and they were continued in the class of the second year: B. W. Lewis, E. L. Rawls, R. H. Barr, J. C. Ellis, J. T. Abney, W. J. Dawson, M. L. White, G. R. Ellis, W. M. Sullivan.

Dr. Andrews read the following telegram:

Meridian, Miss., Dec. 14, 1892.

Rev. C. G. Andrews, D. D., Sec. Conference:

Whisky petitions all badly defeated. Psalms ninety-eight, verses one and two. L. P. BROWN.

To which Dr. Andrews was requested to send the following reply:

Natchez, Miss., Dec. 14, 1892.

L. P. Brown:

Mississippi Conference joins you in devout thanksgivings, and commends you thus: Well done, thou good and faithful servant!

C. G. ANDREWS, Sec.

After announcements, Conference adjourned with benediction by the Bishop.

SECOND DAY.

The Conference was called to order at 9:30 A. M. by Bishop Granbery, and the religious exercises were conducted by Rev. D. G. W. Ellis, who read the ninety-seventh Psalm, announced Hymn 486, and prayer. The roll was called, and quite a number of the members who were absent on yesterday morning answered to their names. On motion, the calling of the roll was dispensed with. The minutes of yesterday were read and approved after a few slight verbal changes. The following communications were read and referred to appropriate committees, viz.: Dr. I. G. John, Secretary Board of Missions; Rev. D. L. Mitchel, publisher of the NEW ORLEANS CHRISTIAN ADVOCATE; Board of Trustees of Centenary College, Millsaps College.

Bro. Mellen presented a memorial volume sketch of the life of Dr. J. W. Lambuth to the Conference, presented by Mrs. Lambuth. The following resolutions were unanimously adopted:

Resolved, That we do accept the book in memory of our late brother, J. W. Lambuth, so thoughtfully sent us by his widow, and that the secretary of our Conference do communicate our thanks for the book to Sister Lambuth, as well as our sympathy with her in the trial through which she has been called to pass.

Resolved, That the memorial volume be deposited in the library of Millsaps College for preservation.

Ques. 3. "Who are discontinued?"

Ira F. Hawkins, at his own request. Bro. Hawkins locates to attend Vanderbilt University.

Ques. 8. "What traveling preachers are elected deacons?"

J. T. Leggett's name was called, his character was passed, and he was passed to the class of the third year in deacon's orders. J. R. Whittington, J. J. Smylie and H. B. Trevillon were called, their characters passed, and they were continued in the class of the second year. The names of the brethren who were to be admitted on trial were then announced by the Bishop, their names having been called under this question, and to-morrow morning fixed as the hour for their formal reception.

Rev. R. G. Porter, of the North Mississippi Conference, and Dr. I. G. John were introduced to Conference, the latter addressing the Conference on the special department of which he has charge.

During his remarks Bro. Mellen made some statements in reference to his work as Conference solicitor, reporting that over one thousand dollars had been raised for the debt. He offered a resolution approving the plans devised for the raising of this money, pledging co-operation, and assuming our portion of the missionary debt. After some further remarks by Dr. John, he raised the sum of $300 for Mrs. Lambuth, now in Japan.

Ques. 1. "Who are admitted on trial?"

Henry W. Van Hook, Jackson—First Church; Clarence M. Crossley, McComb City; Thomas H. King, Adams circuit; Robert E. Rutledge, Hazlehurst station; Holbert A. Luster, Utica station; Albert C. Burt, South Vicksburg station; John H. Foreman, Shiloh circuit; Paul D. Hardin, Trenton circuit; Williams M. Williams, Fannin circuit; Simpson J. Tubby, Neshoba circuit; Waldo W. Moore, Wayneshoro and State Line; Adolphus T. Bell, Waynesboro and State Line; Fletcher B. Ormond, Marion circuit; Geo. W. Huff, North Wilkinson circuit; William J. Roberts, Clinton and Slaughter; Jno. S. Hodges, East Feliciana circuit.

A resolution was offered asking for a committee to look into and formulate a plan for the establishment of an orphan asylum, to be under the control of the Mississippi Conference.

Ques. 3. "Who are discontinued?"

J. C. Campbell, at his own request.

Ques. 7. "Who are deacons of one year?"

The characters of Hervie Meliard, William H. Lewis, Hicks M. Ellis, Charles W. Crisler, Henry L. Norton, Patrick H. Howse were passed, and they were advanced to the class of the fourth year. The characters of Henry C. Brown and William M. Stevens were passed, and they were continued in the class of the third year.

Bro. Curtis, of the Tennessee Conference, was introduced to the Conference.

After announcements, Conference adjourned with doxology and benediction by Bishop Granbery.

THIRD DAY.

The Conference was called to order at nine A. M. by Bishop Granbery, and the religious exercises consisted in a short prayer meeting. After reading of the minutes of yesterday's session the Joint Board of Finance made a report recommending an apportionment of $5,000 for Conference claimants for 1893, the payments to be made quarterly. They recommended the observance of the first Sunday in March as "Veteran's Day," collections for Conference claimants to be taken on said day. On circuits the following Sundays in March to be observed, etc. The report was adopted.

Rev. D. L. Mitchel, publisher of the NEW ORLEANS CHRISTIAN ADVOCATE, and Rev. W. B. Murrah, D. D., president of Millsaps College, were introduced to the Conference. Dr. Murrah made a fine address on the present and future of Millsaps College.

Ques. 6. "Who are received by transfer from other Conferences?"

H. E. Partridge, Florida Conference, and H. R. Singleton, California Conference—both in elder's orders.

The Bishop then called before him the class for admission into full connection, and delivered a most forcible charge. It had been our purpose to give a synopsis; but, after looking over our notes, came to the conclusion that we would do the address such great injustice, we decided to desist. It has made an impression on the Conference body.

At the conclusion of the address the class was admitted into full connection.

Ques. 7. "Who are deacons of one year?"

The names of the following were called, their characters passed, and they advanced to the class of the fourth year: Wm. G. Forsythe, Geo. D. Anders, N. J. Roberts, J. G. Sibley.

The following were also elected elders, under Ques. 12: R. W. Tucker, J. M. Cowan.

James G. Cammack was continued in the class of the third year.

Ques. 12. "What traveling preachers are elected elders?"

The characters of W. P. Jones, James G. Galloway and Geo. W. Ferrer were passed, and they were elected elders. B. H. Rawls was passed and advanced in elder's orders. F. M. Keen was continued in the class of the fourth year.

Ques. 5. "Who are readmitted?"

W. W. Hopper, James N. Tucker—both in elder's orders.

Ques. 20. "Are all the preachers blameless in life and official administration?"

The preachers of the Vicksburg district were called, and their characters passed. The name of J. T. Nicholson was referred to the appropriate committee for superannuation.

The following resolutions were offered and adopted:

Resolved, That our sympathies are extended to Bro. and Sister Nicholson in their affliction, and that our prayers shall go up to our Father in heaven for the speedy restoration of our brother to his wonted health.

Resolved, That a copy be sent to the family.

The names of the pastors in the Jackson and Brookhaven districts were also called, and their characters passed.

The Committee on Temperance made its report, which was adopted.

The report of Board of Trustees of Port Gibson Female College was referred to the Board of Education without reading.

The Conference then adjourned with doxology and benediction.

FOURTH DAY.

The Bishop called the Conference to order at ten o'clock. The religious services were conducted by Rev. P. A. Johnston, who read a request for prayer. The minutes of yesterday's session were read and approved.

Ques. 6. "Who are received by transfer from other Conferences?"

C. F. Evans, from the Louisiana Conference.

A communication was received from Rev. W. H. Hayes, commissioner of Paine and Lane Institute for the colored race.

On motion, it was resolved that the educational collection be pro rated between Millsaps, Centenary, and Paine and Lane Institute on the basis of $1,000, $1,000, and $300, respectively. The paper was referred to the Board of Education.

On motion, to-morrow, at 3:30 o'clock P. M., was appointed as the hour for the memorial service, to be followed by the ordination of elders.

The Bishop appointed the following committee on the orphanage, ordered on yesterday: A. F. Watkins, M. L. Burton, H. M. Ellis, W. A. Gunning, Peter James.

Ques. 10. "What local preachers are elected deacons?"

H. W. Van Hook, R. E. Rutledge, W. T. Griffin, T. H. King, Milton Ferrell, W. P. Meador, D. C. Rawls, G. W. Huff, W. H. Carroll, G. B. Anders, W. T. Woodward.

On motion, the Conference proceeded to select a place for the next session. Hazlehurst and Yazoo City were nominated. Hazlehurst was selected.

A resolution explanatory of the disciplinary clause, "English branches," was presented by the Committee of the First Year, and ordered put in the Minutes.

Rev. Mr. Patterson, assistant pastor of the Presbyterian Church, city, and Dr. Morton, Secretary Church Extension Board, were introduced to the Conference, and the latter addressed the Conference on the work under his management. At the conclusion of his talk he took up a collection amounting to $179 65.

The Board of Education presented a report relative to the transfer of our interest in Centenary College to the Louisiana Conference. The report, as a whole, was adopted, without amendment, after a lengthy discussion.

Conference adjourned with benediction.

FIFTH DAY—SUNDAY.

The day was the most beautiful of the session. The love-feast, at half-past nine A. M., conducted by Bro. R. S. Woodward, was a delightful occasion. It was remarkable how many of the brethren had been required by the heavenly Father to drink of the bitter cup of sorrow during the year; but it was gratifying—yea, joyous—to learn from each how the Divine Spirit had sustained and consoled each.

At eleven o'clock Bishop Granbery preached a very practical sermon on the office and work of the Christian ministry, which was greatly enjoyed by all. At the conclusion fourteen were ordained to the order of deacon.

At half-past three o'clock the Bishop called the Conference to order, and called—

Ques. 19. "What preachers have died during the year?"

The memoir of Rev. E. R. Strickland was read by Bro. A. J. Harris; that of Rev. J. W. Lambuth, D. D., by Rev. T. L. Mellen; that of Rev. L. Pearce by Rev. W. L. C. Hunnicutt, and of Rev. L. W. Wood by Rev. C. A. Powell. Quite a number of brethren testified to the faithfulness and exemplary life of these, our brethren who have fallen on sleep. At the close of the service the Bishop ordained five young men to the order of elder.

The Protestant Churches were all filled by members of the Conference, and their ministrations were greatly enjoyed by the several congregations, and, it is hoped, greatly built up.

SIXTH DAY.

The Conference was called to order at 9:30 A. M., Bro. T. S. West presiding by appointment of the Bishop. The religious exercises were conducted by Bro. Norsworthy, and the minutes of Saturday and Sunday evening sessions were approved.

A resolution was adopted looking to the publishing of the Constitution and By-laws of the Brotherhood; also the Committee for Admission on Trial announced its interpretation of the disciplinary clause looking to an English examination, which was adopted.

A resolution of thanks to the citizens of Natchez for their generous hospitality, and to the railroads, was adopted by a rising vote.

Bro. J. M. Pugh presented the report of the Committee on the State of the Church, which was very gratifying indeed. The report was adopted.

Bro. Harmon read the report of the Board of Church Extension, which was adopted.

Bro. W. A. Gunning read the report of the Joint Board of Finance, which showed that the experiment of paying the Conference claimants quarterly was eminently successful. More money has been collected for this fund than ever before, the total amount received by them during the year from all sources being $5,150.15. The report was adopted.

Rev. W. H. Lewis presented the report of the Committee on Publishing Interests, which was adopted.

Revs. W. B. Lewis, R. J. Jones and J. W. Chambers were appointed on the Publishing Committee.

The secretary read the report of the Sunday-school Board. After a few alterations the report was adopted.

The Conference Endowment Board made its report, which was adopted. Also the Conference Board of Colportage, the Committee on Quarterly Conference Records, the Committee on the Observance of the Sabbath. Two amendments were offered, accepted by the committee—one to the effect that our college of Bishops be requested to change the day of meeting of Conference from Wednesday to Thursday; also that a committee be appointed to memorialize our congressmen to stand by their action to close the gates of the Columbian Exposition on Sunday. The report was adopted. The following were appointed as a committee: J. M. Weems, J. P. Drake and J. W. Chambers.

The statistical secretary submitted his report, from which we gain the following information as to the work done this year:

Local preachers, 159; members, 38,920; 1,341 infants and 1,034 adults have been baptized; 403 Sabbath-schools, 2,113 officers and teachers, with 16,240 scholars; 421 churches, valued at $446,325; 104 parsonages, valued at $95,865; 2,515 additions on profession of faith, and a *net* increase of 707.

The Board of Missions made a report which was adopted. The first week in January or the first week thereafter, when practical, was appointed as a week of prayer and self-denial. Bro. Mellen made a statement as to the amount collected for the missionary debt by the Conference, showing that $1,154 74 had been collected for this purpose. Dr. West reported the amount received on the Lambuth fund and sent to the treasurer at Nashville.

The Committee on Orphanage reported that they had met and organized with W. A. Gunning as president, A. F. Watkins, secretary, and M. L. Burton as treasurer.

It was moved and seconded that the action by which the report on education was adopted be reconsidered. It was reconsidered. That portion of the report was stricken out referring to severing of our connection with Centenary College. After many parliamentary tactics it was resolved that $1,300 be raised for Millsaps College, $400 for Centenary and $300 for Paine and Lane Institute. It was carried. The motion, as a whole, was then adopted.

The report on Bible cause was read and adopted.

Ques. 20. "Are all the preachers blameless in life and official administration?"

The names of W. B. Hines, R. S. Gale, J. W. Sandell and H. J. Harris were referred for superannuation.

The Bishop reported the following ordinations on yesterday:

Traveling Deacons: G. A. Guice, J. W. Crisler, H. W. Wallace, and K. S. Enochs.

Local Deacons: H. W. Van Hook, R. E. Rutledge, W. T. Griffin, T. H. King, M. Ferrell, D. C. Rawls, G. W. Huff, W. H. Carroll, J. T. Anders, W. T. Woodward.

Traveling Elders: J. G. Galloway, W. P. Jones, G. W. Ferrer, R. W. Tucker, J. M. Conway.

Ques. 5. "Who are readmitted?"

H. J. Harris.

Ques. 20 was resumed. The names of the preachers in the Brandon, Meridian, Seashore and Woodville districts were called, and their characters passed.

Ques. 3. "Who are discontinued?"

E. L. Rawls, T. E. Winecoff.

Ques. 16. "Who are located?"

B. M. Drake.

The Joint Board of Finance and Board of Missions made supplementary reports, which were adopted. The minutes were read and approved. After prayer the appointments were announced, and Conference adjourned.

APPOINTMENTS.

JACKSON DISTRICT.

E. H. Mounger, P. E.

Jackson—First Church, A. F. Watkins.
Jackson—Capital Street, T. S. West.
Madison, H. L. Norton.
Canton, I. W. Cooper.
Camden, E. F. Edgar.
Benton, D. C. Langford.
Yazoo City station, R. J. Jones.
Yazoo circuit, T. H. King.
Silver Creek circuit, H. Mellard.
Lake City and Lodi, J. M. Cowan.
Flora, J. D. Crymes.
Pocahontas, J. W. Tinnin.
Edwards, J. P. Drake.
Mount Olivet, J. W. Ellison.
Sharon, V. D. Skipper.
Tranquil, T. J. Norsworthy.
Bolton circuit, J. A. B. Jones.
W. R. Sims, professor in University of Mississippi.
W. D. Dominick, Colporter.

BROOKHAVEN DISTRICT.

R. S. Woodward, P. E.

Brookhaven station, J. M. Weems.
Brookhaven circuit, C. M. Crossley.
Crystal Springs, R. D. Norsworthy.
Terry, W. T. Griffin.
Gallman, W. W. Morse.
Providence, F. M. Williams.
Pleasant Grove, L. J. Jones.
China Grove, M. J. Miller.
McComb City station, M. L. Burton.
Holmesville and Topisaw, T. A. Luster.
Magnolia, V. V. Boone.
Summit, J. G. Cammack.
Adams, P. Howard.
Wesson, T. B. Holloman.
Beauregard, C. D. Cecil.
Caseyville, H. P. Lewis.
Bowerton, W. W. Hurst.
Hazlehurst, L. S. Jones.
Lebanon, B. W. Lewis.
District Superintendent Bible Society, J. W. McLaurin.

MERIDIAN DISTRICT.

T. L. Mellen, P. E.

Meridian—Central Church, C. F. Evans.
Meridian—West End, W. W. Hopper.
Meridian—East End and South Side, B. F. Lewis.
Chunkey, L. P. Meador.
Marion, Geo. Bancroft.
Enterprise and Stonewall, I. L. Peebles.
Wayneshoro and State Line, J. V. Penn.
Vosshurg, R. Bradley.
Shuhuta, D. P. Bradford.
Waynesboro circuit, A. T. Bell.
Clarke, J. N. Ware.
Binnsville, N. M. Clark.
Lauderdale, H. C. Brown.
Daleville, D. G. W. Ellis.
Linwood, H. W. Van Hook.
DeKalb, R. A. Breland.
Leakesville, W. J. Dawson.
Why Not, B. F. Ormond.
North Kemper, W. J. Ferguson.
Eucutta, W. W. Moore, and one to be supplied (M. F. Bradford).
Financial agent Millsaps College, J. W. Chambers.

(Continued on Fifth Page.)

THE BEAUTIFUL STORY.

BY JENNIE WILSON.

'Tis a beautiful story that down through the ages
Comes to gladden our hearts with its meaning sublime,
A sweet story inscribed on the holiest pages,
Which are bound in the mystical volume of time.

On the earth evil reigned, and deep death-darkness brooded
Over fallen humanity's hopes like a pall,
As to ruin souls wandered by error deluded,
With no hand to deliver from sin's fatal thrall.

God so loved the doomed world in its long bondage grieving,
Vainly yearning for peace amid discord and strife,
That he gave his dear Son, so our lost race believing
In his name might inherit the heavenly life.

The sad burdens of human sin, sorrow, and weakness,
Christ descended from bright glory realms to assume,
For our guilt to atone with ineffable meekness,
And achieve joyful triumph o'er death and the tomb.

Earth afforded no place but a manger-bed lowly
To receive him whose coming brought rest and release;
But with loving devotion in heart-temples holy,
We may now fondly welcome the pure Prince of Peace.

Oft-repeated, yet ever new story of Jesus,
We rejoice in thy message of measureless love,
And to God be all glory for mercy that frees us
From sin-fetters, and grants us glad life from above.

Letter from California.

I have just read, with thrilling interest, the history of your Methodism in the Louisiana Conference. *That* was a happy conception of the editor and Conference, for it gives us, on the outside, an acquaintance with the peculiar phases of your work we could gather so well from no other source. More than ever, I appreciate the difficulties under which your preachers have wrought through all these years, and congratulate you on your triumphs and the vantage-ground you now occupy. From an occasional contact with a part of your territory, and what I know of the history of your Louisiana population, especially New Orleans, I am prepared to echo your words, that "it requires grit, as well as grace, to stay in the ministerial work in Louisiana," and that "the same work done in older fields would have accomplished five times as much as in Louisiana." Much of your labor has been expended in overcoming hostile forces, which in the older Conferences do not exist, and, with populations friendly to our church and our forms of Christianity, *they* find a ready avenue to the hearts of the people who come under their ministry, and, almost with the first proclamation of the truth, revivals issue and churches grow.

The peculiar experiences through which I have been passing for six years in California prepare me to sympathize with your work. In many respects the fields are similar, with this difference: that where you are measuring arms with a foreign and largely Catholic element, we are measuring arms with an element equally hostile to us from the North, and thoroughly equipped both with men and money. Nevertheless, we have effected a lodgment in the city of Los Angeles, which has already culminated in the erection of four churches, each with respectable memberships and fine Sunday-schools, and with *that* as our center, we are going out into the regions roundabout. At nearly every important point, where we have planted at all, Southern Methodism has a monument worthy of itself in churches and parsonages. As to my own work, after five years spent on districts, Bishop Haygood has favored me this year by giving me a smaller sphere, where I can find ample employment, and yet give myself more to my family and to my books. I enjoy the change; it is a real recreation. (So much for the beauty of our system.) A preacher with us need not go out of the ministry to find the most genuine recreation, and yet keep himself busy all the while. I have associated with me this year one of your New Orleans boys—H. D. Knickerbocker; and it will be a pleasure to his friends to know he is winning golden opinions for himself, both for his piety and his preaching. In Santa Barbara, which he claims as his peculiar work, he is drawing finely, and, as evidence of the appreciation in which he is held by his brethren of other churches, he, though by all odds the youngest pastor in the city, was selected to deliver the sermon on Thanksgiving Day, which I am informed he did before a large congregation with decided credit to himself and to his church. He is an accession to our ministerial force, and if his health improves, we shall be glad to keep him.

I am living in Carpenteria, the other of the two appointments. Here we have a delightful parsonage, and here the district parsonage is located. In all Southern California I have found no more beautiful valley than this. Ten miles in length, and at its maximum two miles in width, with mountains on the one side and the ocean on the other, and with a quiet and thrifty population of, perhaps, fifteen hundred, we have what resembles to me Longfellow's "Acadian Village." This valley is prolific in the most delightful fruit of nearly all varieties. The walnut and the lima bean, however, constitute the staple of our industries. The sun shines on no fairer land than this Southern California, and Southern California boasts no fairer spot than Carpenteria Valley. We sleep to the music of the ocean's roar, and through well-nigh the live-long year there are ever-changing attitudes of ocean or mountain, which yield you a perpetual inspiration, and almost make you feel you live in a land of enchantment. The only element this country needs, to realize my ideal, is to have Christ dominant in the hearts of the people, and his religion permeating its institutions, and Southern Methodism leading the way. With a connectional paper at San Francisco, and one of our most aggressive Bishops at Los Angeles, surely the *church* has taken all the stock in California we could ask; and so, with these standard-bearers in our front, we move on, with high expectation that God shall use us more and more in conquering this land to Christ.

With my aged father and his family living in your midst, and a real personal affection for many of your preachers, I wish for you and your Conference—soon to convene—a happy session, and a new year of unwonted prosperity. R. H. PARKER

Carpenteria, Cal., Dec. 2, 1892.

There Are Critics and Critics.

The critical habit—for habit it comes to be—is not a good one. It is not good for the subject of it, nor for the object of it. It tends towards the cultivation of a censorious and fault-finding spirit, and the critical spirit grows rapidly by what it feeds upon. The criticisms we pass upon others, sooner or later, come to the ears of those criticised, and they bite like a serpent and sting like an adder. If what we have to say of others by way of criticism were said to their faces, privately and gently and lovingly, good might come of it in fully one-half the cases. But when said behind their backs, and said disparagingly, no good at all, but much harm is sure to follow. Much of the criticism passed upon others is, when boiled down, nothing more than saying, in other words, "He (or she) is not like me, and, therefore, is not right." This is one of the worst forms of egotisms, and all the more dangerous because the critic is wholly unconscious of it.

The critics are found among all classes of people, in all the professions and in all lines of business. There are preacher critics who criticise every sermon and every preacher they hear, and always adversely. When this is done in the family, and at the table, as generally happens, before the children, it is a great evil and a sin against God and the children. It tends to harden the children against preaching and to set them against the preacher. By the time they are ten or twelve years old they are as critical, sneering and cynical as their parents and seniors. They grow up with the idea that a large part of their duty is to find fault, to criticise. And so by the time they are well grown, they are as thoroughly hateful and spiteful as they can well be; and their minds and hearts are closed to the gospel and towards the minister, only to find fault with the message and the messenger.

The same fault-finding spirit extends to the preacher's family—to their dress, the quality of the goods, to the style of the dresses, hats, and such like. Critics of this class, and of these things, generally say: "We need a change of preachers, a cheaper preacher—one that will not need so much money. His family is entirely too dressy, too extravagant." This is unkind and thoroughly mean. Oftener than not the statement is false, without foundation in fact, and purely a matter of jealousy and spleen. This class of critics assumes the right to manage the preacher's private business and to control and direct the private affairs of his family—a piece of impertinence as ungentlemanly and unladylike as it is unchristian.

There are, also, critic preachers who are critical of preachers. They tear every sermon they hear into shreds and find flaws in sermons, styles and manners, whether there are flaws or not. They know everything about preaching: the build and make of a sermon, the style of delivery, the manner of a preacher, and all of that. Aback of all this there is generally this thought, implied, though not expressed: "I am right, and preachers ought to be like me, and their sermons like mine." Preacher critics of preachers are dreaded by many, feared by a few and heartily despised by nearly all.

There are merchants who are critical of other merchants—of their mode of conducting business, of the quality of their goods, of their prices and of the statements they make concerning their goods. They never miss an opportunity to say an unkind thing of their fellow-merchants. This is bad policy, to say nothing of the moral wrong of it. Nine hundred and ninety-nine times out of every thousand it drives custom from the critic to the merchant criticised. It is just so much free advertising for the other party. It is cutting off one's own nose to spite the other fellow's face. The more the critic loses trade the more the merchant criticised prospers. The poor, blind critic never once sees that he is driving his own customers away, and keeping his fellow-merchant prominently before them, and is steadily begetting in them sympathy for the merchant so persecuted. This is one way of killing the goose that laid the golden egg. The critic falls into the pit he dug, or thought he was digging, for the other man. How foolish this! How unchristian, how unkind!

These are some of the critics, and what is said of them applies as well to all other critics of all the other classes, professions and avocations.

GILDEROY.

Pickens, Miss., Dec. 3, 1892.

P. S.—Even this is critical of critics. G.

Mission Work in South Louisiana.

I read with much interest, in the ADVOCATE, a few days ago, Bro. F. N. Parker's article on "Missions in South Louisiana," also one from Bro. Armstrong in the last issue. I am glad to know that some of the brethren are waking up on that subject, the importance of which I knew but little until I came to Southern Louisiana. Since here I have been studying carefully the situation and what was necessary to our success as a church in this country. I will give my views as briefly as possible.

In the first place, we need men of ability and experience in the pulpits. It is useless to send inexperienced preachers to this country, and I say this at the risk of being lifted out myself—I am ready. The next thing necessary is to devise some means by which we will be able to hold and develop what we already have in sight. This we can never do while the Catholics are permitted to educate our children, which they are doing to an alarming extent. Wherever you see a Catholic Church you will see, hard by, a Catholic school. They are considered better schools than any we have in this country, as the public and little private schools do not amount to much. We have in this town (Franklin) between fifty and seventy-five Protestant children attending the Catholic schools. If we had a good Methodist school here, it would have a patronage of from seventy-five to one hundred and fifty children; not only a self-supporting, but a paying institution. All the other towns, from Morgan City to Lake Charles are, so far as I know, in the same condition.

What we need, and what we must have, is just what the Catholics have already—a school in connection with every church. The Protestant denomination that comes into this country and works on this line is the one that will capture and hold this country for all time to come. (Brethren, wake up!) We do not need colleges; we need what might be considered first-class primary schools; some of which will grow into colleges when needed.

Let the church raise within the next five years thirty thousand dollars—much less than one college building would cost—and build thirty school-houses in Southern Louisiana, and it will accomplish more in the way of "Christian education" than all the colleges in Louisiana and Mississippi put together, and it will be the means of holding this—one of the most beautiful and productive countries on earth—for Christ and for Methodism. No reflection on any college or colleges is intended. I say, with all my heart, endow and keep the colleges going. It may occur to some that one thousand dollars would not build a suitable house. It might not be sufficient for some localities, but where more is needed it could be raised among the people. If we had one thousand dollars in hand, we could build in the town of Franklin a house worth from two to three thousand dollars, and this might be done in many other places. I am aware of the fact that we, as a Conference, can not do this work without help from the Parent Board of Missions. Then let that Board do one of two things: either appropriate and place in the hands of our Conference Board five thousand dollars annually, or reduce our assessment for foreign missions to four thousand dollars, which will enable our Conference Board to raise the assessment for domestic missions to six thousand dollars, or more. Why is it that the Holston Conference, with ten large presiding elders' districts, is only assessed $9,000 for foreign missions, when ours, with six districts, and, at least, one-half of the territory strictly missionary ground, is assessed $8,000? I suppose it is for the reason they have an assessment of $7,000 for domestic missions. If the Parent Board refuses to lend us a helping hand in this difficult work, then let us raise the assessment for domestic missions to six thousand dollars, *and collect it*, and, at the same time, do all we can for foreign missions. I would like to call the attention of the Woman's Board to this field. I know of no field which they could work more effectively than this. Let them come in and possess the land; they are able to do it. I do not think we are ready for "French-speaking preachers," unless they could speak and preach in English, so they could be placed in charge of churches already organized. I have neither time nor space to give the "whys and wherefores;" may do so at some future time. J. B. CASSITY.

Franklin, La.

Our Obligations.

It is an indisputable fact that every human being, from the very moment that he reaches the age of accountability, has resting upon him obligations, from those of minor importance to those of the most serious nature imaginable. Every individual who can be held responsible for his actions, be his sphere of action in life what it may, has resting upon him obligations, permanent and universal; obligations which he can neither create nor destroy. It is now my purpose to notice briefly the great mistake so frequently made by individuals who entertain the delusive idea that they can create these obligations. The words of the Greek poet, Menander, when he said, "'Tis not to live, to live for self alone," have been echoed and re-echoed to the present time. In the words of Scripture, "None of us liveth to himself." As soon as man becomes conscious of the strife between a higher and a lower nature within him—a warring between the spiritual and carnal—he begins to feel what is right and what is wrong, and to recognize his choice between the good and evil, which establishes his free agency. Then it is that the individual must exercise his choice by meeting, on the one hand, or on the other disregarding already existing obligations. Every true patriot will recognize his obligation to promote the best interests of his country when legitimate and available opportunities are presented.

But how many enter upon the stage of active life, and fail to play the part of true patriots! The fact of not having acknowledged by some public demonstration or prescribed ceremony the existing obligations, does not excuse such individuals or lessen their obligations in the least. How many children feel no neglect of duty to their parents, unless in a failure to obey absolute commands, while they are continually under obligations which they practically deny. Again, how many there are who seem to have little or no idea of their paramount duty to the great Creator, and are wasting golden and God-given opportunities, and rushing heedlessly down paths of vice and ruin under the satanic delusion that they have created no obligations with God, and are, therefore, free to act as they please. This mistake should be avoided, and our obligations to God recognized as above our own creation or control, but whose fulfillment is entirely in our hands. These obligations begin with life and end with death. They rest upon the parent in his relation to the child, and upon the child in his relation to the parent; upon the master in his relation to his servant, as well as upon the servant in his relation to his master; upon man as a member of the state and human society; and, above all, upon the human family, individually, as children of the living God. All should cultivate broad views of life, have a true conception of its duties and obligations, and

"Learn as if we were to live forever;
Live as if we were to die to-morrow."

J. M. SULLIVAN.

Centenary College, Jackson, La.

A Book for the Times.

I refer to Dr. Sawyer's "The World in the Church." The strong voice of the prophet of a spiritual religion is raised here with no compromising sound. It is the voice we need just now more than ever. The ADVOCATE recently, in a clipping, pictures "the signs of the times" thus: "The power of ungodliness embodied in the subtle materialism of the present day; the atheism of modern scientific writings; the semi-iconoclasm of the higher criticism; the practical paganism produced by the almost universal liquor traffic; the steady aggressions upon the sanctities heretofore investing the Sabbath day; the liberalism in social life and the lax laws of custom that palliate lewdness, profanity, and public immoralities, as of the lotteries, the race courses, the speculative exchanges," etc. And the writer might have added the increasing worldliness in the church.

It is this last which Dr. Sawyer, with his accustomed vigor, sets himself against. He holds that there are many in the church who are living for self rather than Christ, and are "lovers of pleasure more than lovers of God," and have "only a name to live, being dead." He charges that there is "a great deal of deliberate sinning on the part of hundreds of church members, and that the careless, even reckless, living of many other hundreds is something amazing." Doubtless, this picture applies more to the cities than to the country. Yet the case is bad enough everywhere. The spirit of worldliness is in the air. The prophets of religion need to rise up and rebuke it. Nothing stronger in this line has been said than this little book. Preachers ought to circulate it. The people may not want to read it, but that would show all the more conclusively that it needs to be read. The truth is not believed till it is preached. Reforms are not had without agitation. To "cry aloud and spare not" is the prophet's duty; and right well has this prophet done his. It is a book for the times. J. W. MEDLOCK.

An Open Letter.

To Judge Foote and "A Member at Large"—

Dear Brethren: I have been much interested in reading your respective articles lately published in the NEW ORLEANS CHRISTIAN ADVOCATE apropos of "much-needed legislation."

First of all, I like radicalism—the centrifugal force in politics, science, philosophy and religion. "A Member at Large" supplies this force. Then, I like fogyism—conservatism, if you prefer—a centripetal force in all things. I find this in the communication of Judge Foote. Were it not for the influence of the latter force, the former force would "run things into the ground." But with these forces so well balanced, the church can rest assured that we will "hold our own." At this rate, however, we will be A. D. 3784 just where we are now—1892.

We need a third force—a sort of specific gravity; a force which settles things according to their weight; a progressive conservatism placed on advanced ground, where the hasty can be stopped and the tardy pulled up. This scribe is not this force, but is, in a measure, under the influence of it, and wants you brethren to adjust some matters before you go any further.

You, Bro. "Member at Large," must provide for those feeble churches which are so much in Judge Foote's way, and in the way of your theory; while you, Judge Foote, must provide the "sinews of war" for those frequent moves which you suggest.

There is a notion abroad that if the churches had to pay the expenses of moving, there would not be such a clamor for the short-term theory. Under the four-years' rule the preachers average a little more than one move every two years, at an average expense, I suppose, of $50 a move, or $25 per year, plus the waste attendant upon a move.

Say the average efficient life of an itinerant preacher is twenty years; then $25 plus waste plus twenty years equals $500 plus waste. Now, if you can suggest some plan by which this $25 per annum is to be paid, or the family of the dead preacher is to receive $500 at his death, you will become a benefactor to widows and orphans thereby.

It will not do to say that the "Conference collections" is for that purpose, since the amount paid to the family of a deceased minister is, as a rule, inadequate for the payment of the interest on unpaid salaries.

If you are going to "hustle" us, have the church pay the expenses of the hustling. Yours truly,

J. A. PARKER.

Our Christmas Day.

BY REV. SAMUEL PLANTZ, PH.D.

The twenty-fifth of December, the shortest day in the year, has been celebrated for many ages and among many peoples as a time of rejoicing. On this day the Egyptians held a festival in honor of the birth of their god Horus. The Romans called it "the birthday of the invincible sun," and dedicated it to Bacchus, rejoicing with him that the sun was about to return and revivify the vineyards. The Persians observed it with ceremonies of uncommon splendor, keeping it as the birthday of Mithras, the mediator, a spirit of the sun. In China it has long been a joyous holiday, and in India it is a day in which homes are decorated with tinsel and flowers, and presents are exchanged much as in America.

Just when this day came to be celebrated as the birthday of Christ, history does not tell us. We know that Christmas was observed in the early church at the beginning of the second century, for in 138 A. D. a bishop issued an order concerning it. It was apparently already a popular festival. There seems to have been, however, a difference in the date when it was kept, as the Eastern church observed it on the sixth of January, and the Western church during the latter part of December. Finally, in the fourth century, Pope Julius assembled the principal theologians to examine the evidence, and they fixed on the twenty-fifth day of December as the date of Christ's birth and the appropriate day to hold the Christmas festival.

The customs which have attended the observance of Christmas are part pagan and part Christian, and it is not always easy to distinguish between the two. The Christmas log is the yule log of the worship of Odin. The mistletoe under which the Christian youth kisses the Christian maid is a remnant of Druidism. The Christmas tree finds its pagan prototype in the German Ygdrasil; a great tree whose roots were hidden in the ground, but whose top reached to Walhalla, the old German paradise, where its leaves nourished the goat upon whose milk fallen heroes restored themselves. The pagan origin of our jolly friend, Santa Claus, is too well known to need consideration here.

In this country at first Christmas was excluded. The Pilgrim fathers rejected it because of its pagan connections. Thanksgiving largely occupied its place, and was nicknamed the New England Christmas. But the Dutch settlers brought over with them their Christmas festival, and it soon rooted itself in the affections of the people, till it became our most joyous and welcome festal day. We need not hesitate because Christian and anti-Christian elements mingle in it. What paganism there is has been baptized to a noble service. But one thing we do need to guard, and that is that our feelings in the celebration be Christian and not pagan, that we recognize the religious meaning of Christmas, and that we observe it with that spirit of thankful gratitude which should characterize those for whom Christ came and died rather than with the wild spirit of dissipation which characterized the yuletide days.—*Epworth Herald.*

SUNDAY-SCHOOL LESSON.—Dec. 25, 1892.

BY REV. WM. H. LAPRADE, D.D.:

Christmas Lesson. - - - The Birth of Christ.

Luke ii, 8-20.

GOLDEN TEXT.—"*Behold, I bring you good tidings of great joy.*" (*Luke, ii, 10.*)

Our Christmas lesson is on the wonderful event—the most wonderful in history—foretold by the prophets and anticipated in all previous revelations of God to man: the birth of the Lord Jesus Christ. The time was four or five years before the A. D. era, as it is commonly reckoned, or B. C. 4 or 5. The exact period of the year we can not tell. Our December 25 has for so many centuries been regarded as the date as to so fix it in the mind of Christendom. There is no proof that that date is not correct.

Vers. 8, 9. In Judea, near Bethlehem. In the fourth verse of this chapter reference is made to Bethlehem as the place of Jesus' birth. To protect the flocks from thieves and from beasts of prey, and to prevent them from wandering in dangerous places, shepherds attended them constantly.

An angel suddenly stood by them. To the Jewish mind it was appropriate that by an angel revelation should be made. So it had often been. This mode of communication had been used all along Jewish history. A supernatural light shone—the manifestation of the presence of God. The rude peasants were chosen to receive the message, not the members of the great Sanhedrim. Truth is revealed to the sincere heart, not to official dignity, unless, as was not the case then, dignitaries be true and simple-hearted also.

Vers. 10-12. "Good tidings"—Good indeed, for it meant salvation. Tidings of God come to dwell among men; of deliverance from sin and its consequences.

"Of great joy"—The "joy of God's salvation," of entrance into the kingdom of his grace and his glory.

"To all people"—Our Lord said, afterward, that the gospel must be preached "to all nations—to every creature."

Bethlehem was the town of David. There he lived with his father Jesse, until called to lead Israel. The prophet Micah had foretold that the Messiah would be born there. (See Micah v, 2.)

The shepherds would need some distinguishing mark by which the Babe should be known; hence the mention of the manger. (See Ver. 7.)

Vers. 13, 14. The announcement being made, a mighty host of angels appeared, singing praises to God for this wonderful gift to men. The song embraces the effects of the work of Christ; it is all there except the glory of the resurrection and the final triumph; that will be hailed with a new song. (See I. Thess. iv, 16, 17.)

Vers. 15, 16. The words of the angel had suggested that they were to go. So, naturally, they would wish to do. Bethlehem was near by, and the shepherds knew where to find the public mangers. As the angel had said, so they found the Babe.

Vers. 17, 18. Through the "wise men from the East." (See Matthew's account.) Herod and the Rabbins heard of this wonderful event through the Judean shepherds, the simple folk of Bethlehem and the surrounding country. Prophecy fulfilled, history now must be made known. Such was God's purpose, in star and in angel.

Ver. 19. Mary was a woman only—"blessed among women," truly, and yet only a woman. Much had been revealed to her already concerning this wonderful Child, but much she did not understand. Woman-like and, in particular, mother-like, she "pondered them in her heart."

All the references to Mary in the Word of God show that she was simply a pure minded, godly woman who trained her child Jesus according to the requirements of the religion of her fathers. Highly honored she was, as a woman, but in the work of redemption had no place except that she was chosen to be the mother of the human side of our Lord's nature. During her life on earth she worked no miracle; she taught no truths, except as other women did, and in no special manner was she connected with the messianic work of Jesus. She was, save through the atoning sacrifice of Jesus Christ, like any other woman who is saved, and has no authority and no power in spiritual things other than belongs to any redeemed soul.

Ver. 20. These simple men of Judea did not know all the deep and far-reaching meanings of this most wonderful event; but they know that it meant good to Israel and to themselves. Their rejoicing was natural. That all men do not rejoice at the coming of Christ, with holy joy, is very strange. But for blindness of heart they would, and Christmas would be a day of "peace and good-will" in the highest, purest sense.

China Mission Conference.

BY BISHOP J. S. KEY.

The sixth session of the China Mission Conference has just closed. The laborers have hurried off to their various fields.

We met in Soochow, a city of 500,000 population, nearly one hundred miles east of Shanghai. This is the silk metropolis of the Orient, of great age and wealth and wickedness. It was a city of importance when the Jews, under Ezra, returned from captivity in Babylon, and when Xerxes invaded Greece. It was started only two hundred years after Romulus laid out the city of Rome. There is inspiration in the contact with a city and people who had organized national existence when Babylon fell and Nineveh was destroyed, and Greece and Rome crumbled to dust.

Heathenism is here with the weight of four thousand years of falsehood and superstition. There are more than three hundred temples of idolatry in Soochow, and three thousand heathen priests and one hundred nunneries and seven great pagodas, one of them 250 feet high. We are certainly needed here.

This is also the literary center of the empire. It is estimated that more than twenty thousand students assemble at one time to pass examination in the Confucian classics for literary degrees. These all worship Confucius. In the midst of a most fertile plain, densely populated, Soochow is a base of missionary operations from which many millions can be reached. It is here we have located one of our centers of educational and evangelistic work, and from this point we radiate in every direction.

China is a wonderfully watered country. Rivers and lakes and canals run through the whole land, and form the only highways along which a traveler can pass. Boats innumerable ply these waters, and furnish the ready means of itineration through the adjacent country. These we are using. Before the Conference met I spent eight days and nights consecutively on house-boats, visiting our different mission stations.

At Soochow we are well established, and here we are gathering supplies and training our forces for the conflict which is coming. We have already two good churches—one of them dedicated during our Conference session—and we stationed here two foreign and two native pastors. Buffington College is located here, under the presidency of Dr. Parker; and the Girls' School of the Woman's Board, under charge of Mrs. Campbell. These institutions are doing untold good in bringing the young to Christ and training them for future service.

Shanghai is our other center. There we have two good church buildings. The Anglo-Chinese College is located in Shanghai. It was founded by Dr. Allen, and is still under his presidency. It has an organized church, with preaching and other worship in the College Chapel. The Woman's Board has also Clopton School, under Miss Richardson; and McTyeire School, with Miss Laura Haygood at its head. At all these points our schools are well located, and equipped with good buildings on ample grounds. The church has good reasons to look for large results from these valuable agencies.

I took great pleasure in going through our mission field, and carefully inspected the work; and I now report to the church that the faithful men and women who represent you here are doing all in their power—some of them beyond their power—and God is with them. Results here, as they are seen and judged from the home view, seem small and not in proportion to the outlay. Remember, this is China—idolatrous China, Confucian China, buried under millenniums of ignorance and superstition and depravity. This is Satan's citadel. He reigns and triumphs here. His heel is on the neck of China's millions, and he will not surrender his scepter and retire at the mere bidding of the church. He must be overthrown and driven out. Idolatry is devil worship, and the superstitious fears of the Chinese, fostered and fed for ages by its observance, have emasculated them to the last degree. They are in perpetual "bondage unto fear." I had no dream of the depths to which they had descended, or the paralysis which has fallen upon them. China, as compared with Christian countries, is a thousand years behind in the race of national progress; and what is worse than that, she means to stay so if it be possible. Without railroads or post-offices or schools or courts or laws or rational currency of her own, she is afloat like a great hulk without rudder or sail, drifting with wind and tide, and four hundred millions of souls on board. The Mongolian mind, naturally phlegmatic and unspeculative, has grown stolid by these ages of repression and unbelief. Dullness of spiritual perception characterizes the Chinaman. The statement of immortality through Jesus Christ our Lord bewilders him. His faith power is well-nigh gone. His very language is inadequate for spiritual instruction, and missionaries find themselves embarrassed in the use of it.

Those are some of the hindrances, to weak faith and timid hearts discouraging. Our brave, true, devoted workers here see them, but, undaunted, are grappling with them in the name of the Lord of hosts. And they are making progress.

A year ago we enlarged our field and entered three new cities. Of course, we encountered opposition. "The heathen raged, and the people imagined a vain thing. The kings of the earth set themselves, and the rulers took counsel together against the Lord and against his anointed." This literally occurred in two of these cities. In one the chief official attempted to close us out, and in the other the owner of our rented chapel rose up against us; but he that sitteth in the heavens laughed; the Lord had them in derision, and we are now firmly established in both places; and on my visit to one of these stations I had the great privilege of baptizing two converted heathen men, and of receiving an application for membership from a third one. And now instead of three there are scores of cities lying close around us, each numbering from fifty to five hundred thousand souls, into which no missionary has entered, where no Sabbath is known, no Bible read, no Christ preached. Idolatry is the only worship. Ignorance of God and eternity and their own immortal destiny has darkened and bewildered them. Like children in the darkness, frightened and confused, they are feeling around for help and crying for the light.

People of God in America, do you know these facts? Members and ministers of my own church, do you? I am sure your indifference is born of your unacquaintance with the situation. If famine prevailed in China, and these millions were perishing for bread, you could not be unmoved. Public meetings would be held, appeals would sound through the press, collections would be taken, ships would be loaded, and men would volunteer to distribute the food. See the uprising to relieve the stricken Russians. I declare to you, from personal observation, there is a far worse state of things in China. Four hundred millions of blood-bought immortals are perishing here. Multiplied millions have already passed beyond the reach of help. Why can not some one wake up the church, and roll these dying heathen on her conscience? As I see it from this standpoint, unconcern and inaction by the church toward the lost world means either ignorance or sin. How long can this ignorance continue without sin? I wonder at the indifference of the ministry. For months we have been calling for volunteers for China and Japan, and no response comes. With crowded Conferences and scores of evangelists, all zealous to win souls from sin to Christ, no man's zeal prompts him to preach to the heathen. I am told that the brethren are waiting for a special call from God—a voice, or a vision, or an angel. Could they have seen the eight happy-hearted women of the Woman's Board who landed in Shanghai yesterday, it might have been a revelation to them. Sixteen women of our church are now in China, teaching, superintending day schools, and doing all sorts of missionary work among women, and they are not called to preach or to go to China. The Woman's Board have just doubled their working force in this field. Two devout laymen are employed by us in Japan, and six godly women. In China we have one splendid layman—Dr. W. H. Park. When the consecrated ministry decline, it is well that volunteer laymen go into the army. When men called and set apart to the ministry refuse to respond, it is fortunate that a company of women whose hearts God has touched are ready to go forth to take their places.

In the China Mission Conference we have, all told, thirteen preachers and one layman; two of the preachers are home, by permission of the Board, on account of broken health. The Woman's Board have sixteen, all present. The eight new ones just arrived have scattered out to their work, and will, first of all, bend their energies to acquiring the language. The ladies already in the field received them literally with open arms. It is a timely re-enforcement. Several of these hard-worked women are about to the limit of their endurance. They must have relief, or a break-down is inevitable. The woman's work out here is admirable. I have visited all their stations, and have been delighted with what they are doing, and their plans for the future. As soon as the newly-arrived ladies learn the language they will enter a field of Bible woman's work, now open to them, and very inviting. The condition of the heathen women is desperate. Something surely must be done to reach and save them. Only women can get access to them. But if we had five new men, we could place them at once in most important centers. Where are the men? I am coming back to hunt for them. I hope to reach the session of the North Texas Conference, and possibly some others. Meanwhile, if any brother hears the cry of the perishing, and is moved to come and help, let him write to me at Fort Worth, Texas.

Below I give the appointments of the preachers in the China Mission Conference:

SHANGHAI DISTRICT.

M. B. Hill, P. E.

Shanghai: Trinity and Central Church, C. F. Reid and Sz Tsz-kia; College Chapel, G. R. Loehr; Hong Kew, W. B. Bonnell.

Sung Kong, W. B. Burke and Ling Tsz-yien.

Nantziang, M. B. Hill and Sz Tsz-kwen.

Tsing Pie, Dzing Zing-San.

Kading, Sung Tau-peh and Yan Me Kung.

Chan-shu, Tsaiu Lan-sung.

Tsi-pao, to be supplied (by Dzung Tz Kiung).

Anglo-Chinese College: Young J. Allen, president; G. R. Loehr and W. B. Bonnell, professors.

SOOCHOW DISTRICT.

A. P. Parker, P. E.

Soochow station, A. P. Parker and Dsung Ying Kien.

Soochow circuit, T. A. Hearn and one to be supplied (by Li Yien Eng).

Changshuh, H. S. Gray, B. D. Lucas, Li Tsz-i.

Wusieh, L. Leitoh and Dzung Santsung.

Nan Zing, J. L. Hendry and Ng Dong-shien.

West Nan Zing and Dispensary, C. K. Marshall.

Kwensau, Dong Moh-san.

Luhchi, Tsa Vong-tsung.

Buffington College, A. P. Parker, president.

Soochow Hospital, W. H. Park, M. D.

Y. J. Allen and D. L. Anderson, at home by permission of the Board.

A POOR EXCUSE.—One of the commonest excuses for small contributions toward the general work of the church, by congregations and by individuals, is that "there have been so many extra expenses at home." It is one of the meanest excuses that can be made. Just because you have expended extra sums for the improvement or indulgence of yourself, individual or congregational, it has become your duty to give a proportionate extra amount toward furthering that part of the work of Christ which does not directly benefit yourself. The true Christian before treating himself to an extra luxury always asks, not, Will I have enough to buy it if I cut down my contributions to benevolent causes? but, Will I have enough to buy it and give a proportionate extra sum to the cause of Christ? To spend on ourselves, and then take from what we owe Christ and his church in order to make it up, is sheer robbery—robbery of God. To spend on beautifying our own church, and then withhold on that account what would help to build a church in our home mission field, or to feed and clothe a missionary, is, if possible, still worse.—*The Moravian.*

A person is prematurely old when baldness occurs before the forty-fifth year. Use Hall's Hair Renewer to keep the scalp healthy and prevent baldness.

"Don't allow yourself to underrate your pastor. If you think he is not sanctified, do not allow yourself to speak against him, or to become irritated at him. If your experience is brighter than his, pray for him. God will be able to use him for a great work, even though his experience is not the richest and may, through your humbleness and gentleness, lead him into the blessing."

A pure heart at the end of life and a lowly mission well accomplished are better than to have filled a great place on the earth and have a stained soul and a wrecked destiny.—*J. R. Miller.*

Christian Advocate.

D. L. MITCHEL, Publisher.

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C. W. Carter, Editor.

PUBLISHING COMMITTEES.

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REV. S. S. KEENER.
REV. J. B. A. AHRENS, D. D.

MISSISSIPPI CONFERENCE.
REV. J. W. CHAMBERS.
REV. W. B. LEWIS.
REV. R. J. JONES.

NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.
REV. A. D. CAMERON, D. D.
REV. T. C. WIER.

Thursday, December 22, 1892.

Christmas.

The next Sabbath will be Christmas Day. Again we have come to the time which, by the common consent of Christendom, is set apart and hallowed as the birth-time of our Lord. The incarnation of the Son of God is the greatest event of the world's history and the greatest fact of time, and, therefore, is well worthy of celebration by all Christian people. It should be a time of holy gladness, a time of thankful reminiscence, a time of pious rejoicing, a time of hopeful expectation. We wish all our readers a happy celebration of this sacred season. That it be so, let all remember kindly Christ's representatives—the poor. In each one of them our Lord is pleading for recognition and help. To neglect or fail to remember them at this season is to unchristly, and does not become any true follower of the lowly Nazarene. To give to them is to "lend unto the Lord," and he will repay that loan. Let, then, this hallowed season be spent as becometh servants of the Most High, and then shall all be better prepared to enter upon the great duties and improve the golden opportunities of the coming year.

"The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen."

LOUISIANA ANNUAL CONFERENCE.

The forty-seventh session of the Louisiana Annual Conference convened in the Methodist Church in Lake Charles, La., Dec. 14, Bishop C. B. Galloway in the chair. The Bishop opened the session by religious services; reading a portion of Scripture from II. Timothy, singing Hymn 228, and praying most fervently for God's blessing upon the Conference and its work. The congregation then united in singing part of Hymn 546, after which Dr. Ahrens led in prayer. The secretary of the last Conference called the roll, and a large number of preachers and laymen answered to their names.

J. T. Sawyer was elected secretary, and F. S. Parker was elected assistant secretary. The hour of meeting was fixed at nine A. M.; and the hour of adjournment at twelve M.

Committees appointed:

Conference Relations—J. A. Parker, J. D. Harper, C. F. Evans, H. Armstrong, T. H. McClendon, F. G. Hocutt, T. K. Faunt LeRoy.

Public Worship—J. A. Miller, T. J. Upton.

Bible Cause—F. N. Parker, T. B. White, J. F. Wynn.

Church Publications—J. B. Walker, B. F. White, R. M. Blocker.

Temperance—J. M. Beard, R. Parvin, Dr. A. S. Heimick.

District Conference Records—N. S. Cornell, J. W. Dawson, H. W. May.

Memoirs—W. H. LaPrade, F. N. Parker.

Dr. Morton, of church extension fame; D. M. Smith, of the Publishing House; T. M. Cobb, Paine and Lane Institute, and Bro. Price, of Mississippi Conference, were introduced to the Conference.

On motion, a Committee of Three was appointed on Paine and Lane Institute.

A communication from the Board of Church Extension was read and referred to the Conference Board.

At this point Dr. Morton made an interesting and instructive talk on the subject of church extension. He explained several features of his work which were not so clear to many, especially the birthday cards.

A communication from the Board of Trustees of Centenary College was read and referred to the Board of Education. A communication from the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE was read and referred to the Committee on Books and Periodicals. A communication was read from the Secretary of the Board of Missions and referred to the Conference Board. A communication from the Book Agent was referred to the Committee on Books and Periodicals, and one from the Sunday-school Secretary was referred to the Sunday-school Board.

R. M. Blocker, T. H. McClendon and J. F. Foster were appointed a Committee on Paine and Lane Institute.

Ques. 20. The names of the presiding elders—C. W. Carter, R. J. Harp, J. A. Miller, J. L. P. Sheppard, H. O. White, J. I. Hoffpauir—were called, and after brief reports of the work on their districts, their characters were passed.

The names of J. H. Stone, P. H. Dieffenwierth, Jesse Fulton, E. W. Yancy, George Jackson, R. S. Trippett, Enos B. Foust, J. L. Wright, M. C. Manly were called, their characters passed, and they were referred to the Committee on Conference Relations for superannuation. The names of A. M. Wailes and Christian Keener were called and referred to the Committee on Conference Relations for the supernumerary relation.

W. H. LaPrade, J. A. Parker and B. F. White were appointed a Committee of Investigation on the case of T. J. Upton.

Ques. 1. John H. Stafford and Albert Lutz, from the New Orleans district; J. F. Johnston, from the Opelousas district; Robert H. Wynn, from the Alexandria district, were admitted on trial.

Ques. 2. Samuel S. Bogan, J. R. Roy, N. B. Norwood, John B. Kent, C. R. Seward, B. H. Sheppard, W. F. Sanders, H. W. Knickerbocker and E. T. Denson reported and were continued on trial.

W. D. Gaskins was continued in the class of the first year.

W. A. Richardson surrendered his credentials and retired from our ministry.

Bro. Wilkinson, a superannuate of the Southeast Indiana Conference of the M. E. Church, was introduced.

Ques. 3. H. M. Banks was, by vote, discontinued.

The committee on the case of J. M. Brown was appointed: J. W. Medlock, J. L. Wright, and J. B. A. Ahrens.

Rev. Lyman, pastor of Presbyterian Church, was introduced. After announcements, the Conference adjourned with benediction by Wm. Price.

SECOND DAY.

Conference met at nine o'clock, and the opening services were conducted by Rev. Robert Parvin. The minutes of yesterday's session were read and approved.

Ques. 2—"Who are admitted on trial?"—was then taken up and the names of Lyman F. Jackson, James N. Gibbs, Wm. A. Clark, of the Shreveport district, were called, and they were admitted on trial.

On motion, the Conference reversed its action in the case of H. M. Banks, and he was continued on trial.

Ques. 5—"Who are readmitted?"—was called, and the name of W. W. Drake, of the Shreveport district, was called, and readmitted and passed to class of the third year.

Ques. 2—"Who remain on trial?"—was taken up, and the names of H. M. Banks, B. H. Sheppard, H. W. Knickerbocker, E. T. Denson were called.

The committee appointed to investigate the case of Rev. T. J. Upton reported no trial necessary.

Ques. 20—"Are all the preachers blameless in their life and official administration?"—was then resumed, and the names of Rev. W. H. LaPrade, J. M. Beard, S. S. Keener, J. B. Walker, F. N. Parker, J. T. Sawyer, H. S. Johns, C. F. Evans, A. E. Clay, J. B. A. Ahrens, F. D. Van Valkenburgh were called, and their characters passed.

The Committee on Paine and Lane Institute made its report, which was adopted. Rev. T. M. Cobb, of Southwest Missouri Conference, was introduced, and addressed the Conference on the subject of Paine and Lane Institute, and took a collection to which nearly everybody contributed a dollar each. The collection resulted in $68.35 being laid upon the table.

Ques. 8—"What traveling preachers are elected deacons?"—was then taken up, and the name of H. W. Knickerbocker was called, and he elected to deacon's orders.

The trustees of the New Orleans Depository made their report, which was adopted and referred to the Joint Board of Finance.

Sister F. S. Lyons, the president of the Louisiana Woman's Parsonage and Home Missionary Society, was introduced, and addressed the Conference on her work.

Ques. 7—"Who are the deacons of one year?"—was then taken up, and the names of H. H. Ahrens and E. L. Singletary were called, their characters passed, and they were continued in class of third year.

The names of I. T. Reames, W. G. Evans, Wm. Schuhle, C. E. McDonald, J. J. Kelly, W. W. Drake were called, their characters passed, and they were advanced to class of fourth year.

After announcements, and the singing of the doxology, the benediction was pronounced by Bro. Cobb, and the Conference adjourned.

THIRD DAY.

Conference met at nine o'clock, Bishop Galloway in the chair. Devotional exercises conducted by Rev. T. K. Faunt Leroy. Minutes of yesterday read and approved.

Ques. 12—"What traveling preachers are elected elders?"—was then taken up and the names of Jas. E. Riddle, Jno. F. Foster, T. L. Lallance, G. E. Greene, C. F. Staples were called, their characters passed, and they elected to elder's orders.

Ques. 10. "What local preachers are elected deacons?"

J. R. Roy, E. T. Denson, R. C. Grace, T. W. Pipes, F. M. Henry.

Ques. 14. "What local preachers are elected elders?" C. R. Seward.

Ques. 1. "Who are admitted on trial?" R. C. Grace.

Ques. 20. The case of J. M. Brown was referred to the presiding elder of the Delhi district for investigation. The names of J. L. Pierce, S. H. Whatley were called, and their characters passed.

Rev. J. E. Harrison, one of the editors of the *Tennessee Methodist*, was introduced, and made a talk for his paper.

Ques. 20 was resumed, and the characters of the following brethren were passed: T. K. Faunt LeRoy, J. H. Brown, W. F. Henderson, J. E. Denson, L. A. Reid, S. J. Davies, J. S. Sanders, J. B. Williams, A. D. McVoy, Sr., S. S. Holladay, T. S. Randle, R. J. Harp, R. M. Blocker, H. Armstrong, C. B. Carter, F. S. Parker, J. B. Cassity, T. B. White, R. Randle, C. M. Lyons, J. F. Scurlock, J. M. Johnston.

Rev. H. C. Morrison, Missionary Secretary, addressed the Conference for a few minutes, and got the Conference to accept and subscribe its apportionment of the missionary debt, amounting to $2,562.

Report of Mansfield College was read and reported to the Board of Education.

The report of the Committee on Bible Cause was read and adopted.

Report of the New Orleans District Missionary Committee was referred without reading to the Board of Missions.

Ques. 17. A. M. Wailes, Christian Keener.

Ques. 18. J. H. Stone, P. H. Dieffenwierth, Jesse Fulton, E. W. Yancy, George Jackson, R. S. Trippett, Enos B. Foust, J. L. Wright, M. C. Manly, J. O. Bennett.

Ques. 20 was taken up, and the character of J. O. Bennett passed, and his name referred to the Committee on Conference Relations for a superannuated relation.

The names of W. H. Hill, J. F. Patterson, F. G. Hocutt, J. F. Wynn, Wilson Moore, J. W. Davis were called, and their characters passed.

After announcements, singing of the doxology, the benediction was pronounced by J. L. Wright, and the Conference adjourned.

FOURTH DAY.

Conference met at nine o'clock, and was opened by religious services conducted by J. L. Wright. Bishop Galloway took the chair, and the minutes were read and approved.

The Committee on Conference Relations reported in favor of granting J. O. Bennett a superannuated relation. The report was adopted.

Ques. 20. J. A. Parker, H. W. May, J. W. Medlock, J. D. Harper, R. Parvin, D. C. Barr, R. A. Davis, W. J. Porter, T. H. McClendon, R. S. Colier, B. F. White, C. T. Munholland, C. R. Godfrey, R. S. Isbell, R. P. Howell, N. S. Cornell, R. Harry, G. A. Mandeville were called, and their characters passed.

A. A. Cornett surrendered his credentials and retired from the ministry.

The Committee on Temperance reported through its chairman, J. M. Beard. The report was read and adopted.

Ques. 4 was then taken up, and the name of J. M. Henry called, and he admitted into full connection.

The Board of Education presented its report, which was read and adopted.

The agent of Centenary College, Rev. R. Harry, addressed the Conference in behalf of his institution. Rev. A. D. McVoy, Sr., president of Mansfield Female College, spoke in the interest of his school.

J. E. Harrison, of the Tennessee Conference, made an address to the Conference on the work of Vanderbilt University for the cause of Christian education in the South. Bro. Faunt LeRoy also made a capital speech for Mansfield Female College. This is a very important factor in the Methodist forces in North Louisiana, and should be sustained heartily by all the Methodists in the State.

The Board of Finance, through its chairman, S. S. Keener, made its report, which was read and adopted. The amount collected from all sources was $3,354.60 for widows and orphans, $732.70 for Bishops, and $155.30 for General Conference delegates.

Dr. Walker, chairman of the Committee on Church Publications, made the report for his committee. It was a most interesting document, showing the number of religious newspapers at work for Christ in this country and the great influence they exert for good. Bishop Galloway made a talk of great pertinence and value in regard to our religious papers.

After announcements, the Conference adjourned with doxology and benediction.

EVENING SESSION.

The Conference met at three o'clock, Bishop Galloway in the chair. The devotional exercises were conducted by B. F. White. The minutes of the morning session were read by the secretary and approved by the body.

The report of the corresponding secretary of the Woman's Missionary Society of the Louisiana Conference was read by J. L. Pierce.

A resolution, recommending that the educational collection be divided between Centenary College and Mansfield Female College, was offered by S. J. Davies, and after considerable discussion by Bros. Evans, J. A. Parker, Faunt LeRoy, Davies, Parvin and Upton, the resolution was adopted.

The Sunday-school Board reported through its chairman, A. E. Clay, which report was read and received. This report was exceedingly clear and instructive.

The Church Extension Board made its report. There was collected from all sources $1,440.50 for church extension work.

The Board of Colportage reported through F. D. Van Valkenburgh the work done. The work is enlarging gradually and promises much good in the near future. Nothing is more important in church work than the judicious dissemination of a pure and healthy literature. The preacher who works earnestly on this line is doing that which will result in the greatest good to the church.

A resolution, increasing the number of members of the Board of Missions from nine to twelve, was adopted.

Statistics are as follows:

Local preachers, 75; members, 20,628; infants baptized, 876; adults baptized, 418; Sunday schools, 219; teachers, 1,288; scholars, 10,429; collected for foreign missions, $5,834.36; domestic missions, $1,545 40; churches, 238; value, $465,889; parsonages, 60; value, $66,530; education, $453 45.

The report of the Committee on District Conference Records was read by N. S. Cornell, and adopted.

The Conference resolved to meet next year at Homer, La.

A resolution, requesting our congressmen to resist the repeal of the law requiring the World's Fair to close its gates on Sunday, was adopted unanimously.

The Conference adjourned to meet Monday at 8:45 A. M.

FIFTH DAY.

Conference met at 8:45 A. M., Bishop Galloway in the chair. Religious exercises were conducted by J. A. Parker. The minutes of Saturday afternoon's session were read, approved and adopted.

The Committee on Memoirs, through its chairman, W. H. LaPrade, made its report on Walter Dunstan, who died in New Orleans since the last Annual Conference. After several short addresses the report of the committee was adopted.

Resolutions of thanks to the citizens of Lake Charles for their hospitality were passed by a unanimous rising vote.

A resolution, asking the Bishop to attend the District Conferences and travel through the Conference during the year, was passed.

The minutes of the session were read and approved.

The following are the appointments for this year:

NEW ORLEANS DISTRICT.

C. W. Carter, P. E.

Carondelet Street, W. H. LaPrade.
Felicity Street, J. M. Beard.
Rayne Memorial, F. N. Parker.
Louisiana Avenue, J. T. Sawyer.
Moreau Street, J. B. Walker.
Parker Chapel, R. H. Wynn.
Carrollton, J. M. Henry—C. Keener, supernumerary.
Algiers, H. S. Johns.
Dryades Street, Alfred E. Clay.
Craps Street, J. B. A. Ahrens.
Gretna and Soraparu, H. H. Ahrens.
Baton Rouge, S. S. Keener.
Plaquemine and Donaldsonville, F. G. Hocutt.
Grosse Tete and False River, N. B. Norwood.
Thibodeaux and Houma, to be supplied.
Lower Coast Mission, J. R. Roy.
New Orleans circuit, to be supplied.
Editor NEW ORLEANS CHRISTIAN ADVOCATE, C. W. Carter.
Editor *Familienfreund*, J. B. A. Ahrens.
Conference colporter, F. D. Van Valkenburgh.
Agent Centenary College, R. Harry.

SHREVEPORT DISTRICT.

R. J. Harp, P. E.

Shreveport and City Mission, J. L. Pierce, L. F. Jackson.
Mooringsport, W. F. Henderson.
Caddo, Robert Randle.
Mansfield station, T. K. Faunt LeRoy.
Many, to be supplied.
Sabine, W. A. Clark.
Grand Cane, L. A. Reed.
Anacoco, supplied (by Robert T. Wright).
Cane River, S. S. Bogan.
Pleasant Hill, S. H. Whatley.
Natchitoches station, J. F. Foster.
Coushatta, W. H. Hill.
Wesley, S. S. Holladay.
Red River, T. B. White.
South Bossier, J. B. Williams.
North Bossier, J. S. Saunders.
DeSoto, H. J. Boltz.
Fort Jessup, supplied (by John Franklin).
Provencal and West Natchitoches, Jas. N. Gibbs, and one to be supplied.
Mansfield Female College, A. D. McVoy, president.

OPELOUSAS DISTRICT.

J. A. Miller, P. E.

Opelousas, T. S. Randle.
Washington, J. E. Denson.
Plaquemine Brulee, W. J. Porter.
Lafayette and Rayne, H. Armstrong.
Crowley, W. W. Drake.
Abbeville, E. T. Denson.
New Iberia, F. S. Parker.
Franklin and Jeanerette, J. B. Cassity.
Lake Charles—Broad Street, H. W. May.
Lake Charles—Jackson Street and West Lake, Albert Lutz.
Patterson and Morgan City, C. M. Lyons.
Sulphur Mine, Wm. Schuhle.
Grand Cheniere, J. B. Kent.
Indian Bayou, C. R. Seward.
Lake Arthur, to be supplied.

ALEXANDRIA DISTRICT.

S. J. Davies, P. E.

Alexandria, T. J. Upton.
Evergreen, T. L. Lallance.
Simsport, R. C. Grace.
Melville and Big Cane, Geo. E. Greene.
Spring Creek, J. F. Johnson.
Dry Creek, H. M. Banks.
Montgomery, W. D. Gaskins.
Ada, B. H. Sheppard.
Centreville, W. F. Saunders.
Vidalia and Black River, J. H. Stafford.
Columbia, J. F. Patterson.
Boyce and Colfax, J. E. Riddle.
Pineville, J. F. Wynn.
Pollock, J. F. Scurlock.
Bayou Chicot, Wilson Moore.

ARCADIA DISTRICT.

J. L. P. Sheppard, P. E.

Homer station, J. A. Parker.
Haynesville, R. P. Howell.
Lisbon, R. M. Blocker.
Minden, J. W. Medlock.
Ringgold, supplied (by T. J. Martin).
Sparta, R. Parvin.
Arcadia, J. I. Hoffpauir.
Summerfield, R. S. Colier.
Ruston station, J. D. Harper.
Vienna, T. H. McClendon.
Vernon, D. C. Barr.
Downsville, R. A. Davis.
Farmerville, J. H. Brown.
Gannsville, supplied (by J. J. Murphy)—A. M. Wailes, super numerary.
Tulip, C. T. Munholland.
Valley, supplied (by W. L. Hamil).

DELHI DISTRICT.

H. O. White, P. E.
Monroe station, B. F. White.
West Monroe, W. G. Evans.
Bastrop, H. W. Knickerbocker.
Lind Grove, J. J. Kelly.
Delhi, E. L. Singletary.
Floyd, C. R. Godfrey.
Lake Providence, R. S. Isbell.
Oak Ridge, C. E. McDonald.
Harrisonburg, J. M. Johnston.
Waterproof, N. S. Cornell.
Winsboro, C. F. Staples.
Rayville, I. T. Reames.
Oakley, J. White Davis.
Calhoun, G. A. Mandeville.
Sabine Mission, supplied (by Philip Burkett).

TRANSFERRED.—A. D. McVoy, to North Texas Conference, and stationed at Texarkana; C. B. Carter, to North Texas Conference, and appointed to Queen City; E. B. Galloway, to West Texas Conference; C. F. Evans, to Mississippi Conference.

Louisiana Conference Personals.

The preachers look to be in good condition, notwithstanding the hard work and rough times through which they have passed during the year.

We had a delightful home with the family of Prof. Thomson, where, in company with Bro. Harp and Bishop Galloway, we spent the week very pleasantly.

The presiding elder of the Shreveport district reported that *eleven* churches had been built during the year in that district. That is a splendid chapter in the history of church extension!

The sallies of wit and humor from the chair and occasionally from the body of the Conference greatly relieved the tiresome tedium of routine business. There is nothing equal to an occasional flash.

The old soldiers of the cross as well as the new recruits were encouraged and comforted by the annual reunion, and looked as though they would all go forth to fresh battles, inspirited and strengthened by a new baptism of power.

To say that Bishop Galloway pleased the Louisiana preachers is to say too little. He attracted and delighted and captured them. He will be more than welcomed when he comes again. He will be received with open hearts and open arms.

This personal from a daily shows the accuracy of the ordinary reporter when he gets into fields ecclesiastical: Rev. J. M. Henry was admitted into full connection and was drilled by Bishop Galloway in church discipline, which was a loving and able presentation of Christian points, messages and charges.

The hospitality of Lake Charles was dispensed in royal style to the sons and daughters of Levi. Every preacher looked like he had the best place in town, and he did not hesitate to say so. Bro. Upton has again demonstrated his entire fitness to be the host of an Annual Conference, and we trust he will be placed in that office again.

Bishop Galloway's sermon, Sunday morning, on "The Weakness and Power of the Christian," was as refreshing as a shower upon the thirsty ground. It was helpful to the weak, encouraging to the faltering, hope-inspiring to the doubtful and uplifting to all. It was enjoyed by everyone of a huge multitude of interested and anxious hearers.

Sunday was a high day at the Methodist Church, and the crowd was immense. Bishop Galloway in the morning, Dr. Walker in the afternoon, and Dr. Morrison in the evening dispensed the word plentifully to eager listeners. The other churches of the city enjoyed the gospel preached by our ministers. We know the fruit from these sermons will appear in the lives of those who listened so eagerly and bring much honor and praise to the Master.

Dr. Morrison, our Missionary Secretary, addressed the Conference during the session of Friday in a plain, strong statement of facts in regard to the liquidation of our mission debt. He presented five different methods by which the money necessary to raise the amount of indebtedness can be secured, and then called upon the Conference for pledges, the money to be paid in by March 31, 1893. The amount apportioned to Louisiana is $2,561, and in a few minutes $2,562 were pledged. Considering everything, this is a very handsome work for the Louisiana Conference.

Notice.

The district stewards of the New Orleans district will meet in Carondelet Street Church, Thursday, Jan. 5, at 7:30 P. M.

C. W. CARTER, P. E.

The postoffice address of Rev. J. A. Randolph is Holly Springs, Miss., for the present.

Reason? BEECHAM'S PILLS act like magic.

Louisiana Conference Notes.

A Methodist Conference can out-sing any other body in the world.

The tenderness of the Bishop's opening prayer subdued all hearts and suffused many eyes.

The visitors to the Conference room seemed to enjoy the proceedings, and were on hand early and lingered till adjournment.

The calling of the roll of superannuates and the responses of those who are present always awaken in the hearts of the preachers the deepest sympathy. Those scarred veterans of the Lord's army are held in highest esteem by the rank and file.

Mrs. J. J. Lyons, president of the Louisiana Conference Parsonage and Home Mission Society, made a very neat address in the interests of that department of the work, and the brethren feel bound to do what they can in helping forward that good cause.

The brother who stood up to pray not only violated the traditions of the Methodist elders, but violated the Conference sense of propriety. We don't want the practice to become general among the preachers, whatever the people may do. The proper attitude for the preacher to assume in prayer is "kneeling upon his knees."

Dr. Cobb, representing Paine and Lane Institute, made a most interesting address on the subject of education of the colored people, and the Conference resolved to raise two hundred dollars to help in the support of Paine and Lane Institute. This is a small amount, and we trust the brethren will raise it early in the year and send it forward at once.

Bishop Galloway's address to the class for admission into full connection was eminently practical, full of the savor of sound sense and wise suggestion. Not only the class, but the whole Conference was interested and instructed, encouraged and warned, electrified and warmed up by the eloquent sentences of the Bishop. If every preacher will follow the Bishop's counsel, Louisiana Methodism will take a new stand.

The addresses on the report of the Board of Education by Robt. Harry, agent for Centenary College, and A. D. McVoy, president of Mansfield Female College, were interesting in the fact that they brought before the Conference the needs of the State on the subject of Christian education, and what our church is doing to supply these necessities. Great needs exist, and the church is not doing what she can, nor what she ought, to reach the needs of the case. Louisiana Methodists ought to wake up on this subject.

Lake Charles is a growing city. It has already attained unto the "first three" outside of New Orleans. There is on every side evidence of thrift and push. It has all the improvements of modern civilization, such as street cars, electric lights, banks, schools, churches and saloons. One of the greatest industries is the lumber trade. Everybody seems to be in a hurry to do something. There seems to be nothing "poky" about Lake Charles. There has been no boom, but a healthy growth, which has brought the place to its present enlarged proportions.

The Church Extension Meeting was held Wednesday evening. The house was packed from pulpit to door. Dr. Morton's address was characteristic of that great leader of the church extension brigade. It was eminently practical, and for that reason very interesting to the audience. He explained in detail the working of the Church Extension Board, and showed that the result of that work during the past year was one church built in every eighteen hours of time. Bishop Galloway followed in a short and eloquent speech, capturing everybody and winding up with a collection which amounted to three hundred dollars!

The Missionary Meeting, Saturday night, was a grand success. Dr. Morrison was "in the vein," and for an hour poured forth glistening, yet solid truth upon a crowded house to the delight of everybody. The Board of Missions had resolved to procure, if possible, a French-speaking missionary for South and Southwest Louisiana, and Dr. Morrison brought the matter before the audience in an intelligent way, and a collection was taken for the missionary's support, which resulted in pledges amounting to nearly six hundred dollars. These pledges are to be collected quarterly and paid over to the treasurer of the Conference Board, W. B. Thomson, 65 North Rampart St., New Orleans. This is an important move on the part of our Conference Board, and we trust that every Methodist man and woman in Louisiana will co-operate heartily in this work. The heathens are at our doors, and we must give them the pure gospel of the Son of God or quit our claim to be a church of the Lord Jesus Christ. The movement has the hearty endorsement of all the preachers, and now let the laity of every section of the Conference respond liberally, and the work will move out to a glorious success.

Mississippi Annual Conference.

APPOINTMENTS

(Continued from First Page.)

BRANDON DISTRICT.

C. McDonald, P. E.
Brandon, W. H. Huntley.
Fannin, H. R. Caldwell.
Clarksburg, P. D. Hardin.
Homewood, K. S. Enochs.
Marvin, L. Carley.
Raleigh, R. A. Sibley.
Forest and Morton, B. S. Rayner.
Shiloh, J. G. Sibley.
Westville, R. H. Barr—one to be supplied (by J. E. Lewis).
Mont Rose, B. H. Rawts.
Lake, R. F. Witt.
Newton and Hickory, J. M. Morse.
Decatur, W. M. Williams.
Neshoba, J. H. Foreman.
Hillsboro, C. C. Evans.
Walnut Grove and Carthage, G. H. Galloway.
Walnut Grove circuit, J. C. Ellis—J. A. Vance, supernumerary.
Trenton, H. B. Vandenberg.
Rose Hill, G. H. Thompson.
Mission to Choctaws, W. W. Cammack and S. J. Tubby.

SEASHORE DISTRICT.

H. E. Partridge, P. E.
Moss Point, J. A. Ellis.
Ocean Springs and Zion, J. M. Pugh and G. R. Ellis.
Bay St. Louis, N. B. Harmon.
Pearlington station, R. B. Downer.
Purvis, J. S. Parker.
Hattiesburg, H. D. Howell.
Whittington, G. W. Ferrer.
Vancleave, N. B. Young.
Americus, J. H. Holland.
Williamsburg, J. H. Evans.
Ellisville, T. W. Adams.
Columbia, M. H. Moore.
Heidelberg, W. G. Forsythe.
Mount Carmel, M. L. White.
East Pearl, supplied (by D. C. Rawls).
Estabuchie, W. G. Backus.
Augustus, A. C. Burt, and one to be supplied (by A. P. Cox).
Biloxi, R. Selby.
Covington, H. W. Wallace.
Tallisheek, H. B. Trevillion.

WOODVILLE DISTRICT.

P. A. Johnston, P. E.
Woodville station, R. W. Bailey.
Percy Creek station, J. W. Brown.
Gloster and Centerville, W. W. Simmons.
North Wilkinson, G. W. Huff.
Wilson, R. W. Tucker.
Amite, W. P. Jones—one to be supplied (H. W. Day).
Jackson (La.) station, H. R. Singleton.
Bayou Sara, J. R. Whittington, J. S. Hodges.
Zachery, J. T. Leggett.
Clinton (La.), J. G. Galloway.
East Feliciana, G. D. Anders.
East Baton Rouge, W. L. Linfield—one to be supplied (W. A. Sibley).
Port Vincent, W. T. Woodward.
Live Oak, J. P. Haney—one to be supplied (J. W. Lee).
Springfield, W. T. Currie.
Amite City, P. M. Brown.
St. Helena, N. J. Roberts.
Franklinton, W. M. Sullivan—one to be supplied (B. F. Hart).
Wilkinson circuit, J. J. Smylie.
Slaughter, W. J. Roberts.
President Centenary College, W. L. C. Hunnicutt.
President Edward McGehee College, H. W. Featherston.

VICKSBURG DISTRICT.

D. A. Little, P. E.
Vicksburg—Crawford St., C. G. Andrews.
South Vicksburg and Jefferson St., I. B. Robertson.
Warren, A. D. Miller.
South Warren, W. M. Stevens.
Rolling Fork, W. H. Lewis.
Sunflower, J. T. Abney.
Rocky Springs, G. A. Guice.
Utica station, F. M. Keen.
Natchez—Jefferson St., W. B. Lewis.
Natchez—Wesley Chapel, H. M. Ellis.
Washington, C. W. Crisler.
Meadville, P. H. Howse.
Mayersville, T. W. Brown.
Port Gibson, B. F. Jones.
Hermonville, D. F. Guice.
Fayette, C. A. Powell.
Roxie, R. E. Rutledge.
Martin, J. W. Crisler.
Learned circuit, J. N. Tucker.

TRANSFERRED.—To South Georgia Conference, W. C. Black; to White River Conference, J. H. Woodward.

Natchez and the Mississippi Conference.

A matter of business for another party made it possible for me to attend the session of the Mississippi Conference in Natchez, the fair city that stands on a bluff that overlooks the mighty Mississippi and a large part of Louisiana on the other side.

This is the first time I ever attended any other Conference than my own. Natchez is larger by long odds than I had imagined it to be. I had heard of this city all my life. It has been famous, and used to be infamous "under the hill" for long years. The "under-the-hill" Natchez, I understand, has gone up the hill in manners and morals until now it is on a level with the bluff. As long as the tendency is upward let her go.

The Mississippi Conference is large and composed of fine-looking men, nearly as good-looking as the members of the North Mississippi Conference. This is a high compliment, but I charge nothing for it.

The preachers are all well-dressed, and look like they had been well-fed. A few of them are of the "lean kind"—not kine—like your correspondent, and would not show good living if they had enjoyed it. Some men are fat on the inside, and others are fat on the outside, and some fat on all sides. Most of them are young, stout, hale and hearty. A large number of them are middle-aged, growing gray on head and chin, and a few gray on their chins only. Perhaps this happens to them, as to your scribe, from working their chins more than their heads. A few are bald-headed, made so, perhaps, from hard study or hot hats. There are a few venerable fathers, mighty men of God, who felled the timber, cleared up the land, and opened the garden of the Lord in this territory. The present prosperous conditions, this goodly heritage was made possible by the toil and sweat and blood of these mighty men of God. Oh, how we ought to love them, honor them and care for them! Everyone of them is near and dear to the heart of God, and we ought to esteem it an honor and a pleasure to put them on the pension-roll of the church.

I have never before attended the session of an Annual Conference where so few of the wives of the preachers were present. The hard times account for this. Preachers, like other men, generally practice self-denial on their wives. God only knows the self-denial of these good women. I doubt not many of them stayed at home that their husbands might have new suits to wear to Conference. So the preachers are here wearing their wives' dresses made up in pants, coats and vests. Many a wife's winter hat is a slick beaver or a fine derby on her husband's head. Some preachers' stars will sparkle in their wives' crowns in the other world. The women of the Methodist ministry are at the "laboring oar" of the itinerant craft. Some of them never get any recreation or rest only to attend a Conference now and then. To many of them "now and then" never comes.

The conviction grows upon me that we need two Bishops at each Conference—one to confer with the young preachers just outside of the door, and the other to attend to business in the Conference room with the older brethren. The Conference is not a court, but sometimes there is a good deal of courting done at Conference.

They say your correspondent and Dr. John favor, but when we met neither felt highly complimented.

There were more preachers and less preaching at this Conference than any I ever attended. I speak of quantity, not quality. One sermon a day is not enough. Preachers need preaching. Most of them are hungry for it, and, no wonder, considering the fact that they hear so little—even when they hear themselves. Your correspondent was filled and greatly refreshed by what he heard.

When Tubby, the full-blood Choctaw Indian, up for admission on trial, told the story of his life the glory of the Lord filled the place where we were assembled. It was the old story told by all who have gone from sin to salvation—a state of sin; conviction by the Holy Ghost; genuine repentance wrought in the heart by the Spirit; faith inspired by the Spirit; regeneration by the Holy Ghost; a conscious experience of pardoned sin and a call from God to preach.

The Mississippi Conference makes better provision for her retired heroes and widows and orphans of dead heroes than any Conference west of Virginia. Let Dr. Lafferty know this.

The class of eight up for admission into full connection will not soon forget the able, thoughtful, suggestive and spiritual address by Bishop Granbery. It bristled with good points.

Methodist preachers give more like princes than pensioners on the bounty of the church; but why not? They all carry a *carte-blanche* to draw at will on the inexhaustible treasury of the Lord.

A carpet on the Conference floor and a tongue-depresser in some peoples' mouths would greatly facilitate the pleasure and the business sessions of a Conference. Tramping and talking do not help hearing and speaking. The Bishop found use for the gavel quite frequently.

Each member had the best home, or thought he had. Your correspondent was delightfully entertained at the Jefferson Street Church parsonage. We had ten Partridges at every meal, but dared not eat one of them. I am always at home in a house full of children. Bro. Partridge has his quiver full of them; but his quiver, like mine, is elastic, and expands to meet emergencies.

Mrs. Granbery was with her husband, and added greatly to the pleasure of his visit. A general superintendent needs superintending, and so it is not good for a Bishop, or any other man, to be alone.

Methodist preachers ought to kneel during prayer, particularly during prayer at Conference. The spirit and practice of irreverence is growing rapidly among our people. Brother, kneel down on one knee, or, better, on both knees.

Millsaps College has taken deep root in the hearts of Mississippi Methodists. It is already a great tree with wide-spreading branches.

Whitworth Female College is an old love with all the people of the Mississippi Conference. These institutions are doing a great work for Christ and for the church.

There are many items of great interest in and about Natchez—items of history and biography—that are tempting to a scribe; but we forbear.

This scribbler met a number of old soldier friends whom he had not seen for twenty-seven years. The years have left their mark on all of them.

These notes are closed on Saturday morning. This visit and this Conference will be a green spot in memory as long as I live. Here I have made acquaintances and formed friendships that will be taken up and extended forever in the good world.

GILDEROY.

Natchez, Miss., Dec. 17, 1892.

Mississippi Conference Notes.

Jefferson Street Sunday-school subscribed $100 to the support of Mrs. Lambuth. Good for Jefferson Street Sunday-school!

Natchez is the oldest town in the State in point of age; but in point of improvements and progressiveness it is one of the newest.

The Conference was much gratified to have a report to the effect that Bro. J. T. Nicholson was improving. May the Father restore him to us!

Several of our young men ignored the strong resolution of last year in reference to appearing before the Examining Committee, and the Conference practically ignored it, too.

The representative of the ADVOCATE desires to express his high appreciation of the generous hospitality enjoyed in the elegant home of Mr. C. W. H. Patterson during the session of the Conference. Rev. W. B. Lewis, of Vicksburg, also enjoyed this hospitality with him. This will long be remembered.

The memorial volume presented by Mrs. J. W. Lambuth to the Mississippi Conference will be deposited in the library of Millsaps College for preservation. We are glad of this, as Dr. Lambuth belonged to the Methodism of the State as well as of the Mississippi Conference, and this volume will now be accessible to all.

Dr. John, in explaining the phrase in his report from the Missionary Board, to the effect that less than one hundred preachers out of the four thousand in the Southern Church were agents of our missionary literature, said that less than one hundred preachers have sent in as many as one new subscriber. Is not that enough to put us to thinking? Less than one-fortieth doing anything at all.

The Bishop rendered a very startling (to some), but wise decision on Wednesday, viz.: That a Committee on Examination had no right to examine a young minister in the interval of Conference; that it must be done at the seat of the Conference, and by the whole committee or that portion present. Several young brethren had gone before the committees during the year, and, though they had passed satisfactory examinations, the Bishop refused to recognize it.

Simpson J. Tubby, the Indian who has figured so prominently in the Indian Mission work this year, was admitted into the Conference on trial. His short talk relating his experience, etc., will not be soon forgotten. A thank-offering was taken up to aid on the work among the Indians amounting to $143 65. Upon a suggestion by Bro. Weems, $395 was raised to send him to Millsaps College next September. The matter was then committed to the Ministerial Educational Aid Association of our Conference.

HOME LIFE.

STAR OF THE EAST.

BY BISHOP HEBER.

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of the stall:
Angels adore him in slumber reclining,
Maker, and Monarch, and Saviur of all.

Say, shall we yield him, in costly devotion,
Odors of Edom, and offerings divine?
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Prayer Buckets.

In a great many places in the country are still to be found old wells from which water is drawn by iron-bound buckets. Two buckets are connected by a chain that runs over a wheel under the roof that overhangs the well. When water is needed the drawer grasps the chain, and pulling it downwards, sends the empty bucket into the water, and the weight of it as it is made to fall draws up the full bucket to the mouth of the well, where the water can be poured out in a stream.

What is prayer? Prayer is the lifting of the heart to God; the asking for those things needed; blessings of every sort that we need, or think that we need. Prayer to be answered does not necessarily call for hours to be spent in verbal rote; it is not often expedient to stand at the corners of the streets as did the Pharisees; it is not quite so important, as one might suppose, to be constantly reminding the Omniscient God that he has done certain things, that certain results *ought* to follow, and that if he does not so regulate matters that they do ensue, that he has not kept his word with us.

God knows everything that has happened since the creation of the world, everything that is happening, everything that will happen, until time shall be no more. He knows every want that you have; he knows every burden; he sees every tear before it falls; and he knows just when the Holy Comforter will come. There is not one thing in our lives that his eye, that never slumbers, can not see; not one cry of sorrow that his ear, that is not deaf, does not hear. And better yet: He knows where help will be needed and where help will come.

Then you say that there can not be any positive use of prayer. If God knows it all—if the help that will be, indeed is already—what is the use of asking for that which will come? Turn to the Bible, and in the light that shines from its pages see your mistake.

When the Ark of the Covenant was in Gibeah the children of Israel "enquired of the Lord" if they should go up to battle, and the Lord answered them. In all difficulties David asked counsel of the Lord and received answers. The notes of the prophets, in the history of the apostles, and in every place where advice is given to Christians, they are advised to "pray without ceasing." Jesus exhorts us to pray not in any way except as children would go to an earthly parent, and in asking for anything do it feeling sure that the gift craved would be theirs if for their good. God is too merciful to shower upon the children everything that they demand. He knows how blind their eyes are, and how after a very little time they would be giving thanks that some of their requests had been withheld, and so in mercy they are not sent.—*Christian at Work.*

The Christmas Spirit.

Christmas originated in a great gift. It was a gift which bankrupted heaven. God gave his Son. It was a token of his love for humanity. In harmony with this gift has come the custom of Christmas giving. Generosity is contagious. It is a fire that lights other fires. The thought of the divine benevolence has opened the streams of human beneficence. It has unlocked the doors of human selfishness. It has enlarged men's minds to think of others. It has put the spirit of liberality in the air. For days past the cars have been loaded with presents by which we, with a kind of weak imitation of what God has done, seek to fittingly celebrate the birth of humanity's King.

Some of our reformers speak against Christmas gifts. A costly custom, they say. Thousands can ill afford it. The poor feel the pressure of the example of the rich, and make presents when they can not pay their coal bills. Nonsense! There is enough sordid materialism in the world already. Let us not make everything a matter of dollars and cents. Sentiment is one of the needs of the world. Men are altogether too selfish. We need a festival which will lift us out of ourselves. Christ's religion enforces our duty to others. Jesus instilled charity in the hearts of his followers and taught them to seek to make their fellows happier. And this is just what the Christmas gift means.

But while we are making our gifts, let us remember that Christ was given to those in need. It may be that there are those about you who will have no Christmas gifts. Widows with the wolf at the door; children where no Christmas sentiment reigns. Here is your chance. Give to these. It is all right to remember your friends, but it is even more Christ-like to remember your suffering neighbor. The old custom of Christmas trees was delightful. But the new custom of bringing substantial gifts to the church to be distributed among the poor is much better. Let us make Christmas a merry day to the unfortunate and poor, as well as to those upon whom the shadows rest more lightly.—*Epworth Herald.*

The Art of Fascination.

The secret of fascination is one which many a woman would sacrifice a great deal to learn. To cultivate a charming and attractive manner one must begin at home, and surely a better school could not be devised, for the training is, in its way, perfection. Here you are sure to find each day little rubs which must be soothed with skillful touch; there is a constant mind friction going on among even the most devoted members of the household. It is a painful fact, though none the less true, that one's family acts as a constant counter-irritant. Now a steady effort to smooth over the rough places, minister to wounded hearts and with deft touches erase unpleasant memories is called for, and the woman who obeys the summons is pretty sure to find herself fully able to cope in the most agreeable fashion with the outside world. Few women, however, realize that a fascination of manner is not born, but cultivated. It begins to bud in the nursery, develops under the skillful training of painstaking instructors and blossoms forth into complete beauty in the society of well-bred women.—*Christian Index.*

As the fire-fly shines only when on the wing, so it is with the human mind—when at rest, it darkens.—*Jeremy Collier.*

The World's Conqueror.

BY W. R. MAXFIELD.

The Babe of Bethlehem has become the conqueror of man. The rapturous utterance of the old prophet: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." All the world lies in subjection before him; all the activities of man pay tribute to him. He is the King of kings and Lord of lords. Ever since that hour of holy calm when the morning stars sang together, music has made him the subject of its sweetest and noblest songs. His coming gave a new impulse and direction to art, and the greatest masters have vied with each other in doing honor to the holy child, Jesus. Poets have tuned their harps to holier strains, and have dedicated the best children of their genius to the "One altogether lovely and the chiefest among ten thousand." The greatest names in science and philosophy have acknowledged as the foundation of truth and wisdom the utterances of him who said, "I am the way, the truth, and the life." Christ is to-day the central figure in the world of history, the world of thought, and the world of human activity, for he is the conqueror of the world.

But by what means does this conqueror subdue the world? Alexander, Tamerlane, Cæsar, Napoleon, were triumphant through physical force. The sword, the catapult, the firebrand, and all the devices of cruel, barbaric war secured for them temporary power over men. They conquered to subjugate. Christ makes his conquests by means of a subtler, stronger, nobler power than mere physical force. The emblem of his conquest is not the sword, but the olive branch. He is not the demon of war, but the Prince of Peace. He conquers to exalt. He makes men captive through love. This is a force more potent than regiments of veterans or squadrons of battleships.—*Epworth Herald.*

Devoted Wives.

Edmund Burke repeatedly declared that "every care vanished the moment he entered under his roof." Mrs. Burke was spoken of, even by her own sex, as all that was beautiful and amiable among women. But it was not a beautiful face, nor refined taste, nor mental culture, that gave this woman her wonderful influence over the statesman. The secret of her power lay in her thoughtful devotion and intelligent sympathy. Mrs. Burke kept her husband's accounts, regulated his pecuniary transactions, soothed his natural irritation, and made his home happy, that he might remain free and elastic for his public duties.

The wife of Sir William Hamilton, professor of logic and metaphysics, also illustrated the devotion of self-denying love. She identified herself with his work, and by her energy kept him from yielding to a naturally indolent disposition. During the season of the university he wrote his lectures on the night before the morning he delivered them. She sat up with him, and copied what he had illegibly written on rough sheets. The gray dawn of the morning often found the devoted amanuensis hard at work. She was his wise counselor and his playful, amusing friend. He leaned upon her, loving and appreciating her, and that was the only reward she cared to receive.

The late William E. Foster, one of the most conscientious and industrious of modern English statesmen, married Jane Arnold, the daughter of Dr. Arnold, of Rugby. For doing so he was expelled from the Society of Friends, which did not tolerate mixed marriages. Many years afterwards, when he was one of Her Majesty's ministers, he said to a deputation of Quakers who had waited upon him: "Your people turned me out of the Society for doing the best thing I ever did in my life." His wife was his constant adviser, to whom he submitted the most difficult questions, that she might guide him to the right solution. In his library he wrote at one table, and she at another; for he loved to have her near to him even when at work on social and political problems.—*Selected.*

Practical Christianity.

On every side we get new proof that a practical, working religion is the ever-present want of the world. We see it in the failures and falls of good men; in the straying prodigals from Christian homes; in the reactions from purely theological controversies; in the quarrels of churches; in the attacks of skeptics on all religion in the dreams of materialistic Utopias. And what is a practical religion? It is a self-surrendering devotion to the good of mankind. It is the check, and the only check, on the strong man in his relations to the weak man. It is the divine way of human redemption—that the strong shall uphear the week, that all strength, though it be only that of a child, shall be turned into helpfulness. The evil is not individualism. That is a divine thing, not to be ordered out of life except on peril of also ejecting life itself. Give the individual external liberty to use his strong arms; but bind him inwardly with Christ's love and zeal for other men. If you can not both loose and bind in this high sense of liberty and consecration, we can do nothing. Liberty will wreck wealth from earth, wave, and air. Consecration will make wealth beneficent and redemptive. Is it true, as some affirm, that the church is sinking under a weight of unconsecrative wealth? Then it is also true that the remedy is not more prayers or sounder theologies, but a practical Christianity—a working Christianity, a religion of real, genuine, thorough-going consecration; not life-consecration, not feeling consecration, but working consecration. We have a great deal of it in the church of to-day; and yet there is a portentous lack of it just where the modern shoe pinches. We lack consecrated money. It is a time of testing; and just here is the place of testing. What is our wealth doing?—*Western Christian Advocate.*

Desertion from Christ.

Desertion from the army of Christ is ungrateful and base. We forget what he has done for us and the high honor he has conferred on us in making us sons and heirs and in commissioning us in the great work of redemption. The guilt is to be measured by the opportunity and the sacredness of our allegiance. For more than a century the name of Arnold has stood as a synonym for treachery and baseness. He owed something to the country in which he was born and bred. He owed something to the government which had elevated him to place and favor. The deserter from Christ is a worse Arnold, because he breaks from a higher and more sacred allegiance. He has less cause for his course. He has more sacred obligations. Christ redeemed him and gave him a place among his elect host. The sin of the deserter on earth is akin to that of the angels who break from their allegiance in heaven. Repent and do thy first works, is the message from our Lord himself.—*Zion's Herald.*

OUR YOUNG PEOPLE.

THE CHRISTMAS BELL.

BY K. O. WALKER.

I.

Baby fingers, fair and sweet,
Ring the blessed Christmas bell.
Ring it soft the Lord to greet:
Ring it loud his praise to swell.
Ring the bell,
The Christmas bell!
Joyful let its music swell—
Peace, good-will the world to tell.

II.

Sing his praises, little one,
Angels join the heavenly lay.
Glory give to God's dear son
For the blessed Christmas day.
Ring the bell,
The Christmas bell!
Far and wide its sweet tones toll
Christ the Lord doth love us well.

III.

Sing his grace, O baby sweet!
He was once a child like you.
Let your happy accents greet
Christ who made the old world new.
Ring the bell,
The Christmas bell!
Softly, sweetly let it ring
While your lips his praises sing.

IV.

Then ring the bell, the Christmas bell!
Peal the gladsome tidings wide,
All the waiting earth to tell—
Christ was born at Christmastide.
Ring the bell,
The Christmas bell!
Praise and adoration rise
On its music to the skies.

—*Epworth Herald.*

To Japan.

THREE HOURS IN ST. PAUL.

St. Paul is a city of 125,000 people, and, judging from what I saw of them, they are large people of various nationalities, and drive large horses. Though told that many negroes are in parts of Chicago, I saw about three there, but many in St. Paul; and one of the most amusing sights between Enterprise and Yokohama was a brass band of negro boys, of all sizes and odd uniforms, marching through the streets. Much of the blood of Northern Europe is in all of this region, and the day we passed the divide between the Arctic Ocean and the Gulf of Mexico twelve nationalities were counted upon the train. St. Paul has seventy-five churches, twenty-four public school buildings, a Presbyterian college, Methodist college, and other things which tell that the minds of the people are not altogether upon what is gross and material.

At Bishop Key's suggestion our party here adopted the policy of moving in two parts, and afterwards reporting observations to each other. Bro. Yoshioka and I walked out upon one of the three draw-bridges that span the river, and then, by the advice of a young lady met in a bookstore, took a cable car which runs through the principal suburbs. The city is built upon three terraces. The car took us far beyond the third terrace; but, before getting to the park at the end of the line, eight or ten miles away, we took a returning car and stopped in front of the City Hall, where is a fine public library. Several boys of twelve and fifteen years were returning books read, and getting others. In a cold, slow rain we then looked at some of the large stores. H. G. HAWKINS.

Matsuyama, Japan, Oct. 25, 1892.

Some Christmas Customs.

Our Christmas tree we get from Germany. Perhaps the poetic idea of making spruce and fir bear fruit out of kind and season, to brighten the dullness of wintry hours, may be taken from a legend of the times of Thor and Odin; but it more probably had its origin in mediæval pageantry. We have taken it from Germany, and that but recently, for sixty years ago it was a custom unknown in England.

S. T. Coleridge, in describing a visit to Germany in 1826, gives a graphic account of the Christmas tree custom, as one of which he had never before heard, and peculiar to the German people. It came to America with the German settlers of Pennsylvania, who kept up the custom decades before the descendants of the Puritans adopted it.

The custom of gift-giving comes to us from a legend of mediæval Italy. St. Nicholas, a Bishop of the church in the fourth century, inherited a large fortune, all of which he gave away in charity—dowering portionless maidens and aiding poor children. A legend, which tells how the good Bishop restored to life three children, that had been murdered, caused him to be regarded as the patron saint of children, and it soon came to be the custom for the elder members of the family to give little gifts of toys or sweetmeats to the little ones on the eve of St. Nicholas' day, which was Dec. 6. In Southern Italy this is still one of the great festivals of the year, and far more pre-eminently the children's day there than Christmas. It is easy to see how this festival, falling so near that of the Nativity, became, in most instances, to be combined with it.

Santa Claus is only St. Nicholas in Holland speech. The saint who in Italy—the home of his birth—was a man of tall and imposing presence, became, in the Dutch legend, short-legged and pot-bellied, and the necessities of the climate supplied his garments of fur.

Hanging up the stocking was a Netherland custom also, and as this was generally suspended by the huge, open fireplace, the story that the saint made his entrance through its cavernous mouth, followed very naturally. The addition of the sleigh and the reindeer was also necessary to explain satisfactorily to the children how the saint could visit all the cities of the lowlands in the short space of a single night.

Kris Kringle is often spoken of as the German Santa Claus, but this is an error. Kris Kringle is a corruption of Christ-kindlein, or the Christ-child, and is derived from a wholly different legend, which describes the Savior in the disguise of a child bringing gifts to the little ones on the anniversary of his birth as a human infant. This legend the present Germans allied with their Christmas tree, and have always preferred it to the old fat Santa Claus of Holland, with his Christmas stocking and his reindeer.—*Epworth Herald.*

Uncle Eph was dilating on the merits of a brand new Waterbury watch which he had lately purchased. "Why, Mass' M.," he said finally, "it's the peortest kin' o' watch ebber yo' see. It'll jus' tick off 'n hour in less 'n dat de time it takes mos' watches."

Little Four-year-old—"Mama, we had a beautiful time at school singing, after we had said our a b c's." "What did you sing, my dear?" "Ye Christian heroes, go for Blaine, and, Where, O where are the three blue children?"—*Independent.*

SCIENTIFIC.

Stokers on the Fast Ships.

On the steamship *City of Paris* there are sixty firemen, who feed the fiery maws of fifty-four furnaces, that create steam in nine steel boilers. Fifty coal passers shovel the fuel from the bunkers to the furnace doors, and the firemen toss it in. There is something more than mere shoveling in firing. The stoker must know how to put the coals on so they will not burn too quickly or deaden the fire. He must know how to stir or poke the fire so as to get all, or nearly all, the caloric out of the coal. He must know how to obtain the best results from the Welsh coal he burns on the voyage to this port and the American coal he uses on the trip eastward. Each kind requires different handling. Often the result of a race eastward has been determined by the superior knowledge of the handling of American coal possessed by the winning ship's stokers. To a man who thoroughly understands it, firing is easier than it used to be. But it is, nevertheless, so arduous that the veterans are not over forty-five years old. Nearly all the stokers on the *City of Paris* and the *City of New York* are between twenty and thirty years of age. They receive $20 a month and their board. The leading stoker gets a few dollars more, and does not have to work quite so hard. He is usually the eldest of the crew he directs. The coal passer, the limit of whose ambition is to become a fireman, gets $17.50 a month. The leading coal passer, or trimmer, gets a little more than this.

Service in the fireroom is divided into six watches of four hours each. The firemen works and sleeps every alternate four hours. After the first day from port two out of every six furnaces are raked out to the bare bars during the first hour of each watch. Thus, in a voyage, all the furnaces are cleaned once in every twenty-four hour. The steam goes down a bit in the hour while the cleaning is going on. The perspiring stokers shovel into the furnaces fifteen tons of coal every hour, or 340 tons a day. The ship usually takes in 3,000 tons at Liverpool, and has between 500 and 800 tons left in her bunkers when she arrives here.

The engineers' department is entirely distinct and separate from the fireman's. On the *City of Paris* there are twenty-six engineers, including hydraulic and electrical. They are educated in engine shops on shore, and a certain number of them go on ships every year. They are all machinists, so whenever the ship breaks down they know how to repair the damage. In case the chief engineer should be disabled, any assistant could take his place.—New York *Sun.*

An Aluminum Yacht.

The latest advance made in the use of aluminum where lightness and strength are desirable qualities is seen in the construction of the yacht *Mignon*, recently launched on the lake of Zurich.

The *Mignon* is by long odds the lightest yacht afloat, considering her dimensions. She is 43 feet long and 6 feet in breadth, with a draft of about 2 feet 2 inches. Everything in her, which in the most improved iron ships would be made of iron, is constructed of aluminum, from rudder to bowsprit, and from keel to topmast. The rigging is of aluminum wire, set up with screws of the same metal, while the running rigging is of manille rope. The shell of the ship is free of any suspicion of paint or composition, and retains the natural silver color of the metal. The aluminum plates, constituting the shell, are from one-tenth to one-eight of an inch in thickness, and 15,000 aluminum rivets hold the ship together. The whole of the machinery (including the propeller) is built of aluminum with the exception of the cranks and shafting. The naphtha motor by which the yacht is propelled has three single-acting cylinders, three cranks and three pistons.

And with it all, woodwork (mostly willow) and fittings included, the *Mignon* weighs only one ton and a half—not one-third of the weight of craft of her size! What her speed may be, we do not know for certain, the accounts of her coming from the other side being so enthusiastic that they condescend to notice any such trivial particular only in the poetical, but somewhat vague mention that she is "swift as a bird."

The use of aluminum in shipbuilding is quite a new departure; and, if only the manufacture of the metal could be secured in sufficient quantities, there would probably be a revolution in the construction of the fleets of the world, for ships could be built with their present strength and only a fraction of their present weight.—*Times-Democrat.*

Recreation—Sunday Rest.

Fortunately sleep is not the only means of augmenting the nervous forces. There is an intermediate stage between work and sleep; it is recreation. The division of labor which in our days is necessary in all business pursuits as well as in science, which more or less transforms every one into a specialist, has for a consequence that not all organs of the body, not all nerves, are equally fatigued. Thus it is not necessary to rush right away from work to sleep; on the contrary, it is even better, after having worked intellectually, to allow an intermediate pause to intervene. The advantage of a gradual transition from work to sleep has been known long ago. Cicero says in his speech for the defense of poet Archias that poets deserved the highest appreciation, because in their poems resided the power of gently carrying the overworked spirit to its rest. We, too, should avail ourselves of this same remedy. Recreation should be considered from a higher standpoint than usual. Many a one who takes his vacation for a fortnight or a month fails to obtain the expected restoration. Why? Because the transition from activity to rest was too rapid. We all know how things are being managed. This and that has to be settled and finished, then we start and abandon ourselves to complete repose. But too soon the last vacation day arrives, we step in again and a mountain of work is waiting for us. I think this modern vacation system is insufficient. I am of the opinion that the old recreation method is preferable, and that we should not sacrifice entirely the old recreation method to our new one. The Bible says: "Thou shalt work for six days and rest on the seventh day." It means the Sunday rest, returning every seven days. The little debts accrued during the week are paid off with much more ease at the end of it than by waiting for a whole year. Nor will a three or four weeks' vacation equal the fifty-two days of rest. The latter rest, in its sporadic distribution, is much more profitable. We don't get off the track, and this is incontestably a great advantage. So, while preserving the modern vacation, let us stick to the old and well-tried method of Sunday rest.—*Herald of Health.*

The average speed of the Gulf Stream is said to be three miles an hour although at certain places it attains a speed of 5½ miles. In the Yucatan Channel, for instance, where it is 90 miles wide and 1,000 fathoms deep, the current is not over a quarter of a mile an hour. In the Straits of Bemini the current is so rapid as to give the surface of the water the appearance of being a sheet of fire.—*Exchange.*

MARRIAGES.

BEALL—WOOD.—At the residence of the bride, Moss Point, Miss., Dec. 12, 1892, by Rev. C. A. Powell, Rev. Wm. T. Beall, M. D., to Mrs. Eliza A. Wood, both of Moss Point, Miss.

RYLAND—CANNON.—December 13, 1892, by Rev. J. F. Wynn, Mr. P. R. Ryland to Miss Amelia Irene Cannon, both of Rapides parish, La.

BARRON—BALL.—At the residence of Capt. C. C. Ball, Dec. 7, 1892, by Rev. J. F. Wynn, Mr. W. H. Barron to Miss Amelia E. Ball, both of Rapides perish, La.

SMITH—BOWDON.—At the residence of the bride's brother-in-law, Mr. S. H. Robertson, Dec. 8, 1892, by Rev. H. J. Boltz, Mr. T. F. Smith to Miss Fannie P. Bowdon, all of DeSoto parish, La.

THOMPSON—EVANS.—In the parsonege at Williamsburg, Dec. 7, 1892, by Rev. M. L. White, Mr. S. L. Thompson and Miss Mattie J. Evans, daughter of Rev. John H. Evans, of the Mississippi Conference.

DAVIDSON—BRONNAN.—At the home of the bride's father, Wilkinson county, Miss., Dec. 8, 1892, by Rev. E. A. Flowers, Mr. Wm. E. Davidson to Miss M. M. Bronnan.

BWYDON—OWENS.—At the residence of Mr. C. B. Walton, Coahoma county, Miss., Oct. 16, 1892, by Rev. W. M. Young, Mr. F. B. Bwydon to Miss Mollie Owens, all of Coehoma county, Miss.

POAGE—McPEAK.—At the residence of Mr. Sam McPeek, near Hollywood, Tunica county, Miss., Nov. 30, 1892, by Rev. W. M. Young, Mr. Robert Poage, of Gillett, Ark., to Miss Alice McPeak, of Tunica county, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

MURPHY—Sister ALICE REBECCA MURPHY, wife of Rev. J. J. Murphy, was born in Choctaw county, Miss., Sept. 18, 1860, and moved to this State with her parents in 1870, settling in Bienville parish. On Sept. 17, 1879, she was married to Rev. J. J. Murphy, a local preacher on this circuit. She became a member of the M. E. Church, South, in 1873, of which church she remained a member until called to the church triumphant.

Sister Murphy wes confined to her bed for some three months, or more, before her death, and each day found her growing riper for the kingdom of God. Her death was no surprise to herself or any of her friends. During the greater part of her sickness she said she did not want to die, and, taking the promise of the Master to her comfort—that whatsoever she asked, believing, it should he granted her—she was strong in the hellef thet God would spare her life; but as the close drew nigh she bowed her head and acknowledged that God knew best, and longed for home. While talking to her she said thet she feared not death; that it was only going home. A long-absent son in a foreign clime could not have longed for home more than she longed for the end of the journey, where she could he et home.

Death was robbed of its sting to her; she feared uot his destructive hand, hut looked upon it as something to he courted as the meaus by which her soul would be released from the hondage in the flesh. Near the close she loaged to go home, aud spoke of neaven as her home, in a manner strengthening to the faith of those that stood around, begging them not to delay death by warm applications, but to let her go as soon as God wanted her. The best of all was, God was with her. She died on Wednesdey, Nov. 2, et 3:50 P. M.

JNO. F. FOSTER, P. C.

Arcadia, La.

THOMPSON—Little JOHIE, youngest son of Frank and Mlanie Thompson, departed this life Oct. 31, 1892. Just at bedtime the angel came and gently waited the sweet spirit of our little darling into eternal rest. God is gathering up his precious jewels. Alas! another little lamb has been gathered to the fold of the Great Shepherd, who has him sheltered from the storms of life. Another home has been made lonely and desolate, for truly little Johie was the joy and sunshine of that house. Six Summers had he gladdened the hearts of all around him. He was a favorite et school. By his sweet disposition and winning ways he had won the hearts of ell who knew him.

His life was short, hut was long enough for God's purpose. His ways are past finding out. But a trustful faith bids us see a Father's haud in all sillictions. Then, deer children, cast all your load of grief on Him who says, "My grace is sullicient for you," and "he will sanctify to thee thy deepest distress." Just think: you are the parents of an angel. How comforting!—your precious jewel is "uot lost, only gone before." You mey be sure that every little life plucked from earth is only transplanted across the "dark river," to hurst in the bright fields of paradise. God knows best. He takes our heart-treasures to add them as links to the golden chain he holds to drew our hearts heavenward. The gem ceu not he polished without frictiou, aor the heart perfected without adversity. We do not think so when trials and troubles overtake us; but it is nevertheless for our good. Even if we do uot realize it at first, we can see the "silver lining" of the cloud in the end.

Farewell, derling; memory's casket holds many precious pearls for thee.

"Earth hath no sorrow that heaven can not heal."

GRANNMA.

FURNISS—In Homer, La., Sept. 30, 1892, after a long aud painful illness, NINA BEATRICE, youngest child of Samuel M. and Willie H. Furniss, eged one year and three months.

Another liuk in the golden chain thet binds our hearts to heaven, another engel pleeding for us at the court on high! But how gloomy is life without thee, precious one! The vacant chair, the desolate home, the breaking hearts, all remind us thou art gone. We know the Father hath need of thee in his house of many mansions, but it is hard to be reconciled to thy going. With thee came sunshine, and with thee it has fled. The home is so dark and gloomy now, so lonely without thy pattering footsteps and sweet childish prattle to break the awful stillness.

But grieve no more, fond parents; though your baby is gone, you have with you Him who said, "Lo, I am with you alway, even unto the end of the world." AUNTIE.

—Little LOUIS was boru Aug. 6, 1886, departed this life Oct. 25, 1892.

was a bright little fellow, and for some had shown evidence of his love for the which belong to God. In the Sunday-ol he will be missed; but the Master knows, in his wisdom, he has called him hence. oved the preacher, and already we miss his ht smile and cheering words. His little olmates followed him to his last earthly ing-place, and each in turn placed a flower u his grave. Farewell, little brother; we to meet thee again!

THOMAS B. CLIFFORD.

CAMPBELL—Mr. NICHOLAS H. CAMPBELL, the son of Peter Cemphell and Tabitha Buckhalter, was born in Sumter county, Ga., Oct. 30, 1821, and died in Natchitoches, La., Oct. 22, 1892. In February, 1845, he married Miss Maria Rivere, and moved to Sabine parish, La., in 1859; thence to Natchitoches parish, where he lived, beloved and honored, until celled to his reward a few weeks ago. His second wife was Miss Eloyra Rivere, whom he married in October, 1875. In early youth he was inclined toward morality, showing e decided preference for the pure and good in life; but not until 1839 did he feel his heart strangely warmed into reconcillation with God, when he connected himself with the M. E. Church, South. The assumption of his church vows was of vital importance to him, and es he grew to maturer years the Holy Ghost seemed to seal his church relationships more sacredly upon him; hence, as a private member, he was devout and conscientious; as a steward, he was prayerful end active, representing to the last the work of that kingdom he loved so well. He devoted himself to his egricultural life with unrivaled industry, providing well for his wife and children, for whom he lived with so much self-sacrifice and devotion.

As a citizea, he deserved the respect of every statesman and patriot; pure, unselfish, upright, serious; he bore for his native land a pardonable passion. During his short and painful illness he manifested great patience and resignatioa, giving lucid proofs of his connection with Christ, for as he would repeat, "There is a land of pure delight;" "Peace I leave with you, my peece I give unto you," his face would glow under the radiance of a new spirituality, end everything corroborated the Pauline thought, "Death is swallowed up in victory."

ARTHUR D. MCVOY.

Netchitoches, La.

RUTHERFORD—Died, near Jackson, Miss., Oct. 12, 1892, Mrs. CORA RUTHERFORD, wife of Mr. R. K. Rutherford. The deceased was a native of Madison county. Her maiden name was Parsons. She was an estimable woman in all the relations of life; a dutiful daughter, eu affectionate wife and mother, and a kind neighbor. At an early age she united with the Presbyterian Church, end was ever afterwerd true to her vows of discipleship. She had the loftiest reverence for things sacred—God's Word, his house, his ordinances. She especially loved the Sunday-school, and was a diligent, faithful worker therein whenever opportunity offered, though of late she did not enjoy that privilege, living, as she did, remote from church, and heving the care of a family of young children. She quailed not in the presence of the grim monster. The same faith which strengthened her to hear life's burdens gave her comfort in the hour of nature's dissolution. Her death was calm and peaceful. "Blessed are the dead who die in the Lord."

A FRIEND.

POOL—Bro. R. A. POOL was horn in Alabama, Sept. 6, 1826, where he lived to young manhood, when he moved to Huntsville, Miss. He was hepplly married to Miss Susan Kindred, of Kilmichael, Miss., April 10, 1856, which union was blessed with six children—one son and five daughters—the son having preceded his father to the better land nine years ago.

Bro. Pool was converted aud joined the M. E. Church, South, about ten years ago. He was e faithful member of the church, serving in different positions. He was a good counselor, a tender sympathizer, and will he missed by all. Sorrowing friends end loved ones, look up, and he ready, and as the summons comes, one by one go to the happy reunion in the home above. J. H. SMITH.

Weir, Miss.

BENNETT—MARSHAL GOODLOE BENNETT, son of Jas. A. and Jenule A. Bennett, was horn Jen. 1, 1870, and died Aug. 1, 1892. He joined the Methodist Church while attending school at Port Gibson.

During the funeral service an eminent Episcopel minister, who had lived near his neighborhood and known him from infancy, spoke with much feeling of his love of home and obedience to parents, end expressed the opinion thet had the young man lived he would have had much to do in shaping the lives of others. In his last moments he seemed to have the full assurance of a happy immortality, and went away in triumph. PASTOR.

God's purpose in the creetion of men wes that he might honor him in his body and spirit, aud glorify him with his life, that he might enjoy him forever. Anything short of this fails to fill his purpose in man.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should he made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country hanks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FIRST ROUND.

West Point	Dec. 17, 18
Starkville station	24, 25
Columbus station	31, Jan. 1
Crawford	7, 8
Columbus circuit	14, 15
Starkville circuit (Wed.)	18
Tibbee	21, 22
Pheba	28, 29
Brooksville	Feb. 4, 5
Bebron	11, 12
Sturges	18, 19
Macon	25, 26
Mashulaville (Wed.)	Mar. 1
Ahuqualak	4, 5
Aparta	11, 12

District stewards' meeting in the Methodist Church at Starkville, at 10 o'clock A. M., Friday, Jan. 20.

Will the stewards please make an earnest effort to raise, at least, one-fourth of their pastors' salary by the first quarterly meeting?

Pastors will please remind their churches that Friday before every quarterly meeting is set apart by the Discipline as a day of fasting.

T. C. WIER, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Pickens, at Pickens	Dec 17, 18
Salitis, at Spring Dale	31, Jan. 1
Kosciusko and Durant, at Kosciusko	1, 2
Lexington and Tchula, at Lexington	7, 8
Ebenezer, at Salem	12
Belzona, at Belzona	14, 15
Aston, at Aston	17
Kosciusko circuit, at Harmonia	21, 22
Poplar Creek, at Friendship	27
Stewart, at Stewart	28, 29
Eupora, at Eupora	31
Chester, at Chester	Feb. 4, 5
Rural Hill, at Rural Hill	8
Louisville, at Louisville	11, 12
Weir, at Weir	18, 19
Ethel, at Ethel	25, 26

Let Boards of Stewards fix the allowances to preachers as soon as practicable, and collect one-quarter. Do not wait till your quarterly meeting. Will the preachers please urge this, and also hold Church Conferences at once?

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona station	Dec. 24, 25
Prairie	31, Jan. 1
Tupelo station	7, 8
Verona and Nettleton station	14, 15
Aberdeen station	21, 22
Shannon	28, 29
Nettleton and Fulton circuit	Feb. 4, 5
Amory and Smithville	11, 12
Athens	18, 19
Pontotoc	25, 26
Sattillo	Mar. 4, 5
Houston and Wesley	11, 12
Okolona circuit	18, 19
Buena Vista	25, 26
Tremont	Apr. 1, 2

District stewards will meet me at Methodist Church in Tupelo, 1 P. M., Jan. 18.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Waterford circuit	Dec. 17, 18
Holly Springs	24, 25
Holly Springs and Early Grove	31, Jan. 1
Myrtle and Hickory Flat	7, 8
Commerville circuit	14, 15
Red Bank circuit	21, 22
Byhalia	28, 29
Olive Branch circuit	Feb. 4, 5
Ashland circuit	11, 12
Mt. Pleasant circuit	18, 12
East Holly Springs circuit	25, 26
Shelby Creek	Mar. 4, 5

District stewards' meeting at Holly Springs, Feb. 1, at 1 P. M.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Jonestown	Dec. 24, 25
Arcola	31, Jan. 1
Gunnison	7, 8
Shaw's	14, 15
Duncan	21, 22
Cleveland	28, 29
Clarksdale	Feb. 4, 5
Glen Allen	11, 12
Bolivar	18, 19
Friar's Point	25, 26
Rosedale	Mar. 4, 5
Belen	11, 12
Lyon	18, 19

District stewards' meeting at Greenville, Jan 4, 1893.

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Minter City and Strathmore, at M. C.	Dec. 24, 25
Chapel Hill, at Moss Hill	31, Jan. 1
Atlanta, at Bethlehem (Fri.)	8
Cherry Hill, at Young's Chapel	7, 8
Pittsboro, at Pittsboro	8, 9
Charleston, at Charleston	14, 15
Tillatoba, at Friendship (Wed.)	18
Coffeeville, at Coffeeville	21, 22
Oxford station	28, 29
Tocopola, at Mayhew Chapel	Feb. 4, 5
Abbeville, at Abbeville	11, 12
Banner circuit, at Prospect	18, 19
Water Valley circuit, at Pleasant R	25, 26

The district stewards will meet me at Grenada Wednesday, Jan. 11, 1893, at 10 o'clock A. M.

The stewards are: R. P. Lake, P. M. Miller, T. F. Pendergrass, H. W. Hunter, R. W. Jones, A. J. Smith, B. R. Sneed, J. H. Lamar, T. L. Beadle, H. J. Ross, W. Bowland, J. G. Wood, T. J. Curry, James Moore, R. W. Sturdivant, T. G. James.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 25, 26
Batesville	31, Jan. 1
Courtland, at Pope's	7, 8
Como	14, 15
Pleasant Hill	21, 22
Nesbit's	28, 29
Morgansville Mission (Wed.)	Feb. 1
Arkabutla	4, 5
Pleasant Grove	11, 12
Wall Hill	18, 19
Mt. Vernon (Thurs.)	22
Cockrum	25, 26
Panola	Mar. 4, 5

The district stewards will all please meet me at Senatobia, Friday, 11 A. M., Jan. 13, 1893. They are: G. D. Shands, J. F. Lavender, T. J. Taylor, B. F. Ross, R. H. Jennings, L. L. Pearson, H. M. Johnson, T. T. Calhoon, G. W. McGehee, E. B. Farrington, J. W. Glenn, W. C. Sturdivant, Dr. J. W. Sharp and Dr. F. B. Lender.

H. C. MORRHEAD, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton station	31, Jan. 1
Greenwood	7, 8
Sidon	14, 15
Indianola	21, 22
Sumnerville and McNutt	28, 29
Brooklyn and Dublin	Feb. 4, 5
Lebanon	11, 12
West	18, 19
Black Hawk	25, 26
Wilsons circuit	Mar. 4, 2
Carroll'n circuit	11, 12
Vaiden	18, 19

The district stewards will meet at Greenwood, Jan. 6.

S. M. THAMES, P. E.

Thanks to the introduction of Salvation Oil, young bicyclers need not fear a fall. 25 cents.

NOTES.

The *Christian at Work* says: [illegible]

The political campaign is over. But the campaign against Satan and sin is still on. There is no let-up in that campaign.

No wonder Chicago is so great! It is said that the name itself has been spelled 197 different ways. The city that is not great after that would do well to retire!

"Canada does not allow a liquor seller or a saloon keeper to hold a municipal office." Just the reverse of that is what is the matter with many cities in this country. Bravo for Canada!

It is said that Dr. Howard Crosby, when asked once what the difference was between Jacob and Esau, replied, without a moment's hesitation, "Esau saw what he saw, but Israel saw what is real."

Dr. Stalker says: "It might be said that in every man there are four men—the man whom the world sees; the man seen by the person who knows him best; the man seen by himself; the man whom God sees."

The preacher must aim at the conscience, he must set forth the sinfulness and dangers of sin, he must be an awakening preacher, or he will be a failure. Brothers, seek to arouse the conscience, to reach the moral faculty, to move the heart and the will to tenderness and to action, and your ministry will not fail of good results.—*Central Christian Advocate.*

A colored brother's sermon contained this:

But it ain't no use to trabble along that narrow path, less you can carry, folded up in yer creed, a good rec'ommendation from yer creditors. Heb-ben ain't no place for a man who has to dodge 'round a corner fur fear of meetin' some one who'll ask for dat little dat neber was paid.

That sort of preaching would suit some "buckra."

For errors in religious matters commend us to the reporter of the *Picayune.* In a three-quarter column on Dr. Sawyer and the Louisiana Avenue Church, in a Sunday's issue, there is nothing but error and misrepresentation from beginning to end. An error is inexcusable when the facts are as easily attainable as errors. That reporter is a genius and deserves promotion.

We do not know a great deal about a protective tariff or free trade, but we believe there is a point in our economy where these two should exchange places. For many years we have been importing, free of duty, a very objectionable class of people from Europe—the very class of people Europe is anxious to get rid of. If we would put a "high protective tariff" on that class of imports, it would be a good thing, and we believe that all right-thinking people will say amen to protection of that sort. The Democrats have now a great opportunity. Will they use it?

A great revolution is going on in the theological world. Calvinists are in Arminian pulpits. Arminians are in Calvinistic pulpits. Universalists are in the orthodox pews—lots of them, and some of them on the orthodox platform, too. Pastors cross from one denomination to another without the slightest regard to forms of church government, and as if no abyss of either doctrine or government had ever separated the sects. Wider liberty of thinking and believing is claimed by ever growing numbers, and yet the retrogression to doctrinal lines is also going on at the same time and threatening disruption of the churches. To the extreme conservative the future looks black, to the radical advocate of new views it looks bright. We believe that God will override all things for the advancement of his kingdom.—*Christian at Work.*

The census of 1890 shows 141 different denominations, besides about 150 congregations unclassed. The 141 denominations may be properly classified in about 40 denominational families, as the Baptist family including 12 different denominations; Presbyterian, 12, and Methodist, 17. The Roman Catholics are largest in number of communicants, comprising one-fourth to one third of the total church communicants, and have also the largest church property. The Methodists are second in numbers—one-fifth to one-fourth—and in church property. The Baptists are third, and Presbyterians fourth. About five millions of the people profess to be non-religious—to have no religious faith. All others call themselves Roman Catholic, Protestant, etc. Of denominational growth the Episcopal Church during the last decade showed an increase of 48 per cent.; Lutherans, 68; Congregationalists, 28; Baptists, 79; Methodist Episcopal, 30; M. E. Church, South, 47; all Protestant Churches, 42 per cent.; Roman Catholic, 29 per cent.

The consistency of Christians is rightly regarded as a test of their sincerity and of their life. But mere consistency is only a test, and not an attainment. The attainment is in the spiritual life, and not in the consistency. To be consistent for consistency's sake is in itself inconsistent with the believer's profession, because it raises another standard than Christ himself. The Christian must be honest and true, not because it is inconsistent with his profession to be dishonest and false, but because truth and honesty are right as measured by God's standard. We must practice, not because we profess, nor profess because we practice, but we must both practice and profess because we must follow the Master. This puts Christ above consistency, and is, in fact, the only principle that will stand the test of consistency.—*Sunday-School Times.*

The difficulty of making the several departments of church work succeed in many of our charges leads to these suggestions: Let the preacher in charge select a member of his station or circuit that takes the most interest in the Sunday-school, the Epworth League, the missionary cause, the church extension, parsonage work, the circulation of the ADVOCATE, and other religious literature, induce this person to make said subject the particular matter of prayer, thought and reading the ensuing year. Suppose five or six persons could be induced to do this in each charge in a district, the presiding elder could ascertain who was the best posted in these respective lines of work, and he might request such persons to prepare papers to be read at the next District Conference; or the presiding elder might induce several persons to come to the Conference prepared to intelligently discuss special subjects pertaining to each department of our work. By separating the subjects, and inducing those most conversant with a special part to study same, difficulties would be met and overcome and progress would be made that would encourage both preacher and people to continue the effort.

The most important question of the day is not "creed revision," nor "biblical interpretation," nor bow to "roast heretics." The chief question is, how to save erring, fallen humanity by methods that are practical, and in the quickest possible time. Oh! the errors men and women in the church are guilty of who do not enter heartily upon the great work which engaged the life of the Son of God! The *Christian at Work* well says:

The Christian Church has failed to reach the masses as it should have reached them, simply because many of its representatives have been feeding the people on the dry husks of theology when they should have given them the living bread of life. There has been too much preaching in the air. There has been too much damnation and too little love; too much insistence upon form and ceremonial and too little upon practical every-day piety. The church will succeed in reaching the masses just so far as it adjusts itself in its forms and methods to the usages, needs, and circumstances of the masses. It can not reach and draw them in by sermons on the fall of Adam, or by insisting on conformity to mediæval usages and ceremonies. It must catch the spirit and breathe the atmosphere of this present every-day world. It must bring itself into actual and vital relations with men and things as they now exist. It must demonstrate, so far as it can, by open, visible, and tangible means that Christianity is not a thing of abstractions, a matter that concerns chiefly another life somewhere beyond this, but that it is intended to help men now and here, to make them stronger and happier, and the world all around for everyone a purer, sweeter, and better place to tarry even for a while.

FROM THE WORK.

Rev. J. E. Thomas, Oxford, Miss., Dec. 16: "I commenced a meeting in Oxford last Sunday, and have been assisted by Rev. George S. Inge and Dr. J. W. Price. The interest has steadily increased from the first service, and souls are being converted every day. I have never seen a better prospect for a sweeping revival."

Rev. Heslep R. Tucker, Houston and Wesley, North Mississippi Conference, Dec. 16: "Our reception by the kind people of Houston has been more than we could ask or deserve. On last Monday night we had a substantial expression of their love and good-will. The parsonage was filled to overflowing with friends, many of whom were children, and as they came each one brought something useful, and so when they had gone we had in the home the barrel of flour, and from that down articles, both dry goods and groceries, too numerous to mention. We feel unworthy of such kindness. We place a much higher appreciation upon these things than their mere intrinsic worth. Thus encouraged, we enter upon our fourth year here, determined, by the grace of God, to render, if possible, service commensurate with such kindness. May God bless these people and this charge, and give to us the most prosperous year of our pastorate here!"

NEWS OF THE WEEK.

DOMESTIC.

Gen. R. L. Gibson, U. S. senator from Louisiana, died at Hot Springs, Ark., on Dec. 15.

Hon. J. G. Blaine is very ill in Washington City, and it is said that the end is liable to come at any moment.

The United States and Mexican governments are co-operating for the quelling of the disturbance along the Rio Grande, rising out of suspecting insurrectionary movement against Mexico.

Chicago will try to get Mr. Gladstone as orator at the opening ceremonies of the World's Fair. A few weeks ago the committee decided on Emelio Casteiar, but it was discovered that the famous Spaniard can not speak English.

The Rev. Hyman Rosenberg, rabbi in charge of Temple Beth-Jacob, in Williamsburg, New York, was expelled at a meeting of the congregation, after having been convicted of violating a rule of the orthodox Jewish religion by eating pork.

With the approach of the holidays the attendance in both Houses of Congress is steadily diminishing, and it is doubtful whether a quorum can be maintained in either Senate or House during the few days that remain before the Christmas exodus begins.

It is thought that the bill appropriating sufficient money to commence work on the dry dock, which two separate special commissions recommended to be built at Algiers, opposite this city, may receive favorable action during the present session of Congress.

At a meeting of the Board of Trade and Transportation, in New York City, resolutions were adopted urging upon Congress the enactment of such further laws as will the more effectually exclude undesirable immigration, such as paupers, criminals and imbeciles.

Detectives, on Dec. 15, unearthed a gigantic lottery fraud in Chicago, a concern that for a long time has been turning out thousands of bogus tickets of the Louisiana Lottery and others for lotteries which do not exist. It is estimated by the Louisiana people that over 5,000 bogus tickets have been turned out by the concern, and all have been sold at full price.

A strong concerted movement has been started by the Chinese of the United States to resist the Chinese exclusion act. Three different plans of resistance have been decided upon. The constitutionality of the act will be tested. Then the Oriental Club of New York will try to arouse public sympathy through mass meetings and Congress will be flooded with petitions demanding a repeal of the law. A poll tax of $1 per head will be levied on every Chinaman in the United States to defray the expenses. This will mean a fund of over $100,000. Finally the Chinese government will protest, and, failing, retaliation will follow.

FOREIGN.

The British government will appoint a cholera survey similar to the one of 1884 and 1886, with a view toward preparing for an epidemic next Spring and Summer.

They are having so many suicides of late in Denmark that the government proposes to pass a law requiring that the bodies of all suicides shall be sent to the dissecting rooms of the universities.

The Panama Canal frauds, now under investigation in Paris, is shaking the foundations of the government. New revelations are followed by arrests daily, and many government officials are implicated.

A bill has been presented to the German Reichstag, aiming at the regulation of emigration, and is especially designed to arrest the overflow of the laboring and poorest population which goes chiefly to the United States.

The tenth anniversary of the advent of the Salvation Army has been celebrated at Toronto. Commander Booth was presented with "self-denial" checks for $12,920, the sum which was raised during the week of "self-denial" in Canada.

It is said the Pope will shortly send to the Italian Bishops and the Italian people a circular letter denouncing Free Masonry. His holiness will declare that the Free Masons are pursuing the satanic aim of replacing Christianity by naturalism.

The receiver in London charged with the liquidation of the affairs of the Mercantile Bank of Australia, which recently failed, has advised the government of Victoria to prosecute the manager, directors and auditors at Melbourne for issuing fraudulent balance sheets.

Switzerland is not drinking more liquor this year than last, and has not increased in her consumption of alcoholics for three years past. There the government controls the sale of liquor, and the profits are divided among the cantons. A third goes toward remedying the effects of alcohol.

The first sod of the proposed roadbed of the Caiffa and Damascus railroad was cut last week. The railroad will skirt Mount Carmel, Plains of Esdraelon, pass through the Valley of Nazareth, cross the river Jordan, south of the Lake of Tiberias, and pass thence over the Hadoran Plains to Damascus.

The American delegates to the International Monetary Conference, held in Brussels, are booked to leave Southampton for New York on Dec. 22. The London *Times*, referring to the conference, says: "The American delegates must be held largely responsible for the ignominious failure of the conference. America called the meeting, as if prepared with a practical scheme, and then offered only vague platitudes."

The Russian Senate has promulgated a law requiring that the Jewish artisans shall only reside in places where official Boards of Trades exist, the pretense being that the Jews can thus be kept more effectively under official regulation and supervision. Official Boards of Trade exist only in about 10 per cent. of the towns in Russia, and the decree, therefore, means a vast addition to the misery and oppression under which Russian Jews already labor.

Notice.

Let every Methodist and friend to Methodism in the Sardis district, North Mississippi Conference, give something during Christmas holidays toward paying off the missionary debt. Make a "Christmas present" or "New Year's gift" to God's cause. Do without something in order to share in spreading the gospel of Jesus. Be liberal in aiding as quickly as possible in raising four hundred dollars in liquidating a just debt. Also observe the week of prayer for this worthy purpose. God help everyone to do his best. Yours in Christ,

J. M. WYATT,
District Solicitor.

Como, Miss., Dec. 14.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. A. Randolph J. W. Dorman, J. D. Cameron, John Ritchey, J. L. Bowling (2), E. B. Ramsey, M. D. Fly, F. P. Spencer, R. A. Meek, T. Cameron, J. Johnson, J Porter, T. C. Wier, D. M. Cogdell, J. C. Mims, H. S. Johns (4), H. Bradford, A. B Earle, J. T. Howell, G. H. Jacobs, O. L. Savage, W. D. Gaskins, L. M. Lipscomb, L. L. Pickett, J. O. Koener, B. S. Rayner, R. M. Standeier, J. M. Barnes, G. W. Bachman, H. C Tucker, M. E. Tumlin, W. D. McCullough, A. J. Jones, W. J. O'Bryant, J. R. Roberson, L. D. Worsham J. G. Galloway.

Messrs. T. B. Hudson, W. D. Wall, T. Hamilton, S. A. Ellis, R H. Graves, Barney, Johns & Co., G. D. Pickels W. H. N. Magruder, S. H. Cox, J. D. Merit, W. H. Daily, C. W. Parker, J. A. Poe.

Misses Susie Byars, Susan Taylor, J. O. Holmes, J. Whitaker, Alice McSpadden, Fannie Bragg, S. E. Munday.

Dec. 20.

All persons desiring to purchase choice Pianos, Organs, Musical Instruments or Music, should not fail to visit the large establishment of L. Grunewald Co., Limited, at Nos. 127 Canal and 14 to 20 Baronne streets, New Orleans.

From personal knowledge we recommend our readers needing photographs to go to the artist, E. Simon, No. 183 Canal street. None better in this city.

Christian Advocate.

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C. W. CARTER, Editor.
D. L. MITCHEL, Publisher.

PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Historied Methodism.

BY REV. E. H. PEARCE, D. D.,
Educational Secretary of Kentucky Conference.

Away up here in Central Kentucky your ADVOCATE was opened to read, with interest and refreshment, the congregational histories of Mississippi Methodism; of Meridian, Jackson, Natchez, Woodville, Canton and Baton Rouge. Bros. Brown, Lewis, Featherstun, Holloman and Newsom, in your issue of the fifteenth, have done work that deserves gratitude.

Our *people* should have more, learn more, know more of historied Methodism. Our ministry in *their* individuality are quickened by it. Its remembrance, its inspiration has been a transcendent nerve of ministerial consecration and courage. Not a decade of the world's annals, since Methodism was born, but what has received enduring record of leadership and memorial that might be for inspiration for generations that follow. In broadest sense, history is the foundation of all learning. Just as the physician places the stethoscope to the breast to carefully note health or disease in the heart-beat of the patient, so we place history against the heart of the world, in all ages and for all conditions, to mark its welfare or its woe.

Hear Goethe: "That which history can give us best is the enthusiasm which it raises in our hearts." Dryden: "It is the most pleasant school of wisdom." Lamartine: "Providence conceals himself in the details of human affairs, but becomes unveiled in the generalities of history." Cicero: "If no use is made of the labors of past ages, the world must always remain in the infancy of knowledge." Macaulay: "Historians rarely descend to those details from which alone the real state of a community can be collected. Posterity is too often deceived by the vague hyperboles of poets and rhetoricians, who mistake the splendor of a court for the happiness of a people." Bancroft: "It is when the hour of conflict is over that history comes to a right understanding of the strife, and is ready to exclaim, 'Lo, God is here, and we knew it not!'" Cervantes: "History is a kind of sacred writing, because truth is essential to it, and where truth is, there God himself is, so far as truth is concerned. The historian should be precise, truthful, unprejudiced. Neither interest nor fear, hatred or affection, should cause him to swerve from the path of truth, whose mother is history, the rival of time, the depository of great actions, the witness of what is past, the example and instruction to the present, and the monitor to the future."

Two Methodist congregations slowly smoldering to spiritual ashes in the blue grass fatness of Kentucky. Two mouldy, antiquated buildings inclosed them with cracked walls and mossy roof. A new pastor came first to one and successively to the other. In the dilapidated temple of the King, with the elegant homes of his subjects surrounding, his soul kindled with the reproach of the situation. Appeal after appeal was answered with petulant prophecies of discouragement, muffled mutterings of doubt, or bold questionings as to success for aught better. Months passed in both fields, in the pastor's lone-hearted endeavor. Like Sanballat, Tobiah and Geshem, with Nehemiah, other denominational environment "laughed him to scorn." A few faithful followers came up out of the Babel valley of derision and doubt, and stood by the pastor's side. At last, "with patient vigil strong," delving here and there in different States, in family chronology, in church biography, in broken links of ministerial annals, through dusty recesses of forgotten records, the pastor unearthed the history of a hundred years, until he came to the fountain-spot of the organization of each society. Moral and physical heroism of the pioneer came to view; thrilling episodes of spiritual battle and victory lighted up the hitherto unexplored darkness as with the flash of holy signal fires. From them the pastor's torch was again kindled; by them he once more burnished the sword of the word and prayed afresh, and then into the field again at the enemy. Hard hearts softened, rusty hinges of avarice gave way, cowering forms of despondency heard the recital of the heritage and the cost in the past; of the present, with its hour of recreancy; of the future, and its epitaph of possible shame and dishonor for the kingdom and its trust. The ranks of despondency transformed into a phalanx of ready soldiery; out of weakness came strength; out of ashes came beauty; from the spirit of heaviness came the garment of praise and gladness.

On the great iron highway to-day from New Orleans to Cincinnati, via Chattanooga, suddenly the defiles of the Kentucky mountains on the southern border of the State open into the broad campagna of the famous grass country. The first two parish or county capitals from the mountain barrier—beautiful for situation; isles of pearl in an emerald sea—contain today, as the up-go of the past six or seven years, two beautiful, capacious churches of stone, brick, slate, iron and steel, with auditorium, lecture, Epworth room, class rooms, pastor's office, and all modern appointments of the King's material. The stranger has them pointed out to him as the ornament and best of the city. Their Sunday-schools are the largest, their auditoriums have an audience, and they are occupied by a people called Methodists. They are the product of the blessing of God co-ordinate with the consecrated uses of a hundred years of *history*.

Danville, Ky.

Dr. Hunnicutt on Public Education.

Now that the people of Louisiana are being aroused on the subject of education, it is to be regretted that the president of a college can see in the system proposed a means that will defeat its own end. Dr. Hunnicutt expresses his apprehension in this way:

> The general destruction of the *ante-war* plan of education and the establishment of a public-school system have given a great backset to the cause of education, resulting in some advantages to the negro, but in greater disadvantages to the whites.
>
> The *ante-bellum* plan of education here commended consisted mainly of governesses in the families of our rich planters, and of colleges situated north of Mason and Dixon's line, or near it on the south side. The Civil War swept this system away, because it swept away the wealth of those who supported it. One of its lamentable results to-day is a lack of school-houses. Towns of from 500 to 1,500 inhabitants can be found scattered all over this State, for the education of whose youth there is not the simplest structure.
>
> True, the number of students enrolled at Centenary College up to 1861 was much larger than it has been since, but the cause of this difference is not the destruction of the *ante-bellum* plan of education. It is the decay of those great estates whose owners and managers had the means of keeping their sons in college. Looking over an old register of the Franklin Society while a student at Centenary, the writer noted a number of names once proudly associated with valuable properties in lands and slaves, whose owners are now sunk to poverty, their lands owned by others, and fit haunts only for rats, hares, and wild fowl.
>
> Just how the public-school system has resulted in advantage to the negroes and disadvantage to the white people, Dr. Hunnicutt does not explain, though he makes that assertion in the face of thousands of intelligent men who are laboring hard to perfect and extend it. Living, as the two races do, under the influence of the same institutions, it would be remarkable, indeed, if the white people, who receive most of the public school fund, should be injured by it, while the negroes, who receive the least, should be benefited. This statement is in conflict alike with reason and fact. Over ninety-three per cent. of Southern youth who obtain any education at all, get it in the public schools, if full credit be given to the statistics compiled by the Commissioner of Education.
>
> But Dr. Hunnicutt uses another argument in the same article that does not accord well with the quotation already made. It is this:
>
> A young man could not afford either the time or means to spend two years in the preparatory department and four more in the college in order to graduate. Hence many, in view of the requirements of the case, becoming discouraged, left, after a year or two, without doing justice to themselves or honor to the college. Had those youths enjoyed the advantages of good preparatory schools near their homes, many of them would have graduated in Centenary College.

The public schools, condemned by Dr. Hunnicutt, will supply the elementary instruction, the lack of which he here complains of. That private institutions can not be relied on to provide it is abundantly proven by its failure to do so up to this time, and by the necessity, everywhere felt, of improving the public schools. If there is any conflict between them and the colleges, the interest of the few must yield to that of the many—the public schools must triumph. But this is not necessary. In the North Atlantic States, where the public-school system is best, more than seventy-one per cent. of the college students are in private institutions. In these States thirty-eight cents *per capita* of population is expended for superior private instruction, and only six cents *per capita* for superior public instruction. In the South Central States ten cents *per capita* of population is expended for superior private instruction, and five cents *per capita* for superior public instruction. In other words, those States that have the best public schools have also the best private colleges.

G. D. PICKELS.

Nashville Notes.

During the month of November our city was specially favored in having a series of protracted services in three of the leading churches. The meeting in the Cumberland Presbyterian Church was conducted by the Rev. R. G. Pearson, D. D., a most distinguished evangelist of that denomination. Your correspondent was fortunate enough to hear him twice. His preaching may be briefly characterized as eminently *biblical*. His great argument in proving his point is, "Now to the Law and the Testimony." He has the rare faculty of getting his sermon *as well as his text* from the Book itself.

The services at the Emmanuel Baptist Church were under the leadership of Carter Helm Jones, of Knoxville, Tenn. Mr. Jones is quite a young man, scarcely thirty, I should suppose, yet one of the most popular and prominent young preachers among the Southern Baptists. His sermon was a delight; manner dignified, yet by no means cold and lifeless; his language refined, without being strained; his thought deep, but perfectly clear and sympathetically and winningly expressed.

Good as were the meetings conducted by these brethren, we Methodists still believe that it is in our economy that the ideal revival of religion is most nearly approximated. So let us note briefly the services conducted at McKendree by Rev. H. C. Morrison, of the *Kentucky Methodist*. For three weeks this noted evangelist preached plainly, powerfully and pleadingly with that congregation. The pastor, Dr. Steele, and a noble band of consecrated members had prayed fervently for an old-fashioned revival to come upon their church. So strong was their desire that they were even willing to return to the old-fashioned methods. Prayer and fasting, deep study of God's word, full and free consecration—these were the levers of apostolic days and those our fathers used. They have not yet lost their efficacy, as the results at McKendree will show. Again, there is a certain kind of preaching which alone will do in a revival. Here of all places the trump must give no uncertain sound. A spiritual awakening can be put to sleep no sounder than by running off on some dead issue in theology or making the atmosphere hazy by exploding some of the finely constructed theories of the "higher critics." The Bible has stood enough assaults to warrant us in taking some things for granted. Bro. Morrison, in his preaching, seemed to have this point in view. He recognized that so strong is the hold of sin on the unregenerate heart that no motive less than a hell to shun and a heaven to win can move it. Hence his two basal propositions were: Men are lost and bound for eternal woe; Christ is able and willing to save and fit them for endless happiness. Salvation for sinners and sanctification for believers was the burden of his message. Under the influence of the Holy Spirit, it had its effect. About twenty-five sound conversions were reported, and the church, as a whole, spiritually quickened in a way that far exceeds anything in her history for years past. The "mother church" of Southern Methodism starts out in fine shape for a good year's work. The impetus of this meeting ought to carry her forward with increasing acceleration.

While rejoicing over the accession of souls into the militant body, McKendree was called upon to mourn one departure to the triumphant hosts. On Sunday morning, the eleventh, the funeral service of Mrs. Hume was held. This estimable Christian lady will be recognized by her maiden name, Miss Emma Johnson, almost throughout the entire connection as the leader of the McKendree choir. This post she had filled for the past six or seven years up to the time of her death. During that time she fixed the standard for sacred singing in Nashville. Behind a voice clear and sweet by nature was a character pure and gentle by grace; so that the words came not from her lips alone, but from her heart as well. More than one instance can her pastor give of a soul's being brought to the light by the gospel as sung by Mrs. Hume. McKendree's singers have lost their leader, but the choir above has welcomed her, and heaven has given us too much for us to begrudge a return even so great as this.

The Salvation Army is intrenching itself in our midst. On the evening of the eleventh they captured the stronghold of Southern Methodism, and gave a reception to the adjutant general of the Southern division. He goes by the familiar name of Smith; yet, from what I have seen of him, I venture to remark that he's not quite so ordinary as his name is. His address on the occasion had the right ring. He spoke fluently, eloquently and earnestly about the establishment of the work in our Southland. Some of his experiences sounded like a chapter in the life of St. Paul. Especially when he told of being "seven times in prison" for preaching the gospel, did the scenes of far-off days revert to the memory. The Salvation Army is having the experiences of the apostles and early Methodists, and, like them, is thriving. The churches, to a large extent, are standing afar off criticising and, at the same time, petrifying. "The poor have the gospel preached to them" is the distinguishing feature of Christ's kingdom, and whatever sect has followed this as its slogan, has gone to victory. This is the war-cry of the Salvationists. They seek to preach the gospel in all its phases toward men. The gospel of cleanliness, the gospel of health, the gospel of sanitation, the gospel of good tenements, the gospel of social reform, the gospel of love to the poor and downtrodden, the gospel of the forgiveness of sins, the gospel of peace with God, the gospel of humanity, the gospel of James, the gospel of Paul, the gospel of Jesus—in fine, on whatever line they come across any "good news," they hasten with speed to bear it to the needy.

Quite a pleasant and hopeful thing happened toward the close of the meeting held in McKendree. At the end of Mr. Smith's address Dr. Steele rose to reply, and, in the course of his remarks, said that he was a member of the Salvation Army except as to the uniform, and sometimes he was even tempted to don that. Hereupon one of the "laddies" sitting on the platform doffed in a twinkling his jacket, and handed it laughingly to the speaker. The Doctor was for a moment quite abashed, but immediately recovered himself and threw the soldier's coat over his shoulders. This act meant more than a passing compliment born of a moment's enthusiasm. Dr. Steele's earnest street-preaching has shown him to be heartily in co-operation with anything that tends to bring the church any nearer to the solution of the great question, "How to reach the masses."

The purpose of the Army is to fix on some centrally located place, and there begin operations. A liberal sum was raised for them to expend in this way. They make the very reasonable promise that, seeing this work must be done, if those who are not willing to undertake it will supply the means, they will attempt to do it as best they may.

If I am so fortunate as to get space for this note, in my next I hope to give you some thoughts on the workings of the Epworth League among our Nashville young folks. TECCHE.

Dec. 14, 1892.

Programme for Week of Prayer and Self-Denial.

JANUARY 2-8, 1893.

The following is a copy of the programme which the Board of Missions instructed the Secretaries to prepare for the Week of Prayer and Self-denial.

The programme provides for special services each day, suggesting topics for discussion. Responsive exercises, containing a large amount of information, have been arranged in pamphlet-form, and will be furnished free upon application.

Flexibility of outline and adaptation to local conditions being thought most desirable, no part of the programme is insisted upon, save that which provides for stated meetings for special prayer for missions during the whole week, to be accompanied each day by special offerings for the payment of the debt.

Let us pay the debt in one united effort, and, making the Week of Prayer the culminating feature of the movement, pray for a great missionary revival throughout our borders.

I. G. JOHN, Cor. Sec.,
H. C. MORRISON Sec.,
W. R. LAMBUTH, Sec.,
Board of Miss., M. E. Church, South.

MONDAY.

HOME MISSIONS.

1. Appropriate introductory religious exercises each day, conducted by the pastor.

2. Responsive exercises. Subject: "The Home Missions of Our Church."

3. Brief addresses: "The Relation of the Home to the Foreign Field." (Luke xxiv, 46, 47.) "The Reflex Influence of Foreign Missions upon the Work at Home."

(Self-denial offerings for payment of the missionary debt made before the close of the service each day.)

TUESDAY.

CHINA.

1. Responsive exercises. Subject: "China Missions."

2. Brief addresses: "China: Its Magnitude and Importance as a Mission Field." "The Great Commission; Our Obligation to Go."

(Self-denial offerings.)

WEDNESDAY.

MEXICO.

1. Responsive exercises. Subject: "Mexican Missions."

2. Brief addresses: "Mexico, Our Nearest Neighbor. The Importance of Evangelizing the Latin Races on This Continent." "The Obligation of the Church to Send."

(Self-denial offerings.)

THURSDAY.

BRAZIL.

1. Responsive exercises. Subject: "Brazilian Missions."

2. Brief addresses: "Brazil: A Wide and Open Door for Evangelistic Effort." "The Neglect of the Commission, the Decay of the Church."

(Self denial offerings.)

FRIDAY.

JAPAN.

1. Responsive exercises. Subject: "Japan Missions."

2. Brief addresses: "Twenty-five Years of Mission Progress in Japan." "A Macedonian Cry: 'Send More Men.'"

(Self-denial offerings.)

SATURDAY.

Subject: "Prayer, the Greatest Need of Missions."

Topics: "The Promise of the Father." (Luke xxiv, 29; Acts i, 8.) "The Enduement of Power the Indispensable Qualification of the Missionary." (Acts ii.) "Prayer for a Missionary Revival in the Church, at Home and Abroad."

(Self-denial offerings.)

SUNDAY.

MORNING SERVICE.

Subject: "The Outpouring of the Holy Spirit."

AFTERNOON SERVICE.
(*Children's Mass Meeting.*)

1. Suitable religious exercises.

2. Two ten-minute addresses: "What is the Duty of Our Sunday-schools to Foreign Missions?" "The Claims of Heathen Children upon the Children of the Church."

3. Offerings by the children.

NIGHT SERVICE.

The duty of the church to give for the support of missions.

The Greenville District.

Perhaps no territory in the bounds of our church has been so completely occupied by Methodist preachers, to almost the exclusion of ministers of other denominations as this.

For more than thirty years the itinerant and the devil have been contending for the possession of this rich country, known as the Yazoo and Mississippi Delta.

Of late years the Presbyterians and Baptists have been coming in and gathering up their stray sheep, and in some instances have won some from the enemy's ranks. The fact is, in some of our unoccupied places, they have outstripped us in work. To God be all the glory. If our lamps do not shine, God has *other* lamps. In the past, when the field was in some respects as difficult as that of Japan, we alone gave the people the gospel. Since the railroads have bridged swamps and bayous, others have heard the Master's call. We rejoice that they are answering (?). In some instances the railroads have changed the centers of population, but we have been here watching, and have put our churches on wheels and rolled them to the people. We are not yet wedded to graveyards; for, strange to say, we have but few.

Many noble men have served in this district. To hear the old settlers tell of how those itinerants rode through canebrakes, swam bayous, and suffered from swamp fevers; how they organized the handful of settlers here and there; how they bore up under disappointments that few of us know (the older preachers can read between the lines here and recall the overflows and epidemics), sounds like the thrilling incidents related by Bishop McTyeire, of Tobias Gibson, Nolley, and like heroes. T. J. Taylor, Charley Owen, in the prime of their manhood, fell on this field, and others dear to the church. Their charges that have been left us become more precious as we remember how they lived and wrought for the Master.

To Rev. J. W. Honnoll, presiding elder of this district for four years, perhaps, is due more than any other man the credit of organizing the different charges, so as to hold them together. To Bro. Standefer is largely due the great material development during the last four years. Under his administration we built seven churches after plans furnished by our Board of Church Extension. These are valued at $12,000. Besides this, as much money has been secured by notes to rebuild other churches. We have built and furnished six new parsonages valued at $6,000. All the others have been repaired and had many additions to their furniture. People are not apt to build so much and so well without great spiritual growth.

We rejoice to say that the gospel of our God is not preached in vain; our predecessors sowed in tears and we are reaping in joy. I would say, parenthetically, we have much weeping yet to do, as well as preaching. But few men are dearer to the people than Bro. Standefer. There are little children even all over this Delta who remember him in their prayers.

We believe the Bishop has given us the man we need in the person of John A. Randolph, bold, aggressive, consecrated. If he does not make the very best presiding elder in the Conference, we are deceived in the make-up of the man. Big positions develop big men, if the right kind of stuff is in them. By the grace of God, under our presiding elder's leadership, and under the inspiration of the Holy Ghost, we expect this great country, rich in material wealth, to feel the mighty sanctifying power of the gospel of Jesus Christ, till we all come in the unity of the faith and measure up to the stature of the fullness of our Lord Jesus Christ. Oh, for a baptism of power on preachers and people!

R. H. B. GLADNEY.

Bolivar, Miss.

Notice.

At a meeting of the Joint Board of Finance of the Mississippi Conference, held after adjournment, the following officers were elected to serve for the year 1894: Rev Jno. W. Chambers, chairman; W. A. Gunning, secretary; Wm. Thornton, Treasurer. They are the Executive Committee of the Board.

W. A. GUNNING, Sec'y.

THE OLD YEAR'S BLESSING.

BY ADELAIDE A. PROCTOR.

I am fading from you, but one draweth near
Called the Angel-guardian of the coming year.
If my gifts and graces coldly you forget,
Let the New Year's Angel bless and crown them yet.

For we work together; he and I are one;
Let him end and perfect all I leave undone.
I brought Good Desires, though as yet but seeds;
Let the New Year make them blossom into Deeds.

I brought Joy to brighten many happy days;
Let the New Year's Angel turn it into Praise.
If I gave you Sickness, if I brought you Care,
Let him make one Patience and the other Prayer.

Where I brought you Sorrow, through his care at length
It may rise triumphant into future Strength.
If I brought you Plenty, all wealth's bounteous charms,
Shall not the new Angel turn them into Alms?

I gave Health and Leisure, Skill to dream and plan:
Let him make them nobler—work for God and man.
If I broke your Idols, showed you they were dust,
Let him turn the Knowledge into heavenly Trust.

If I brought Temptation, let Sin die away
Into boundless Pity for all hearts that stray.
If your list of Errors dark and long appears,
Let this new-born Month melt them into Tears.

May you hold this Angel dearer than the last—
So I bless his Future, while he crowns my Past.

Letter from Oregon.

MR. EDITOR: The ADVOCATE, of Dec. 1, reached us to-day just as we were at dinner. I read to Mrs. Futrell and Mary Lee almost the whole paper before we arose from the table. How we enjoyed these biographical sketches! Bro. Brooks still goes in and out among the brethren. What pleasant memories are recalled in thinking of him! Mrs. Futrell says we just must try to plan a visit to Mississippi, so as to attend the Annual Conference.

To me "Gliderdy's" "Some Other Ministers" was refreshing. I, too, will never forget Bro. Davis, the blind preacher. And Nathan Sullivan—what a lovely character! Much of that part of my life that was spent in Tennessee was within the hallowed influence of this good man. So, also, of M. J. Blackwell and C. J. Mauldin. It seemed I could scarcely go anywhere but the influence of some one or more of these men was felt.

I was glad he made mention of my second presiding elder, A. B. Fly. I feel I owe much to his teaching and training. E. C. Slater was my first. He was a great help to me, and I would be a better preacher had I followed his instructions closer, especially in reference to writing sermons.

As we read of the growth of the North Mississippi Conference, we could but feel a glow of satisfaction that we had a share in that growth.

The organization of the Conference at Water Valley was the close of my second year in the ministry. I had attended the Memphis Conference at Brownsville, and, though I had done as in my first year—brought up two years' course of study—on account of the change in the course I feared to stand an examination. But at Water Valley the Bishop told me if I desired to, to try. I did so, and was ordained elder by Bishop Doggett. The growth of the church has certainly been a gratifying one—nearly 1,000 per annum.

Of course, we were particularly interested in the history of Starkville, as it was (she says *is*) the home of Mrs. Futrell. Here was my first station. Here my shattered health was restored. Here, too, though inexperienced, was quite a successful pastorate. My first year I took in fifty-seven members as a result of a meeting held almost alone, so far as ministerial help was concerned. I preached all but seven sermons in a meeting which lasted three weeks—two services per day. Here it was I found the best wife in the land, and one who has proven an invaluable help, worthy of more honor than I have been able to bring to her.

It was very gratifying, at the close of my second year, to be told by my presiding elder (A. C. Allen) that there was but one dissenting voice to my return.

We were much interested, too, in Greenville. It was a dark and gloomy time in December, 1878, when we reached there. The yellow fever had almost ruined our church. Of the forty-two members remaining, nineteen were widows. They, however, met the pastor and his wife, and said they would do what they could. By adopting a systematic plan of work, it was wonderful how well they did. Our income was ample—much better than they had ever been able to do before. And the beauty of it is, they have continued to grow ever since, until now it is a strong church. We can join Bro. Standefer in saying a more consecrated, devoted people we never saw.

We were also interested to see the wonderful growth of Corinth. When we went there in November, 1875, the Board of Stewards just asserted it was an impossibility to support us; that they did not pay the preacher's board the year before, and were no stronger now than then. We persuaded them to adopt our financial system, and they paid $700 instead of $300, as before, and have, I believe, kept up in this neighborhood ever since. How delighted we both would have been to meet and commune with these good people again! Here Mrs. Futrell attended her first Conference.

But if I write much more, brethren will say, "They are homesick." In some things it is true. But the Bishop says we are needed worst here, and so we stay.

I still say this is the finest climate I ever saw; and where we now are is very much like the Yazoo Delta, without the malaria. In a broad valley, with mountains in view on nearly every side, no view could be prettier. My congregations here are about 300 in the morning; not so many at night. They come from five or six miles around. We desire to ask all our old friends to pray for our success with this people this year.

J. L. FUTRELL.

Tangent, Oregon.

The Preacher and the Press.

BY REV. J. W. HARMON.

Powerful agencies are at work, commanding the thought and arresting the attention of the world. In this age, however, regarded as the most enlightened and learned, two of its distinguishing characteristics center in the Preachers and the Press, so far as intellect, morals and religion are concerned.

The preacher may be ever so eloquent and brilliant in thought and in action; he may be persuasive and impressive, arousing intense emotion, but it flashes only for the hour and then disappears.

But the type-battery, traveling in the greatness of its power, gives out in unimpassioned language truths that become imperishable, and generations, as they come and go, are affected and influenced by them.

The preacher generally speaks within four walls; and to a limited number; but the type-battery, thundering through the power of the press, has reading or listening millions responding approval or disapproval.

The arguments of the preacher in the pulpit or the orator at the bar follow each other in quick succession, sometimes losing all their influence by inattention or by some slight interruption, and at best grow dim, unless some unique illustration or brilliant sentence fixes it in the memory.

The preacher may exhibit great excitement and roll out his vehement and eloquent sentences to live only for a few days; but the impassive page of the type-battery is subject to no excitement, never exhibits timidity, never stoops to apologize, but continues its bold and unabashed statements, fixing its truths or errors in the memory.

The passion and posturing attitudes of the preacher may arouse an audience to a high pitch of excitement, but they soon die out amid the cares and friction of life; but the calm and cool utterances of the types electrify a continent, and its great thoughts, like crested billows, roll over the world.

The preacher in his most brilliant flights of truth or imagination may be compared to the lightning's flash that blinds only to leave us in darkness or uncertainty. (We had a preacher once in the Mississippi Conference who so dazed the expert reporter that his pencil fell from his fingers, and there was a failure to chronicle so eloquent a sermon.) But the type-battery is more like the sun, shedding its steady rays over the world of minds and hearts.

The pulpit and press—oh, wonderful power!—they have subverted thrones, changed the faces of nations, dethroned the world's most noxious rulers, erecting a kingdom and throne of their own, and from this royal seat of power are issuing doctrines and edicts which will govern the world.

They are the great telephonic trumpets of the world through which the living, spiritual words of the preacher are thundered into the ears of mankind and roll down the ages.

Wonderful combination of power! the pulpit and type-battery; and when sanctified by the power of the Holy Spirit they are truly the batteries of the eternal God wielding a mighty and majestic power among the transient dwellers of this world, and governments will do well to heed the lessons they give.

But a cringing pulpit to wealth or power; an apologetic pulpit; a pulpit destitute of spiritual power—and such a pulpit in combination with a degraded, lying, slanderous press—a press seeking gain and selfish ends, through the cries of childhood, and the groans of women and men of the liquor blood-money, ought to be gibbeted higher than Haman, amid the blistering hisses and burning scorn of all true people and right-thinking nations.

Sanctified pulpit and press, I pay thee courtly honors, and do homage to thy power.

Letter from China.

MR. EDITOR: May I ask the privilege of using the columns of your paper for the purpose of sending a message to the many friends throughout Mississippi who are interested in work for the Master in this distant land?

During my stay at home I found there were many persons in our church truly interested in mission work, and it pleased me to see how eager some of them were for tidings from the different mission fields.

Desiring that those whose hearts go out in loving prayer and sympathy for those who have gone to far-off heathen lands as witnesses for Jesus should know more of the work as it really is, I write this letter.

First of all, I should like to testify how faithfully God's promises were redeemed to our little band of missionaries as we were journeying hither.

Our party of eight, representing seven different States, met at St. Louis on Saturday, Sept. 10. After spending Sunday at that place, we started on the long overland journey, to San Francisco. I will not occupy space with an account of that journey which occupied four days, but will simply note the fact that our heavenly Father had prepared unexpected blessings all the way. The railroad officials did all that could have been asked to make the trip pleasant. Some one was waiting to meet us at every point where it was necessary to make any change of trains. Nothing was left undone which seemed in any way necessary for our comfort and welfare.

At Oakland, where we left the train, an agent of the Union Pacific railroad was on hand to meet us and attend us on the ferry-boat as we crossed the bay. When we landed at San Francisco, he did all that was necessary towards completing arrangements for our voyage, and saw us safely aboard our steamer, which sailed for China on Saturday, Sept. 17.

We can not soon forget how our loving Father's blessing attended us on all that voyage of seventeen days. To all but one of us this coming away from home and country was an untried experience, but each one was strengthened "with might in the inner man." We realized that it was God's own hand which led us forth, and were willing to trust him for all that the future might hold for us. However, as we stood on the deck of the *City of Peking*, and saw the shores of our native land grow faint and indistinct in the distance, and, finally, watched them fade from sight altogether, to, at least, one of us emotions were aroused which the pen will not describe. Only the love of God can sustain one in an experience like that.

I think I realized more fully than I did when I first came out to China what a vast expanse of water was to stretch between me and those on earth who were most beloved. This consciousness, however, caused no shrinking back. I was able to look forward with unquestioning faith to the future, believing that it was God's own hand which was directing me back to China.

On the steamer, as on the overland trip, unexpected blessings awaited us. We were pleased to find that we were not the only missionaries aboard the vessel. A party of nine Presbyterians *en route* to Japan, Korea and China contributed largely to our pleasure on the trip. As there were only seven cabin passengers besides the two parties of missionaries, we had exceptional privileges. We could have religious services at any hour we wished, and it gave us pleasure to have some of the ship's officers present at more than one of the meetings. We trust that good seed were sown on this voyage which shall yet bear fruit unto life eternal.

The captain and officers of the *Peking* were unceasing in their efforts to make the voyage pleasant to us. I note the fact because this is not always true on the Pacific steamers. Missionaries are not always treated with that courtesy and consideration which would naturally be expected. Our party, however, met with nothing but kindness throughout the entire trip.

Before landing at Yokohama we found that the Japanese steamer with which we had hoped to make connection had already left port. This meant a week's detention in Japan for us, which we regretted very much at first, but which, on the whole, seemed to prove a good thing for the entire party. It gave us time to rest somewhat after a long and rather tedious voyage, and the opportunity thus afforded for quiet thought and serious reflection concerning the work we were so soon to undertake was something not to be lightly esteemed. I will not dwell, however, on our week's stay at Yokohama, but will hasten on towards the end of our journey.

Just before leaving Yokohama we were gratified to learn that Bro. Newton, of our mission in Japan, would be going over on the same steamer with us as far as Kobe. His presence on the trip was a great blessing to us. At Kobe our vessel was detained for nearly two days, so we had ample time to go ashore and see the members of our mission there. We spent one night ashore at this place, and some of us had the happy privilege of spending the time with our beloved Mrs. Lambuth. The hours spent in this home where he, whose name is so much loved by Mississippi Methodists, once lived and labored will long be remembered. The absence of our beloved Dr. Lambuth was forcibly felt, but it was not hard to realize that he had only gone "inside the temple" of the ever-living God.

Leaving Kobe at noon on Friday, Oct. 14, we reached Shanghai just four days later after a most delightful passage through the Inland Sea, having stopped for a few hours only at the two ports, Shiminoseki and Nagasaki. As our steamer entered the port at Shanghai a collection of friends were seen waiting on the wharf to receive us. Their cordial, Christian welcome did much to encourage us as we landed on a heathen shore. Almost every member of our mission in Shanghai was present. Bishop Key, too, was among the number who bade us welcome. He has left us now; going back to the homeland for the purpose of bringing the demands of our work here more prominently before our people. Dear friends, do not, I beg you, lightly regard the good Bishop's words in behalf of our China work. He realizes, as we on the field do, how important it is that we have men and women to carry on this work. More than one department of our work will suffer materially if help does not come soon. Why do Christians hesitate when God offers to them the privilege of helping in the great work of bringing the world to Christ?

Brothers and sisters of the Mississippi Conference, it was from your borders that our heroic Dr. Lambuth came forth to China almost forty years ago. Remembering how zealously and patiently he labored to establish our work on a sure foundation here, are you content that Mississippi have no further part in the carrying forward of that work? Is there not one minister in the whole of our Conference who will come and help Bro. Burke at Sung Kong? For more than five years he has labored, prayed and waited for help. Dare we keep him waiting longer? Our Master says: "Go ye; . . . teach them." Shall we not obey?

Praying that the Spirit of God will arouse men to a sense of responsibility in this matter, I am,

Very sincerely yours,

L. ELIZABETH HUGHES.

Shanghai, China, Nov. 14, 1892.

The Pew to the Pulpit.

The highest and holiest calling on earth is to preach to a dying world "the gospel of Christ, for it is the power of God unto the salvation of everyone that believeth;" and it must necessarily be also the most important and the happiest calling on earth, when filled as it should be; but the most disastrous and miserable one when not. Therefore, the sanctity and responsibility of the calling must be correspondingly solemn and awful.

When "the angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush," and called him to lead His chosen people out of Egyptian bondage into the promised land of liberty, and he turned to go thither, the Lord said to him: "Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." And equally sacred and holy is the call of God now to lead the people out of the bondage of sin into the liberty of the gospel; and with the same feelings of solemnity and awe that impelled "Moses to hide his face," should everyone who is called of God to preach the gospel respond. No one should presume to enter upon such duties without the most devout reverence for, and the most implicit faith in, and absolute obedience to, and humble dependence upon, Almighty God.

If all the called of God will go unto him, as they should, and be made just what he would have them be, and then live and preach just as he would have them do, they will all become irresistible agents in his hands for the accomplishment of the greatest good in this world, and the Lord will bless them with all needed comfort and happiness. He will give them wisdom liberally, and upbraid them not, if they will ask him aright, and he will endue them with power from on high. He will supply all their needs, both spiritual and temporal. "He will withhold no good thing from them, if they walk uprightly." If necessary, he will shower down manna from heaven for their bread, and waft quails on the winds for their meat. If he don't see proper to cause the people to feed them, he can send ravens to do it, or he can make the barrel of meal and the cruse of oil last indefinitely. He *will* feed them one way or another. "Great is the Lord, and greatly to be praised, for he is as good as he is great." But "he is also to be feared above all gods," for while "he is a sun and shield," he is also "a consuming fire."

"Have faith in God," doubting ones, and do your duty; then all will be well with you. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The Lord clothes the lilies and feeds the sparrows; will he not much more take care of you, O ye of little faith? If you lack faith in God yourselves, how can you inspire the people with it? The Savior himself says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "Believest thou this," reader? St. Paul believed that the Savior meant just what he said, for he declared, emphatically and unqualifiedly, "We know all things work together for good to them that love God—to them who are called according to his purpose." Is that not enough? More anon.

D. W. FOSTER.

Plaisance, La.

Groanings and Amens.

MR. EDITOR: A worldly gentleman, who has a tender place in his heart for Methodism, remarked to a friend of mine the other day that he liked the Methodist Church very much, but stated that he greatly objected to the groanings and amens indulged in by our ministers during public prayer. He said it detracted his attention from the prayer that was being offered, and was a great strain on his sense of propriety. As I have frequently raised this objection myself, it set me to thinking, and hence this suggestion. Would it not be a good plan to discourage the practice of giving vent to our feelings aloud during prayer, as it is evidently objectionable to a great many, in and out of the church? While we would not think of taking the place of silent and unconcerned listeners, we could, with better effect, breathe our amens in a whisper, which would be equally as acceptable to God. It is the mission of our ministry to win souls to Christ; and if this great work can be better accomplished by giving up objectionable customs that have not the slightest tendency toward a compromise with sin and Satan, why not do it?

I am a Methodist, and would be far from yielding a single point in doctrine; yet, at the same time, I think we should strive to break down all barriers that stand before our doors, and if the custom treated of is calculated to "hack" and annoy anyone, we should leave it off.

A STEWARD.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

RUM, RAGS, AND RELIGION. By Rev. O. M. Owen. Fourth edition. Full of startling facts! The mask torn off! 12 mo, 125 pages, finely illustrated, 25 cents. Cloth, 50 cents. Address A. W. Hall, publisher, Syracuse, N. Y.

AN ARTIST IN CRIME. By Rodrigues Ottolenghi. G. P. Putnam's Sons, New York. G. F. Wharton, New Orleans. Price, $1.

This is a story showing the adroitness by which a rascal can carry on his rascality. It is thrillingly told. We don't know whether such publications do good!

THE REVIVAL QUIVER. By Louis Albert Barnes, D. D. Lee & Shepard, Boston. G. F. Wharton, New Orleans. Price, $1.50.

Dr. Barnes has done good service in giving to the world this "record of four revival campaigns." The chapters are the "germs" from which Dr. Barnes gathered his material for talks during revival meetings, and they are pointed and pithy.

POETICAL WORKS OF ROBERT BROWNING. By Thomas Mollivaine. Frederick A. Stokes Company, New York. G. F. Wharton, New Orleans. Price, $1.50.

These selections comprise some of the best of Browning's effusions, and are put forth in elegant style. Of course, we don't pretend to sit in judgment on Browning's merit as a poet. Each reader has his own opinion; but we can say this: if you want Browning's poems, you can't procure a more dainty volume than this one issued by the Fredorick A. Stokes Company.

SIX SONG SERVICES, with Connective Reading, Designed for Special Religious Services and Christian Entertainment. By Philip Phillips and Son. Square 12 mo, manilla, 70 pages. Per copy, 20 cents; dozen, $2; hundred, $15. New York, London, and Toronto: Funk & Wagnalls Company.

Here is something new and attractive for Christian Endeavor Societies, Epworth Leagues, and others. The services with words, music, etc., are arranged topically, as follows: I. Christ in Song; II. Salvation in Song; III. Thanksgiving in Song; IV. Children's Services in Song; V. Temperance in Song; VI. Christmas in Song.

J. Fischer & Bro., 7 Bible House, N. Y., have sent us the following Christmas anthems:

1. Hail to the Day of Jesus' Birth. Soprano solo and chorus, by A. Diabelli. Price, 20 cents.
2. Christ Is Born. Solo and chorus. Decio Montl. Price, 15 cents.
3. Joy Forth Is Ringing. Duet for soprano and baritone, with chorus. C. B. Witzka. Price, 20 cents.

We cheerfully recommend these bright and beautiful anthems, and predict for them a hearty welcome in all choirs. They are highly meritorious compositions, by most eminent authors, and can not fail to be appreciated by all good singers and choir directors.

SUNDAY-SCHOOL LESSON.—Jan. 1, 1893.

BY REV. WM. H. LAPRADE, D.D.

Returning from the Captivity, Ezra i, 1-11.

GOLDEN TEXT.—"*The Lord thy God will turn thy captivity, and have compassion upon thee.*" (*Deut. xxx, 3.*)

Our Lessons for last Spring covered a very sad period of Jewish history. We learned there that, in consequence of their disobedience to God's commandments, the people were carried into captivity, some during the reign of Jehoiachin, many more afterwards, in the days of Zedekiah the king. We also studied the character of Daniel and of his companions, made manifest under great trials and persecutions, and, in particular, the preservation of Daniel when cast into the den of lions.

This marvelous event took place during the reign of Darius the Mede. About two years later, Daniel being still alive, Cyrus became king of Babylonia.

The prophet Jeremiah (see Jer. xxv, 11) had foretold that the period of captivity would be seventy years. Now, in B. C. 537, the first year after Cyrus became king, the time had about expired. Isaiah (Isa. xliv, 28) had mentioned Cyrus, by name, as the agent by whom he would rebuild Jerusalem.

Cyrus was a great statesman, as well and permanency to his great dominions as a mighty conqueror. For the purpose of securing and maintaining strength he had favored the restoration, as tributary to himself, of the conquered races to their homes and accustomed modes of life. To restore Israel was in keeping with this general plan, and he was, moreover, specially moved by God to do this, now that the time fixed by prophecy had come.

Ver. 1. There was no moral principle in Cyrus moving him to do this. It was in line with his general management of the nations subdued by him. Probably he had heard of Isaiah's prophecy concerning him, and God stirred him to action. The will of the king was "proclaimed" by criers, and also sent in writing to all parts of the kingdom.

Ver. 2. To ascribe success to the favor of the gods was common among the heathen. The prophecy of Isaiah he regarded as a command from the God of Israel. As a polytheist, he attached importance to any divine message.

Ver. 3. Cyrus recognized Jehovah as a god, as the God of Israel, the God which is in Jerusalem. The proclamation was broad. All could go who desired. The purpose of the king was to furnish population for Jerusalem.

Vers. 4-6. We are informed by Josephus that "many remained in Babylonia." Some had grown rich; others stayed behind for other reasons. Cyrus, no doubt, anticipated this, and his proclamation being permissive, and not mandatory, left each one to decide for himself. Those who might go would need aid; free-will offerings for rebuilding the temple would be made, but other funds were needed. So Cyrus arranges for that.

The number of those who went, together with the names of the heads of families, is given in chapter ii. We are informed that there were 43,360, with the additional number of 7,337 slaves.

Those who remained contributed liberally, both to the general fund and for temple service.

Vers. 7, 8. These sacred results were, no doubt, regarded with great reverence since the days of Belshazzar. Their surrender by Cyrus was, no doubt, due to the fact that he regarded Jehovah as a god; but their association, or that of a number of them, with the guilty feast and the prophetic handwriting on the wall must have been known by him, and made him all the more willing to send them away. It is an error to suppose that Cyrus put away other gods in order to worship the only true God.

Vers. 9-11. This is probably only an approximate estimate of the number. The worship of the Jews was so intimately associated with these vessels as to make the possession of them a source of great joy. Sheshbazzar is another name for Zerubbabel.

God allowed Israel to be led into captivity, as a punishment for their sins, but he cared for them all along. He had promised them deliverance, and now he redeemed his promise. All his chastisements are for good.

God uses many and various instruments for the accomplishment of his designs. "He maketh the wrath of men to praise him." "All things," the apostle tells us, "work together for good to them that love God."

Had Israel suffered no chastisement for sin, all the tribes would have gone into idol worship, and the knowledge of the only true God would have been lost to them. But, the purpose being accomplished, God restores them to the home again.

From every piercing sorrow
That heaves our breast to-day,
Or threatens us to-morrow,
Hope turns our eyes away;
On wings of faith ascending,
We see the land of light,
And feel our sorrows ending
In infinite delight.

—*Joseph Cottle.*

Woman's Board of Missions, M. E. Church, South.

Four missionary teachers of ability and experience are needed for *Brazil*—two to go at an early date to fill vacancies and two to go in July.

This call is made by advice of Bishop Wilson, who is in charge of that field. He has recently visited the missions in Brazil, and says the work there requires these women.

Among the teachers in our home colleges and schools surely four tried, consecrated women will readily respond to this call.

MRS. D. H. MCGAVOCK,
For. Sec. Woman's Board of Missions.
Nashville, Tenn., Dec. 1, 1892.

To the King's Daughters of the Methodist Church, South.

Dear Sisters: Being one of your number, and knowing our aim is to be an arm of service for the Lord, ever ready to lend a helping hand, I feel assured you will listen to a call upon you made—"In His Name." The Parsonage and Home Mission Society—the regularly authorized woman's home mission organization of our church—has undertaken to establish a school in the mountains between Kentucky and Virginia that we hope to make a base from which our Christian workers may reach out in all directions, bearing the living message of our heavenly Father to many who have not yet regarded it. The inaccessibility of their homes has kept from the many in those regions advantages enjoyed by more favored localities, while their poverty has made it impossible for them to go from home to seek them.

Ignorance fosters vice. Those who are able, appreciating its value, are willing to help to secure the school. No better opening for Christian labor can be found than this school in the mountains will afford. We, therefore, desire to make every effort to place it there at as early a date as possible, and need your help to do so. Will you not take this as special work until it is accomplished. If you have a circle in your church, call a meeting and adopt this as your work. If you have no circle, accept individually this call for service, and give your aid for Christ's sake. Reports of work done by our King's Daughters will be given in *Our Homes*, the organ of woman's home mission work in our church, and in this paper. "The King's business requireth haste." In his name I ask prompt responses. Your sister,

LUCINDA B. HELM, Gen'l Sec'y.
1300 Third Ave., Louisville, Ky.

Pastors for the Hour.

Thoroughly equipped pastors were never more demanded than now. Even physical health and development are not unimportant. Familiar acquaintance with the laws of good society is indispensable. Learning needs to be varied and accurate. Voice and manner must be cultivated. But this thorough furnishing is *unto* good works. It is a means to an end, and not an end in itself. The pastor is to covet earnestly the best gifts, but not to the neglect of the more excellent way. All his attainments are worse than vanity unless they increase his efficiency as a shepherd and bishop of souls. He is not an idol to be worshiped; a lecturer to be applauded; a pet to be spoiled. He is to rebuke, reprove, instruct with all long suffering. He is to gird himself, and minister to others. If he would have the regions roundabout flock to his word, he must go into the wilderness, girt with leather over his camel-hair raiment, and preach repentance unto life.

What mockery the crescendo organ swells, the trilling choirs, the pomp of ritual, and the eloquence of speech—if the people starve for the bread of life! Dudeiot priests, prating of poets or reading essays on æsthetics or philosophy, are a travesty on the spiritual calamities of the race. Consecrate poetry, æsthetics, philosophy to Christ—and hide in him! If he be lifted up, he will draw all men unto him. He only is the way and the truth and the life. Other foundation can no man lay. He is bread for the hungry: water for the thirsty. It is our supreme privilege and duty to know nothing among men but Christ, and him crucified. By practical sympathy with all distress, by wise efforts in behalf of the material and moral good of community, by a personal experience of the deep things of God, by the faithful presentation of Christ as the panacea for all ills, social and spiritual, we are to continue to demonstrate that he is the power of God unto salvation to every one that believeth.—*Western Christian Advocate.*

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, express company orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Publisher.

Is Prohibition Feasible?

BY REV. W. G. THRALL.

The advocates of this measure are often met with the objection, "Let us first enforce the statutes we already have, and when we succeed in that we shall be ready for absolute and unconditional emancipation." And it is not infrequent that the inefficiency of existing legal restrictions on the traffic is exhibited as an argument against placing other and more stringent laws on the statute books, which, it is contended, will be still more difficult of impossible of enforcement. And so these sophists tell us how the whole subject is brought into ill repute and the community at large demoralized.

The argument above quoted, plausible as it may seem upon its face, is unquestionably misleading as it is untrue. Little argument is necessary to show that certain evils may be entirely prohibited, which if once given license can not be regulated. A pestilence might be prevented from touching this whole hemisphere, but let it get a foothold once, and no human power is able to control it. A mad dog may be easily and safely killed before turned loose, but let him go, and a whole community can not regulate him. And the bite would be equally fatal whatever price or license the owner might pay for the privilege of turning him loose.

One chief difficulty in enforcing present restriction laws, is the quasi-sanction which by these very regulations is given the whole traffic. This compromises the government and weakens the arm of the law. If the drink traffic were once outlawed, declared out and out to be unlawful, at once the law would be materially strengthened in dealing with it. Experience has demonstrated over and over again that prohibition is a result much more easily attained than regulation.

Many restrictions, limitations and prohibitions attend the license system, varying in the different States, but nowhere are these limitations enforced. A man who has so little pride in himself, interest in his fellows, and cares so little for God, as to engage in the low business of running a saloon will be the last man to have any scruples against violating the law. And it is just as sure that the man who habitually visits the saloon and patronizes the bar will not by his own testimony criminate the proprietor for infraction of the law. There are none left to prosecute (with the rare exception of the police) these offenders but the good people who never go near the saloon, and consequently know but little personally of the lawlessness that abounds, except that it does exist. Hence the limitations of the license laws can not in the nature of things be steadily enforced. But the contrary is true of prohibition, as illustrated in those States where a trial has been made. With unconditional prohibition the traffic could only be carried on "on the sly." Sold on the sly and drank on the sly. The sanction and support of the strong arm of the law would be withdrawn, and when public opinion had risen to the point of "downing" it one week the same work would not have to be repeated the next.

Kansas was never able to enforce the several regulation laws of the unholy traffic; but when a prohibition law was enacted, though surrounded on every side by license States, and bought by the men and money of the whole nation of liquor men, and trying what at that time was an untested experiment, yet the first year under prohibition Kansas settled, at least, one-third of the whole number of saloons. And not only that, but she decreased by a large number the inmates of her jails, penitentiaries, reformatories and alms-houses, and steadily down to the present has every year made striking progress in diminishing the saloons. These facts are attested by high and competent officials. The chief denial is by the liquor traffic. And these men, though contending pretentiously that prohibition is a failure, will promptly contribute thousands of dollars to fight the measure whenever and wherever attempted.

Prohibition absolute, unconditional and eternal is the only measure and remedy that can perfectly avail in exterminating this evil. To accomplish this effect there must be a party, call it what you will. "Prohibition," "Reform," "Columbian," "Independent," or whatever, in which all God-fearing, home-loving citizenship, independent of all political and religious partisanship, shall heartily co-operate.—*Christian at Work.*

The Gambling Evil

We publish below a number of paragraphs taken from a tract issued by the National Anti-Gambling Society of England. What the writers have to say as to the evils of gambling is quite as applicable to this country as to England. Particular attention is called to the paragraph from the London *Times* on the subject of horse-racing.

From the London Times.

Horse-racing is an amusement to which is directly traceable more misery, more ruin, more demoralization, than to any other pastime. It is unnecessary to insist upon the manifold evils of the gambling spirit, the ruined homes, the broken hearts, the blackened characters for which it is responsible, and the demoralizing effect upon the intelligence and the sympathies of the people of this arid and absorbing passion for swift and unearned gains. The curse of gambling, as Burns has said of another vice, is that "it hardens all within and petrifies the feeling." It is absolutely certain there has been an appalling increase in the facilities for betting and similar forms of speculation among the middle classes and even the working classes. A cheap press has brought the knowledge of sporting events to the homes of the humblest. Betting is no longer the exclusive appanage of aristocratic dissipation; it is the delight of shopmen and servants; it roars daily along Fleet street with its unsavery following of touts and roughs; it forms the favorite reading, morning and evening, of the clerks on their way to and from the banks and counting-houses of London and other great cities; it lies in wait for the school-boy, almost as soon as he begins to feel an interest in athletic competitions; it entraps, we are assured, even women and children; it is a main element in the miserable story of an immense number of embezzlements and frauds.

From the Author of "Tom Brown's School-days."

Of all the cankers of our civilization nothing approaches the unblushing meanness and rascality that holds its head up to the much-belauded British turf. It is quite true that a very considerable section of our aristocracy is on the turf, but with what result? Shall a man touch pitch and not be defiled? There is not a man of them whose position and character have not been lowered by the connection, while in the majority of cases it ends in bringing down the standard of morality to that of blacklegs.

From the Dean of Rochester.

It seems to me that no true nobleman, no true gentleman, should pay large sums of money and have nothing to show for it; money with which he might have relieved want and encouraged industry, and might have obtained the blessing of him who is ready to perish or have made the widow's heart to sing for joy.

From a Prison Chaplain.

The chaplain of the jail at Stafford says: "We are able to fill one of the spacious corridors in Stafford prison with young men of the clerk and accountant class, whose ages vary mostly from sixteen to twenty-three, and who receive salaries varying from £40 to £70. And in what I am now saying I am but re-echoing their own statements: It is betting and gambling of which these young men are the victims."

From Charles Kingsley.

Even before I thought seriously at all I found myself forced to turn my back on race-courses; not because I did not like to see horses run, but because I found that they tempted me to betting, and that betting tempted me to company, and to passions unworthy not merely of a scholar and a gentleman, but of an honest and rational hargeman or collier. Of all habits, gambling is the most intrinsically savage. Morally, it is unchivalrous and unchristian; the devil is the only father of it.

—*Christian at Work.*

Slang in the Pulpit.

"Govern the lips
As they were palace-doors, the king within."

Much of what goes under the name of slang is smart. Most of it is generated in the sharp attrition of mind made acute either by the necessities of poverty or the exigencies of gambling, and reeks with the gutter, the saloon, the race track. All of it has the abandon of utter worldliness.

It sticks like a burr. We can scarcely walk a block without getting full of it. But it detracts from grace and purity. Manners and speech suffer corruption. It is ruled out of good society, outlawed by education, and a price is set on its head by godly living.

Disgusting wherever used, it is utterly revolting in the mouth of a minister of the gospel. We are to seek that grace of our lips which shall make the King our friend.

To play the clown in the holy desk, and shame the denizens of Smoky Row in the language we use, is to profane the sacred place and holy day. Next to this is lending countenance to any guilty of such offenses.

Let us avoid it in ourselves as we would sin, and shun it in others as we would the plague. Let the words of our mouths and the meditations of our hearts be acceptable in the sight of God.—*Western Christian Advocate.*

Christian Advocate

D. L. MITCHEL, Publisher.

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C. W. Carter, Editor.

Thursday, December 29, 1892.

Notice.

The members of the Sub Committee of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE are called to meet at the ADVOCATE office, 112 Camp St., on Tuesday, Jan. 3, at eleven o'clock, to execute a publishing contract for the ensuing year. The members of this committee are J. M. Beard, S. S. Keener, J. B. A. Ahrens, W. B. Lewis, J. D. Cameron.

The Closing Year.

The Earth has made another annual round and we all are "one year's march nearer home." The steady, uninterrupted tramp of humanity toward "that undiscovered country from whose bourne no traveler returns" is something exceedingly solemn to think about. Time pauses not; opportunities fly by as the wind; privileges vanish like shadows; hopes fade like mists before the sun, and we hasten after them. Whether we have used them well or ill, whether we have improved or abused them, makes no difference. They are gone before us with a record which we must needs face when we come into the audience chamber of the King. There will be no mistakes in that record to correct. There can be no additions or eliminations made. Just as the record is chronicled by the passing year and presented to the Master by time, so we must meet it and be judged by it. So, we say, the passing of the year is a solemn thing, and most of us take too little note of it.

There is, however, much in the history of the past year to rejoice in and to inspire hope for the year to come. In many places the Lord's vineyard has been diligently and faithfully cultivated, and the fruits have been garnered. The kingdom of Christ encloses in its folds a larger number of heaven born citizens than ever before. The leaders of God's army have learned wisdom from the struggles, the victories and defeats of the past year. The workers in the Lord's vineyard have acquired valuable experience by which to profit in the future. Preachers and people may look back upon a year "crowned with the goodness of God." While there is much to repent of, there is also much to glory in. Repentance for past neglects of duty may well precede rejoicing in the onward and majestic march of God's people to further conquests in the coming year. We may all draw inspiration for the future from the record of the past.

The outlook for the triumph of righteousness was never so broad and bright as it is in these closing days of 1892. The horizon is lifting itself all around, and humanity is rising to follow that uplift. The agencies for good are multiplying with marvelous rapidity, and the power to subdue the Earth to Christ is increasing in a manifold ratio. Recruits for the Lord's army are coming into the ranks from "every nation under heaven," and the tread of the Lord's soldiers as they march to the battle-fields of 1893 will make this old world tremble and send thrills of rapture throughout the heavenly kingdom.

It will be no easy fight nor bloodless victory. The enemy is stronger in numbers, better disciplined, has larger resources and is more determined than ever. Many a gallant soldier will go down in the storm of battle. The courage of many will be tested as in a crucible of fire. The fortitude of thousands will be strained to the utmost. "The patience of the Saints" will be tried as by a *tribulum*. But the Great Captain is at the head of his legions; and where he leads, even though it be to death, there will victory fling her banner to the breeze.

The fight is coming, and if there are any among us who are fearful and doubtful as to the result, let them retire before the battle is delivered in good earnest. One coward may infect a whole brigade and bring disaster which can not be remedied for many days. Therefore, we don't want them. Let them go and join the "mixed multitude" which always follows the Lord's people in their march to Canaan. Brother, if you don't intend to be a man and stand up and fight for Christ and humanity, then get out of the ranks and make way for those whose actions will not pain the Captain's heart nor bring the blush of shame to the cheeks of their fellow-soldiers.

The readers of the ADVOCATE will witness wonderful achievements during the coming year, and the earnest prayer of the editor is, that each one of them may be a potent factor in bringing about those achievements.

With this prayer ascending to our God and Father, the editor wishes you all a happy New Year in the Lord. Amen.

The Week of Prayer and Self-Denial.

The Board of Missions at its annual meeting, last May, suggested that a week be set apart for prayer and self-denial for missions. The week chosen is the first week in the next year, and begins next Monday, Jan. 2. The Missionary Secretaries have prepared a programme for guidance during the services of that week, which programme is published in another part of this paper.

There is great need for united and earnest prayer. Our people have scarcely yet attained to a proper conception of the meaning of missionary work. Indeed, they can hardly be said to realize the magnitude of the work God has committed to the church. Very few of them seem to see the magnificent opportunities lying around them or the vast possibilities that the future holds in store. We need, then, united and earnest and fervent prayers that the eyes of our people may be opened to these wonderful things. People will never act intelligently with their eyes closed. They must be made to see things as they are before they will act as they ought. Praying brings people close to God, and then they have the divine vision. In God's light they will see light. In the revelation of Jesus Christ comes the revelation of his kingdom and the things necessary for its enlargement and growth and universal spread. It is only under the full baptism of the Divine Spirit that preachers and people feel the thrill and power of the missionary impulse and begin to speak in words of fire to men of other tongues. Pentecost was the birthday of the mission spirit in the church, and every repetition of Pentecost gives a new start and fresh vigor to missionary effort. God's grace is unweariable and is always ready with its divine supports and encouragements. All the church has to do is to get herself in the proper attitude to receive what God wishes to bestow. Then let the church get down on her knees before God and cry mightily for that supernatural work upon her conscience which will open her eyes to see her responsibilities and give her an appreciation of her privileges and constrain her to make the best possible use of her opportunities.

Another feature of this appointed week is the self-denial feature. How true it is that too few Christians know by experience anything about the blessedness of self-denial for the Lord's sake! We give, maybe, something from our abundance to the Master's cause, but we know practically nothing of that "grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor, that we through his poverty might be rich." It is not our wealth that helps the Lord's cause; it is *giving* that wealth and becoming poor that he may become rich in souls rescued through our co-operation with the divine agencies he has set to work to win the world unto himself. The divine command is, "Deny thyself;" "Sell all thou hast and give to the poor." These are the acts which, according to the Divine Word, build treasure-houses in the heavenly world. The man or woman who denies self for Jesus' sake, that his great cause may be promoted, is laying up treasure in the safest place in the universe, as well as contributing help to lift fallen humanity up into the atmosphere of a healthy, moral, mental and spiritual life. How many thousands of Methodists know absolutely nothing of the exquisite pleasure that comes from a real self-denial for Jesus' sake!

We hope that all our pastors will call their people together every day during this appointed week to pray earnestly for that divine blessing which will bring them all to a realization of their obligations and privileges and opportunities, and that each day will witness genuine acts of self-denial in order that the fruits thereof may go to swell the anthems of praise to Christ's name and promote the interests of his kingdom on earth.

Brethren, let us have a week of earnest praying and genuine self-denial.

The Sunday Law Violators.

Judge Moise, of our Criminal Court, did a righteous thing when he stirred up the Grand Jury upon the Sunday law. He showed them their duty in the premises, and stated that he would hold them to its performance. The Grand Jury, thus "brought up standing," reminded the police authorities of their duties in giving information in regard to violations of the law. They were made to realize that the best thing to do would be to report all cases of violation. The District Attorney was made to understand that the Court expected him to prosecute with vigor every case put in his hands. So last Sunday, a week ago, the police took the names and places of all violators of the Sunday law, and these were published in the daily papers, and filled more than a column closely printed. The good work thus begun needs to be watched very closely and prosecuted with great determination, or the whole business will come to naught, and "the last state will be worse than the first." People who have been for twenty-five years under the tutelage of the Lottery Company, one of whose chief aims was to teach by precept and example utter disregard for law, will not be brought to obedience by a mere spasmodic effort. They have formed the *habit* of disobedience, and habits are not generally broken up easily. In this matter there is need for judges and juries and good citizens to exercise "patient continuance in well-doing." The revolt against lawful authority is wide and deep-seated, and only persistent determination will subdue it. We are satisfied that Judge Ferguson has started in for the campaign, and we believe that Judge Moise is filled with the same resolution. Now, if the good citizens of the city will back these two officers as they ought and as they can, we shall soon see a change for the better, and everybody will rejoice in it.

We believe in the enforcement of every law on the statute book, whether it be good or bad. If the law is good, enforce it for the good of the people. If it is bad, enforce it, and thus keep the people from being converted by the wholesale into law-breakers. No State, no community can afford to educate its young people, or its old people either, into the habit of disobedience to lawful authority. Such an education will undermine any commonwealth or city and bring it to utter ruin.

It will take us a long time to counteract the influence of the Lottery, but the two judges named above have started out on the right path, and the ADVOCATE congratulates them on their courage and bids them a hearty God-speed in their work. As long as they are fighting for the enforcement of law, they may count upon the CHRISTIAN ADVOCATE as an ally.

City Work for the Churches.

Everyone who believes in the religion of Christ, and understands the trend of things, must at once see and recognize the fact that the great work of the church is to be enterprised and carried forward more earnestly in our cities than ever before. The increasing populations, forced into the cities by the tides of immigration from almost every direction, create a demand upon the faith and energies and finances of the church which was absolutely unknown to our fathers in the ministry. We are glad to know the church is beginning to feel her responsibilities in this most important matter. The church people are waking up to the obligations which this new state of things have laid upon her, and are beginning to inquire anxiously how they may discharge their full duty in supplying the gospel and its accompanying blessings to the thousands who are coming so rapidly into our cities. For our part, we can not understand how any follower of Christ or any well-wisher of his kind can be indifferent to this great subject. And yet we have many members who can not be aroused. God is packing the people by myriads around our very doors, and by that action says to the church: "Give them the gospel."

We are glad to note that our brethren in St. Louis have inaugurated a splendid scheme of evangelization for their great city, and we pray that "their example may provoke many." The *St. Louis Advocate* says:

No city is building up more rapidly than St. Louis, and she now stands fifth among the great cities of the Union, having advanced one place since the census of 1880. This increase of population brings increased responsibility to the churches, and especially to Methodism, which is the church of the people. For some time the leading men of our church in this city have felt that a forward movement was necessary, and during the past month various meetings of the City Church Extension and Mission Society have been held, with the pastors and official members of the different churches, at which large plans have been under discussion. It is with very great pleasure that we announce that those plans have at last taken shape, and that it has been determined to raise $200,000 for church extension and city mission purposes, said sum to be subscribed and payable in ten annual installments, which will give the society $20,000 a year for its work. The plan has created very great enthusiasm among both preachers and laity, and at a committee meeting, held a few nights since, we learn that one church was pledged by its representative to raise $95,000, and two of our wealthiest and most active laymen agreed to subscribe $15,000 each, provided the whole amount of $200 000 was subscribed. The plan contemplates the enlistment of the entire membership of the church in the work, and it is the most magnificent home mission enterprise ever undertaken in the M. E. Church, South. If carried to success, as it certainly will be—for the men at the head of it know no such word as failure—it will place our church at the front in this, the largest city in the bounds of Southern Methodism, and ought to quadruple our membership and more than double the number of our churches in the decade covered by the movement. St. Louis Methodism is to day more united, aggressive and active than ever before in her history, and she means to do her part in the evangelization of this great city and in saving it for Christ.

That is a grand scheme, and we trust our brethren will win the largest success. Now, how about New Orleans? Are we to go on in the same old way? Can we not do better than we have done? Can't we carry on our regular work in the churches, and at the same time start and carry forward a work of evangelization which will be a blessing to the other thousands of our population? Could not some of our wise laymen—business men—inaugurate a plan by which we might come in possession of, at least, $5,000 a year for this work?

Brethren, God demands our service, full and unreserved, at this very point. These unsaved thousands God has brought to our doors that we may give them the gospel of his salvation. Will we do it? *Will we do it?*

A correspondent quotes from the ADVOCATE this paragraph from Dr. J. M. Beard's "Pointers on Church Extension:"

"Sir Francis Lycett, a Methodist layman, contributed one hundred thousand dollars to chapel building in the English metropolis, and did more in a decade for London Methodism than Wesley, Watson and Bunting in a century;"

and then proceeds to say:

"You should either disclaim it, or explain it, though it seems entirely indefensible. To me, it is the most astounding statement that ever appeared in a Christian paper, and for a Methodist to publish to the world that an expenditure of $100,000 is worth more than the life-work of the men named, gives, in my opinion, a view of a mind incredibly degraded."

Language is always to be interpreted by the subject in hand. Dr. Beard was writing on the subject of *church building in London*. He said nothing of the "life-work" of Wesley, Watson and Bunting, but had reference to their work in *building chapels in the city of London*. And we suppose it *is* true that the gift of £50,000 by Sir Francis Lycett to the chapel-building fund of the London Methodists "did more in a decade for London Methodism than Wesley, Watson and Bunting in a century" did along the line of church building. If we would study out the opinions of others, and see their bearings, we might be spared the ugly feeling resulting from the thought that they must be "incredibly degraded."

On the first page of this issue the pastors will find the programme for Self-denial Week prepared by our Missionary Secretaries. We exhort every preacher to "keep the week" with his people, and let everybody know that the money arising from self-denial goes to the extinguishment of the missionary debt.

NOTES.

If you will spell "murder" backwards, you will find the occasion for nine-tenths of the murders that are committed!

A call has been sent out by prominent prohibitionists for a general conference of Christian prohibitionists to meet in Philadelphia, Jan. 24, next.

At last we have the total vote cast in November for President. It is as follows: Cleveland, 5 537,900; Harrison, 5,176 611; Weaver, 1,025,060; Bidwell, 258 327.

While the Prohibition party polled more votes at the last election than in 1888 by nearly 25,000, the fact that in sixteen States it lost votes shows that it is not making much headway all along the line.

There is no need in Louisiana, nor anywhere else, for "lynchers" or "white caps." Let our people everywhere resist all tendencies that look in that direction. There is nothing but evil in such outbursts.

Too many Christian people, by speech and life, make the impression that they think only heaven belongs to God and the earth to the devil. The devil really owns nothing. He is the only real pauper in the universe.

The *Chicago Standard* (Baptist) says that since 1887 the number of saloons in Chicago has increased 85 per cent., while in the same time the population has increased 50 per cent. The *Standard* gives this as one result of "high license."

Dr. Strong, the author of that widely-read book, "Our Country," is about to bring out another book, called, "The New Era." We predict for it a wide reading. The first chapter is given by permission of publisher and author in the January *Missionary Review*.

Not long since we heard a lady say of a man, "He is the best-tagged man I ever saw." Now, there are some men who, for the comfort of other people, are not tagged enough. Many people ought to have a tag in front in big letters: "Beware of my ugly temper." It would save a world of discomfort.

The way some interpreters of Scripture are talking about the limitations of our Lord's knowledge is simple nonsense. In reading the writings of some of these people we are forced to the conclusion that if what they say is correct, then at times our Lord really did not know what he was talking about. If such people would make the acquaintance of Jesus himself, they would better understand his words.

The Christian who thinks so much about heaven that he has no time to think of this world makes a mistake. A right use of the conditions and circumstances that make up this world is the training necessary to qualify for heaven. Heaven will not be heaven to those who are not qualified for it, even if they should get there. The man who meets and discharges the obligations that come upon him in this present world, will have the "*right* to enter in through the gates into the city," and no power in heaven or earth or hell can debar him of that right.

To acquire knowledge of a fact unknown before sets the mental machinery to work with a new impetus, though the fact may be a sad one. Lately we have had some experiences in a Bishop's cabinet, and acquired the knowledge of some facts, which, though known to others, were not known to us. One of these facts is a sad one to us. It is this: There are preachers who are not only not in demand, but who are at a discount wherever they are known. The difficult thing to do is to get an appointment for them. No station wants them, no circuit wants them, no presiding elder will have them unless the Bishop forces them upon him. This is a sad case for a man called of God to preach. There is something wrong somewhere. Who will tell us where the hitch is?

Some papers and some talkers seem to be trying to make the impression that Sabbath legislation is made in the interests of the religious observance of the day. This is a gratuitous effort. Nobody of sense believes in Sabbath laws that look to compelling people to be religious. Sabbath laws are made for the protection of the day, but for the protection of the laborer from the everlasting grind of labor. Every man being and every woman has the natural right to one day of rest in every seven, and it is for the protection of that right that Sabbath laws are made. And society has the natural right to protect itself in protecting its individual members in the right which has been bestowed upon them. The Sabbath law with its egis, not over the day, but the individual, and thus secures the perpetuation of his physical powers by relieving him from labor on the seventh day. The man needs to be recuperated from the exhaustion of six days' work, that his life may be prolonged, and that the object of Sabbath legislation

The Reopening at Carondelet.

We feel very much like congratulating Bro. La Prade and his congregation. Though pressed by the stringency of the times, they have undertaken and carried forward to completion a work which might well have taxed their resources when times were easier. The interior of the old church, both audience-room and basement, have been brightened and beautified in a high degree. The Sunday-school rooms have put off their gloomy looks, and now rejoice in being places not only sunny with the smiles of childhood, but with the smiles of daylight. The audience-room has been made to look entirely new. The frescoing is of rare taste and beauty, the center aisles have been enlarged, the chancel rail has been moved out, the whole floor has been beautifully carpeted, and even the organ has put on garments of praise and looks as if ready to burst forth with the hallelujah chorus. Everything was in proper order for the reopening on Christmas Day.

A large audience assembled on Christmas morning, and at the hour appointed the pastor read and the choir and congregation sang with much spirit the following hymn composed by Bishop Keener:

O Spirit of the Triune God!
Thy mighty wing of radiant plume
With glory filled the rayless flood—
Move o'er my soul, its depths illume.

Thy wing alone dispelled the night,
And filled the laughing waves with joy.
O may my spirit see thy light—
Thy love its raptured thought employ!

Ere the bright fountains of the sun
Had filled the world with Orient gold,
Or Earth adown its orbit run,
Thou gav'st my soul a filial mold.

Now, "hid with Christ in God," enthroned,
My life shall burn on glory's height:
Until my Lord on earth be crowned
'Mid Seraphs' shouts and holiest light.

The Bishop followed with one of his great sermons on the Kingship of Christ. It had three points: The King, the King of Glory, the King of kings. For forty-five minutes the Bishop elaborated these three points in his own inimitable style. It was a good theme for the day and for the occasion. We hope to see this renovated church, under the inspiration of this sermon, start anew upon its mission of enthroning Christ as the King supreme in the hearts and over the lives of all who hereafter shall worship within its sacred precincts.

The Woman's Board and the Week of Prayer.

The following action of the Woman's Missionary Society of the North Carolina Conference, we are sure, represents the feelings of the Woman's Missionary Society in all our Annual Conferences. The Parent Board needs the co-operation of all the women of our church in its efforts to enter on its work in large and growing fields, and in the various departments of missionary effort that demand its support. We rely confidently on their co-operation during the Week of Prayer. With their sympathy, offerings and prayers, the services of that week will result in a mighty quickening of the missionary spirit in the church, as well as liberal offerings for the payment of our mission debt.

I. G. JOHN, Sec'y.

RESOLUTION.

Being in full sympathy with the work of the Parent Board, and appreciating their consideration in allowing the Woman's Missionary Society of the M. E. Church, South, to take up special collections in the interest of our Scarritt Bible and Training-school at Easter, we, the Executive Committee of the Woman's Missionary Society of the North Carolina Conference, request the earnest co-operation of our members during the special Week of Prayer appointed by the Board in liquidating the debt of the Parent Board, and desire the pastors of the North Carolina Conference to so inform our auxiliaries.

MRS. L. A. CUNINGGIM, President,
MRS. F. D. SWINDELL, Vice President,
MRS. W. S. BLACK, Corresponding Secretary,
MRS. R. P. NORWELL, Treasurer.

PERSONAL AND OTHERWISE.

The postoffice address of Rev. E. G. Kilgore is 222 Elliott St., Memphis, Tenn.

Rev. J. W. Hill ("Gullivor") has been elected assistant editor of the *Texas Advocate*.

Several Mississippi brethren gave us appreciated calls on their way home from Conference.

Just think of it: Boston came within 1 000 votes of passing a "no-license law" at the late election.

The health of Justice Lamar is a matter which gives great uneasiness to his friends and to the public.

St. Louis has postal street cars, and it is claimed that a great saving of time has been secured by their use.

We had a call from Dr. Murrah last week. He represents Millsaps College as moving on in a satisfactory manner.

Dr. McGlynn, so long under ban and deprived of his priestly office, has been restored by the Pope's legate, Satolli.

Rev. Robert H. Wynn, recently appointed pastor of Parker Chapel, in this city, will be in his pulpit next Sunday morning, Jan. 1.

Bishop Granbery and wife passed through our city last week, *en route* home from Mississippi. We regret that we did not get to see them.

The police of this city, stirred to duty by Judge Ferguson, are after the gamblers in good style. Go ahead, Judge, and clean out the rascals.

The grand jury at Greenville, Miss., recently returned one hundred and eighteen true bills to the court, seven of which are for murder in the first degree.

We call special attention to the fact that the week of self-denial and prayer begins next Sunday. Let everybody get ready to keep it in a proper manner.

Now, brother, you are on a new work for the year, and we give you a word of advice in regard to one part of your pulpit exercises: *Don't fire your prayers at the congregation.*

Rev. T. B. Malone writes from Grenada, Miss.: "We have met with a cordial reception here and are hoping for a year of prosperity." May the Lord give that prosperity!

Another *Advocate* has come to hand: The *Oklahoma Christian Advocate*, edited by W. Wimberly and C. P. Brewer, and published at Guthrie. We wish our brethren success.

Last week we made a mistake in giving the postoffice address of the treasurer of the Louisiana Conference Board of Missions. It is: W. B. Thomson, 68 South Rampart St., New Orleans.

Let the stewards on every circuit and mission and station get together as soon as possible and do their work with great liberality. "He that deviseth liberal things, by liberal things shall he stand."

There are two of our Southern Methodist papers that seem from their actions to be bankering after the connectional grazing grounds. We advise them to shorten their tether lest they become inextricably tangled.

We are sorry to lose our warm friend, Dr. Warren C. Black, who goes to Georgia to work for the Master. Dr. Black leaves a host of friends in Mississippi and Louisiana, and they all wish him abundant success in his new field.

Rev. R. S. Woodward, presiding elder of the Brookhaven district, Mississippi Conference, in a recent note, says: "My health is unusually good, and I am hopeful of a successful year's work for '93." May the Lord insure that success!

The publisher of this paper presents his compliments to Mr. and Mrs. Hendricks, of Natchez, Miss., for their elegant and courteous entertainment while he was their guest at the recent session of the Mississippi Annual Conference, held at Natchez, Miss. Such Christian hospitality weaves pleasant memories lasting as eternity.

Rev. John O. Keener, the retiring pastor of the Broad Street Methodist Church, was tendered a farewell reception by his congregation last night, at the residence of Mr. Ira W. Porter. Mr. Keener was the recipient of a handsome set of chased silverware, while his daughter was given a handsomely engraved silver napkin ring. It was with much regret that his congregation saw him depart this afternoon for his new field of work, at Greensboro, Ala. Mr. Keener is a son of Louisiana's distinguished and beloved Bishop.—*Mobile Dispatch.*

Brandon District.

The district stewards will please meet in the Methodist Church in Forest, Feb. 2, 1893, at 11 A. M.

C. MCDONALD, P. E.

Notice.

The Board of District Stewards of the Alexandria district will meet in Alexandria on Friday, Jan. 13, 1893.

S. J. DAVIES, P. E.

Week of Prayer and Self-Denial.

MR. EDITOR: The time for the "Week of Prayer and Self-denial," which was appointed by the Board of Missions and the Bishops for Jan. 1-8, is at hand. The interests at stake are of such immense importance that the attention of the entire church has been called to the observance of its religious services which have been arranged for.

Programmes have been sent to all the preachers, but many in their new charges may lose sight of the call. Responsive exercises have also been prepared for each day, and are being sent to all who have furnished us their postoffices and the number they will need. Let every loyal Methodist fall into line, and by prayerful consideration of the great work of the church in her mission fields at home and abroad, as well as by generous contributions to the treasury of the Lord, make the incoming year one of jubilee in all our coasts.

I. G. JOHN,
H. C. MORRISON,
W. R. LAMBUTH.

Woodville.

MR. EDITOR: The Methodists of Woodville anticipated Christmas one day by filling the parsonage with gifts of good things on Saturday. Upon his arrival the pastor found the house swept and garnished, but not empty, to the extent of a couple of barrels of flour, quantities of meat, coffee, tea, sugar, potatoes, pies, cakes, bread, butter, and a long list of accessories. He realized too late his error in coming alone, and is threatened with the serious consequences of economic notions as to the proper use to make of the perishables. The house was radiant with lamps and bright firelight, and the cordial welcome of the good ladies was limited only by his injudicious solitariness.

R. W. BAILEY.

Notice.

Let every Methodist and friend to Methodism in the Sardis district, North Mississippi Conference, give something during Christmas holidays toward paying off the missionary debt. Make a "Christmas present" or "New Year's gift" to God's cause. Do without something in order to share in spreading the gospel of Jesus. Be liberal in aiding as quickly as possible in raising four hundred dollars in liquidating a just debt. Also observe the week of prayer for this worthy purpose. God help everyone to do his best. Yours in Christ,

J. M. WYATT,
District Solicitor.

Como, Miss., Dec. 14.

Apportionments for 1893.

FOR THE NEW ORLEANS DISTRICT.

Foreign Missions	$2 350 00
Domestic Missions	1 800 00
Conference Claimants	1,200 00
Church Extension	593 75
Bishops	287 00
Education	287 00
Paine and Lane Institute	47 00
	$6 564 75

Simplicity in Speaking.

Benjamin Franklin, in his autobiography, lays down a canon of good breeding in conversation which is worth keeping in mind. He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words "certainly, undoubtedly, or any others that give an air of positiveness to an opinion," on subjects that may possibly be disputed; saying, rather, "it appears to me, or, I should think it so, or so, if I am not mistaken." This habit, he said, was of great advantage to him in persuading people to adopt his views, and also helped him to gather much valuable knowledge which otherwise would have been withheld. For, as a rule, people do not care to impart information to one who is firmly entrenched in his own opinions. Young people are very apt to have a positive, dogmatic way of expressing themselves, and should be trained to a moderate, as well as graceful, use of language. The use of slang has a tendency toward the error which Franklin tried to avoid.—*Exchange.*

CALENDAR

	Sun	Mon	Tues	Wed	Thur	Fri	Sat	1893	Sun	Mon	Tues	Weds	Thurs	Fri	Sat
JAN.	1	2	3	4	5	6	7	JULY							1
	8	9	10	11	12	13	14		2	3	4	5	6	7	8
	15	16	17	18	19	20	21		9	10	11	12	13	14	15
	22	23	24	25	26	27	28		16	17	18	19	20	21	22
	29	30	31						23	24	25	26	27	28	29
FEB'RY				1	2	3	4		30	31					
	5	6	7	8	9	10	11	AUG			1	2	3	4	5
	12	13	14	15	16	17	18		6	7	8	9	10	11	12
	19	20	21	22	23	24	25		13	14	15	16	17	18	19
	26	27	28						20	21	22	23	24	25	26
MARCH				1	2	3	4		27	28	29	30	31		
	5	6	7	8	9	10	11	SEPT						1	2
	12	13	14	15	16	17	18		3	4	5	6	7	8	9
	19	20	21	22	23	24	25		10	11	12	13	14	15	16
	26	27	28	29	30	31			17	18	19	20	21	22	23
APRIL							1		24	25	26	27	28	29	30
	2	3	4	5	6	7	8	OCT	1	2	3	4	5	6	7
	9	10	11	12	13	14	15		8	9	10	11	12	13	14
	16	17	18	19	20	21	22		15	16	17	18	19	20	21
	23	24	25	26	27	28	29		22	23	24	25	26	27	28
	30								29	30	31				
MAY		1	2	3	4	5	6	NOV				1	2	3	4
	7	8	9	10	11	12	13		5	6	7	8	9	10	11
	14	15	16	17	18	19	20		12	13	14	15	16	17	18
	21	22	23	24	25	26	27		19	20	21	22	23	24	25
	28	29	30	31					26	27	28	29	30		
JUNE					1	2	3	DEC						1	2
	4	5	6	7	8	9	10		3	4	5	6	7	8	9
	11	12	13	14	15	16	17		10	11	12	13	14	15	16
	18	19	20	21	22	23	24		17	18	19	20	21	22	23
	25	26	27	28	29	30			24	25	26	27	28	29	30
									31						

ASSESSMENTS ON NORTH MISSISSIPPI CONFERENCE FOR 1893.

Districts.	Conf. Claim'ts.	Bishops.	Minutes.	Gen Conf. Delegates Expenses.	Church Ex'n.	For'n Miss.	Dom. Miss.	Edu'n.	P. & L. Inst'n.
Winona	$ 410	$ 170	$ 38 75	$120 00	$ 250	$1,500	$ 350	$ 270	$ 52
Grenada	360	145	26 25	85 00	320	1 300	325	270	52
Columbus	410	170	33 75	125 00	360	1 500	350	270	52
Corinth	340	135	27 00	70 00	300	900	325	130	30
Sardis	400	170	30 00	100 00	400	1 500	350	270	52
Aberdeen	410	170	33 75	110 00	400	1,500	350	270	52
Holly Springs	310	135	18 75	71 60	300	900	300	130	30
Greenville	310	170	26 25	145 00	380	900	325	270	52
Kosciusko	350	135	26 00	65 00	300	1,000	325	130	30
Total	$3,300	$1,400	$260 50	$891 60	$3,110	$11,000	$3,000	$2,010	$400

MISSISSIPPI CONFERENCE ASSESSMENTS.

	Jackson District.	Vicksburg District.	Meridian District.	Brookhaven District.	Seashore District.	Woodville District.	Brandon District.
For'n Missions	$1,450	$1 450	$1,450	$1,300	$1 200	$1,200	$1,000
Dom. Missions	650	650	650	600	550	500	400
Church Ext'n	475	475	475	475	350	330	210
Conference fund	850	850	850	800	550	600	500
Bishops	260	260	260	250	150	150	150
Education	345	345	345	345	210	205	205
General Conf.	150	150	150	150	85	80	80

C. G. ANDREWS, Secretary.

APPORTIONMENTS OF THE LOUISIANA ANNUAL CONFERENCE.

Districts.	For'n Missions	Dom. Missions.	Conf. Claimants.	Church Ext'n.	Bishops.	Education.	P. & L.
New Orleans	$2 350 00	$1,800 00	$1,200 00	$ 593 75	$ 287 00	$ 287 00	$ 47 00
Shreveport	1,350 00	550 00	900 00	343 75	210 30	210 30	39 30
Arcadia	1,350 00	550 00	830 00	343 75	201 00	201 00	35 30
Delhi	1,250 00	400 00	630 00	322 50	155 00	155 00	31 40
Opelousas	1,100 00	450 00	520 00	283 75	125 00	125 00	23 75
Alexandria	600 00	250 00	420 00	212 50	107 00	107 00	23 25
	$8,000 00	$1 000 00	$1,500 00	$2,100 00	$1,085 30	$1,085 30	$200 00

MARRIAGES.

MOON—BOOTH.—At the residence of Mr. Jno. S. Summerlin, Rayville, La., at 8 o'clock P. M., by Rev. I. T. Reames, Mr. Chas. G. Moon to Miss Sallie Booth, both of Rayville.

[The day of the above marriage was not given.—EDITOR.]

FOSTER—HARPER.—At the residence of T. H. Harper, Esq., near Walnut Grove, Miss., Dec. 15, 1892, by Rev. Irvin Miller, Mr. J. E. Foster to Miss E. E. Harper.

STONE—PARCHMAN.—At the residence of the bride's brother, Mr. Whit Parchman, three miles west of Shannon, Miss., Dec. 8, 1892, by Rev. B. B. Sullivan, Mr. John H. Stone and Miss Sallie Parchman.

FRAZIER—STRATTON.—At the residence of the bride's father, Mr. W. J. Stratton, Siloam, Miss., Dec. 18, 1892, by Rev. B. B. Sullivan, Mr. S. C. Frazier and Miss Virgie I. Stratton.

SNEED—HART.—In the Methodist Church, Randall, Ark., Nov. 22, 1892, by Rev. E. G. Kilgore, Mr. Junius C. Sneed, of Memphis, Tenn., to Miss Grace Hart, of Randall.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words, and send one cent for each word over 200.

LANE—Dawson Theodore—subject of the following sketch—was born May 22, 1849, in Morgan county, Ga., and entered into his eternal state, Sept. 4, 1892, at the age of forty-three years three months and twelve days. He was the son of W. H. C. and M. F. Lane. He moved with his parents, at the age of three months, to Oktibbeha county, Miss., where he resided until the year 1866; from whence he removed to Jackson parish, La., where he resided until the day of his death. He united himself with the M. E. Church, South, in the month of August, 1874, under the ministry of Rev. J. M. McKey, in Vernon, La. About a month later he gave his heart to God at an old-fashioned camp meeting under a memorable hickory tree at Oak Ridge, near Vernon, La., while Rev. James Mays was wrestling at the throne of grace in his behalf, and for the remainder of his life he remained in communion with the church of his choice—a steadfast defender of its doctrines and a true follower of its precepts. He was always loyal to the M. E. Church, and manifested great interest in all the public and social means of grace as well as the business affairs of the church. Yet, notwithstanding his intense loyalty to the Methodist Church, he confined his labors in the cause of Christ to no particular denomination or sphere, but labored with all Christians and in all churches where opportunities presented themselves.

He was a staunch supporter of the institutions of the church; a wise counselor to both old and young. His exemplary, righteous life is worthy the imitation of all. He had the grace of God always abounding richly in his heart, and the older he grew the closer to God was his walk. There was nothing vague or shadowy in the religion of Dawson T. Lane. It walled up from the great deep of his heart and permeated his entire being. It ruled in him, and reigned over him. His light so shone that others, seeing his good works, were constrained to quit the evil of their way and follow him.

He was a very prompt man in every relation of life, and never failed to fill his place in the various duties of a pure Christian. He was a man of great earnestness, strong convictions and impulses. He could easily forgive and forget an offense, and hasten to obtain pardon for a wrong done his fellow-man. He even wrestled with God over it till his soul was eased.

His love, affection and devotion to his family was a beautiful thing. It was the acme of his ambition to provide for the comfort and happiness of his pious and aged mother and his two sisters. He delighted to make them happy.

In his death the community has lost a noble, honorable, useful and highly respected citizen; the church has lost a strong supporter, an indefatigable worker, and his family an obedient, loving, dutiful son and brother. His death fell like a dark pall over the entire community, and hovers over the once happy home like a cloud of sorrow. His death was a triumphant one; the heavens were cloudless about him. Death was robbed of its sting, and the grave was the gateway to paradise.

He leaves behind him to mourn his loss a mother, two sisters and three brothers; but they mourn not as those who have no hope, for most of them, like himself, are children of the heavenly King. Farewell, dear friend and brother; thy voice in prayer and exhortation is forever silent in this world; thy wise counsels have ceased, and thy pure soul has entered the pearly gates. Peace to thy dear ashes, and may thy mantle fall on some one as worthy as thyself! H. W. SHERRARD.

ALLEN—Mrs. Joanna T. Allen (*nee* Kilcrease) was born in Claiborne county, Miss., April 7, 1928, and died at her home in Brookhaven, Miss., May 25, 1892.

She was married to Bro. A. J. Allen, April 5, 1842, and very soon thereafter, with her husband, united with the M. E. Church, South, and remained an earnest, nonsistent member to the date of her death.

Her husband died in 1860, leaving her to raise and care for a large family of children, to whom she devoted her time and thought with the devotion of a consecrated Christian mother. Her every thought and effort was to develop her children into happy, useful Christian lives, and the measure of her success was also that of her earthly comfort in her old age.

The last two years of her life were filled up with the most intense bodily suffering—often at death's door; but her faith was stronger than her infirmities, and she never lost the sweet nomfort and joy of her religion.

The writer was with her during her last illness, and it was, indeed, a benediction to see the spiritual so completely triumph as to give her songs of praise to God while death's sting was being so keenly felt. And now that she is gone from us, to be so sadly missed by her loving children, the community and the church have also suffered a loss that can not be easily repaired. Yet since it was "our Father" who took her from us, we can only suffer while we say, "Thy will be done!" J. M. WEEMS.

HATCHER—On Sept. 15, 1892, just as the night was fading away, and the light of another day was breaking, the death-angel invaded the home of G. W. and E. E. Hatcher, and took from their charmed circle their precious Mattie Young, born July 20, 1887, aged five years one month and fifteen days.

Mattie was her mother's darling and her father's idol. She was sick only a few days, and, ere friends and loved ones were aware of her great danger, the death-angel had come and was ready to bear her pure spirit out of this cold and desolate world to that beautiful world beyond.

Weep not, dear father and mother; your Mattie is not dead, but asleep in Jesus, and is now at the golden gates of heaven, waiting and watching for You! A loving friend,
F. C. B.

JOHNSON—Died at his residence, near Jackson, Miss., Oct. 15, 1892, Harrison Allen Johnson. Bro. Johnson was born in Rankin county, Miss., in 1846. In 1866 he removed to Hinds county, where he resided until his death. He was married in 1875 to Miss Mollie E. Johnston, of Madison county, with whom he lived in happy wedlock until 1882, when she died, leaving three sons, one of whom soon followed her to the grave. In 1886 he was married to Miss Kate M. Gordon, of Hinds county, who still lives to mourn his untimely death. By his second marriage he had one child, a daughter, now about four years of age.

Bro. Johnson was a man of admirable character. Reared in the lap of Methodism, he was an exemplification of the truth of the inspired injunction: "Train up a child in the way he should go, and when he is old he will not depart from it." Although he did not become a member of the church until about ten years ago, his general deportment was always that of a Christian gentleman. He was a man of the strictest integrity—one of those straightforward, upright characters whose word is their bond. He was a pattern of sobriety, industry and perseverance, and, in consequence of this, was prosperous in business. He was urbane and amiable—one of those genial, companionable souls whose friends are legion. Soon after he became a member of the church he was appointed to the office of steward, which position he filled with great acceptability and usefulness ever afterwards. He was the preacher's friend—one on whom he could always rely for sympathy, counsel and help. He was a benevolent man, always ready to give for the relief of the distressed. He was a public-spirited man. As an instance of this, he gave liberally to Millsaps College—both to the endowment fund and the Jackson location fund. His death was that of the righteous. There have been in all the regions round about few death-bed scenes more glorious than his. He left a dying testimony which will remain with his family and friends as a benediction and an inspiration for years to come. W. C. BLACK.

MITCHELL—Mr. David Mitchell was born in Onslow county, N. C., May 5, 1821, and died in Goodman, Miss., Oct 27, 1892. He was most happily married to Miss Sarah E. Dulaney on the thirty-first day of March, 1841.

Mr. Mitchell was for many years a member of the M. E. Church, South. He was deeply and painfully afflicted during the last year of his life, being confined to his bed and room most of the time.

Mr. Mitchell was a genial, cordial man, given to the largest and most generous hospitality, his home being the center of the social circle in the community where he lived. He was above the average in point of intelligence and general information, and this gave him a commanding and leading position in public affairs. He stood very high in the ancient order of Masonry, and he was for a considerable period grand lecturer, and also grand master of the order in the State of Mississippi.

Mr. Mitchell was a tender, affectionate and devoted husband, and an indulgent father, who made companions and associates of his children. His motto was, "To rule by love more than by fear." He was a good citizen and an obliging and accommodating neighbor. He leaves a deeply afflicted wife and four children to mourn his loss and to cherish his memory. He was laid to rest in the Richland Cemetary by the order of which he was so long an honored member. GILDEROY.

HEARD—Mrs. Sallie Aline Heard, daughter of J. M. and Nanny Baker, was born in Catahoula parish, La., in 1869, and died in Crowley, La., Nov. 28, 1892. Sister Heard joined the M. E. Church, South, in 1882; was converted in 1888.

There are circumstances that conspire to make this visitation of Providence one of the saddest that could befall any family. A young wife, rejoicing in the fullness of life with apparent promise of the three-score and ten limit; the idol of her husband; the well-beloved of father and mother; the pride of sister and brother, is taken. Home life is robbed of one of its most precious mambers, and heart and hearth for a time left as dreary as a desert in which there are no streams of water. Such times and afflictions as this is what bind all of us together; for these are common affliction; in them we all experience the feeling of sympathy. But we are assured that we should not mourn as those without hope, for our departed friend was a consistent Christian, loving him who said, "I am the resurrection and the life." We extend to the family and friends our sympathy in this dark hour, bidding them look up; for when we look toward earth we see the shadow of death and hear the voice that says, "All flesh is grass," but when we look toward heaven we see the light of God, and hear that other voice which says: "They rest from their labors, and their works do follow them."

HOLCOMB—Wm. W. Holcomb was born in Covington county, Miss., Oct. 2, 1867, and died Nov. 8, 1892, near Williamsburg, Miss.

It is a painful duty to record the death of one we love and trust; but when that one is called away from us in life's young prime it is sorrowful indeed. It puts a mighty stress on our affections, and also on our faith at the same time, and we would ask ourselves where are the signs of the goodness of that providence which we believe is in every event of our lives.

Our dear brother, Wm. W. Holcomb, was bound to this life by as many tender and loving ties as cluster around the heart of anyone. He was young and strong, capable and willing to do good and true work in the church of God. While his life seemed so necessary to some, it was so helpful to all and of a promise so large to the church. He was the recording steward of the Williamsburg circuit and church secretary of the Williamsburg Church, and we hoped to see him a pillar in God's house. We looked to him with hope and counted on a long and useful life in the church; but we bow with reverence to the divine will of God.

He leaves a host of friends and relatives and also an aged father and mother to weep over the departed one. May the God of our fathers bless and keep them by his Spirit and save them in heaven! is my prayer.
J. H. EVANS.

CALHOUN—God has seen fit to call from us little Thos. Calhoun, just in the bloom of youth. He was born in the State of Mississippi, and died near Babb's Bridge, La., at the home of his mother.

We do not deplore him, for he has gone to a home beyond the skies. He was a kind, upright and thoughtful boy; obedient to his mother. He gave her no perplexing anxiety about his every-day life, being always found at his post of duty. He was the pride of the family. Thomas bore his short, but painful illness with great fortitude. When he saw that he must die, he called the family one by one, and gave them parting words full of hope, and a farewell kiss, and then fell asleep in Jesus, where he is singing to-day the "sweet redemption songs." He leaves a dear mother, four brothers and four sisters to mourn his loss; but, "thanks be unto God, who giveth us the victory through our Lord Jesus Christ," they can meet him in heaven.

Written by one who stood by and saw him depart. J. C. CARROLL.

HILL—Miss Mary R. Hill, daughter of J. K. and Mrs. R. G. Hill, was born in Copiah county, Miss., March 25, 1833, and died in Crystal Springs, Miss., Dec. 2, 1892. She had lived over fifty-nine years in her native county and twenty years in Crystal Springs. Nearly all her life she has been a sufferer from rheumatism. The last three years have been years of confinement and painful suffering. She was a Christian, baptized in infancy, and formally recognized as a member of the church at the age of thirteen. She has known Christ from her youth up. She will be remembered by many of her former pastors still living as a patient, trustful sufferer. They will remember how greatly she appreciated the pastor's visits and prayers. For three years past she has been confined to her house and bed. She was the center of a large circle of sympathizing friends. Oh, how she enjoyed the ladies' prayer meetings held in her home for her special benefit!

Just one week before her death she requested the ladies to meet and hold a praise and prayer service with her, and on Tuesday afternoon, before her death on Friday morning, several ladies met and enjoyed with her this service. As long as she could read she read her *Advocates* and Bible. She took a large and lively interest in her church and religious matters generally. She always seemed so grateful for the blessings of life, and the comforts of religion. She suffered long and much, but her end was peace, and she lives with God forever. "Being dead, yet speaketh." She is no more among us, but lives in our lives and memory. Her life eloquently recommends the religion of Jesus to us who live.
R. D. NORSWORTHY.

FAITH—Died, at her old home in West Carroll parish, near Floyd, La., on Nov. 4, 1892, Mrs. S. E. Faith.

The deceased was born in Alabama in 1847. Her parents moved to this place in 1852. In 1866 she united herself in marriage to George R. Faith, and has lived since then almost continually in our midst until 1891, when the family moved to Texas. While there an incurable disease fastened upon her, and the angel of death whispered there was no hope. So her spirit longed to return to her old home, where she could once more look upon old familiar scenes that had been impressed on her from childhood's earliest days. She could once again clasp loved ones, and could listen to words of affection from those near and dear unto her.

In early life she connected herself with the M. E. Church, South, and lived a consistent member of that body. She was the mother of ten children—five of whom have been garnered home by the Master in early childhood, and five are left behind to mourn that she is not here to comfort and counsel them. To know Lizzie was to love her as a wife, mother and friend, for she exemplified all the Christian graces that constitute and adorn lovely womanhood. When the angel messenger came to summon her to go up higher, she murmured not, only regretting leaving loved ones behind, for she was clothed in the armor of Christian faith, that bids defiance to the grim monster, death. Thus she passed away calmly and peacefully, showing that "blessed are those who die in the Lord." A FRIEND.

FUNCHUS—At his home in Terry, Miss., on Oct. 3, 1892, the spirit of Bro. Eddie Wicha Funchus passed to its reward. Surrounded by the family, relatives and friends, who had ministered to him so cheerfully through a lingering illness, he closed his eyes in a sweet and peaceful sleep. It was the writer's privilege to visit him often during his last illness, and always found him perfectly resigned to the will of his Maker, and ready to go and be at rest with God, who he had loved and trusted for many years.

Bro. Funchus was born in Hinds county, near Dry Grove, Dec. 7, 1848. He spent most of his life in this county. As a boy, he was always obedient and lived a moral life. He was converted early in life, and joined the Methodist Church, and remained a consistent member until he went to join the church triumphant. He was married three times, and leaves a wife and ten children to await a reuniting in a better world. In his death our church loses a staunch member, a true Christian; the community, a man of influence for good, always being respected and loved for his upright, noble character. May those left live to imitate his exemplary life! W. T. GRIFFIN.

MOORE—Died, Sam P. Moore, son of Mr. and Mrs. J. E. Moore, of Goodwater, Miss.

Little Sam was born Dec. 13, 1889. He was beautiful, unusually bright and healthy for a time; but he became afflicted, and the tender care of mother and father, and the treatment of physicians, could not restore him to health. While suffering from a severe illness, he was borne from this world to a brighter, Oct. 11, 1892. How often does his dear little voice of greeting ring in the ears of his father as he returns from his duties!

A short while before his death he was sitting beside his mother, and, having heard her and his little sister sing the song, "Angels, bear me home," he sang, "Angels, bear pa, ma, sis and Buddie home." This little voice, which then had a sad, sweet meaning to his mother, she now remembers with sorrow. But we must not grieve for him, since it is our Master's will that he should precede us. God has borne little Buddie home, and may the Lord be around about the loved ones left, enabling them to look forward with faith and hope to the time when they shall be with him and his two little brothers and the Savior forever!
FRIEND.

WEEKS—Mary Weeks (*nee* Wooton) was born March 17, 1856, and died Oct. 10, 1892.

Sister Mary was a faithful, loving wife, a devoted mother and a good neighbor. By her example the children under her care were taught to be truthful and honorable. She was loved by all who knew her. The bitter cup of sorrow has been pressed to the lips of every member of that bereaved family.

She leaves a husband, seven children (one a little babe two hours old), an aged mother and father, three sisters, two brothers, and many relatives and friends to mourn her departure. Her death was sudden—till only a few hours. Her meek, patient, humble life assures us that our dear sister is forever at rest.

Our comfort is this: that she is in companionship with the pure in heaven, forever free from sin, with its sorrows and sufferings. Let us, by the grace of God, meet her there.
M. A. W.

LEECH—Our friend, Sidney M. Leech, was born Feb. 2, 1862, in Lowndes county, Miss.; died at Denton, Texas, Nov. 27, 1892. His remains were sent back and placed in the family graveyard. Typhoid fever robbed a mother of a dear son.

Our friend, though, early heeded the command, "Seek ye first the kingdom of God and his righteousness." He has been a member of the Methodist Church since he was ten years old. He loved the Sunday-school, but God had a better place for him. We feel assured that he is now basking in the sunshine of God's glory.

Weep no more, fond parent; thy son is not dead, but sleepeth. While earth has been made darker, heaven has been made brighter. His death was a sincere blow to his many friends. Be faithful, mother and little sisters; God will take care of Sidney until you come!
A FRIEND.

FOSTER—At her home in Sparta, Miss., Angie Corinne Foster, little daughter of R. W. and M. S. Foster, was born Oct. 24, 1889, and died Nov. 5, 1892, aged three years thirteen days.

After an illness of two weeks, on Saturday morning, at twenty minutes past nine o'clock, sweet little Angie Corinne winged her flight to heaven. She was in her right mind to the very last, and seemed to know everyone that came in to see her. She was indeed a sweet child, and none knew her but to love her. She had a sweet, kind disposition and mild temper, and was the idol of the family and relatives, because she was named for her dear grandmother. Yes, little Angie was as bright and beautiful, as kind and lovely a child as you ever see.

Heaven is greatly made up of little children, sweet buds that have never bloomed, or which death has plucked from a mother's bosom to lay on his own cold breast, just when they were expanding, flower-like, from the sheath, and opening their engaging beauties in the budding time and spring of life. "Suffer little children to come unto me; for of such is the kingdom of Heaven." Sweet words are these! They fall like balm drops on our bleeding hearts when we watch the ebbing of that young life, as wave after wave breaks feebly, and the sinking breath gets lower and lower, till with a gentle sigh, and a passing quiver of the lip, our sweet child leaves its body, lying like an angel asleep, and ascends to the haven of rest, where there is no more sorrow or parting.

Little Angie has gone to rest with God and the angels, to await the coming of dear loved ones left behind. She leaves many dear relatives and father, mother and one little brother and sister to mourn her loss. What a sweet little flower so soon to be cut down and transplanted in heaven! She is at home; she is happy; she will never know a bereavement, or a day's illness, or the infirmities of old age; she has got the secret of perpetual youth. The only real comfort is, that God never makes mistakes, and that he would not have snatched her from us if he had not reason that would satisfy us, if we only knew it. God's will must be done. It is hard for us to hear, but we have to submit to God's will. How sweet she looked, even in death, with a sweet smile upon her face! Oh, how beautiful she looked as she lay sleeping the sleep that knows no waking! One small white hand was folded across her pulseless breast, the marble white fingers clasping white flowers no purer than the spirit that has taken its flight to the flowery meads of paradise. Your precious jewel is lost, but not forever.

"Era sin could blight or sorrow fade
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there."

ELIZA PERRY.

ROBERTSON—Amanda C. Robertson, daughter of Rev. W. A. and O. F. Robertson, was born Feb. 6, 1873, and died Dec. 7, 1892.

Her parents dedicated her to the Lord in her infancy, and it might be truthfully said that she was brought up in the church. She was received to the communion at twelve years of age. Her life was one of commendation. She was always careful not to bring a reproach upon her church or the cause of Christ. The Methodist Church was honored by her life. She lived in sweet communion with her Lord, and died in full triumph of the living faith. She was confined to her bed only ten days. I returned from the North Mississippi Conference the evening before she died the next morning, and went immediately to see her. The cold, ruthless hand of death had seized her frame, and she was quietly passing away. She knew me, and, reaching forth her hand, she faintly, though distinctly, spoke of her dissolution. While holding her hand, I said, "Miss Sookey" (by which name she was generally called), "do you love the Lord?" She said, "Yes." I said again, "Do you realize the Lord's presence with you, supporting you in this trying hour?" She said, "I do," and in a few hours she passed, without a struggle or groan, out of time into eternity. It seems a little strange to us that God, in his providence, would pluck the unfolding rose ere it had bloomed into womanhood. But he does all things for the best. As we kiss the rod of affliction, may we humbly say, "Thy will be done!"

She left a father and mother, six sisters, four brothers and a host of relatives and friends to mourn her death. May they all have grace sufficient to bear them up under this sore trial! J. C. MIMMS.

TODD—Died, at Bayou LaCombe, La., little Samuel Gay Todd, the infant son of John A. and Mattie Todd. He was born Nov. 2, 1891, and departed this life Nov. 10, 1892.

I know you miss your little darling; but you shall meet him in that land that is so free from all sorrow and pain, where you shall never part again.

God forbid his longer stay,
God hath taken him away.
From thy bosom to his own;
So, weep not, dear one.

Though baby is gone, we shall meet him by and by with songs on our lips and with harps in our hands, never to part again.

One who loved him, EDITH TALLEY.

VERNON—Died, Oct. 16, 1892, near Hookneville, Ala., Oma Vera, little daughter of Edward and Cyntha Vernon, aged three years one month and sixteen days.

The sad messenger, Death, has entered and taken from this happy circle one of its rarest flowers, little Oma—a sweet and promising child, loving and loved by all. She was, indeed, a bud plucked from earth to bloom in heaven. Her earthly pilgrimage was short, but she has been transplanted to a purer home. Little Oma is missed at home, O, so much; but we hope to meet her by and by.
HER AUNT EMMA.

(Continued on Seventh Page.)

OBITUARIES.

(Continued from Sixth Page.)

NETT—Carl, son of Rev. J. O. Bennett, the Louisiana Conference, was born Jan. 21, 82, and died Nov. 14, 1892.

In this short life we have one of the most autiful examples of child-piety the writer ever known. He was a remarkably bright y, learning to read while quite young, and om the first loved the Bible better than any her book. When about six years old he uld take the family Bible, and, laying it e on the floor, lie down over it, and, rest- g his face between his hands, read it for rs. He was pious from childhood. He was rfectly truthful; would not tell a falsehood, n to conceal a fault or avoid punishment. know him for five years, and never knew a y obedient boy than he. He never seemed question the wisdom of a command or a hibition from his parents, but recognized edience to them as his first duty. His ready ll right" showed how cheerful his obedi- ce was. I do not remember a single instance hesitation when told by father or mother to n thing, or refrain from doing something he hed to do.

When about seven years old a strong wind denly came up, while his father was a short tance from home. In his fear for the safety his parent, he went alone to pray, and soon turned to his mother with a bright face, say- g, "Papa is all right; I asked God to stop the orm."

For years past, while his father was away, he ould ask a blessing at the table, and in his ildish way hold family prayer. When his ther would return, and say, "Have you been aying for papa?" he would say, "Yes, I never rget you; I always pray for you."

He had a profound reverence for the church, d took great pleasure in attending all reli- ous services; was never absent when he uld avoid it, and never failed to learn his nday-school lesson well. He showed a deep terest in the preachers he knew, and loved em truly, especially the presiding elders.

He was sick about five weeks, but never mur- ured or became impatient. To his little sis- r, lying sick by his side, he would say, Gracie, you ought to be more patient; it is st for us to be sick." A short time before he ied his mother said, "Son, suppose you should die," and he said: "It will be all right. I am ot afraid to die, but I would like to do good. I want to get well, so I can do some good in the world. I feel that I could do most good eaching the Scriptures and leading sinners to Christ." He said, "I know I do wrong some- imes, but I always ask the Lord to forgive me, nd he does it." When told that he would oon be well, he said, "I am still hoping, and rusting, and praying."

A friend at his funeral said, "The brightest boy in town." Another said, "The most ra lly little fellow I knew."

He seemed to love everybody, and won the love of most of those who knew him.

I have written this extended sketch of this ead, in life for two reasons: First, to show the p er and result of careful, prayerful, par- ental training of young children, and thus en- courage parents in this blessed, but delicate, ty; and, second, to show the children who may read it that they may be good and happy while they are young. J. D. HARPER.

TALLEY—Departed this life, near Pearl River , La., Dec. 8, 1892, Mrs. Mary Jane, wife d Talley, in the fifty-seventh year of her ge.

Sister Talley had long lived a consistent member of the church, and enjoyed religion. She was the mother of eight children, nearly of whom are on their way to heaven, and darling cherubs already there, who were ing to welcome her to everlasting habita-

What a blessing to the earth is a godly house- hold! Her sons and daughters trained to fear the Lord in youth and to these pious chil- ren what a sweet remembrance of a loving other, whose influence of a holy life has left sweet perfume of hallowed piety on earth, ich lasts in dearest memories when the nder hand that guided is moldering in the ave! Oh, hallowed memory of a mother's ove!

Dear children, blessings of earth and heaven ay be yours, for they are promised to the children of the just; but never more will that ear parent's voice direct, that kind hand assist you in this changeful world. And as she alled you to her dying-bed and bid you meet er in the skies, so let your lives portray her ious teaching, till, like her, you shall change ur earthly home for heaven. God bless the mory of her name; and not among her rela- s alone will it sacred, but also the way- n minister of ace, who always found a welcome home beneath his roof; even the wild Indian of the woods, from m they got kind food and shelter, will the tear of grateful friendship at the re- mbrance of her name.

eath the green sod of Covington's ceme- hear where her childhood and her youth spent, she lies, a quiet sleeper, till the res- tion morn shall call to life renewed.

G. T. V.

ANTLE—Charlotte F. Montgomery was in Tro county, Ga., Feb. 27, 1840; mar- d A. T. Br ley, Jan. 11, 1859, and died at ier, La., 14, 1892.

hen about fifteen years old Miss Montgom- joined the church at Flat Lick, in Claiborne h, La., under the ministry of Rev. T. B. ite, by whom she was baptized. In all the tions of life, social or religious, Sister tley served well her place and her pur- s. Profoundly in sympathy with all distinctive features of Methodism, and ly imbued with the spirit of the Master, ew was seldom absent in the house of In a quiet, unobtrusive way she spent an mpiety life, and died in full possession of Christian hope

lthough she left no children to mourn her ath, he who had companioned with her for rty-three years had many bereaved ones to sympathize with him in his loss, and mingle his many tears of real sorrow. We cherish rightest hope for the felicity of our de- d sister. HER PASTOR.

LDS—Mrs. Margaret Aulds was born in county, Ga., Nov. 15, 1812; moved to county, Ala., in 1818, and to Lowndes , of the same State, in 1828. At the latter on April 7, 1830, she was married to Mr. Aulds. At Hausville, in 1833, she iden- herself with the Methodist Church. In he moved to Kemper county, Miss., and ears later to Louisiana, where she re- d until her death, which occurred Nov. 2. She lived eighty years and three days; the mother of ten children, and had one red and fifty grand- and great-grandchil- She lived a consistent member of the She said me, only realized that the near at hand; but last years were, the Lord, J the comforting ain the

Pastor.

SCOTT—Died, in New Orleans, Oct. 26, 1892, Mrs. Sarah Scott, wife of M. J. Scott, and daughter of Ethan and Malinda Colton. She was born in Covington, La., Feb. 5, 1843, where she joined the church while young, and was married Feb. 16, 1865.

Sister Scott was a kind, good Christian; faithful, far as she was able, to all the duties of a wife and mother, for she was an invalid for many years; yet, though ailing and afflicted, God spared her long enough to raise her family and see a part of them converted.

She was fond of her Bible, and read it constantly, and this, with other pious books, supplied to her the means of grace when unable to attend the sanctuary. She advocated and professed the blessing of sanctification; lived one of those quiet lives which compose the great body of the church, endeavoring to bear her long-continued ailments in gentleness of spirit. It was no wonder, therefore, when the messenger arrived that she was ready, and, exhorting those around to meet her in heaven, and sending messages of love to absent friends, she gently closed her eyes and fell asleep in Christ. G. T. V.

WOOTON—Our home was made happy, Oct. 27, 1892, by the birth of our first child, little Willie Wooton; but the angel of death visited our home, Nov. 20, and took our sweet little babe to the One who gave it, and now we are left alone again. We will never see its sweet, bright eyes on earth again; but, oh! how sweet it will be when we meet in that sweet by-and-by, where there will be no more sighing or shedding of tears, but all will be joy and love! We know that "the Lord giveth and the Lord taketh away;" but how hard it was to give up our only child! But while its place is vacated on earth, it fills a place in heaven. If it were not for our blessed religion, the darkness of our home would be unbearable. We were longing to hear the patter of its little feet, and its prattling voice around our hearth-stone; but now it is gone. Oh, how sad! Is it possible that we will never see its bright eyes and lovely face on earth again?

Sleep on, dear son; mother and father will meet you in heaven, where we will part no more. MOTHER AND FATHER.

HUGHES—The subject of this sketch, little Thomas R. Hughes, was born Oct. 31, 1886, and died Nov. 22, 1892. He was the only son of his parents, and was a bright, cheerful and loving little boy. He suffered much, being sick fifty-nine days; but, although a child, he bore his afflictions with patience and never complained, but was cheerful all the time.

Little Tommie is missed at home by papa and mama and little sister, to whom he was much devoted. But God is gathering up his jewels; and, while we mourn our loss, heaven is made richer, and the angels shout for joy, and little Tommie has joined in the songs of praise. Cheer up, papa and mama. Look up, for your little boy is watching and waiting for you, and is calling out, "Come home, papa and mama and little sister; I'll meet you out on the way."

May God bless the bereaved ones, and bind up their broken hearts, and, may they ever be found ready as Tommie was when God calls for them! is the prayer of a friend,

J. M. BELEW.

Chunkey, Miss.

WOOTEN—Little Arnal Jackson, son of J. A. and M. A. Wooten, was born Oct. 7, 1892, and died Nov. 20.

The parents were at the home of Sister Wooten's father when the messenger of death called for their darling babe. Little Arnal was the joy of their home and the idol of their hopes, and when the precious bud was plucked, a mist of cloud seemed to have hovered over the place and shut out the lighthouse of earthly ambition. But while our hearts are saddened, and the world made darker, heaven has been made brighter, and they place their confidence in him who saveth, "He is not dead, but sleepeth." I had the pleasure of seeing the corpse of little Arnal; it was so beautiful, so sweet.

Mourn not, dear loved ones; your babe has gone to that beautiful city to dwell with Jesus!

B. W. LEWIS.

TREAT—Died, in Plaquemine parish, La., Dec. 3, 1892, Sister Catharine Lydia Treat, aged seventy-three years and twenty days. Interment took place in Woodlend Cemetery, Plaquemine parish.

Sister Treat was for over forty years a member of the M. E. Church, South, living a consistent life to the end. A short time before she died I visited her, and administered communion, at which time her faith was strong and her devotion deep. Sister Treat let her light shine, and she had the pleasure of seeing the good she accomplished before passing away. In the Algiers Church are now living witnesses of her influence put forth many years ago. She died at the residence of her nephew, Mr. Victor Treadaway. H. S. JOHNS.

DICKERSON—Miss Sallie, daughter of Mr. and Mrs. C. L. Dickerson, died at her home near Shrock, Miss., aged twelve years eleven months and one day, on Dec. 15, 1892.

On her death the church has lost a bright and devoted member, and the family a kind, affectionate and loving daughter and sister. Oh, how we sorrow for the lovely departed! She is not dead, but sleepeth in the arms of Jesus. God grant the sorrowing family strength to bear their loss patiently.

Grieve not, father and mother, for she is with her blessed Savior—a bright and shining jewel in his crown. Grieve not, brothers and sister, for she is happy with Jesus. T.

BENNETT—*Whereas*, God has seen fit to take from us our much-beloved little friend and classmate, Carl Bennett, who died Nov. 14, 1892, aged ten years, and whose loss we deeply deplore (but we know that God doeth all things well), and while in his death we sustain a great loss, we know that he is gone to add one more jewel to deck the Savior's brow; therefore, be it

Resolved, That our Sabbath-school has lost one of its brightest and most promising young members. The life which little Carl led was one of obedience and punctuality. He was kind and obedient to his parents and teachers, and always punctual in the discharge of his duties. He was truthful and studious, and a great lover of the Sabbath-school, and the life he lived should be an example to all his friends and classmates.

Let us not grieve for little Carl;
God has called him to his home.
He has entered through the gates of pearl,
And is waiting for us at the throne.

F. E. HAYES, for Com.

Shiloh, La.

NEWS OF THE WEEK.

DOMESTIC.

New placer gold fields have been discovered in southern Utah, in San Juan river, and miners from Colorado, New Mexico and Arizona are flocking to the scene in large numbers.

Several railroad cars plunged down a fifty-foot embankment in Colorado, on Dec. 22, piling up the cars in a confused heap. Fire broke out in the wreck almost immediately. Eighteen passengers were injured, many fatally.

Memorial services in honor of Gen. R. L. Gibson, the deceased senator from Louisiana, were held in the First Presbyterian Church, in this city, on Dec. 22. Addresses were delivered by Rev. B. M. Palmer, D. D., and by Justice Charles E. Fenner, of the Louisiana Supreme Court.

A lively agitation of the speakership question has been going on among the members of the House of Representatives in Washington. The friends of Mr. Crisp claim that 140 members have signified their intention to re-elect him as speaker of the House in the Fifty-third Congress. It will take only 106 to give him the caucus nomination.

A call for a Catholic congress, to be held in Chicago during the World's Fair, was issued on Dec. 24. The congress will be composed of delegates from the different dioceses and vicariates of the United States, and institutions of learning. Catholics from other countries will be welcomed, provided they submit credentials duly signed by the bishop of the diocese from which they come.

Last week the State Department turned over to the Navy Department the $75,000 indemnity received from Chili in settlement of claims of members of the *Baltimore's* crew killed, injured and imprisoned in Valparaiso on Oct. 16, 1891. The Navy Department is now considering means by which this indemnity can be most justly distributed among the claimants. There are no less than thirty persons interested.

The packing house business in Chicago has reached a dullness not paralleled for many years. Five thousand men have been discharged, and the plants of big packers have been working at less than half their capacity since Dec. 1. This unusual condition of things is brought about by the uncommon shortage in hog receipts, and unless the supply is speedily increased, further reductions will be necessary.

FOREIGN.

The office of the London *Globe*, the oldest evening paper in London, was destroyed by fire on Dec. 24.

In the course of the investigation into the Panama Canal frauds in France, it transpired that M. Oberdorffer, who suggested the scheme of holding a lottery for the benefit of the canal, received, for making the suggestion, the sum of 2,000,000 francs.

Russian authorities have issued an appeal for aid for the famine sufferers in the province of Tulia. There are said to be 173,000 persons in the province dependent upon outside relief, and the government aid is insufficient. The crops are an utter failure, and typhoid fever is raging to an alarming extent.

The medical and surgical section of the Institute of France has decided upon the character of the souvenir which it will present to M. Pasteur. It will be a gold medal of large size. On one side will be a portrait of M. Pasteur, and on the other the following inscription: "To M. Pasteur, upon the seventieth anniversary of his birth. Grateful acknowledgments of science and humanity."

The Panama Canal scandal is still under investigation in Paris, and, notwithstanding the strenuous efforts of the political opponents of the government to throw the blame of the swindle upon it, and so replace the present administration, the party in power stand up and insist on a thorough investigation. The Chamber of Deputies, on Dec. 23, passed a vote of confidence in the government by a ballot of 363 to 91.

All the cardinals present in Rome waited on the Pope on Dec. 23, and tendered him the usual Christmas congratulations. In his response His Holiness said that the signs of the times were a prediction of ruin and disaster in Europe. In the course of his remarks the Pope referred to the Free Masons, whom he condemned as a malignant sect, who, unfortunately, were supported by the government. His Holiness concluded his address by bestowing his apostolic blessing upon the whole world.

The report of the committee under the Earl of Winslow, which has been investigating the charges made against Gen. Booth of misappropriating funds contributed to his "Darkest England" scheme, has resulted in a complete vindication of the General. The only fault that the committee finds with his management of the money is that he put too much of it in building operations. The report says that neither Gen. Booth, nor any member of his family, derives any benefit from the funds of the Salvation Army, and that he has satisfactorily explained the sources of his personal income.

Further experiments made by the German health authorities have led to the conclusion that pork and hams that are thoroughly salted or smoked are safe against trichina. In future the measure to inspect American pork will be applied with less severity.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FIRST ROUND.

Columbus station	Jan. 1
Crawford	7, 8
Columbus circuit	14, 16
Starkville circuit (Wed.)	18
Tibbee	21, 22
Phebe	28, 29
Brooksville	Feb. 4, 5
Hebron	11, 12
Sturges	18, 19
Macon	25, 26
Mashulaville (Wed.)	Mar. 1
Shuqualak	4, 5
Sparta	11, 12

District stewards' meeting in the Methodist Church at Starkville, at 10 o'clock A. M., Friday, Jan. 20.

Will the stewards please make an earnest effort to raise, at least, one-fourth of their pastors' salary by the first quarterly meeting?

Pastors will please remind their churches that Friday before every quarterly meeting is set apart by the Discipline as a day of fasting.

T. C. WEBB, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Sallis, at Spring Dale	Jan. 1
Kosciusko and Durant, at Kosciusko	1, 2
Lexington and Tchula, at Lexington	7, 8
Ebenezer, at Salem	12
Belzoni, at Belzoni	14, 16
Aston, at Aston	17
Kosciusko circuit, at Harmonia	21, 22
Poplar Creek, at Friendship	27
Stewart, at Stewart	28, 29
Eupora, at Eupora	31
Chester, at Chester	Feb. 4, 5
Rural Hill, at Rural Hill	8
Louisville, at Louisville	11, 12
Weir, at Weir	18, 19
Ethel, at Ethel	25, 26

Let Boards of Stewards fix the allowances to preachers as soon as practicable, and collect one-quarter. Do not wait till your quarterly meeting. Will the preachers please urge this, and also hold Church Conferences at once?

W. T. J. SULLIVAN, P. E.

ABERDEEN DIST.—FIRST ROUND.

Prairie	Jan. 1
Tupelo station	7, 8
Verona and Nettleton station	14, 16
Aberdeen station	21, 22
Shannon	28, 29
Nettleton and Fulton circuit	Feb. 4, 5
Amory and Smithville	11, 12
Athens	18, 19
Pontotoc	25, 26
Saltillo	Mar. 4, 5
Houston and Wesley	11, 12
Okolona circuit	18, 19
Buena Vista	25, 26
Tremont	Apr. 1, 2

District stewards will meet me at Methodist Church in Tupelo, 1 P. M., Jan. 18.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Spring and Early Grove	Jan. 1
Myrtle and Hickory Flat	7, 8
Counersville circuit	14, 15
Red Bank circuit	21, 22
Byhalia	28, 29
Olive Branch circuit	Feb. 4, 5
Ashland circuit	11, 12
Mt. Pleasant circuit	18, 19
East Holly Springs circuit	25, 26
Shelby Creek	Mar. 4, 5

District stewards' meeting at Holly Springs, Feb. 1, at 1 P. M.

J. W. HONNOLL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Arcola	Jan. 1
Gunnison	7, 8
Shaw's	14, 15
Duncan	21, 22
Cleveland	28, 29
Clarksdale	Feb. 4, 5
Glen Allen	11, 12
Bolivar	18, 19
Friar's Point	25, 26
Rosedale	Mar. 4, 5
Belen	11, 12
Lyon	18, 19

District stewards' meeting at Greenville, Jan 4, 1893.

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—FIRST ROUND.

Chapel Hill, at Moss Hill	Jan. 1
Atlanta, at Bethlehem (Fri.)	6
Cherry Hill, at Young's Chapel	7, 8
Pittsboro, at Pittsboro	8, 9
Charleston, at Charleston	14, 15
Tillatoba, at Friendship (Wed.)	18
Coffeeville, at Coffeeville	21, 22
Oxford station	28, 29
Tocopola, at Mayhew Chapel	Feb. 4, 5
Abbeville, at Abbeville	11, 12
Banner circuit, at Prospect	18, 19
Water Valley circuit, at Pleasant R.	25, 26

The district stewards will meet me at Grenada, Wednesday, Jan. 11, 1893, at 10 o'clock A. M. The stewards are: B. P. Lake, P. M. Miller, T. F. Pendergrass, H. W. Hunter, R. W. Jones, A. J. Smith, B. R. Sneed, J. H. Lamar, T. L. Beadle, H. J. Ross, W. Bowland, J. G. Wood, T. J. Curry, James Moore, R. W. Sandivant, T. G. James.

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville	Jan. 1
Courtland, at Pope's	7, 8
Como	14, 15
Pleasant Hill	21, 22
Nesbitt's	28, 29
Morgansville Mission (Wed.)	Feb. 1
Arkabutla	4, 5
Pleasant Grove	11, 12
Wall Hill	18, 19
Mt. Vernon (Thurs.)	23
Cockrum	25, 26
Panola	Mar. 4, 5

The district stewards will all please meet me at Senatobia, Friday, 11 A. M., Jan. 13, 1893. They are: G. D. Chands, J. F. Lavender, T. J. Taylor, B. F. Ross, R. H. Jennings, L. L. Pearson, H. M. Johnson, P. P. Pallidott, G. W. McGehee, E. B. Farrington, J. W. Coleman, W. C. Sturdivant, Dr. J. W. Sharp and Dr. F. B. Leuder.

H. O. MOREHEAD, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton station	Jan. 1
Greenwood	7, 8
Sidon	14, 15
Indianola	21, 22
Sunnydale and McNutt	28, 29
Brooklyn and Dublin	Feb. 4, 5
Lexington	11, 12
West	18, 19
Black Hawk	25, 26
Winona circuit	Mar. 4, 5
Carrollton circuit	11, 12
Valden	15, 19

The district stewards will point at Greenwood, Jan. 6.

S. M. [illegible], P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg	Jan. 1, 2
Purvis circuit, at Lumberton	7, 8
Kellyville	14, 16
Columbia circuit, at Ont'a (Thurs.)	19
Mt. Carmel circuit at Blountsville	21, 22
Williamsburg circuit, at W. (Tues.)	24
Heidelberg, at Heidelberg	28, 29
Moss Point	Feb. 4, 5
Americus circuit, at Rosedale (Wed.)	8
Ocean Springs and Zion, at O. S.	11, 12
Vancleave cir., at Pine Grove (Wed.)	15
Eastabuchie circuit, at Eastabuchie	18, 19
Blinxi	25, 26
Whittington cir., at Coalville (Wed.)	Mar. 1
Hay St. Louis, at Hay St. Louis	4, 5
Pearlington circuit, at P. (Wed.)	8
Covington circuit	11, 12
Talisheek circuit (Tues.)	14
Augusta circuit, at Augusta	18, 19
East Pearl circuit, at Wesley Chapel	25, 29

The pastors will please advertise thoroughly their quarterly meeting, hold Church Conference preceding it, revise the church registers, urge the observance of the quarterly fast, and a full attendance of the official members at Quarterly Conference, and bring the Quarterly Conference records to the meeting. They will also send me a list of preaching appointments on their several charges, and when the quarterly meeting is off the line of railroad, inform me of best route by which to reach it.

HENRY E. PARTRIDGE, P. E.

Hattiesburg, Miss.

MERIDIAN DIST.—FIRST ROUND.

Vossburgh cir., at Vossburgh (Thurs.)	Jan. 5
Eucnita circuit, at Eucnita	7, 8
Meridian—West End (Wed. night)	11
E. and Stonewall, at Enterprise	14, 15
Meridian East End (Wed night)	16
Leakesville circuit, at Avera	21, 22
Waynesboro and State L. at W. (Wed.)	26
Waynesboro circuit, at Big Rock	28, 29
Shubuta circuit, at Desoto (Thurs.)	Feb. 2
Clarke circuit, at Winifred	4, 5
North Kemper circuit, at Union R.	11, 12
DeKalb circuit, at DeKalb	12, 13
Binnsville cir., at Scooba sta. (Wed.)	15
Lauderdale cir., at Lauderdale (Th.)	16
Marion circuit, at Lockhart	18, 19
Daleville circuit, at Daleville (Thurs.)	23
Linwood circuit at Hopewell	25, 26
Why Not circuit, at Why Not	Mar. 4, 6
Chunkey circuit, at Chunkey	11, 12
Meridian Central Church	19, 20

The district stewards will meet in the lecture room of Central Church, Meridian, Tuesday, Feb. 7, at 9:30 A. M. The district stewards are: John A. Lewis, D. S. Harmon, T. C. Harmon, John E. Hand, G. W. Starr, H. P. Harrington, T. J. O'Ferrall, Jno. D. Clarke, A. H. Morse, L. A. Avera, J. T. Knobler, Geo. W. Fall, D. W. Heidelberg, J. Q. Wood, A. M. Moore, O. M. Kelly, J. T. Griffith, Ransom J. Jones, S. B. Harmon, T. H. Shepherd. The preachers in charge are invited to be present.

T. L. MELLEN, P. E.

BRANDON DIST.—FIRST ROUND.

Morton and Forest, at Morton	Jan. 1, 2
Newton and Hickory, at Hickory	8, 9
Rose Hill, at Rose Hill	10
Shiloh, at Salem	14, 15
Decatur, at Decatur	21, 22
Neshoba, at Cook's Chapel	28, 29
Hillsboro, at Hillsboro	Feb. 4, 5
Walnut Grove at Scotland Chapel	11, 12
Carthage and W. Grove, at Walnut G.	13
Lake, at Lake	18, 19
Clarks ur, at New Providence	24
Fannin, at Fannin	25, 26
Homewood, at Homewood	Mar. 2
Montrose, at Montrose	4, 5
Raleigh, at Boykin	11, 12
Tremont, at New Prospect	16
Marvin, at Marvin	18, 19
Brandon station	26, 27
Westville, at Westville	Apr. 1, 2

C. MCDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo City	Jan. 1
Yazoo circuit, at Mount Carmel	7, 8
Lake City and Lodi, at Lake City	14, 16
Madison, at Madison	21, 22
Benton, at Benton	28, 29
Flora, at Flora	Feb. 4, 5
Jackson—First Church	11, 12
Jackson—Capitol Street	11, 12
Mount Olivet, at Bentonia	18, 19
Sharon, at Mount Pleasant	26, 26
Canton (at night)	26, 27
Silver Creek, at S. Lake	Mar. 4, 5
Pocahontas, at Pocahontas (Thurs.)	9
Tranquil	11, 12
Edwards (Thurs.)	16
Bolton, at Bolton	18, 19
Camden, at Camden	25, 26

District stewards' meeting will be held at First Church, Jackson, Wednesday, March 1.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs station	Jan. 1
McComb City station	7, 8
Caseyville circuit, at Sweet Water	11, 15
Brookhaven station (night)	12
Holmesville and Topisaw, at T.	21, 29
Magnolia, at Osyka	28, 25
Beauregard, at Mathews Chapel	Feb. 4, 5
Wesson station (night)	6
China Grove, at Tylertown	11, 12
Summit, at Bogue Chitto	18, 19
Bowerton, at Brandywine	25, 26
Lebanon, at Lebanon	26, 27
Terry, at Terry	Mar. 5, 9
Pleasant Grove, at Pleasant Grove	10
Providence, at Bahala	11, 12
Adams, at Adams	17
Brookhaven circuit, at Bethel	18 19
Gallman, at Bethesda	25, 26
Hazlehurst station (night)	26

District stewards will meet in Brookhaven, in the Methodist Church, Jan. 17, at 9 A. M.

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—FIRST ROUND.

Homer station	Dec. 28
Downsville, at Downsville	Jan. 7, 8
Minden, at Minden	14, 15
Arcadia, at Arcadia	21, 22
Farmerville, at Farmerville	28, 29
Summerfield, at Harmony	31
Lisbon, at Lisbon	Feb. 2
Haynesville, at Haynesville	4, 5
Tulip, at Tulip	7
Valley, at Cotton Valley	11, 12
Ringgold, at Ringgold	14
Sparta, at Ebenezer	18, 19
Vernon, at Vernon	23
Gansville, at Gansville	25, 26
Vienna, at Vienna	Mar. 4, 6
Ruston station	6, 6

District stewards will meet at district parsonage at Arcadia, at 9 A. M., Jan. 30.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Opelousas	Jan 7, 8
Lafayette and Rayne, at Lafayette	14, 16
Washington, at W.	21, 22
New Iberia	28, 29
Abbeville, at Abbeville	Feb. 4, 5
Franklin and Jenerette, at Franklin	11, 12
Patterson and Morgan City, at P.	18, 19
Indian Bayou, at I. B.	25, 26
Crowley	Mar. 4, 5
Plaquemine Brulee, at P. B.	11, 12
Lake Arthur	16, 19
Lake Charles—Broad Street	25, 26
Jackson Street and Westlake, at J. St.	26, 27
Grand Chenier, at Leesburg	Apr. 1, 2
Sulphur Mine, at Vinton	8, 9

District stewards' meeting at Lafayette, Thursday, Jan. 12, at 4 o'clock P. M.

JNO. A. MILLER, P. E.

Lafayette, La.

DELHI DIST.—FIRST ROUND.

Bastrop, at Bastrop	Jan. 1
West Monroe, at West Monroe	7, 8
Monroe, at Monroe	8, 9
Lind Grove, at Bon Idee	11, 16
Oak Ridge, at Oak Ridge	21, 22
Rayville, at Girard	24
Winsboro, at Winsboro	28, 29
Floyd, at Floyd	Feb. 1
Delhi, at Delhi	4, 5
Harrisonburg, at Harrisonburg	11, 12
Oakley, at Oakley	18, 19
Lake Providence, at Providence	25, 26
Waterproof, at Waterproof	Mar. 4, 5
Calhoun, at Mt. Zion	11, 12
LaPlne, at Frantam's Chapel	18, 19

H. O. WHITE, P. E.

A New Year's Present.

WHAT TO GIVE—TO WHOM TO GIVE—AND HOW TO GIVE.

Everybody is going to make somebody a holiday present. What shall it be? to which ones of my many friends shall I give? and how can I afford the expense? are questions not easily answered by many people. To enable everybody to make a present which may prove to be of great value to all, and is an appropriate gift to nearly everyone in this catarrh-stricken land, and at the same time cost only a few moments' time and a postal card, is the purpose of The Pe-ru-na Drug Manufacturing Company of Columbus, O. Send the address of as many of your friends as you believe will appreciate the gift to the above Drug Company, and they will mail a copy of the new Illustrated Ills of Life free and post-paid—a beautiful, useful, truthful, helpful treatise on catarrh in all stages, coughs, colds, consumption, bronchitis, and all of the climatic diseases of Winter. This offer holds good until Jan. 30, 1893.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7 11-16	— —
Ordinary	8⅛	— —
Good ordinary	8 11-16	— —
Low middling	9 3-16	— —
Middling	9 9-16	— —
Good middling	9 15-16	— —
Middling fair	10 7-16	— —
Fair	11⅝	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	8	8 1-16
Fully fair	2⅞	2 15-16
Good fair	2⅝	2¾
Common		
CENTRIFUGAL:		
Seconds	3 11-16	3¾
Prime yellow	3¾	4
Gray white	— —	— —
Choice white	— —	— —
Standard granulated		
MOLASSES		
OPEN KETTLE:		
Fancy	20	23
Fair	20	23
Good common	23	28
SYRUP		
RICE.		
No. 2	1⅞	2
Good	3¼	3½
Fair	2⅞	3½
Prime	— —	— —
Rough, ⅌ bbl	1 50	3 00
Pulisit, ⅌ ton	13 00	16 00
FLOUR.		
Extra Fancy	3 55	3 65
Fancy	3 85	3 45
Choice	— —	— —
Minnesota Patents	4 75	— —
Winter wheat patents	3 90	4 12½
Minnesota bakers	4 50	4 62½
CORN PRODUCTS.		
Corn meal	2 40	2 50
Cream meal	— —	2 90
Grits	3 00	— —
Hominy	3 25	— —
GRAIN, ETC.		
CORN:		
White, ⅌ bushel	47	
Yellow	50	
Mixed No. 2	— —	
OATS:		
Western	40	
Texas rust-proof	38	
BRAN:		
⅌ cwt	77½	
HAY:		
Prime	14 00	15 00
Choice	16 00	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	— —	16 26
Prime Mess	15 50	15 75
Rumps		
BACON:		
Fancy Breakfast	12	12¾
Shoulders	8¼	— —
Sides, short rib	— —	9⅞
Sides, long clear	9½	9⅞
HAMS:		
Sugar-cured	12	13
DRY SALT MEAT:		
Shoulders	— —	— —
Sides, short rib	9	— —
Sides, long clear	9	— —
GROCERIES.		
COFFEE:		
Prime	19⅝	— —
Fair	18¾	— —
Common	16¼	— —
TEAS:		
Choice	18	65
Hu-kio	— —	— —
BUTTER:		
Western Creamery	— —	33
Western Dairy	— —	24
Common	— —	— —
LARD:		
Refined	— —	8¼
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	26	28
Lard, Extra No. 1	65	— —
VEGETABLES.		
CABBAGES:		
Western, ⅌ head	— —	— —
Chicago, ⅌ 100	— —	— —
Louisiana, ⅌ ...	2 25	2 60
POTATOES:		
New Louisiana	— —	— —
Western	2 25	2 75
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ⅌ yard	6¾	— —
Jute, 1¾ lb. ⅌ yard	6	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
⅌ lb.	7¼	7½
TIES:		
⅌ bundle	95	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	5 00
Young Chickens	1 50	2 00
Chickens, Southern	3 00	3 50
Young	1 25	2 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	17½	18
Southern	16	19
WOOL:		
Lake ⅌ lb.	— —	— —
Louisiana	— —	— —
Burry	— —	— —
COUNTRY HIDES:		
Green Salted, ⅌ lb.	— —	— —
Dry salted	— —	— —
FERTILIZERS:		
Cotton seed, ⅌ ton	18 00	— —
Meal	24 50	26 50
Pure ground bone	30 00	32 00
Muriatic acid, ⅌ lb.	— —	2
Sulphuric acid	— —	2

—*Times-Democrat*, Dec. 27.

It is said the Russian government has summoned a congress of 300 directors, of whom 156 are from cholera-infected districts. The congress will sit forty days, and will prepare the measures to be adopted to meet the expected recurrence of the epidemic on the Russian dominions.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. W. Bailey, W. A. Dollar, R. O. Brown, W. S. Shipman, B. P. Fulliilove, Ben. M. Drake, C. F. Staples, W. S. Voorhies, W. C. Black (2), H. Bradford, T. B. Holloman, W. W. Hurst, C. G. Andrews, J. B. Adair, W. T. Beall, J. M. Huggin, L. P. Meador, J. D. Crymes, J. P. Drake, W. G. Backus, W. B. Hines, E. H. McNabb, F. G. Hocutt, R. D. Norsworthy (2), R. P. Guar, P. Howard, G. E. Greene, W. W. Hopper, J. B. Kent, R. B. Downer, Irvin Miller, H. B. Scruggs, P. H. Howse, E. L. Singletary, B. F. Lewis, J. Ivy Hoffpauir (2), E. L. Rawls, F. A. Whitson, John A. Ellis, N. J. Roberts, J. W. Tinnin, T. B. Malone, J. W. Cobbs, James L. Bowling, Isaac L. Peebles, D. G. W. Ellis, John A. Miller, J. M. Porter, E. L. Spraggins, R. P. Howell, J. F. Wynn, W. T. Currie, J. W. Sandell, J. M. Johnston, Julian C. Brown, A. C. Burt, R. Bradley, D. P. Bradford, J. T. Featherstun, W. B. Lewis, H. D. Howell.

Messrs. M. Green, G. W. Dance, J. B. Copeland, C. T. Thompson, W. R. Baird, Tolivar Smart, C. Beall, J. A. Montegudo, E. Holloman, G. W. Vaughn, M. J. Hood, W. A. Gee, S. R. Moody, J. M. Belew, M. Lee Starke.

Mesdames M. E. Phillips, T. P. Fulliilove, J. W. Baker, M. A. Castelle, S. L. Samford, Georgia Brewer, M. A. Davis.

Dec. 27.

It was thought the extraordinary steps taken by the authorities in Hamburg would prevent an outbreak of cholera in the Spring, but the indications now point to a recurrence of the disease in an epidemic form when the warm weather sets in. Three cases of the Asiatic disease have occurred recently, and the outlook is serious. On Dec. 22 four new cases were reported, and the people are growing restless, fearing the disease will become widespread, despite the cold weather.